THE GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,

THE EPISTLES TO THE ROMANS AND CORINTHIANS.
... ἦτες ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

Ἑβ. ii. 3.
THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT; A DIGEST OF VARIOUS READINGS; MARGINAL REFERENCES TO VERBAL AND IDIOMATIC USAGE; PROLEGOMENA; AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

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DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

FIFTH EDITION.

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ADVERTISEMENT TO THE FIFTY EDITION.

The Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In this Fifth Edition, the Codex Sinaiticus has been collated throughout, and in certain doubtful passages of the text its testimony has now decided the reading.

The references have been somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

Deanery, Canterbury,
July, 1865.
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ERRATA.

Page 25, ref. f, Matt. xix. 28 should be within brackets
  — 134, ref. f, ch. xxiv. 7 should be within brackets
  — 186, ref. 1, for ch. x. 3 reff., read ch. xi. 3 reff.
  — 231, text, line 2, for ἤτ, read ἤτι
  — 241, ref. q, Rom. ix. 28 ought not to be in brackets
  — 274, ref. w, for Rom. viii. 26, 34, read Rom. viii. 27, 34
  — 330, ref. j, for (h), read (i)
CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. The Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § 1.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That no other writer has here assumed the person of the Author of the Gospel, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That no writer other than the Author of the rest of the book has furnished the parts in which the narrative proceeds in the first person, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—
for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state, some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (a), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Epistle to the Galatians was written:—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and
phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's Introduct. to the N. T. vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic μὲν οὖν or otherwise) the thread of history previously dropped (see e. g., and compare, ch. xi. 16, i. 5: xi. 19, viii. 1—4: xxii. 8, vi. 5, viii. 5 ff.: xxix. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the Voyage and Shipwreck of St. Paul. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work 1.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are συνεχομένη πυρέτα μεγάλη, Luke iv. 38; πυρέτος κ. δυσεντερίῳ συνεχόμενον, Acts xxviii. 8: see also Luke viii. 43, 44,—Acts iii. 7, xii, 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul: and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold Timotheus, and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration. But this is not consistent with ch. xx. 4, 5: where, when the companions of Paul have been named, and Timotheus among them, it is said. οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: the escape from this objection attempted by making οὗτοι refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason, is, to my mind, sufficient: those who wish to see others brought out, and the

1 A second edition of Mr. Smith's book has appeared, enlarged with much interesting detail. See the excursus below "On the city of Lasae."
support of the hypothesis (which are entirely negative and inferential) invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(B) Silas was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30?), in the form of personal memoirs, which then were worked up. This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv: 22 (included by the hypothesis in his own work) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the first person standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(y) More ingenious, and admitting of more plausible defence, is the hypothesis, which identifies Luke himself with Silas. The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are Silvanus (or Silas), and Mark (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. Nowhere in the first part of the book does he use the first person: and nowhere, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history.²

² I do not notice in the text the unenablingness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, before the commencement of his own connexion with Paul; i.e. before the gospel had ever been preached to many of those addressed by Peter, which it had already been,—see 1 Pet. i. 12, 25, and remark the errors in both places. This extraordinary hypothesis is not necessary to his theory of
ITS AUTHORSHIP.

§ 1.]

"Luke and Silvanus (Silas) are nowhere mentioned together. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from silva, and Lucanus from luceus, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any prima facie weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαίλος ὁ κατ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion,—that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and prima facie inference, from the disuse of the first person since xvi. 17) the author was absent from Paul. Now let us turn to Col. iv. 14, Philem. 24. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history was with Paul. Accordingly I find Lucas mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then 'see,' from the identity of Luke and Silas: indeed that theory is better without it, as then the silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

3 I omit at present 2 Tim. iv. 11.
ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might for the same reason, be continued during the stay at Philippi, i.e. to the end of that chapter. But is it conceivable, that the 'see' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of silva and lucus is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of word and action, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colosse, as it lay far out of his route, but he may, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him ὁ ἱατρὸς ὁ ἰγαμπυρός. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled 4.

4 He may have been put in charge with the church at Philippi, but the conjecture is not very probable.
13. If we seek for any trace of previous connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ δὲι διὰ πολλῶν θλίψεων δὲι ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of all Christians: but it may also be indicative of the writer’s presence: and I cannot help connecting it with the tradition that Luke was a native of Antioch: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul’s speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke’s own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the Cyprian events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when “all in Asia were turned away from him” (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

—a That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

The idea that ἡμᾶς can by any possibility be applied to the writer has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.
SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From him therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony has furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—When is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its publication took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a regular journal was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that at this time the purpose of writing a δεύτερος λόγος was ripened in his mind. But how long had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a διήγησις of his own travels in company with that Apostle, to serve as a record of his acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative
which occurred during his absence from Paul,—by the oral dictation of
the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The
narrative has been brought down to that time. The circumstances of
his apprehension,—his defence before the Jews,—their conspiracy,—
his rescue from them and transmission to Felix,—all this has been duly
and minutely recorded,—even the letter of Claudius Lysias having been
obtained, probably by acquaintance with some one about Felix. An
intention similar to that announced in παρηκμολοουθηκότι πᾶσιν ἄκριβῶς
(Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle
for two years. During all this time Luke appears to have been not far
from his neighbourhood, watching the turn of events, ready to accom-
pany him to Rome, according to the divine announcement of ch. xxiii.

11. But "they also serve, who only stand and wait." What so
natural, as that he should avail himself of this important interval to
obtain, from Cæsarea and Jerusalem, and perhaps from other parts of
Palestine, information by which he might complete his hitherto frag-
mentary notices? That accurate following up of every thing, or rather
tracing down of every thing from its source,—what time so appropriate
for it as this, when among the brethren in Judea he might find many
eye-witnesses and ministers of the word, and might avail himself of the
δειγματεις which of all places would be most likely to abound there where
the events themselves had happened? During this interval therefore I
suppose Luke to have been employed in collecting materials, perhaps for
his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem.
There, from James, or from some apostolic men who had been on the
spot from the first, he would learn the second and fuller account of the
Ascension,—the weighty events of the day of Pentecost, the following
acts and discourses. In the fulness of the outpouring of the Holy
Ghost on the apostles and elders at this time, which raised them above
ordinary men in power of spirit and utterance, it would be merely an
inference from analogy, that their remembrance of the words uttered at
remarkable crises of the apostolic history should be something sur-
passing mere human recollection: that these hallowed words of the
Spirit's own prompting should have abode with the church for its com-
fort and instruction, and finally have been committed to writing for all
subsequent ages.

7. But if analogy would a priori suggest this, the phænomena of our
history confirm it. The references (which have been on that account a
singularly interesting labour) will shew to the attentive student in those
speeches, quite enough peculiarities to identify them as the sentiments
and diction of the great Apostle of the circumcision, while at the same

9]
time there is enough of Luke's own style and expression to show that the whole material has been carefully worked over and {

graeized} by his hand.

8. It has been much disputed whether Luke used written documents in constructing this part of the Acts. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The letters, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see reff.): more or less, the other speeches of Peter, containing many striking points of similarity to (both) his Epistles,—see reff. At the same time, from the sameness of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. σταδίνα ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the reff.), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cesarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii., if not also for some events previous to ch. vi. There

6 See the question discussed by Dr. Davidson, pp. 21 ff.
7 De Wette (Exeget. Handb. Apostg. p. 6) objects that Philip could hardly have imparted ch. viii. 30 in its present form. At first sight, it seems so; but the next verse εἰθηγαλ(εῖτο τὰς τόλμας τάςεις, κ.τ.λ. can on the other hand hardly have been imparted by any but Philip: and this leads us to think whether subsequent enquiry [CH. I.]

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too, we may well believe, still dwelt, if not Cornelius himself, yet some of the σκέληλωθήτες πολλοί of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proem of the Gentile Gospel.

11. Connected with the Cæsaran part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had spent a week at Tyre, ch. xxi. 4—7, —and Paul, who had friends at Sidon, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(a) The apology of Stephen, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen’s martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The narrative of the conversion of Saul in ch. ix. can hardly fail respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, ἐπορεύοντο γὰρ τ. ὅτι αὐτὸς χαίρειν, over and above what he could know at the time.

8 It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.
to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative 9.

14. I proceed now to an enquiry promised in par. 1 of this section: How far we have indications of the *laconic* in the author's personal testimony in the latter part having been filled in by that of Paul.

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was left alone. Do we discover in the narrative or speech the traces of an unusual hand, and if so, whose is it? That some unusual hand has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style 1, or nowhere else occurring: and in the speech itself, no fewer than nineteen 2. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul 3; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see ref.) used by him of his own spirit or feelings. That the ἄπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so 4.

15. It may be instructive to carry on the examination of this part of

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9 See ch. i. 15, 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ πρωτόπου τ. συνεδρ., v. 41: ἡ καθαρσία ὁ λόγος εἰς τὰ ἄτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόχαστοι Δανεὶ ὑπὸ τῶν προφ., i. 16,—iii. 18, 21,—iv. 25: —οἱ υἱοὶ Ἱέρ., v. 21: —ὑγεία, ib., &c.

1 ἐκδεχομένων, παραπτωματικόν, κατείδικον, παρατυχάνοντας, συπερμουλόγοι, ξένων (hι), καταγγέλεις, ξενίζοντα, υἱόκαρον.

2 δεεσπαιροντες, ἀναθεωρῶν, σβησματα, βωμών, ἐπηγέραντο, (ἀγνώστω), εὐσεβείτε, ἀνθρωπίνων, (θεραπεύεται), προσθέμόνες, ὀρθείας, κατοικίας, (χειτείν), χαράσιμάτι, (τέχνης), ἐνυπηρέτους, τὸ θείον, ὑπεράνων, ἐτεπσειν.

3 ἐκδέχομαι, παραφόβων, εὐκαρίων, σβήσμα, ἀνθρώπων.—καταγγέλλω, ὀρίζω, εἰς ἐκάστος with gen. puritative, are peculiar to Luke and Paul: ἀγνοεῖ is a favourite word in the Epistles of Paul.

4 We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἁκοᾶς (Luke vii. 1), σταθεῖς, διερχόμενος, καθότι.
the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the αὐτ. λέγει, are fewer, while we have some remarkable traces of Paul's hand. Again, in vv. 21—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself; were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been.

The general form is Luke's: the peculiarities are mostly Paul's.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to him in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the merely narrative matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the speeches reported in the latter part of the Acts. Are they Paul's own words, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(a) The discourse to the Ephesian elders is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke. Of those mentioned in

5 αυνείσχετο, ver. 5,—καθάρεις ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἐδίκησα, 14 (see ch. xxiv. 20), ἡβασιογύμνη, ib. (see ch. xiii. 10), ἁνεσοχήμῃ ὡμῶν, ib. λόγου, 15,—κε. 6 κατηχημένος, ἀκριβῶς ἠκολούθησε καθησυχασθάναι, ἐξέχειν, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, εὑρόνων διακατηγέχειν (an ἀπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

7 Among these may perhaps be counted the opening words ἦμεις ἐπιστασθήσθη (compare ch. x. 28, 37)—ἐπέθεν εἰς τ. Ἀσ. (ch. xxi. 4)—διῆλθον (ver. 25),—προσέχετε ἐσώτερον (ver. 28),—ἀναστήσωσαί (ver. 30),—ὑπέδειξα (ver. 35). But most of these are such that we can only say Paul has not used the expressions, or not in the same sense: that he would not have done so, if occasion had offered, we cannot affirm.
the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakeable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle 8.

(8) The apology before the Jews (ch. xxii. 1—21) was spoken in Hebrew (Syro-Chaldaic). Another interesting question is therefore here involved, Did Luke understand Hebrew? The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given his own version of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress.—Now we do find, (1) that the speech is full of Hebraisms: (2) that while it contains several expressions occurring nowhere but in the writings of Luke 9, not one is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that Luke himself has rendered this speech, from having heard it delivered;—and consequently, that he was acquainted with Hebrew.

(y) The short apology before Felix (ch. xxiv. 10—21) contains some traces of Paul's manner 1, but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's own report of the substance of what he said.

(6) The important apology before Agrippa and Festus (ch. xxvi. 1—29) is full of Paul's peculiar expressions 2. It was spoken in Greek, and

8 See Vol. III. Prolegg. ch. vii. 1, 33 note.
9 ἀνεμιστικοτητης, εὐλαβής, αὐτῇ τῇ ὑπό, ἐκστασις, are peculiar to Luke: ἐπιστάς is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.
1 ἐπόνοος, ταυτεύθυν, ἥτις ἔτων,—and perhaps ἀδικίμωσ
2 ἡγιμαί (in this sense never used by Luke, but by Paul 11 times), ὑπατε ἑ (acc. pendens, sec reff.), ὕπατε, ὑμετέρησα (only used here, but the cognate words are very favourite ones with Paul),—προεξοθήκητη, ὅρθος, ἐπὶ ἐπιφάνεια, ἐπὶ ἐπιφάνεια, ἐπὶ ἐπιφάνεια (see reff.),—κατανόησαι (see reff.),—κρίνεται παρ' ὑψι, ἐδοξάσα, ἐναντία (compare ch. xxvii. 17),—ἀγίαν (in Acts, only ch. ix. 13, of Paul, and in the section ch. ix. 32—43, but in the Epistles passion),—τιμωρῶν, τὸς ἐξῳ πόλεις, ὑπερὶ τ. λαμπ.,
taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke; just enough to show the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated:
(1) That in all cases the diction of the speeches was more or less modified by Luke's hand. (2) That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written. (3) That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The Gospel of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληρωμένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπερώτησις περὶ ἐν κατηχήθησε λόγῳ τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. That book is introduced without preface, as a second part following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the Gospel, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for. The same applies also to the Acts: and the class of readers for
whom Luke wrote is the same as before; viz. Christians, whether Jews or Gentiles.

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles. Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the greatActor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a set design of a comparison between the two great Apostles, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day 4.

4 Schnepenburger, who (as well as Griesbach and Ranf) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was purposely introduced to be exhibited as the prototype and forerunner of Paul. That Stephen was so, in some
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5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends are answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e.g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God’s purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that to *narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke’s Gospel (Vol. I., Prol., § iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap. xxviii*. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this*. But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem*. Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

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see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer, who sees in ch. viii. 26 (ἀπὸ ἑστίων ἐρημοῦς) a terminus a quo, and in the omission of all mention of the destruction of Jerusalem, a terminus ad quem, for the publication of the history; which he would therefore place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of ἐρημοῦς as applying to ὅδε and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Einl. p. 6) endeavours to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer labours to make it do so) account for the narration of what did take place in Rome,—especially for the last verse of the book.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome had not been specified in that command: and he who now preached at Rome was not formally addressed in those words. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed the actual Apostles to whom they were spoken, many of whom we have reason to believe much more literally preached ἵνα ἐχάδων τῆς γῆς, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more fatile is the view that it was broken off because the promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δὴ καὶ εἰς Ῥώμην μαρτυρήσω). For on this view, the being brought before Caesar ought to have been expressly narrated; another promise having been given to

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Paul, ch. xxvii. 24, μὴ φοβεῖται, Παῦλε, Καίσαρι σε δεῖ παραστῆναι. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that he had been able to chronicle the fulfilment of this promise, he would have done so, seeing that the apology before Caesar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such a priori considerations would weigh little against presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the title of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were all the Acts of the Apostles extant: and probably therefore proceeded not from the author, but from the transcribers.
SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the ὀμολογούμενα θεία γραφαί, says, τακτῶν ἐν πρώτοις τῆν ἀγίαν τῶν εἰσαγγελίων τετρακτύν ὰις ἔπεται ἤ τῶν πράξεων τῶν ἀποστόλων γραφή. And in iii. 11,—Λουκᾶς τὸ μὲν γένος ὑμῶν ἀπ’ Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἵατρός, τὰ πλείστα συγγεγονώς τῷ Παύλῳ, καὶ τοῖς λαότοις δὲ οὐ περιέργως τῶν ἀποστόλων ὁμιλητικῶς, ἢ ἀπὸ τούτων προσεκτῆσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἢμῖν ὑποδείγματα θεοπνεύστους καταλέυσατε βιβλίοις τὰ τε εἰσαγγελίω .. . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς ὀνεκέτι δὲ ἀκοῆς, ὁφθαλμοῖς δὲ αὐτοῖς παραλαβῶν συνετάξατο. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(a) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (µετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέτησεν. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (ὅν ἐγεραν ο θεός, λύσας τὰς ὀδύνας τοῦ ἤδουν. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, ὑπὲρ τῶν τὰ δεινὰ διατίθεντων νῦντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς: κύριε, μη στήσῃς αὐτοῖς τὴν ἀμαρτίαν ταῦτα.


(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. καθό καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τῶν Παύλου λέγοντα: Ἀνδρέας Ἀθηναῖος, κ.τ.λ. (see Acts xvii. 22, 23) Strom. v. 12 [83], p. 696 P.


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(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of
deorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticized: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, de temporum in Actis Apostolorum ratione, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(b) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, Chronologie des apostolischen Zeitalters, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's Introduction to the New Testament, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that the chronology of the Acts takes us only to the end of the second year of St. Paul's [first] imprisonment at Rome. With the important and difficult question respecting a second imprisonment, we are here in no way concerned. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)
<table>
<thead>
<tr>
<th>A.D. YEARS, ETC. U.C.</th>
<th>HIGH PRIESTS</th>
<th>GOVERNORS OF JUDEA, ETC.</th>
<th>EVENTS RELATED IN THE ACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>36....................... 789</td>
<td></td>
<td>Pilot is sent to Rome (to answer for his conduct) by Vitellius, late in 36; for (Antt. xviii. 4. 2) Tiberius died before his arrival there.</td>
<td></td>
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<tr>
<td>37....................... 790</td>
<td>displaced by Vitellius at the Passover.</td>
<td>Marcello, appointed by Vitellius (\text{i} \text{περικαιρίως}) of Judea (Antt. ib.).</td>
<td>Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (vii. 5—25).—Philip converts the (\text{Ἑβραῖος} \text{εὐαγγελιστής, and preaches from Azotus to Cesarea (vii. 26, 40).—Conversion of Saul (late in the year) (ix. 1—19).}</td>
</tr>
<tr>
<td>(CALIGULA Emperor from March 16 [Tacit. Ann. vi. 50].)</td>
<td>Jonathan, son of Ananias (Antt. xviii. 4. 3). displaced by Vitellius at Pentecost (Antt. xviii. 5. 3).</td>
<td>Marullus sent by Caligula to Judea as Hipparch (Antt. xviii. 6. 10).</td>
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<td></td>
<td>Theophilus, son of Ananus (Antt. ib.)</td>
<td>Herod Agrippa I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i.e. Batanea, Trachonitis, and Aurantias [Antt. xviii. 6. 10]. (His brother Herod made king of Chalcis.)</td>
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<tr>
<td>38....................... 791</td>
<td></td>
<td>(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25). (P. Petronius Turpilianus, Prefect of Syria, A.D. 39).</td>
<td>Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Cesarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), Saul goes up to Jerusalem (First visit) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.</td>
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<tr>
<td>40....................... 793</td>
<td></td>
<td>Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula [Antt. xviii. 6. 11].</td>
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<td></td>
<td>removed by Agrippa (Antt. xix. 6. 2).</td>
<td>Apelleus, son of Boethus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42.</td>
<td>Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judaea by the hands of Barnabas and Saul (Second visit (xi. 30).—perhaps after Herod's death.</td>
</tr>
<tr>
<td>(CLAUDIUS Emperor from Jan. 24 [Suet. Calig. 58].)</td>
<td></td>
<td>Matthias son of Ananias...... removed by Agrippa in 43.</td>
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<tr>
<td>A.D.</td>
<td>YEARS, ETC.</td>
<td>U.C.</td>
<td>HIGH PRIESTS.</td>
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<td>44</td>
<td></td>
<td>797</td>
<td></td>
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<tr>
<td>45</td>
<td></td>
<td>796</td>
<td>removed by Herod King of Chalceis (Antt. xx. 1. 3). Joseph son of Cani, ib.</td>
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<tr>
<td>46</td>
<td></td>
<td>799</td>
<td>removed by Herod King of Chalceis, prob. in 47 (Antt. xx. 5. 2).</td>
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<tr>
<td>47</td>
<td></td>
<td>800</td>
<td>Anania son of Nebudæus, ib.</td>
</tr>
<tr>
<td>48</td>
<td></td>
<td>801</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
<td></td>
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<td>------</td>
<td>----------------------------------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>55</td>
<td>Nero presents Agrippa II, with parts of Galilee and Peraea (Antt. xx. 8. 4.)</td>
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<tr>
<td>56</td>
<td>The Egyptian, alluded to Acts xxii. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes (Antt. xx. 8. 6: B. J. ii. 13, 5.)</td>
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<td>57</td>
<td>Nero at Ephesus till Pentecost, 57 (πριν τοῦτο παντεκτέου). Compare I Cor. xvi. 8, 9 and note.</td>
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<td>58</td>
<td>Here he writes (Ep. to Galatians?) and the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § v.</td>
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<td>59</td>
<td>About Pentecost (57), after the tumult of xii. 29, 31, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. i. 12), and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. v. 1, 23) the Epistle to the Romans (in the beginning of 58) (and Ep. to Galatians?). Soon after, he sets out by land for Jerusalem, spends Easter at Philippi, whence he sails April 5, touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cesarea, arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxvii. 16). Cf. xx. 16. He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrin, rescued by the tribune Lysias from the plots of the Jews, and sent to Cesarea to Felix, where he is accused by Ananias and the Sanhedrin, and kept in prison by Felix (xxi. 27—xxiii. 33).</td>
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<tr>
<td>60</td>
<td>Ishmael son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8, 3)</td>
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<tr>
<td>61</td>
<td>Having gone to Rome to petition against Agrippa is displaced by him (61), and Joseph Cabi appointed. (Antt. xx. 8, 11)</td>
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<tr>
<td>62</td>
<td>Displaced by Agr. (61 or 62), and Ananus appointed. (Antt. xx. 9, 1)</td>
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<tr>
<td>63</td>
<td>Displaced in three months by Agr. (62), and Jesus son of Damæus appointed (Antt. ibid.).</td>
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<tr>
<td>64</td>
<td>About the middle of 60 Felix is superseded by Porcius Festus (xxiv. 27. Antt. xx. 8, 9).</td>
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<tr>
<td>65</td>
<td>Death of Festus, prob. in summer 62. On the news arriving at Rome, Albinus is sent as his successor (Antt. xx. 9, 1).</td>
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<tr>
<td>66</td>
<td>Paul in prison at Cesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Caesar (xxv. 1—xxvii. 12), is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn. Is shipwrecked at Malta, where he winters (xxvii. 1—xxxviii. 11).</td>
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<tr>
<td>67</td>
<td>Paul arrives in Rome (in February): and being kept in custodia militaris, dwells and preaches two years in his own hired house (xxviii. 11—xxxviii. 32). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Ep. to the Ephesians, Colossians, and Philemon; and perhaps that to the Philippians (but qu.?).</td>
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</tbody>
</table>
NOTES TO THE CHRONOLOGICAL TABLE.


Five visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (a) one distinct from all these, or (β) identical with one or other of them.

(a) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. It is not the first visit. The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. It is not the second visit (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, after the second visit.

Also, at the time of the second visit, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was fourteen years inclusive before this, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not the fourth visit. For in Gal. ii. 1, we read that Barnabas went up with Paul: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἄναβας καὶ ἀπασάμενος τὴν ἑκκλησίαν κατέβας εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with the fourth visit, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not the fifth visit. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the third visit. Is this probable?

(a) The dates agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The occasions agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be twice done? It is of no import whatever to the matter, that in Acts, the result is
a public decree,—whereas in Gal., no mention of such a decree is made: the history relates that which was important for the church,—the Epistle, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ’ ἰδιαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the multitude, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—διδασκόντων εἰς θεός σημεία κ. τέρατα ἐν τοῖς ἐθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ’ ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a consequence of it? Who can say again, whether Paul may not have been reluctant to go up, rather willing not to confer with flesh and blood on such a matter, and may have been commanded by a vision to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, Life and Epistles of Paul, edn. 2, vol. i. p. 516,—“The Galatian visit could not have happened before the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυσσίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the Galatian visit could not have occurred after the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the Galatian visit, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare’s Appendix I. at the end of vol. i. of Conybeare and Howson’s Life of St. Paul: or to Dr. Davidson’s Introd. vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, Chron. des Apost. Zeitalters, p. 67, note.

EXCURSUS I.

On “the City of Lasea,” and other particulars mentioned in Acts xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters 27]
written to Mr. Smith from the Rev. George Brown, who accompanied the yacht St. Ursula, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown’s Journal, in the second edition of Mr. Smith’s “Voyage and Shipwreck of St. Paul,” Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. “We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, ‘Pheniki,’ but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith’s conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, ‘Chlavda,’ or ‘Chlavdanesa’ (χλαδά, or χλαδά νήσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἄγιος Ηαύλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there.”

II. “Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasa, a city which Luke says is nigh to the Fair Havens . . . I asked our friend the Guardiano, πός ἐστι Λαόεα (Λάοσα)? He said at once, that it was two hours’ walk to the eastward, close under Cape Leonda; but that it is now a desert place (τόπος ἑρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λάοσα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent’s quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm; and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, ‘Lasa:’ so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria.”

III. Lutro. “The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being lifted by the high land behind, and that even in storms, the sea rolls in gently (‘piano piano’). He says it is the only secure harbour, in all winds, on the south coast of Crete: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-five war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phoeniki.
§ VI.

EXCURSUS I. II. [PROLEGOMENA.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

JOVI . SOLI . OPTIMO . MAXIMO .
SERAPIDI . ET . OMNIBVS . DIES . ET .
IMPERATORI . CAESARI . NERVAE .
TRAJANO . AVG . GERMANICO . DACICO .
EPICETVYS . LIBERTVS . TABVLARIVS .
CVRAM . AGENTE . OPERIS . DIONYSIO .
SOSTRATI . FILLO . ALEXANDRINO . GVBERNATORE .
NAVIS . PARASEMO . ISOPHARIA . CL . THEonis .

i.e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacianus: the superintendent of the work being Dionysus son of Sostratus of Alexandria, governor (κυραρχής) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here κυραρχής (ch. xxvii. 11) as the designation of the master of the ship; and παρασήμων as indicating the name or sign of it (ch. xxviii. 11).

The tabularius was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINClO . L . P . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING 'ΕΛΛΗΝΙΣΤΑΣ IN ACTS XI. 20.

My attention has been directed to a pamphlet by Dr. Kay, the Principal of Bishop's College, Calcutta, "On the word Hellenist, with especial reference to Acts xi. 19 (20)."

Dr. Kay defends the received reading 'ΕΛΛΗΝΙΣΤΑΣ against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D'EHL L p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD against him, and the testimony of N divided (N¹ reading Ἑλληνιστας, and N¹, "Ελληνας).

2. He states that "Ελληνας is the easier word, and therefore "more likely to have supplanted 'Ελληνιστας in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is no MS. variation at all." Does not this circumstance shew, that the alteration here has not been
to "\textit{Ellenaps} for the reason he supposes? Does it not further make it probable that \textit{Ellenmastas} being unquestioned there,—"\textit{Ellenaps}, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peshito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I only wonder at its having satisfied himself. Chrysostom says \textit{\textmu\`{e} ellη
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\textit{\texttrademark} THE ACTS OF THE APOSTLES. [CH. I.

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: \textit{therefore} St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch,"
"'Why not?' we ask. 'Because we have made up our mind that at this precise period a further development of the Church's constitution took place.' It is sufficient to reply: 'that is a mere arbitrary assumption: we are content to say with Newton, Hypotheses non fingo.'" Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself; by that "patient, inductive criticism," which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of "therefore St. Luke cannot be here describing," he should have written, "but, from the diction and character of this portion of St. Luke's narrative, it is not probable that he is here describing."

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he is pleased to call my 'hypothesis' as to Barnabas being sent "not with the intent to sympathize with the work at Antioch, but to discourage it." This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, "probably from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shows sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was." This he designates as "a strange, and not very reverent hypothesis." What Dr. Kay may understand by reverent, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of that mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas's proceeding at Antioch shows that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, 'a bold alteration of texts, and a supercilious disregard of authority:' had he dealt fairly with us, and attributed to us our own arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.
CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. This Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are:

(a) Irenæus, adv. Hær. iii. 16. 3, p. 205; Hoc ipsum interpretatus est Paulus scribens ad Romanos: "Paulus apostolus Jesu Christi, &c." (Rom. i. 1) :—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." Rom. ix. 5.

(b) Clem. Alex., Pædag. i. 8 [70], p. 140 P. :—ίδε οὖν, φησίν ὁ Παύλος, χρηστότητα κ. ἀποστολήν θεοῦ κ.τ.λ. (Rom. xi. 22.) See also ib. 5 [19], p. 109 P. And the same, Strom. iii. 11 [75], p. 544: ὁμοίως δὲ καὶ ὁ Παύλος ἐν τῇ πρὸς Ρωμαίους ἐπ. γράφειν οἰκίνες ἀπεθάνομεν τῇ ἀμαρτίᾳ, κ.τ.λ. (Rom. vi. 2.) See also ib. [76], p. 545, and al. freq.

(c) Tertullian, adv. Praxeam, § xiii. vol. ii. p. 170: Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (Rom. i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus: ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ætum omne (Rom. ix. 5).

More instances need not be given: the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some: by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments.

1 See also the same chapter, § 9, where there are six express citations from the Epistle.
of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, Comment. \textit{juxta finem},—Tholuck, Comment. pp. 2, 3,—Olsh. Comment. iii. 34, 35, and fully, by Kling, theol. Stud. u. Krit. 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's \textit{Introductio}. ii. 188 ff.: Tholuck, Einleitung, pp. 4—6; De Wette in loc.

\textbf{SECTION II.}

\textbf{FOR WHAT READERS IT WAS WRITTEN.}

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed to the saints who were at Rome. The omission of the words \textit{\`e\,P\`o\,my \`y} by some MSS. is to be traced to a desire to \textit{catholicize} the Epistles of Paul;—see Wieseler, Chron. des Apostel. Zeitalters, p. 438.

With regard to the Church at Rome, some interesting questions present themselves.

2. \textbf{By whom was it founded?} Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

\textit{(a)} \textit{It was certainly not founded by an Apostle.} For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

\textit{(b)} This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that he had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

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\textbf{c}
Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11) : he excuses his having written to them τολμηρότερον ἀπὸ μέρος, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(y) The character given in ch. i. 8 of the Roman Christians, that their faith was spoken of in all the world, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10, and Rom. xvi. 7, where Andronicus and Junias are stated to have been in Christ before the Apostle),—such a concession is not necessary to explain Rom. i. 8. Whatever happened at Rome is likely to have been very soon announced in the provinces, and to have had more reporters, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judea, Asia, Macedonia, and Greece (see Acts xviii. 22, 23 ; xix. 1 ; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, ἡ πίστις ἵνα καταγγέλλεται ἐν ὅλω τῷ κόσμῳ.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not found the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists 2. Nor have we any ground to suppose that he was at Rome up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the proleg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of Jews and Gentiles, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

2 Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tubingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.
Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that it is addressed to Gentiles, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔδην in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ἐμεῖς τὰ ἔδην are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the Jews were found in great numbers there, is evident.

(a) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judea under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέοβεις οἱ ἀποσταλέντες γνώμη τοῦ ἔθνους παντίκοντα, συμίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ρώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίων.

(b) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἐστὶ καὶ παρὰ τοῖς Ρωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλείστων, ὡστε καὶ ἐς παρφρησίαν τῆς νομίσμως ἐκκινησαί.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimae gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘represaque in præsens exitiabilis superstitionis rursus erumpæbat, non modo per Judæam, originem ejus mali, sed per urbem etiam’ .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our
Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22: ἀξιώματα δὲ παρὰ σοῦ ἀκοῦσαι ἐφρονεῖς; περὶ μὲν γὰρ τῆς αἰράσεως ταύτης γνωστῶν ἡμῖν ἔστιν ὦτε πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty: the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation: that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judea laying any thing πονηρόν to his charge: and they were anxious to have an account from himself of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing ἀντιλεγόμενον: the very word, be it observed, used in ver. 19 [and ch. xiii. 45], respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that
class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to 'those without,' need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, "The History of the Church of Rome."

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the occasion of writing an Epistle is one thing,—the great object of the Epistle itself, another. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God's favour of each of these would, in defect of solid and broad views of the universality of man's guilt and God's grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer
that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with Him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a depreciation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We
must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: ὃ ἔνει ἡ ἔν οῖς ἔθνεσιν ἔφορον μέν εἰμι ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God’s truth and love, of the mutual relations, and union in Christ, of God’s ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man’s unworthiness and God’s redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during, his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phoebe, a deaconess of the church at Kenchrea, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a resident, for he is called ὁ ἔνας μου καὶ ὁ ἄγας τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the city. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of
Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a possible corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written from Corinth, at the close of the three months’ residence there of Acts xx. 3,—the παρασχεμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ἐννέα δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial, Epig. xiv. 56: Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal, Sat. iii. 60—80.

2. In speaking of the style of the Epistle, the following general remarks on the style of the Apostle Paul, taken from Tholuck’s Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the style of a writer in connexion with his character, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are Power, Fulness, and Warmth. If to these attributes is added Perspicuity of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to
educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of 'compositio auster,' is applicable to the Apostle's method of expression. oūte πάρισα βούλεται τὰ κώλα ἀλλήλοις εἶναι, oūte παρόμων, oūte ἀναγκαίω σωματίου ἀκολουθία, ἀλλ’ εὐγενεῖ κ. ἀπλὰ κ. ἑλεύθερα φύσει BJECT' εικέναι μᾶλλον αὐτὰ βούλεται, ἥ τέχνη, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἥ κατ’ ἱδος. περίφοδοις δὲ συντιθέναι συναρτιζόντας τὸν νουν τὰ πολλὰ μὲν oūte βούλεται ei de ποτε αὐτομάτως ἐπὶ τούτο κατενεχθεῖ, τὸ ἀνεπιστήμενον ἐμφαίνει ἐθελε καὶ ἀφελε, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate 3. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—'Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitra . . . videntur quidem verba simplicia et quasi innocentiis hominis ac rusticani, et qui nec faecer nee declinare noverit insidias, sed quocumque respecres, fulmina sunt. Hæret in causa, caput omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.' Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: ὤσπερ γὰρ τεῖχος ἢ ἅδαμάντος κατασκευασθέν, οὕτω τοῖς πανταχοῦ τῆς οἰκουμένης ἐκκλησία τὰ τοῦτον τεῖχεῖς γράμματα καὶ καθάπερ τις ἁριστεὺς γενναιότατος ἐστηκε καὶ γὺν μέσος, αἰχμαλωτίζουν πᾶν νόμα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὑψόμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.'

3. After having stated, and visited with severe and desired censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anaclutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

"We have then this question to ask ourselves: with what ideas as to

3 The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait's transl.), on grounds well worthy of consideration. [The passage runs thus: κορωνὶς ἐπτὰς λόγου παρτός καὶ διαφόροι Ἐλληνοὶ Δημοσθένης, Δυσίας, Αἰχίσως, Ὠτερίδης, Ἰσαίας, Δείναρχος (Δημοσθένης ὁ Κρήτη), Ἰσοκράτης, Ἀντήφων] πρὸς τούτως θαυμᾶς ὁ Ταρσεύς, ἐκτις καὶ πράξινον φημί προστάμενον δόγματος ἀναπα- δείκτου.

41]
the ability of the Apostle as a writer ought the believing Christian to approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the Son of God appeared in His life on earth in a state of humiliation, so also the word of God. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀνανταπόδοτον, vel saltum ellipsis aliqua: Quae sunt quidem orationis vitia, sed quibus nihil majestati decedit caelestis sapientiae, quae nobis per apostolum traditur.* Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima haec mysteria nobis tradantur; ut non humanae eloquentiae potentia, sed sola spiritus efficacia niteretur nostra fides.' But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute informality, the subject-matter itself would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert's of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle's character above pointed out, are we not obliged to confess, that so universal a reflexion, such a calculation, as Rothe's theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a passioe inspiration? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe's account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in
him negligence or inaccuracy of expression, proceeded from conscious intention of the writer,—can neither be justly assumed a priori, nor convincingly shewn a posteriori."

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to insulate the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he then takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose an objector to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of sanctification.

Among the minor characteristics of the Apostle's style, may be enumerated,

δ) Frequent and complicated antitheses, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two
antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(c) Frequent plays upon words, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiae; and without them, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose aptness was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ξ) Accumulation of prepositions, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) The frequency and peculiarity of his parenthetical passages. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.
The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) The emphatic position of words is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(b) The distinction between the aorist and perfect tenses is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles; and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).
2. But external testimonies to the Authorship are by no means wanting.

(a) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f.: — αναλαβέτε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τι πρῶτον ὕμν μὴν ἐν ἀρχῇ εὐαγγελίῳ ἔγραψεν; ἔτει ἀληθείας πνευματικῶς ἐπέστειλεν ὕμνον, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλόω, διὰ τὸ καὶ τότε προσκλίσεις ὕμνῳ πεποίησαν 1.

(β) Polycarp, ad Philippenses, c. 11, p. 1020:— "Quis autem ignorant judicium Domini? An nescimus, quia sancti mundum judicabunt? sicent Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264: — "Et hoc autem apos-tolum in epistola qua est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, frater, quoniam patres nostri omnes sub nube fuerunt &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331: — εἴδώλων παντί τὸ λετάργειν, ὅτι δει, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τούτο καὶ διασκεδαστὸν ἐνυπάρχει τὸ φθαρσίαν 1, ὡς κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e. g. Paedag. i. 6 (33), p. 117 P.: — σαφέστατα γονήν τοῦ μακάρου Παύλου ἀπήλλαξεν ἣμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὕμνον ἀλοιποθοίναι τοῦ ἰδιωτικοῦ "Αδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν κ.τ.λ. 5—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παύλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,— "Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 ff., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "Corinth (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (II. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 461), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont.), situated on the isthmus of the Peloponnesse between

1 1 Cor. i. 10 f. 2 1 Cor. iv. 2. 3 1 Cor. x. 1 f. 4 1 Cor. xv. 53. 5 1 Cor. xiv. 20.
the Ionian and Ægean seas (hence *bimarís*, Ovid, *Met.* v. 407; Hor. *Od.* i. 7. 2,—*δμυφίδαλασσος*, *διθαλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379; Plut. *vit.* Arat. 16; Liv. *xlv.* 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lecheon (Λέχαον, Lechaum, Lecheœ, Plin. *iv.* 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380; Paus. ii. 2, 3; Liv. *xxxi.* 17; al.). The former was for the Italian, the latter for the Oriental commerce: so Strabo, l. e.: *Κεγχραει κώμη καὶ λιμὴν ἀπέχων τής πόλεως ὅσον ἐβδομήκοντα στάδια. τοῦτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Ἀχαιῶ*. Arts and sciences flourished notably in Corinth (Pindar, *Ol.* xiii. 21; Herod. ii. 167; Plin. *xxxiv.* 3. *xxxv.* 5; Cie. *Verr.* ii. 19; Suet. *Tiber.* 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543; Alciphr. iii. 60; Strabo, viii. 378; Enstath. *Iliad.* b. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonies in Wetst.) The city (lumen totius Graeciae, Cie. *Manil.* 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16; Liv. *Epitome* ii.) in *A.D.C.* 608, 146 B.C. (cf. Plin. *xxxiv.* 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, *A.D.C.* 710, B.C. 44,—and soon recovered its former splendour (Aristid. *Or.* 3, p. 23, ed. Jebb), and was accordingly in St. Paul’s time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff.; Paus. ii. 1 ff.” Winer, *Realwörterbuch*. An interesting description of the present remains of Corinth will be found in Leake’s *Morea*, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18.) He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer class (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls ὁ ἕνως μον κ. οὐς τῆς ἐκκλησίας. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or
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worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety; see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given\(^6\) to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two\(^7\) to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

\(^6\) ὃς παραγενόμενος συνεβάλετο πολῶ τοῖς πεπιστευκόσιν δὲ τὴς χάριτος, νεκ. 27.

See also 1 Cor. iii. 6.

\(^7\) See especially 1 Cor. xvi. 12, and note.

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and to have carried on a more negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as peculiarly belonging to Christ, is a priori very probable. St. Paul had had no connexion with our Lord while he lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves the followers of Paul himself, and set perhaps an undue value on him as God’s appointed minister among them, forgetting that all ministers were but God’s servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into distinctly marked parties, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Christian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson’s Introduction, vol. ii. p. 224 ff., and Conybeare and Howson’s Life of St. Paul, vol. i. chap. xiii.:—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397: Olshausen, Bibl. Comm. iii. 475 ff.: Schaff, Gesch. Vol. II.—49]
SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their practice in the relations of life (ch. vii. 1), and with their liberty of action as regarded meats offered to idols (ch. viii.—x.); they had apparently also referred to him the question whether their women should be veiled in the public assemblies of the church (ch. xi. 3—16); and had laid before him some difficulties respecting the exercise of spiritual gifts (ch. xii.—xiv.). He had enjoined them to make a collection for the poor saints at Jerusalem: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their contentious spirit. From the same, or from other sources, he had learned the occurrence among them of a gross case of incest, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were irregularities requiring reprehension in their manner of celebrating the Agape, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the defence of his own apostolic authority in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

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SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "the collection for the saints." We may ask,—when enjoined and how? If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, ἐγραφαὶ ὑμῶν ἐν τῇ ἐπιστολῇ, μὴ συναναγίγνονταί πόροις. In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, not to associate with fornicators, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that very many have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving recommendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that every writing of an inspired Apostle must necessarily have been preserved to us, is as absurd as

8 Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be no resemblance), he maintains ἡ ἐπιστολὴ here to be the Epistle to the Hebrews, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.
it would be to imagine that all his sayings must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth.\(^9\)

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, μὴ συναναμένοντα τόρνοις, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (ἐλαφρια, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle.\(^1\)

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid two visits to Corinth before the sending of that, and consequently of this Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that but one visit is recorded, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

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\(^9\) See below, § v.

\(^1\) See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.
Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words: some, e.g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such: and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our terminus a quo is the settling at Ephesus, Acts xix. 10, and our terminus ad quem the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read τρίς ἐναύσησιν, and this in a description of his apostolic labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Caesarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Caesarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words οἱ δὲ καθαρίσαντες τὸν Παύλον ἕγαγον ἑως Ἀθηνᾶς will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we

2 e.g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.
have absolutely no account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made ἐν λόγῳ, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that if he came again, he would not spare (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, humbled him among them. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what sort of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, μή πάλιν ἔλθότος μοι ταπεινώσει με ὅ θέος μον πρὸς ἡμᾶς, καὶ πεπήνωσα πολλοῖς τῶν προμαρτυρηκότων καὶ μή μετανοησάντων ἐπὶ τῇ ἁκαθαρσίᾳ καὶ πορνείᾳ καὶ ἁσκολείᾳ γῇ ἐπιράξαν. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of πορνεία is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—ἐγερεῖνo δέ ἐν Ἐφέσῳ ἔως τῆς πεντηκοστῆς, to have been Ephesus.

A mistaken rendering of the words (ib. ver. 5) Μακεδονίαν γὰρ διὰ ἐρχομαν, as if they signified 'for I am passing through Macedonia,'—led probably to the subscription in the rec. and our English Bibles, ἐγράφη ἀπὸ Φυλίππων. But the idea has never been seriously entertained.

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2. The above notice from ch. xvi. S also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that the Epistle was written in the former part of the year 57.

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθὼς ἐστε ἄνηγμον any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring,—especially when we know independently that he was writing during the former part of the year.

4. It is almost certain then that the Epistle was written before Pentecost, A.D. 57: and probable, that somewhat about Easter was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ δὲ κλήρος, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds εἴρηκαντο ἡμῶν διά θεοῦ μοι.

7. It is uncertain, who were the bearers of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

3 Unless indeed, as Mr. Birks supposes, Horæ Apostolicae, p. 215 f., he was converted subsequently to that occurrence.
1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's Life and Epistles of St. Paul, vol. ii. p. 28 (2nd edn.):

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully, the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;,' by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sub-
limity, and earnest and impassioned eloquence. Of the former, the
description of the simplicity of the Gospel in ch. ii.,—the concluding
apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),
—the reminiscence of the shortness of the time, ch. vii. 29—31,—the
whole argument in ch. xv.,—are examples unsurpassed in Scripture
itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while
the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, per-
haps the noblest assemblage of beautiful thoughts in beautiful language
extant in this our world. About the whole Epistle there is a character
of lofty and sustained solemnity,—an absence of tortuousness of con-
struction, and an apologetic plainness, which contrast remarkably with
the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonder-
ful gifts with which God was pleased to endow the man whom He
selected for the Apostle of the Gentile world: or shews us how large a
portion of the Spirit, who worketh in each man severally as He will,
was given to him for our edification. The depths of the spiritual, the
moral, the intellectual, the physical world are open to him. He sum-
mons to his aid the analogies of nature. He enters minutely into the
varieties of human infirmity and prejudice. He draws warning from
the history of the chosen people: example, from the Isthmian foot-race.
He refers an apparently trifling question of costume to the first great
proprieties and relations of Creation and Redemption. He praises,
reproves, exhorts, and teaches. Where he strikes, he heals. His large
heart holding all, where he has grieved any, he grieves likewise; where
it is in his power to give joy, he first overflows with joy himself. We
may form some idea from this Epistle better perhaps than from any one
other,—because this embraces the widest range of topics,—what mar-
vellous power such a man must have had to persuade, to rebuke, to
attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. The former of these is undoubted. No Epistle more clearly marks
itself out as the work of the Author whose name it bears. It is in-
separably connected with the First, following it up, and only differing
from it as circumstances since occurring had affected the mind of the
writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(a) Irenæus, Hær. iii. 7. 1, p. 182:
Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse:
In quibus Deus sceuli hujus exsecavit mentes infidelium.

(b) Athenagoras, de resurr. mort. xviii. p. 331:
ευθηλιν παντί το λεπόμενον . . . ἕκαστος κομίσηται δικαίως ἃ διὰ τοῦ σώματος ἔγραξεν, εἰτε ἀγαθα εἰτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle: e. g., Strom. iii. 14 [94], p. 553, P.:
αὐτίκα βιῶσαν τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι, λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὅσο οὗ Εῖναι ἐξεπτύτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 [102], p. 607, P.:
ο ἀπόστολος (specified as Παῦλος previously) . . . εἰρήκεν ἐν τῇ δεύτερῃ πρὸς τοὺς Κορινθιαίους: ἄρα γὰρ τῆς σομερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγροίης τῆς παλαιᾶς διαβόθες μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003:
Novimus plane et hic suspiciones eorum. Reversus enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satane in interitum carnis pronuntiat, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The integrity of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De eapp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem hand separandis, Gotting. 1782). Weber again (de numero Ep. P. ad Corr. rectius constituendo, 1798) thought it had been originally two Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the περὶ στεφάνου of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.
§ II.] CIRCUMSTANCES, &c. OF WRITING. [PROLEGOMENA.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8): in doing so had come by Troas (ii. 12): and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice especially the present κακῶμαι,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41) 1,—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugners of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The place of writing is nowhere clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined 2. Nay such a supposition is of itself improbable. In ch. viii. 1 he announces to the Corinthians the generosity which had been the result of God’s grace given ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the first of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was

1 I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

2 The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

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again to visit the Thessalonian church: and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The time of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Proleg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer, or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being ἐὰν δὲ ἔλθῃ Τιμόθεος. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he had been there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that
the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste, under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult: but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraph. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poentarum
APPARATUS CRITICUS.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. Manuscripts written in uncial letters.
   A. The Codex Alexandrinus, Cent. V. (See Vol. I.)
   B. The Codex Vatikanus, Cent. IV. (See Vol. I.)
   C. The Codex Ephraemi, Cent. V. (See Vol. I.)
   D. (Of the Acts.) The Codex Bezæ, Cent. V. or VI. (See Vol. I.)
   D. (Of St. Paul’s Epistles.) The Codex Claromontanus in the Imperial library at Paris, No. 107: a græco-latin MS., of, as Tischendorf believes, the sixth century. It contains all the Epistles of Paul,

1 The texts, in parallel columns, of the MSS. A, B (also B of the Apocalypse), C, D (codex Bezæ), E (codex Landinius), and D (codex Claromontanus), together with a collation of R, have been published by E. H. Hansell, B.D., Reader in Theology at Magdalen College, Oxford.

2 B(Verc) means the octavo edition of the New Testament portion of the MS.; edited by Vercellone on the basis of Mai’s.

3 An edition of this codex by Mr. Scrivener was published in 1864, and has been used in preparing the present edition of this volume.
except Rom. i. 1 παῦλος . . . to αγαπητος θεου, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 διο o λαλον . . . to σημειων εισιν, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D², about the eighth century), whom I have oftenest cited, found most of the passages which he touched already corrected: hence D² denotes generally two persons, of whom the former (D²a) seldom differs from the latter (D²b), so that the difference can be noted. D² touched a few places, and correctors subsequent to D² about as many. Sometimes when it is hard to say which has corrected, I have marked it Deocr."

This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephraemi."—Tregelles. Horne's Introd. iv. p. 193.

E. (Of the Acts.) The Codex Laudianus (graece-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλάνως Παγκράτιος στιν θεο άποστάρχον δοῦξ Σαρδίων δήλα τοι τα ύποτεταγμένα: but this, as Dr. Tregelles remarks, only shows it to have been in that island during the period of the duces. Now the Duxes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the grecelatin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's Introd. vol. iv. pp. 187—189, where there is a facsimile of the
greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it.

[E. (Of St. Paul's Epistles.) The Codex Sangermanensis, now Petropolitanus (having been rescued from the fire of the abbey of St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances δικαίωσεν, Rom. iv. 25; μετά τακτὰ τοῖς δωδεκα, 1 Cor. xv. 5; νικίζομεν θεατρίζομενοι, Heb. x. 38. "Probably not older than the ninth or tenth century." (Tregelles.) Only quoted in the lacunae of D.]

F. The Codex Augiensis, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the ninth century (Tregelles thinks, the eighth). Published by Scrivener in 1859.

G. The Codex Boernerianus, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the ninth century, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: together, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

H. (Of the Acts.) "The Codex Mutinensis 196: of the ninth century. It begins ch. v. 28, καὶ βούλεσθαι: is deficient from αἱ χειρα, ch. ix. 39, to δοῦ, ch. x. 19: from δει, xiii. 36, to τερατα, xiv. 3. From κακιθεν, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

H. (Of St. Paul's Epistles.) The Codex Coislinianus No. 202 in
the Royal library at Paris, apparently (Tischdf.) of the sixth century. It once contained 14 leaves, but, as is noted in the codex itself,—
“post incendium librorum impressorum et subitaneam translati-
nem manuscriptorum non inventa sunt nisi xii folia.” The two
missing leaves are in the Imperial library at St. Petersburg. Edited
by Montfaucon and accurately transcribed by Tischendorf.

I. Fragmenta Palimpsesta Tischendorfiana, Cent. V. to VII. (See
Vol. I.)

K. Codex Mosquensis, Library of the Holy Synod No. xeviii. Cent. IX.
(Matthæi’s g). Formerly belonged to the monastery of St. Dio-
nysius on Mount Athos. Contains the Catholic Epistles with a
catena and the Epistles of Paul with scholia by Damascene. It is
on parchment and in folio. Each page is divided into two columns;
the text being written in large square uncialis; the commentary, in
round letters joined to one another. Collated by Matthæi, who
gives a facsimile of part of the text in the volume of his Gr. Test.
which contains the Cath. Epistles, and describes it in that con-
taining the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by
mistake in his list of Cursives, as Acts 102, Epp. Paul 117.

L. Codex Angelicus Romanus, a MS. in the Angelican library of Augus-
tinian monks at Rome, formerly the property of Cardinal Passionei.
It contains the Acts, beginning viii. 10, μισ τον θεον,—the Catholic
Epistles, and the Epistles of Paul to Heb. xiii. 10. “It cannot
have been written,” says Tischendorf, “before the middle of the
ninth century.” Formerly called G of the Acts—J of St. Paul’s
Epistles.

M. The Codex Uffenbachianus, Cent. X. Consists of fragments at
Hamburg and in the British Museum. The former contains the
beginning and end of the Epistle to the Hebrews. Published by
Tischendorf in his “Anedota Sacra et Profana.”

N. The Codex Sinaioticus, Cent. IV. (See Vol. I.)

Frag. CoisI. In the scholia of a MS. of part of the O. T. in the Bene-
dictine library at St. Germain, Wetstein found Acts ix. 24, 25,
written by the transcriber of the MS., i. e. in the beginning of the
seventh century. To this discovery Tischendorf has added several
more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from
the Gospels. The MS. itself is called the Codex Coislinianus 1,
from Coislin Bp. of Metz, its earliest known possessor. See
Wetstein, Michaelis, and Tischendorf.

Frag. Tischdf. (See “1.” above.)
2. Manuscripts written in cursive letters.

Note.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume.

a. Lambeth No. 1182. "Dates from the twelfth century at the earliest d."

b. Lambeth No. 1183. Written A.D. 1358.

c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the fifteenth century.

d. Lambeth No. 1185. " Might almost be considered a series of fragments in several different hands d."

Assigned to the fifteenth century or somewhat earlier.


g. Codex Wordsworthianus. Thirteenth century.

h. (= b. of the Apocalypse,) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157 e.


l. (Scholz’s Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the twelfth century.

m. (Scholz’s Act. 31, Paul. 37.) Codex Leicestrensis. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (See Vol. I.)

n. (Scholz’s Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the twelfth century.

o. (Scholz’s Act. 61 and 111, Paul 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the twelfth or thirteenth century.

p. (Tischendorf’s "lof.").) Codex Londinensis Tischendorfius. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly," (Treg.) "Hand dubie antiquissimi codicis uncials, qui ipse periiit, exemplum est." (Tischdf.)

d. Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener’s edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

e. Formerly Cod. Praedicatorum S. Marci 701.

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<td>Reachlini. Basle K. iii. 3 (late B. vi. 27).</td>
<td>X.</td>
<td>Wetzstein &quot;bis atque accurate.&quot;</td>
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<td>2</td>
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<td>XV.</td>
<td>Mill (B. 2).</td>
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<td>Corsendencensis. Vienna, Theol. 5. (Kol.)</td>
<td>XII.</td>
<td>Walker and Alter.</td>
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<td>Paris 106 (formerly 2871).</td>
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<td>Stephens (‘b’) Wetzst. Scholz.</td>
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<td>6</td>
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<td>Cambridge Univ. Lib. MS. Kk. 6. 4.</td>
<td>XI.</td>
<td>Steph. (aw) Wetzst. [Def. Acts iii. 6—17.]</td>
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<td>12</td>
<td>13</td>
<td>See Vol. III.</td>
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<td>14</td>
<td>See Vol. III. (= Acts 47.)</td>
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<td>16</td>
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<td>XI.</td>
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<td>17</td>
<td>18</td>
<td>Paris, Coislinianus 199.</td>
<td>XI.</td>
<td>Wetzstein.</td>
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<td>Paris, Coislinianus 25.</td>
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<td>21</td>
<td>Paris, Coislinianus 205.</td>
<td>X.</td>
<td>Wetzstein. [mutilated.]</td>
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<td>21</td>
<td>22</td>
<td>Paris, Coislinianus 202 A.</td>
<td>XI.</td>
<td>Wetzstein. [1 Cor. xvi. 17—2 Cor. i. 7, &amp;c., supplied in a later hand.]</td>
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<td>25</td>
<td>26</td>
<td>Cambridge Univ. Lib. MS. Dd. 11. 90.</td>
<td>XIV.</td>
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<td>26</td>
<td>27</td>
<td>British Museum Additional MSS. 5115–7.</td>
<td>XIII.</td>
<td>[Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &amp;c.] (Epp., Cent. xii., Scrivener) &quot;Obiter inspectus a Wetenstio. Lecetiones cap. xx. Act. mecum communicavit Rev. Paulus.&quot; (Griesbach.) Paul 75.</td>
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<td>27</td>
<td>28</td>
<td>Bodleian, Baroccianus 3.</td>
<td>XIII.</td>
<td>Mill (Baroc.). [Def. up to Acts xi. 13.] 1 Cor. xv. collated by Griesb.</td>
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<td>28</td>
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<td>See above, &quot;1.&quot;</td>
<td>1087</td>
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<td>30</td>
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### Designation and Collator

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**Note:** The table above contains details of various MS. designations and their collation and examination by different scholars. Each row corresponds to a specific MS. designation, with columns indicating the century (Cent.), the MS.'s designation (Designation), and the collator (Collator, &c.). The table also includes brief notes on the condition and contents of the manuscripts. The table is structured to allow readers to understand the variety and condition of the manuscripts referenced in the text.
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### PROLEGOMENA.

**Acts**

- **Epid. Paul.**
- **Designation.**

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<td>Parts collated by Scholz. [Def. Acts xix. 8—xxii. 17.]</td>
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<td>XI.</td>
<td>Scholz. Contains only (in this vol.) Acts xiii. 48—xx. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.</td>
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<td>Inspected by Scholz. Contains Rom., 1 Cor.</td>
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<td>“Coll. magna codicis pars,” Scholz. [Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.]</td>
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<td>Turin C. ii. 17 (19).</td>
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<td>Turin C. ii. 38 (325).</td>
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<td>Turin C. ii. 5 (302).</td>
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<td>Inspected by Scholz. Paul 170.</td>
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<td>The same MS. as Acts 135 above.</td>
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<td>Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.</td>
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<td>184</td>
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<td>Inspected by Scholz. Paul 230</td>
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<td>Inspected by Scholz. Paul 240.</td>
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<td>Rome, Vallicella Lib. E. 22.</td>
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<td>Inspected by Scholz. Acts 167.</td>
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<td>Rome, Vallicella Lib. F. 17.</td>
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<td>154</td>
<td>187</td>
<td>Vatican 1270.</td>
<td>XV.</td>
<td>Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.</td>
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<td>Vatican 1430.</td>
<td>XII.</td>
<td>Inspected by Scholz.</td>
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<td>Inspected by Scholz. Thirt’s Com.</td>
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<td>191</td>
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<td>Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.</td>
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<td>160</td>
<td>193</td>
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<td>195</td>
<td>Vatican, Ottob. 31.</td>
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<td>Inspected by Scholz. Comm. [Def. Rom. and greater part of 1 Cor.]</td>
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<td>196</td>
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<td>Inspected by Scholz.</td>
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<td>Inspected by Scholz. Latin Version. Begins Acts ii. 27.</td>
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<td>201</td>
<td>Vatican, Ottob. 325.</td>
<td>XV.</td>
<td>Inspected by Scholz. Contains Rom. with Catena.</td>
<td></td>
<td>1252</td>
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<td>Vatican, Ottob. 356.</td>
<td>XIII.</td>
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<td>203</td>
<td>Vatican, Ottob. 381.</td>
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<td>204</td>
<td>Rome, Vallincella Lib. B. 86.</td>
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<td>206</td>
<td>Rome, Ghigii Lib. R. v. 29.</td>
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<td>Rome, Ghigii Lib. R. v. 32.</td>
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<td>208</td>
<td>Rome, Ghigii Lib. R. viii. 55.</td>
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<td>209</td>
<td>The same MS. as Paul 186 above.</td>
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<td>210</td>
<td>Two MSS. in the Library of the Collegio Romano.</td>
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<td>Naples (no number). Apparently the same MS. as Acts 83, Paul 93 above.</td>
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<td>213</td>
<td>Rome, Barberini Lib. 29.</td>
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<td>214</td>
<td>Vienna 167 (Lambeck 46).</td>
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<td>215</td>
<td>The same MS. as Acts 140 above.</td>
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<td>216</td>
<td>Mon. of S. Bas. Messana, 2.</td>
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<td>217</td>
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<td>219</td>
<td>Middlehill, Worcestershire 1461. See “Apop. m.,” Vol. IV.</td>
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<td>222</td>
<td>See Acts [110] above.</td>
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<td>223</td>
<td>See Acts [152] above.</td>
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<td>The same MS. as Acts 58 above.</td>
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<td>225</td>
<td>The same MS. as Acts 9, Paul 11, above.</td>
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<td>227</td>
<td>The same MS. as Acts 56 above.</td>
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<td>228</td>
<td>The same MS. as Acts 105 above.</td>
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<td>229</td>
<td>The same MS. as Acts 103 above.</td>
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<td>230</td>
<td>The same MS. as Acts 150 above.</td>
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<td>231</td>
<td>Two MSS. in a Monastery on the Island of Patmos.</td>
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§ 1. MANUSCRIPTS REFERRED TO. [PROLEGOMENA.}
## The following is a List of Lectionaries.

<table>
<thead>
<tr>
<th>Designation</th>
<th>Date</th>
<th>Name of Collator and other information</th>
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<tbody>
<tr>
<td>lect-1</td>
<td>XI.</td>
<td>Wetstein and Dermont. Contains (of this Vol.) Acts i. 15-26; ii. 22-47; iii. 12, 13, 18; iv. 1-21; id. 23-31; x. 31-43; xii. 31-42; xxviii. 11-31; Rom. v. 6-19; i Cor. xi. 25-32; xv. (Quoted by Mill. Heb. x. 22, 23 qu.)</td>
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<td>lect-2</td>
<td>XI.</td>
<td>&quot;Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts.&quot; (Michaelis.) Mutilated at beg. and end.</td>
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<tr>
<td>lect-3</td>
<td>995</td>
<td>Griesbach. Contains the following fragments:—Acts vi. 8-vii. 5; vii. 47-60; 1 Cor. i. 18-24; iv. 9-16; xii. 27-xiii. 8. (Gosp. 117)</td>
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<td>lect-4</td>
<td>1225</td>
<td>Griesbach, who says &quot;Variantes lectiones collegi e Rom. vi. 3-11; xiii. 11-xiv. 4; xiv. 19-23; xvi. 25-27; 1 Cor. i. 18-24; ix. 19-x. 4; xi. 23-32, &amp;c.&quot;</td>
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<td>lect-5</td>
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<td>Matthæi (v). See his appendix to This. Contains a large number of the usual lectiones.</td>
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<td>lect-7</td>
<td>XV.</td>
<td>Hensler in Birch. (Quoted by Stierni.)</td>
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<td>lect-9</td>
<td>X.</td>
<td>Matthæi (h).</td>
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<td>XV.</td>
<td>Matthaei (f). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7.</td>
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<td>Moscow, Typogr. 47.</td>
<td>1602</td>
<td>Matthaei (o). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9.</td>
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<td>Paris 308.</td>
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<td>Mostly O. T. lections; only a few from N. T.</td>
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<td>XI.</td>
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<td>Paris 276.</td>
<td>XV.</td>
<td>Entered in list of MSS. of Gospels as 321.</td>
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<td>Paris 376.</td>
<td>XIII.</td>
<td>&quot;Cursim coll. magna codicis pars.&quot; Scholz.</td>
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<td>Paris 326.</td>
<td>XV.</td>
<td>See Acts 150, Paul 230 above.</td>
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<td>Riccardi Lib. Florence 84.</td>
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<td>XVI.</td>
<td>Some parts of Cent. X.</td>
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<td>Vatican, Ottob. 416.</td>
<td>XI.</td>
<td>The first 114 leaves are lost.</td>
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<td>Manuscript collations by Missy were once in Michaelis' possession.</td>
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### PROLEGOMENA. VERSIONS REFERRED TO. [CII. V.

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<td>Acts 42, Paul 48. Contains 1 Cor. ix.</td>
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### SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The Latin Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others; as also are the following mss.:—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIIth century.

fuld, fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.


lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciae Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts:—

D-lat. (Acts.) The Latin of the Codex Bezae. Cent. VI.

D-lat. (Paul.) The Latin of the Codex Claromontanus. Cent. VI.

E-lat. (Acts.) The Latin of the Codex Laudianus. Cent. VI.

G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boerneri anus.

fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.

guelph. Fragmenta guelpherbytana. Fragments of the Ep. 76]
to Rom. in Knittel’s Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his “Anecdota sacra.”

spec. Mai’s Speculum.
The Syriac Versions (syrr).
Syr. The Peschito. Supposed to have been made as early as the second century.
syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkel, A.D. 616.
The Egyptian or Coptic Versions (coptt).
copt. The Coptic or Memphitic.
copt-dz. Codex Diez. Written about the tenth century.
sah. The Thebaic or Sahidic.
sah-woide. Woide’s MS. Published in the Appendix to Cod. Alex.
basm. The Bashmuric so closely follows sah as to be of no critical value except where sah is deficient.
The Gothic version (goth): made from the Greek by Uphilas about the middle of the fourth century.
The Æthiopic version (æth): assigned to the fourth century.
æth-rom. The edition given in the Roman polyglott.
The Armenian version (arm): made in the fifth century.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS VOLUME.

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence Latin writers are described in italics.)

Acacius, Centv. IV. or V. (from Catena.)
Alcimus Ecdicius Avitus. (See Avit.)
Ambrose, Bp. of Milan, A.D. 374—

Ambrosiaster, i.e. Hilary the Deacon, fl. 384
Ammonius of Alexandria, 220
Amphilochius, Bp. of Iconium, 374
Andreas of Crete, 635
Antiochus of Ptolemais, 614

1 Orig-c or Chr-eat means Orig or Chr as given in Cramer’s Catena. Orig-schol, scholium ascribed to Origen. ChrRh, Chr hoc loco. Hippolytus is cited sometimes as Hip, sometimes as Hippol; Gregory of Nyssa, as Nys, Nyss, and Nyssen: in all cases the abbreviation marked in the above list is the shortest used in this volume.

77]
Antonius Monachus, b. 251, d. 356
Archelaus of Mesopotamia, 278
Arnobius of Africa, 306
Athenanias, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, Bp. of Hippo, 395—430
Avitus, Bp. of Vienne, 490—523
Barnabas, Cent. I. or II.
Basil, Bp. of Cesarea, 370—379
Basil of Seleucia, fl. 440
Bede, the Venerable, 731; Bede-gr, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.
Caesarius of Constantinople, 368
Caesarius, Episc. Arelatensis, 502—544
Canons Apostolic, Cent. III.
Cassiodorus, b. 479, d. 575
Chromatius, Bp. of Aquileia, 402
Chronicon Paschale, Cent. VII.
Chrysostom, Bp. of Constantinople, 397—407; Chr-mss as cited by Tischdf. from Matthæi; -montf, from Montfaucon; Chr-wlf, Wolfenbüttel ms. of Chr written in Cent. VI.
Clement of Alexandria, fl. 191
Clement, Bp. of Rome, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent. III.
Cyprian, Bp. of Carthage, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of Jerusalem, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites printed amongst the works of Origen
"Dialogi de Trinitate," variously ascribed to Ath Thdrt Max
Didymus of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394
Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent. V.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. of Salamis in Cyprus, 368—403
Eucherius, Bp. of Lyons, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cesarea, 315—320
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Eutherius, Bp. of Tyana, 431
Euthymius Zigabenus, 1116
Faustinus, 383
Fulgentius, Bp. in Africa, 508—533
Gaudentius, Bp. of Brescia, 387
Gennadius, Bp. of Constantinople, 458—471
Gildas, fl. 581
Hesychius of Jerusalem, Cent. IV. or VI.
Hilary, Bp. of Poitiers, 354—368
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent. III.
IdaciUs, the name under which Vig. published his work "de Trinitate"
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—340
Jerome, fl. 378—420
Julian (cited by Aug.), Pelagian Bp. in Italy, 416
Justin Martyr, fl. 140—164
Leo, Bp. of Rome, 440—461
Leontius Scholasticus, 580
Lucifer, Bp. of Cagliari, 354—367
Macarius of Egypt, 301—391
Marcellus, cited by Eus.
Marcion, 130; fragments in Epiph. (Mcion-e) and Tert. (Mcion-t)
Marcosii, cited by Iren.
Marcus Monachus, 390
Martyrini Clementis
Maximus Taurinensis, 430—466
Maximus Confessor, fl. 630—662
Maximin, the Arian, cited by Aug.
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzenus, Gregory, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Centv. V.
Novatian, 251
Nyssenus, Gregory, Bp. 371
Ecumenius of Tricca in Thrace, Centv. XI.?
Origen, b. 185, d. 254
“Quaestiones et Responsiones ad
Orthodoxos” ascribed to Justin M.
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, Bp. of Barcelona, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, Bp. of Aquileia, 776—804
Pelagii Ep. ad Demetr. 417?
Peter, Bp. of Alexandria, 300—311
Philastrius, Bp. of Brescia, fl. 380
Philo Carpasius, 400
Photius, Bp. of Constantinople, 858—891
Polycarp, Bp. of Smyrna, d. 169
Porphyry, d. 304
“Prædestinationis.” A work ascribed to Vincent of Lerins (434)
Primasius, Centv. VI.
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
“De Erabaptismate.” Among Cypr’s works
Rufinus of Aquileia, 397
Salvianus, 440
Sedulius, 480
Seniores, quoted by Iren., Centv. I. or II.
Serapion of Egypt, 345
Severus of Antioch, Centv. VI.
Severianus, Bp. in Syria, 400
“De Singularitate Clericorum.”
Among Cypr’s works.
Synopsis ascribed to Athanasius.
Tarasius, Bp. of Constantinople, 786
Tatian of Syria, 172
Tertullian, 200
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore, Bp. of Mopsuestia, 399—428
Theodore of the Studium, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria
Theodotus of Ancyra, 433
Pseudo Theodulus, Centv. XII.
Theophylact, Abp. of Bulgaria, 1071; Thl-sif, as edited by Sina-
nius; Thl-fin, by Finettius, from a Vatican MS.
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Victor Vitensis, an African Bp.,
Centv. V.
Victor of Antioch, 401
Victorinus, 380
Victor, Episc. Tununensis, 565
Vigilius of Thapsus, 484
Zeno, Bp. of Verona, 362—380
Zonaras of Constantinople, 1118
To this list may be added the following **abbreviations used in the digest:**

- **aft**, after.
- **al**, ali
- **appy**, apparently.
- **bef**, before.
- **beg**, beginning.
- **comm**, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.
- **ctra**, contra.
- **def**, defective.
- **ed** or **edn**, edition.
- **elsw**, elsewhere.
- **elz**, elzevir edition of the Greek Test.
- **e sil**, e silentio collatorum.
- **exc**, except.
- **expr**, expressly.
- **follg** or **flig**, the following words.
- **gr**, Greek. **gr-lat-ff**, Greek and Latin Fathers.
- **ins**, insert—"**ins καί AB**" means that the MSS. A and B insert **καί**.
- **int**, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.
- **marg**, margin.
- **om**, omit—"**om καί AB**" means that the MSS. A and B omit the **καί** given in the text or inserted by other MSS.
- **Ps**, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.
- **pref**, prefix.
- **rec**, the **textus receptus**, or received text of the Greek Testament. This is used when Steph and elz agree.
- **rel**, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.
- **simly**, similarly.
- **Steph**, Stephens' Greek Testament.
- **transp**, transpose.
- **txt**, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS. versions, &c. (See also under **comm** above.)
§ IV. BOOKS QUOTED.  

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted above the line to the right hand, imply a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C², the first corrector of C; C³, the second; D', a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures below the line, imply recurrence of the reading 2, 3, &c. times in the author mentioned; e.g. Aug, Orig, Bas: similarly are used the words sæpe, aliq, or alic (aliquities or alicubi), ubique. Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

Notice referred to on pp. 15, &c.

ἀπας would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial mss. In the 42 remaining cases some one or more uncial have substituted πας. On the other hand πας occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put απας in its stead—so that the tendency of the transcribers has clearly been to alter απας into πας; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient mss. In cases, therefore, where the rarer word is supported by any trustworthy mss., however few in number and however great the array in favour of πας, απας has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.


² -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss means that in 5 mss of Chrysostom the reading cited occurs 3 times.
Börnemann, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.


Chrysostom, Opera, cited by Benedictine pages in Migne, or in loc.


Estius, Comment. in omnes Pauli Epistolae, 2 voll. folio, Douay 1614.

Ewbank, W. W., Commentary on the Ep. to the Romans, Lond. 1850.

Fritzsch, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.

Hackett, Prof., Commentary on the Acts, Boston, U.S. 1852.

Hemens, Der Apostel Paulus u.s.w., Göttingen 1850.


Jowett, Prof., The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)


Philippi, Dr. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.

Schrader, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.


3 The reader will observe that I have worked with Dean Stanley's book in preparing this edition, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as
STIER, Dr. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniss: zweite Sammlung, Leipzig 1828.

STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.

TERTULLIANUS, ed. Migne.


THEOPHYLACT, Comm. in Epp. Pauli, Lond. 1636.

THOLUCK, Römerbrief, u.s.w., Halle 1842: 5th edn., 1856.


UMBREIT, Dr., Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt, Gotha 1856.


Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor’s personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. οὕτως, not οὕτως as Bentley.

17. the υπερ in the margin before τῆς δικαι. is not from the 2. m., but much later.

ii. 7. in απαντες, the first a is written over the line by 1. m.

34. ο βεβαίος is added by 1. m.

38. αυτοματινων ins μνων, not μνων as Beh.

iii. 2. the το after έβασταξε is super-added by 1. m.

21. the των before ατ άιωνος is written in the margin by 2. m.

iv. 4. ος, not ας, as Mai.

6. ο άρχιερευς is the reading of the codex.

14. τεθαραπ. and τεθεραπ. are both from the 1. m.

18. του before της του is added by 1. m. and 2. m.

20. ειδαμεν: over the ει is written o by 1. m., over the α is written o by 2. m.

v. 2. σουδουις, but ει is written over by 1. m. and 2. m.

21. The codex has παραγενομενον a prima manu.

25. prima manus has έβασια.

38. τα is added by 1. m. and 2. m.

vii. 10. 2. m. has έξαλ., not έξαλ. as Bentley.

11. πύρισκαν is in codex.

17. γιγαζεαν, not -ισεν as Birch.

22. λογ. κ. εργ., not έργ. κ. λογ. as Bentley.

30. αλλα, not άλλα as Bentley.

47. οικοδ. o prima manu.

51. καρδιας, not -αν as Bentley.

viii. 25. ευγγελιζοντο, not ευγγελη as Birch.

28. τον προφ. ης., not ης. τον προφ. as Birch.

34. τουτο is α prima manu.

ix. 6. αλλα.

13. σου is in codex, not omitted, as in Bentley.

25. after καθηκεν, αυτον, not -ου as Bentley.

26. εις ερουσ., not εν as Birch.

in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

A very valuable work, which I only regret that time has not allowed me to consult, in preparing this fifth edition, as much as I wished. The reader will find several references to it in the notes on the earlier part of the Epistle.
PROLEGOMENA.]  

APPARATUS CRITICUS.  

[ch. v.

36. τις ην μαθ., not τις μαθ. as Bentley.
37. Acts xi. 3. eιγήθεν, not -θες as Bentley.
12. διακρινάτα, not -νοτα as Bentley.
13. απηγγ., not ανηγγ. as Bentley.
18. αρα και, not αραγε και as Mai.
24. τω κυριω is in margin a 2. m.
xxii. 1. συμεων, not σιμ. as Bentley.
11. επεσεν, not επεσεν as Mai.
13. ανεχθ. is 1. m., not αναχθ. as Mai.
26. ημιν, as in Mai ed. 1. not ημιν, as in ed. 2.
29. παντα τα γεγρ., not παντα γεγρ. as Bentley.
30. κατo νομω, not τω νομω as Birch.
12. μεν βαρπ., not βαρπ. as Bentley.
1. περιθυμη is 1. m., but the addition is 1. m. also.
16. κακιεθεν εις, as in Mai ed. 1, not κε τε εις, as in ed. 2.
xxvii. 7. λεγοντες ειναι, not ειν λεγ. as Bentley.
20. θελει, not θελαι as Mai ed. 1.
34. αριστι is 1. m., -ωτι is 2. m.
xx. 2. ουδε', not ουδε as Mai.
13. ημας, not μεν ημας as Bentley.
29. της συγχ., not συγχ. as Bentley.
40. ου ου δυνης. as Mai ed. 2, not ου δυνης. as ed. 1.
xx. 4. βεροαιων, not ροω as Birch.
16. κεκρεικει 1. m., κεκρεικει 2. m.
23. λεγων as Mai ed. 1, not -ων, as ed. 2.
26. διοι as Mai ed. 2, not διο as ed. 1.
32. την κληρονωμαν, not κληρ. as Muraltod, and Tischendorf.
xxi. 3. αναφανταστε is 2. m.
4. 1. m. repeats ελεγαν after πρευματος.
5. (6 ed. Verc.) προσευξ., not ηυξ. as Bentley.
id. ἀλληγος και, not και as Bentley.
13. o before παυλος is added by 1. m.
24. ξυλοσταται is 1. m. as Rulotta and Vercellone.
xxii. 5. 1. m. has πρεσβυτερεων: 2. m., -ριον.
24. ανεταξεθαι, not -ταξ- as Bentley.
28. 1. m. has πολειτειαν.
xxiii. 7. καλησωντος, not -ουντος as Bentley.
18. σοι is written over by 1. m.
Acts xxiii. 28. κατηγγαζον to αυτων is in marg. a 1. m.
35. κελευσας, not κελευσας τε as Bentley.
xxv. 25. in αυτω δε του παυλου, παυλου has dots over it a 1. m.
xxvii. 14. 1. m. decidedly wrote ευρακυλων: 2. m. placed v over the a, and λ between the κ and v, and altered the Δ to Δ, but in so doing, he has left the right foot of the Δ of 1. m. visible beyond the corner of his own Δ.
28. ευρον οργιασ εικοσι, not ευρον εικοσι as Bentley.
xxviii. 11. αλεξανδρους has η written over the i, but not by 1. m. as Rulotta.
16. επετραπη, not -τει as Birch.
Rom. i. 1. χυ νω, not νω χυ as Mai.
12. 2. m. has συμπ. not συντ.
v. 1. εκαμεν is 1. m.: εκαμεν 2. m.
vii. 22. τω νομι, not τι νομι as misprinted in Mai ed. 2.
viii. 2. σε απο, not απο.
5. τα του πν. as Mai ed. 1, not του πν. as ed. 2.
24. τι is added by 1. m.
ix. (3. συγγετων is in the original text, there has been no erasure: the words αδελφων μου των are in the margin by the 2nd hand)5.
8. τουτεστιν οτι a 1. m.
xiii. 2. ανθεστ., not αθεστ. as misprinted in Mai ed. 2.
11. ημας, not ημας as Bentley.
xiv. 6. και o εσθ., not o εσθ. as Bentley.
xxv. 26. ποιησαθε 1. and 2. m.: no correction.
xxvi. 7. γεγοναν, not -ασιν as Mai.

5 Supplied by the Rev. C. Cure.
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<td>[PROLEGOMENA.</td>
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<tr>
<td>1 Cor. i. 2. τη ἐκκλ., not ἐκκλ. as Bentley.</td>
<td>39. μον is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.</td>
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<td>1 Cor. ii. 13. διδακτοῖς, not ἰώ.</td>
<td>xv. 19. ἡλπικοτες εσπεν μονον, not as Bentley.</td>
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<td>iii. 2. δυνασθε, not ἐδυν.</td>
<td>2 Cor. i. 4. τη θλιψει, not θλιψει as Bentley.</td>
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<td>9. συνεργεί 1. m.</td>
<td>iii. 15. αναγεινωσκηται, not -εται, as Mai.</td>
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<td>iv. 11. 1. m. γυμνειτ. : 2. m. -νητ.</td>
<td>iv. 6. οτι θεος, not οτι ο θεος as Mai.</td>
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<td>15. εγεννησα, not -ἐγγ- as Bentley.</td>
<td>v. 15. οτι εις, not οτι ει εις as Mai.</td>
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<tr>
<td>vii. 5. There is no writing in the margin, as asserted by Woide from Mico.</td>
<td>vii. 4. εν τη χαρα, not τη χαρα as Mai.</td>
</tr>
<tr>
<td>17. μεμερικεν ο κυριος, not ο θεος.</td>
<td>ix. 2. περισι, not περισι as Mai. (2. m. has corrected it to περησι.)</td>
</tr>
<tr>
<td>ουτως περιπατειτω και, not omitted, as Bentley.</td>
<td>x. 12. ευκρειαι and συνκρειαι, without any erasures of the ε by 1. m. as stated by Rulotta.</td>
</tr>
<tr>
<td>viii. 11. o αδελφος, not αδελφος as Bentley.</td>
<td>xii. 1. δει ου, with no punctuation as in Mai.</td>
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THE ACTS OF THE APOSTLES,

THE EPISTLES TO THE ROMANS AND CORINTHIANS.
ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. 1 Τὸν μὲν βρωτον ἑλόγων ἐποιησάμην περὶ πάντων, ὁ Θεόφιλε, εὐνοῦ ἡράτω Ἰησοὺς ποιεῖν τε καὶ διδασκεῖν. 2 ηγοῦ τις ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, ὥς εὐλεξατο, καὶ ἀνελήμφθη. 3 ὡς καὶ

Title: rec ins των αγιων bef αποστ., with a b d g h k 13 and the subscriptions of ΛΧEGH; των B(Bly Hl) m p Orig Chr Synop: om B(Bch Maj) D(-εις): om αποστόλων also Κ,—pref λουκα o, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θα των αγιων λουκα του ευαγγελιστου d, a: g h.—ἀρχη συν θεω πραξαποστολος f.

chap. 1. 1. rec ins o bef ησι (the η of ήρατο was probably mistaken for the article), with ΑΕΧ p 13. 36 rel Constt: om BD.

2. ανελημφθη bef εντειλαμενος ... ευλεξατο D. at end add και εκελευσε κινησ-σειν το ευαγγελιστον D syr-marg Aug, simply sah.

On the title, see Prolegomena. 1—3. introduction.] 1. τὸν μὲν πρ. λ. The latter member of this sentence, ταῦτα δέ ... is wanting (see Winer, § 63, II. 2, 6), and the Author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel, πάντων! Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had not related in his πρώτος λόγος. On Theophilus, see notes, Luke l. 3. ὡν ἡράτω Ἰησοῦ.] I cannot think ἡράτω here to be merely pleonastic. Its position here shows that it is emphatic, and the parallel cases (see ref.) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the ἐρχασ, the outset, of all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—which Jesus first of all men did, &c. But this introduces a meaning irrelevant to the context, besides not giving the emphasis to ἡράτω, but to Ἰησοῦς. The position of emphasis given to the verb shews, that the beginning of the doing and teaching of Jesus must be contrasted with the continuance of the same, now about to be related. 2. εντειλατ. τ. ἀπ. See Luke xxiv. 48 ff., and ver. 4 below. δια τν. ἀγ. may be joined either with εντειλαμενος (as in vulg copf Chr Thl) or with ἐξελεξατο (as in syr wth Cyr Aug Vg). In the former case, our Lord is said to have given His commands to the Apostles through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, δια πνευματος αιωνιου εαυτων προσευγα-και άιωνων το θεο. In the latter, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch. B
1 pαρέστησαν εαυτόν Ὑοντα μετὰ τὸ μαθήμα αὐτῶν ἐν πολλοῖς τεκμηρίων διὰ ἡμερῶν τεσσαράκοντα ἡ συνά- νομος αὐτῶν καὶ λέγων τὰ πειστὶ τῆς βασιλείας τοῦ θεοῦ. 4 καὶ τα συναλλογομενος αὐτος παραγγελειν ἀπὸ Ἰεροσολύμων μη χωρίζοντα, ἀλλὰ περιμένειν τὴν ἐπαγγελιαν τοῦ πατρὸς· ἦν ηὐκοσιατεί μου, διὸ Ιωάν-

3. τεσσ. βεβηγ., οὐγ διά, Δ: δι is written over the line by D-corr. 1 

4. συναλλακτικομενος D4: συναλλαγμενος D4: συναλλογομενος b c d e m 361, 40, the Greek fathers are confused between this reading and ttx (see Tischdoff): contesescens vulg E-lat7) Bes Bes: contenit D-lat. afυ συναλλάζεις μετα αὐτών D. rec παραγγελης, bев αὐτως, with B D(see above) καὶ 36 vulg copt Phot (Ec Thl Hil Aug): txt ACE Chr.

—παραγγελεὶς τε or b d, ἦν παροικία (σεατέ D3) φηνα διὰ τον στομάτος μου D vulg ath Hil Aug Jer; am D-lat δια φηνας; and in D-gr φηνα δια τον στοματος are marked for erasure by a later hand.

xx. 28, Paul tells the Ephesian elders, that the Holy Ghost had made them overseers in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere common-place, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the Holy Ghost. To take διὰ τον ἀγ. with ἀνέλυσθησα see Olsch. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφατα] = ἀνέφερε εἰς τὸν ὄνομας, Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τον ὄνομα, testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. 3. ἐν τ. τεκμ.] See Luke xxiv. 31, 39, 43. The ἐν is in its signification of investiture, in which it introduces the element or condition in which, and thus the means by which, an agent operates. 

οπτανομονος: οι γαρ δικτιο πρὸ τῆς ἀντανακλάσεως ος αἰὲ αἰτιών ην, οὔτω καὶ καλτι; οι γαρ εἰπε τεσσαράκοντα ἡμέρας, ἀλλά δι' ἡμερων τεσσαρακοντα; ἐφιστατο γαρ καὶ ἐφιστατο πάλιν, Chrys.

sotom. This is the only place where the interval between the Resurrection and the Ascension is specified. τά περ. τ. β. τ. θ.] τά, in the widest sense; not ἡγεμα merely: the matters. The article has been taken to imply (and so in my earlier editions), that during that period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the present participle λέγων. Both the participles, ὁπτανομονος and λέγων, carry with them a ratiocinative force, in dependence on τεκμιριοι: "proofs, consisting in this, that He" &c. And thus the art. τα gives the sentence the meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God" thus serving only to denote λέγημεν.

4—14.] The last discourses and ascension of the Lord. Return of the Apostles to Jerusalem; recapture of their names. 4. συναλλαξι.] not middle, 'assembling them,' as Calv. (congregans eos), Grot., Olsh., and others, which is without example; but passive, = συναλλαξι, Hesych., as E. V. Chrys., the Vulg., &c, interpret it 'eating and drinking;' so E. V. marz, Thl., Ec., &c, καινονων ἄλοχων, mistaking the etymology. The conjecture of Hemsterhuis, συναλλομενος (which however is found in Didymus), is quite unnecessary.

ἀπὸ λεπ. μὴ χωρ.] See Luke xxiv. 49. 'Sinul manere jussi sunt, quoniam uno onem Spiritu donandul crant. Si suis dispersi, unitas minus cognita fuisset,' Calvin. τερμα. to await, i. e. wait till the completion of: the τερμ implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for twelve years after the Ascension, is sufficiently refuted by His own words here, and by the subsequent history: cf. ch. viii. &c, That, in the main, they confined themselves to circuits in Palestine for some
years, appears to be true; but surely would not be in compliance with such a command.  

5.] The Lord cites these words from the mouth of John himself, ref. Matt. — and thus announces to them, that as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the Baptist with the Holy Ghost, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as being the Baptist with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiae communis baptismus.' I may add, also, because it was the beginning of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.  

ibati and in pv. ay. are slightly distinguished. The insertion of the preposition bef. pv. ay. seems to give a dignity which the mere instrumental dative, ibati, wants.  

ταυτάσι παιδί to bind on the of polll.  

The present, δαπανάταις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ἐν τῷ μνήμων (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "will," or "doest thou restore?" As to the word itself, καθότας (= στιμα) is to establish or set up, and ἄνω gives the sense of completion, or the cognate one of entire restitution. See Wordsw.'s note.  

7.] This is a general reproof and assertion, spoken with reference to me, as forbid to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not
θείς, but δ' αὐτῷ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς δρας οὐδὲς ἐδεικνύετο, ὥσπερ ἢν αἰώνιος, οὐκ ἔνδοξον, εἰ μὴ δ' αὐτῷ. It may be observed however, that the same assertion is not made here: only the times and seasons said to be in the power of the Almighty Father, Who ordeth all things κατὰ τὴν βουλὴν τοῦ θελόματος αὐτοῦ. The Knowledge of the Son is not here in question, only that of the disciples. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the knowledge of that day and hour. Bengel attempts to evade the generality of the ως ὡμών ἐστιν:—qua apostolorum nonnulla crat nosse, per Apocalypsin postea sunt significata. But signifio to whom? What individual, or portion of the Church, has ever read plainly these χρόνοις, καὶ καρποῦ? in that mysterious book? There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ωμών, nor forget that the γνωσαί χρόνος καὶ καρπ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has therein in His foreknowledge, and while He announces the events, conceals for the most part in obscurity the times. Χρ. ἦν καρπ. not synonymous; as Meyer observes, καρπός is always a definite limited space of time, and involves the idea of transitoriness. See also Wittmann, N. T. Synonymes, pp. 39—15. Χρ. ἦν τῆς ἐβ. Θεός ἐν τῷ ἐβ. not synonymous; Some (De Wette, al.) render 'bath appointed by His own power;' I should rather take ἐν θεῷ, as in ch. v. 4, in His own power, and understand by θεός κεπτ., 'bath' placed,' as E. V. But the nor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption. 8.] 'Quod optimum fruendae est curiositati remedium erat, Christus cos revocat tam ad Dei promissionem, quam ad mandatum.' Calvin. ἀλλα, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.' Bengel. δύναμιν, that power, especially, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μονο, not emphatic, as Wordsw. here and often elsewhere; see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitions aspiring. μάρτυρες] This was the peculiar work of the Apostles. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § 3 5. ἐν τῇ ἑσπ. ...] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to Israel thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men's hearts; and not confined to Judea, but coextensive with the world. They understood this command only of Jews scattered through the world, see ch. xi. 19. De Wette observes, that these words contain the whole plan of the Acts: ἡμεῖς θείῳ δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ιερουσαλημ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them through Judea, vi. 8—viii. 3; they preach in Samaria, viii. 4—40; and, from that point, the conversion of the Apostle of the Gentiles, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This ap-
10. rec εὐθυτὶ λευκή, with C3DE rel 36 syr Orig-int Chr Cosm Thl Aug: txt ABCN¹ p vulg Syr copti arm (Eus).

pears (see Prolegg. Vol. I. ch. iv. § 4. 2) to be an account of the Ascension given to Luke subsequently to the publication of his Gospel, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. [ἐπηρθή] "was taken up," we may understand the idea of ascending. . . . ὑπελαβέν by a pregn. constr. involves the idea of away as well as ὑπερ, and hence takes after it ἄπο. This verb describes the close of the scene, as far as it was visible to the spectators." Hackett. νεφέλη [There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a disappearance of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—in human form, and so we think of and pray to Him. 10. ἀνετι[. . . ήγαν] they were gazing, stood gazing. εἰς τ. οὐρ. belongs to ἀνετὶ, not to πορευμαν., see reff. πορευμένου, not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him. παρεστίκεσαν, imperf. in sense, as the perf. is present: were standing by them. ἀνδρες] evidently angels. See Luke xxiv. 4; John xx. 12.
11. οἱ καὶ εἶπαν who (not only appeared but) also said. There is a propriety in the address, ἀνδρ. Γαλαλείου. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. ἐν τρόπον] in the same manner as;—to be taken in all cases literally, not as implying mere certainty: see reff. οὐτώς, i. e. ἐν νεφέλῃ, Luke xx. 27. His corporeal identity is implied in οὗτος ὁ Ἰησοῦς. [ἀνευσεται] "Non ii, qui ascendentem viderunt, dicitur venturn visuri. Inter ascensionem et inter adventum gloriosus nullus interpolitur eventus eorum utique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsìn diem Christi ut vale propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur." Bengel. 12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δὲ μοι καὶ σαββατίῳ γεγονεὶς ταύτα ὦ γαρ ἂν οὗτος τὸ διάστημα ἐξῆλθεν. . . . . . . . μὴ ὁρισμένον τι μήκος ἐβάδιον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out as far as to Bethany. This latter was (John xi. 18) fifteen stadia from Jerusalem, which is more than twice the Sabbath-day's journey (200 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day's journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to
John 1.35

'Orhooslh ap' 60 oropu tov kalomiuou 'elaiwnos, o

'etin 'eugonos 'Orhoosilh, saBbatoU o'P' EUQOV 173. 13 kai

ote 6 eisvprov, i.eis to / ups"ronou av6j3an ou 6suk kaxa-

muontes, o te P/rrcos kai 'Jria"wsi kai 'I'akwosoi kai

Auedias, Filliptocos kai Thtmac, Varbolomaios kai MaB-

thatos, 'I'akwosoi 'Alphiwv kai T1s1w1 o 'xu1wTev, kai

'Jroudas 'Ia"kowv. 14 ouxoi thane 6 prosorafes m ombo-

rymav tov wv r3 r3wv xonwv. 19, 26 kai

Mavria tv xepri tov 'l1swv kai tov atelwv avtou.

13. eiselyv D-gr.

rec anw1.6an bef eis t. ut. (corn to avoid the ambiguity of

esbtrh. eis to utv.), with DE13 rel 36 tol syrt cpvt: om anw. B1

vulg Orig Chr Thl-fin-comm Bede-gr. rec transp iak. and iowv, with (E) rel 36: tvt ABCD 7 p vulg

Aur. F Bede-gr: petr, el joh. el andr. el jae.

Bede-lat. om 3rd and D, ins o tou bef alphiavn D d.

om 7th and D, ins o beW71.1.1. N.

14. N has ombozvsmav both before and after prosoraf.

B,3 disapproving both the 2nd.

rec (aft presvux) ins kai tv de"ps1 (Phil iv. 6), with C3 rel 36 (Oriol); kai de"ps1, omg tv, m om ABCD 7 p H vulg syrt cpvt ath arm Chr, Thl-fin-comm Cypr

Aur. Jct Bede. ins tais bef gnu. D.

ins gnu. ins kai tevwv D, Miguel

BE p 46 sab: txt AC1D rel 36.

om tv D1: ins D1,

om tv B,

rec ins swu bef tois ad. aut. (corn, to avoid connecting the brethren of our Lord with His mother), with BC3E rel syrt Chr: om AC1D vulg cpvt ath arm Cypr Aug.

Chrysostom in making the above supposition: although the festival was certainly observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). Forty days from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6.—at six stadia, B. J. v. 2. 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of 'elawv, -ovEov, here (and in ref.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document. 'Ewov is not for aptevov, but as in tiaxai, K. qtr. etv 'Ewov, John v. 5, and in ref.; the space or time mentioned being regarded as an attribute of the subject.

13. eisvpl. INTO the city; see ref. to 6 utprhv.] The idea that this was a chamber in the Temple has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were dia pawtvv en t61 ilpov.

As if such an expression could be literally understood, or taken to mean more than that they were there at appointed times (see ch. iii. 1). It is in the highest degree im-

probable that the disciples would be found assembled in any public place at this time. The upper chamber was perhaps that in which the last Supper had been taken; probably that in which they had been since then assembled (John xx. 19, 26), but cer-

tainly one in a private house. Lightf. shows that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, 'etv tvn palin parb unafiiv-

mav kal to ierov ton thevou katanaptevnav, pohtisktoj elagwv oikomatfav kai tvf nou thevou ekklisias mikras oibas, evtha vso-

serantelai o1i mahtavl, 6te to sothr an-

elicf>' apd ton 'Elawovs, andveinav evi

'to utprrov. eket yar bovdovnto, tout-

estin en tv meri Smov '1fis apd tvs

ermatias periklethv..,. evw 6rnoj

Mazimov ton episkopov kai Kounstiantinov
tov basileov, ow skn' en ampelev,

cata to gevramvneov. And Nieeophors

viii. 30 (see Wordsw.) says that the Emp-

ress Helena enclosed in her larger church the chamber where took place tet h' tov
dyloj pnevmatov kadhos en tvn utprh.

ou 6suk kat.] not to be taken as in E. V. 'where abode both Peter,' &c.; which gives the idea that Peter, &c. were already in the chamber, and the rest joined
μέσῳ τῶν ἀδελφῶν ἐπεν (_weapon τοῦ χλόος ὁ ὄνοματῶν) ἐπὶ το ἀυτὸ ἐκατὸν ἐκκοισι); 16. Ανδρες ἀδελφοί, ἐδει πλη- ῥωθεῖ πτέρν αὐτῷ γραφήν [ταυτήν] ἤν προείπεν τῷ πνεύμα

them there:—but, on entering the city, they went up into the upper chamber, where they (usually) sojourned (not ‘dwelt’; they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c.

On the catalogue of the Apostles, see Matt. x. 2, note. 14.] σῦν γυναιξὶ has been rendered ‘with their wives,’ to which sense Bp. Middleton inclines, justifying it by σῦν γυναιξὶ καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls enumeration, ch. vi. § 2. Here I think we must take σῦν γυνη not as meaning ‘with women,’ as Hackett, but, the art. not being expressed after the preposition σω, as = σῦν ταῖς γυναικ. (see Middl. ch. vi. § 1), and interpret γυνη, the women, viz. those spoken of by Luke himself, Luke vii. 2, 3,—where, besides those named, he mentions ἐπεφανεῖς αὐτοῖς. Many of these were certainly not wives of the Apostles; and that those women who were ‘last at the Cross and earliest at the tomb’ should not have been assembled with the company now, is very improbable.

καὶ Μαρία] The καὶ gives eminence to one among those previously mentioned. So τῶν εἰκόνων, καὶ γῆς ἐμφαν., Herod. i. 73. See Hartung, Partikellehre, i. 145. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Neechp. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler’s Lives of the Saints, Aug. 15. The fable of the As-
found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note. The pre-eminency of Peter here is the commencement of the fulfillment of Matt. xvi. 18, 19 (see note there).

17.] ἵνα, not 'although' (Kuinoel), but because: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus the ἵνα has reference to the substance of the prophecy, already in Peter's mind, and serves to explain ἵππως αὐτῶν and ἐπισκοπὴ αὐτῶν.

Διέρρηκεν τὸν κλήρον not literally, but inasmuch as the lot of every man is regarded as being cast and appointed by God. κλῆρος, first, the lot itself; then, that apportioned by lot; then, any species of possession, whether person, or office, as here.

18.] This verse cannot be regarded as inserted by Luke; for, 1. the place of its insertion would be most unnatural for a historical notice: 2. the μὴν ὅπειρον forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. ὅτι, μεσόθω τῆς ἀδικίας.

The Ξέρατο χρόνον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, unless we knew more of the facts than we do. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, as a general inference from the buying of the field, than vice versa. Whether Judas, as Bengel supposes, 'intuitu euntonis facti, occasionem dedarat ut Sacerdotum cum consensuarent,' we cannot say: such a thing is of course possible. At all events we hence clearly see that Luke could not have been ac-

quainted with the Gospel of Matthew at this time, or surely (not, he would have repeated St. Matt.'s account, as Dr. Words, unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Dr. Words's note, written since the above. I need hardly say to any intelligent and ingenuous reader, that his way of harmonizing,—viz. that as the Jews are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθὸν τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act.
 accompanying his death, when that death itself was the accused one of hanging. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is in the highest degree improbable, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, that in Matt. xxvii. is general,—ours particular. That depends entirely on the exact sense to be assigned to ἀπίθανος (μακαρισμός), καὶ ἀπίθανος, 2 Sam. xvii. 23): whereas this distinctly assigns the manner of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at self-murder, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, during the suicidal attempt. Further than this, with our present knowledge, we cannot go. An accurate acquaintance with the actual circumstances would account for the discrepancy, but nothing else. Another kind of death is assigned to Judas by Eusebius, quoting from Papias: ἦσθε Παπίας οὗ τῷ Ἱοδάννου τῷ ἀποστ. μαθητής λέγων μέγα τῆς ἀσέβειας ὑπόδειγμα εν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰουδαίας κρησθεὶς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάζης ῥαβδὸς διερχομένης, ὕπο τῆς ἀμάζης ἐπιέθετο, ὥστε τὰ ἐγκατὰ αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii. ii., but without the last words, ὑπὸ τῆς σα. κ.τ.λ., which De Wette supposes to have been inserted from Eusebius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theophylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiae Sacrae, vol. i. p. 9, and notes. ἐλάκησεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter’s speech, but freely Grecized by Luke, inserting into the speech itself the explanations τῇ [ἰδιᾷ] διαλ. αὐτ., καὶ τούτων χ. αἰμ., as if the speech had been spoken in Greek originally. This is much more natural, than to paraphrase these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. γνωστόν . . . See Luke xxiv. 18. ὡστε] in Matt. xxvii. 8, the name ‘the field of blood’ is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us: and in this, only those will find any stumbling-block, whose faith
γραπτά τα γέρ ἐν βιβλίῳ δυνάμεν ἔγγραφον καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῷ καὶ τὴν ἐπισκόπην αὐτοῦ λαβῆτω ἔτερος. 21 δὲ ὁ τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ὡς εἰςθέλεναι καὶ ἐξήλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀράξανος ἀπὸ τοῦ βαπτισμάτος Ἰωάννου ἐπὶ τῆς ἡμέρας ἐκινήσας ἑαυτὸν σὺν ἡμῖν γενέσαί ἐαυτοῦ. 23 καὶ ἐστήσαν αὐτὸν ἐστήσαν.

20. for 1st aevow, aevow m 1 p vulg(not am demid &c) D1-lat aeth-rom arm. for εστω, D 1: txt D1, rec for λαβήσω, λαβο (corrm to suit lxx), with E rel: txt ABCDK p Eus Chr.

21. ins τω bef χρων D, rec ins ev bef ω, with C3 (and appy C2) EX3 rel Chr: om ABCD-corrH 1 p vulg Aug,— as D1; quoniam D1-lat; cum copi. at end add χριστός D σὺν διετ. Aug.

22. for eow, αχρε p ABCDK k m p 40 vulg Arm Chr, Aug.

23. aft και ins τουτων λεχθέντων E.

in the veracity of the Evangelists is very weak indeed. ἀκελασμάχ] ἐντέρω 

The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shown on the S. side of Mount Sion (ἐν βορείω τοῦ Ζιών βρόχῳ, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, RWB, 'Blutacker').

20.] γέρ, the connexion being, 'all this happened and became known,' &c., 'in accordance with the prophecy,' &c. ἐστω, kix. is evidently a Messianic psalm,— spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there one adversary is even more pointedly marked out. See also Ps. lv. ἐπισκοπήν = περί, office, or charge. The citations are freely from the LXX.

21.] ὄνω, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his. ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: οὐ γὰρ δὲ μαρτυρεῖτε, ἓτι ἐπ' ἀρχὴν μετὰ ἐμοῦ ἔστε. See Prolegg. Vol. I. i. 3. 5. ἐστήσαν D1 (and lat.: txt D-corr) aeth-rom

ἐφ' ἡμᾶς] An abridged construction for eἰσῆλθον. ἐφ' ἡμᾶς k. ἐξῆλθον. ἐφ' ἡμῶν.

22. βαπτίστ. ἰδων.] Not 'His being baptized by John' (as Wolf, Kuin., &c.); but the baptism of John, as a well-known date, including of course the opening event of our Lord's ministry, His own baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (agst De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6: μαρτ. τῆς άναστ. This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it as being all this; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience.

It is remarkable that Peter here lays down experience of matters of fact, not eminence in any subjective grace or quality, as the condition of Apostleship. Still, the testimony was not to be mere ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this,—but belonged to a distinct office (see John xiv. 26: also ch. v. 31, note), requiring the especial selection and grace of God.

23.] ἐστήσαν...
null, 'Ἰωσῆφ τὸν καλοῦμενον Βαρσαββᾶν, ὃς ἐπεκλήθη 'Ἰωστος, καὶ Μαθθιαν. 24 καὶ προευθενώμενοι εἶπαν Σὺ κύριε ἦν ἡ καρδιογνώστα πάντων, ἰανάδειξον ὑμῖν ἐξελέξα οἰκτοῦτον τὸν δύο ἐνα 25 λαβῶν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἢς πράβη Ἰούδας πο.—

Aug.

company, to whom the words had been spoken; not the clever Apostles.

Hope... ] The names Ἰωσῆφ and Ἰωσῆς, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But Barsabba (or Barsabas) and Barnabas are not to be confounded: they are different names (Barsabas = son of Sabba or Saba: on Barnabas, see ch. iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before. Of Barsabas, nothing further is known. Eus., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt.

In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, so that it would be natural that the candidates for apostleship should be chosen from among those who had already been distinguished by Christ Himself among the brethren. "Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Μαθθιαν] Nothing historical is known of him. Traditionally, according to Niecephorus (H. E. ii. 40, Winer), he suffered martyrdom in Ethiopia: according to others, in Coelis (Menolog. Grec. iii. 198, Winer): another account (Perronii Vitae Apost. p. 178 sqq., Winer) makes him preach in Judaea and be stoned by the Jews. Clem. Alex., Strom. ii. 9, p. 452 P., vii. 13, p. 882 P., mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, RWW.

24.] It is a question, to Whom this prayer was directed. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed his glorified Lord. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably the Father is addressed: but the ἐξελέξα, compared with οὐκ ἔγω ὦμι τοὺς διδάκτας ἐξελέξα— μην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο δ ὁ θεός διὰ τοῦ στόματος μοῦ ἱκώνα τὰ εἴθη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to God, since obviously all such appointment must be referred ultimately to God:—but the question for us is,—In these words, did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view? The expression καρδιογνώστα (used by Peter himself of God, ch. xv. 8) forms no objection: see John xxii. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσατε αὐτῶν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the highest kind of worship was paid to the ascended Redeemer. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. ἰανάδειξις κ.τ.λ.] Not, as in E. V., 'shew whether of these two Thou hast chosen;' but appoint (see reff.) one of these two [him] whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, Himself appoint the one of His choice. 25.] τόπον is from internal
evidence, as well as MS. authority, the preferable reading. It has been altered to κληρον to suit ver. 17. διακονίας, implying the active duties; ἀποστολὴς, the official dignity of the office:—no figure of ἐν διὰ δοῦν, τῶν τῶν τῶν [ὁδων] With the reading τῶν before, I think these words may be interpreted two ways: 1. that Judas deserted this our τόπος, our office and ministry, to go to his ὅπως τόπος, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word here, that Judas deserted his τόπος, his appointed place, here among us, that he might go to his own appointed τόπος elsewhere, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no absolute sentence is pronounced on the traitor, but that dark surmise expressed by the euphemism τῶν τῶν τῶν τίματος, which none can help feeling with regard to him. To refer the words ποιεῖσθαι εἰς τ. τ. τ. τ. τ. τ., to the successor of Judas (Knatchbull, Hammond, al.), 'ut occupet locum ipsi a Deo destinatum,' (1) is contrary to the form of the sentence, which would require καὶ ποιεῖσθαι; (2) is inconsistent with the words ποιεῖσθαι τ. τ. τ. τ., which are unexamined in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὗτος μαρτυρήσῃ ἐκεῖθεν εἰς τῶν δρείαμοιν τῶν τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Balaam in locum suum, i. e. in Gelenham.'

26. ἐδώκεις κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a dative commodi. The ordinary reading, whether αὐτοῖς is referred to the Apostles or to the candidates, would require τῶν κληρον. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots to them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. ἀνακατ. The lot being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in form, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a twelfth. That Luke does not absolutely say so, and never afterwards speaks of the twelve Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever nominally kept, was really exceeded. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.


1. ἐν τῷ συνπληροῦμαι . . . . . .

While the day of P. was being fulfilled: 'during the progress of that particular day;' this is necessitated by the pres. tense.
In sense, it amounts to 'when the day of P. was fully come,' as E. V.; but not in grammar. Professor Hitzig, in a letter to Ideker, "Ostern und Pfingsten, n. s. w." maintains that the meaning is, 'As the day of P. drew on,'—'was approaching its fulfillment.' but this view is refuted by Neander, "Pflanzung u. Leitung, n. s. w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply constant residence, not merely sojourning on account of the feast, which latter says we have been specified if it were so. Neander replies, 1. that ἐν τ. Σ. Ρ. η. τ. π. must necessarily mean that the day itself had arrived; compare πληρώμα τοῦ χρόνου οἱ τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived, [and was being accomplished, i.e. in process of passing.] And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of dwelling, permanently (no real difference being traceable between κατοικ. with an accus., and κατοικ. without); but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικ. in Jerusalem and several other localities—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerusalem among these foreign Jews, the ἐπίσημοι κατοικ. certainly point to persons who were for some special reason at Jerusalem at the time, as also the ἐπιστεύμενοι. And in ver. 14 Peter distinguishes the ἀνδρείς Ἰουδαίοι,—the residents, from οἱ κατοικοῦντες Ἰερουσ. ἄπαντες,—the sojourners. τ. ημ. τῆς π. The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16).—called in Exodus xxiii. 16, 'the feast of harvest,'—in Deut. xvi. 10, 'the feast of weeks;'—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἐσπερίας, is required after πεντηκοστής: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἐσπερία, and ref. 2 Mac. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἦν γὰρ ἐσπερία ὡσοὶ πάλιν ταῦτα γενέσθαι ἢν οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἔδωκαν (in Catena). See a number of other reasons given by Wordsw., more suqo. The question, on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i.e. if we reckon from Saturday, the 16th of Nisan.
II.

δεχ. xvi. 20. ἡπέιον 1 ἁγνω ἐκ τοῦ οὐρανοῦ ἡγος ὡςπερ ἕφερμον ἔναυσις ἡ βίας καὶ ἐπλήρωσεν ὁλὸν τὸν οὐρανὸν καθιμένης, 3 καὶ ἔφεραν αὐτοὺς ἰδαμενούμεναι γλῶσσαι ὥσει πυρὸς, ὡς ἐκαθότης τε ἐφ ἐνι ἐκαστὸν αὐτῶν, 4 καὶ ἐπλήσθησαν ἁπάντες πνεύματος ἁγίου, καὶ θράντο

2. αἵτις καὶ ἑυδόκιμον (i. e. ἤδυω) D. 

καθέχεομενον CD: τοῦ ΑΒΕΝ rel Cyr-jer Thurths.


3. 19

ἐφεροθαί ad violentam quo venti moventur impecatum notandum addibile se com. Ex. Hist. An. vii. 24, ἐπείδαι ὑπὸ τοῦ πνεύμα βίαν ἐκφεράτη: Diog. Laërt. x. 25, 101, διὰ τοῦ πνεύματος παλαὶς πνεύματον, ὡς ἐκαθότης Cypke. ωκόν] Certainly Luke would not have used this word of a chamber in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple ὑπὸ τοῦ ὑμῶν, Matt. xxiii. 38, and Josephus informs us that Solomon's Temple was furnished πρὸς τὰ πράγματα βραχεῖα ὕμων, and again ἐποδόθη τῷ τούτου ἀνωθεν ἐτέρων ὄριοι: but to suppose either usage here, seems to me very far-fetched and unnatural.

To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡγος φερομένης πν. βι., but ἡγος ὡςπερ ὑπὸ πν. βι. It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the longues of fire to their sense of seeing. ἔφεραν ad violentam quo venti moventur impecatum notandum addibile se com. Ex. Hist. An. vii. 24, ἐπείδαι ὑπὸ τοῦ πνεύμα βίαν ἐκφεράτη: Diog. Laërt. x. 25, 101, διὰ τοῦ πνεύματος παλαὶς πνεύματον, ὡς ἐκαθότης Cypke. ωκόν] Certainly Luke would not have used this word of a chamber in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple ὑπὸ τοῦ ὑμῶν, Matt. xxiii. 38, and Josephus informs us that Solomon's Temple was furnished πρὸς τὰ πράγματα βραχεῖα ὕμων, and again ἐποδόθη τῷ τούτου ἀνωθεν ἐτέρων ὄριοι: but to suppose either usage here, seems to me very far-fetched and unnatural.

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employed: see on ver. 2. 4.] On ἀπαντεῖς, Chrys. says, οὐκ ἂν ἐπὶ πάντες, καὶ ἀπόστολοι ὄντων ἔχει, ἐν μή καὶ οἱ ἄλλοι μετὰ τοῦ ἑρέατο οἱ λαλοῖ ἑτέραις γλώσσαις! There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to speak in various languages, viz. the languages of the nations below enumerated, and perhaps others. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouth-pieces of the Holy Spirit? The latter seems certainly to have been the case. It appears on our narrative, καθὼς τῷ πνεύμα ἑδίδον ἀποφθέγγονται αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer this very fact from 1 Cor. xiv.; that the speaking with tongues was often found, where none could interpret what was said. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the things said by those who spoke with tongues; the hearers alone speak of their declaring τὰ μεγαλεία τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for their after use in preaching the Gospel, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is no trace whatever of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to show that Irenæus understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucan ait post ascensum Domini super discipulos in Pentecoste, labentem potestatem omnium gentium, ad introitum vitæ [which Dr. W. renders "in order that all nations might be enabled to enter into life," suitably to his purpose, but not to the original] et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum diecebat Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerentes Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the gift of tongues was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἑτέραις γλώσσαις λαλοῖ related to the γλῶσση λαλεῖν afterwards spoken of by St. Paul? I answer, that they are one and the same thing. γλῶσση λαλ. is to speak in a language, as above explained; γλώσσαις (ἵτως, or καύσας, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) Who were those that partook of this gift? I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἐὰν ὅπου συνελθῇ ἡ ἐκκλησία δὴ ἐκ τοῦ αὐτοῦ καὶ πάντως λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἵδιατά ἡ ἄπισται, οὐκ ἐρουσιν ὑμέναις; These οὐκεῖσται and ἄπισται were represented by the ἔτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with
the power of speaking, ordinarily and conscientiously, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is no such contradiction, and to my mind no such difficulty, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit. And the fact is clearly laid down by Paul, that the gift of speaking (in tongues, and that of interpreting, were wholly distinct. So that the above difficulty finds no place here, nor even in the case of a person both speaking and interpreting; see 1 Cor. xiv. 13. On the question whether the speaking was necessarily alone in a foreign tongue, we have no data to guide us; it would seem that it ceases, but the conditions would not absolutely exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages were spoken on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of speaking in various languages having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (b) Gregory Nyss. (see Suicer. Thes., γλῶσσα, Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude hearing in various languages that which the believers spoke in their native tongue: μαυ μὲν ἑχειςεθαί φωνή, πολλάς δὲ ἀκούεσθαι. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xii. 15, p. 743), saying, τέκνως μὲν γὰρ τῶν ἀκούσαντων ἄν εἶ τίλλον ἕ τῶν λεγόντων τὸ θάνατο. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the modern German expositors has been, (1) to explain the facts related, by some assumption inconsistent with the text, as e. g., Olshausen, by a magnetic 'support' between the speakers and hearers,—whereas the speaking took place first, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing γλῶσσα αληθίνως to mean speaking with the tongue only, i.e. inarticulately in ejaculations of praise, which will not suit γλῶσσας αλλ.;—Bleek, by interpreting γλῶσσα = glossenna, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit γλῶσση αλλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλῶσσαi were merely the individual varieties), as was the case during the Irvingite delusion in this country,—contrary to the plain assertion of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples specified;—Paulus, Schulthess, Kuinoel, &c., by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but in their own mother tongues,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but cast doubts on its historical accuracy, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, to set aside, argumenti gratiá, higher considerations,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shown abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of St. Paul; can we suppose that he, who so largely of this very gift elsewhere,
would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I hope more fully to prove. καθως κ.τ.λ.] according as (i.e. ‘in such measure and manner in each case as’) the Spirit granted to them to speak (bestowed on them utterance). There is no emphasis, as Wordsw., on αυτοις, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word ἀποφθέγματα has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., ἀποφθέγματα γὰρ ἴν τὰ παρ᾽ αυτῶν λέγομεν: (Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see ref.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents 25, mentor. Our word to utter, to speak out, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] Effect on the Multitude. 5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but residents: but see above on ver. 1. I see no objection, with Meyer, to including both residents and sojourners in the term, which only specifies their then residence. "εὐλαβεῖς Not in the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβεῖας ἢν σημεῖον, ἀπὸ τοσοῦτον θεωρίας ἀφένει καὶ οἰκίαι καὶ συνεχείς, ἢς οἰκίας, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight. ἀπὸ παντὸς ἐνθ... Not perhaps used so much hyperbolically, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God. 6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is clear,—that it cannot mean, ‘this rumour’ (‘when this was noise abroad,’ E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. [1.] 46). We have then to choose between two things to which φωνή might refer: — (1) the ἕχος of ver. 2, to which it seems bound by the past part. γενομένης (compare ver. 2, ἔγενοτο... ἕχως), which would hardly be used of a speaking which was still going on when the multitude assembled: compare also John iii. 8; — and (2) the speaking with tongues of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνή, but by φωναί: compare Luke’s own usage, even when the voices cried out the same thing, Luke xxii. 23, oi δὲ ἐκείνητο φωναὶ μεγάλαις αὐτοῖς σταυρωθῆναι, καὶ κατασχον αἱ φωναὶ αὐτῶν. And when he uses the sug., he explains it, as in ch. xix. 34, φωνὴ ἔγενοτο μὴ ἐκ πάνων. So that we may safely decide for the former reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusalem.
7. rec aft efost. de ins pataes (from ver 12), with AEcin1 rel 36 vulg syrr coppt Thurt; pataes N 6 27. 29. 69: om BD a so h l m n l H' neth Chr Aug., rec aft legyontes ins prors allt(euus (explanatory gloss; and hence became a var read also in some inferior nms in ver 12: not, as Mey., genuine here, and thence insd in ver 12), with DEI rel syrr: om ABCN p vulg coppt ath Thurt.

8. τὸν διαλέκτων D-gr vulg(not am but) [Lachm] fuld Syr Aug,(once τ. ιδια δ.) Jer: txt D2. ιμ. bef diaλ. E. ευγενίσμενον AC2 or Ε1 p 1. 13 Thl-fin.

9. om και ελαμιται Ν. om 3rd και D-gr: ins D2. om τε D3(and lat) vulg(not am1 fuld): ins D3.

lem. τὸ πλῆθος including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχῆ and in the ηκ. εἰς εκαστος. On these latter words see above on ver. 4. Each one heard λαλοντων αυτων,—i. e. either various disciples speaking various tongues, each in some one only: or the same persons speaking now one now another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text). συνεχῆ [Observe ref. Genesis. 7.] They were not, literally, all Galileans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers.

8—11. This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the catalogue itself,—of course it cannot have been thus delivered as part of a speech by any hearer on the occasion, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τὴν ιδια διαλ. ημ. in της έγεννησθησαν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been spiritually uplifted into the comprehension of some ecstatic language spoken by the disciples. They were not spiritually acted on at all, but spoke the matter of fact: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue.

9. Πάρθοι] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i.

Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. ‘Habet (Parthia) ab ortu Arios, a meridie Carmanian et Arianos, ab occasu Protitas Medos, a septentrione Hyreano,—undique desertis cineta,’ Plin. vi. 29. See also Strabo, xi. 9, and Winer, RWB. Μβδοι] Media. W. of Parthia and Hyreania, S. of the Caspian sea, E. of Armenia, N. of Persia. 'Ελαμιται] in pure Greek έλαμιοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxxi. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, 'Ελαμιον προτεις δισαν Σωτοις, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamites were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny’s description, the most applicable to the times of our text, is, ‘Infra Eulauum (Susianen ab Elymanide determinat annis Eulau, paulo supra) Eulauis est, in oras juneta Persidi, a fluminie Oronti ad Charsaram exxxi m. pass. Oppida ejus Seleucia et Susirat, apposita monti Casyro,’ vi. 27. Μεσοποταμιαν] the well-known district between the Eufrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used
10. om τε D vulg. aft arg. ins τε D-gr. 11. arabos D1, arabis D-lat.: txt D1. aft αλλον ins επι τω γεγοντι

dyr-marq Aug5, ins και bef λει D. for αν θελον, θελεi (cornv to suit the
direct form of speech after λεγοντεις) ABCD I(appy) p 36 Chr: θελοι N: txt E rel

Thl.—τι τουτο θελει Α 36(sic) 113.

by the LXX and E. v. in Gen, xxiv. 10 to express γηγη γηγη. Aram of the two rivers.
Similarly the Peschito renders it here, and ch. vii. 2. See Winer, RWB. 'Ιουδαίον] I can see no difficulty in Judea being here mentioned. The catalogue does not proceed by languages, but by territorial division; and Judea lies immediately S. of its path from Mesopotamia to Cappadocia. It is not 'Ιουδαίον by birth and domicile, but οι κατοικούντες την 'Ιουδαίον who are spoken of: the άνδρες ελαβεις settled in Judea. And even if born Jews were meant, doubtless also they would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since v. c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor.

Πόντον] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Ner. 18) became a province under Nero.

την 'Ασιαν] i.e. here Asia pròpria, or rather the W. division of it, as described by Pliny, v. 27; as bounded on the E. by Phrygia and Lycaonia, on the W. by the Άγεαν, on the S. by the Egyptian sea, on the N. by Phaphagonia. Winer, RWB., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quae in tertio orbis divertio terminos omnes inabat, . . . verum eam que a Thessalo Lycaia incipit. Eam igitur Asiam ab Oriente Lycia incultus et Phrygia, ab occid. Άγεαι littora, a meridie mare Αγγyptium, Phaphagonia a septentrione. Ephesos in ea urbis clarissima est.' See ch. xvi. 6, where the same appears to be intended.

13. ἔτερον. Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself. γυλέυκος] γάμα, see ref. Job. Sweet wine, not necessarily new wine (nor is the "spiritual sense of the passage" any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by γάμα or γυλέυκος, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, R.W.B.). Suidas interprets it, ἵνα ἀποστάλαμα τῆς σταφυλίας πρὸς πατέρας. [14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of historical facts. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional

office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc.

The discourse divides itself into two parts:

1. (vv. 14—21) 'This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh,'—2. (vv. 22—36) 'which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ.'

14. σὺν τοῖς ἐνδέκα] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὖντο to in ver. 15) not himself from the eleven, but himself and the eleven from the rest. De Wette concludes from this, that the Apostles had not themselves spoken with tongues, as being an inferior gift (1 Cor. xiv. 18 ft.); perhaps too rashly, for this view hardly accords with ἄπαντες, which is the subject of the whole of ver. 4. ἄνδρες 'Iouâ]' the Jews, properly so called: native dwellers in Jerus.

oi kat. 'Iep. ἄντι, the sojourners (ver. 5) from other parts. ἐνωτισάσθε is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaurire' from Lactantius (R. der Ap. p. 32, not.) [15.] οὖντο, see above. ὧρα τρίτη] the first hour of prayer; before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth, t. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—
and the improbability of introversion at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7.

16.] This prophecy is from the LXX, with very slight variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below.

τοῦτο ἐστιν, 'this is,' i. e., 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44.

17.] ἐν ταῖς ἔχοι, ἡμ. is an exposition of the μετὰ ταῦτα of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. λέγει ὁ θεὸς does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἐκχώρει Alex.: καὶ ἐκχώρε, Vat. It is a later form of the future; see Winer, edn. 6. § 15.

ἀπὸ τοῦ πνεύματος. In the Heb. simply "My Spirit,"—קֶרֶב. The two clauses, κ. οἱ πνεύματα, and κ. οἱ προσβ., are transposed in the LXX.

18. καὶ γε] Alex.: καὶ γε, Vat. The Hebrew does not express it either time, but has, as in E. V., 'the servants and handmaids:' καὶ προφητεύονται is not in LXX nor Heb.

19.] καὶ δόσω τέρατα ἐν ὄρει ὑπαρχοντες, Vat.; τοιούτοις, ἡμ. are not in LXX nor Heb. αἰμα. K. τύρ. . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but prodigies, are foretold:—bloodly and fiery appearances:—pillars of smoke, Heb. 20. See Matt. xxiv. 29. ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, His second coming: regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements. The Apos-
meγάλων καὶ ἐφημν. 21 καὶ ἦν ἵππαι, πᾶς ὁς ἦν ἄνθρωπον τὸ ὄνομα κύριον ἐσωθήσατο. 22 ἄνθρωπον Ἰσραήλ, ἀκουσάτε τοὺς λόγους τούτους. Ἰσραήλ

καὶ τὸν Ναζωανίου, ἀπὸ τοῦ θεοῦ ἀποκαθιστήσω τὸν υἱὸν μου ἐν ὑμῖν· ἐν ἡμέρα τῆς τιμασίας καὶ σημείως δόται σαρκίς ἐν ἐν τούτοις εἰς οἱ αὐτοῦ τὸ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ ἔδωκαν ἑκατὸν ἔξι· ἐν τῇ ἑβδομάδε. 34.

Rom. x. 13. 1 Cor. l. 2. Zech. xxii. 9. x - Matt. x. 38. 19. ch. x. 35. 2 Cor. ii. 11. Rev. i. 5. ch. xxvii. 7. 1 Cor. i. 8. 4 Thees. ii. 4 only. - Exod. b. p. F. 1. 1 Mort. x. 33. Xer. Mel. ir. 4. N. b - Luke x. 13. ch. xxiv. 17 al. c = ch. xiii. 10. red. d attr. ch. l. 1 red. e Luke iv. 36. ch. xix. 15 al. Ps. cxlix. 9.

grammat corrm., with ACER3.3 rel 36: om BDN. om καὶ εἰρη. DN. 21. om ver N: ins in very small letters N-corr., rec os αι (lxx), with ACOR1.3 rel Chr: txt DE 36. ins ου τοφ κυρ. D1. 22. ἐνδηπαλίαται (so ch. ii. 12 al) N: ναζωανίου (so ch. ii. 6 al) D1N. ἀποδέ. bef aνο τ. (corn to avoid ambiguity of ανδρ. αετο τ. D) BCD-corrm m p vulg arm Ath Ephiph., Chr Iren-int Fulg.: txt AD'E rel 36 D3-Lat Thl. -δέκαπαρμενον D(appy): txt D3: probatum D-lat: designation E-lat: approbatum vulg Iren-int Ambr Fulg. -qui a Deo videri factus est apud vos Socr. for uμ, ημας D1 c k 100. 127 lect-5 D-lat (of these 100. 127 have ημας below): txt D1. for οις, οσα D1: txt D2. om ο τ. θεων C. ο τ. bef δ' αυτον E d vlag(not am demid) Thl. rec aft kaiou ins και (καθαύς και) being a very common expr, with C3 13 rel syr Chr: om ABCDEN m p 36. 30 Syr sah ath Iren-int Victoriain Fulg. for αυτοι, μειστς partis E; μειστς 117 vulg sah arm.

ties probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which was the beginning of the signs of the end: then follows the period, known to the Father only, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—Whosever shall call on the name of the Lord, shall be saved. The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals. As individuals: πᾶς δὲ εἶναι: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note. 22. παράφ. Ἰσρ. binds all the hearers in one term, and that one reminds them of their covenant relation with God: compare παλαι Ἰσραήλ, ver. 36. τὸν Ναζωανίου. Not emphatically used by way of contrast to what follows, as Bezaz, West, &c: but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8, 33: ἄνδρον, not for ἄνδρον, here or any where else (see Winer, edn. 6, § 47, b): but signifying the source whence, not merely the agency by which, this deed has place. See ref., and especially James i. 13. ἀποδειγμένον: 'demonstratum,' more than 'approved' (E. V.):—shown to be that which He claimed to be. ἀποδέ. must be taken with ἀντι τ. θεον: not, as some have divided the words, ἀνδρ. ἀντι τ. θεον, ἀνδρ. κ.τ.λ.: Gal. i. 1 is no justification or this, for there ἀντι refers to ἀποστολας,—and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God's counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all the purpose and doing of God. But if His divine origin, or even His divine mission, be stated at the outset, we break this climacterial sequence, and lose the power of the argument. The ἀποδειγμένον (elaiα) ἀντι θεον of Dr. Bloomfield is of course worse still. ois (A) ἐπιθυμον εἰς αὐτ ὁ δὲ: not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress
of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, the manifestation, by the Father, of the glory of the Son. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the ordinance and doing of the God of Israel.

22.] Boule and prōγνωσις are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ἐφορμήθη) all things: the latter, the omniscience, as every plan is foreseen and unforgotten by Him. ἔκδοτον by whom, is not said, but was supplied by the hearers. τῇ ἄρμῳ &c. are not to be joined to ἔκδοτον as agents—the dative is that of accordance and appointment, not of agency—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21. 

8. χεὶρος ἄνωμον] viz. of the Roman soldiers, see reff.

προστιηθέντες] The harshness and unmovableness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from ἰησοῦν τῷ θαύμ. Peter lays the charge on the multitude, because they abetted their rulers.—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus': in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said 'wee', not 'you'.

24.] There is some difficulty in explaining the expression ἄδικος in the connexion in which it is here found. The difficulty lies, not in the connexion of ἄθως with ἄδικος, which is amply justified, see reff., but in the interpretation of ἄδικος here. For ἄδικος ἄθως must mean the pains of death, i.e. the pains which precede and end in death; a meaning here impossible. (The explanation of Chrys., Theophyl., (Ec.), ὁ θανάτος ἄθως κατέχειν αὐτόν, κ. τ. δεῖ ἐπαρχεῖ, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., as to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word הָרָם, Psa. 'nets, or bands,' i.e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ἄδικος, has been adopted. (But see Prolegg. to Vol. i. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ἄδικος sometimes in Hellenistic Greek signifies bands. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., ταῦτα. οὐκ ἦν δειν. depends for its proof on the γάρ which follows.

25.] εἰς αὐτὸν, not 'of Him,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the say-
ings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an ideal meaning of the Psalm, is entirely beside the subject. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. solely as referring to the occasion which gave rise to them, and having no wider reference, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this common rule to David's sayings, the applicability of them to Christ will be legitimized—but how much more, when we take into account the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ? Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases He plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the great Son of David who was to come. David often spoke concerning himself: but the Spirit who spoke in David, εἰς τὸν χριστόν. The citation is from the LXX (except in the order of μου ἡ καρδία, see var. readil.)—the Vatican and Alexandrine copies agree everywhere, except in ἔδω (Vat.) and άδω (Alex.), and εὐφροσύνης (Vat.) and άγαθος (Alex.), between which our MSS. also vary. ἰνα μη σαλισθήν ἦν καρδία, and εὐφροσύνης: only the Vat. has the last word. I shall not be moved. ἡ γλυσσα μου] Heb. τῆς γλυσσᾶς, 'my glory,' so in Ps. xlviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Ps. lvi. 8, 27. 27. διαφθοράν] Heb. περιτον, 'corruption,' from περιτον, corrupt, or 'the pit,' from περιτον, subsidiere. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other. 28. ἐγνωσις κ.τ.λ.: Heb. 'Thou wilt make known.' πληρώσεις κ.τ.λ.: Heb. 'Fullness of joys (is) with thy presence.' 28. 29. ἐδειξεν ἐλέησον γ.α., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. εἰδον, supply, not εἰδον, but εἰδον, I may, &c. The title, 'Patriarch' is only here applied to David, as the progenitor of the kingly race—Abraham and the sons of Jacob are laid called in the N. T. ref. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxii. 20, where it represents "captains of hundreds." ὀτι, not, because that, contains the subject of εἰδον, and is that for which the apology is made. We learn from 1 Kings ii. 10, and
29. to μυημον D. 
for ev, par D vulg. E-lat.

rec aft osf. autov ins to κατα σφαιρα αναστησεων τον χριστον (explanatory gloss, taken into the text from margin), with (D'E) rel Eus (Chr) Thdrt Thl—but om to D1, om to κ. σφαιρα E 4. 27. 29: αναστησαι D-E 13: aft tou χριστου ins και D-gr E 60. 96. 105: om ABbD4 ρ II vulg Syr coptth arm Cyr Iren-int Victorin.
rec του θρονου, with E rel Chr: txt ABCbD4 p Orig Eus Thl-sif (lxx-B has -vou, lxx-A -vou: Meyer thinks -vou a grammatical alteration to suit better the transitive καθως: but why ?)

31. προεδρων D5 1. 60. 69. 100. 104. 127. 163: προεδρων (= προειρ.) ACE c 13.—
om προιον, ελ. π. τ. D4 (and lat). om τις B(Bely).
rec for oυτε and oυτε, oυ and oυδε (cornt from ver 27), with E-gr (ouk) rel syr ctt Thdor-mops Thl: ouk and oude 13: txt ABCbD4 p 36 vulg Eus Nys Chr Curr Iren-int Victorin Fuig Bed-gr.
rec κατεληθη, with rel: txt ABCbD4 d t l 13. 36 Eus Thaum Nys Chr Thdrt Thdrom-mops Thl.
rec adds η φυσι χριστου (from ver 27), with C'E rel syr (aft. a?) Chr (bef ευκαρ). Thdor-mops(aft a?) Fuig Philast: om ABCbD4 ρ vulg Syr cttwth Did Iren-int Victorin.

rec ημεις N: μαρτ. bef ημεις D vulg.

Neh. iii. 16. That David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7. Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassins (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xli. [xii.] ad Marcellam, p. 209) that the tomb of David was visited in his time (the end of the fourth century).

30.] προφητης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. ειδως] See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προεδρων distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from the same Apostle, 1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things profound with meaning not patent to themselves but to us. From ver. 25 has been employed in substantiating the Resurrection as the act of God announced by prophecy in old time: now the historical fact of its accomplishment is affirmed, and the vouchers for it produced. ου'] either mase, see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection. παντες, first and most properly the Twelve: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. 33.] Peter now comes to the Ascension—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. ημεις] by the right hand, not 'to the right hand.' The great end of this
33. for την τε, καὶ τὴν D, rec τα. ἔνευμ., with D relat Thdrt Cosm Thl Irennt: txt ABCEX ε p 13 Chri, spirītus sancti vs (appy). for τοῦτο ο υἱες, μην ο 1(und lat): txt D4: αὐτο τοῦτο ο Ἐρφανous E vs Iren-int Cypr Ambr. rec ins μν βef υἱες, with CŒ rel syr Cosm Thl: om ABCDIN 1 p vulg Syr coptt arm Cyr Did Ambgr Philsat, rec om 1st καὶ (as unnecessary), with ACEx rel Thdrt: ins δι 13. 34. for λεγει δε, εἰρήκεν γαρ D; διηζε αὐτον vulg(not am fuld &c). for εἰπεν, λεγει D am lat-mss-in-Bdec, ins ο βερ κυριος B1(sic, see table) α1. 35. om καν D1: ins δ2. 36. ins ο βερ ores CD c. ek om 1st καὶ, with (none of our ms) Syr coptt

speech is forth to (see above) the God of Israel as the doer of all these things. However well the sense to might seem to agree with the εκ δεξιων of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexamined in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξια, though it be not in exactly the same position in the two cases. And the ανεβη εις τοις ουριος of ver. 34 prepares the way for the εκ δεξιων following without any harshness.

On the poetic dative after verbs of approach, see Misgr., Phoenixse, 310 (363, Matth), and Hermann, Antig. 254. See also ch. v. 31, and Winer (who defends the construction), chn. 6, § 31. 5. Dr. Wordsw. denies that the δεξια θεου is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are the only real instances of the expression being used, all the rest being local, εκ δεξιων or εν δεξια: so that his dictum goes for nothing. And in the I.N.X the use of God’s right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xviii. 36; lx. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxxii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irrelevant. ταγγελιαν! Christ is said to have received from the Father the pro-
mise above cited from Joel, which is spoken of His days. This, and not of course the declarations made by Himself to the same effect, is here referred to, though doubtless those were in Peter’s mind. The very word, εξεινει, refers to εκεινου above, ver. 17. τοῦτο, ‘this influence,’ this merely; leaving to his hearers the inference, that this, which they saw and heard, must be none other than the effusion of the Spirit.

βλεπετε need not imply, as Dr. Burton thinks, that ‘there was some visible appearance, which the people saw as well as the apostles:’—very much of the effect of the descent of the Spirit would be visible,—the enthusiasm and gestures of the speakers for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. 34. This exaltation of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. δι is not ‘for,’ which would destroy the whole force of the sentence: the Apostle says, For David himself is not ascended into the heavens,—as he would be if the former prophecy applied to him: but he himself says, removing all doubt on the subject, &c. The rendering δι, for, makes it appear as if the ανεβη εις τοιον were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. 36. The conclusion from all that has been said. τας οικοσ ιαρπ. τας δ ο οικοσ υποκον th. ισρα, οικοσ being a familiar noun used analogically: see Eph. ii. 21, note,
καὶ Χριστὸν ὁ θεὸς ἐπιόησεν, τούτου τὸν Ἡσυὸν ὄν υµεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ ἐκατευνήσαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἄδελφοι; 38 Πέτρος δὲ πρὸς αὐτοὺς ἔφη τῷ μετανοήσατε, καὶ βαπτισθῆτω ἐκαστὸς υἱὸς τῶν ἡμῶν ὑπὸ τῆς καρδιᾶς ματίν ἕως ὅστις οὐ γεννηθῇ κατὰ τὴν φύσιν ἀλλὰ ἐκ τοῦ πνεύματος ἁγιότατος.

The result of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit.

39. Tois tēknon ἡμῶν, viz. as included in the prophecy cited ver. 17, your little ones; not, as in ch. xiii. 32, 'your descendants,' which would be understood by any Jew as necessary implied. 

πᾶσιν τοῖς εἰς μακάριν, the Gentiles; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as Gentiles, which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, δοσοὶ ἰησοῦ κυρίου ἡμῶν, shows in what sense Peter understood tois eis makar.; not all, but as many as the Lord our God prokalap., shall summon to approach to Hym.—bring near,—which, in his present understanding of the words, must import—by becoming one of the chosen people, and conforming to their legal observances.

40. The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above. σώσθητε is improperly rendered in E. V. 'save yourselves': it is not (see Stier, R. A. i. 62) δώσετε ἑαυτούς, as in Luke xxiii. 35, 37, 39: be saved, εἰς τοὺς ῥίτους is the true sense. 

σκολιά—see reff. Peter alludes to reff. Deut. 41.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, on the profession of repentance, and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Necander well observes (Leit. u. Planz, p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile con-
42 for ἵσαν δὲ καὶ ἰσαν Δ. Συρ.  

43 rec εγένετο (corren as more usual), with E rec sah Chr: txt ΑΝ vulg syr copt,
πάντως ὑπὸ χυτὸ φόβος, πολλά τε ἡ τέρατα καὶ σημεῖα ἔδωκαν τῶν ἀποστόλων ἐγέινον. 44 πάντες δὲ οἱ πιστεύοντες ἐκ τοῦ αὐτοῦ καὶ ἑκάστου: καὶ κοίνα, 45 καὶ τὰ κτίματα καὶ τὰς ὑπάρχεις ἐπίπορασκον καὶ διεμείρζον ἀπὸ πᾶσιν καθότι ἀν τις ἐχεῖν, 46 καὶ ἱμέραν

γενέτο RCD. 


Ac 25 

οὐ κατοίκησαν ἐν τῷ ἐναντίων (see ch v. 5 al): om BD rel. 

44. ins καὶ bef πάντες δὲ ΑCN p. 

for δὲ, τε D. 

πιστευόμεν τούτον (corr) BN f 

H' Orig Thl-fin. om σῆμα. καὶ καὶ B 57 Orig Salv. 

πάντα D. 

45. κ. οὐκ εὐθύμησεν εἰχον ὑπάρχεις D. om ta p. 

εμείζον Λ. ins καθ. 

μείζον bef τα D. 


assume any set times or forms of Christian worship, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. 

43.] ταύτῃ ψυχῇ, designating generally the multitude,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. 

φόβος, dread, reverential astonishment, at the effect produced by the outward-pouring of the Spirit. On the latter part of the verse see general remarks at the beginning of this section. 44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraterno amore conjunctus', as Calvín)—we must remember that a large portion of the three thousand were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. εἰχον ἀπαντα κοίνα] they had all things (in) common, i. e. no individual property, but one common stock: see ch. iv. 32. That this was literally the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem hono- rum, quae sine magnâ incommodo carcerate poterunt,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) It is only found in the Church at Jerusalem: na trace of its existence is discoverable anywhere else: on the contrary, St. Paul speaks of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2: also St. James, ii. 1—5; iv. 13. 

And from the practice having at first prevailed at Jerusalem, we may perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3; 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4, but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Hein- richs thought) borrowed from the Essenes (see Jos. B. J. ii. 8, 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6; xiii. 22) before. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. 

45.] κτήματα, landed property, ch. v. 1— see reff: ἕπαθης, any other possession; moveables, as distinguished from land. 

αὐτα, their price: see a similar construction Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. καθότι ἄν . . . ] The ἄν with imperf. indic. in this connexion implies 'ae- cidisse aliquid non certo quodam tempore, sed quotiescumque occasio su peruertit,' Herm. ad Viger, p. 818. See ch. iv. 35; Mark vi. 11.
III. 1. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

56; xi. 24; Soph. Philoct. 200 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . . ἐν τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. κατ' οἶκον] domi, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scal, Heirn., Obs., Meyer, De Wette:—not, domatim, 'from house to house,' as Erasm., Salmasius, Kunoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses.

The κλάδαι τ. ήρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12; and see ver. 42 note. μετ. τροφ.] they partake of food:—see ref., viz. in these agape or breakings of bread. ἀφελά-ττης]. In good Greek, ἀφελαία: the adj. ἀφελῆς (see Palm and Rost) originally implying "free from stones or rocks" (ἐς, φελαί, stony or rocky land), and thus simple, even, pure.

47.] αἰνοῦντες τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωμαίνουσιν] those who were in the way of salvation: compare σώμητε, ver. 40: those who were being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it. Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ be rejected, as having been an explanatory gloss, ('est hac Chrysostiomi, ut videtur, glossa, per Syrum et alios propagata,' Bengel,) and ἐκ τοῦ αὐτοῦ brought back to its place and the meaning which it bears in this passage (see ver. 41), viz. together, in the sense of making up one σώμα, one body assembled in one place. Meyer attributes the separation of ἐπί τοῦ αὐτοῦ from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμεραῖς ταύταις Π. κ. 19, as D. De Wette asks, why should those words have been inserted at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a mistaken interpretation of ἐκ τοῦ αὐτοῦ, which was not understood. Then when ἐκ. τ. θ. became joined to Πέτρος, τῇ ἐκκ. would naturally be supplied after προσετείθηναι.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE.

1.] ἀνεβαίνων, were going up.
III.

PRAECEIS APOSTOLOM.

32.

Euthal(apply). aet ierou ins to 0eileiws D: ad vesperum D-lat. for τῆς προς τῆς ὕπαρχειν Δ' τῆς ἐνάτης D1: τῆς ἐνάτης τῆς προσεύχης D1 (and lat.) arm. rec εναπτή, with p rel: μαντής B(Beh): txt A B(Mai) CADEX a b2 g h 1 m. 2. ins 0iou bef τῆς D1 d Syr. om υπαρχόντων D Syr arm Luicf: constitutus E-lat. for θυρων: πυλῆν (see ver 10: cf Eng Version) E b o Bas-sel. παρ αυτων ειπτορ αυτων D1. 3. for 0iou, οντος οικεναι τοις οθόδωμοι αυτού και ιδων D. for εισερχα, ειναι D1-gr: τῆς D2. aft ηρ. ins αυτων D corp. om λαβειν D rel II Thl Luicf: ut darent Syr sah ath: ins ABCEN b o p 13 corp. aft 1αβ. ins 0ια' αυτων E. 4. εμβλεψαι δε 0 π. D. for 1στε εις, προς N. σου ειπτην κ. ειπτην D1.

τὴν ἐνάτην] See ch. x. 3, 30. τὴν ὄραν τῆς πρ. generic—τὴν ἐν, specific. There were three hours of prayer; those of the morning and evening sacrifice, i.e. the third and ninth hours, and noon. See Lightfoot and West. on loc. 2.] θαυστ., was being carried. They took him at the hours of prayer, and carried him back between times. τῆς θύρας τ. λ. ὑπαρχαί] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὑπαρχαί: (1) The gate mentioned Jos. B. J. v. 5, 3: τῶν δὲ πυλῶν αἱ μὲν εἶναι χρυσός καὶ ἀργυρίῳ κεκαλυμμέναι πανταχόσων ἦσαν, ὡμοίως τα παραστάδια καὶ τὰ ὑπηρέτρια, μία δὲ ἡ ἐξωθή τοῦ νεὼν Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταργύρως καὶ τὰς περιχρύσους ὑπηρέτους. This gate was also called Nicana's gate (see the Rabbinical citations in Westen).—and lay on the eastern side of the Temple, towards the valley of Kidron. Jos. mentions it again, as η ἀναστολική πύλη του ἐνεδώτρου, χαλκήν ὀσία, and gives a remarkable account of its size and weight: adding: that when, before the siege, it was discovered supernaturally opened in the night, τούτῳ τοῖς ἰδιωταίς κάλλιστον ἐδοκεί τέρας ἀνοίγαι γὰρ τῶν θεῶν αὐτοῦ τῆς τῶν ἄγαθων πυλῆν. But some find a difficulty in this. The lamen man, they say, would not be likely to have been admitted so far into the Temple (but see West. as above, where it appears that lepers used to stand at Nicana's gate): and besides, he would have taken up his station naturally at an outer gate, where he might ask alms of all who entered. These conditions suit better (2) the gate Susan; as does also the circumstance mentioned ver. 11, that the people ran together to Solomon's porch; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name ὑπαρχαί cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying a 'lily,' the town being named, it is true, διὰ τὴν ὑπαρχὴν τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive ὑπαρχαί from τῆς τέμπους, and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὑπαρχαί in so unusual a meaning:—not to say (see Lightf. Deser. Templi) that the meaning of τῆς τέμπου itself is very doubtful. So that the matter must remain in uncertainty. 3.] ήματα . . . λαβεῖν,—so Soph. Aj. 836, αἰτήσεις δὲ σ' αὐτῶν μακρὸν γέρας λαβεῖν, and Ari-toph. Phnt. 240, αὐτῶν λαβεῖν τι μικρὸν ἀργυρίδιον. Αλετήμ., ins in ref. Matt. The Jewish forms of asking alms are given in Vajiera Rabb. f. 20, 3, 4 (cited by Meyer),—' Merere in me': ' In me benefac tibi,' and the like. 4. Βλεψον εἰς ἡμᾶς] Calvin's note is important: 'Non ita lo-
5. *et epexeîen, aтενείας D-gr.* 

Αββ. bef παρ αυτ. DE vulg Lucif.—Αββ. bef τι: E.—αυτον C.

6. *πετρ. de ειπ. AC vulg coptit: txt B D(o πετρ.) ΕΝ syrr 3ect Chr Thl Lucif.* 

ους ΟΝ. rec ins ειγειραι και (addin from such passages as Luke v. 23, vi. 8 al.), with C rel 36; εγειραι και ΕΑ ι p. Θυλ: αναστα Επιφιον: om HDN sah. (The authorities being divided, εγειραι and -pai being no real variation, I have left it as doublet.)

7. *rec om 2nd auton, with DE rel Chr Thl-taxt: ins ABCN p. 36 vulg Syr copit 3ect arm Eus Bas Chr Thdrt Bas-sol Cypr Lucif.* 

και παραχρ. εστάθη και ἐστι D. rec αi βασεις bef auton, with E rel: txt ABCDN p. και στα σφυδρα (sic: but δια οικείων) "Ν. 

8. *αλεπτ. ins χαιρων E; χαιμωνος D. περιπ. bef ε. το iep. k 13.* 

οm και bef αινων (see note) Δ sah Lucif: ins BCER rel Iren-int.—om περιπ. κ. αλλ. κ. D 3ect.


5. *ēpexeîen* not τον δ' δήπαλαν (as Bos and Kuinöel), which is implied: —but (see reff.) τον νοικ. fixed his attention on them.

6. *Non dubium est, quin etiam ins qui non orant de comunitate fidelium, date fuerint decemnom: sed Petrus tum nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperum opus esset. Vide abstinencia Apostoli in tanta administratione, eii. 45, coll. iv. 35.* Bengel. But perhaps it is more simple to conclude that Peter spoke here of his own station and means in life:—I am no rich man, nor have I silver or gold to give thee.' ἐν τῷ ὑπνοῖ. There is no ellipseis (as Hehn. and Kuinöel) of λέγω σου, which weakens the force of the sentence: the name of Jesus is that in which, by the power of which, the "rise up and walk" is to be accomplished.


8. *βάσεις are the soles of the feet,—σφυδρα, the ankles. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.*

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9. rec autov bef pas o a., with E rel Chr Lucif: txt ABCDN p vulg (sah).

for θεόν, καροῦ C.

10. rec (for δε) τε, with D E-gr rel syr τ θ Λ ι: θ Λ ι: txt ABCN p vulg E-lat cop Bas-sel. om autov Ν': written above the line by Ν-corr1, for autov, autov (corru as more usual) ACN г p 36 vulg æth Bas-sel Lucif: txt BDE rel Chr Thl. kathēzirom D. τυν ωριαν πτην Ν' (Ν' correcting τυν ωρια but not πτην), for σωμα, γεγενημεν D.

11. γι' ἐνεπερευμένου δι' του πετρου και ὁμοιου σωσέπορευντο κρατων αυτου' οι δὲ θαμβοθέτησες ἑτοιμα εἰ τη στ. τη (τη Δ') κ σ. κεκλ. D. for δε, τε Α Συρ. rec for autov, του αἰαντου χαλου (beginning of an ecclesiastical lection), with rel Thl: txt ABCDEN c p 36 syr cop aeth arm. om τον bef πέτρω - ins τον bef ἰωαν. ABM n Chr. rec pro autov autov bef pas o λαὸς, with E rel Συρ cop t: txt ABCN p vulg Συρ sah arm. 12. ἀποκριθεὶς δι' ο πετρ. εἰπεν πρ. αυτον D. rec om o, with E rel θ Λ ι: ins ABCN k o p 13 Chr. for 1st τε, c. (illaciem N. ως ἡ mano τη ιδα δου τονε του ιερου προηγ. αυτ. D. τονεν E vulg Ιερου int Cuss.

force, alllying the cause of the walking and leaping; and would best be rendered in English, in his praising of God.

11—26. THE DISCOURSE OF PETER THEREUPON. 11. κρατοῦντος holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, whose benefactors were. ἀποκριθαντος του τους εσποιοντον του του (του D-corr) περικ. αυτ. D. touoten E vulg Iren-int Cuss. 12. to be answered' from ch. v. 8, note. This second discourse of Peter may be thus divided: This is no work of ours, but of God, for the glorifying of Jesus, v. 12, 13: — whom ye denied and killed, but God hath raised, v. 13—15: — through whose name this man is made whole. v. 16: — ye did it in ignorance, but God thereby fulfilled His counsel, v. 17, 18. Exhortation to re—pent, that ye may be forgiven, and saved by this Jesus Christ at His coming, v. 19—21: whose times have been the subject of prophecy from the first, v. 21. Citations to prove this, v. 22—24: its immediate application to the hearers, as Jesus, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. τις not, at this event: but at this man, compare αυτον below, which would not be used at the first mention of one then present. Their error was not the wonder itself, — though even that would show ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus, but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est peripera obstipacseps, quum in hominibus mentes nostrae subsistunt.' δυναμεις, power. —such as magical craft, or any other supposed means of working miracles: εισβεβιω, meritorious efficacy with God, so.
as to have obtained this from IIium on our own account. The distinction is important:—holiness,' of the E. V., is not expressive of esseb, which bears in it the idea of operative, utilite piety, rather than of inherent character. 13. οθ. 'Αβρ. κ.τ.λ.] 'Appellatio frequent in Actis, praetereitis libris N. T., et illi periodio temporum conveniens. Bengel, ὤρα τῶν αὐτῶν (τῶν θεῶν) εἶσαι συνεχῶς εἰς τοὺς προ-

γόνους. Ὅνα μὴ δῷ καίναι τι εἰςάγειν δόµα, καὶ ἑκεῖ (χ. ii.) τοῦ πατρὶδρόχων Δαιδῆ ἐξισμόνειν, καὶ ἐνατάδα τῶν περὶ τοῦ Ἀβασάμ... (Chrys.). ἐδοξάσαν] not, as E. V., 'hath glorified,' implying, by thus honoring His Name: it is the historie nor. glorified, viz. by His exaltation through death—see John xii. 23; xviii. 10.

παῖδα] not 'Son,' but Servant; servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxxvi. in the LXX. ὕσις is the word adopted by all the best modern Commentators, Fisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to εἰδώς τ. ἢ." "In the next age," says Dr. Wordsw., "the term παῖς θεοῦ was applied to Christ as a Son. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. c. 33 (in Migne's Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10." κατὰ πρῶτων P. as E. V., 'in the presence of P.,' or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybian often uses it. κατὰ πρῶτων λεγεμένων τῶν λόγων, cxx. 5. 2: κ. πρ. ἀνατάν τός πολεμίου, cxxvii. 3. 3, &c. See Schweich., Lexicon Polybianum.

κραυγῶν ἥν. ἀπολ. see Luke xxiii. 20; John xix. 12. 14. ἄγιον κ. δίκαιον not only in the higher and divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses: ἄγιον κ. δίκιον. contrasts with the moral impurity of ἄνδρα φονεῖ.—ἀρχηγ. τ. Ἰους, with the destruction of life implied in φονεί, while ἀπεκτέινα again stands in remarkable opposition to ἀρχηγ. τ. ζ. This last title given to our Lord implies (as Vulg.), 'Antecor vitae;' see reff.; so ἀρχηγ. κ. καθέγειν τῆς δίκης εἰσβολῆς Ἀρατοῦ, Polyb. ii. 40. 2: ὅτε (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγ. κ. μονόν αἰτίον γίνεται στάσεως, i. 60. 10 al. It is possible, that the words ἀρχηγ. τ. ζ. may contain an allusion to the great miracle
which was the immediate cause of the en-
imity of their rulers to Jesus. But of course
Peter had a higher view in the title than merely this.

The E. V. is right; through, or better, on account of faith in His name. The
meaning, for the sake of (i.e. of awakening, in you, and in the same man himself) faith
in his name (Rosenm., Heinrichs, Olsch., Stier), though grammatically justified, seems against the connexion with the μάρ-
τυρες ἐσεγερν just before. It is evident to my mind that the πιστις τοῦ ἰ. αὐτ. is the
faith of these μάρτυρες. His name (the efficient cause), by means of, or on account of
(of) our faith in His Name (the medium operandi), &c. ἐστηρ. and ἐδώκ.,
again are historic aorists,—confirmed and gave; better than 'hath confirmed' and
'hath given.'

— and that faith which is wrought by
Him—not 'faith in Him;' which is an inadmissible rendering. Peter's own words
(ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expres-
sion: ἡμᾶς τοὺς δ' αὐτοῦ πιστοὺς ἐσεὶ θεόν, τοῦ ἐγείρασαι αὐτοῦ ἐκ νεκρῶν καὶ δόξαι αὐτῷ δόσῃ, ὡστε τὴν πιστὶν ἅμω καὶ οἰ-
νίδα ἐλευς ἐσεὶ θεόν. Some of the Comment-
tators are anxious to bring in the faith of the lame man himself in this verse. Cer-
tainly it is according to analogy to suppose that he had such faith, from and after the
words of Peter:—but, as certainly, there is no allusion to it in this verse, and the
thread of Peter's discourse would be broken by any such. It is the firm belief
in His name on the part of us His wit-
nesses, of which he is here speaking, as the medium whereby His name (i.e. the Power
of the great dignity to which He has been exalted, the άρχηγία τῆς ζωῆς) had in this
case worked. 

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of the great dignity to which He has been exalted, the άρχηγία τῆς ζωῆς) had in this
case worked.
the inf. aor. παθεῖν, as in ch. i. 3, of a
definite single act. 19.] σῶν, quem
esse illa sint. eis τὸ ἐξάλησ.
The faith implied in ἐπιστρέφατε has for its aim, is
necessarily (by God's covenant, see John
iii. 15, 18) accompanied by, the wiping out of
sin. ὄπως ἂν Ἐλλ. κ.τ.λ.] This
passage has been variously rendered and explained.
To deal first with the rendering:—ὅπως ἂν cannot mean 'when', as in
E. V.—ὅπως never occurs in that sense in the
N. T., nor indeed with an indicative; and—
and if it did, the addition of ἂ, and the
use of a subjunctive, would preclude it here.
It can have but one sense,—in order that.
This being so, what are καπόι ἀναφέρεις? From
the omission of the article, some have insisted
(e. g. Stier, R. d. Apost. i. 89) on rendering it 'times, seasons, of ἀνάφ.;
But this cannot be maintained. καπός and
καποί are occasionally anarthrous when they
manuscriptly must have the article in English.
Cf. especially Luke xxi. 24, καποί ἔτην, where none would think of rendering,
'seasons of (the) Gentiles.' See for
καπός Matt. viii. 29; Mark xi. 13; 1 Pet.
i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,'
ἔτηνων must I think determine in favour of
the latter. For by that word we must understand a definite arrival, one and
the same for all, not a mere occurrence, as the other sense of καπός would render neces-
sary. This is also implied by the aorist,
used, in a conditional sentence, of a single
fact, whereas a recurrence or enduring of a
state is expressed by the present. In order
that the times of ἀναφέρεις may come.
What is ἀνάφ.;? Clearly, from the
above rendering, some refreshment, future, and
which their conversion was to bring about.
But hardly, from what has been said, ref-
reshment in their own hearts, arising from
their conversion: besides the above objec-
tions, the following words, ἀπό προσ-
οτοῦ τοῦ κυρίου, are not likely to have
been used in that case. No other meaning,
it seems to me, will suit the words, but
that of the times of refreshment, the great
season of joy and rest, which it was understood the coming of the Messiah in His
glory was to bring with it. That this
should be connected by the Apostle with the conversion of the Jewish people,
was not only according to the plain inference from prophecy, but doubtless was one of
those things concerning the kingdom of
God which he had been taught by his risen
Master. The same connexion holds even
now. If it be objected to this, that thus we
have the conversion of the Jews regarded as bringing about the great times of refresh-
ment, and those times consequently as de-
layed by their non-conversion ('neque enim est Mutate vos in melius, ut Deni mittat
Christum: non esse potest; hoe non pend-
cet a nostra metanoia.' Morus in Stier
R. A. 1. 91), I answer, that, however true
this may be in fact, the other is fully borne
out by the manner of speaking in Scripture:
the same objection might he against the
efficacy of prayer. See Gen. xix. 22;
xxxi. 20; Mark vi. 5; 2 Thess. ii. 3; 2 Pet.
i. 12. ἀπό προσώπων. τ. κυ.
From the presence of God (the Father), who has reserved these καποί in His own power.
When they arrive, it is by His decree,
which goes forth from His presence.
 Cf. ἐξήθησαν δόγμα παρὰ Καὶ.
A. D. 6, Luke
ii. 1. 20.] ἀποστέλλῃ (see above),
literally,—not figuratively, by the Spirit;
even if the word send be nowhere else
applied to the second coming of the Lord,
there is no reason why it should not be here: the whole ground and standing-point of
these two orations of Peter are peculiar,
and the very mention of the 'times of re-
freshment' proceeding forth from the pre-
sence of the Father would naturally lead
to the position here assigned to the Son, as
20. *re* προεκτριγμένον (either a mistake, or a gloss agreeable to the sense of 18, 21), with (none of our MSS) Orig, qui praeclactus est vulg, prius annunciatione copt-wilk: txt ABCDEKN rel 36 vss Chr Euthal Chron: preparatum Iren-int: desinatum and predestination Tert: praeestinatum D-lat E-lat syr sah: προεκτριγμένον ath.

rec *vps, bef* Χρο (cormn to more usual appella, the connexion of Χρο not being perceived, see note), with AC m p rel vss Chr Chron Cosm Iren-int: txt BD-gr En a c h l syr sah Thl.

21. χρονός D; txt D-corr.

*rec for* των αγ., παντών αγ., with (none of our MSS) Cosm: παντών των αγ. E 13 rel Chr Chron Thl (cormn to suit ver 21, and των omd in rec by mistake, owing to -των preceding): txt ABCDN (c ?) o p H Orig

one sent by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the 'sending' to one definite event. προεκτριγμένον before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of forth, before the rest, as in the two others, and perhaps even in the first also, ὁμι, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦ, χριστόν may be connected with τὸν προεκχ. ὁμ., Him who was predestined your Messiah, namely, Jesus.

21. ἥν δε οὐρ. μ. δεξάσασαν] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (encompass) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δεξαμεν used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐράνιον, thus barely expressed. Besides, the emphatic position of οὐράνιον, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the subject, never to the object; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been δε μὲν δε Κ.Τ.Α. The reason given by Bengel for rejecting the right rendering, *Celo capi, i. e. cohiberi, conclaudi, violenta est interpretatio, quasi cadam Christo munis sit et inimica celitutini Christi super omnes crelos,* is best answered by himself, 'Non tamen nullo sensu dici potuit, cum suae suscipit Christum: admissit se ill. ut thronos Regem legitimum; only I would rather understand it locally, and recognize a parallel expression with that in ch. i., also local, νεθηλη ὑπελαβε αυτων.

And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it believes the heaven (which is his, obeying his will) to receive Ἰησοῦ till the time appointed. The omission of the article cannot be adduced either way here: for ὅπως 'the heaven,' is frequently anarthrous, as ἰδιοι and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὸν πρὸς ἐστερον κελευνὸν οὐρανόν, Eur. Orest. 1003. Zeis έστω αἰδηρ, Zeis δε γη, Ζεσ δ ε οὐρανος, Εσχ. Frag. i. 96. The tragedians never prefix the article to οὐράνιος, γῆ (meaning 'the earth'), αἰδηρ, or ἰδιοι, except when qualified by an adjective, as τον αἰδων οὐρ. διθρατων, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note. ἄρχω] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ηλια μὲν ἔρχεται καὶ ἀποκατατίθεται πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things; and that ὅν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστασιμα (or -δω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch.1.6. To render our word fulfillment, and apply it to πάντων ὅν ἐλα. κ.τ.λ., is against all precedent.

And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This
would be contrary to all Scripture analogy. I understand it then of the glorious restoration of all things, the palingenesia, which as Peter here says, is the theme of all the prophets from the beginning. No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐν εἰκόνισι τῶν χρόνων. If the distinction be true between χρόνοι and καρποὶ, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καρποὶ (not καρποὶ) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δὲ to answer to καὶ is contained in the sense of ἀποκαταστασίας: it is rather contained in the previous clause, καὶ ἀποστέλλω, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after ἀποφη\-τὼν—τότε δὲ αὐτῶν ἀποστέλλω. οἶνος, i.e. ὠνεῖον, agreeing with χρόνοι, or perhaps ἠπλῶν ὑμῶν. It does not refer to πάντων,—see above. On the testimony of the prophets, see ver. 18, note. 22] This citation is a free but faithful paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxii. 33—41. And none of the whole prophetical body entirely answered to the ὥς ἐμε, but Christ. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah. 23 ἔξωθεν.] LXX ἔγινε ἐκδικήσεως ἢ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; Lxxii. 27. In most places where it occurs, the readings vary between ὀλοθρόθρονος—ὁλοθρόθρονος;—see var. read. 24] See ver. 18, note. The construction of the Vulg., defended by Casaubon and adopted by Valckmaer and Kuinoel, τῶν καθέκοσι ὡς ἐν θέλει, ‘et omnes prophetae a Samuel, et deceper nos qui locuti sunt,’ is not so good as the ordinary one in E. V. Cf. δείχνεις αὐτῷ Μωυσῆς καὶ ἄνω πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one,
25. rec om ɔι (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with D rel Chรฉ Chron: ins ABCDEN ǂ ǂ ǂ kp. for υ υ D1 copt: Τυτ D1, ɑ theoph. BD cppt Iren-int. rec ημών (coram, as ωι πάτ. ημών is the more usual; see ver 13, ch vii. 12, 15), with CDR rel vulg syryr copt sah-ns aeth Iren-int: Τυτ ABEN ǂ k m ǂ p sah-woide arm Chron Chrl Iren-int-ins. rec om ɔι, with (none of our mss) E-lat: ins ABCDEN rel. επιτυπωσεν. C: ευλογησεν. Α(ορης) c 3.15. 27. 100. 127. 163 Chr Thl, Ec.

26. rec o θεός bcf αναστ. (rearrangement for perspicuity), with ADE rel vulg syryr cppt Chr Iren-int: Τυτ BCN Syr ath.

rec aftp τ. παύε. aυτ. ins ημῶν (marginial gloss. All such additions, if at all the subject of variations, are spurious), with A rel Cosm: om ABCDEN syryr copt ath arm Chr Chron Thl Iren-int.

ἐξαναστελλεν D Chron. om αυτον D Chr, Thl, Iren-int. ευλογουσας D-gr.

'And (to the same effect spoke) all the prophets from S. downwards, as many as spoke and predicted these days.' To what effect? And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to show the unanimity of all the prophets in speaking of these times, Samuel is named, more as being the first great prophet after Moses, than as bearing any part in this testimony. The prophetical period of which David was the chief prophet, began in Samuel (Stier).

The days now present, not the times of restoration, as De Wette and others understand: which would require ἐκείνας. These days are, in fact, connected with the times of restoration, as belonging to the same dispensation and leading on to them: and thus the Apostle identifies the then time with this preparation for ὅτοι δι υἱον Σαρ. and expectation of (ἐξηρ) those glories: but to make τὰς ἡμ. ταύτ. identical with the καρποι ἀναφ. and the χρῆμα ἄποκατ., is to make him contradict himself. 25.

He applies this to them, as being inheritors of the promises. They were descendents, according to the flesh, and fellow-partakers, according to the spirit. For a full comment on this promise made to Abraham, see Gal. iii. 16. This is cited freely from the LXX, which for oi πατριάδες has ἰδ θνη.

The offering to the Gentiles (but as yet, in Peter's mind, only by embracing Judaism) afterwards: see ch. xiii. 46; Rom. i. 16. It is strange how Olshausen can suppose that the Spirit in Peteroverleapsthe bounds of his subsequent prejudice with regard to the admission of the Gentiles: he never had any such prejudice, but only against their admission anteirevised, and as Gentiles. It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, 'prōton is perhaps used with reference to Christ's first coming, as opposed to his second.' This would require τὸ πρωτον., and would certainly imply in the mind of the speaker an absolute exclusion of all but Jews till the second coming. ἀναστήσας, not 'from the dead'; but as in ver. 22. παίδα. His Servant: see note, ver. 13. ἀπέσταλεν, indefinite, of the sending in the flesh; sent, not 'hath sent'; it does not apply to the present time, but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the ἀναστήσας of ver. 20. This is also shown by the pres. part. εὐλογοῦτα, ingeniously, but not quite accurately rendered in E. V. 'to bless you.' He came blessing (his coming was an act of blessing—it consisted in the εὐλογοῦν: an amathous present participle in such a connexion carries necessarily a slightly ratiocinative sense), in (as the conditional
element of the blessing) turning every one from your iniquities: thus conferring on you the best of blessings. ἐσθον, in allusion to ἐνελήσατο, ver. 25. ἐν τῇ in this sense, see Luke viii. 5. The application to the present time is made by inference:—as that was Ἱης object then, so now?—but (see below) the discourse is unfinished. The intransitive sense of ἀποστρέφω,—which blessing is to be gained by (in) every one of you turning from your iniquities,—given in the Vulg., 'ut convertat se unusquisque,' and maintained by Theophyl., Ec., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the Ν. ῥ., and we have the precedent of ref. Luke and Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for it: 'Repent and be converted, ... for this was the object of Jesus being raised up, to confer on you this very blessing; the turning away each of you from your iniquities.'

This discourse does not come to a final conclusion as in ch. ii. 36, because it was interrupted by the apprehension of the Apostles.

Chap. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES. 

1. ἐπέστηρ., see ref. 

οἱ ἱερεῖς, the officiating priests, as soon as they were released from their duties. 

The στατήγας τ. ἱεροῦ was the captain of the Lach- 
vitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμάτες δὲ τοῦ ἱεροῦ φόλακες ἦγεγείλαν τῷ στατήγας. We hear in Jos. Antt. xx. 6. 2, of ὁ στατήγας 'Ἀπανοι: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, RBW., art. Temple, end. 

Σαδδουκεῖον.] See note on Matt. iii. 7.

Perhaps they on this occasion had moved the guard and the priests to notice the matter: for διασωμ. seems only to refer to them. Cf. also ch. v. 17. 

2. ἐν τῇ ἁγίᾳ, —not, as E. V., 'through Jesus,' but in the person (or example) of Jesus, alleging Him as an example of that which the Sad- 

duces denied: praying by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The ἐν in ref. carries this somewhat further, but the usage is philologically the same. 'The resurrection through Jesus'
IV.

Δ' οὐκ ἔστι τίνι

And [ὡς] χιλιάδες πέντε.

5 ἐγένετο δὲ ἐπὶ τὴν

αὖριον ἐπηρεάζειν αὐτῶν τοὺς ἀρχηγοὺς καὶ τοὺς

πρεσβύτερους καὶ τοὺς γραμματεῖς ἐν Ἰεροσολύμω, 6 καὶ

Ἄνανσ ὁ ἀρχιερῆς καὶ Καίαφας καὶ Ἰωάννης καὶ τ'

Ἀλέξανδρος καὶ ὁ σοι ἕσαν εἰ ἕγενος ἕρωματι, 7 καὶ τοῖς

ὑπηρετήσαντι αὐτῶν ἐν τῷ μέσῳ ἐπιθυμησαν τῷ ἐν

ποιαν δυνάμει ὁ ἐν πώς ὁ νομάτη ἐποίησε τοῦτο ψεύδει;

(from supposed necessity of art), with AE p rel 36 Chr: om BDN. rec vse, with E rel Chr: om B(sic, see table) D: om AN p vulg copt ath Hil.

5. αὐτῶν ins ημερῶν 1D.

ἐπηρεάζειν οἱ ἀρχ. κ. οἱ πρεσβ. κ. γρ. καὶ ἰωάννης κ. ἰωάννης κ. αλέξανδρον, with E rel 36: txt AB D(see last verse) Ν p:—om ο β ε β αρχ. B(sic, see table).—for ἰωάννης, ἰωάννης D.

6. om τω DE rel Chr Thl: ins ABN p 36 Ec.

Σοῦ ἐποίησε (so corrected a prima manū from epoisse) Ν.

does not appear on the present page to have formed part of their preaching.

3. ἵσταρα, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note. 4) ἐγένετο—This form is unknown in good Greek; but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be proved, used where a passive sense is admissible, and an agent understood: cf. e. g. Matt. vi. 10; viii. 13; xxi. 42;—1 Thess. i. 5; ii. 5, and notes there. Here, as there, the agent would be God: see ch. ii. 47, τῶν ἀνδρῶν.

It does not appear whether we are to take this strictly as masculine, or more loosely as if it were ἀνδρῶν: Meyer thinks the former: Obplash, that as yet only men attached themselves to the church (but see ch. i. 14); De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and ch. vi. 41): but leaves it undecided.

The laxer use of ἄνδρον occurs Luke xi. 31, and James i. 20. In ch. v. 14, men and women both are mentioned as being added to the Lord.

Dr. Wordsw. sees in the 5000 ἀνδρῶν a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were not new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number was that of new converts on this occasion, or of the whole Church; but most probably the latter.

5—12.] The Apostles examined before the Sanhedrin. Peter's speech.

5.] αὐτῶν, of the Jews; a construction frequently used where there can be little chance of misunderstanding to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 3. 3 b. In this place, however, it has been mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough.

6.] κ. πρεσβ. κ. γρ.] The Sanhedrin: see Matt. ii. 4; xxvi. 59; ch. v. 21.

ἐν Ἰεροσολύμω] Why is this specified? The difficulty of accounting for it has led in some MSS. to ἐν being altered to εἰς, so as to imply that certain of them dwelt out of town (Lightf, &c.) were summoned to Jerusalem. I believe it merely implies that the meeting was not held in the temple, but in the city.

6.] On Annas and Caiphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jewish ben Zacchaeus of the Tal-
8 toto Petros ε πληθὺς ε νεόματος ἀγίου ἐπεν πρὸς αὐτοὺς ἀρχοντες τοῦ λαοῦ καὶ ἐπὶ πρεσβύτεροι [τοῦ Ιωάνη], εἰ μεῖς σύμρυγν ανακριβώς ἐπεὶ εὐφρενίας ἀνθρώπου ἀσθενείας, εἰ εἰς τινὰ οὕτως σέσωσται, 10 γνωστόν εἶτα πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ ὅτι ἐν τῷ νόμῳ Ἰσραήλ χριστοῦ τοῦ Ναζαρείου, ὅν ὑμεῖς ἑσταυρώσατε, ὅν θεὸς ἥγειρεν ἐκ νηρῶν, ἐν τούτῳ οὕτως παρέστηκεν εἰς ἑωρώσεας ὑμῶν εἰς γῆν. 11 οὕτως ἐστίν αὐτὸς ὁ λίδος ὁ ἐξουσιοδοτήθη ὑπὸ ὑμῶν τῶν ὀικοδόμων, ὁ γενόμενος εἰς κεφαλὴν γνώσεως. 12 καὶ οὐκ ἑστίν ἀλλὰ οὕτως ἡ σωτηρία. *ὑπὲρ γὰρ ὁ προφήτης ἐστὶν ἐτέρων ὑπὸ τοῦ νομοῦ και τῶν δεδομένων ἐν ἀνθρώπῳ, ἐν τῷ νόμῳ ὑμῶν ἑξετάζων τὴν σωτηρίαν ἡμᾶς. 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου

8. om. του σ. (as unnecessary aft of τον λαον?) ABK vulg coppt aeth Cyr Flogl: ins DE rel 36 syrr Chr Thl Iren-int Cyr Ambr. at end ins acoueasa E 15. 18. 36. 47 vulg Syr aeth Cyr.

9. ait ανακριμων. ins af υμων DE Syr aeth-pl Iren-int Cyr. ep D m.

σέσωση N.

10. for παντι, pav ιν. ins του κυριου bef ιυρ. ΙΡ. E vulg-cld(not am full demid). ins ισχυρου bef γηνης E at νη, Bede-gr. ald και εν αλλω ουθεν E syrmarg Cyr.

11. ημων D-gr. rve οικοδουμων (corn to suit lxx and Matt xxi. 42), with E rel Chr: txt ABDBE c 36 Orig Did.

12. om η σκι. D. *ὑπερ (philological correction? so Meyer) ABK a b h k o 13. 36 coppt Did Thirt Bas: ov D: υπερ E rel Chr. eterev bef estin AE a e c h m 13 dulm fed Cyr: sa. et. ov. D-gr Bas Iren-int Ang: et. ov. et. N: txt B rel. om upo του ωρανον βγ λ ο H Thl. ο δεδομεν δ1 quod datum est D-lat, q. d. sit Iren-int: txt D1. υμει B.

dria, Jos. ibid.

7. ἐν ποιε δυναμει — not = εν π. εξουσια, 'in what authority,' — but in what (manner of) power; of what kind was the enabling cause, the element in which, as its condition, the deed was wrought — εν ποιε δυναμει — not 'in what name,' i.e. 'by whose authority,' but by ('in,' see above) what (manner) of name) spoken as a word of power: see ch. iii. 6, 16; Jos. Antt. viii. 2. 5. τούτω, not the teaching (Olschans, &c.), — nor both the miracle and the teaching (Heinr.), but the miracle: and that only. 8. παρουσια τον ευς, i.e. specially, for the occasion. 9. ει, if, with an implication of the fact being so: see ch. xi. 17. εν τινι, not 'by (in) whom,' — this is not yet brought forward: but wherever in what, as the conditional element. No person had been mentioned in the question, ver. 7, — nor does Peter afterwards say εν ισραηλ χριστου, but εν τω δυναμει. 1. χριστου. On the other hand, εν τοτε, ver. 10, may very well be masculine, as referring to ισραηλ χριστου. Himself, included in the previous words τω δυναμει. 1. I χριστου: — it may also be neuter, 'in this Name': but the masc. is preferable, on account of ουτωs following so soon in ver. 11. 10. δν — ουν: the copula is omitted to make the contrast more striking. παρεστηκεν, stands, as in E. V. He was there present. 11. See Matt. xxi. 42, note. In Jos. Antt. iii. 1. 5, Moses, praying to God for Israel, says, εν αυτω γαρ ειναι την σωτηριαν αυτων, και ουν εν αλλω σωτηρια is used here in the higher sense of salvation, not with reference to the healing of the lame man. See reff. The article implies, 'the salvation for which we all look;' our salvation: εισιν ευς, is paraphrased in the next clause by δει σωθιναι.
The text is a page from a Greek religious or philosophical work, discussing topics such as God, heaven, and human nature. It includes references to biblical passages and philosophical concepts. The text is difficult to translate accurately without additional context, but it appears to be a reflection on the nature of humanity and its relationship with the divine.
18. for καὶ καλ. αυτ., συνκατατησμένον δε αυτών τη γρωμή φωνηστάντες αυτούς D syr-marg Lucif; D goes on παραγγελιστα κατά το μη φθ. rec aft παραγγ. ins αυτούς (a common filling up), with rel vss Thl Lucif: om AB D-gr EN k 36 vulg syr arm Chr. om το Ν'.

19. αποκρείεσθαι δε π. κ. ι. D Syr ath. ins o hef iav, A. rec πρ. αυτ. hef εἰπον, with rel Thl: txt ABDBEN e k 13 vulg syr coptt arm Chr.—εἰπαν B. τουτο μη δικαιοφανεία παρ' E. om μη D': ins D'.

20. δινωμένα B(Mai expr). rec εἰδομένων, with B'(see table) E rel (w- a f') : οἴδαμεν B'-cort: txt AB'DN Chr-wlf.

21. for μὴ δεν, μη δ κυλ γυρ syr coptt Lucif. aft ευρισκ. ins αἰτιαν D Syr coptt. om το Ε 18. κολασσωσίν B'(Mai). φοβούμενοι τον λαον παντες γαρ E.

22. ins ἦν hef o ανθ., retaining ἦν above, D-gr. rec εγενετο, with AEN rel: εγενετο k: txt BD. rec τουτο D-gr Iren-int Lucif.

23. εἰκενοι δε απολ. E. transp πρεσβ. και αρχ. E. [εἰπαν, so ΑΒΔΝ.]

ordinary construction: see Palm and Rost sub voice, and cf. II. α' 161; ν' 113; ο' 179, al. freq.: Od. Α'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 257. The use of the middle in the active sense is confined to later Greek. [18.] ἐπι, so as to make that Name the subject (basis) of their discourse.

9—22.] THE APOSTLES’ ANSWER AND DISMISSAL. 21] προσαπελει, having threatened them in addition; with threats superadded to the inhibition of ver. 18. μηδεν, no means: not μηδεν αήτων, see John xiv. 30. The difficulty with the Sanhedrin was, to find any means of punishing them which should not stir up the people; δια τον λαον belongs to this clause, not to ἀπέλυσαν αυτ.',

22.] πλ. τεσσ. for πλ. ἡ τεσσ., as sometimes in classical Greek; so oυν ελασσον πεντε καλ εἰκοσι, Thueyd. vi. 95. See

Winer, edn. 6, § 37, 5. The constr. ἰν γεγονε' (see as in ref) is accounted for by the sense involved in it being the access, so speak, of the event to the person mentioned. In the note on Rev. iv. 2, I have noticed that καθηκον ἐπι is commonly used when the fact is announced for the first time, with an access: but afterwards when the same fact is again referred to, with a gen. or dat. το σημ. της ιασ.—the genitive of apposition; so τον ἀνθρωπον του πνευματος, 2 Cor. v. 5; σήμειον περιτομης, Rom. iv. 11, &c.

The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREON. 23.] τοις ιδιοις, the other Apostles, and possibly some others
24. ati ακονομαίας ιν και επιγγονείς την του θεού ενεργείαν Δ. την φων.
αυτον Ε ευποτι αθην την φων. ε [ειπαν, σο ΑΒΔΕΝ.] om ο θεος ΑΒΔΕΝ
am demid full copt Ath Did Ambr: ins DE rel 36 aeth Thl-fin Lukef,—κυριος ο θεος,
onc ευ, 13, 40, 96: ιν ει ο θεος 32, 42, 69 lect-1 syr rhath Thl-sif Iren-int. (The
variations may be explained by the difficulty found in the position of ο θεος, even
mentioning it elsewhere, among other things, as occasionally, as nom, and giving
accordance.)
25. rec ο δια στοματος Δαβδο του παιδος σου (see below), with rel 40 (om του ο εθι
g k m 40) Chr Thl-fin Hil: ο δια πνευματος αγιου δια του στου. λαλησα δαβεο
παιδος σου): all aliter, see Scholz: txt ABEN 13, 30. (It seems to me that every tes-
timony tends to confirm the more difficult and complicated reading of the text.
Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec
been the original, no reason can be assigned why it should have been glossed on al-
not, if it had been, why the glosses should have been inserted into the text in so unusual
an order of constr. See note.)
for ειπων, λαλησας Δ.
27. rec om ει τη πολει ταυτη (as unnecessary, see note), with rel Thl: ins ΑΒΔΕΝ
b c d e g k o 13 vss Chr Cyr Cosm Iren-int Tert, Lukef Hil.—οι τολαι ins σου
assembled with them. There is nothing in
24. ] Ἰδοβ. ἱπαν φων, not, as Meyer supposes, literally
all speaking together in a known formula
of prayer, but led by some one, and all
assenting: not τας φωνας, but φωνη;
see note on ch. ii. 6. συ το θεος: ση
ποι: Thou art God (or, if θεος be
omitted, He) who hast made:—not Thou
O God who hast made:—in this latter case,
the first sentence would go on to the
end of ver. 26, and there abruptly end,
without any prayer being expressed:
whereas now it is an acknowledgment that
it was the same God, who was now doing
these things, these had beforehand pro-
phesied them of Christ.
25. The text of this verse (see var. read.) is in a
very confused state. I have kept to that
of the oldest MSS., adopted also by Lach-
mann. Though harsh in construction,
their words are senseless, as De Wette
styles them,—στοματος Δαβεο... being in
opposition with πνευματος αγιου. The rec.
has been an emendation and simplification
of the text, which bears, in this its original
form, the solemn and stately character, in
the accumulation of parallel clauses, of the
rest of the prayer; cf. ver. 27. συ τη
κ.τ.λ.] cited verbatim from the LXX. The
Messianic import of this Psalm has
been acknowledged even by those who
usually deny all such reference, e.g. De
Wette. Meyer endeavours to refer it to some
circumstances then present, but is
not bold enough to enter into any vindica-
tion of his view. φωνασω is only
found in the middle in good Greek (see
Kypke, Observ. ii. p. 30 f. Meyer). φω-
σαμα ειτε τδ ἀληθιον κινημα, Athanas.
in Catena. 27. ] The γερ implies an
acknowledgment of the truth of God in
the fulfilment of the prophecy: Thou art the
God who hast, &c., for these events have
happened accordingly. ει τη πολει
tautη, which has been excluded from the
text on account of its apparent redundancy,
to ει τι Σιων ὅρος τδ ἄγινν αὐτοι,
P. ii. 6. See also Matt. xxiii. 37; Luke
καὶ ὑπανθά τῆς Ἰσραήλ, 28 ποιήσαι ὅσα ἦν χείρ σου καὶ ἦν χείρ σου ἀντικείμενα. 29 καὶ ταύτα ὑπέστης, κύριε, ἐπεὶ ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ ὅσα τοῖς δούλοις σου ἦσαν μετὰ παραμήνειας πάσης λαλεῖ τὸν λόγον σου 30 ἐν τῷ τῇ καὶ ἐκτείνεσαν [σε] εἰς ἵσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ νοῦματος τὸν αὐτοῦ παιδός σου Ἰσαύ. 31 Καὶ δεσπότες αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ὑπανθαντισ ὑπενεμένοι, καὶ ἐπληθύναν ἀπαντεῖς τοῦ αὐτοῦ πνεύματος, καὶ ἐλάλησαν τὸν λόγον τοῦ θεοῦ μετὰ παραμήνειας.

1 Matt. xi. 7. ch. xvi. 23. Ps. xvii. 7. 41. Neh. vii. 2. n ch. ii. 4, ref. k of God, here only. Exod. vii. 5. see Matt. viii. 3. ch. xxvi. 1, n ch. x. 43. 1 Cor. i. 10, only. a ch. iii. 16. q absol. here only. 3 Kings viii. 33 rat. Sir xvii. 2, s = ch. vii. 49. see Isa. xxxv. 1. t = Matt. xxii. 31. A. σου βέβαια D 137 Ηλί. Λαος E 3. 33 Συρ Θεσφι Συρ Ηλι Άγου. 26. om 2nd σου ΑΒ am! E-lat Hil Lucif Ambr. 29. φιδές Δ. ἀπαλλάσσεις αἰγας D-cor. 1: txt D-cor. 1. παρ. bef. παρφ. D-gr E vulg. c optem Hil Lucif: om paul. g 23. 36. 57. 137 lect-1 Συρ αθ Hil-sif-comm. 30. for χτερα σου εκτεινειν σε, χ. σε εκτ. Δ; χ. εκτ. σε Β: om σε DE N(see Tischl'd note) e f 13 vss Chr: txt Nt. 1 rel 36 Συρ (both pronouns here and σον in ver 27 agree better with the character of the diction of the prayer). 31. παντες Nt. rec πν. αγου (see ch ii. 4), with E 13. 36 rel vulg Chr: txt ΑΒΔ am. aft παρφ. ins παρτῳ τω βεβαιω πιστειν DE Iren-int (Aug).

xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. παδα, σερβαντ, as before, ch. iii. 26. Jesus, the Servant of Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him. 28.] There is an ellipsis in the thought between ποιήσαι and ὅσα: ποιήσαι, [ἐσ μέν ἐδόθη τῇ ὅλῃ βουλήν, ὠντος δὲ] ὅσα ... As De Wette well remarks, συνήχθην ποιήσαι is used subjectively, 'they were collected, to do,' and then the speaker changes his ground to an objective one in ὅσα—as they believed—but really as many things as Thy hand, &c. ποιήσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the result, but the intention, of their assembling. Still worse is it to take ποιήσαι with εὖρασις, 'Whom Thou hast anointed, in order to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. 2. ἡ χειρ στ. χ. βουλήν] not ο χειρ στ. χ. βουλήν (Kuinoel): χειρ indicates the Power, βουλή the Wisdom of God. The Wisdom decreed, the Hand performed: but the same word προφάσεων is used of both by what grammarians call συγγεν— as in γάλα ὑμάς ἐπότισα, οὐ βρῶσα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, c. 30.] ο τῶν, see ref. ch. iii. and note there: In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus. 31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the same sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of supposed tokens of the divine presence. Virg. ΑΝ, iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings. It was on every ground probable that the token of the especial presence of God would be some phænomenon which would be recognized by those present as such. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. ἐπιληφθῶσαν, with a fresh and renewed outpouring. τοῦ ἄγ. πν. is personal: they were all filled with the Holy Spirit:
the meaning being the same with πν. ἀγ., the influence of the Holy Spirit,—but the form of expression varied. See ch. i. 8; ii. 33, 38; ix. 31; x. 45.

32—37.] The state of the church at this time. This passage forms the conclusion of the division of the history and the transition to ch. v.

32. Τὸν πλήθους τῶν πιστευόντων ἦν καρδία. Much the same meaning as τῶν πιστεύσαντων, but with reference to their having become converts, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet siles, animos ita consecutit ut omnes ideam velint et nolint. Hinc enim discordiae, quod non regimur codem Christi Spiritu.' Calvin. On the community of sentiments, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. No one called (reckoned) any thing of his goods (which were still τὰ ὑπαρχόντα αὐτῷ, not alienated) [to be] his own. (ἐλέγχει, diecbat: hoc ipso presupponitur proprietatem possessionis non plane suisce decentiam. Bengel.)

33.] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave with power, i. c. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in matters of fact, our present Gospels, the remnantst to us of this very testimony, sufficiently witness. Nor was this necessary; each man reported what he had heard and seen; —and it was in the manner of delivering this report that the great power of the Spirit was shown. See, on the whole subject, Proleg. Vol. i. i. § iii. 5 ff. χάρις, better grace, i.e. from God, than favour, i.e. from the people, which would hardly be so absolutely designated. 34.] γὰρ gives a proof of God's grace working in them, in that they imparted their goods to the poor; see especially 2 Cor. viii. 7. πιστευόμενοι,—the things which were being sold:—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wets. from Demost. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1088, the expression is, τιμᾶς τῶν ἐπὶ
πραξείς αποστόλων.

σκομένων 35 καὶ εἶτιθον "παρὰ τοὺς πόδας τῶν ἀποστόλων. 36 ἦν δὲ ἐκάστῳ ὁ καθότι ἀν τις ἀρχεῖαν ἤχεν. 36 ἦσθι ὅ τ ἐπικληθεῖς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὁ ἐστὶν μεθορμικὸς ὑπὸ τὸ παρακλήσεως, Λευγής, Κύριος τῷ χένει, 37 ὡς ὑπάρχοντος αὐτῶν ἁγροῦ πωλῆσας ἤγεγκεν τῷ Ἰχνήμα καὶ ἔθηκεν "παρὰ τοὺς πόδας τῶν ἀποστόλων. 

V. 1 Ἀνέν δὲ τὰς Ἀνανίας ὑνόματι σὺν Σαπφειόρᾳ τῇ γυναικὶ αὐτῶν ἐπέλυσεν κτῆμα, 2 καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, καὶ ἐνείσπερα ἑαυτὰς καὶ ἑνέγκας δ μέρος τις παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ὁ Πέτρος Ἀνάνια, διὰ τὸ ἐπιλήψατο ὁ Σατάνας τὴν καρδίαν σου

35. [Σειδέ δε, so ἈΒΔΕΝ.] εἰς ὑμᾶς ἐκατὸν Δ. 36. rec ὁισῆς (see note, ch l. 23), with 13 rel syr sah Chr, Thl.: txt ABDEN 36. 40 vulg conj Syr arth arm Chr, Epiph. rec ὁισᾶ, with D rel 36 Chr : txt ABEN Δ a b l m 1 m 45 Ἐρατ. εμπροσθομον B: om c5. κυπρ. be<λευέτης Δ. 37. for ἀγροὺ, χωρίον Δ2: =ov D' for παρὰ, πρὸς ἔξω EN 36 Thl-sif.

CHAP. V. 1. εἰς αὐτῷ τὸν καρπὸν ἀνακήρυξεν (beginning of ecclesiastical portion) E. ὁνομ. be<ν κατὰ AD b c m vulg: txt BE Chr. σαπφείρα (corra) BD a B g h l 1 o Chr: σάφφειρα D1: -ρα D-corr: σαπφιρί 13: σαφφιρι N1: σαφφίρ N1: τὸ Α (φφφφ) k m.

2. om καὶ N1 (cadem manu supplementa videtur). for σαφφιρι (corra), with D rel: txt ABEN. rec aft γυν. ins αὐτοῦ, with E rel Thl: on AB D-gr N 13 arm Chr. εβητο D. 3. aft εἶπεν δὲ ins πρὸς αὐτὸν E; aft πέτρος ε; simly vulg-ms(Matthai) syr-w-ast Thl. rec om o, with D rel: ins ABEN b m 13 Chr. for ανανία, πρὸς ανανίαν πιπαρσκομένων. 35.] παρὰ τοὺς ποδας — not a Hebraism—for the whole person—but literal. So Cicero pro Flacco, c. 28, 'Ante pedes Praetoris in foro expensum est auri pondo centum.' (Rossm.) Wetstein gives several other examples. The Apostles, like the Praetor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence. 36.] Barnabas, τιλίτζ ζΞ τι νῦν προφητεύειας and the interpretation has been generally made good by taking παράκλησις as included in προφητείας, and as in the sense of exhortation: see chl. xi. 23. }

Λευγής] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xxxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, 9. 

Κύριος For the state of Cyprus at this time, see notes on chl. x. 12; xiii. 4—7. 37. ἡρμή] Very unusual in this sense. See Herod, iii. 38, εἰπὶ πόσον ἐν χρήματι βουλολατο τῶν πατέρας ἀποθήκηκατο ἀποστολεῖς, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ἈΝΑΝΙΑΣ AND ΣΑΦΦΗΡΑ. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, πρὸς βηθ Νεθεμ. iii. 23, or Παρθηνοῦς, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = The cloud of God, or The mercy of God. 

Σαφφηρί, perhaps from the Greek σάφεις, sapphire, or from the Syriac παράποιος, beautiful (Grot.). The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money, they in fact
professed to give the whole price as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by one portion of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve two masters, but to appear to serve only One. 3.] The διὰ τι implies the power of resistance to Satan—Why hast thou allowed Satan to fill, &c.? 4.] While it remained, did it not remain thine own? i. e. was it not in thine absolute power? and when sold, was it not (i. e. the price of it) in thine own power, to do with it what seemed good to thee? τι ὑπίσχοντα ὑπὶ: see reff. ἔδωκαν εἰς τὸ καροδ. = βάζεσθαι, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, he put it in his heart,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἐφι, ἀνθ., ἀλλὰ τ. ὀ. 5.] This οὐκ, ἀλλὰ, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed supernintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are different. * Hace est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, its dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel. 5.] The deaths of Ananias and Sapphira were beyond question supernaturally inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their horror at detection, and at the solemn words of Peter. But, in addition to all other objections against this (see on ἐξωθώσων, ver. 9)—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any justification for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitati pene in corpore accesserit, in anima potui decedere.'
PRAEIEIS APOSTOLON.

51

teror 'suvésteilan auton kai 'éxei'ékantes 'ébaian. 
7 egréneto dé, w' ós 'hóoun trion xíaístma, kai 'h gnun 
autou μ' ειδία το γεγονος ειήλθε. 8 y 'apékðith pròs 
auton Pétroos. Eïpe yei a tosotóutov to χωρίον 
c apédoshe; Í dé eiýen Nai tosotóutov. 9 o de Pétroso 
pròs autínt 10 Tì οι e syneypothei 'ýmíν peirásai to 
h πνεuíma kúrio; Ídou oi πότες των υ βαθαύνων τών 
ádrw sou epi τη' ùbrar, kai k 'exísotsoían se. 10 épese 
de 'parakríma pròs toús tòdas auton kai m 'êxelugw

7. eos N1. diásema D. 
8. rec afix atek, ins de, with AX rel 36 syr Chr Thl: eiýen de D vulg: txt (the simplest, and prod original) B 137 vulg-mss-Ln (syr salh).—pros yon o pétros euy E. rec (for pros auti) auty, with rel vulg (syr-w-ast) Chr Thl: om h1: txt ABDN de m 36. 40 Orig Lcif. rec ins o sof petros, with DE rel Orig Chr: om ABDN d 36. for eiýen m ou ei, epetárisa se ei ara D-gr salh. 
9. rec afix petr, ins a, with A rel 36: eiýen de petr E: txt BD vulg. om pros D-gr: ins tis ins ouv N3 (3 disapproving). syneypotáxen D. 
sins tis of kóp. D. eiýostai epi τη' θ. E. 
10. kal en D Syr Lcif. rec for pros, para (see ch iv. 33, 37, v. 2), with E rel Lcif: eti 26. 37: uti 2: txt ABDN Orig.—for pr. π. π., eunpion 15. 18. 36. 

6. § 62. 2. 8] atekp., perhaps to her salutation or, it may be, to her manner, challenging a reply. The word must at any rate be taken as implying some previous communication, to which an answer was to be given. 

tosóutov, naming the sum: or perhaps pointing to the money lying at his feet. The sense tantilli (Born.) is implied of course, but not expressed by tosóutov. 

No stress on áp- 

doshe as referring to the smallness of price: it is the ordinary word for selling; see refl. 

9] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit : and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God. oî pòdèis Not that Peter heard (Oish.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetic or lively speech of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Ed. Col. 390, al. freq.), making the member whereby the person acts, the actor. I take the words to mean,
that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.), and when there, to dig a grave, and bury it.

Δεηοσαυνιν. This word, spoken before her death, decisively proves that death to have been not a result merely of her detection, but a judicial infliction.

10. εἰςλ. ὑπόντες, when they came in: not implying that they immediately entered, but leaving room for some interval of time: see above.

12. 16. PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES.

12. &c. is merely transitional, and does not imply any contrast to the φάσος just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working,' &c.' See ch. ii. 43.

ἀπαντες, the Apostles only, not all the Christians. It does not follow, from πάντες referring to all the believers in ch. ii. 1 (see note there), that ἀπαντες necessarily refers to the same here also. The Apostles are the subject of the paragraph: and it is to set forth their unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term οἱ λαοὶ): and the Jewish people itself magnified them. The further connexion see on ver. 14. 

ο. στ. Σολ.] See ch. iii. 11; John x. 23, note. 

13. τῶν λαοῦ, all else, whether believers or not: none dared to join himself to (see ref.), as being one of, or equal to, them: but (so far was this from being the case that) the very people (multitude) magnified them. 

14. And (not parenthetical, but continuing the description of the dignity of the Apostles) the result of this was that believers were the more added to the Lord (not πιστ. τῷ κυρίῳ, but προσετ. τῷ κυρ., as decided by ch. xi. 21), multitudes of men and women.

15. ἦστε now takes up and brings to a point the main subject of vv. 12 and 13, the glorification of the apostolic office, in some such language. It is connected not only with εἰς...αὐτῷ, &c., but also with ver. 12. 

κατὰ πλ. down [the]
streets, i. e. in the line of the streets,—see Winer, edn. 6, § 49, 0, note.

κλιν. κ. κραφ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.)

Πέτρου] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was it fulfilled to him the promise of Matt. xvi. 18 (see note there): —and even the word of the Rock (Isa. xxiii. 2, Heb., and E. V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, having been the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 []) and His two great Apostles in the N. T. —and of Elisha in the O. T., have we instances of this healing virtue in the mere contact with or accessories of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! 16.] Keep, in both verbs, συνήχετο and ἑθεραπεύοντο, the imperfect sense; 'the multitude, &c., was coming together, bearing, &c.,'—for all such (quippe qui) were being healed? viz. when the next incident, ἀναστάς δὲ κ. τ.λ., happened. 17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANhedrin, AND SCOURING OF THE Apostles. 17.] ἀναστάς is not redundant, but implies being excited by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διγνάρχης κυριότης ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P.'rose up' after a council held (Meyer) is far-fetched, and against the ἐπιλήφθησαν ζηλου, which points to the kindling zeal of men first stirred up to action. Ó ἀρχ. Ammas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ those who were with him (see ch. iv. 13; xiii. 38; xxii. 9). Not the members of the Sanhedrin: but the friends and kindred (ch. iv. 6) of the H. P.: see ver. 21: Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.): it was so, but this meaning is not in the words. ἦ οὖσα] attr., but implying more than οἱ ντες ἢ αἰρέσεως τ. Σ. —the movement extended through the whole sect. On αἱρ. τ. Σ. see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέπησε δέ Κώσαρ (Nero) Ἀλβίνου εἰς τὴν Ἰουδαλίαν ἑπαρχον, φήσαν τὴν τελευτὴν πυθόμενον. δὲ
18. επεβαλλον αυτων, rec aet χειρας ins autwv, with E refl syr cptt Chr: om ABDK 36. 40 vulg Syrm arm ThL Lucif.

eis tηρησεως E-gr Lucif (omg ηηη).
aft δημ. ins και επορευθη εισ εκαστος εισ τα δια D.

20. τοτε δια τινος αετ σφ. κ. D. rec ins τος bef νυκτων, with EK3 rel 36 Chr: om ΑΒΛΝ1.
anοιξας ΑΝ 36 vulg sab: ανεχεαιν D-gr, ανεχεαιν D3 Chr.
for τε, de B 73.
και εξ. E.

21. for akous. de, εξελευθερετε de E Syr.

add ek της φυλακης E.

παραγενομενοι B3(sic, see table).
aft συν autw ins εγερθευτες το πρωi D.
sυνκαλεσαμενοι D, retaining the και bef απεστειλαν.

Basilios ἀφελέω μὲν τὸν Ἰάσινθον τὴν ἄρχων ᾿Ανανίῳ ταύτῃ, καὶ αὐτῷ Ἀνάνιος λεγομένος, τὴν διάδοχὴν τῆς ἄρχης ἑσκόντος, τὸν τοσοῦτον τὸν προσβιβάσθωτον Ἀνανίῳ εὐπθοκίστατο γενέσθαι πινέτο ἣδη παίδας, καὶ τούτων πάντων συνεβῆ ἁρχιερατεύει τὸ θεόν, αὐτός καὶ πρότερος τῆς τιμῆς ἐπί πλείστον ἀπολαίπας, ὑπὸ συνέβη τῶν παρ' ἡμῖν ἄρχων. ὁ δὲ νεώτερος Ἀνάνιος . . . ἦν τῶν τρόπων, καὶ τολμηρή διαφορώτων ἀπέρειπ τοις ἁγιοις καθιστάμενος. οὕτω εἰσὶν ὑπὲρ τὰς κρίσεις οὕτως παρὰ πάντας τούς ἤν δοξάζωσαν, καὶ οὕτω ἐξελευθερεύσαν αυτούς. οὕτως εἰς τὴν αὐτοῦ καὶ τοῦ ἄνθρωπον τῆς ἐγερθευτες τοὺς τούτους τοὺς ἵππας, καὶ τοὺς δοκεῖτε συνεκκλάσαν . . .

This shows that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection.

18. τοπ. [see ch. iv. 3.

20. τῆς ᾿Ιωάννης, ταυτής, an unusual expression, seems to refer to the peculiar nature of the enmity shown towards them by the Sadducees, for preaching the ἀνάστασις ᾿Ιωάννης—of this life, which they call in question. Or perhaps τ. τ. t. may import the religion of Jesus having its issue in life. A similar expression, ᾿ὁ λόγος τῆς σωτηρίας ταυτής, occurs ch. xiii. 26. See also Rom. vii. 21. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that ᾿ταύτης ταυτής = ᾿ταύτη ταυτά της ᾿Ιωάννης: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis. The delivery, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation. 21. ὑπ. τ. ἀνδρ., at daybreak: see ref. παραγενομένων] to the ordinary session chamber in the Temple, on the south side of it (Winer, RB); and therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενομένων . . . συνεκκλάσαν . . . , implying that the summons was not issued till after the arrival of the II. P. and his friends, may point to a meeting of the Sanhedrin hurriedly and insufficiency called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of 'some who had been listeners to the Apostles' preaching. ταύτα την ᾿Ερούσιαν? Probably the πρεσβυτέρου, including perhaps some who were not members of the Sanhedrin; the well-
known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν οί, Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary word for the ἀρχιερεία, would be the Hellenistic formal expression.

23. ἐν πάσιν ὁσφ.) Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—'in a state of perfect safety.'

24.] If the λεπτος of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Mac. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.)

On οἱ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrin, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, RBW, Temple, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν | 'The Apostles,' the αὐτῶν of ver. 22: not 'these words,' as would appear at first sight. τί ἐν γέν. τούτῳ | To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin., nor 'quid hoc esset rei' (τί ἐν εὐφ, as ch. x. 17), as Grot. and others. 26.] ὑπαρχέω, χαῖρω. depends upon ὑπάρχει, not upon ἐφαβ. If, however, ὑπάρχει be omitted, then this latter is
27. αγαντεσ εις αυτως 'εστησαν εν τω 'συνεδριω και επηρωτησεν αυτους ο ωριεοντι Παραγγελια παραγγειλαμεν υμιν μη ειδασκεις ει τι τω νομιμω τοιτω και ιδον πεπληροκατε την Ιερουσαλημ της πυνους και βουλευθε επαγαγει εφ ημας το αιμα του ανθρωπου τουτου

28. Ἀποκριθες δε Πέτρος και οι αποστολοι ειπαν ρεθαν δε χρησιμονη εις την ανθρωπινην τουτουν

Ησουν ου μεικται εις εκεινους κρεμασαται επι Χριστουν

29. o iereus D1-gt Lucif; txt D3.

30. rec ins o befti pαραγειναι, (making it a question, which has evidently been occasioned by εφωμενον, with DEN3 rel 36 εισχρια sah reth Thdtr: om ABN1 vulg D-lat copt Ath Cyri Lucif Praedect. for διδασκαλον, λαλειν A lect-17 Cyri Thdtr. om 1st kal D1 (and lat): ins D2. επανυπαντηται ΑΝ Chr Cyri. εφαγαγειν D1: txt D3. εκενου D1-gt sah: txt D3.

39. rec ins o befti pερπ, with 13. 36 Thal: om ABEN rel Chr.—D1 omits pαραγειναι, adding at end of ver o δε πετρος ειπεν προς αυτους. [ειπεν, so ABEN.]

30. ins δε βλεπον ΑΝ copt. ins τον παθα αυτων befti ντις E.

under that general truth, as being the work of the god of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) the identification of themselves with the course of action marked out by the πεθανων δει... in that they were bearing witnesses to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence; and a notable fulfillment of the promise, δεκασεν, υμιν εν εκεινη τη ζωη τη λαλησε (Matt. x. 19). [πεθανων] much stronger than δεκασεν, ch. iv. 19,—as their conduct, in persisting after prohibition, had been more marked and determined. That was a mere 'listening to' the proposition then made to them: this, a course of deliberate action, chosen and entered on. δει—opposed to της διας της των της Π.'; and to ανθρωπου τουτου. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the gospel of Christ is kept on its highest grounds. 30. των πατ. της... thus binding on Christ and his work, to the convention whereof all present were partakers. [ηγειρεν] both from the empathetic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi. 11, Luke i. 69, Judg. iii. 9, to raising up
31. for δέξα, δοξή D1 sah Iren-int, caritate D-lat: txt D2. ins του bef δουαι B WBN* (N3 disapproving) Chr2: επι του Chr1: ins του bef αμαρτ. D1(al ?). — add en autw D1(and lat) sah ath-rom.

32. for εις μεν αυτων, εν αυτω B 691, 100. 105 Iren-int: αυτω m: om εις μεν ath: μαρτ. bef εις μεν A am D-lat Syr Iren-int: om αυτω AD* g h vulg Syr sah Chr1: Did: syr places αυτω αμαρτων: txt (αυτω was prob om from not being understood, and transposed from being thought to (h) τα ημετερα των τουτων) D*EH 36 (loth) Chr, Thl: ins πατων των ρ. t. D1(and lat). om de (corr) ABD*K m vulg sah arm Did Thl-fin int: ins D*E (H?) t. ver 36 Chr Thl-sif.

33. aft akouw. ins ταυτα E 28 sah. 

εβούλοντο (corrν, εβουλευνot not being understood) ABE ε I copt ath Chr1: ετεβούλευσαντο b: ετεβούλευσαντο k Thl-fin: txt D*INH rel vulg Chr-comm Thl-sif Lucif.

in the ordinary sense. ὑμεῖς, answering to the ἐφι ἡμᾶς of the H. P. ἐπὶ ἐξου] compare ref. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἄρχηγ. κ. σωτ. not, 'to be a Prince and a Saviour:' but the words are the predicate of τοῦτον—as a P. and a S. ἄρχηγον, as ch. iii. 15, which sec. κ. σωτ. not τού το σωτηρίας. Jesus was also King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: — Prince, to whom you owe obedience— a Saviour, by whom you must be saved from your sins. τού δεξιά, by (not to) His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the Donor of all this.

δοξήν, in his Kingly prerogative; μετ. κ. ἐφ. ἀμ., to lead to salvation (ἐσι σωτηρίαν, as 2 Cor. viii. 10: εἰς ὑμᾶς, as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel: μετ., qua Jesus accipitur ut Princps: ἀφεσ. qua accipitur ut Salvator.' The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἀφεσ. ἀμ.—and immediately follows, as here, μετ' ἑαυτῶς τοῦτων, appointing them to that office which they were now discharging,—and, corresponding to το πνεῦμα το άγ. of our text, ἵδι εγὼ εξαποστέλλω την ἐπαγγελμαν τον πατρός μου ἑφι ἡμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27; see also the apostolic letter of ch. xxv. 28. When we remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture these same testimonies are conjoined; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting these things which fall under human observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass. ρημάτων] histories, things expressed in words; see note on Luke 1. 4. τοῖς περ. } Not ημιν, which might make an unreal distinct between the Apostles and the then believers, and an implied exclusion of the
...
Polyh. iv. 61, 5.

READING

1 — ver. 7 al.

m — ver. 33.

n — ch. xiii. 21. xiv. 11.

Gal. v. 7. James iii. 3. Prov. xxvi. 23.


25 ref. Luke ii. 2 only. t Luke ii. 1 only. r Luke iii. 10. two references only.

Rev. xiii. 3. constr. praecon., see ch. xiii. 8.


36. ins megan bef eauton D: ait, AΠΕ k o 13, 36 tol Syr Cyr Jer; om AΒCΕΙΝ rel vulg

syn. coptt Eus Chr Thl.

ait ως ins και D-gr. reč prosekollhθ, with f' k' Ο Chr Thl Ee: prosekollhθan C(appy): prosekollhθan D-corr: proseteth 36: aprosstopent Jer: indicaevnrnt syr: acceasent arm: ηxt ABEIIN αδ ἡ h m, prosekollhθ (iatiasm) C'D' α' 3, I, consenstit vulg E-lat, adsenem est D-lat (the Yarr have been interpretations of or substitutions for the apa legy. in ΝΤ, prosekollhθ)

rec aθeθ. bef aθeθ. with DH rel vulg

syr Chr: ηxt ABEIEN m demid. rec wek, with ΗΝ8 rel 36 Thl: ηxt ABEIEN8 h. tμeκακονον Ν.1, οι διεκδηθ (αναπηθ D) ιαυτον δι' αυτου D. om diεκδηθ Ν.1: ins D14. ουθεν D 33.

37. rec ait aθoν ins iecov, with H rel 36 syr sah Thl: pref E k 40 coop Chr: ά

απρονθκιτς εντευτηθα παλαις μεν ανδείας, πολλοις δε ζωντα ξαβης αυτον τε του θεου των παραγγησεις αποτελοντο την κεφαλην και κοινωνιαν εις Ιεροσολυμα. But this was in the reign of Chal- dus, not before the year a.d. 41; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus him- self, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, εν τοιν ὕπερ δε και έπερα μωρια δορδινων έξο- μενα την Ιουδαιαν κατελαβαι, πολλοιν παλαιχον κατ' οικειαν έλλακτας κερδαν και Ιουδαιαν έχειν έτι το πολεμιν φθωμενον. And among these there may well have been an impostor of this name. But all attempts to identify Thendas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their proponents: e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. δι — of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2.; and of Wieseler, who would have made us believe him the same with Matthias o Μαργαλαθων, Antt. xxvii. 6. 2, 4. The assumption of Josephus having misplaced his Thendas is perhaps improbable; but by no means impossible, in a historian leaving with inaccuracies. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such imposters were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grof. h. 1.) at the time specified. It is exceedingly improbable, con- sidering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been put into his mouth. The λεγον εινα των our text is curiously related to the ἐλεγεν ειναι of Josephus. άδ παρακαμως hardly agrees with the των πλειστον δχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38.

57. The decided metα τοιν fixes beyond doubt the place here assigned to Thendas. This Judas, and the occasion of his revolt, are related by Josephus, Anttt. xviii. 1, 1. Κυριηνον δε... ετι Ιουδας παρην, υπο Καίσαρος δικαιοδοτις την έποιον αποσταλμενον, κ. τιμηθη των ουσιων γενομενον... παρην δε και Κυρι; εις την Ιουδαιαν προσθές την Ιουδας γενεομενη αποσταλμεθη κατ' ανταν των ουσιων, κ. ιναιοτηουμεν τοις 'Αρχαλαοις χριστα. Οι δε, κατα το κατ άρχας εις δαινον φεροντες την ετι ταις αποστραφαι ακρασιν, ουκατεβησαν του εις πλεον ενατιουσθαι... Ιουδας
ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

V. 38—42.

ἀπόλετο, καὶ πάντες ὅσοι ἔπειθοντο αὐτῷ ὀπεικοστίσθησαν. 38 καὶ τὰ τὰ ψυχὰ ἐνώ ἔπειθη ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἀφήτοις αὐτοὺς ὅτι εἰὼν ἐὰν ἀνθρώπων ἡ βουλὴ αὐτῆς ἦν ἐργον τούτο, καταλύθησεται. 39 εἰ ἐὰν ἐκ τοῦ θεοῦ εἶναι, οὐ δύνασθαι καταλῦσαι αὐτοὺς, εἰς μήποτε καὶ θεομάχον εὑρέθηται. 40 ἐπείσθησαν δὲ αὐτῷ, καὶ προκαλεσάμενοι τοὺς ἀποστόλους δημαραντες παράγγειλαν μὴ λαλέων ἑπὶ τῷ ὠνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν. 41 Οἱ μὲν οὖν ἐπιφρονεῖντο χαιρόντες πολὺν C D-

πολὺν Ε [text] Α·ΒΝ vulg D-lat Eus Cyr. om pantes D 95. for osoi, oi O·3. 38. om τα E (not B; see table). om υμας Ρ: ins Ρ-corr1, aft υνυν ins εἰσιν εδειξεν D (εἰσιν is marked for erasure). rec (for αφήτοι) εὐσαρετε, with DEH ret 36 Chr Thl: tatt ABCN. aft autous ins μη μιανατος τας χειρας D 34: μη μολοντατες τας χιμων E. om αυτη Η b c f g h i Thl-fin Euc. 39. for εἰ, εαν Ε. ἕνωσε θεος BCDEN a h k 15(appy) 36 vulg Syr sah Orig Chr EcE Thl-fin (alteration to agree with the foregoing future, and the conditional εἰ! see note) bonased ΑΠΙ ref full syr copit Chr Thl-sif. rec auto (alteration to suit εργον) with C H ref demid Chr Eus copit Thl Eec: autov 180: τουτον διασκαλισε Orig: reg ABCD/DEEN am full syr ath arm Bede. aft autous add ουτε ουτε οι αρχαντες υμων Ε; ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχεχθαι ουν απο των ανθρωπων των διω: simly 33-marg 180 demid συρ-w-ast. om και D (and lat) 163 copit: ins ι 39. for επειδησαν, επειτο ... Ε ("una litera ante ep. et quatuor fere ante es deletis") D1: tatt D2(?). aft deip ins autous E: oaisis εις D-lat. aft λαλειν ins τωι E: autous Δ. rec aft apel ins autous, with DEH ret 36 vulg Chr: om ABCN.

δὲ Γεωλανίτης ἀνήρ ἐκ πάλεως ξύμα Γάμαλα ... ἦπείγοντο ἐπὶ ἀπαστάξεν. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xxvii. 1, 6), he calls him δ Γεωλαλίος τινός. From the above citation it is plain that this ἀπογραφή was that so called κατ’ εὐχάριν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ διεστάτη τὴν τὸν θεὸν (ib. 1, 6). ἀπάλουeo Not related by Josephus. διεκκαρδισθειν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τῶν καλουμένων Γαλαλαίων, δὲ ἄρα καθορισμὸς τοτε μετ’ ἑως τοῦ Ἰουδαίων ἀνεπιλείπεται. (B. Judi. ii. 17, 7; see also Antt. xx. 5, 2.) 38] ἐνν τοι ... ἔτη: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. δι᾽ ἐς ἐς ἀνθρώπον,) and all of which would equally come to naught—and, on the other hand, the solemnity and fixedness of the divine purpose, by the indicative, which are also intimated, in our text, by the pres. οὐ δύνασθε. Or perhaps the indicative is used in the second place, because that is the case assumed, and on which the advice is founded. ἡ βουλῇ] The wholeplan—the scheme, of which this εργον, the fact under your present cognizance, forms a part. 39] The somewhat difficult connexion of μήποτε κ. τ. εἰρ. may be explained,—not by parenthesizing δι᾽ ... αὐτοὺς, but by understanding ʻαρας εἰς aρας τοῦ εἰς to τοῦ the attempt, if what is thought contained in οὐ δύνασθα κατ. αὐτα. lest ye be, &c. καὶ] Opponents not only to them, but also to God:—ἐν εἰς, in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to show how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissez-allver view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designly afforded them. 40] δειμαραντες] See Deut.
VII. 1. Εν δὲ ταῖς ἁμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν "Ελληνιστῶν πρὸς τοὺς 'Εβραίους, ὥστε παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ ἄγγελοι αὐτῶν. 2. προκαλεσμένοι δὲ οἱ ἤγγελοι κατασκοπημένοι τὸν Χριστὸν Ἰησοῦν.

41. of our add at Sophia D 180 syr. rec ut. τ. οὐ. bef κατηχ., with DEH rel syr Chr Thl Lucif: txt ABCD a d h m vulg Syr (coptt) Orig. Thdrt Ambrst. Quest. rec aútou. ins atou, with d ath Orig 2 Lucif; τὸν κυρίον ιησοῦν Ἐ β γ 12 Θλισι; ἰησοῦν κο 13 vulg Thdrt; τ. ιησοῦν 36; τ. χριστοῦ αὐτὸν κ α ὑμῖν fuld Chr Thl-fin Ambrst Quest (all plainly showing the additions to be spurious): om ABCDIN syr coptt Ammon-e.


—(om ver e.)

Chap. VI. 1. ταύταις bef τ. ημ. D-γτ.: for ταύτω, εκεῖνος C³ 73 vulg sal. om 2nd τὴν D¹: ins D⁰, at end ins εν τῇ διακονίᾳ τῶν ἐβραίων D⁰(and lat.)

xxv. 2.—for disobedience to their command. 41. τοῦ ὄν.] Not 'this Name' (as Beng. and Küm.), but the Name, κατ' ἐξοχήν, viz. of Christ. So the Heb. יִשְׁמַע is used Levitt. xxiv. 11, 16: see reff. and compare τὸν ὄνομα, ch. ix. 2, and Euseb. H. E. v. 18. κέφαλα (sc. Alexander) . . . οὗ διὰ τὸ ὄνομα, ἀλλὰ δὲς ἐποίησε λέγοντες. 42. πᾶσαν ἡμ. ] every day, not 'all day long,' which would be πᾶσ. τὴν ἡμ. ὀν κατ' οἶκον see note on ref. τὸν χριστόν. Ἡμ. ] According to the true reading even more pointedly than in the rec., τὸν χριστὸν. is the predicate, and Ἡμ. the subject: preaching (that) Jesus (is) the Christ.

Chap. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] δὲ, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of Judaizing divisions, which from this time onward disquieted her. ἐν τῇ ήμ. τῇ.] See ch. i. 15—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32. 'Ελληνιστῶν—ἐβραίοις] The Hellenists (from ἐλληνίζεως) were the Greek Jews: not only those who were thesmelceed proselytes, nor only those who came of families once proselytized,—but all who, on account of origin or habituation, spoke Greek as their ordinary language, and used ordinarily the IXX version. The Hebrew were the pure Jews, not necessarily resident in Palestine (e. g. Paul, who was 'Εβραῖος ἔξεστι ἐβραίοις, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἔξεστι ἐβραίοι would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures. παρθεωροῦντο] The use of this appropriate word shews, I think, that Olish's supposition, that χριστοῦ implies all their poor, is not correct. Those poor who could attend for themselves and represent their case were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some dependents among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by
The Latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακοινών (see reff.). That both kinds of tables may be meant, is possible; but hardly probable.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution. 4.] τ. διακονία τ. λόγου, in opposition to the διακονία τραπεζ. 'Παρα παρτες σαντανολοισαμα, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparat non frustra precan diadocit studium commendari verbi ministris.' Calvin.

5. πιστεος,—not in the lower sense (Kuin.) of 'truthful,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicobaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Haer. i. 26, p. 105, and Epiph. Har. 25, p. 70), see note ad loc. From his being called προσληταντικακιοα, some have argued (Heins.) that he only was a proselyte, and none of the rest: some (Salmasius), that all were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are all Greek: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists.

There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though 'Εφθασαν, they may not have been ει δικαιωμα (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly 'Εφθασαν, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and not likely to overlook or disparage them. The title of 'deacons' is nowhere applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to these seven, but at the same time nothing to imply that they were different. And αναγκασκτον, ib. ver. 10, at all events is parallel with our μαστουρμίους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the ecclesiastical order so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, όποιον δε αρα αξωμα ελιον ουτοι, και ποιαν εδεσαντε χρυσοποις, αναγκασκτον μαθειν. αρα την των διακωνιων; και μην τουτο εν ταις εκκλησίαις ουκ οτιν αλλα των πρεσβυτερων ινταν η οικομηρα. άθεν ουτε διακωνιων, ουτε πρεσβυτερων οιμαι τω ιντανα ει δηλον και φαρενοι, άλλα τεως ει τουτο ιντερσυνόθησαν. So also οεκουμενις in loc.: τους εκελευθες εις διακωνιους εκεινοθησαν, οι κατα των γνων εν εκκλησιας βαθμον, άλλα του διακυ- μενω εις άκριβειας και δραφαοι και χρη- ραις τα τρος διασφοτη. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8) is called Φιλαμπος α διαγελειστης, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. 6.] τεθηκαν, viz. the Apostles. Their office of giving themselves to prayer is here specially exercised. The laying on of hands, the earliest mention of which is connected with blessing only (Gen. xlviii. 14), was prescribed to
Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in ordaining, or seizing apart her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit; see ch. viii. 17; xiii. 6, and Heb. vi. 2. 7.] καὶ (not 'therefore,' as Kuin.), and, i.e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom; and we soon hear of the part which Stephen bore in the work. 

The number of the priests who returned from Babylon, Ezra ii. 36—39, was 4289; and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Cæsambon, approved by Beza and Valcknaer, would read, 

πολὺς τῶν ἱερέων the distinction between ἱερός τῶν ἱερ. 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the culminating point of popularity of the church at Jerusalem. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles; the advice of Calamid had moderated the opposition of the Sanhedrin; the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its protest against Pharisaism. This array against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both. 8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN. 8.] This is the first instance of any, not an Apostle, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to all believers, I should rather refer the power to the eminence of Stephen's faith. 

χαρίσμα, divine grace (not 'favour with the people'): the effects of which, the miracles, were called χαρίσματα. 9.] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίοι ἀπελευθερ. Philo, Legat. ad Caium, § 23, vol. ii. p. 508, speaks of τὴν πέραν τοῦ Β. δέντρου του ποταμοῦ Μεδόνης τῆς Ῥώμης ἀπόστασιν. κατακεχομένην καὶ οἰκομένην πρὸς Ἰουδαίαν, καὶ αὐτοὶ, Ῥωμαίοι ἦσαν οἱ πλείον ἀπελευθερωθέντων αἰχμαλώτων γὰρ ἀχύρες εἰς Ἰταλίαν, ὧν τὴν αἰχμαλωσμὸν ἀλληνηρίσθησαν, οὐδὲν τῶν πατρίων παραχάραξαν βιοστείας (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Egyptianis Judaeisque pellendi: factumque Ptolemaeus consultum, ut quator millia libertini generis, ea superstitione infecta, quis idonea situs, in insulam Sardiniam varelectur ... eomet cedentem Italia, nisi certam ante diem profanatas vitas exuissent.' In this Josephus agrees, Antt. xviii. 3. 5,
relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the eateri who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Αἰλέαρδηνος, έν ημία θῆνους,—Schlesin., al.) or conjecture Λιβυστίνων to have been the true reading (so the Arm. version, Λίθυορον, (Euen, Lyra, Bezè, Le Clerce, al.)—or even Λιβυστών τῶν κατὰ Κυπρήνην (Schultes) ;— or suppose them (Lightt) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become prostyletes. (The Arabic version given in the Paris polyglott curiously renders it Corinthiorum.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedman at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own; for there were 460 or 450 synagogues at Jerusalem (Vitrunga, Synag. p. 256. Lightt, Meyer). Κυρηναίων.] See ch. ii. 10, note. 'Αλέξανδρεών. Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7, 2, 10, 1; xix. 5, 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand three distinct synagogues to be meant, notwithstanding the somewhat equivocal construction.—and λεγομένης only to apply to the usual term Αἰλέαρδηνος. τῶν ἀπὸ Κ. It seems doubtful whether this genitive also depends on συναγωγής. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and 'Αλέξανδρεών both belong to Iowans, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κύκλαις or 'Ασιαιῶν (ch. xx. 4), but that of οί ἀπὸ Κ. 'Α.:—and, this being the case, the article could not but be repeated, without any allusion to the τῶν before. Κιλίκια was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11. Ἀσία, not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia eis Taurum. 11.] Neander well remarks (Pi. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shows the real character of his arguments with his opponents:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with F
παρέχεις ἀποστολῶν. VI. 13—15.

καὶ ἤγαγον εἰς τὸ ἀνθρώπως οὗτος οὖ ἐπαύεται ἐς τὴν πόλιν τοῦ, 14. ἐρημιάτα λαλῶν δ' κατὰ τοῦ ἐποποίου τοῦ ἄγιον καὶ τῶν νομῶν. 15. αἰκήσαμεν γὰρ αὐτὸν λέγοντος ὅτι Ἰησοῦς ο Ἡσωαίως οὗτος ἑταίρευσεν τότε τοῦτον τοῦτον καὶ εἰλικρίνει τὰ ὄνειδον τὸ πρός σου ἐκείς πρός καὶ τῶν ἀντιπάτων οἱ καθεκόμενοι ἐν τῷ συνεδρίῳ εἰδών τὸ πρός σου αὐτοῦ ἐκείς πρός καὶ τῶν ἀντιπάτων. VII. εἰπεν δὲ ὁ ἀρχιερεὺς ἔτη 'ἐν ἁρπαγὸν ἀντίστοις.
The exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e.g. that so ably followed by Chrys. Hom. xxv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were before the law, and sacrifice and the law before the temple,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, From what probable source Luke derived his report of this speech, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in what language the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke in Greek, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some Greek narrator or to Luke himself,—or Stephen must have, in speaking, translated them, thus varying, into Hebrew: either supposition being in the highest degree improbable.

2. ἀνεξαρτήτως. 17. Παρακαλοῦντες. 18. Παρακαλεῖται. 19. Παρακαλοῦταί. 20. ἀνεξαρτήτως. 21. Παρακαλοῦντες. 22. Παρακαλεῖται. 23. Παρακαλοῦταί. 24. ἀνεξαρτήτως. 25. Παρακαλοῦντες. 26. Παρακαλεῖται. 27. Παρακαλοῦταί. 28. ἀνεξαρτήτως. 29. Παρακαλοῦντες. 30. Παρακαλεῖται. 31. Παρακαλοῦταί. 32. ἀνεξαρτήτως. 33. Παρακαλοῦντες. 34. Παρακαλεῖται. 35. Παρακαλοῦταί. 36. ἀνεξαρτήτως. 37. Παρακαλοῦντες. 38. Παρακαλεῖται. 39. Παρακαλοومة. 40. ἀνεξαρτήτως. 41. Παρακαλοῦντες. 42. Παρακαλεῖται. 43. Παρακαλοῦταί. 44. ἀνεξαρτήτως. 45. Παρακαλοῦντες. 46. Παρακαλεῖται. 47. Παρακαλοῦταί. 48. ἀνεξαρτήτως. 49. Παρακαλοῦντες. 50. Παρακαλεῖται. 51. Παρακαλοῦταί. 52. ἀνεξαρτήτως. 53. Παρακαλοῦντες. 54. Παρακαλεῖται. 55. Παρακαλοῦταί.
 libro in Ang.(Aug.) : χαρα αν1 : χαραν D-gr vulg.(not at demid fuld &c).

i. for 1st ek, apD : txt D8, de D-lat. om 2nd ek BD-gr sah Thil-sif : ins (so lxx) AC&EINN rel 36 vss Thl-in Iren-int Ang. aft sugg., sou ins (from lxx) nai ek ov ow toux tou patros sou E 65. 67 Ang. aft dexo ins ei D1, rec om την (perhaps an error owing to similarity of endings : perhaps an attempt to reader γην more indefinite), with H rel 36 Chr Thl : ins ABCDEX. eav N1.

ii. aft toto ins ap'ara D Syr. κατακωσκένειν D1(and lat.) for ev, eis H e i m o Thl : om 65. 67. epi 13. for kakeiveb, kavei νη, insg και βεβ μετωκ. D1

Is the author addressing a reader to whom the inferiority of the English translation is a matter of some concern, or is the text of the original language presented for their edification, or both? The text is filled with references to different versions and editions, suggesting a scholarly discussion. It seems to be a section from a larger work that deals with textual criticism and translation issues. The author is likely a student or a scholar interested in the nuances of language and the complexities of translation. The presence of footnotes and references to other texts indicates a thorough examination of the subject matter.
at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being out of the course of nature, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. **met. aut. els** In these words Stephen clearly recognizes the second command, to migrate from Haran to Canaan: and as clearly therefore made no mistake in ver. 2, but applied the expressed words of the second command to the first injunction, the λατρεία of Philo. **5. οὐκ ἔδωκεν** There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengel lay a stress on ἔδωκεν, 'agrum illum...non ex donatione divina acquirit Abraham, sed emit, ipsa entione peregrinum eum esse docente' (Bengel).

Kuinoc and Olshausen take ὁδὸν for ὁδὸν, *καὶ before ἐπιγγυ* is not 'get' (Beza), nor is ἐπιγγυ. To be construed *superfect* (id.); *and he promised* is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered *minorum*; but again it is only the simple copula, *καὶ.* 6. 7. A free citation from the LXX, with the words *καὶ λατρεῖ ποι ἐν τ. τῶν τοῦτοι adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and everywhere on his guard against them. The round number, 400 years, given here and Gen. 1. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) 7. *ὁ θεός εἶπεν* is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγὼ). 8. On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of that covenant was δᾶνον σι ν. τ. σπέρματι σου μετὰ τ. τῆν γῆν ἥν παροικεῖς, πᾶν τ. τῆν Χαράν εἰς κατάραξιν αἰώνων...καὶ ἐσομαι αὐτῶς εἰς βεβ. id. ver. 8.
8. for οὐδόν, οὐδένα Ν. rec ins o bef 2nd ισακκ, with DH rel 36 Chr Thl-fin
(Ee: om ABCEN Thl-sif. after ins εγγυμνήσε E syr. rec ins o bef 2nd ιακαβ, with D-H rel 36 Chr (Ee Thl: om ABCDEN)
10. [ἐξείλατο, so ABCDEN 36 Thl-fin] χαρὶν bef aut. D-grt: om autw Α. ευρίσκει Ν. ins ef bef olow AC Ε-Ερg Ν g vulg Syr copt: om BDHI rel 36
Ein-lat Chr.
11. rec τῆς γενος αἰγυπτου, with EII rel 36 syr xth Chr: εφ αλης της αἰγυπτου D, super omnem terram σαγηνη D-lat (see lxx) : txt ABCN vulg Syr copt. [ηπρισκον, so B (sic: see table) E K.]
12. rec σιτα, with H corn Chr: σιταν 13 Thl-sif: σιτεια 15 40. 100: txt ABCDEN. rec εν αιγυπτω (corn, as more usual: Meyer thinks eis ary, to have been a gloss to εξεταστειλεω, and then to have found its way into the txt to the exclusion of the original εν ary, but this is far-fetched), with DH Chr Thl: txt ABCEN 40.
εξεταστειλεω Ν.
13. for εν, επ D 18. εγγυμνήσθη Α.: εγγυμνήσθη 25: aginitus est E-lat: reognitius est D-lat: cognitius est vulg: txt CDEIN rel 36 Chr Thl. for εγενετο, εγενεθη D: om τη bef φαρω Ν. rec ins του bef ιωσθη (added for cleanliness), with DH rel Chr: om BC.—for εως, autov ΑΕΝ 40 vulg arm.
14. rec του πατ. αυ: bef ιακαβ, with H rel syrr Chr: om ιακαβ 15. 18. 471. 163 wth: txt ABCDEN a h in vulg copt arm. rec aft syn, ins autov (for explicitess), with B(Mai) DE rel: om ACHN b f g m om 36 am demid full arm Chr Thl.

οὖτως, thus, 'in this new covenant state;'—or, 'in fulfilment of the promise of seed implied in the above words.' In this word οὖτως lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. 9. Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by και, as characteristic of this speech. χαριν κ. σοφον. No Hebraisms: favours, so that he was acceptable to the Pharao (see ref.) and wisdom, so that he consulted him and followed his suggestion, especially in the important case recorded Gen. xlii. 38.
15 καὶ κατέβη Ἰακώβ ἐν Αἰγύπτῳ, καὶ ἐτέλευσαν αὐτὸς καὶ οἱ πατέρες του ἡμῶν, 16 καὶ μετετέθησαν εἰς Συμχέω καὶ ἐτέθησαν εἰς τῶν μνήματα τῆς Ἀβρααμ τῆς Βαρκών τῆς Ἀργυρίου.

Rec. 42.21 al. Gen. xii. 10. ch. ii. 39 ref. ch. vii. 39. ref. ch. vi. 20 ref. ch. vi. 8. ref.

v Gal. i. 6. Heb. vili. 12. xl. 5 ref. ch. iv. 22. w — John xix. 41.

Gen. Josephus, grandsons of Jacob, born in Egypt. So also Josephus, Antt. ii. 7.; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlii. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read νοῦν δέ Ἰωσῆφ οἱ γενεῶνοι αὐτῶν ἐν γῇ Ἁγίῳ, ψυχαὶ εὐνέα. πᾶσαι ψυχαὶ οἶκον Ἰακώβ αἱ εἰσελθοῦσαι μετὰ Ἰακώβ (alex. om μετὰ Ἱακώβ) but obviously without any effect on the general statement) εἰς Αἰγύπτῳ, ψυχαὶ ἔβδομακοντάτεντε:—recounting, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in alex. Dent. x. 22. (Dr. Wordsw., who is careful to note that the alex. omits μετὰ Ἰακώβ in Gen. xliii. 27, omits the fact that it reads πέντε here, by stating "seventy" as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives — [Joseph and his wife, and Judah's wife who died in Canaan] = 75, Seb. Schmid and Wolf; — that Stephen spoke of those who were invited, — Moses of those who went, Krebs and Loeser; — that παύτες should be read for πέντε, Beza: — &c., see above on vv. 6, 7. The remarks of Jerome are curious: — he is arguing, on Gen. i. 1, that the number really was seventy, — and adds, 'Quod si e contrario nobis id opponitur, quonod in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Egypti, faciis excusatio est. Non enim debuit sanctus Lucas, qui ipsius (istius ?) historie scriptor est, in gentes Actuum Apostolorum volumen emitens, contrarium aliud scribere adversus eam scripturam, quam jam fuerat gentibus divulgata.' Philo, de Migr. Abru. § 36, vol. i. pp. 467 1., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Dr. Wordsworth's solution, that Stephen includes those born of Jacob's line in Egypt to shew that they were equally children of the promise with those born in Canaan, is hardly better. When we come to understand μετεκαλέσατο... πάνα τὰν συγγενέαν ἐν ψυχαῖς ἔβδομακοντάτεντε, as represented by including for a purpose, those already in Egypt, it seems to me that a stigma is cast on St. Stephen for more serious than that of mere numeral inaccuracy.

16. μετετέθησαν, viz. αὐτὸς καὶ οἱ πατέρες ἡμῶν, not the latter only, — as Kuin., Osh., and Wordsw., to evade part of the difficulty of the verse.

The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 29) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in Hebron, and adds, B. J. iv. 9. 7, ἐν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῷ τοῦ Ἐβρον (Hebron) δείκνυται, πάνω καλῶς μαραμένοι καὶ φιλοτιμῶσα εἰργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in Sichem: and Jerome
The manuscript text is not legible due to the quality of the image. It appears to be a learned discussion or commentary on a page numbered 72 in a work titled "PRAEIEIS APOSTOLOV." The text seems to be referring to a page from a previous work, possibly "EINa b efg h kl" or "BCD." The text is in Greek and involves references to biblical passages, names, and historical or theological points.

Given the nature of the content, it is likely dealing with detailed analysis or commentary on scriptural texts, possibly discussing the context, meaning, or interpretation of certain verses.

Without clearer resolution of the text, it's challenging to extract meaningful information, but it seems to be a scholarly or academic discourse rather than a narrative or casual text.
17—23. ΠΡΑΞΕΙΣ ἈΠΟΣΤΟΛΩΝ.

36 am-corv 1 vss Chr : om BDΣ am1 fulld. rec ekstheta bef ta βρέφη, with DEH rel 36 Chr Thl : ta βρέφη αυτων ekstheta m : txt ABCΣ. aft λογος, ins ta aprefa E. 20. rec aft πατρος ins αυτου, with DE g m 13 Thl : om ABCΘ rel Chr.—Ν1 has μω, but marked for emorase by the same hand.

21. rec ekstheta de auton, with EH rel : txt ABCDEN p 36. [αισθατο, so ABDEΘ Π p.]—add para (εις E) τον ποταμον DE syr-w-ast. on 2nd auton a c e h k o Chr Thl. om και D-3-gr : ins D2 2 3 , on 3rd auton D4(und lat) c. —for εαυτη, αυτα D1 180 : ev αυτη 13 : txt D2 . om eis B. 22. rec om 1st ev, with B(Mai) D-corr H rel 36 vulg Orig-ς, Chr Thl : ins ACEN vulg-ins syr copt atth Orig, Ps-Just Bas Thudtr.—πασα σοφια B(Belh) : πασα την σοφιαν D1 . for δε, τε D-3-gr 1 vss : txt ABCΘN rel 36 E-lat copt Chr, Thl. rec ins ev bef ery, with E-3-gr 1 m 13 vulg syr seth : om A B(sic : see table) CDHΝ a b f η p o 36 E-lat copt ChrThl.—εργος κ. εν λογοις c.—en λογο κ. εν εργο κ. rec on auton (as unnecessary), with H rel syr Ps-Just Chr : ins ABCDEN p 36 vulg Syr coptt.

33. μετα εις (sic) bef aut D. for επι, eis H. ins του bef episk. E 150. om 2nd τουs B.

"Non tali auxilio, nec defensoribus istis,"

17.] καθως, not 'when' (as E. V., Beza, Kuin.), but as, 'in proportion as.' See ref. 19. του ποιειν so that they exposed, see ref. Meyer maintains that the inf. of the purpose is not to be departed from,—in order that they might expose,' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εις το κτλα.

20. αοτ τω θει add to ref. (Meyer), Hesiod, Op. 825, αναιτις αδαιταινις,—and Εσχ. Agam. 332, θεοι αναιμπάληντος. The expression here seems borrowed from tradition : Josephus calls the infant Moses παιδα μορφή θεου. Phil. de vit. Mos. § 3, vol. ii. p. 83, says, γεννηθης ον δ οι παιδ ευθυς ουκ ενεργεν αυτοπεταν δεν ιδιατην. 22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see West. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the priests. Phil. vit. Mos. § 5, p. 84, enters into minute detail: αρθοως μεν ουκ ον γεμετρίαν, κ. την τε βυθικην κ. αρμονικην κ. μετρικην θεωριαν, κ. μουσικην την συμπασιαν, δια της χρησεως οργανων, κ. λογων των εν ταις τεχναις, κ. διεξοδως τοτικωταιριας. Αιγυπτων οι λογοι παρεδοσαν, κ. προστε των δια συμβολως φιλοσοφιαν, ην εν τοις λεγομενοις ιεροις γραμμασι επιδεικνυται, κ. δια της των λογων αποτομης, α και θεων ταις περασων. την δε άλλην εγκυκλων παδεαινι

'Ελληνες ειδιδακμοι οι δε εκ των πατρωιαν, τα τ' Αςπουρων γραμματα, κ. την των ουρανων Χαλκαϊκην επιστημην.'

Συνατος εν λογους.] So Josephus calls Moses παζην θεαν παδεων, but late in his course, during the journey through the wilderness,—when the divine Spirit, as the book of Deuteronomy


26. elz (for τε) δε, with E Vulg copft: txt ABCD'HIN rel 36 συρ. ath Chr Thl (Ec.—for τε, τοτε D1. after μαχ. (νο D-gr: τοτε D3) ins and ειδον αυτους αδελφους D1.

27. ευ ημων (from lxx, Exod ii. 14) ABCDN m 2 p 13 Thl-sif: txt DE rel Chr.

28. [ἐχεῖς, so B' CD'N.]

29. αυτος και εφυγευ ο Μωυσος D1: εφυγευς δε Μωυση E: txt D1.

abundantly testifies, had turned his 'slow- ness of speech' into the most fervid elo- quence. That he was so thus early, during his Egyptian course, was probably required by tradition, but hardly seems to agree with Exod. iv. 10—16.

24. τον Αλγυπτιος, from the history being so universally known, that the agent in the διδωσι would be readily supplied: see Winer, edn. 6, § 67. 1, d. 25. The present, διδω- σιν, sets forth the work of liberation as already begun by the act just related, see reff. Here we have again the resistance to the Holy Spirit hinted: see ver. 51, and note on ver. 2. 26. αυτοις, to them, two of them, taken as representing his brethren the children of Israel. ουκ ενθεωρηθη συνηλασει δε, 'he endeavoured to unite;' the aorist will not bear this sense: nor is it needed:—the act, on Moses' part, was complete;—not 'he would have set them at one' (E. V.), but, he set them at one. If the explanatory reading συνηλασει be taken, we then have the imperative force—'he was reconcil- ing,' or 'attempted to reconcile,' them.

Άδελφοι should be taken together, as in Gen. xiii. 8, ἄνθρωποι ἄδελφοι ἔσμεν ἡμεις. See also ch. ii. 14 (De W.). 27. The further progress of resistance to the Spirit on the part of Israel. 29. Μαδιανια So LXX, Exod. ii. 15, for μαδιανια. Winer ('RB, ' Midian') supposes this Midian to have been a nomad detachment of the more settled Midianites, —which at that time was encamped in the neighbourhood of Sinai and Horeb. For
The vioiis om EXOD. 71v/12r 31 0 δε Mwospiς ηδων "ἐλαύ-
μαζέν το 'οσαμα' προσεργομένου δε αυτου κατανοοίσαι
ν εγένετο φωνή κυρίου 32 'Εγώ οθες των πατέρων
ου, ο θεος 'Αβραας και 'Ισακ και 'Ιακωβ. 33 επε
δε γενόμενος Μωςπής ουκ έτόλιμα κατανοοίσαι.
33 επεν δε αυτω ο κυριος x Λοσον το ηπύπομιν των πατων σου,
ο γαρ τόπος εφ ω εστικα γην άγια εστιν. 34 δε ιδου

δια D1: txt D'.

30. aft και ins metas taust D.

33. com ο bef κυριος A.

33. com ο bef κυριος A.

33. com και εγενετο φωνη προσ αυτον D.

Irenaeus' father-in-law, which is not found there, in Exod. xviii. 1 ff., but comes to visit Moses from a distance. See also Numb. x. 29 ff. υιοις δυο] Exod. ii. 22; iv. 20; xviii. 3. 30. et, teos. This follows from the tradition of ver. 23, combined with Exod. vii. 7, 'Moses in palatio Pharaohis degit XL annos, in Midiane XL annos, et ministravit Israel XL annos.' Bereslith Rabba, f. 115.3, (Mey.) 

[div.] Horeb, Exod. iii. 1. But both were points of the same mountain range, and the names were conversely used. In Exod., Levit., and Numb., the law is said to have been given from Sinai; in Deut. from Horeb. 'The desert of Mount Sinai' is the desert in which Mt. S. is situated. So 'the Peak of Derbyshire,' originally no doubt some single hill, has come to mean the whole district in which that hill is situated. 

Angel of the covenant, the ηπύπομιν of Isath.

The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given on the approach of Moses, and before these words were spoken. ουκ έτόλμη κατανοιν = εελαβητο κατεμβλέψαι, LXX. 33.] See Josh. v. 15. Putting off the sandals was a mark of reverence. The priests performed all their ministrations barefooted. The Arabs to this day continue the practice: they always enter their mosques barefooted. Among the Pythagoreans it was a maxim, ανυπαθητοι θυε κ. προσκύνει, Jamblich. Vit. Pythag.
34. καὶ ἵδιον γαρ Δ', ὁμοίον Δ; ins D², ἐκ τῶν ἀντωνίων, ἀντωνίῳ BD.

35. ἀνείποιος D; ins Δ¹. ἐνθα χειρὸς, εἰς οἴκους, καὶ εἰς κατάβεννέντες εἰπόντες Τίς δέ
κατέστησεν ἀρχοῦτα καὶ δικαίωσεν; τότεν ὅ θεός καὶ ἀρχοῦτα καὶ λατρείαν ἀπάσταλκεν σύν χείρι ἄγγελον τοῦ ὀφθέντος αὐτῷ ἐν τῇ βαίν. ὁποῖος ἐξήγαγεν ἀντίδεξα ποιῆσαι τέματα καὶ σημεῖα ἐν γῇ Λαγύπτῳ καὶ ἐν ἔμυπλα θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἐτο τεσσαράκonta. ὁποῖος ἐστιν ὁ Μωσῆς ὁ εἰπεῖς τοὺς νῦν Ἰσαὰχ.

36. ἀν εἴησαν αὐτὸν ἀναστήσας ὁ θεὸς ἐκ τῶν ἀνέλιφον ὦνων.

37. αὐτὸς ὁ Μωσῆς ἐξ Ἰσραήλ. ὁ θεὸς ἐξ Ἰσραήλ. ὁ θεὸς ἐξ Ἰσραήλ. ὁ θεὸς ἐξ Ἰσραήλ.
been altered to agree verbally with the former citation. 38.] γίνομαι μετά is not a Hebraism, as Kuin. : see reff. That Moses conversed with both the Angel of the covenant and our fathers, implies that he was the mediator between them, as indeed δεῖ διέξει. λόγ. ζ. more plainly declares. ἐκκλησία probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning of which the words ἡ ἐκκλησία ἐν τῷ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6. λάγια [wałta] living, see reff., not = ζωοτούντα (Grot., Kuin.), 'life-giving:' still less to be understood 'given vivā voce' (Pisc. Alberti). So Soph. (Ed. Tyr. 482, τα μεσοσφαλα γὰς ἀπὸνοσίφων | μαντείας τα δ' αἰὲ | [ώφα περιστάται. 39.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant. ἐστραφέσαν they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύομαι; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Num. ix. 18. 40. προπορ. As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θέος, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above. In the οὖτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.' 41. ἐμοσχοτοῖς apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diiod. Sic. i. 21. Strabo, xvii. 805 (Winery, RBW. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winery) thinks the golden calves of Israel to have been imitations of Muevis, a bull kept at Helipolis (Diiod. Sic. i. 21. Strabo, xvii. 803)
as a living symbol of the sun. Jerobam afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28. 42. ἑστρέφεν [neuter, changed,—turned, as ἀναστρέφω, ch. xv. 16. No word, as ἑστραφθα, or τὸ γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἑστρ. κ. τ. παρ' be rendered 'again delivered them' (Vitringa, De Dieu, al.), a Hebraism which has no place in the Ν. Τ. (Meiy.): nor must we understand αὐτοῦ (as C in var. readal.)—God turned them; for, though philosophically there is no objection to this, the sense requires that ἑστρέφεν should form an introduction to παρεδώκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρεδώκεν—not, 'suffered them to fall into;' all these explanations away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἴπατε: it was a judicial delivering up, not a mere letting alone, as roff.]

τῇ ὑπ. τ. οἰ. ] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In after-times we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxii. 4, 5; Jer. xix. 13; Zeph. i. 15. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. [βίβλων τ. προφ. The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.]

μὴ σφάγα, κ. θ.' A question usually preceding a negative answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.: but not always: see Matt. xii. 23 (xxvi. 22); John iv. 29; viii. 22. Winer, ed. 6, § 57, 3, b. There is no stress on μοι ('Is it to Me that ye offered, &c. [i. c. to me only?'] as Rosem., Heim., Olsh., Kuin., Stier: the position of μοι in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to Me (but no stress on Με) sacrifices, &c.: 'I regard it as never having happened.'

43. ] The answer, by God Himself: Υεα, ἀνελάβητε, ye carried about with you, (not Μy tabernacle as your sole or chief holy place, but) the ταμπέρντε (ταμπέρντε, the portable tent for the image: Dio. Sic. xx. 65, mentions the ἑκάτερα σηριή in the Carthaginian camp) of Με, &c. Stephen was not the sole dishonourer, if a dis-honourer, of the holy place—their fathers had done it before. [Μολόχ] So the LXX: the Heb. has מֵאֶלְכּ, 'of your king:'—the LXX probably followed another reading (Μολόχ is actually found in 577 Kennicot and 440 De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, R.W.B.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii.
44. ...speech, in inseparably after image substitute the substitute the image of the god Jews that were openly to the kingdom of Israel which ... to the kingdom of Israel which the Assyrians ... and the Assyrians colonists at Sepharvaim, 2 Kings xvii. 31.

The principal opinions have been (1) that of Kircher, who maintains 'where' (in the LXX) to be a Greek word, signifying the planet Saturn, and answering to the Arabic 'Kewan,' (2) that of Hengstenberg, Authenticity of the Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposed 'where' to have arisen from a misreading of 'year' to 'year.' But Winer (RWBE) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe to be an appellative noun, and would render it 'get up,' the carriage or frame, on which the star or image was carried: 'imaginem idolorum vestrorum,' Vulg. Amos. i. c. Dr. Wordsw. after Cyr. a., in Catena, supposes to signify скотума, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. Βαβυλωνός Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. σκηνή τοῦ μαρτυριοῦ ήν τοῖς πατριαίσιν ἡμῶν ἐν τῷ ἐφήμῳ, καθὼς εἰς τάδε ἐφετάζετο οἱ λαλόν τῷ Μωυσῷ ποιοῦσα ἀυτῶν κατὰ τὸν τὸ πόλιον ἐν εἰρήκει, 45. καὶ εἰς ἡγαςγος διαδεξάμενοι οἱ πατέρες εἰς μετα Ἰσραὴλ ἐν τῷ κατασχέσαι τῶν ἐθνῶν ἕως ἐκ οὗ θεὸς ἀπὸ προς-

Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. h: ver. 5 only. Num. xxii. 5. i = here only. 2 Chron. xxxv. 12. jch. xiv. 9. k = here (ch. xxvii. 30) only. Jer. xxiv. 23.

44. rec ins επ' βεβαίως, with D1 Erdr k2 36 syr Thl-fsn: om ABCD N r at al. full Lxx E-lat copth Chr Thl-sir. μων A g o: om k m 13. ετάστατο Ν'. om ό D. αυτή (sic) Ν. κατά τον παντοκράτορα (G) επί τον D1 (παραστην): τότε D1. εσώρυχον D1, om m 3 D-lat.

45. μ. ἵππους D1, om m em Thl-lat.

21; xx. 2—5) were openly transgressed by Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phoenicians (Q Curt. iv. 3. 23. Enseml. land. Const. xiii. 4. Porphyry. de Abstin. ii. 56.),—among the Cretans and Rhodians (Porphyry. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31.

τοῦ ἀτρόντος τοῦ Θ. 'Εφαύριον. Heb. ὡς, Chittim, but what the meaning of either this or 'Εφαύριον (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains 'where' (in the LXX) to be a Coptic word, signifying the planet Saturn, and answering to the Arabic 'Kewan,' (2) that of Hengstenberg, Authenticity of the Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposed 'where' to have arisen from a misreading of 'year' for 'year.' But Winer (RWBE) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe to be an appellative noun, and would render it 'get up,' the carriage or frame, on which the star or image was carried: 'imaginem idolorum vestrorum,' Vulg. Amos. i. c. Dr. Wordsw. after Cyr. a., in Catena, supposes to signify скотума, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. Βαβυλωνός Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

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b Rev. xvi. 5 only. Exod. xxvii. 21 al. f. ch. v. 30 ref. d mid. ch. xxiv. 23. 1 Cor. vii. 17. xi. 34. Th. i. 5 only t. e = Heb. viii. 5, from Exod. xxv. 40.

The words ή σκήνη τοῦ μαρτυρίου are the LXX rendering of τοῦ τύπου τῶν ἰδεῶν (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from τῷ, 'testatus est,' instead of τῷ, 'constituit.' τύπον (ref.) another contrast, cf. τύπος σύμφωνο μείναι, ver. 43.

45. εἰς ἑαυτὴν absolute: introduced, viz. εἰς τῷ γένειον:—not connected with εἰς τῆς κατασχέσεως. see below. διαβολή Having inherited it, i.e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores excipereunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' εἰς τῇ κατασχέσει at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philosophically inadmissible; 'in terram a gentibus occupatum' (Calvin, De Dien, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δόθητο τῇ γῇ ἀπὸ τῶν οἰκετῶν σου εἰς κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -σις where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καταχθείς in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4. 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentiles were driven out. So that Dr. Wordsw. rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this κατασχέσις and this expulsion was taking place (for it was not complete till the time of
46. om ηπηγατο Ρ.  

**σκηνωμα bcf euv. D.**  

47. σαλωμον ΑC: σαλωμον Α.  

οιδη. B'(sic: see table) D.  

εαυτον CH  

Θιλ-σιφ.  

48. o de ϕ. ou κατωκ. υν χεριπ. D: om ou D-lat.  

rec aft χεριπ. ins παιοι (ex-planatory gloss: or from ch xvii. 4), with H rel 36 Chr Thl Aug: om ABCDEH P vulg syryg coptt ast Pamph-int Fulg.  

for καθως, ως D: καθως και Ε 76 E-lat.  

49. for μια, μιν D: ιν D: add εστιν D.  

και η γη (as lxx) B vss(not vulg syr).  

οφοδοκησατε B 42.  

for τις, ποιος (as lxx) D.  

At end add εστιν  

D 13 Thirt.  

50. παντα bcf ταυτα (cf lxx) ACDE I m: txt BHN p rel.  

51. for τη καρδια, καρδιας (corrd to plur to subjunct subject) ACD; τας καρδιας N c vss Chr Jer: καρδιας B(sic: see table): txt EII p rel spec Syr coptt Ath Cyr-jeer  

David) in order to arrive at the next great event of his history, the substitution of the temple of Solomon for the tabernacle.  

46. ηπηγατο] asked permission, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first concealed by Nathan, though afterwards, on a revelation made from God, denied:—not ' wished' (Grot., Kuhn.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined by the words ευριν σκηνωμα, to be that mentioned Ps. cxxx. 1—5 (LXX).  

48. But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthy spots.  

καθως ο τρ. τ. η.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.  

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24.  

51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each se-  

parate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour, on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple-worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired inventive. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. έναθεία λοιπην καταφαρκης της λογ' κεχρηται.  

πολλη χα παρασια μελλοντο αυτων ἀποθραυσθηκης και γαρ κα τοιο τοιοτο οιμαι αυτων ειδεναι, Chrysost.  

σκηνηρ. κ. ἀτερ.] Words and figures familiar to the prophets in speaking of the rebellions Israel: see, besides reff. Deut. ix. 6, 13; Neh. ix. 16; —Deut. x. 16; xxx. 6 Heb. See also Rom.
I should hardly think of any allusion to Ps. xl. 6,—because the LXX have rendered 'mine ears hast thou opened,' by σώμα κατηρτισόν μοί. τοῦ πν. τ. ἄγ. ἄντ. Apparently a reference to Isa. xiii. 10. The instances as yet had been confined to οἶ πατ. ὑπ.; now he has arrived at their own times. The two are taken up again in the next verse.

52. τίνα τῆς προφ. ] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35.

53. τοὺς προφ. ] The office of all the prophets, see ch. iii. 18. The assertion is repeated, to connect them by this title, with Him, whom they announced.

54. προφοτάσια] Schöttlg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. προφοτάσια by Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16:—φονείς, by the hands of the Romans; ch. ii. 23, note. ενεργεοθέν is preferable not only on account of its MS. authority, but as being the historical tense, like the rest. It was probably altered to the perfect, as suitting the time then present, better than the aorist.

55. The use of αὕτης, instead of οἷ, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a further explanation of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

56. διαταγάς ἁγγελών] Many explanations have been given. Chriss. διαταγήν οὖν ἁγγελῶν: τῶν ἀγγειοφθείσων αὐτῷ δὲ ἁγγελῶν τῶν ὑπόθεντα αὐτῷ ἐν τῷ βαθείῳ: and οὖν, νομίζω συναντήσεις διάδρομον, αἰσχράς θεών καὶ θεὸν καταλαμβάνοντας τοὺς ἁγγελικούς, καὶ οὕτως θεογένεσις μόνον. The law was given by God, but announced by angels. The people received God's law then, εἰς διατάγας ἁγγελῶν, at the injunction (a sense of διατ. amply justified, see Palm and Rost's lex. διατάγης, and Polyb. iv. 19, 10: 87. 5: and preferred by Winer in his last edn., ut supra) of angels. So Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα ταύτα, 'they repented at the preaching of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. 54—60. Effect of the Speech: Stoning of G.
Stephen. 54. [Diēprikos, see note on ref. 55.] Certainly, in so far as the vision of Stephen was supernatural, it was not necessary that the material heavens should have been visible to him; but from the words ἀετέλεια εἰς τὸν οὐρανόν it would seem that they were. We are not told where the Sanhedrin were assembled. It does not seem as if they were convened in the ordinary session room; it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrin to be present, as seems to have been the case, ἑστιάτω.[635]

A reason why the glorified Saviour was seen standing, and not sitting, has been pleasantly given by Chrysostom (in a commentary on Matthew's Caesarea): τῷ οὖν ἐστιάτῳ καὶ ὀψι καθήμενον ἦν δεικνύει τὴν ἀντιληψίαν τῆς εἰς τὸν μάρτυρα καὶ γὰρ περὶ τοῦ πάτρος λέγεται "ἀναπό τὸ θεῖον." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, "Stephanus stantem vidit, quem adiutorem habitat." So also Arator, i. 611 ff. p. 124, ed. Migne, "pro martyre sagitis, quem stantem solebat; confesso nostra sedentem Cum solam celebrare magis." [See also the collect for St. Stephen's day.] But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the confirmation of his faith by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zechariah, iii. 1, where Zechariah, seeing τοὺς ἱεραί τῶν Ισραήλ τῶν μέγαν, ἐστώτα πρὸ προσώποι δαγκίλου κυρίου; Stephen, under accusation of blaspheming the earthly temple, is granted a sight of the heavenly temple; being cited before the Sadducees High Priest who believed neither another nor spirit, he is vouchsafed a vision of the heavenly High Priest, standing and ministering at the throne amidst the angels and just men made perfect.

56. This is the only time that our Lord is by human lips called the Son of Man after His ascension (Rev. i. 13; xiv. 14, are not instances). And why here? I believe, for this reason. Stephen, full of the Holy Ghost, speaking now not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the very words, Matt. xxvi. 64, in which Jesus Himself, before this council, had foretold His glorification; and assures them that that exaltation of the Son of Man, which they should hereafter witness to their dismay, was already begun and actual. 58. ζητεῖ τοῦ πολέμον. See Levit. xxiv. 14, "Locus lapidationis erat extra urbem: omiss cum civitatis munis eunctae paritatem habent ad castra Israelis," Babyl. Sanhedr. ad loc. (Meyer). Cf. also Heb. xiii. 12, 13. ἄληθέλοιον they stoned him: an anticipation of the fact, the details of which follow: not, 'they prepared to stone him;' nor 'jam in timere ad supplicii locum petulenter eum lapidibus laesecabant' (Heinr.). No need we conjecture ἄληθέλοιον with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xvii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative...
before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zelotic character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of their own law, in the place and manner of the stoning, is no objection to this view.

οἱ μάρτυρες See ref. They disencumbered themselves of their loose outer garments, ἴστε εἰναι κοίματα καὶ απαραπάνθιστοι εἰς τὸ λαθοβολεῖν. Theophyl. ἀπέθεντο] to keep them. Such notices are deeply interesting, when we recollect by whom they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than thirty at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valckmaer, who supposed θεοῦ to have been omitted in the text, being absorbed by the preceding οὐ.

But if any such accens. had been used, it would certainly have been τόν θεόν. ἰδεῖα τὸ πν. [.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To Ἰησοῦ was now committed the key of David. Similarly, the young man Saul, in after years: πέπεσαν δι' ὑπνότος ἐν τῷ παραδίδεσθαι μου φιλάδει εἰς ἐκτίνη τὴν ἡμέραν, 2 Tim. i. 12. 60.] The more accurate philological Commentators, De Wette and Meyer, deny that αἰτιος here can, as ordinarily explained, refer to weighing (ref. Matt.; Jer. xxxix. [xxxix.]) 10), since not the sin, but the punishment, would be the thing weighed over,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἰδαμάνθος as opposed to ἀφίνεσθαι, τῇ ἀμαρτίᾳ, "Fix not this sin upon them:" but De Wette, as seems to me more probably, renders it Reckon not this sin to them ("lay not this sin to their charge," E. V.), supporting this by Rom. x. 3.

This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34. ἐκομισθή Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1, 10, τῷ Σαῦον ὁ Ἰδιων Ἄκαθιδος ἢρεν ἢπνον | κοιμάς αὐνήσεις μή λέγει τοὺς ἀγαθοὺς. But it became the usual Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] Persecution of the Church by Saul, consequent on the death of Stephen. 1. σωθ.]
Χ ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. VIII.

See refl. and compare his own confession, ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history. ēν εκ. τ. ἤμ. can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on that very day, viz. when Stephen was stoned. For what follows, πάντες δὲ διεστάρασαν... cannot have happened on the same day, but would take some little time: and it is hardly allowable to render ἐγένετο 'broke out.' We have ἔν εκ. τ. ἦμ. used indefinitely, Luke vi. 23; John xiv. 20; xvi. 23. 26. In Luke xviii. 31 it has direct reference to a ἦμ. just mentioned. 

πάντες... Not perhaps literally,—or some of them soon returned: see ch. ix. 26—30. It may describe the general dispersion, without meaning that every individual fled.

Σαμαρίας: Connected with ver. 4: this word is not without importance, as introducing the next step in the dissemination of the Gospel, according to our Lord's command in ch. i. 8. πλην τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord, 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left, (τίποτα γενεται θρασσων αφτου, Chrys.). Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5, end, p. 762 P, from the Practicato Petri (and by Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: φησιν δ' Πέτροι εἰρήκειν... κόμην τοις ἀποστόλοις Ἐαν μεν οὖν τις θελήσῃ τοῦ Ἰσραήλ... καὶ τῶν δύναμών μου πιστεύειν τῷ θεῷ, ἀφεθείσαιν αὐτῷ αἱ ἁμαρτίαι μετα δέδεκα. ἥλιον ἐξελέξατε ἐκ τῶν κύριων, μή τις ἔτη ὡκ. ἀκόμην. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14. 2. ἠνδρ. ἐλλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δὲ (as Mey.). 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.' the δὲ is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Obshansen thinks that, if they had been Christians, the term ἀνάφετο would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the dictation of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. [Besides, ἀνάφετο in this sense does not occur till ch. ix. 30; see refl. there.] Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen.

3. ἄμαίεντο] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Ktn.) κατά τους οἰκον, entering (the houses) from house to house,—a pregnant construction. οὐχι] So Philo, in Place. 9, vol. ii. p. 526, συνεδριανο.
4 Oi μεν οὖν ἡ διασπαρτέντες διήλθαν εὐαγγελιζόμενοι τῶν λόγων. 5 Φιλίππους δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρίας ἐκήρυσσεν αὐτῶν τὸν χριστόν. 6 ὁ προείχον δὲ οἱ υἱοί τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμάδι-
δον, ἐν τῷ ἀκόμην αὐτοὺς καὶ βλέπει τὰ σημεῖα αὐτῶν ἔποιεῖ. 7 πολλοὶ γὰρ τῶν ἔχοντων πνεύματα ἀκαταθλητήτων ἑβοῦντο, πολλοὶ δὲ παραλείπονται καὶ ὡς χωρὶς εὐαγγελίζων."
πολλη χαρα ἐν τῷ πόλει ἐκείνῳ. 9 ἀνὴρ δὲ τις ὑόμαι

Σίμων  

διεξάγαγεν ἐν τῷ πόλει μαγεύων καὶ εὐξετάζοντο τὸ ἐννοις τῆς Σαμαριαίας, λέγον εἶναι τινὰ έχον

Τινὶ φρονίμῃ, Λυκιανὸς, Φιλοπατ. 8

Thl-fin. ἔξιστον being plur, as often when the neuter plural betokens living agents; see Winer, edn. 6, § 58. 3. a. 8. 

poloi has probably been altered to πολλοι, to agree with τῶν ἑχόνων, on the difficulty being perceived. 9. Σίμων Neander, in the course of some excellent remarks on this whole history (see further on ver. 11), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ ἐν καιρω τής ἱουδαίας ἐπιστροφήνευς θηλης, θεοπάμενος ταῖς (Drussila) . . . . λαμβάνει τῆς γυνακίς ἐπίθεσις, καὶ Σίμωνα ὑόμας, τῶν ἑαυτῷ φίλων, ἱουδαίων, Κύπρον δὲ γένος, μάγον ἐνεκεφτόμενον, πέμπον πρὸς αὐτήν ἐπέδω τὸν ἐνεδρα καταληπτόνα αὐτῷ γῆ-

μαστί. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Ἀγα-

ρία, ἀπὸ κάρως λεγομένως Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have been referred to by Chittim with Chittim, i. e. Cittim in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter.

Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Caesar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simon Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1682, according to the Dict. of Biography and Mythology, with the inscription SEMONI SACRO DEO FIDIO SACRVM, i.e. to the God Sem Saneus, the Sabine Hercules, which makes it probable that Justin may have been misled.

The history of Simon is full of legend and fable. The chief sources of it are the Recognitions and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became the first disciple, and then the successor. Origen (in Matt. Comm. § 33, p. 551) makes Dositheus also a Samaritan: so also contra Cels. i. 57, p. 372, and Hom. xxv. in Luc. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νῦν δὲ τοὺς πάντας ἐν τῇ ἑκομένῃ ὤν ἐστι Σιμωνιανύς εἰρεῖ τῶν ἐρίδων ὦμή τριάκοντα. καὶ τάγα πλευράς ἐπίστα τῶν ὀντων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and peri ἄρχων, iv. 17, p. 176. In the Recognitions and the Clementina are long reports of subsequent controversies between Simon Magnus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migene), the Constt. Apostol. (ii. 14, p. 620 v. 9, p. 932 ed. Migene), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertam how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λαμ-

βάνει τὸν Κέιλον, ὦτι ὅσιάμας τοῦ Ἀγαθοῦ ὁμολογούν πάντα θεὸν Σιμωνιανύς, ἀλλὰ δο-

μάνων θεὸν λέγουσι τὸν Σίμωνα. μα-

γεύων] Not to be joined with προφητεχεῖν (as in E. V. and Kuin.), which belongs to ἐν πόλει:—exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.): Δαπόλλιος τοῦ Νυάνα; and somewhat later, Alexander of Abonoteichos: see these latter in Dict.
9–13. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

μέγαν... τινά πάντες ἀπὸ μικροῦ ἕως μεγάλου Λέγουσε Οὐτός ἔστιν ἡ κύριον μεγάλη. 11 ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται τῷ Φίλιππῳ, ἐφεστεύσαν τῷ Φίλιππῳ ἐν αὐτῷ ἔδωκε τῇ τινιστίλειτο τῷ Κριστῷ, ἐξεσκέπασεν καὶ εἰς τὴν καὶ γνώσεις καί τινηστευσεν καὶ βαπτίσαται 

of Biogr. and Myth. τινά μέγαν

Probably not in such definite terms as his followers later are represented as putting into his mouth: 'Ego sum sermo Dei = ego paracletus, ego omnipotens, ego omnina Dei.' Jerome on Matt. xxiv. 3, p. 193.

10. ή δύν. τ. θ. ή καλουμένη μεγάλη] Neander (I. c.) and Meyer think that they must have referred to the logos, the creating and governing manifestation of God so much spoken of in the Alexandrine philosophy (see extracts from Philo in note on John i. 1. The term, but by no means with the same idea, was adopted by the Spirit, speaking by John, as belonging to the Son of God: see the same note, end), and must have regarded Simon as an incarnation of the logos (the μνηστάτοι πα- σών τῶν δυνάμεων τοῦ θεοῦ, Philo), so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. Bat to this De W. well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people, and refers the expression to their popular belief of a great angel (Chron. Sam. 10), who might, as the angels were called by the Samaritans the powers of God (for which he refers to Rehan, de Samar. § 7. Gesen. Theol. Samar. p. 21 fl.), be designated as ἡ δόν. τ. θ. ή καλουμένη μεγάλη.

καλουμένη rests on such strong MS. authority, and is so unlikely to have been inserted (the idea of a scholium to indicate the force of the art. [Bloomf.] is quite out of the question, no such scholium being here needed), that both on external and internal grounds it must form part of the text. The lit. rendering will be, This man is the power of God which is called great: the sense, 'This man is that power of God (see above) which we know as the great one.' Λεγομένη, found in a few later mss., is an explanation of καλ. by a more usual word.

11. έξεστακέναι can hardly be as E.V., transitive, 'he had bewitched them,' there appears to be no example of the perfect being thus used. 13.] 'Simon saw his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. He was convinced, from the works which Philip did, that he was in league with some powerful
spirit: he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices. Neander, Phil. u. Leit. p. 102. 'Hoc Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptistismo gratiam, quellique figuratur. Papistarum dogma est, Nisi quis ponat obici ceasti mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuunt Sacramentis, quasi absque fide prostant. Nos autem sciamus offerri nobis a Domino per Sacramenta quicquid sonant annexe promiseiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petant quicquid Sacramentum promittunt. Quoniam autem nihil illi tune profuerit Baptistismo receptio, si tamen conversio postea secuta est, ut nonnulli coniciunt, non extincta fuit nec abolita utilitas. Sepe enim fit, ut post longam tempus demum operetur Spiritus Dei, quo efferciam suam Sacramenta proferre incipiant.' Calvin in loc.

14—24.] Mission of Peter and John to Samaria. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost, or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the miraculous gifts of the Spirit followed the laying on of Paul's hands; and that by the expression δι' αυτου in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit quaestio. Dicit enim tantum fuisse baptizatos in nomine Christi, atque ideo nondum fuisse Spiritus particeps. Atqui vel inanem et omni virtute et gratia carere Baptismum oportet, aut un Spiritu sancto habere quicquid efficaciam habet. In Baptismo abluimur a peccatis: atqui laverum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismo sanguinis Christi symbolum est: atqui Petrus Spiritum esse praeedit, a quo irrigarum Christi sanguine (I Pet. i. 2). In Baptismo crucifiguram vetus noster homo, ut suscitemur in vita novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum sit, si Spiritu separat. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lecas hic non de communi Spiritu gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse praditos voluit ad ordinandum Christi regnum. And a little after: 'Papistae, dum ficticiam suam confirmationem extollere volunt, in hane sacrilegam vocem prorumpere non dubitant, semi-christianos esse, quibus manus nondum fuerunt imposite. (See this asserted by Dr. Wordsworth, in loc. p. 40, col. 2, bottom.) Hoc jam tolerabile non est, quod quum symbolum hoc temporale esset, ipsi perpetuum legem finxerint in Ecclesia. . . . Atqui fateri cognutur ipsi quoque, Ecclesiadam nonmis ad tempus donis istis fuisset ornatum. Unde sequitur, impressionem manum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit.' (in loc.). And yet after this, Dr. Wordsworth refers to "Calvin here," "in whose opinion," says R. Nelson, "this passage in the Acts shows that Confirmation was instituted by the Apostles." This example may serve to suggest extreme caution in trusting to Dr. W.'s reports of the opinions of the Fathers and ecclesiastical writers. The English church, in retaining the rite of confirmation, has not grounded it on any institution by the Apostles, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be 'after the example of the holy Apostles.' Nor is there any trace in the office, of the conferring of the Holy Ghost by confirmation;—but a distinct recognition of the former reception of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the maturing life now opening on the newly con-
15. προσέξει. Β.

16. om. vv. 16, 17 (similarity of endgs). rec ovetow, with HL rel Ec Th: txt ABCDEK p 36 Did Chr. for επ, ετι D1: εν ε: txt Dcorr1, ovetew

18. rec (for εδαυ) θεασαμενος, with HL, rel Th: txt ABCDEK b d k o p 13. 36 Const

firmed. (2) If then we have here no institution of a perpetual ordinance, some-
thing peculiar to the case before us must have prompted this journey. And here
again we have a question: Was that moving cause in the Samaritans, or in Philip?
I believe the true answer to the question will be found by combining both. Our
Lord's command (ch. 1. 8) had removed all doubt as to Samaria being a legitimate
field for preaching, and Samaritan converts being admissible. (So also with regard to
Gentile converts,—see ch. x. notes: but, as the church at this time believed, they
must be circumcised, which the Samaritans already were,—and keep the law, which
after their manner the Samaritans did.) The sudden appearance, however, of a body
of baptized believers in Samaria, by the agency of one who was not one of the
Apostles,—while it would excite them in every feeling of thankfulness and joy,
would require their presence and power, as Apostles, to perform their especial part
as the divinely appointed Founders of the Church. Add to this, that the Samaritans
appear to have been credulous, and easily moved to attach themselves to individuals,
whether it were Simon, or Philip; which might make the Apostles desirous to be
present in person, and examine, and strengthen their faith. Another reason may have been
not without its influence: the Jewish church at Jerusalem would naturally for the most
part be alienated in mind from this new body of believers. The hatred between
Jews and Samaritans was excessive and unrelenting. It would therefore be in the
highest degree important that it should be shewn to the church at Jerusalem, that
these Samaritans, by the agency of the same Apostles, were partakers of the same
visibly testified gifts of the one Spirit. The use of this argument, which was afterwards
applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi.
17,—was probably no small part of the purpose of this journey to Samaria.

14. ΠΕΤ. κ. ΙΩΑΝ.] Perhaps ένω, in accordance with the διο διο of their first
missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2); and
the same principle seems to have been adhered to even when these last separated:
Paul chose Silas, Barnabas took Mark.

PETER,—because to him belonged, in this early part of the Gospel, in a remarkable
manner, the first establishing of the church; it was the fulfillment of the promise ἐως
tαυτή τῇ πέρτᾳ οἰκοδομή μου τὴν έκ
κλησιαν. It was he who had (in common with all the Apostles, it is true, but in
this early period more especially committed to him) τὰς κλησίας τῆς Βασίλειας
tῶν ὀφειλόν, who opened the door to the 3000 on the day of the Pentecost, now (as
a formal and ratifying act) to the Samaritans, and in ch. x. to the Gentiles. So far, is
plain truth of Scripture history. The monstrous fiction begins, when to Peter is
attributed a fixed diocese and successors, and to those successors a delegated power
more like that ascribed to Simon Magnus than that promised to Peter. This is the last
time that John appears in the Acts. He is only once more mentioned in the N. T.
(except in the Revelation), viz., as having been present in Jerusalem at Paul's visit,
Gal. ii. 9.

15. προσέξει.] So laying on of hands is preceded by prayer, ch. vi. 6;
Bas Chr, Damase Taras. rec aft πν, ins το αγιον (common addition, and suspicious wherever there is any variation in MSS), with ACDEHL rel 36 vss Chr: om BN sub Constt. προσηγευκαν D: το δ'.

19. ins παρακαλω και βεβαγεν. D Steph ar, with DIH a b2 g h l m o 36 Constat Cjr jer Chr Taras: txt ABCDELN rel EcThl. aft επισω ins καγιω D.

20. αυτων Ν'. om το and σου D: ins D1'. [N.B. D-lat is wanting from το αργυριον σου to ch x. 4.]

21. μερος Ε.1. om γαρ D1 177': txt D3'. rec ευσπων (corrn to more usual word), with EHL rel Constt Ath Taras Taras: εναντιω C h p 13 Bas Chr Damase: txt ABDN 36.

22. rec for κυρ., θεω (corrn from ver 21: or doctrinal ?), with HL rel vulg Syr Taras Taras: txt ABCDEKN k o p 13 syr eqptt arm Constt Ath Bas Chr Ambr. αφηγησατα σου D1 1: txt D3'.

xiii. 3. 18. [Σων'] Its effects were therefore visible (see above), and consequently the effect of the laying on of the Apostles' hands was not the inward but the outward miraculous gifts of the Spirit. προσηγηκαν αυτων: D - Ex W excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—rightly, as something conferred, as a derived power (see ref. Matt.), but wrongly, as one to be obtained by an external method, without an inward disposition: and, since in external commerce every thing may be had for gold, he wanted to buy it. This is the essence of the sin of Simon, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.' Clearly, from the narrative, Simon himself did not receive the Spirit by the laying on of hands. His nofarious attempt to treat with the Apostles was before he himself had been presented to them for this purpose.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vii. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption: thy gold, as its nature is: thou with it, as having no higher life than thy natural corrupt one: as being bound in the ανθρωπον τον θεον, is remarkably parallel with this (see too 1 Pet. i. 18). ἐνόμισα' aor. thou thoughtest: not ' thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of ἀποκαταστασια, 'Let thy lot be άριστον, and that because thou thoughtest,' &c. κτάσθαι: to acquire, not pass, as E. V., ungrammatically.

21. μερος ... κλαρον] synonymous: the first lit., the second fig. (see ref. D), but not without reference perhaps to the κλαρονομα of the kingdom of God, the κλαρόν τον ουρανον, 1 Pet. i. 1 f. το λαός, τοντ.] The matter now spoken of,—'to which I now allude.' ειδθαι] Hardly, 'right before God,' E. V., but thy heart is not right,—sincere, single-meaning.—in God's presence, 'as God sees it': i.e., 'as seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.'
whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xiii. 31, to which words the form ἀφεθήσαται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connection with John xx. 23, as showing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution. 23.] γὰρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὀντας εἰς] a pregnant construction—having fallen into and abiding in—not to be taken (as Kuin., &c.) as 'anouncing to,'—totus quantus es, nihil nisi venenum amaranum es et colligatio iniquitatis,' which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent: 'I see that thou wilt come to,' &c. Least of all must it be said, here or any where else, that εἰς is put for εἰ. I cannot too often remind my younger readers, that it is a fundamental maxim of all sound scholarship, that no word is ever put for another.

χολ. πικρ.] see reff.' the gall which is the very seat and essence of bitterness—
a very gall of bitterness. The poison of serpents was considered to be sent in their gall: so χολὴ ἀστίφος ἐν γαστρὶ ἀστῶ, Job xx. 14. See Plin. ii. N. xi. 37. 24.] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 29) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words δώσω μὴν ἐν ἐπιλαθὴν επί ἐμὲ ἄνευ ἐφήθησαι seem remarkably to set forth the mere terror of the carnal man, without any idea of the εἰς becoming another man in thoughts and aims.
advancing: not only is this cunnach to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. The imperfects (altered in the rec. see var. read., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. 26.] An angel, visibly appearing: not in a dream,—which is not, as some suppose, implied by ἀκριβή, see ref. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects.

He would reach the place appointed by a shorter way than through Jerusalem; he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country southwestward to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. Γαζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Jos. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistine city (1 Sam. vi. 17; 2 Kings xviii. 8; 2 Chronicles. i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7). Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Mace. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5, 5; 13, 3 al. It was destroyed by the Jewish king Alexander Jannaeus (96 a.C.). Jos. Antt. xiii. 13, 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5, 3),—afterwards given by Augustus to Herod (xxv. 7, 3), and finally after his death attached to the province of Syria (xxvii. 11, 4). Mela, in the time of Claudius, calls it 'ingens urbs et munitia admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 610). The above chronological notices shew that it cannot have been ἐρημὸς at this time: see below. αὐτὴ ἔστιν ἐρημὸς: The words, I believe, of the angel, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Anto-

nine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Pentin-
table, Jerus.—Ceperaria—Eleutheropolis—Askelon—Gaza. But Robinson (ii. 748. Winer, RWB.) found an ancient road leading direct from Jerusalem to Gaza, through the Wadi Misurr, and over the Beit Jibrin, which certainly at present is ἐρημὸς, without towns or villages. Thus the words will refer to the way: and denote the way of which I speak to thee is desert (Schoettg. cites from Arrian, iii. p. 211, ἐρήμῳ δὲ ἐλεημών τὴν ὅσον δ' ἀνυπάλοι). Besides the above objection to applying ἐρημὸς to Gaza, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the road would be designated the road from Jeru-
salem to Gaza, whether the latter city was inhabited, or in ruins. Those who apply ἐρημὸς to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's ex-

planation, that the ancient city was ἐρημὸς, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jeru-
salem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug, al.) that the Acts were written after the second Gaza was de-

stroyed (Jos. B. J. ii. 18, 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why no more such notices? In the passage of Strabo, commonly cited to sup-

port the application of ἐρημὸς to Gaza,
μος. 27 καὶ ἀναστάς ἑπορεύθη. καὶ ὡς ἄνηθος Λιθιώσ ὁ ἐνυύγος ὁ ἄνωστης Κανδάκης, ἦσασθεὶς Λιθιώπων, ὡς τὰ πάσας τῆς γάζης αὐτῆς, ὡς ἐλπίζει, πρὸς κυνήγοις εἰς Ἑροουσαλήμ, ἔτοι μεν ἐν ὑποστήριοι καὶ καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 28 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 29 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 30 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 31 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 32 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 33 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 34 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 35 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 36 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 37 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 38 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 39 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας. 40 ᾿εκλογής ᾿Α Φαραὼν, ὃς οἱ Κανδάκης ἦσασθεὶς πρὸς κυνήγοις ἔπειτα ἐπὶ τὰς καθ' ἰμένος ἐπὶ τῶν ἁρματος αὐτοῦ καὶ ἀνεγίνωσκεν τοὺς εἰς τὰς βασιλείας.
de 40. ης. bef. τ. προφ. C m vulg(not am fuld demid).
30. rec τον πα. bef. σα. (corr to same order as previously), with EHL p rel syr copt Thl: txt ABCN 13 vulg sah Chr.
31. om γαρ Ε o 105 sah. om αν A. με bef σδ. C. (οδηγησαι Β'Χ')
for τε, δΕ coptt.
32. rec κειροτόμον (so LXX-B), with B p rel Orig Cyr-jer Thl: txt (so lXX-A) ACHEN
f k p m o 36 Ign Chron. οντος ΗΛ ιν 2 9 o 13.
33. om 1st autov (corr to lXX) ABKN vulg. om δε (corr to lXX) ABCN vulg syr

see next verse. Schöttg. quotes from the Rabbis: ‘Qui in timere constitutus est, neque comitem habet, is student in Lege.’
He probably read in the LXX, the use of which was almost universal in Egypt. The word περιοχή below (see on ver. 32) is not decisively (Obsb.) against this (as if there were περιοχα' only in the Hebrew, not in the LXX), as it would naturally be used as well of all or one of the other by those cognizant of the term. Besides, must there not have been περιοχα' in the copies of the LXX read in the synagogue?
29. This is the first mention of that inner prompting of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of the appearance of an angel, but the text hardly allows it. κολλα. no stress—attach thyself to.
30. ἀρα' γε = Yea, but . . . ; q.d. It is well, thou art well en played: but . . . ? On the force of ἀρα', used 'ubri responsio expectatoris negans id de quo erat interrogatum,' see Hermann on Viger, p. 821. The γε strengthens the ἀρα', implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he did not understand what he was reading.
γινώσκ. & ἀναγ'.

So 2 Cor. iii. 2. So too Cato (Wetst.), 'Lezere ct non intelligere nee legere est.' "Valck. compares the celebrated paronomasia of Julian the Apostate, ἀνέγνως, ἔγνως, κατέγνως, and the courageous reply of the Christian Bishop to him, ἀνέγνως, ἀλλ' οὐκ ἔγνως εἰ γάρ ἔγνως, οὐκ ἐν κατέγνως." Wordswr. 31. γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility. 32. Perhaps it is best to render, The contents of the (passage of) Scripture which he was reading were as follows: see περιέχει, 1 Pet. ii. 6. Cicero indeed appears to use περιοχή in the sense of a 'paragraph,' or 'chapter;' ad Attic. iii. 25. 'At ego ne Tironi quidem dictavit, qui tota περιοχα' posse persequer solut, sed Spintharis syllabatis.'
The citation is from the LXX alex., with only the variation of αυτον' inserted after τατεινωσηι and δε before γενεάν. 33. εν τη τατεινωσει αυτον' η κρισι αυτ' ἡρεθ. Heb. 'He was taken away by distress and judgment:' i. e. as Lowth, 'by an oppressive judgment.' γενεάν αυτού' i. e., the age in which He shall live—the wickedness of his contemporaries.' The fathers, and Bede (and so Dr. Wordsw.), explain 'His generation' of His eternal Sonship and His miraculous Incarnation.
But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier, Jesaías, &c., pp. 466-470. Cf. also Gesenius’ Thesaurus under "π.".

36. ἐποικίζεται to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἐπεξεργαζόμενος to Christ.

36. τί ἐδώρ | In the scholia to Jerome’s Epitaph of Paula (not in Jerome himself) on the words, ‘A Bethsur venit,’ we have, ‘hic aestat Hieronymi vocabular Bethsura: viens est in tribu Juda, obvisu vigens clam tantebus ab Hierosolyma Chebron. Juxta hanc fons est ad radices montis ebuli, qui ab cadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candidas Regnas baptismatum fuisse.’ Jerome’s own words [Ep. 108 (27) ad Eustochium, 11, p. 700] are: ‘equit per viam veterem pergere que ducit Gazam . . . et tacta secum volvere, quonodno Eunuchus (Ethiopis, gentium populos praefigurans, mutaverit pellem suam, et durn vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Eseol ’ . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (τηρεῖ το· των) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson’s map.) Pocock found there a fountain built over, and a village called Betor on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called Ἕρρομος, this would not be on that portion of it, but on the high road (Winer, R.W.B.). τί κ.λ. μ. βαπτ. | There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. [37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenaeus has it. The MSS. which contain it vary exceedingly: another strong
mark of spuriousness in a disputed passage.
See var. read. Dr. Wordsw. retains it, citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Dr. W. also states that it is found in the codex amiatinus of the vulgate, which it is not, except as a correction a secunda manu.] 38. ἐκκλ.] viz. the ennech. 39. τ. ν. κυρ. ἔπι. τ. Φ.] The reading, 'the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip,' is curious, and has probably arisen from a desire to conform the results of the ennech's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip. The text clearly relates a supernatural disappearance of Philip: compare μετοστῇ ἢρεν αὐτῶν πνεῦμα κυρίων, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἀπασχολ. of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King: and in the ref. I have therefore marked the two as bearing the same meaning. οὐκ ἐδειν αὐτῶν οὐκῆτι.] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:— but as Luke xxiv. 31, αὐτὸς ἑρατος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ ἐδειν αὐτῶν ἥκη,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous. γὰρ] refers to what follows (Φ. ἐδειν εἰρ.]. Philip was found at Azotos: if the ennech had gone that way, he might have met with him again; but he did not, for he went from the fountain on his own way, which did not lead through Azotos. 40. εἰς 'Αλ.] A constr. pragnans,—was borne to, and found at. The word εἰρήθη again appears to refer to 4 Kings ii. 17. AZOTOS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Macabaeus (1 Macc. v. 68) and Jonathan (ib. x. 84), and by the latter destroyed;—rebuilt by Gabinius (Jos. Antt. xiv. 5. 3.
IX. 1, 2. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

χρόνος εὐθυγγελιστο τὰς πόλεις πάσας, δ’ ἔως τοῦ ἐλθεῖν αὐτῶν εἰς Καισάρειαν.

IX. 1 Ο Ἐλεασοῦς ἔστι εἰμινεῶν ἠπελθής καὶ φῶνον εἰς τοὺς μαθητὰς τοῦ κυρίου, ἐπορευθὼν τὸ ἀρχιερεῖς ἥταπατο ἱππ’ αὐτῶν ἐπιστολάς εἰς Δαμασκὸν πρός

(τρισον, Ps. xvii. 15.)


only. See 2 Cor. iii. 1.

40. ταῖς πολ. πα. bev. Α. [mus 13 is very much defaced from viii. 30 to ix. 1, but words κωλυέω με βαπτισθαι καὶ can be read, thus showing the om. of ver 37; again, in ver. 39, almost the only syllables legible are πτευμα κυρίου ἡπτι, thus shewing that cod. colh. does not here, as frequently elsew. agree with A’s peculiar reading. Such are the results in two verses alone of Dr. Trégelès’ painstaking collation of the mutilated parts of this important ms.]

CHAP. IX. 1. for eti, oti B; om N 1 24. 26. 78. 126 sah.

2. ἐπιστολάς bep par auton Κ.

B. J. 1. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1. 232. Winer, RBW.)

Καισάρειαν See note, ch. x. 1.

CHAP. IX. 1—30] CONVERSION OF SAUL.

1. The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. ἐπιστολάς] Meyer changes the ordinary interpretation, ‘breathing,’ i.e. as in E.V., ‘breathing out,’ with an arbitrary neglect of the composition of the word. He would render it ‘inhaling,’ with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should perhaps hardly render it breathing out,—but breathing; his ‘spiritus,’ inhaled or exhaled, being ἀπείλη κ. φώνος. So ἐθ’ αἰματός εἰς αναπνεύσων ἄναψεν, Καλαβερ, xiv. 72, and πνεύμων ὑμων, Aristaeu. 1. επ. 5 (Kuím. 1. ἐπιστολάς, προσεβόλων Ας σοι πιστεύεις, μεταναστα, Ed. Col. 172, where Hermann remarks, ‘Si recte observavi, ea est hujus constructionis ratio, ut praecedat illustri partium, quod, separato enim euniea sententia, indicatius esse verbi debet: ut hoc loco sensum sit, διτι σοι ἐπιστευες, μεταναστα.’) τὸ ἀρχιερεῖς See table in Prolegg. to Acts; it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiphas, Jos. Antt. xvii. 5. 3. 2. ἐπιστολάς of authorization: written by the high priest (in this case, but not always, president of the Sanhedrin) in the name of πάν το τρεσβυτήριον, ch. xxii. 5. (ἐς Δα- πασκόν) DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham’s time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 8): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xiii. 17, 18, see also 2 Kings xiii. 2, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 a.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xv. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11).—Persia (Arrian. Alexii. ii. Αὕρειος τά χρήματα τα πολλά .... πετύμεις εἰς Δαμασκόν, Strabo, xvi. 756; Q. Curtii. iii. 12. 27),—the Syrian Seleucide (1 Macc. xi. 62; xii. 32), and from the time of Pompey (64 a.C.), to the Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2. On its subjection to Aretas, see below, ver. 24. note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. (Conybeare and Howson, edn. 2, II)
for eap, av N.  
rec. bef τῆς ὃδ. ἈΝ p: om ovt. 13.
3. rec καὶ εἰς εὐφ., with EHL rel Chr: txt ABCN p.  
rec περὶ πιστρατ. bef αὐτὸν, with EHL 13 rel vss Chr: txt (A)BCN m p:—aut. φως φ. Λ.—περὶπτ. C 1:  
Eκ (corr. from ch xxvi. 6?) ABLCN d p sah Thil-fin, de vulg E-lat: απὸ EH 13 rel Chr Thl-sif.  
add σκηλρον σοι πρὸς κεντρα λακτιζεῖν (from ch xxvi. 14) E 180 am2 Syr.  
5. rec om (as |) σφ, with ABEHILN rel: ins C.  
rec aft o de ins κυρίας εἰπεν (κυρίας appears to have been an insertion to avoid the apparent insufficiency of a δ:—  
eἰπεν, from ch xxvi. 15), with HL 13 rel syr Chr Thl; κυρίας πρὸς αὐτὸν Ε o 11.  
27. 29. 66?: κυρίας 100 Ηι; εἰπεν N k p13 43. 105. 137 copt aeth arm: om ABC p2  
36 vulg. aft υπρ. add o Ναψωραίοι (from ch xxii. 8) ACE Syr syr-w-ast copt aeth Ἡλ Ἁγ Ἀμβρ.  
5. 6. rec aft διακ. (omg ἀλλα) adds σκηλρον σοι πρὸς κεντρα λακτιζεῖν περὶδοι τε και  
vol. i. p. 106.)  
At present it is a large city, with (Burekhardt) 250,000 inhabitants, nearly 70,000 of whom are Christians.  
It is situated most beautifully, in a large and well-watered plain, on the river Chrysoorrheas (Barrada),  
which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, vii. 756, ἡ  
Δαμασκηνη) χέρα διαφέρων ἐπισωμο-μέγη,—bounded on all sides by the desert.  
See Winer, RWR., from which the above is mainly taken: Vitringa in Jesaia, p. 650 ff. (Notitia Damasci et Regni Damasci), and a vivid description in C. and H.,  
pp. 101—108.  
πρὸς τ. σνυ.] i.e. to the presbríseis of thesynycgáneis, who would acknowledge the orders of the Sanhedrin,  
and could, under the authority of the Ethnarch, carry them out.  
τῆς ὃδου] Not ‘this way,’ E. V., which rendering should  
be kept for the places where the pronoun is  
expressed, as ch. xxii. 4,—but the way,  
viz. of ‘salvation,’ ch. xvi. 17, or ‘of the Lord,’ ch. xviii. 25.  
(The genitive, as τῆς γυνῆς εὐσφας,” see 1 Cor. i. 12.) The  
expression ‘the way’ had evidently become a  
well-known one among Christians (see reff.);  
and it only was necessary to prefix the  
phrase when strangers wereaddressed.  
2. The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This  
would be accounted for by the return of many  
who may have been converted at the  
Pentecostal effusion of the Spirit, and perhaps  
also by some of the fugitives from the  
persecution having settled there. This  
letter is rendered probable by Ananiás’s ἵκονα  
ἤπω παλλεών περὶ τοῦ ἀνδρός τούτου, ver. 13.  
3] The journey from Jerusalem was  
probably made on the Roman road, i.e.  
that of the Itineraries, by Neopolis (Sichem)  
and Scythopolis, crossing the Jordan S.  
of the lake Tiberias,—Gadara, and so to  
Damascus. Or he might have joined,  
either the Petra road, by Jericho and  
Heshbon, and so by Botsrah to D.—or the  
Egyptian caravan-track, which passes to  
the north of the lake of Tiberias, and near  
Cesarea Philippi. In either case the  
journey would occupy from five to six days,  
the distance being 150 to 150 miles.  
περὶπτρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ  
μεταμφιθήσων,—and from ch. xxvi. 13, the  
light was ὕπτη τῆς λαμπρότητάς τοῦ ἀνθρ.  
These details at once ent away all ground  
from the absurd rationalistic attempt to  
explain away the appearance as having been  
lightening. Unquestionably, the inference  
is, that it was a bright noon, and the full  
splendour of the oriental sun was shining.  
His companions saw the light, and  
were also cast to the ground, ch. xxvi.  
13, 14; xxiii. 9, see below on ver. 7.  
4. λέγουσαν αὐτ.} τῇ Ἐβραίδι διαλέκτῳ, ch.  
xxvi. 11. And it is a remarkable undesigned  
coincidence, that the form Ἑαοῦ should  
have been preserved in this account, and  
rendered in Greek in the translation of  
Paul’s speech in ch. xxii. In ch. xxvi.
where he was speaking in Greek before Festus, he inserts the words τῇ Ἐβρωτ. διαλ., to account for the use of the form Σαῦλ: or perhaps he spoke the solemn words, inefaceable from his memory, as they were uttered, in Hebrew, for King Agrippa. (See note on Σαῦλ, ver. 17.)

5. δὲ δὲ] That Saul saw, as well as heard, Him who spoke with him, is certain from Ananias’s speech, ver. 17, and ch. xxiii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ἀφεθήν σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord εἰς ἐκκάθαρσιν, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no ἐκκάθαρσις, but the real bodily appearance of the risen Jesus: so that it might be added as the ground of testimony to His Resurrection. On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the historian should be less precise than that of the person concerned, relating his own history. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias. 7. In ch. xxii. 9, οἱ δὲ σὺν ἔμοι ὄντες τὸ μὲν φῶς ἐθέσαντο [κ. ἐμφασοὶ ἐγένοντο], τὴν δὲ φωνὴν οὖν ἰδοὺς τὸν ἄλοιπὸν μοι. Two accounts seemingly (and certainly, in the letter) discrepant; but exceedingly instructive when their spirit is compared,—the fact being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδείς, no person,—that they stood (as were fixed:) but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they fell to the ground) mute, hearing τῆς φωνῆς, the sound of the voice, but not τῆν φωνὴν τοῦ ἄλοιπον μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνῆ, nor indeed on the mere verbal difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.) Two classes of readers only will stumble at this difference of the forms of narration; those who from emuity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the bonâ fide work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὗ τῇ πνεύματι κυρίου, ἐλευθερία. I should not too hastily determine that this account has not come from Saul himself, on account of the above differences; they are no more than might arise in narrations at different times by the same person.
IIPASEIS

APOSTOLOÍ.

IX.

There arises of

important

anastasia: B fuld syrr (but so also ch x. 13, 20) coppt; and, adding καὶ, vulg (not am) aeth (but so also elsw when there is no varn in the Greek).

eἰστήκεισαν: It will be well to warn younger readers against an error often found in English Commentators (e.g. Dr. Burton here).—that εἶσταῼ is past, and εἰστήκεισα pluperfect in signification,—εἶσταῼ, 'I have been standing,' and εἰστήκεισα, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἔστη with regard to transitive and intransitive meanings. ἔσταῼ is strictly present,—εἰστήκεισα imperfect: as much so as sto and stelabam. See Matthiae, § 206. And this accuracy is important here: they had not 'been standing,' but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν. Dr. Wordsworth's explanation, that εἰστήκεισα refers to the standing still of the cavalcade, not to the standing of Saul's companions, is untenable: for 1) the εἰνοῖ, which qualifies the εἰστήκεισα, forbids it; and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8. On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one. He explains it, ch. xxii. 11, ἐστὶ δὲ ὁ λόγος ἐν βλέποντι ἄν ἦσσε ἤδη τὸν φωτὸν ἐκεῖνον. He had seen, that those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9. Obs. μὴ βλέπων, his personal subj. state: οὐκ εἶπ, the historical fact. οὐκ εἶπ, οὐδὲ εἶπ. There is no occasion to soften these words: the effect produced on him by the οὐράνιος ὀπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀν' ἐλαθής κατὰ τὸν νόμον μαρτυρομένος ἐπὶ πάντων τῶν κατοικίσαντων Ἰουδαίων: saying nothing of the command received by him, nor that he was a disciple. In ch. xxvi., speaking before the Roman governor, he does not mention him. Mr. Howson in the 2, vol. i, p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision; and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the enmarch, Philip only was supernaturally prepared for the interview.

11. "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C, and II., p. 115.) οἰκία Ἰουδαί. The houses of Ananias and Judas are still shown to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that
it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Tarsos.] The first place where he is so specified. Tarsos was the capital of the province of Cilicia, a large and populous city (τὰς Κιλ. πόλιν μεγάλην κ. ευδαίμονα, Xen. Anat. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it (Cydnos, Tarsum liberam urbec proelium mardici sarcens.' Plin. v. 27. Strabo, xiv. 673. Q. Curtii iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοις ενωδάδει ἀνθρώποις στουάδι πρός τε φιλοσοφιαν καὶ τήν ἐλλην ἐγκόλπων ἀπασαν παραίδεις γένος, δι' ὑπερβαθμικαὶ καὶ Ἀθήναις καὶ Ἀλεξάν- δρειαν καὶ εἶ τινα ἐλλην τόσον δυνατον εἰπες, ἐν φω σχολαῖ καὶ διαστραβίᾳ τῶν φιλο- σοφῶν καὶ τῶν λόγων γεγοναί. διαφέρει δὲ τοσοῦτον, ὅτι ἔνταξα μὲν οἱ φιλοσοφο- διόντες ἑπιχώροι πάντες εἰσὶ, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbis libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This "libertas" was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the "jus coloniarum," nor the "jus civitatis," see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, R.W.B.).

12. προσεύχεται] This word would set before Ananias more powerfully than any other, the state of Sami. άνάδρα [Av. άν. ον.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἀγίοις σου] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ. [14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

15. σκ. ἐκλογῆς] A genit. of quality: as we say, 'the man of his choice.'
16—23. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. 103

k εκήρυσσεν τὸν Ἰησοῦν, ὅτι ὁ οὐτός ἦστιν ὁ υἱὸς τοῦ θεοῦ. 21 ἐξήσταστο δὲ πάντες οἱ ἀκούσαντες καὶ ἔλεγον ὅτι
οὐτός ἦστιν ὁ πορθήσας ἐν Ἱερουσαλήμ τοὺς ἐπικαλου-
μένους τὸ ὄνομα τοῦτο; καὶ ὅπερ ἐκ τούτο ἐληλύθη,
ίνα δὲ ἑτεροῖς αὐτοῦς αγάγη ἐπί τοὺς ἀρχιερεῖς.

22 Σαῦλος δὲ μᾶλλον ἐνεδυνάμωσεν, καὶ ἑπνεύσανεν τοὺς
Ἰουδαίους τοὺς κατοικούντας ἐν Δώμακῳ, συμβιβάζον-
τι ὁ οὐτός ἦστιν ὁ χριστὸς. 23 ὡς δὲ ἐπελήφθη πεπερα-
ται, ἵνα δυνατοῦ ἐναλείφην αὐτὸν.

20. rec for σημ., χριστὸν (doctrinal alteration? see note), with HL rel Chr: alli
alter: txt ABCEN a ch p 13 vulg Syr Iren-int.
21. εξήστατο Ἡ (but corrd. for εν, εἰς ΑΚ. εἰληλύθεν (alteration, not
observing the force of the pluperf?) E-gr HL p rel vss Chr (Ec Thl: txt ABCEN o (13)
36 E-lat.
22. aft ενεδυναμότητα εν τω λόγῳ C, εν τω λ. Ε. rec συν-
εχειμεν, with AHI rel: συν-
ἐχειμεν E 56. 66. 137. 180 Thl-fin: συνεχειμεν 13: txt B'ICN.
23. ins ai bef ημερα II.

our ἐγένετο δὲ,—which however is mani-
festly against the sense of the text:—
Michaelis and Heinrichs, between vv. 19
and 20,—to which there is the same ob-
jection: Kuinoel and Olsch., after ver. 25,
—which the εἴδως of Gal. i. 16 will not
allow: Neander and Meyer, in the ἡμερα
ικανα of ver. 23, which time however in
our text is certainly allotted to the pro-
gress of his preaching in Damascus, and
the increase of the hostility of the Jews in
consequence. See below.
20. Ἰη-
σοῦν] The alteration to χριστὸν has proba-
ably, as Meyer suggests, been made from
doctrinal considerations, to fix on ὁ υἱὸς
τοῦ θεοῦ the theological sense,—that Christ
is the Son of God—instead of that which
it now bears,—that Jesus is the Son of
God, i. e. that Jesus of Nazareth as a
matter of fact, is the Son of God, i. e. the
Messiah expected under that appellation.
Be this as it may, the following τὸ ὄνομα
tουτο (ver. 21) is decisive for the reading
Ἰησοῦν, and οὐτός ἦστιν ὁ χριστὸς ver. 22
still more so.
21. πορθήσας] Mi-
litari verbo usus est, Erasmus. So Ἀρσ.
Chocph. 630, of γάλα, κατ' ἄκρα ἐκθάθ' ὡς
πορθήσατο. See also Sept, c. Theb. 176
(194 Did.). ἐληλύθει had come
here, implying the abandonment of the
purpose. 22.] I regard the μάλλον
ἐνεδυναμότητα, as the only words beneath
which can lie concealed the journey to
Arabia. Paul mentions this journey (Gal.
i. 17) with no obscure hint that to it was
to be assigned the reception by him, in
full measure, of the Gospel which he
preached. And such a reception would
certainly give rise to the great accession
of power here recorded. I am the more
disposed to allot that journey this place,
from the following considerations. The
omission of any mention of it here can
arise only from one of two causes: (1)
whether Paul himself were the source of
the narrative, or some other narrator,—the
intentional passing over of it, as belonging
more to his personal history (which it was
his express purpose to relate in Gal.i.) than
to that of his ministry: (2) on the supposi-
tion of Paul not having been the source of
the narrative,—the narrator having not
been aware of it. In either case, this
expression seems to me one very likely to
have been used:—(1) if the omission was
intentional,—to record a remarkable acces-
sion of power to Saul's ministry, without
particularizing whence or how it came: (2)
if it was unintentional,—as a simple record
of that which was observed in him, but
of which the source was to the nar-
rator unknown. συνεχειμεν] Chry-
sostom strikingly says, ἂτε νομοθετήσῃ ἐν
ἐπεξετάζων αὐτοῖς καὶ οὐκ εἰς φθέγγε-
σαι ἐνόμισαν ἀπελάθη τῇ ἔν τοῖς
tουτοῖς διάλεξεν ἀπαλαγησάντες Στε-
φάνου, καὶ Στεφάνου φαραδιτεροὺς εὑρόν
έτερον. (Cramer's Catena.)
23. ἡμερα iκανα] In Damascus, see above on
ver. 19. The whole time, from his con-
version to his journey to Jerusalem, was three years, Gal. i. 18. ἀνέλειν αὐτῷ ἐπὶ τὸν ἴδιον συλλογισμὸν ἐρχονται πάλιν ὁ λαοῦδαιοι. οὐκείναι γὰρ συνοφάντας κ. κατηγόρων κ. ψυχόματρας ἐπίθυμον, Chrys. Hom. 24.] In 2 Cor. xi. 32, Paul writes, ἐν διαμασκίῳ τὸ ἐθναρχεῖον Ἀρείτα τοῦ Βασιλέως ἐξορίζεται τὴν πόλιν Δαμασκίνην, πιάσατε με ἥθελον.1 A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aræta. The city, under Augustus and Tiberius, was attached to the province of Syria; and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been some contest for power between Aræta, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aræta’s daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod’s army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aræta, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφερεῖν οὐκέθα ὁμοίως δυνάμενος διὰ τὸ εἰς Γαάου μεταπεταφθαίναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter-quarters, himself returning to Antioch: Antt. ibid. This μεταπεταφθαίναι τὰ πράγματα brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aræta, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκτινοὺς ὀργήν, μεχρί δὴ καὶ μετήθη, Γαάου τὴν ἀρχήν παρελπῆσος. Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soæmeus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Ithnætes, and to Polemon, the son of Polemon, his father’s government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aræta (Jos. Antt. xiii. 5. 2), was granted to Aræta by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch was only visiting the city (as if he could then have guarded the city to prevent Paul’s escape),—or that Aræta had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him),—are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin Basilewos Ἀρείτα φυλετήρου does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aræta. On ἐθναρχεῖος see note, 2 Cor. xi. 32. 25.] The reading in the text, λάβ. ὁ μαθηταὶ αὐτοῦ, is ambiguous, Chrys. (see in var. read), ut, take it as if Saul had disciples of his own who did this. The only
26. 261 παραγενόμενος δὲ εἰς Ἰεροσαλὴμ ἐπιφάνειαν καὶ πάντες ἐφοβήθησαν αὐτὸν, μὴ πιστεύουσιν οὕτως ἣν ἦσαν μαθητής. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτῶν ἤγαγεν πρὸς τοὺς ἀπόστολους, καὶ ὅτι ἐνίκησαν αὐτοῖς ἡ πρώτη ἡ εἰς τῶν κύριων, καὶ ὅτι ἐλάλησεν αὐτῶι, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὄνουματι Ἰησοῦ. 28 καὶ ἦν μὲν αὐτῶι εἰςπορευόμενοι καὶ ἐκπορευόμενοι εἰς Ἰεροσαλήμ, παραρρησιάζομεν ἐν τῷ ὄνουματι τοῦ κυρίου, ἐδάλει τε


αιτοῦ καὶ λαός μαθητᾶς εἰςεῦχε εἰςδώς). rec καθηκον bef dia τ. τείχων or αιτοῦ (connection apparently, for the sake of perspicuity, to prevent λαβοντες and δια των τείχων being connected together), with Ἑν (13) rel Chr: txt ABC(E in N Fr-cois) p Orig. Petr-alex Jer.—om auton EHL m rel: ins ABC(F Fr-cois) p 13. σφάλμα ν.

26. rec aft παρ. δὲ ins ο σαλω εἰς in ver 19: further shewn by ο σαλω in E 5 ετος, with Ἑν 13 rel syr ath-pl Chr-txt Thl: o σαλως E 33. 34. 105: om ABCN p vulg coptt ath-chm comm Jer. — for eis, ev EHL rel δε ed-thl-sif: txt A B sic see table CN a d f g o (Prov expr, so also Scriv) 36. επειραζεν (corrn to more usual form, see refl) ABCN p: txt EHL 13. 36 rel Chr Thl. 27. om 3rd και Ν1 ins N correlated. rec ins των bef ιησος, with EHLN p 15 rel του κυριου, A 98 marg: του κυριου h k lect-12: om BC M o. 28. om και εκτ. Ἑν δὲ ἠλθεν in o Chr-thl-sif. rec (for eis) ev, with H a h Chr: txt ABCELN p 13. 36 rel Chr-εις Thl. (Meyer holds that eis is owing to a wish to have a prep that may apply to one or other of the participles: but surely no corrector would have left εκτρα αἰσ together, and H which omits κ. expr. reads εις.) rec ins και bef παρα ω, with EHL rel vss Chr Thl: om ABCN p 13. 40 fuld ath-rom arm. rec aft τ. κυριου ins ιησος, with HLN9 13 rel ath-pl Chr: for τ. κυριου, ιο C 3. 10. 14. 38. 67. 801 Syr ath Chr: om του in: om κυριου a h: txt ABEN p 40 vulg syr coptt ath-rom arm. Jer. escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Homer, e. g. ἀγκάς λαβίτην ἄλλαξαν, II. p. 711; ὅδε βοῶν, Od. ch. 310: see also II. γ. 369. θ. 371; Od. ε. 425. τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke v. 51. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it, it must be because not the taking and bringing him to the spot, but the act of laying hold of him to put him into the basket, is intended. δια τ. τείχων] Further particularized by the addition of δια θυρίδως, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12 and an engraving of part of the present wall of Damascos in C. and H. i. p. 124. στυριδήν] στυριάν, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παραγοντες: Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furthermore of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καὶ] Not but: the δὲ follows. 27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39;)' (C. and H., edn. 2, i. p. 127.) τοὺς ἀπὸτου. Only Peter, and
James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. 

29.  ἔλληνιστας] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. 

30.  ἐπιγνώστες δὲ . . .] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. 

31.  'Ἡ μὲν οὖν ἐκκλησία καὶ θὸς τῆς Ἰουδαίας καὶ Γαλατιαίας καὶ Σαμαριαίας ἐκείνην εἰρήνην, ἵνα ἐκδοθῇ κατ' ἡγαγὸν αὐτῶν εἰς Καισαρείαν καὶ ξεκιστέησαι αὐτὸν εἰς Ταρσὸν. 

εἰς Καισαρείαν]. From the whole cast of the sentence, the κατήγγελον and εἰς Καισαρείαν, we should infer this to be Caesarea Stratonis, even if this were not determined by the word Καισαρεία used absolutely, which always applies to this city, and not to Caesarea Philippi (which De Dieu, Olsh., and others believe to be meant). From Gal. i. 21, it would appear that Saul about this time traversed Syria (on his way to Tarsus?). If so, he probably went by sea to Caesarea, and thence to Antioch. 

The εἰς Καισαρείαν looks more like a ‘sending off’ by sea, than a mere ‘sending forward’ by land. 

eis Ταρσόν] towards, ‘for,’ Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

32.  Ἐπισκοπὴ ἑπιδραμάτων . . .] For construction see reff.:—not ‘following after the fear’ (Winer, edn. 2. § 31. 1; not in edn. 6, see § 31. 9),—nor ‘walking according to the fear’ as their rule (Meyer),—nor ‘advancing in the fear’ (Beza, Wolff). 

κ. τ. παρακ. τ. ἀγ. πν. ἐπιληφθ. And was multiplied (reff.)
32. rec ἄνδραν (here and in ver 35 alteration to an infflected form from the original ἂνδρα: cf 'εἰς ἄνδρα παρελθὼν Jos. B ii. 19. 1), with CEHL rel 36 Chr: ἄνδραν 57: txt ABN 13. 40. (13 def here.)—H has ἄνδραν, but ἐν is marked for erasure by N¹ or corrigpt. 33. rec avv. bef οὖν; with HL rel 36 Chr Thr-sif: om οὖν 13: txt ABCEN k mp vulg Syr arm (copt ath) Thl-fin. rec κραβατω, with EHL 13 rel Thr: txt ABC(N) p.—κραβατω. B²( Mai); κραβατω. AB²CEHLN²: κραβατω. N². 34. ins o κυρ. bef ισρα. Λ 15. 18. 36. 40. 68 vulg sah ath arm Thr-fin Ambr Cassiod. om 2nd o (alteration to the Name ισρ. χρ.) B¹(but "superadditum") CN o 13: ins Λ B-corrig(appy) EHL p rel Chr.

by the exhortation of (i. e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. Those of the Vulg. 'consolations repellant,'—of Kuin., 'adjudamento abundabat,' are unexampld, see reff. Neither must γὰρ παρακλή be coupled with γὰρ φόβει, as in E. V., and by Beza and Rosenmuller, which would leave οἰκοδωμ. standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

32—35.] Healing of Ανεας at Λυδδα by Peter. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. 32. διερχόμεθα. 8. π. These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches. παντῶν may be neuter, 'all parts:' but it is probably masc. and ἄγιον understood. Wieseler (p. 145, note) doubts whether we can say διερχόμεθα διὰ παντῶν τ. ἄγιων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἄγιον in the mind of the writer before. As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place before the arrival of Saul in Jerusalem, or after his departure: for Peter was there during his visit (Gal. i. 18). It seems most likely that it was before his arrival. For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀπαρέσεις αὐτῶν, ver. 1: ver. 4 going back to the δασπαρέντες:—eh. ix. 1 taken up from viii. 3:—ix. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xii. 21; for this is continuous, before the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19. ΛΔΘΑΔ Laod. Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, καμάν τινα Διδάκα λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποθεωνω, just one day's journey from Jerusalem(Lightf., Cent. Chr. Matth. pren. cxvili.). It afterwards became the important town of Diospolis. 33. Λανεα] Whether a believer or not, does not appear; from Peter's visit being to the saints, it would seem that he was: but perhaps the indefinite ἄνθρωπον τινα may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not. 34. ὄτρισς. σεαυτ. Not 'for the future:' but 'immediately,' as a proof of his soundness. 35. πάντες . . . . οἴνιες] Not 'all, who had turned to the Lord;' as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see
δύδα καὶ τὸν Σάρωνα, ὡς ὁ ὁπίτερος ὑποτετεχθὲν ὡς τὸν ἱερὸν. 36 Ἔν Ἰόππῃ δὲ τις ἦν ἐκ Μαθαίου Ὅνοματι Ταβίθα, ἦ διεφθορημενεμένη λέγεται Δορκάς αὐτὴ ἦν ἡ πλήρης ἀγάθων ἐγων καὶ ἑλεμονών σώ τιν ἐπίει. 37 εὔγενε ἐν τιν ἤμεραις ἰκενίαις ἀνθέφθεκαν αὐτὴν ἀποθανεῖν. λούσαντες δὲ αὐτὴν ἐδόκαν ἐν υπερφώμ. 38 εὐγνὺς ἐν υπαίσας Δύδας τῇ Ἰόππῃ οἱ μαθητὶ αὐκοναστατι ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀποστειλαν δύο ἀνδράς πρὸς αὐτὸν παρακαλοῦντες Μὴ ἐκνήσας ὁ εἰδεῖν

35. [εἴδα, so AB: εἴδα C.] ὁμ τὸν Νι. Steph. σαρωνῖν (corr.n with the same view as λύδαν: but seeing tof before it, the transcriber could not make an accus. fem., and has therefore made it a masc. from σαρωνῖς, not seeing that it was already an accus. from σαρωνῖς), with b c k p 36: σαφεραν f: σαφεραν ΗΛ a b 2 ἱ 1 o 13 Chr Thl-sif: πτυ Λ(αππ) BCE d m (coptt) θl-f: σαφερα Ν. 36. ἐφι βεγ αγ. BCE in 13 vulg spec syrr coptt: ταχ ΑΗΛΝ rel Chr Thl. 37. εὔγε, βεγ αντ. ΑΝ(α) r 40: om αντ. B: το εΛΗΛΝ 13 rel Chr Thl. ins τω βεγ αντ. ΑΕ a ἑ Ο Κ Οριγ Thl: om ΒΗΛΝ p rel Chr. 38. rec λυδῶς, with ΒΗΛΝ rel 36: λυδᾶς ΑΝ(α) (possibly the original as AB Ο agree in λυδᾶς επ 32, 33): πτυ Β' C 3 p. (13 def): om δτου αντ. ΗΛ a b d f g h 1 o 1 Chr 3 ει Chr Thl-sif: rec ονκισα α. ε. αντων (alteration to avoid the harshness of the direct contr with παρε). Meyer thinks the direct contr has been written in the margin and found its way into the text), with C(αππ) ΗΛ 13. 36 rel syrg Chr: ονκισα .. ἰμων coptt: ταχ ΑΒΓΕΧΝ p vulg spec. (ονκισα[ ] ) p.)

him than the believers merely. The similar use of ὁπίτερος in the ref. shows its meaning to be commensurate with the preceding πάντας, and to gather them into a class, of which that which follows is predicated. All that dwelt in Λ. and S. saw him—which also (i.e. and they) turned to the Lord. A general conversion of the inhabitants to the faith followed. τὸν Σάρωνα.

Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Caesarea to Joppa, see Isa. xxxiii. 9; xxv. 24; lv. 10; Cant. i. 1; 1 Chron. xxvii. 29; and Jerome on Is. xxxiii. and lv., pp. 136, 780. Mariti (Travels, p. 350) mentions a village Sar between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, RB, where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. 36. ἐν Ἰόππῃ Ἰοππὴ] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; in the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3; see 2 Chron. ii. 16; Ezra iii. 7; Jonath. i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3)—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Caesar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Commena. Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, RB.)
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είς ἡμῶν. 39 τὸ ἀναστάς ἐκ Πέτρος 40 συμπλήρων αὐτοῖς ὅν πραγματεύοντος 41 ἀνήγαγον εἰς τὸ ὑπερούν, καὶ τῇ παρεστησαν αὐτῷ πάσαι αἱ χιτῶνα κλαίονται καὶ ἐπιτείλουν αὐτοῦ "χιτῶνας καὶ ἰμάτια οὐσα εἰποίηι μετὰ αὐτῶν οὖσα ἡ Δορκάς. 40 ἔκβαλον ὑπὲρ τῶν Ἡρῴων καὶ θείς τὰ γόνατα προσφυγόντα, ἐπιστήσασας πρὸς τὸ σῶμα ἑπεν Ταβιθᾶ, ἀνάστησθα. δὲ ἡ ἰονίσιν τούτων ὀφθαλμούς αὐτῶν, καὶ ἰδοὺς τὸν Πέτρον ἀνέκάθισαν. 41 καὶ Ἰουσίνας ἄγονος ὑπὸ τῶν ἀνέστησαν αὐτῶν ἡ φωνήσας ἐς τούς ἄγονος καὶ τοὺς χίτωνας παρέστησαν αὐτῶν ὅσαν. 42 γνωστὸν ἐσκενέτο μαθὴ "ολῆς τῆς Ἰουπτῆς, καὶ οἱ ἐπίστευσαν πολλοί ἐπὶ τῶν κύριον. 43 ἐγκαίνετο ἐν Ἐλεοῦ "α, μέναν ἐν Ἰούπτη ἀπὸ τοιν Σιώμον καὶ βυρσόει. X. 1 Ἀνήρ ἐς τὶς ἐν Καισαρίας ὁνομάτι Κορηλίου, ὥστε

39. ins o bef petros c c 130. 40. παρασ τὰς bef εξω c vulg m vulg spec Bas Chr. 41. τοῖς bef εξω c Vulg Chr (Ec Thl-sif: ins ABCEN p copt Thl-fin). 42. τοιν bef εξω c Vulg (ins ABCEN π p copt Thl-fin). 43. rec p oTU θανάτου bef ἤμερας c. μ. AEN a h p 40: om aut. B 41. b: tet CL 13 36 rel Chr.

CHAP. X. 1. rec aff τις ins ἐν (corru, see ch ix. 36; not observing that the constr is carried on εἰς, ver 3), with rel vss Thl: om ABCENS p 13 36 E-lát Chr.

Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. 37. ἐν ὑποτεθέν] No art., as in the expressions εἰς ἀιών, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. 8. 38. See 1 Kings xvii. 19.

39. τάσανα] αἱ τὰς] The widows of the place, for whom she made these garments. 

40. ἔποιε] 'was making,' i.e. used to make (i.e. weave); not 'had made.'

41. ἔκβαλον] After the example of his divine Master, see reff.

42. βυσσαὶ] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would show, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Caesarea.

CHAP. X. 1-43.] CONVERSION (by SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was no new idea to Jews or Christians, but that it had been universally regarded as to take place by their reception into Judaism. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the uncircumcision, beginning to be recognized by some. Stephen, carrying out the principles of his own policy, could hardly have failed to recognize it: and the Cyprian and Cyrenian missionaries of ch. xi. 20 preached the word πάντα τῶν Ἐλάντας (not -στάς), certainly before the conversion of Cornelius. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have
om ekefontaxh. L.  

σπείρα: B a b2 g h3 l o Chr.  

2. rec. aft. πωινω ins τε, with L 13 res. ath.-pl. Ec Thm: om ABCD p 40 vulg Syr

formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanted being imparted to them.'

1. Kaiserfeld] As this town bears an important part in early Christian history, it will be well to give here a full account of it. Cesaris (Palestine, Kaiserfeld τής Παλαιστίνης, called parádaos, Jos. B. J. iii. 9. 1; vii. 22; Antt. xiii. 11. 2, or η ἐπὶ θαλάττη K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cesarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 63 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i.e. 600 stadia, Antt. xiii. II. 2, B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisî) ;—one of the largest towns in Palestine (Jos. B. J. iii. 9.1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστός λιμήν, —τον κατασκευάζας Ἰωάννη πολλῶν χρημάτων ἐπὶ τιμὴ τῆς Καίσαρος καλεῖ Σεβαστόν), It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judaeí caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bpont. Beforetime there was only a fort there, called Στράτωνος πόργος, Jos. Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 11) —fortified, provided with a haven (see ch. ix. 30; xviii. 22, Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length Καίσαρεια Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishes' huts. (From Winer, R.WB.)

2. εὐσ. π. φοβ. τ. θ.] i.e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he may have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some doubt had, but the object of this providential interference seems to have been, to give solemn sanction to such reception, by the agency of him who was both the chief of the Apostles, and the stronger upholder of pure Judaism. It is hardly possible that μακρυνομένος ἐπὶ διόν τοῦ εἶναι τῶν 'Ιουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. ix. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀκροβυστία

1. Matt. xxvii. 27 £, Mk. 15. 25, John xviii. 32, 33, 37 £, xxii. 1, 13 £, xxvii. 3, 5 £, xxvii. 31, only. n ver. 7. 2 Pet. ii. 2 only. Isa xxiv. 16, (see ch. iv. 12 ref.) v = vv. 22, 33, ch. xiii. 16, 26 al. Prov. iii. 7. w = ch. vii. 10, xx. 14. x = Matt, vi. 1, 2; ch. ix. 36, xxiv. 17, Tobit iii. 8; y ch. ix. 36. a = sao, b = gen., here only. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10.

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Χ.
ATHRON. for edev, ωδεν (but w marked for closure) N1. om εΡ Ν.

3. rec om περι (as unnecessary; this is much more probable than Meyer's suffix that περι was a gloss on ωσει; comp περι ωρ. εκτ., ver 9), with L rel (Ch) ēc: ins ABCEN k o 13. 36. 40 Damasc Thil-fin.—περι, omg ωσει, c d 3. 65. 67 (salu arm?) —ως N 36. 40 Damasc Thil-fin.

4. om 2nd a C a d1 m p, om εσι μηυσινων 1N. rec εσινων (substitution for the less usual εμπορευθεν), with CEL 13 rel Sevr Ch: txt ABP p 36. 40.

5. rec εις εν οτη αδηρ., with L 13. 36. 46 rel Ch: txt ABCEN p vulg D-lat syr coptt arm. rec om των (corn from respect to the Apostle. This is much more prob than Meyer's suppos, that των was inserted to conform the 1st. tou to the other. The same considerations have led to the corread in ver 32), with ELN 13 rel dmdn D-latt Syr sah Orig Chr Thl Iren-int: ins ABC p 36 vulg syr-marg copt arm. τον επικαλουμενον πετρον (corn from ch xi. 13? or origl. and εσι επικαλεται a corn from ver 32? the miss authority must decide) EL 13 rel (Ec) Thl: txt ABCN a p 36 Chri. 6. σουμων, των Κυ ρεν, om των D-latt. rec aftar θαλ. adds ους αλασχει σοι τι τε δει ποιεων (interpolation from ver 32, and ch ix. 6, combined: see also ch xi. 13), with (36?) demnd athrom Thil-fin: ας αλασχει ρημ. προς σε. . . . to oikos sou from ch xi. 14-14 marg 8. 26. 27. 73. 81 copt; ας αλασχει σοι 133: om ABCELN p rel vss Chr Thil-sif. 7. om 2nd a L G m lect-26.

Τό λαος | The Jewish inhabitants, see ch. xxvi. 17, 23; xxvii. 17; John xi. 50; xviii. 14. al. 3. εν ὀραμ. φανερώς | not in a trance, as ver 10, and ch. xxvii. 17, —but with his bodily eyes: thus asserting the objective truth of the appearance. ὠσει περι ἑρ. ἐν. | It here appears that C. observed the Jewish hours of prayer.

4. εις μηνα. | Not inan sacrificii (Is. xxii. 2) as Grot.: but, as E. V., for a memorial, "so as to be a memorial." There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fideli esset." His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which
with L 13 rec syr Chr: txt ABCEN p vulgar Syr coptt arth arm.

10. rec ekewon (probably from ekewon having been in the margin in some MSS at ver 9, and thus inserted here by mistake, or as in note), with L rec Chr: txt ABCEN p 13. 36 Orig. rec epesenv (corr. to avoid the repetition of eyeneto, and to the more usual word, see ch xv. 16 def). Meyer holds epesv to have been original: but being usually said of &c, and thus seeming inappropriate to ekastai, to have been altered in conformity with ch xxii. 17, geyesanai me ev ekastai. But this is very careless: for, Luke i. 12, we have fofos epesv, ep aut, and so ch xix. 17: and xii. 11, 13, epesv, ep auton avan), with EL 13 rec Chr: (epesenv 19. 78. 96 Clemen:) txt ABCN p 36 copit Orig.

11. rec aft katavain. ins ep auton (al aut) (inserted to correspond with arih epou, ch xi. 5), with L rec D lat Chr Thol: om ABCEN p 13 vulgar syrr coptt arth orig. (C1 has preserved.) om megalhn C2, om dekhevovn kai ABCEN 40 vulgar arth arm orig, Cyril Thldt: txt (C1 perhaps) L p r 36 (D lat syrr coptt) Chr Thl-sfr.—transp dekhevovn kai katavainov c 13 Thl-fin.—also e has tessaron arxias immediately aft aor. kai, 13, at end of ver.—katavainov is omd by leet-12 D lat syrr sal; these vss have other varns, e. g. calim apertum ex quattuor principiis ligitum rsv quodam el(sic) lintenm splendidum quod differebat de callo in terram D lat.-kathevovn B1 (Verc), kathievnun in.

fruits, and in them, was the earnest seeking by prayer for a better and more perfect faith. 7. ἀπέλευθεν] So in Luke i. 38: another token of the objective reality of the vision: ἔσολεθρα (ver. 3) and ἀπέλευθεν denoting the real acts of the angel, not the mere deemings of Cornelius. ἀλαλόν must be regarded as the imperfect participle, as in John ix. 8.

9.] By δομα, Jerome, Luther, Erasmus, al., understand an upper chamber. But why not then ὠνερφῶν, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.), of sleeping in summer (1 Sam. ix. 26, by inference, and as expressed in LXX),—of conversation (ib. ver. 25),—of mourning (Isa. xv. 3; Jer. xlvi. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrrations (2 Kingsxxii. 12; Jer. xix. 13; Zeph. i. 5),—of publicity (2 Sam. xxii. 22; Matt. x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27; Isa. xxxii. 1),—and for any process requiring fresh air and sun (Josli. ii. 6). (Winer, RWB. art. Dach.) ἐκπαν! The second hour of prayer: also of the mid-day meal. The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. 10. γενῷ.] see rell. ekewon is more likely to have been a cor-
nPASEIS AnOSTOAQN.

8—15.

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Daii. vii. 6
15. (cli. xiv. 13re«.)
vii. -2, 5. vrr. 28. cli. xi

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28. ch. Hi. 8.

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Luke
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Jen. i. 20.
y oh. vii. 31 reff.
z ch.
27, .So. John X. 10. ch. xl. 7 only. Dent. xii.
c constr., Rom. iii. 2U red'.
Mark
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xxi. £7 only t. 1 Mace. i. 02.
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iabuveCf). Mark xliv. 72. Johr

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Jeri.LJ.

bef 1st kui (rfTpanoSa. Tt]s yr\s nee ch xi. 6), with L rel Clir: 0111
T. 7. 31^ 66^. 163 D-lat sah (Anibr)
txt ABCEN p (36) Syr copt arm Clem Ori,^'
Constt Thdrt. in.s ra €7rt bef t. 777$ 36.
rec ins ra dripia Kat bef [to] epir. (from
ch xi. 6), with L 13. 36 rel syr Chr, and, but aft eprr., E om ABC-N p lO vulg D-lat
Syr eoptt arm Clem Orig., Constt Thdrt Thl-sif eomin Aug Cassiod. rec ins to bef epir.,
witli L 13. 36 rel Clem Thdrt Chr Thl-tin
om ABC-EX p Origj Constt Thl-sif.— (C is
illegible.)
rec ins to bef irer. {conformn to ch xi. 6), with C'EL 13. 36 rel Clem
Constt Chr Thdrt Thl om ABC^X p Origj.
14. rec for Kai, rj {conformn to ch xi. 8), with C D-gr EL p rel copt Chr
txt AHN
13. 36 vulg D-Iat syrr sah Clem Orig, Constt Cjt-c Aug Ambr.
12. rec T7/S 77;$

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rcction of avruiv as applying better to the
people of the house, than the converse.
cKcrrao-is] The distinction of this

at the distrust of

appearance from the '6paixa above (though
the usage is not always strictly observed) is,
that in this case that which was seen was a
revelation shetvn to the eye of the beholder
when rapt into a supernatural state, having,
as is the case in a dream, no objective
reality/ : whereas, in the other case, the
thing seen actual! t/ happened, and was beheld by the person as an ordinary spectator,
in the possession of his natural senses.
11. river, apx] not, ' by the four
corners,' which would certainly rcipiire the
article, as in reff.,
but by four rope-ends.
This meaning of apxr} is justified by Diod.
Sic. i. p. 104, who, speaking of harpooning
the hippopotamus, says, ild' ivl twv i/jLirayfUTuiv iva-KTovTis apxas ffTvirivas acplaai
The ends of the
/xexpLs hf irapaXvdTi.
ropes were attached to the sheet, and, in
the vision, thei/ only were seen.

because it seems difficult to account
may have been
omitted to assimilate our text to ch. xi. 5.
12. irdvTa ra t€T.J literally
not
'many of each kind,' nor 'some of all
kinds,' in which case the art., the" sense of
which is carried on from Td Terp. to the
subsequent words (see ch. xi. 6), w-ould be
in the vision it seemed to Peter
omitted
to be an assemblage of all creation.
T£Tp., IpTT., irer.] lu ch. xi. 6, from which
outf text has been corrected, Peter follows
the more strictly Jewish division see there.
14.] Peter rightly understands the
command as giving him free choice of all
We cannot
the creatures shewn to him.
infer hence that the sheet contained «»clean animals only.
It was a mixture of
clean and unclean,
the aggregate, thereKvpie] So Corfore, being unclean.
It is here atlnelius to the angel, ver. 4.
dressed to the unknown heavenly speaker.
On the clean and unclean beasts, kc,
see Levit. xi.
15.] These weighty
woi'ds have more than one application.
They reveal what was needed for the occasion, in a figure
God letting down from
heaven clean and unclean alike, Jew and
represented that He had made of
Gentile,
one blood all nations to dwell on the face
of all the earth God hA\w^ purified these,
signified that the distinction was nowabolished which was 'added because of

—

At

events, as Neander observes (Pfl.
u. L. p. 126, note), tliese four opx"' (whether cuds of ropes attached to the corners,
or those corners themselves) are not without meaning, directed as they are to the
all

four parts of heaven, and intimating tliat
men from the North, South, East, and
West, now were accounted clean before
God, and were called to a share in his king-

The symbolism
see Luke xiii. 29.
as usual, fancifully exaggerated by Ur.
The four apxai are
in his note.

dom
is,

:

Wordsw.

the four gospels, because the word a.px'h
occurs somewhere near the beginning of
each, etc., itc. Who can wonder, after this.

Vol. XL

all Scripture symbolism
by intelligent, but unspiritual minds ?
I have retained the words 5*5. Kai, doubt-

fully,

for their insertion, but they

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transgressions

yarded in

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(Gal.

his eyes as

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and all reiii. 19),
pure for the sake of


His dear Son. But the literal truth of the representation was also implied:—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been purified and rendered clean for use by the satisfaction of Christ. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the ἀποκάτασθαι πάνων of ch. iii. 21; see notes there. 16. ἐπὶ τρίς] denoting the certainty of the thing revealed: see Gen. xlii. 17. 17. Valcknaer and Stier understand ἐν ἐαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—when he came to himself,' but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἐαυτῷ διηνόφης. 18. φωνῆσας: having called out (some one), they were enquiring. The present, ἐξειδεῖται, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note. 20. ἀλλά] 'make no question as to who or what they are,—but;'—so also ch. ix. 6. ἔγει] The Holy Spirit, shed down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to
13. 36 rel Thl-sif. for t. a. o., autou C. arm.

22. [eisav, so ABCEN p.]

for to, ev, D. Gr. Syr.

23. for eiswv, oto proskal. E: tote eisagogen o petros D 40 sah, introducens vulg E-Lat Syr (add Simon) | ingressus D-Lat.

24. rec kai tay (corv opponent to avoid the recurrence of thy de, thy de, o de), with HL 13 rel acht Chr Thl-fin: ttx ABCDEK 13 petrov Syr g Syr copt att. 225 t. d. rec ins tay be syr, (with none of our mss): om ABCDEHLK rel Chr Ece Thl-sif. 13petv D1: ttx D-corr1, 16anvavan D.

25. rec om tay, with H k 36 Ge: ins ABCELN 3 rel Bas Chr Thl.

friends. So Jos. Antt. xi. 6. 4, phoió

Cornelius, their coming. 23. [eisnéven] This was his first consort with men un

24. [ánagaylous] his intimate

This, the most difficult and
best supported reading, is a harshness of construction hardly explicable (see Wiener, edn. 6, § 44. 4) on any principles. It probably arose from taking the so frequent του with the infin. almost as one word, and equivalent to the infinit. itself.

τοὺς πάθος viz. those of Peter. Kunoel's rendering "in genua provolatus" is clearly inadmissible. ἀποσκέυαν]

"Adoravit; non addidit Lucas, 'evnm. Euphemia." (Bengel) May not the same reason have occasioned the omission of αὐτοῦ after πάθος? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "tempula etiam proconsulibus decerni solere"), and then κατ' ἐξοφυρ' to him in whom the imperial majesty centered.

26. καὶ ἐγὼ αὐτ. ἀνδρ. εἰμι] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight. Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐξοφυροθ. τῶν πάθων τοῦ ἀγγ., supporting the above rendering of ἐπ'. τ. πάθας.

27. The second εἰσηλθέν has the completion of his entering in; or (as De W. and Meyer) the former, his entering the house,—this latter, the chamber.
29. **anαντηρητως** B' D p.  
30. **for toετραπ., της τριτης D**: sustentaria D-lat.: txt D(apply).  
33. αλλα ποσευχ. απο εκπ. ορω ειναι ενατης E.  
32. for **παρακαλων ελθειν προσ ημας D** syr-w-ast (D2) and lat ins σε αλλα where it is so rendered we may trace the significance of the simple copula if we examine. Here, for instance,—the two parties concerned are ουκεις, κατω. 'Τε, though ye see me here, know, how strong the prejudice which is about to keep me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.' 

29. **τινι λογω** on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: γαίης φραδ-μοσώσασθαι ανήγαγεν.—Winer, edn. 6, § 31. 6. c, and Bernhardy, Syntax, ch. iii. 11.

30. **απο τετ. ημου.** The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require της δε της ὄρας, and (2) ημου cannot possibly reach to the present time, but is the historical past: I was fasting. This being so, απο τεταρτης ἡμeras must indicate the time denoted by ημου—'quarto abline die—'four days ago;' see reff. (2), which fully justify this rendering. De Wette's and Neander's rendering, 'For (four) whole days was I (i.e. had I been) fasting up to this hour (i.e. the hour in which he saw the vision),'
don't satisfy ταυτης της ὄρας, which must in that case be ἐκείνης, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of ταυτης της ὄρας I take to be this hour of the day: and this meaning is further established by the omission of ὄραν after ἐνατης. The hour alluded to is probably the sixth, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) Λαμπρος] bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.  

31. The two are separated here, which were placed together in ver. 4, and each has its proper verb: εἰτε... ἐνεπονηθη προσ θεου.  

33. The reading ἐναπ. σου, for ἐναπ. του θεου, is remarkable, and had it more MS. authority, would seem as if it might have been genuine. It was much more likely to have been altered into του θεου (as making the expression more solemn), than the converse: and the sense, 'We are all here
αὐτὸς ἐπώνυμος ἐν τοῖς πάντεσ' ἡμεῖς εἰνότων τοῦ θεοῦ πάντα ἀκούσαι πάντα τὰ προστεταγμένα σοι τοῦ τοῦ *θεοῦ. 34 οὖν Ἀνοιξάς ὑπ' Ἵλαρος ὡς πέτρος τῷ στόμα ἐστιν Ῥείμι' ἀληθείας καὶ καταλαμβάνοιμι ὁ λόγος τῶν παιδίων ὁ φοβοῦντος αὐτῶν καὶ ἐγκαλοῦντος a εἰκοσίον 36 τῶν c λόγων ἢν c ἀπίστευεν

εἰδόθη. for te, δὲ D E-lat coptt. ins en ταχεῖ bef parary. D. for ouv, δου D-gr: ἥν D-corr: txt D(3 and lat.) for το θεου, δου D(3 and lat) vulg Syr

saθ ahth arm Bede. (See note.) om παρασμοὶ D1 saθ. aft akousai ins βουλουμεῖν παρα σου D; columnus D-lat: έβουλου.(alone) Syr: παρα σου(alone) D3.

om panta D 06. 112 saθ; τα προσφ. σοι bef παντα Λ. rec upo, with BHLN 1 p 13.

36 rel Chr: παρα E: txt ACDN1. *κυρίοιν (corr to avoid repetition of θεου?)

AB1CEN c 13.36. 40 vulg syr copt arm: θεου D'HIL p rel Syr saθ ahth Chr.

34. το στομα bef πετρος D. aft to στομα ins αυτου ACEN2 d k o 36 Syr aθ saθ arm Thl: έν BDHLN p am fuld Chr.

καταλαμβανομένως D1(txt D2).

35. αλλα A constt.

36. ins γαρ bef λογ. D1 D-gr c 137 Syr syr-w-atj saθ. om or (corr to simplify the constr) AB c p vulg coptt ath: ins CDEHL(N1) rel 36 syr Cyrr-jer Chr Thl. (13

present before thee,' follows better on the two preceding verses. το προσφ. Not doubt,ing God, who had directed him to Peter, had also directed Peter what to speak to him. 34. ἀνοίγας τό στότρ. Used (see refl.) on occasions of more than ordinary solemnity. εἰν' ἀληθείας κατ' For the first time I now clearly, in its fulness and as a living fact, apprehend (grasp by experience the truth) of what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).

35. αλλα gives the explanation,—what it is that Peter now fully apprehends: but as opposed to προσαπαλλήμβην in its now apparent sense. εἰν παντὶ θενει κ.τ.λ. It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. In this sense only, had he received any information as to the acceptableness of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no extraneous hindrance, such as unconcinnce, placed in their way to Christ, but are capable of being admitted into God's church though Gentiles, and as Gentiles. That only such are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that each heathen's natural light and moral purity would render him acceptable in the sight of God:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed any more at all? And it is equally unreasonable to find any verbal or doctrinal difficulty in ἑργάζων, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men after becoming believers. He speaks popularly, and certainly not without reference to the character he had heard of Cornelius, which consisted of these very two parts, that he feared God, and abounded in good works. The deeper truth, that the preparation of the heart itself in such men comes from God's preventing grace, is not in question here, nor touched upon.

36. τον λόγον οιν ον κατηνωμεν The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative.

(1) Esraun. Wolf, Heinrichs, Kuin., &c., take σου λόγον with σιδάρτε, and understand το γενετο σιδάρτε οις as in apposition with it. "The word which, &c., ye know, etc. the γενετο σιδάρτε." But this immediate connexion of λόγον, and σιδάρτε is hardly consistent with the interruption of the sense by στοιχείας.
34—38. **ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.**

toic nioic 'Iseaμη of evagelizomenos a eirinyn de 'Ison ou xristov 6 otou istic b pantov b kurioc. 37 nuioc oidahe t Gammaevomenon ryma ka 1' 6 olc tis 'Iouaiai, arzamenvos m auto tis Galalaias meta to bapstima n en ekrunein 'Iwanyns, 38 'Isonov ton o apo Nazoped, poi qe ekounen.

def.—ov is marked for erasure by N', or more probably by N-corri.

37. on ωμεις B ath-rom. γεγονον Ε: γεγονος Ο. c. oμ theia D, rec arxamoio, with L p 13, 36 rel Ath Chr Thdrt Thi: quod factum est ... incipiens vulg E-lat Iren-int Hii Ambr Faustin, q.f. ... cum copiosum D-lat: txt ABCDEFH 10.

om 1st εις D*: ins DV. rec αγραφετ, with AHI a b d f g h l o p 13: txt BCDEFH k m vulg syr corr ath

(2) Meyer, and Winer, edn. 6, § 62. 3 end, adopt virtually the same construction, but understand υμα othv to be a taking up of the sense which was broken by (in this case) the two parentheses evagyny ... xristov, and ουτου ... κυριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers did not know the λογος—neveran auditores historiam de qua mox, non item rationes interiores, de quibus hoc versus.' Bengel. (3) Rosenm. and others understand κατα, 'secondum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusative of means, 'ad sermonem filii Israel missum quod attinet.' But an accusative is never found thus standing alone, unless there be an anacolouth, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take των λογων αυ, for δυ λογων, 'quom nuncium,' justifying it by Matt. xxi. 42, and so nearly (6) Kyrke, 'verbum quod misit ... illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λογος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins των λογων with καταλαμβανομαι,—and respects vers. 36 as exegetic of 37: ... δεκτος αυτω έστι. Of a truth I perceive, &c. (and recognize this very word which God sent to the children of Israel, preaching peace (see reff.) through Jesus Christ: (then, for the first time, τη άπροθεως καταλαμβανομενος this also, on the mention of Jesus Christ, he adds ουτους παντων κυριος,) He is Lord of all men; with a strong emphasis on pantwv. I the more incline to this, the simplest and most forcible rendering, from observing that so far from ημεις oidahe being (Meyer's objection) a harsh beginning to a new sentence, it is the very form in which Peter began his address to them ver. 28, ημεις επιστασθε, &c.: and, as there it answers to καιω, so here also (ver. 39) to και ημεις.

dia 'ισχ. χρ. belongs to εκαγγελαι, not to επιφανεια. 37. το ημεια the matter: not the thing, here or any where else: but the thing said, the 'matters' of the proclamation, in this case perhaps best the history. γεγονον] Not 'which took place,' but, which was spoken, published, as E. V. See reff. This meaning, which προμa itself renders necessary, is further supported by καθ ελης τ. Iou, which can only be properly said, and is used by Luke (only, see reff.) of a publication, or spreading of a rumour, not of the happening of an event or series of events relating to one person. αρε. άπ. τ. Γαλ. It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilea also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. arxamoio is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv 1 reff.), but surprising in St. Luke.

mēτα το βάπτ. So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.) 38. 'Ισοροπιν π. άπ. Ναζ. The personal subject of the γεγονον προμα, q. d. 'Ye know the subject which was preached ... viz. Jesus of Nazareth.' ois έφρ. αυτ. how that God anointed him ... not as Kuin. and Kyrke, 'how that God anointed Jesus of
autòv ó theòs pneúmati ãgyíw kai 'énuýmës, òç 'áðlòv ARBDE
HIs∫ a b
k k a b
d s g h
k l m o
p 1 3

N.út, taking autòv as redundant by a Hebraism. See a construction very similar in Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His first union with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johann. lib. xi. p. 993, ob δητων παλιν ὕκειν φωμεν ὅτι τότε γίγνεται ἄγιος ὁ κατὰ σάρκα χριστός, τό πνεῦμα τεθείη καταβαίνον ὁ βαπτιστὴς ἄγιος γὰρ ἦν καὶ ἐν ἐμπρός καὶ μητρὶ... ἀλλὰ δεδομα μὲν εἰς σμηνο το βαπτιστῆ το θέαμα—: which union abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God. Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the Person and Work and Office of Christ put forward as the sole subject of apostolic preaching. kataðvauakt.] Subdued, so that he is their δωματής,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are spiritually bound by the devil. ó theòs ãgyíw met aut.] So Niconemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his hearers, and gradually ascending to those higher truths regarding His Person and Office, which were matter of apostolic testimony and demonstration from Scripture,—His resurrection (ver. 10), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). 39. kai ãmeis.] Answering to ãmeis õðònte, ver. 37. 'You know the history as matter of universal rumour: and we are witnesses of the facts.' By this ãmeis Peter at once takes away the ground from the exaggerated reverence for himself individually, shown by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of witnesses for all who believe on Him (ver. 43). 40. ãmeis õðònte, ver. 37.


katadaudastevóntas D. for dia-, statan E-gr.

40. ins ev bef to τρ. τη. C N8 (3 disapproving) in vss(some): μετα την τριτεν ημεραν D (and lat). for auton, autew D o 45.

41.] Bengel would understand ανευφ. k. ανευτ. of previous intercourse during His ministry, and parenthetically of πατι... aut., finding a difficulty in
Their having eaten and drank with Him after His Resurrection. But this would make the significant oitves ("people who") . . . avto very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drank with Him after His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 2 give us instances; and, even if suvitpov is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking.

Peter in his mind the Lord's own solemn words,—ων δεδωκας μοι έκ του κοσμου, John xvii. 6? 42. τω λαοι Here as elsewhere (ver. 2; John xi. 50 al. fr.), the Jewish people: that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken. The legal sacrifices, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the universality of this proclamation, παντα των πιστ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.
44. επισαυς (mistake? or simple word for compound) AD 13. 36: txt BEHN o p rel Chr.

45. for σοι, α λυγ D-lat Syr coptt Vig: txt Α D-gr EHLN 13. 36 rel Chr Rehapt. 

46. from λαυσαμων to ...ν τον θεον is obliterated in D1 (seeing (1) that D1 fills up the space with txt written “lxius,” (2) that Wetstein reports D1 to have read μεγαλωμεν (omg και ?), and (3) that D-lat has prævaricatis linguæ: we may conjecture that D1 possibly may have read λγωμασι διαμερισμοιας).
XI. 1. Ἦκονσαν δὲ οἱ ἀπεστάλοι καὶ οἱ ἄδελφοι οἱ ὀντες κατὰ τὴν Ἰουδαίαν ὑπὲρ τι καὶ τὰ ἔθνη ἔδειξαν τὸν λόγον τοῦ θεοῦ. 2. οὕτε δὲ ἡ ἀνύβη Πέτρος εἰς Ἰερουσαλήμ, διεκρίνετο πρὸς αὐτούς οἱ ἐκ περιστοιχίας λέγοντες ὅτι εἰς ἔχοντας ἀκομοῦστιαν ἐχοῦται καὶ ἄνευ φαγεῖν αὐτοῖς. 4. ἀρέσκετος δὲ Πέτρος ἐξετάζοντος αὐτοῖς καθεξής λέγον Ἑγώ ἢ ἢμιν εἰς πόλιν ὁποῖς προεσυχώμενοι, καὶ εἰδον ἐκκατάστη ἐφοσ, καὶ καταβαίνουν ἵνα σκέφτω τι ὡς ὑδόνη μεγάλην τέσσαρις ἀρχαῖς καὶ καθεξής ἐκ τοῦ ὑδόνου, καὶ ἠθέλων ἡ ἐρύμου. 6. εἰς ἦν ἀπενικοῦντος καὶ εἰδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρεπτα καὶ τὰ πετενὰ τοῦ ὑδόνου, 7. ἦκονσαν δὲ καὶ φωνῆς λεγοῦσιν ἡμῶν.}

CHAP. XI. 1. ἀκουστῶν δὲ εὐγενεῖ τοις ἀπὸ τ. κ. τοῖς ἀδ. οἱ ἐν τῇ ιουδ. D Syr (audio vero apostoli & D-lat, τοῖς ἐν τ. ιουδ. Dr.), εἰδέσητος D1: τεκτ. D0.

rec eisodosuma, with (D) EIL 13, 36 rel Chr: ἡμᾶς Ν: ἰημοὶ p: τεκτ. AB. D (and simply syr-w-ast) reads the verse thus: ο μὲν ὁ πέτρος διὰ ἐκανόνων ἐνέθελει (καὶ ἦν D1) περιευθυνέσθαι εἰς εἰρεσυλόμενοι καὶ προφητήσῃς τους ἀδελφοὺς καὶ εἰς στηρίγμας αὐτοὺς πόλεων λόγων ποιημένων διὰ τῶν χρων (civitatis D-lat) διηκόνησαν αὐτοὺς οὐ καὶ (quia el) κατηθυνέναι αὐτοὺς καὶ απεκτέναι ἀυτοῦ τὴν χαρὰν τοῦ θεοῦ οἱ δὲ (quia εκάθρι τοῦ προς αὐτόν (judicantes ad emn).

3. rec πρ. ἀν. αἰ. ch. bef εἰσῆλθεν, with EIL 13 rel syrr Chr Thl-sif: τοις ABDN a h p vulg cott aeth arm Thl-fin. εἰσῆλθεν καὶ συνειδήσεις Βί(ει: see table) L e p 13. 36 syrt. ins sw bef αὐτοῖς D1.

4. rec ins o bef πέτρος, with HL rel Ec Thl: om ABDEN p 13. 40 Chr. ins ta bef καθελθές D, om καθελθές H1 41 cotpt.


6. om ta (1st and 3rd) D1: ins D5. τετράποδον D Epiph. rec αἱρετικα, εἰς ερεπτα, εφ is written above the line by Ν1. om 4th ta D.

7. rec om 1st καὶ, with HL rel syr Chr Ec Thl-sif: for ἰημ. δὲ καὶ, καὶ Νκ. D 15. 18.

in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who δικιάζοντο τραπέζας. ἐν τῷ ὄν., εἰς ἔσχαι, ch. ii. 38, where see note. Wahl compares ἀποκτενεῖν ἐν τῷ προφάσει ταύτῃ. Lyonsia, p. 452.

CHAP. XI. 1—18.] Peter Justifies before the Church in Jerusalem, his having Consorted with men Uncircumcised. 1. κατὰ τ. Ἰουδ. in Judaea, or perhaps more strictly, throughout Judaea. (See ref. D T K. T. ἑν.) They seem to have heard the fact, without any circumstantial detail (but see on άγγέλων below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2. ὥς ἄπειροι, rec ἄπειροι, must have come into use later as designating the circumcised generally; in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4. Having begun, set forth to them: i. c. began and set forth: not for ζητάτω ἐκτίθεναι, as Kuinool. 6. ἤθελ. ἄκρι
[Text in Greek]

μοι ἂναστάς Πέτρε ὤθουν καὶ φάγε. εἰπον δὲ Ἔμ- ABDE
rec
τάτοις κύριοι, ὡς ἐν κοινών ἢ ἐκάθαρσον ὅπερ πενεία τις ἡ
ἡλθεν εἰς τοῦ ἀτόμα μου. ἀπεκρίθη δὲ φωνὴ ἐκ δεῦρου
ek τοῦ οὐρανοῦ Ἄ θά νος ἐκαθάρθησεν σὺ μη ὁ κοινόν.
τούτῳ δὲ ἐγένετο ἐπὶ τοῖς καὶ ἀνεστάσθη πάλιν
ἀπαντά εἰς τοῦ οὐρανόν. καὶ ἱδοὺ ἐξ αὐτῆς τοῖς
κατάπτησαν ἐπὶ τὴν οἰκίαν εἰς ἡμῖν, ἀπεσταλ-
μένοι ἀπὸ Καισαρείας πρὸς με. εἰπεν δὲ τῷ πνεύμα
μοι ὑπενελθεῖν αὐτοῖς. ἡ ἡλίαν δὲ σὺν ἐμοί καὶ οἱ ἀδελ-
φοί ὑμῶν, καὶ ἐκεῖλθημεν εἰς τῶν οἰκῶν τοῦ ἀνδρός,
ἀπήγγειλέν τε ἡμῖν πῖς εἶδεν τὸν ἄγγελον εἰς τῷ
ἀτόμῳ σταθεῖτα καὶ εἴπότα αὐτῷ Ἀπόστελεν εἰς
Ἰκάτων καὶ μετατρέψατε Σίμωνα τον ἐπίκαλομενον
Πέτρων, 14 δὲ ἔλαβες ἐμματα πρὸς σὲ ἐν οις αὐτῶν ς
πάς ὁ ὄ οἱ ὄοικος σου. 15 ἐν δὲ τῷ ἀρξασθαι με
λαλῶν ἐπέπεμπε τὸ πνεῦμα τὸ ἁγίον ἐπὶ αὐτοῖς, ἀπ

36 Syr ath: txt ABEN o p 13 coptt. φωνὴν λέγονταν D. ἀναστὰ D-grv vss: txt D. 4. 8. εἰσα D. rec ins παυ bef κων (insertion from ch x. 14), with HL rel: om ABDEN c o p 13. 36 vulg syr sah arum Chr Epiph, Damasc. of καθάρσιον, N wrote only ακαθάρσιον, καθάρτον. 9. rec ins ματ bef φων (from ch x. 15), with EHL rel syr ath (Epiph ?) Chr: om ABEN p 36. 40 vulg coptt arm.—γεγονεν φωνὴ εκ τοῦ οὐρ. προς με, D. (aft ενεγεν. ins δε D and lat.) ek deu. bef φω. BE a h syr Chr Epiph: om ex δ. D 4. 10. rec παλαι bef ανεπ. (see ch x. 16, where παλαι was introduced in this order), with EHL (13) rel syr Chr: txt ABDBN p 40 vulg coptt ath arm. 11. * ἡμῖν ABDBN 10: erant D-lat: ἡμῖν EHL p 13. 36 rel vss Chr. eμε N. 12. rec ματ bef το ἐπ (corrupt of arrangement), with EHL 13. 36 rel syr Chr: txt ABDBN p vulg coptt. rec aft autois ins μηδὲν διακριματον (interpolation from ch x. 20, as is shown by the number of variations: some inserting it accurately, some from memory), with HL rel Chr: μηδὲν διακριτόν A (sic: see table) N p 13: μηδὲν διακρι-
toτα EN 36: om D syr. om 2nd δ D. 13. δὲ ABDBN a h p 36 vulg syr coptt (arm) Chr Thl-fin: om sah: τῷ EHL 13 rel Syr ath (Ec Thl-sif). on 1st τοῦ D. om auto ABDBN p coptt ath: ins DEHL 13 rel vss Chr. for αποστ, πεμψον (from ch x. 5) B. rec aft τοπ. ins απαθα (from ch x. 5), with EHL 13 rel syr Chr: om ABDBN a h p 36 Syr coptt arm. 15. aft Λαλ. ins autois D ath. επεσεν D a. επ autois D 1: txt D. 16. ας D. ὢν is a fresh detail. 12. οὖν] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them. 13. τῶν ἄγγελον] The art. almost looks as if the history of Cornelius's vision was known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked: while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel 'standing in his house,' Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised. 14. ἐν οἷς ὁμ. κ.τ.λ. 14. This is implied in the angel's speech: especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt. 15. δὲ τῷ ἀρξαταὶ . . .] See note on ch. x. 44, as also for the rest of the verse. 16.] ch. i. 5. This prophecy of the
Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included them in the number of these ἀγίας, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια, εἰς ζωήν, see on ver. 18) was (ver. 17) the τῆς δοξας bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλυσάν τὸν θεόν. 17.] πιστεύσαντα belongs to both ἀντοῖς and ἡμῖν: setting forth the strict analogy between the cases, and the community of the faith to both. [δὲ (omitted in some MSS., the transcribers perhaps not being aware of the construction) brings out the contrast after εἰς ὄν, as frequently after ἐπεί, e.g. Od. ζ. 178, τὸν ἐπὶ θραύσαν θεόν, ἔρευν ἵνα... τοῦ δὲ τῆς ἀδιανότους βλάπτεις φρένας ἐπιλέξαι ἑπόν ἑσάς: Herod. iii. 68, εἰ μὴ ἀπὸ Σιάρβων... γινόσκεις, ὥσ ὑμῖν ἐπίργου. See more examples in Hartung, Partikellehre, i. p. 184.] τὸς θεόν δὲν.] A junction of two questions: (1) Who was I that I should...? as ref. Exod.,—(2) Was I able to...? We have a similar instance in τίς τινι ἄραν, Mark xv. 21. See Winer, ed. 6, § 86. 5. 3. 18.] άρα γε is more than άρα. γε has the effect of insulating the sentence, q. d. whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God ἰσχυρ. Compare Matt. vii. 20, therefore, whatever they profess, from their fruits, &c.: and the other ref: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.] εἰς [ζωήν] to be taken with τὴν μετάνοιαν ἑδοκεί, not with τὴν μετάνοιαν alone, which would be more probably τὴν εἰς ζωήν, hath given unto the G. also repentance,—that they may attain unto life. The involved position of the words in the present text is quite in St. Luke's manner. 19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and
brings it down to the famine under Claudius. 19. *mév ouv* \[A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μέν, — see ch. viii. 5, also ch. ix. 31, 32; xxviiii. 5, 6, — and implying, whether by way of distinction or exception, a contrast to that μέν. επὶ Στ. \] on account of Stephen; see reff. Wolf, Kuhn., &c, render it ʼafter St.ʼ the Vulg. sub Stephano, reading επὶ Στεφάνου.
deílîdon \[so ch. viii. 4, 40; ix. 32. \]*Φουνίκης* \[properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Arados), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xvii. 3; xxii. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, RBW. \]*Kúprou* \[Cyprus was intimately connected by commerce with Phoenice, and contained many Jews (οὐ μόνον αἱ ἥπερει μεστὰ τῶν Ἰουδαίων ἄνωτερα ἔσων, ἀλλὰ καὶ ἄνω τινῶν Ἐκκλησιαστῶν, Ἐβαθύνων, Κύπρος, Κρήτη, Philo, Leg. ad Caunum, § 36, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiiii. 7. \]*Ἀντιοχείας* \[A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an *urbs libera,* Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it μεγάλος τὸ ἔνεκα καὶ τῆς Ἀλλάς εὐδαιμονίας τρίτον ἀνδρίτως ἑτέρις ὑπὸ ρωµαίου ἀοικογένεσιν ἔχοντας τόπον. Seleucus the founder had settled there many Jews (Jos. Antt. xiiii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; viii. 33; — and contra Apion. ii. 4, αὐτῶν γὰρ ἤμων οἱ τὴν Ἀντιοχείαν κατοικοῦσαι, Ἀντιοχείας ὑπάρχουσαν τὴν γὰρ πολιτείαν αὐτῶν ἄθωκεν ὁ κτίστης Σέλενος), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not onethird of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewinʼs Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, RBW.) \]*20. ἐὰν αὐτῶν* \[not, of these, *last mentioned Jews; but, of the διασπαρέντες.* This both the sense and the form of the sentence (μέν οὐν . . . δέ) require. \]*Κυρηναίοι* \[of whom Lucins mentioned ch. xiiii. 1, as being in the church at Antioch, must have been one. Symon called Νίγερ, also mentioned there, may have been a Cyrenian proselyte. \]*Ἔλληνας* The retaining and advocacy of the reading Ἐλληνικᾶς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other
Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the Hellenists were long ago a recognized part of the Christian church,— (2) among these διασταρωτές themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖος includes the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Εὐαγγέλιες were GEN-
tiles, unincircumcised; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below: and Excursus ii. at the end of Proleg. to Acts. 21. ἦν χίλιον κυρ. μ. α.] By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows. 22. ἦκ. εἰς τ. ἐβατα, a Hebraism, see reff. Βαρ-
νάβας] himself a Cyprian, ch. iv. 35. His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinct sense, be said to have been an Apostle, as they were: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the unincircumcised into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shows sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was. 23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of divine grace (τ. χρ. τῆς γον. θεοῦ, not merely, 'the grace of God,' but the grace which [evidently] was that of God: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Dr. Wordsworth's argument, that, as even Εὐαγγέλια may include Jews, we need
24. un≠p bef τη Ν. om τω κυριω B¹: ins D²-marg (see table).
25. for, aποκασα δε οτι σοιασ εστι εις βαρουν (ταρσ. D¹) εξηλθεν αναζηταις αυτον ιε νω (om ως D-corr) συντων παρακαλεσων (add αυτον D¹) ελθεν εις αντιχειας D syr-marg.
rec αφ ταρσ. ins ως βαρασας, with ELH p.13 refulg.(and am2) syr Chr: om AB(D)N am1 fuld Syr syr-marg coptt arm.
for anαζηταις, anαζητης B¹.
rec αφ ευρ. ins αυτον, with HL rel vss (most but syr-w obl): om ABEN a c h p 36 Chr Coptt.
rec αφ τηνα γην. ins αυτον (supplementary), with ELH rel coptt Chr Thl-fin: om ABN a d ψ k p 36 arm Chron Thl-sif.
26. for, αιτημα παραγομένων εις αναιτων ολων συνεκυθησαν (συναναχυθης εις τη εκκλησια και διδαχα D¹) which conforms to the follg to txt συν ικανον και τοτε πρωτων εκκυριασαι εν αυτ. οι μαθηται, χρ. D: syr-marg has the former part.
rec ανατους (corr of constro), with HL DI Chr: txt ABEN e p 13. 36. 40.
rec om 1st και (as unnecessary), with ELH rel 36 vss DI Chr: ins ABN syr Ath Vig. om ολων B sah Chr.
on 1st ευ ΥΛ a b c d g h 1 Thl-sif.
rec πρωτων, with AD*ELH rel: txt BD*N 36. eis αυτ. Α. χρυσιανους Ν¹ (but corrd) p.

not suppose this to have been a preaching to Gentiles, is best answered by the context, in which the καθεν ει μη μονον λογος is clearly contrasted with ης αις δε .... και φρος τοις Ἐλληνας, which contrast cannot be maintained without excluding Jews from this latter term.

23. παρεκάλει] in accordance with his name, which (ch.iv.36) was interpreted idiοs παρακαλήσωμεν.
25.] This therefore took place after ch. ix. 30: how long after, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking απ αριτω, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, a few months at the most would have sufficed for this. For my own view, see Prolegg. to Acts. § vi.
26.] The unusual word πρωτους seems to imply priority not only in time, but also in usage: at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, πρωτους κατ' ικανως.
χρυσιανους Ν¹] This name is never used by Christians of themselves in the N. T. (but οι μαθηται, οι μαθηται, οι πατερες, οι δερπες, οι άγιοι, οι της οδος), only (see ref.) as spoken by, or coming from, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναφαραιοι, ch. xxiv. 5, and Γαλιλαεις: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galliari, Greg. Naz. Orat. iv. (in Jul. i.) 56, p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Caesariani, Herodiani (Christus being regarded as a proper name, see Tact. Ann. xv. 44. .. quos vulgus ... Christianos appellabat. Anctor eius nominis Christianus, Tiberio imperitante, per procuratorem Pon-
27 'Ev tαντας δὲ ταῖς ἡμέραις ἑκάτην ἀπὸ Ἰεροσολύμων εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἰς ἔξω τοῦ νόμου ἔλαχο Αγάσος ἐξήγαγεν διὰ τοῦ πνεύματος ἡμῖν μεγάλην ἐκκλησίαν ἐξ ὄλην τὴν ὅικουμένην, ητίς [καὶ] ἐγένετο ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθητῶν ἐγένετο ἐπὶ Κλαυδίου. 30 ... 

27. οἱ οὐ συνεχοῦσαι τιμίας ἱδρυμάτων, ἐκ τῶν ἔτη τοῦ Παύλου. 31 ἀναστὰς δὲ εἰς ἔξω τοῦ νόμου ἔλαχο Αγάσος ἐξήγαγεν διὰ τοῦ πνεύματος ἡμῖν μεγάλην ἐκκλησίαν ἐξ ὄλην τὴν ὅικουμένην, ητίς [καὶ] ἐγένετο ἐπὶ Κλαυδίου. 32 τῶν δὲ μαθητῶν ἐγένετο ἐπὶ Κλαυδίου. 33 ἐγένετο δὲ νομίζειν, ὡς τὸν καινὸν Κλαυδίον ἄφθαρτον, ὡς τὴν ἡλικίαν μόνην ἐγένετο πρὸς τὸν ἑορταστὴν Ἱεροσολύμων. 34 ἐγένετο δὲ νομίζειν, ὡς τὸν καινὸν Κλαυδίον ἄφθαρτον, ὡς τὴν ἡλικίαν μόνην ἐγένετο πρὸς τὸν ἑορταστὴν Ἱεροσολύμων.

28. ἦσαν δὲ ἐκεῖ οἵτινες ἡγαλλάτεις, συνετριβαμενοὶ ἐκ Νησῶν εἰς Ι. \ Aug. εἰς ἑκάστους B vulg D-lat Chron Aug: εἰς ἑκάστους D-gr rec megæan (see note), with D'EHL rel 36 Chr Chron: om e: txt ABDN p 40 Epiph Enthal Chron. (13 def.) rec oosti (see above), with HL rel 36 Chr: txt ABDEN p 13. 40 Epiph Enthal Chron. om καὶ ABDN p 13. 40 vss Epiph Chron: ins EHL rel 36 Syr Chr. rec aft κλαυδίου ins καίσαρος, with EHL rel 36 syrr Epiph Chr Cassiod: om ABDN p 13. 40 vulg coop't eth arn Chr. called. 28. Ἀγάσος The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement there, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος here. It was τάδε λέγει τὸ πν. τὸ ἀγών. The fem. usage of λόγος prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobbeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e.g. in Hom. Hymn. to Demeter, 311, λόγος ὑπ' ἀργαλές: see other examples in Palm and Rost, sub voc. ὅλην τ. οἰκουμένην] not, 'all Jüdea,' though in fact it was so: the expression is a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a prophecy (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below. ἑπὶ Κλαυδίου In the fourth year of Claudius, a.D. 44, there was a famine in Judea and the neighbouring countries (Jos. Antt. x. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Die Cassius, l. 11. Tacitus, Ann. xii. 14), so that scarcity ἑπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,' if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μεγαν λιμῷ), both of corn and money. I do not believe that the words ἑπὶ ΚΛΑ signify that the events just related were not also in the reign of Claudius: Κ
or broke, see 130. 

p. 30. n ch. ii. 4. Mark iv. 33. 

now an 13. 

or less only. 

lev. xxvi. 20, 29, 40. 

word 3. 10 only. 

(2. sa. ch. xxii. 23.) 

p. ch. xxii. 26 refl. constr., here only. 

q ch. vi. 1. 


Gen. xxii. 12. constr., here only. 

xxvii. 26. 

41. 41. xiv. 9, 10. 

xxvi. 20 only. 

xi. 2 ch. iv. 3, v. 19 a. 

ch. vii. 6 refl. y ch. 

29. [eupofeoivo, so AB(D)EHN 13 b eg k l Thil-sif.] oi de maad. kathw eupofeitwv D. 

wpos A 95'. 

30. or for, or L. 

nft kai ins o N'. marked for erasure by R-cort'. om pros R 11 34 cort. 

chap. xii. 1. o bas. bef np. N e l p. 

but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudiu. 29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the greatness and extent of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. 

ten de maad. 

k.t.l. is a mixture of two constructions, oí de maadh návès eupofeitwv tis aútow. 

The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note. 

30. profeutwvres] These were the overseers or presidentes of the congregation,—unofficial borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with êptískovai, see ch. xx. 17, 24; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theslort on Phil. i. 1, éptískovai toûs profeutwv kalêt amfotéra gar elóv kai entêkwn toû kaiván toû ãnymast. The title êptískovai, as applied to one person superior to the profeutwvres, and answering to our ‘bishop,’ appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomenon. 

chap. xiii. 1 25.] Persecution of 

tar x. bef np. o B. D. 

THE CHURCH AT JERUSALEM BY HEROD AGrippa. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF Peter. DEATH OF Herod AT CesaReA. RETURN OF BARNAABAS AND Saul FROM JERUSALEM TO ANTIOCH. 

1. kat' ek. t. 

kair.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, a.d. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. 'Hírodis ò baiileus.] HEROD AGrippa I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cesar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peraea) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 a.d., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter: épeívkei de ò baiileus oûtos
της ἐκκλησίας. 2 α' ἀνείλεν δ' ἦλθον τοῦ ἀδελφῶν Ἰωάννου μαχαίριον. 3 ἵνα δὲ ὑπὲρ τοῦ εἰσιν τοις Ἰουδαίοις, ἐπροέζετο τ' ὑπολαβῆναι καὶ Πέτρου ὑπαίτιον δὲ [ἀι] γ' ἤμεραι τῶν ἀδελφῶν. 4 ὄν καὶ πίπασας κ' ἔστειλε εἰς

9 abed, Matt. xiv. 17 al. 
10 Ioud. xxi. 5. 
11 Matt. xxvi. 3. 
12 Matt. xxvi. 34. 
13 See ch. xvi. 
14 Matt. xxvi. 17 only. 
15 Matt. xvii. 20. 
16 Levis. xxix. 6. 
17 Matt. xxi. 20 only. 
18 Matt. xi. 15. 
19 Matt. xxvii. 21 only. 
20 Matt. xxvii. 16. 
21 Matt. xxi. 25. 

[μαχαίριον, so ABDB(?) Α.] 

3. τε καὶ οἱ ἡγ. (ἀρπα τοῦ ναοῦ untuk rec. to avoid rec. of ὑπαίτιον of the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πᾶσα καὶ the strict meaning, "the passover," i.e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quadrants of soldiers, the guard for one night (see below), and maintains that the expression τὸ πᾶσα cannot apply to the whole festal period, which would have been τὸ ἑορτήν, or ταύτα τὰ ἑορτά. But Beek (Beiträge zur Ev. kritik, p. 144) calls it was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James is said to have been the first to fulfill. This is the only Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths. Eusebius, H. E. ii. 9, relates, from the Papyrotypos of Clemens, who had received it, καὶ παραδόθη τῶν πρὸς αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, ἀπεκτάθη τῷ αὐτῷ ὁ Καίσαρ. He ὁ δὲ ἡλίκον ἐκκλησίας, εἰρήκη τινι, εἰπε, καὶ κατεφώτισεν αὐτὸν. καὶ συν ἡμέρας ἐμφάνισαν. 

μαχαίριον. Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.] See the character of Ἀγρίππα above.

προσ. συλλ. Α. Ηβραίσιν: see reff. 

αἱ ἡμ. τ. Α. Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πᾶσα in the strict meaning, "the passover," i.e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quadrants of soldiers, the guard for one night (see below), and maintains that the expression τὸ πᾶσα cannot apply to the whole festal period, which would have been τὸ ἑορτήν, or ταύτα τὰ ἑορτά. But Beek (Beiträge zur Ev. kritik, p. 144) calls it was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James is said to have been the first to fulfill. This is the only Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths. Eusebius, H. E. ii. 9, relates, from the Papyrotypos of Clemens, who had received it, καὶ παραδόθη τῶν πρὸς αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, ἀπεκτάθη τῷ αὐτῷ ὁ Καίσαρ. He ὁ δὲ ἡλίκον ἐκκλησίας, εἰρήκη τινι, εἰπε, καὶ κατεφώτισεν αὐτὸν. καὶ συν ἡμέρας ἐμφάνισαν.
νεό τεσσαρών μετα τὸ πάσχα

The rec.

According to Luke 22:12, the Lord's supper was observed before the passover, which was always held on the evening of the fourteenth of Nisan, and sometimes there is a reference to the last supper as a passover meal. The word ἑστήκοντος, used in John 13:26, suggests that the passover was a significant event in the life of Jesus and his disciples.

4. τέσσαρων τετραδίων

In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers (διδάσας φυλάκες δίον πόλει) into five watches, and each committed to four soldiers (διδάσας φυλάκες δίον πόλει).
7. aft eteøty ins to πτερω D syr-w-ast sah aeth. εκτελαμφήων, ong ev follg, D.

8. for τε, δε (alteration, as often, to more usual copula, but τε is characteristic of the Acts) BDEH a c 36 sah Thl-sif: txt ALN p 13 rel syr aeth Chr (Ec Thl-fin).

9. rec aft κολ. ins autw (supplementary, to correps to ωi above), with EHLN3 rel am Chr: txt ABDKN 14. 10. tol arm Chr.

10. κ. δευτ. bef φυλ. D vulg Lucif. [νάθαν, so ABDEN 13.]

militem et custodiem copulat. In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 67, we read of the συνδεδείσαντος αυτῷ στρατιῶτας. And we have an edict of Constantius, commanding for binding prisoners, τριοξίων catenas, si criniös quoties catenarum acerbatatem postulaverit, ut et eruditio desit, et permaneat sub fida custodia. (Wieseler, p. 411.)

See note on ch. xxiv. 23; see also ch. xxv. 16, 20. ἵππου τὴν φυλ.] not, kept the watch (Ralph, Wolf, al.),—but guarded the prison. 7. οἰκηματιν, the chamber. It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, shone from the angel.

9. ἐξελθὼν, viz. from the οἰκήματα. 10. The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of
11. rec γενομένου, bef ev εαυτῷ, with EHL rel Chr: txt ABDN a e p 13 vulg Lucif.—

αὐτῷ B

οἱ μὴ γνώσαντες τὸν Πέτρον τῷ ἡμερόν τῷ παρακλήτῳ τῷ προφητεύοντι τῷ Μάρκῳ καὶ τῷ Ἱωάννῃ τῷ εἰσιλαττῷ με ἐκ τοῦ χειρὸς Ἡρῴδου καὶ τῆς προσδοκίας τοῦ λαοῦ τῶν Ἡροδατῶν. 12 ἦν συνιοῦν τε ἡλθεν ἑπὶ τὴν οἴκια τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλυµένου Μάρκων, οὐ ἴσαν ἰκανον  

ναυπλοστείου καὶ προσευχόμενου. 13 οἱ κρούονται αὐτὸν τῷ ὑπὲρ τοῦ πουλώνος τοῦ προφήτου τῆς χαρᾶς οὐκ ἤνδοξεν τον πουλώνα, εἰς ἀνθέμεας δὲ ἦσταν ἡμῖν καὶ προσευχόμενος. 15 οἱ δὲ πρὸς αὐτὴν εἶπαν τῷ Μαίην.  

η δὲ διαχυτὸς αὐτῶ δὲ εἶχεν, δὲ εἶ λέγειν τῷ ἀγγέλου.
11—19. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

προς αυτὸν τυχοῦ Δ. Συρ. om Ο. rec αυτῶν bef est., with DEIHN3 13

reg Orig: txt ABEN.

16. om πετ. Δ. εἰσοριστεῖ καὶ ἀδότες αὐτ. καὶ εἰς Δ. [εἰάν, so AB.]

17. καταστάσεως δὲ αυτῶν σιγ. Λ. for σιγα, ὡς σείγα... σιγ Δ. ins εἰσιλθῆναι καὶ δει βῆναι Δ. 1. Syr-syr-w-ast. om 2nd αὐτῶν ΑΒ as p 13. 33. 69. 100. 105 lect-12 vulg arm : ins BDEHL rel 36 Chr.

18. rec for τε, δὲ (see above, ver 3), with DHL rel 36 syr cor Chr : txt ABEN p vulg Syr sah aeth.

19. om οὐκ αὐτὸς Δ. 76 Lucif: μετα 15. 18. 36. 180 Syr sah arm Cassiod.

19. for, δὲ, τε Λ. a eth. apokataσθησαι D-gr Syr corpt : txt D-coor12, rec ins την bef καν. (insertion to answer to την ounδα), with HL rel Chr (Ec Thal : om ABDEN a p 13. 40. διετρίψειν Λ.

with the context (μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τοῦτων) we infer that each one has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such an angel occasionally appeared in the semblance (seeing that he spoke with the voice) of the person himself. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the doctrine itself this may not be said, as the Lord Himself has asserted it. See Dr. Wordsworth's interesting note here. For what purpose they supposed this angel to have come, does not appear in the narrative.

17. καταστάσεως] see reff. His motive was hāde: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs.

[Ἰάκωβος] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch xxv. 13; xxii. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe he to have been one of this ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary,—to have been an Apostle, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4)—and to have been therefore of course distinct from James the son of Alphaeus, enumerated (Matt. x. 3 ||) among the twelve. The reasons for this belief I reserve for the Prolegomena on the Epistle of James.

[εἰς ἔτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally be the time he kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθόν,—which only implies that he left the house. 18. γενεάτης ἡμέρας] Wieseler argues from this, and I think
rightly, that the deliverance of Peter must have taken place in the last watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the new change of the watch.

20. ὑμωμαχών | It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, it appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory, ήπ θυμα, therefore this seems to be rather understood as in E. V., as highly displeased. ὑπ. παρά, viz. by a deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his cubicularius, or prefectus cubiculo (Suet. Dom. 18): see ch. viii. 27. εἰρήνη: not (see above) peace, in its strict sense, but reconciliation.

21. διά το ὑπέρσημα | We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving wine, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, ὶΤην νεεσσαρίαν ἑβας ἑπισκόπους, καὶ παρην εἰς πᾶλιν Καίσαρεαν . . . συντελεῖ διʼ ὑπάρχοντα εἰς τὴν Καίσαρος τιμῆν, ὑπὲρ τῆς ἐκείνου οἰκτήρας ἐρήμων τινα ταῦτα ἐπιστάμενος (probably the 'quinquennalia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ πάρα ἅμα ἔπεσεν τῶν κατὰ τὴν ἐπάρχιαν ἐν τέλει καὶ προβεβηκότος εἰς ἄξιον πάθεις. διέτητα δὲ τῶν θεωρίων ἑμέρα στολὴν ἐνδυμασίας εἰς ἀργόρος πεποιημένην πάσας, ὡς θαυμασίαν ὑφῆν εἰρήνη, παρήλθεν εἰς τὸ θεάτρον ἀρχισυνέργους ἑκέρας. ἔνθα τοῖς πρῶτοι τῶν ἡλίκων ἀκτίνων ἔκτισε δόξας ὁ ἐγείρων καταυαχάτως θαυμασίως ἀπέπερα, μαραθίας τὸ διθρέων καὶ τοῖς εἰς αὐτὸν ἀντεινόσαι φιλαδελφεῖς. εὖδες δὲ ὁ καλακας τὰς υἱοὶ ἐκείνου πρὸς ἀγαθόν ἄλλας ἀλλοθρέας φιλάνθροπον θεον προσηλογήσατος, Εὐφράσις τα εὑρες, ἐπιλαμβανετε, εἰ καὶ κέροιν ὄν ἄνθρωπον ἐφοβήθησεν, ἀλλὰ τωστεθὲν κρίνοντα ἐν θυρήσει φύσεως ὠμολογεῖν. οὐκ ἐπιπληκτὶ τούτῳ ὁ βασιλεὺς οὖν τὴν κολακίαν ἀσβούσαν ἀπετψωσε σαρκοφάγῳαν ἀφανίσθη, ἀνακολύβα κ' ὧν μετ' ἀλλίγον τῶν ἦθων θαυμᾶς τὴν οὖτος κεφαλὴς ἐπιθετεῖται κέφαλος εἰς εἰς σχοινὸν τινός ἄγγελον δι' τούτου εὐθὺς ἐνδυμάζεις κακὸν εἶναι, . . . καὶ διακράτοις ἐσχατον ὀδυνήν. (This owl, Eusebios, H. E. ii. 10, professing to quote
Josephus, makes into an angel. Having prefaced his quotation, autóis graφmaisov ὅπειρος τὸ διάθημα διηγείται, he cites thus: ... ἀνακύκλους δὲ μετ' ἅλγην, τὸς ἐκωτοῦ κεφαλῆς ὑπερκαθισεν εἶδον ἀγγέλου.

22. at beg, ins καταλαγεντος δέ αὐτοῦ τους τυριοὺς Δ.: reconciliatus est ipsis aude
tyre w-aust.

23. aut. bef etat. D εἶναι ὤν τοὺς ἠθυμίαν: φωνὴ κυρίου: ἡ φωνὴ Χριστοῦ D vulg Συρ

Lucif: txt D8, αὐθόρωτος Ν1.


The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, having been one object of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Caesarea, where the event happened (see Proleg. to Acts, § ii. 11).

23.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the displeasure of God, and the stroke to have been inflicted by His angel. Compare 2 Kings xix. 35: 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non untrumque fieri potuerit, ut et hubo supra caput Agrippae, et ex alia parte angelus eideum appareret." σκυληκδρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this leathsome termination of the disease. So Herodotus, iv. 191, μη θερέτων, ... ἣνα εὐλείας ἐξέδεξον: which he alleges as an instance that excessive indulgence of revenge, such as Pherecydas had shown against the Barcaecs, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6, 5, describing the disease of which Herod the Great died, mentions σήμειον σκυληκδρας ἐμφανίσασται. So also Euseb. (viii. 10) of the death of Galerius. So also Tertullian, ad Scapulum, c. 3, vol. i. p. 702, Migne, "Chaudus Lucius Herminianus in Cappado, ecum indigne ferens uxor um quam ad hanc sectam transisse, solusque in pretorio suo vastatus peste vivus vermis ebullisset, Nemo sciat, ailabet, ne gaudent Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suae excidere fecessit, pene Christianus decepit." 24.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another.

25.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would
XIII. 1. Ἡσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν ὥσπερ· ἔκκλησιαν ἵνα προφητικὴν ὕπαρξιν ἐπηρεάζῃ νομοθετήσῃ καὶ τῷ Βαρθαδάκτῳ καὶ Σμύρνην ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυριακός, ἡ Μαναὴν τῇ Ἡρώδου τοῦ τετραμήνος συντρόφοις καὶ ἀδελφοῖς.

25. ἀπεστεφεν D1: ⃝e x κτὸς 

28. XIII. 1—XIV. 28.] First missionary journey of Paul and Barnabas.

Henceforward the history follows Saul (or Paul, as he is now [ver. 9]) and from this time denominated, his ministry, and the events of his life, to the exclusion (with the sole exception of the council in ch. xv.) of all the other Apostles.

XIII. 1. [The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the only prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known who they were, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were all then present, is implied by the τε . . . καὶ: see ch. i. 13. "συμμαθητής"

Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφητία, but under His contingent guidance in the gradual and progressive work of teaching the Word (see Neander, Phil. u. l., p. 58). "Συμμαθητὴς ὁ καλ. Νίγερ" Nothing is known of him. From his appellation of Niger, he may have been an African proselyte.

Δούκιος] A Lucas, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκᾶς (Lucanus),—but the contrary; for why should Paul in this case use two different names? See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wettstein, believing them to be the same, quotes Herodotus, iii. 131, πρώτοι μὲν Κροτονικηταὶ ἀντέχοντο ἐξ ἀρχής ἐκ τοῦ Ἐλαδαία ἐλέντες, δεόντες δὲ Κυριακόνι, which certainly is curious enough.

Μαναὴν] The same name with Menahem (Μαναήμ LXX) the king of Israel, 2 Kings xv. 14. A certain Esne, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Menaan, and πάντας ἀπ' ἐκείνου τοῦ εὐαγγέλιος τιμῶν διέτελε. It is then not improbable that this Menaan may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρὰ τῷ Ἰσδάτῳ προφάτος εἶχον ἐπὶ Ρῶμας, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

Συντρόφοις] Probably "collateraeus" (Vulg.), foster-brother; not, "brought up with," for, if he had been brought up with Antipas, he would also have been with Archelaus: see above. In this case, his mother may have called her infant by the name of the person who had brought the Essenae into favour.
with Herod, and no relationship with that person need have existed.

**Σαῦλος.** mentioned last, perhaps because the prophets are placed first, and he was not one, but a teacher; or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke, as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copula, it would seem as if Barnabas, Symeon, and Lucius were prophets.—Macaen and Saul, teachers.

2. **Λευτουργοῦντων.** The general word for the priestly service among the Jews, to which now had succeeded that of προφητα ἡ and διδασκάλου in the Christian church: ministering is therefore the only word adequate to render it, as E. V. after the Vulg. 'ministrandus Domino?'—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by κηρυχτόνων, —alliter: and the Romanist expositors understand the sacrifice of the mass to be meant; but in early times the word had no such reference (see reff., and Suicer subj voce).

**ἐπεφ. τὸ πν. τ. ἐγ.** viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being to the church, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. ἔτι gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff. τὸ ἔργον. Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work.

In general, it had already been pointed out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, l. i. p. 115 f. note, from Jerome on Tit. i. 7, and Aug. Epist. lxxii. ad Hieron. 33, vol. ii. p. 290); and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Dr. Wordsworth, in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, vol. vii. p. 699, "Episcopi nonerint se magis consuetudinibus suas dispositionibus dominicis veritate presbyteris esse majores, et in commune debere ecclesiis regere."
4 autòv men ouv * ekeümefbántes úpò tov ógión pònémato 

kátíthouw eis Óelékueiav, ékeíhenv te * úpételwusen eis 

Kúprou, 5 kai geñémwv eivn Óalalmív * káthiýgellon ton 

loógon ton b theov eis taìs sunagwagnwvs twv 'Ioudaíwv. 

ëxiv ëv kai Íouávwn * ùpérténtv. 6. * d eilelóntes ëv òlhn 

ùpò tìn nòsu v* ðíxh Páforo ùpóvra ìnòvra tivú * mágon 

4. * rec autò (curr to more usual exprm), with E-gr HL copt(appy) Chr: or D lect-12 

Ath.: txt ΔLB ap 36 vulg D-lat E-lat syrr Ambr Vig. (C illegible). [B(Mai expr) has epektewntes not epektewantes as Beh.] rec tou tv. tou ay., with EHL rel: π. τ. τv. ay. D1: txt ABC D-corr N ap 13 Ath. (C illegible). apýtll. Α: kata-

bantes ðe D-gr. 

5. gev. ðe D. ev tì Óalámeiwv D: ev Óalámiwv AELN3 píe ðìs Óalámiwv N1: 

Salamínav vulg Lucif Cassiod: Salamínav am fuld D-lat E-lat Lucif: txt BC rel. 
kathýgelav L c e g1 k p: kathýgelavn D 73. 96. 142 Chr., for thew, kivou D-gr 

syn copot Lucif. 

ùpértovnta autòs D syr-marg sub: in ministerio vulg: ècòntes mev èautwv kai ìw. èis diakonvì E. (The corrections have appy been made for per-
spicuity.) 

6. kai [πε] relv. (dielvotówv, ouv kai D1) ðe autow D. rec èm ouyv (ouyv 

and ðìxh vof rov being supposed to be in consistent?), with HL rel (Ec Thl: ins ABCDN k p 36 vs Lucif. (15 def.) 

hovv ëv: evan A. add ðìxì C. 

rec èm ondva (as superfluous), with HL rel (Ec: ins ABCDN k o p syrr copt acht Chr 

vi. 6.


Sélèukévan A very strong fortified city (supposed impregnable, 

Strabo, xvi. p. 751), fifteen miles from Antioch, - on the Orontes, and five miles from its mouth. It was founded and fortified by Selencus Nicator (Strabo, xvi. 719), who was buried there (Appian, Syr. 63). It was called Selencia ad mare, - and Pieria, 
or ὡν ἐν Πειρία, from Mount Pierius, on which it was built, to distinguish it from other Syriam towns of the same name. This mountain is called Coryphaeus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόβασιν δε μεν ἔξω κατά τήν 

ποιόν θαλάττης πλευράν κλιμακών καλ 

χειροστόνων, ἐγκλιμασὶ καὶ σκαλώσι 

πουκοίς καὶ συνέχεια δειλημμέρων. This 

excavated way is to this day conspicuous amongst the ruins of the city. It was under the Selencus kings the capital of a district Selencis, - and, since Pompos' time, a free city. Strabo, xvi. 751. Plin. v. 21. (Winer, R.WB.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.) 

eis Kúprou The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, 1. p. 161). See below, ver. 7. 

It was the native country of Barnabas,—and, as John Mark was his kins-

man, they were likely to find more accept-

ance there than in other parts. 

5.] Salamis was the nearest port to Selencia on the eastern side of the island. It had a good harbour (κακον δὲ χώραν κλαστών 

χειροστών, Sclayr. Peripl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On 

the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Fan-

magosta, the Venetian capital of the island (Winer, R.WB., and C. and H. pp. 171, f.). 

ùpérténtv] Probably for the admin-

istration of baptism: see also 1 Cor. i. 14—17. 

6.] Paphos is on the west-

ern shore, with the length of the island between it and Salamis. It is Niv Paphos 

which is meant, about eight miles north of the Paphos more celebrated in classic poets 

for the temple and worship of Venus. It was destroyed by an earthquake in Aug-

ustus' reign, but rebuilt by him, Dio Cass. 

liv. 25. It is now called Baýs, and con-

tains some important ruins. (Winer, R.WB.)
τινά μάγον, κ. τ. λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Caesar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 512—516; x. 93, and C. and H. pp. 177 ff. 

7. τοῦ ἀνθυτάτου] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemably) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Praefectus (ἀντιστράτηγος) or Legatus (πρεσβύτητος) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by procurators (ἐπίστροφοι). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merciale. Hist. of the Romans under the Empire, ch. xxxii.)

The title ἑγεμών, used in the N. T. of the procurators of Judaea, of the legatus of Syria, and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀνθυτάτος assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, lii. 12, was originally an imperial province, and consequently was governed by a procurator or legatus (so also Strabo, xiv. 685, ἄγονος στρατηγική ἐπαρχία καθ’ αὐτόν ... έγένοτο ἐπαρχία η νήσος, καθάπερ καὶ νῦν ἐστί, στρατηγική): but immediately after he relates that Augustus ἀνέφερεν τὴν Κύπρον κ. τ. τὴν Γαλατίαν τὴν περὶ Νάρβανα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντιλάβετε. And in iv. 4, repeating the same, he adds, καὶ αὐτῶς ἀνθυτάτοι καὶ έδέκειτα τὰ ἵππα πείπτεσαι ἤρεματο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription [Boeckh, No. 2632] of the reign of Claudius, a.d. 52, mentioning the ἀνθυτάτος, a former and a present one, Julius Cords and L. Annius Bassus). Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Vettiius Antonianus, a.d. 168, in the reign of M. Aurelius. Another S. P. was one of the consules sufecti in a.d. 91: but this could hardly have been the same.


dιαστρέψαι ... ἄντοι A pregnant construction, as ἀπέστησεν ὑπὸν, ch. v. 37.

6 καὶ Παύλου] This notice
marks the transition from the former part of his history, where he is uniformly called Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name Paul, which superseded the other. If this was the first incident at which Lake was present, or the first memoir derived from Paul himself, or which, is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The και must not be understood as having any reference to Sergius Paulus, who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: Ἱερογλυφὸς τε, ὁ καὶ Παῦλος . . . . and then, a few lines down, calls him ὁ Παῦλος. It signifies that Paulus was a second name borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen incepit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici sua familiae reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Parthici, Sarmatiae nenuneantur: ita et Saulus ad predicationem gentium missus, a primo ecclesiae spolio Proconsule Sergio Paulo victoriam sua tropea retulit, exerexitque vexillum ut Paulus diceretur e Saulo.' (In Epist. ad Philen. i, pp. 746 f.) It is strange that any one could be found capable of so utterly misleading the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. [I may observe that Dr. Wordsw.'s apology, that Jerome does not say that the Apostle gave himself this name on this account, is distinctly precluded by Jerome's language, "exerxitque vexillum ut Paulus diceretur e Saulo." This Dr. W., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "amavit," below.] It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . . ex priore Saulo Paulus vocari amavit, ob tam magne insigne victorie. ' (Elsewhere Augustine gives another, but not much better reason: "Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum milii videtur, hoc nomen eignet, nisi ut se ostendat parum, tanquam minimum Apostolorum." De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name—"as Grotius in his note: 'Saulus qui et Paulus: id est, qui, ex quo cum Romanis conversari cepit, hoc nomine, a suo non abludente, cepit a Romanis appellari. Sic qui Jesus Judaeus, Graecis Jason (or Justus, Col. iv. 11): Hillel, Pollio; Onias, Menelaus (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), Alcimus. Apud Romanos, Silas, Silvanus, ut notavit Hieronymus: Pasides, Pansa, ut Stucionus in Crassito: Dioecles, Dialeticius: Biglmnita, soror Justinianni, Romane Vigilantia."

οἵτινες εἰς αὐτοῦ] It seems probable that Paul never entirely recovered his sight as before, after the ἀπειρίας τού φωτός ἐκτίου. We have several apparent allu-
10.—13. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

\[\text{\footnotesize "Diastrēf̆ων tās e οδούς κυρίου tās eivthēias.; 11 ἐννὖν e Rom. xi. 33. Heb. iii. 10. Rev. xv. 5. Ps. xxii. 21.}
\]

\[\text{\footnotesize "

10. om 1st pασης D' arm Lucif, Vig Orig-int: ins D². vol D¹. txt D². ins του bef kυρίου BR(83) disapproving.

11. ins η bef χερ. (but marked for erasure) D¹. rec ins του bef kυρίου (with none of our ms.). om ABCDEHL rel.

12. ιδιων δε D-gr Lucif. ins εθαμασαν και bef επιστ. DE ath Lucif: ekpl. bef επιστ. A: αφι επιστ. ins τω θεω D; τω kυρι, omitting the rest, ath. ekplητου.

13. ανακθειντες(sic) B¹.

11. εν αντι της Пαφού οι περὶ Παύλου

12. ἐπί τή δηδ. τ. κυρι. ] Hesitating as he had been before between the teaching of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was baptized: but the supposition is not thereby excluded: see ver. 48; ch. xxvii. 12, 34; xviii. 8, first part.

13. οἱ περὶ Π. ] Is there not a trace of the narrator being among them, in this expression? Henceforward Paul is the principal person, and Barnabas is thrown into the background. Ἱερονύμος πατήρ.] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from...
\[\text{ABCDE}\] c p 13 Dion Eus Chr. 

14. for autò de, paulos de και βαρναβας E. εγενοντο Α. 

with DEHL p 13 rel vss: que est Pisdiaea tol: txt ABC\(\text{E}\). for εἰσελθοντες, εἰσέλθοντες BC\(\text{N}\) p copi. 

15. rec om τις, with D-corr EHL rel vss Chr (Ec Thl.): ins ABC\(\text{D}N\) a p 13. 36 vulg Syr copi. Cassiod. 

εν υμων bef logos (alteration to connect logos with παρακλη). 

ABC\(\text{HN}\) e a p 13 vulg: τοῦ (D)EL rel Chr (Ec Thl.): om εν H. — aft log. ins sofias D: sermo et intellectus in vobis exhortationis D-lat.

the mouth (ἐδ’ ὁ Κέπρος ποταμὸς, δὲ αναπλήσας σταδιόν ἐχθένων Πέργα 

πόλεις, Strabo, xiv. p. 607), "betw een and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 193, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολὺ τὸν Καλλίκου φύλου μετέχοντες, Strabo, xii. § 7) and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people.

John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below).

He afterwards, having been the subject of discussion between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justas, as having been a comfort to him (Col. iv. 10, 11); and again in 2 Tim. iv. 11, as profitable to him for the ministry.

14. αὐτοί δὲ. It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26.

The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἡσσαι κατοικία (xii. 6), and of the Pisidians, καθαύρη οἱ Κλακες, ληστρι-

κώς ἕσσαι, xii. 7. He gives a similar character of the Pamphylians.

'Αν- 

tοιχαὶ ἡ Ἑστιαία ὄρος Πίσαρια, Strabo, xii. 8, was founded originally (Strab. ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχωνα ἐποικιας Παρακλης, Strabo, ib.):—

'Pisidarum colonia Cæsarea, eadem Antiochiana,' Plin. v. 24. 'In Pisdia juris

Italici est colonia Antiochensium,' Paulus, Digest. i. 15. Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yolobath, answering to Strabo's description: where since an inscription has been found with the letters ΑΝΤΙΟΧΕΙΑΙ ΚΑΙΣΑΡΕ (C. and H. pp. 205, 207 note). 15.) The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted: —and, when the Macabees restored the reading of the Law, that of the prophets continued as well.


14—19. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. 145

16. ins o bef παυλοὺς D. aft ois ins ev yap H lect-11 Chr.

17. for τοῦτον, τοῦ B: om 40 vulg aeth. om (as unnecessary) ἵσαπῃ EHL syrr Chr Ec Thl Lucif: ins ABCDN a p 13 vulg copē sah(om ἱλαον tou).

for Ist καὶ, διὰ D1: τὰ D5, ins την bef γη D. αἰτηπουτον ABN a b c d p 13 vss: txt CDEHL 36 Chr Thl.

18. om ws DE vulg Syr sah aeth. ἐτή μ. (ομν χρονον) D. rec ετροφοφορηθη (alteration to what seemed a more proper word; see notes), with BC3DH Lyr p 36 vulg(mores eorum sustinuit) syr-marg-gr Orig Chr (Ec Thl-fin (ετροφοφορηθη). Thlif): txt ACBE 13 synr copē aeth arm Consti(see TischDR) Cyr Hesych.

Luke iv. 17 fl. and notes. 16. κατα-

σείας τ. χειρ[ ] As was his practice; see ch. xxi. 40. See also εὐχαίνεις την χειρα, ch. xxvi. 1. On the character, &c. of Paul’s speeches reported in the Acts, see Prol. Chap. i. 13; ii. 17. The contents of this speech (vv. 16—41) may be thus arranged:

1. Recapitulation of God’s ancient deliverances of His people and mercies towards them, ending with His crowning mercy; the sending of the Deliverer and promised Son of David (vv. 16—25).

11. The history of the rejection of Jesus by the Jews, and of God’s fulfilment of His promise by raising Him from the dead (vv. 26—37).

11. The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him (vv. 38—41). It is in the last degree unsafe to argue, as Dr. Wordsworth has done, that, because Strabo asserts the language of the Pisidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Dr. W, “In what language did St. Paul preach in Pisidia?” we may reply, seeing that he preached in the synagogue after the reading of the law and prophets, “In the same language as that in which the law and prophets had just been read.”

οἱ φοβ. τ. Θ.: The un-circumcised proselytes of the gate; not excluding even such pious Gentiles, nor proselytes in any sense, who might be present. The speech, from the beginning and throughout, is universal in its application, embracing Jews and Gentiles.

17. τοῦ λαοῦ τοῦτον] ‘Hoc dict dicit Pisidis, Judaeos digito monstrans.’ (Grot.) Or rather, perhaps by the τοῦτον indicating, without gesture, the people in whose syn-

agogue they were assembled.

Τ. πατ. ημῶν] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the τοῦ λαοῦ τοῦτον he alludes to the time when God was the God of the Jews only: by this ημῶν he unites all present in the now extended inheritance of the promises made to the fathers.

ψυφευ[ ] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of ‘bringing up,’ nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation; see ref. Gen. There is no reference to any excitation of the people during their stay in Egypt: whether by their deliverance (Calv., Heir., Elsner), or by the miracles of Moses (Meyer), or by Joseph’s preferment to honour (Boza, Grot.).

18. ετροφο-

φόρησεν] That this is the right reading, is rendered highly probable by M S. authority here and still more in the LXX of ref. Deut., and, I conceive, decided by the Heb. of that passage, and by the expansion of the same image in Num. xi. 12. The compound verb (from δ, not η, ἑτροφός, as the similitude is that of a man [ἐνώ] bearing his son) implies carrying and caring for, as a nurse; see ref. Mac.

19. ἐπτά] See L.
Deut. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονομησαν, justified by ref. LXX, has not been understood by the copyists, and has led to the rec. reading. From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. [20] Treating the reading of ABCN (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, no other sense can be given to them, than that the time of the judges lasted 150 years. The dative ἐτέσων (see ch. viii. 11) implies the duration of the period between ταύτα (the division of the land), and Samuel the prophet, inclusive. And we have exactly the same chronological arrangement in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγίας δ' μετὰ τὴν Μωσέας τελευτῆν πέντε κ. εἰκοσικ. Antt. v. 1. 29.): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11.: (6) four years of Solomon's own reign. This gives 592—140 = 443 years (about, ἧς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and forty) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I join the principal. (1) Perizimius and others assume that the years during which the Ismaelites were subject to foreign tyrants in the time of the Judges are not reckoned in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to the account there, which is not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the four hundred and eighthieth year after the Exodus. (2) Calovius, Mill, &c. supply γενόμενον after πεντηκόντα, and construe, these things 'which happened in the space of 450 years,' viz. from the birth of Isaac to the division of the land. But why the birth of Isaac? The words too will not bear this construction. (3) Olschansen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this objection which he himself mentions is fatal, viz. that μετὰ ταύτα and οὖν must beyond dispute give the termini a quo and ad quem of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture enend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olish.), —but in Antt. xx. 10. 1, contr. Apion. i. 2 gives another chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἄφ' ἵς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλισσον Αἴγυπτον Μωσέας ἐγένοτο, μέχρι τῆς τοῦ μακαρικοσθεινοῦ, δι' Σολομόνον ὁ βασιλεὺς ἠ ἱεροπολίμοιο ἄγνηνες, ἐπὶ δύοκατέκηκεν πρὸς τοῖς ἱερακοσίοις. To reckon in the thirteen years during which he was building his own house may be an inaccuracy, but there is no inconsistency.
moral courage to abide by the more difficult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

After this, mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstancies mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ish-bosheth his youngest son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much longer than that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the beheven. Yet this has been done by the majority of Commentators.

Having deposed him (ref.): in this case, by his death, for David was not made king till then. Or perhaps metaot may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 28, and ηγαγεν to the whole process of the exaltation of David to be king. But I prefer the former.

[Phil. k. eitov Μ. ] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither to the use of salma nor δια δια ... μου being found in them. These latter words are spoken of Cyprus, see ref. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

νωπνηριαν (see note) H (σαρι άν) ᾨ d f g h 113 etc. ἧθλον; δ. του ἴππου: D: om unde 42, 141, 16, 23, 37, 46, 56, 66, 76: txt ABCEN rel 36 vulg Syr copnt arm Gε Aug.
contradicted way of writing 'Ἰσραῖλ, thus:

σωτηρίαν; and then from ver. 26 σωτηρίαν
was adopted.

24. εἰσόδου] referring to ἵσσαγεν above—his coming forward publicly.

25. ] As John was fulfilling his course (the expression is peculiar to Paul, see ref.), he said (not once but habitually).

τί ἐμὲ ὑπέλει ἐκείνοις?

Not, 'I am not that which ye suppose me to be,' as Vulg. (reading τίνα,—quem me arboritum nesci, non sum ego); but, making τις (or τίνα) relative, which it will not bear; but What suppose ye me to be? I am not He. See Luke iii. 15 ff.

26. τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation by Ἰησοῦν.

27. ] the position of Ἰησοῦ at the commencement of its clause in the last verse shews the emphasis to be on it, and now the reason is given—
29-33. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

29. ενέπεσαν πάντα τα περί αυτού γεγομένα, καθελόντες ἀπὸ τοῦ ζυλοῦ ἐθηκάν αἰεις μμημεῖον. 30. οὖν ἐνέπεσαν πάντα τα περί αυτού ἐκ νεκῶν, 31. εἰς ὥφθη ἐπὶ ἡμέρας πλείον τῶν συναναβασίν αὐτῶ ἀπὸ τῆς Γαλατίας ἐις Ἰερουσαλήμ, εἰς ἐνείν τῶν εἰσίν μάρτυρες αὐτῶ πρὸς τὸν λαόν. 32. καὶ ἡμεῖς ὑμᾶς ἐναγγελίζομεν τὴν προόδο τοὺς πατέρας ἐπαγγελίαν, γενομένην, ὅτι ταῦτα ὁ θεὸς ἐκπεπλήρωκεν τοῖς τεκνίων *αὐτῶν ἡμῖν ἀναστήσας Ἰησοῦν, 33. ὡς καὶ ἐν τῷ υἱῷ γέγραπται τῷ

(see Rom. vii. 1 al.)

29. εστελαν Α: εστελων Δ1: txt D-corr. 30. for ver, or ο θεος γηρειον D: aft thea ins vers D-lat: add tertia die vulg(not tol).


29-33. The two verbs ἐστελαν and ἐθηκάν have still the same subject, viz. oi κατακούντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what men did to Him, and δ ἐδε θεὸς γέγειν αὐτῶν. Joseph and Nicodemus, he it observed, were both ἄρχοντες. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfillment of prophecy and seal of the Messiahship of Jesus. 31. The νυν gives peculiar force to the sentence. Who are at this moment witnesses.—living witnesses; q. d. 'I am not telling you a matter of the past merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.' 32. ημεῖς υμᾶς] He and Barnabas were not of the number of the συναναβάτες, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, we, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks himself, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The meaning having raised Him from the dead is absolutely required by the context: both because the word is repeated with ημοιν ημῖν (ver 34), and because the Apostle's emphasis throughout the passage is on the Resurrection (ver 30) as the final fulfilment (ἐκτελέσασθαι) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.; the other meaning, 'having raised up,' as in ch. vii. 37, προφητεύνων άυτον άναστησεν ὁ κύριος,—by Calvin, Beza, Calvin, Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well
...
known as a 'prophet', and that is why he is arguing against the continued existence of sin.

The expression δικαιοίν αὐτὸ is only used once again by Paul (ref.), and that where he is arguing against the continuance of sin. The δικαιοίν cannot be joined with υἱοὶ, which (see above) is contrasted with υἱοὶ τοῦ θεοῦ. It is quite in Paul's manner to use αὐτὸ as the singularly. Thus effectively: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take it as far as δικαιομην with ver. 38, and make αὐτὸ. . . . δικαιομην a separate sentence.

40. The object of preaching the Gospel to the Jews first was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them, τοῖς προφ. The book of the prophets: see ch. iii. 18, note. 41. καταφοροῦνται. So the LXX for ἐν αὐτῷ, 'among the heathen,' for which they seem to have read ἐν οἷς. So the Arabic, ' videte arrogantes; ' and the Syriac, 'videte transgressores.' (Kuinoel.) The prophecy was spoken of the judgment to be inflicted by means of the Chaldaeans: but neither this nor any other prophecy is contained in its application to the occasion of which it was once spoken, but gathers up under it all analogous pro-

Spirit by which he spoke, ἀλέξειν περὶ ἁμαρτιῶν, before He ἀλέξει περὶ δικαιοσύνης: therefore he dwells on the ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say.

39. [And] from all things, from which ye could not in (under) the law of Moses be justified, in Ἰησοῦ (ἐν χριστῷ, ἐν κυρίῳ passim) every believer is (habitual pres.) justified. ἀπὸ πάντων (ἀπὸ) ὑμῶν, from all things (sins), from which . . . not but implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδεὶς δικαιοῦται εἰς τὸ θεόν, Gal. iii. 11):—but = Christ shall do for you all, that the law could not do: leaving it for inference, or for further teaching, that this was absolutely all: that the law could do nothing. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόµου, ἐν ἑαυτῷ διαδρόμει διὰ τῆς σαρκὸς, δὲ θεὸς κ.τ.λ. . . . τοῦ δικαιωματος τ. νόµου πληρωθῇ ἐν ἡμῖν. This interpretation will be more clearly established, when we remember that δικαιωματος ἀπὸ ἁμαρτιῶν was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιοίν αὐτὸ is only once used again by Paul (ref.), and that where he is arguing against the continuance of sin. The δικαιοίν cannot be joined with υἱοὶ, which (see above) is contrasted with υἱοὶ τοῦ θεοῦ. It is quite in Paul's manner to use αὐτὸ as the singularly. Thus effectively: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take it as far as δικαιομην with ver. 38, and make αὐτὸ. . . . δικαιομην a separate sentence.

40. The object of preaching the Gospel to the Jews first was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them, τοῖς προφ. The book of the prophets: see ch. iii. 18, note. 41. καταφοροῦνται. So the LXX for ἐν αὐτῷ, 'among the heathen,' for which they seem to have read ἐν οἷς. So the Arabic, ' videte arrogantes;' and the Syriac, 'videte transgressores.' (Kuinoel.) The prophecy was spoken of the judgment to be inflicted by means of the Chaldaeans: but neither this nor any other prophecy is contained in its application to the occasion of which it was once spoken, but gathers up under it all analogous pro-
PRAEIEI APOSTOLO\N. XIII.

42 Ἑξώνων δὲ αὐτῶν παρεκάλουν, εἰς τὸ μετέξων ἠλπὶνα" λαληθηναι αὐτοῖς τὰ ρήματα ταῦτα. Θείας δὲ τῆς συναγωγῆς ἤκουσαν πολλοὶ τῶν Ιουδαίων καὶ τῶν σεβομένων προσεκλυσίων τῷ Παύλῳ καὶ τῷ Βαρνάβα, δ' οὕτως προσκλαίνεις αὐτοὺς πρὸ τοῦ εὐθείου αὐτῶν προσμεῖν τῷ χρίτατι τοῦ θεοῦ. 43 Τῷ τε ἐξωμωρον ἠλπισάββατον σχεδόν πάσαι ἡ πόλις συνήθη, ἕκαστος εἰς τὸν λόγον τοῦ θεοῦ. Τε οὖς ὄχλους ἐπλήρωσαν ἐπ' ξύλων, καὶ ἀντέλευσαν τοῖς 4. 2, also

42. rec om autwv, adilig instead de ek τῆς συναγωγῆς τῶν ιουδαίων (supplementary, at beginning of an ecclesiastical portion); 98 has τῶν αποστόλων ek τῆς συν. κτ.λ., with rel: autwv ek τ. συν. τ. ιουδ. L Th-frin: txt ABCDEIN α p 13. 36 vulg syr copt add ath arn Chr Cassiod. om parakalov e; so B 81, insg ἄκον ήθος αληθηναί. rec aft parwv. ins τα εὐθύνη (added because it was considered necessary that this request should be ascribed to the Gentiles, on account of the hostility of the Jews, ver 45), with L rel (Ec: om ABCDEIN a e k o p 13. 36 vulg syr copt add athl Chr Cassiod. for metatwv, ἐξωτερικά, ἐγών τα δι', ins D5). 43. aft de ins autovv N1(N8) disapproving. aft σεβ. ins τον θεον E syr. om τω βεβαιον Dλ. om autovv (as unnecessary?) EL rel vulg Syr (Ec Th-sif: ins ABCD1N vs Χρις θαυτίν α p 36. 13 def). ἐπιστ?” (ἐπιστῶσιν ὁ δεύτερον; D) rec ἐπισκευαζον (perhaps corri a το αὐτὸ ἐπισκευαστῆς . . . ἐπισκευαστῇ), with L 13 rel Th-sif: txt ABCDEIN c d k o p 36 Chr Th-frin. at end ins eytewv de καθ’ ολίς τῆς πόλεως διελθὼν τὸν λόγον τοῦ θεοῦ, so syr-marg, oυg τ. θ. . . . εγ. δε κατὰ πασᾶν τὴν πολιμνὸν φιλομαθίαν λογ. E. 44. rec for τε, de, with ACDEIN a b o p 13: om αθ-rom: txt BEIL rel 36 syr ath-pl Chr (Ec Th-sif: τοτε για τε τε λ. 59 Ec). rec ερχομένων (alteration so D (which every where alters εἰρήμαι in this sense) ΔN 69 in Ec xiii. 35), the sense of εἰρήμαι not being pierced), with BCDE1HN p rel 36 Chr: ερχομένων 3, 95: txt AC51E1 13, 40. for πασα, αλλ D. for θεοῦ, κυρίων ΑΒΣ ο p 13. 36. 40 am fuld tol sah: txt B CEL rel demid copt Chr.—D has ἀκούασαι παύλου πολιν τε λόγον ποιησαμένου περὶ τοῦ κυρίου.

45. om ἐν αὐτεῖς de, καὶ ἔντας D: aft τοις ins λόγοις D1(lat and long) ecceus of God’s providence: such repeated fulfiliements increasing in weight, and approaching nearer and nearer to that last and grand fulfillment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted. 42. The insertions in the rec. have been made (see var, read.) partly perhaps to remove the ambiguity in αὐτῶν, and to supply a subject to παρεκάλουν. But they confuse the sense. ἔξωνων αὐτ. As they (the congregation) were going out, they (the same) besought. On the N.T. construction, παρεκάλουν αληθηναί, i.e. the passive inf. after verbs of commanding, exhorting, &c., see Buttman, Grammatik des N. T.lichen Sprachgebrach, § 141. 5, p. 296. He traces their influence to the influence of the Latin jubeere. See, among his many examples, Mark v. for τοὺς ωχ., το πλήθος D (sub): om aθ-: λογισ τος D E Syr: om 1st tois D10. 43; vi. 27; ch. v. 21; xxvii. 24; xxv. 21. τὸ μετατέθη χριστί appears, by the usage of Luke, to mean the next sabbath-day, not ‘the following week.’ This last rendering would hardly suit eir, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μετατέθη. 45. Δυσ. 8. τ. σ. After the breaking up of the synagogue. οὕτως] Paul and Barnabas; and αὐτοί, to the Jews and proselytes: not vice vers., as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have ἰδαπο τοῦ θεοῦ similarly used of the work of the Gospel begun in the hearts of the converts. See also ref. 44.] Whether εἰρ. or ἐξ, be read, the sense will be on the following sabbath-day: not, as Heinrichs, ‘on the following week-day.’ συνήκη] In
The synagogues; it was the sight of the Gentile crowds in their house of prayer which stirred up the jealousy of the Jews.

45. ἀντιλ. καί] These words (see var. read.) form a graphic repetition, passing from the particular thing which they did, viz. contradict the words spoken by Paul, to the spirit in which they did it, viz. a contradictions and blaspheming one. It is no Hebraism.

46. πρῶτον] See ch. iii. 26; Rom. i. 16. From LXX-alex., the vat. reading διδάκειν for τῇ διδακῇ. They refer the σε not to themselves as teachers (as Meyer seems to think), but to Christ.

47. παρρησιασάμενοι] The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life: the Gentiles, as many as were disposed to eternal life, believed. By whom so disposed, is not here declared: nor need the word be in this place further particularized. We know, that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of ref. 1 Cor. εἰς διακονίαν τοῦ ἄγιου ἐστάσαν ἑαυτοῖς, with ref. Rom. αι ὅσα [ἐξωθικά] ὑπὸ τοῦ θεοῦ τεταγμένα εἶναι: in both of which places the agents are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here predestination in the strongest sense: 'ordinatio ista non nisi ad aeternum Dei consilium potent refert'... 'ridiculum autem cavillium est referre hoc
49. 

50. 50. paraptrunov D-1gr: txt D5: paraptrunov p (Ec. rec ins kai bef tas evex) (attempt at corrns, from misunderstanding), with ELN1 rel vss Chr: om ABCDN3 p 13. 36 Syr sah arm Cassidy. ins theiuev megalaν kai bef dieωv D; ΘA η. E. om tou D. rec ins tou bef Barp. (for uniformity), with rel Ec Thil-sif: om ABCDELX a c k p 13 Chr Thil-fin. om autov B.

51. ins apo bef touv poдов E c d g 133. 137 syr Thil-fin. rec aft poIV. ins autov, with DEL vss Chr: om ABCN a k p 13. 36 vulg syr arm. for επ, εις E. for ηλθυν, kataprrras D-1gr: ηλθεν 133. ins to bef IC. E.

52. rec for te, de (corrns), with CDEILN p rel syr copt Chr: txt AB 13. 36 vulg Syr ath.

ad credentium affectum, quasi Evangelium reccepurit qui animis rite dispositum erat. So the Vulgate, ‘preordinati:’ and Aug. ‘destinati.’ (2) ‘Qui juxta ordinem a Deo institutum dispositum erat’ (Franz, Calov.: but not Bengel [as De W.], who explains it as I have done above): (3) ‘Quibus, dum fidem doctrinae habercnt, certa erat vita beata’ (Morus, Kunoil): (4) ‘Qui ad vitam aternam se ordinavint’ (Grot., Limborch, Wolf, al.): (5) ‘Quotquot cratnd dispositi, appallati, i. e. apuli facti oratione Pauli ad vitam at. adipsidem’ (Breit Schneider): (6) taking τετ. militari sensu, ‘Qui de agmine et classe crans sperantum vel conten- dentium ad v. æ.’ (Mede, and similarly Schöttg.) There are several other rendering, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join ἐπιστευσαν with εἰς χων αἰώνων, which usage will not bear. Dr. Wordsworth well observes that it would be inter- esting to enquire what influence such renderings as this of preordinati in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern Fathers, who remarks, in a different direction from that of the Western School.

50. τοσι σεβ. γυν. [Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Joseph’s statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, ἦν τῶν τῆς δεισιναμίας ἄρχοντος ὅταν τὰ γυναικά: αὕτα δὲ καὶ τῶν ἀνδρῶν προ- καλοῦντο πρὸς τὰς ἑπὶ πλεον ἑραπρασίας τῶν θεών καὶ οὐράς καὶ ποινισμούς. These were proselytes of the gate, or at least inclined to Judaism. [εἰζβαλω] Though the πρῶτοι τῆς πόλεως, at the instigation, probably, of their wives, were concerned, this seems to have been no legal expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21; —but only a compulsory retirement for peace, and their own safety’s sake. 51.] As commanded by our Lord, Matt. x. 14, where see note. ’Ικόνων] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568), Cicero (ad Famil. xv. 4), and Pliny (v. 25) to Lycia, of which it was at this time the capital,—by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetarch (Plin. N. ii. v. 27), and probably on that
account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konia, a town of 30,000 inhabitants. (Winer, RKB.; C. and H. i. pp. 220, E.)

3. παρρ. ἐτι τ. κυρ. A pregnant construction:—"speaking with boldness, which boldness was grounded on confidence in the Lord." τὸ κυρίῳ is God: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. διδόντων, without kar, defines μαρτυρουντος: viz. by giving, &c.

4. So Virg. En. ii. 39, "Scinditar incurta situd in contraria vulgus." Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.)

τοῖς ἀποστόλοις This is the first place where Paul and Barnabas are so called. St. Paul constantly indicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prologue, to the Epistle of James; and by I Barnabas, here and in 1 Cor. ix. 19, 20; also see Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7;
πράξεις ἀποστολῶν. ΧΙV.

5. ἐγένετο ἡ δόμη τῶν ἑθῶν τε καὶ Ἰουδαῖων σὺν τοῖς ἀρχουσιν αὐτῶν, ἵπποισαί καὶ κληθοβιλίσασι αὐτοὺς, 6. συνιδότες κατέφυγον εἰς τὰς πόλεις τῆς Δυσκολίας Ἄστραπαν καὶ Δίφρηνι καὶ τὴν ἀπέριξον, 7. καὶ ἐναγελίζομεν ἐπὶ τὰν σωτηρίαν, εἰπεν ὁ αὐτοῦ ἀπολύσεως τῶν προσεπιτάσσην. 8. καὶ τὰς ἀμοί ἐν Ἀσσύροις  ἀδύνατοι τοῖς προσεπιτάσσην εἰκάζων χολός ἐκ κοιλιάς μητρὸς αὐτοῦ, οὗ οὐδέποτε μακρύνθη εἰς τὸ πρόων, 9. ἔστα τοῖς ἀτενίσας αὐτῷ καὶ ἔδων ὅτι ἐν εἷς πτίσων ὑπὸ τὸν σωθῆναι, ἐπεν ὁ μεγάλη ὑπὸ τὴν φωνῆν Αναστήθη ἐπὶ τοὺς πρῶτους καὶ τοὺς δευτέρους.
11. o' te ó χλοι ιδόντες ὁ ἐποίησεν Πάυλος ἑτήραν τὴν βφωνήν αὐτοῦ Δυκανουστὶ λέγοντες Οἱ θεοὶ δι' ὁμοιωθέντες ἀνθρώποις d κατίβησαν πρὸς ἡμᾶς. 12. ἐκάλουν τὸν Βαρνάβαν Δία, τὸν δὲ Πάυλον Ἐρμήν, εἰπεὶ ἄνευ αὐτός ἦν ὁ ἴηγούμενος τοῦ λόγου. 13. οἱ τε Ἡ ἱερεῖς τοῦ Δίου τοῦ ὄντος h πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπικοινωνίαν ἔλαβον. 14. ἐκάλουν τὸν Βαρνάβαν Δία, τὸν δὲ Πάυλον Ἐρμήν, εἰπεὶ ἄνευ αὐτός ἦν ὁ ἴηγούμενος τοῦ λόγου. 15. οἱ τε Ἡ ἱερεῖς τοῦ Δίου τοῦ ὄντος h πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπικοινωνίαν ἔλαβον.
PRAEIVS APOSTOLOV. XIV.

14. Ἀκοῦσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παύλος ὄπως διαφήμιζαν τὰ ἱμάτια αὐτῶν ἐξετιθήσαν εἰς τὸν ὄχλον κράζοντες 15 καὶ λέγοντες 'Ανδρείς, τί ταῦτα ποιεῖτε; καὶ ημεῖς ὁ μοιοπαθείς ἐσμέν ὑμῖν ἀνθρώποι, εὐλγελεῖμοινυμᾶς ἀπὸ τούτων τῶν ματαιῶν ἐπιστρέφειν ἐπὶ τὸν θεὸν ἐξελεύνητα, ὡς εἴποιήσαν τὸν ἴωρον καὶ τίνα γην καὶ τίνα ἡθάλασαν καὶ πάντα τὰ ἐν αὐτοῖς, 16 ὁς ἐν ταῖς παρωχεῖσίναις γενείς εἰσεν πάντα τὰ ἐξελεύνητα ποριεῖσται ταῖς ὠδίναις αὐτῶν, 17 καὶ τοιούτης ὧν 'ἀμαρτοῦν ἰασμόν αὕρικεν ἀγαθοῦργῶν, ὑπεράνθων ὑμῖν ἡμεῖς δίως καὶ μαρτύρομεν 'κατορθοῦνας, εἵμερως λόγος τοῦριφοῦν καὶ ἑυροφότατις τὰς καρδίας ὑμῶν.

18 Καὶ εἰς ἡμᾶς ὁμορροφώμενος ΑΒΧΔΕ...

ins autus D; aft stēμ., E 137.

ηθελών H 1 p toI Thl-sif, so also D (see above).

eπιστρέπτω D.

14. ακοῦσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παύλος ὄπως διαφήμιζαν τὰ ἱμάτια αὐτῶν ἐξετιθήσαν εἰς τὸν ὄχλον κράζοντες 15 καὶ λέγοντες 'Ανδρείς, τί ταῦτα ποιεῖτε; καὶ ημεῖς ὁ μοιοπαθείς ἐσμέν ὑμῖν ἀνθρώποι, εὐλγελεῖμοινυμᾶς ἀπὸ τούτων τῶν ματαιῶν ἐπιστρέφειν ἐπὶ τὸν θεὸν ἐξελεύνητα, ὡς εἴποιήσαν τὸν ἴωρον καὶ τίνα γην καὶ τίνα ἡθάλασαν καὶ πάντα τὰ ἐν αὐτοῖς, 16 ὁς ἐν ταῖς παρωχεῖσίναις γενείς εἰσεν πάντα τὰ ἐξελεύνητα ποριεῖσται ταῖς ὠδίναις αὐτῶν, 17 καὶ τοιούτης ὧν 'ἀμαρτοῦν ἰασμόν αὕρικεν ἀγαθοῦργῶν, ὑπεράνθων ὑμῖν ἡμεῖς δίως καὶ μαρτύρομεν 'κατορθοῦνας, εἵμερως λόγος τοῦριφοῦν καὶ ἑυροφότατις τὰς καρδίας ὑμῶν.

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18 Καὶ εἰς ἡμᾶς ὁμορροφώμενος ΑΒΧΔΕ...

ins autus D; aft stēμ., E 137.

ηθελών H 1 p toI Thl-sif, so also D (see above).

eπιστρέπτω D.
18. μογίς Δ coptt.  κατεπαυαυτον C1. at end ins αλλα πορευεθαι εκαστον εις τα ιδια Κ κ μ p 13. 36 συρ-μαργ. arm.

19. at beg ins διατριβουντων (so D2): om de D1) αυτων και διδακτορων, omg de follg, DE ab f k m p 13. 36. 10; so, but om και, C and, but om διδακτορων, συρ-μαργ. arm. Cassiod. [ἐπιθάναθα, so txt ABK p.]


for πεισαντες, επισεισαις D syrt: om 2nd και D-corr.

και διαλεγομενων αυτων παρρησια επεισαι τον οχλη. αποσταιναι απ (ομ αλ) αυτων λογειναι οτε ουδεν αληθες λεγειναι αλλα παντα φευδονται C a k m p συρ-μαργ. arm. 

αληθοδευταις A 15. 18. 36. 180.

om εξω N1.

reec νομισαται, with CEHL rel 36 Chr Cε Τηλ: txt ABDB p 13. 40.

rec τεθωμαι (corrvn: the contracted form was the more common: so Meyer), with DEHL rel Chr Τε Τηλ: txt ABCN a k p 13. 36.—tebv. bef αυτ. D.


reec αυτ. bef τη μαθω, with EHL: τη μαθ. αυτων (see ch ix. 25) D1(and lat): txt ABCDΝ C k m p 13 Chr.—αυτων L.—E adds αυτων.

ins νοσωριναν bef πολω D.

om πολω ντο πολω next ver (homoeotele) N.

for η, του D1. "σων is written by D1, D5 has perished.

i. 19, 20. The words ουρανωδην ουτων δι-δους had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was great scarcity of water. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a citation from some lyric poet, seems improbable on other accounts, and is rendered more so by the above-noticed propriety.

19. πει-σαντες τους οχλα] άπιστοι γαρ Λυκανος, "ος και Αριστοτέλης μαρτυρει. Schol. on Homer, ΙΙ. ι. 89, 92. They stoned him, not in the Jewish method, but tumultously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἀπας ἀλλασθαι.

20.] κυκλα., not to bury him, but, as would naturally be the case, in mourning anxiety and regret. ἄναστασις 'The prima facie, and I think the right impression is, that this recovery was supernatural. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην See above, on ver. 6. Strabo, xii. 6, says of it, της Δερβης ἡ ισαρχης ἐστιν ἐν πλευραις ἡ Δέρβη, μάλιστα τη Καππαδοκιας ἐπιπε-
The text appears to be a page from a manuscript, possibly related to a legal or historical document. The text is difficult to read due to the quality of the image and the style of handwriting. The document seems to be discussing various legal or historical events or decisions. The handwriting and the style suggest it may be from a particular region or period, possibly related to classical or medieval literature. Without clearer visibility, it's challenging to provide a more detailed analysis or translation.
'Antiochian, ὅθεν ἦσαν ἀ παραδεδυμένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἐξὸν δ ἐπηλήφθον. 27 οἱ παραγενομένοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀναγγέλλον ὀσα ἐποίησαν ὁ θεὸς μετ' αὐτῶν, καὶ ὁτι ἦσαν τοῖς ἐθνεσιν Ἰσραήλ. 28 οἱ πάσαι εἰς τὸν πότερας. 29 οὗτοι δὲ πέτωσαν. 30 τοὺς πάντας μὲν ὄντος ὁμοίως τῶν τοις μαθηταῖς.

ΧV. 1 Καὶ τίνες ὁ κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδιδασκον τοὺς ἀδέλφους ὅτι εἶναι μὴ περιτιμήθητε τῷ ἔθει τῷ Μωσαῖο, οὐ δύνασθε σωθῆναι. 2 γενομένης ὄν ἱστάσεως καὶ ἀντιμός μὴ ὄντος τῷ Παύλῳ καὶ τῷ

27. συναγάγοντες Δ: συναγορέων, rec ἀναγγέλλων (coppa to assert as more usual), with HL rel vulg Ec Thl: ἀναγγέλαων ο: ἀναγγέλλων in: ἀναγγέλαων ΕΚ Bas Chr: ἀναγγέλλων Δ: τὰ ABCD 13 Syr copt. ὁ θεὸς μεταφέρει DN c 96. 133. 150 sah. for met' αὐτῶν, αὐτοῖς (partly erased by D-corr) μετὰ τῶν ψυχῶν αὐτῶν Δ.

28. rec αφετέρων ins ekei, with EHL rel Chr: om ABCD 13. 36. 40 vulg αὐτῶν.

CHAP. XV. 1. αἵτους ἵνα ἐπιστάτευκατον ἄπό τῆς ἁρετείας τῶν φαρισαίων. 8. 137 syr-marg (see note). rec περιτιμήθητε (Meyer thinks the αἰο, in the sense of the futurity exact, may be an emendation). I shd rather think the present to have been the coram, as being the simpler, and not therefore 'the more genuine,' as Bloomf., with EHL rel Chr: τὸ ABCD 13. 36. 40 Constt Ath Epiph (περιτίμητε Β': but corr cedam manu: see table). rec om 2nd tr. with, C2 or DEHL rel Constt Ath Chr Ec Thl: ins ABCD 13. 36. 170. τοῖς εἰς ἑαυτοῦ, περιτιμήτε ς Δ syr-marg. ἐθνικ (but ν erased) Ν. δοκεῖσθαι Ζ: -στεθέν 36. 180.

2. rec συναγαγοντας Δ: ενστάσεως l, rec φαντάζωns, with 13 Ec Thl-fin: om E 68 vulg copt Jer: τὸ ABCDHLX p reli 36 syr sah arm Constt Chr Thl-sic.

( from the usual meaning of ejecting by show of hands. The Apostles may have admitted by ordination those presbyters whom the churches elected. προσεύχεσ. μ. νηστ. belongs to παρεθ, not to χειροσ.)

25. Ἀττάλειον] A maritime town at the mouth of the river Catarrahetes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphia, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Salamis. (Winer, R.WB. C. and H. i. p. 212.) To reach it they had to cross the plain from Perga. 26.] δοῦν, as being the centre whence their apostolic commission had spread. 27.] met' αὐτῶν, with [i.e. in dealing with] them, see relf: not to them, as usually: nor per αἴπος, as Beza, &c. θυράν πιστ. The same metaphor is used in the relf. by Paul, and shows, perhaps, his hand in the narrative. On χρών, ὀν ὁδύ, see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESP The necessity of circumc—

CISON FOR THE GENTILE CONVANTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. 1. τίνες Called in Gal. ii. 4, παρείπηκατο ψευδάδελφοι, οὕτως παρειπήκατον κατασκόπησα τὴν ἐκκλησίαν ἦμᾶς ἐν Χριστῷ Ιησοῦ. See the addition in var. recd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Phil. u. l. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Iazes, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain unconfessed:—when a certain Eleazar, πᾶν περὶ τὰ πάτρια δοκόν ἀκρίβει ἑλίαν, prevails on him to perform the rite, for that without it.
The text contains a mix of Greek and English words, with some Latin and Greek phrases. The text is discussing various religious and historical figures, including Cerinthus and his teachings.

For example, it mentions Cerinthus, a Christian figure who lived around the first century AD, and his views on the Spirit of the Holy Ghost.

The text also references the Spirit of the Holy Ghost, as well as the idea of a new covenant.

There is a mention of the Spirit of the Holy Ghost being given to believers, and the importance of the new covenant.

The text seems to be discussing the nature of the Spirit, and its role in the life of the believer.

Overall, the text appears to be a theological discussion about the Spirit of the Holy Ghost and its implications for the early Christian church.
κατ' Ιωάννας εν τούτῳ θεότητα, κατ' Ιωάννας δὲ τοῦ διδασκόμενος, κρήσθαι εἰς κανών τριών ἤθεραν. But I cannot see any inconsistency, if the words are used in both cases he accurately weighed. To the ἑκάστη, ἀπόστολο, and πρεσβύτεροι Paul and Barnabas gave a simple recital of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7—9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (ἡμᾶς κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council. 6.] The Apostles and elders only are mentioned as having assembled: in which case πᾶν τὸ πάλαι (ver. 12) must mean τῶν πρεσβύτερων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πάλαι,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases, where the assembly is open to all. λόγου matter (in this case) of dispute: see ref. 7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles. οἵτινες ἐπιστ. [In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and οἵτινες ἀδότα, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as showing that these reports are not only according to the sense of what was said, but the words spoken, verbatim. ἀφ' ἡμ. ἀρχ' ] In regard to the whole time of the Gospel up to that day that amount (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prol.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to show that the question had in fact been settled by divine interference long since. Notice (in reff.) the
and μου, corrs for μν. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EHL rel (h o μου.) vss (Ec Thl Iren-int Ambr Reabapt: ἡμεῖς o θ. εἰς D' (ἐν μν. o θ. εἰς D-corri e) 137: om ev. μν. m 59 Syr sah ath: txt ABCN a(ἡμεῖς) k p 13 Constl. om του bef στρω. Δ'E 96: ins D'.

8. o de καρφ. o θ. D. 

Διευκρατήσεσθαι Κ. om αὐτὸς E vulg sah Ambr Reabapt.—rec aft doss ins αὐτοῖς (supplementary addn), with CEHL 36 Constl Chr Iren-int: επ αὐτοὺς D Jer: tnx ABK a(ἡμεῖς) k p 13 Did.


rec οδηγεῖν, with ACDEN rel 36 Chr: txt BHL b g k l m. om τη. D.

10. at beg ins καὶ E ath. om οὐν(αρρη) C. om ζητοῦν Ν'(ins corr') ?.

11. rec om του (with εἰς ?): ins ABCDEHLN rel Chr Thlrt (Ec Thl. rec aft ισθ. ins χριστοῦ, with CD a m 13.36 Syr copt ath-pl Constl Gc Thl-fin: om ABNEHLN rel p am demiud fuld syr sah ath-rom Chr Thlrd Tert. 

πιστευόμενοι D' gr Ν'.

12. συμπατηθεμένων δὲ τῶν προσβυτερῶν τοις ὑπὸ τοῦ πεπραγμένου εὐσεβείας παν κ.τ.λ. D syr-w-ast. εὐσεβήσας C C. 

ἀπασ E α' f m 13 Thl-fin.

idioms, &c., peculiar to Peter: ἐξελέξ. with inf.—διὰ τ. στόμων,—καρδιόγον. (most probably)—or characterized of him, πειράζ. τ. θεον.—καθά το και ἡμῖν (ch. x. 47: so ὅστε καὶ, ch. iii. 17: xi. 15),—ἀρχαίον πον, compared with ἀρχή ch. 15. Compare also with πειράζ. τ. θεον.—καθά τις τ. θεον, ch. xi. 17.

ἐν υἱόν) among you. If υἱόν be read, then 'among us (Apostles?)' see var. read.

There is no ellipsis of 'me' after ἐξα: the E.V. expresses the construction rightly.

8. 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean.

τὴν πίστις, not simply 'by faith:' but by their faith, or by the faith in Christ. 10.] πεπ. (as καθύπα, ch. xi. 17), tempt, by putting obstacles in the way of His evidently determined course, ἐπείδη, infin., marking the intended result of πειράζετε: cf. βη δὲ θεέν, βῆ ʾς ἐναι, μάστιγεν ʾς ἐκάνα, &c. See Bernhardy, Syntax, p. 365. ἴδων See rec. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander ('Pil. u. L. p. 214). This being so, οὔτε . . . βαστάσαι will refer, not to the burden-someness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 21.—and says, Gal. v. 3, μαρτύρων . . . παντὶ ἀνθρώπῳ περιστερομένοι, ὅτι οὐδελέττῃς ἐστιν ὁλον τόν νόμον ποιήσαι. 11.] Seeing that we all in common
to the great benefit of being to Christians, he would be sure to attribute to it. And therefore when his judgment, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision ex cathedra, either in the akousate mou, or in the έγω κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμβολή James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. 1. 1. The name occurs Gen. xxix. 30, LXX; Luke ii. 25; iii. 30; ch. xii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. Σεμεών, LXX-vat., Σεμείων, F.).

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(nor would the Pharisees present have allowed it) have quoted any rendering, especially on the stress of his argument lay in it, at variance with the original Hebrew.

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfillment in the literal Israel, must have their complete and more worthy fulfillment in the spiritual theocracy, of which the Son of David is the Head. 17. ἐφ’ οὐς ἐπικεκλη. Notice the same expression in the Epistle of James (ref.). 18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been intended as a help out of their difficulty. Not only are they wanting in several ancient MSS., but they bear the sure mark of spuriousness,—manifest variations in the MSS. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the ὅ ποιοι [πάντα] ταῦτα of the LXX, adding γνώστα ἀπ’ αἰώνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see ref.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γνώστα ἀπ’ αἰώνος, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, κιρ. ὅ τι ταῦτα γνω. ἀπ’ αἰώνοις, may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c. 19.] ἐπιστρέφουσιν, not as E. V. 'are turned,' but are turning:—the converts daily gathered into the church. In πανερόχλιο there is no meaning of 'preter, ... insuper, melioratem creare.'
but simply 'molestiam creare:' see ref.

20.] ἐπιστολῆα, to send an ἐπιστολή: then τοῦ ἀντ., of the purpose of such an epistle,—to the end that they may abstain, &c. ἀλλαγ. belongs to ἐιδολῶν only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀντ. before τῆς πορveis. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of idolatry: and the use of the Alexandrine verb ἀλλαγεῖν in ref. shews it to apply most naturally to pollution by eating. The ἀλ. τ. εἰς, are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii, and x. 19. τῆς πορνείας.] It may seem strange that a positive sin should be made the subject of these exhortations which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of spiritual fornication in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the rites in idol temples: (3) Salmasius, of the sin of the whore-mastcr: (1) Calovius, of concubinage: (5) Lightfoot, of marriage within the forbidden degrees: (6) Teller, of marriage with heathens: (7) Bentley would read γυναῖκες, 'swine's flesh:' (8) πορνεῖα has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεῖα was universally in the Gentile world regarded on the same footing with the other things mentioned, as an αδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.


for αυτων, αυτου(sic) Ρ1, v.
22. ἐδοθήσεν D. om τῷ (for uniformity) DHL rel Chr Ec Thil-sif: ins ABCEN a c p 13 Thl-fin. rec επικολυμένοις (explanatory context), with H rel Chr Ec Thil: txt ABCDELN p 13. 36 Constt. rec βαρσαββᾶν, with a 36 rel syr Chr Ec Thil: βαρσαββᾶν; βαρσαββᾶν fuld aeth: txt ABCETHΛ he m p 13 am coptt Constt. N'.

23. rec aft αὐτῶν ins τάδε (addition as the variations shew), with EHLN² p 13. 36 syr Constt Chr; επιστολὴν περιεχομένην ταῦτα CD aeth-pl (but D has επιστ. bef δ. χ.). επιστολὴν καὶ περιεχομένην 137 syr-marg: οὕτως Syr; επιστ. οὕτως sah: om ABV vulg aeth-rom. rec καὶ οἱ (see note), with EHLK³ rel 36 syr coptt aeth Constt Chr Ec Thil: om ABCDN³ p 13 vulg arm Ath Iren-int Pacian Vig. on 1st τοῖς C⁴(appy) 13. for κιλίκιαν, κιλίαν A, κιλείαν D. τοῖς εἰς θ. bef ed D.

ut ab antiquo factum est, legitur, et quidem sabbatis, Grot., Hammond. On the reading of the law, &c., in the synagogues, see ch. xiii. 15, note. 22.] ἐκλεξαμένους must not (with Kün, al.) be taken for ἔλεγχεται; the 1 aor. middle can never have a passive significatio; see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of case in words in apposition as we have here (ἐπιστολὰς . . . ἐκλεξαμένους . . . γραφαίτες . . . ) will not surprise any one versed in Hellenistic Greek. See e.g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δὲ μοι ὑποστρέψατε . . . κ. προσευχόμενον μου . . . γενέσθαι με ἐν ἑκάσται . . . and ref. (h). βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Groitsch hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σιλάν] otherwise Silvanus (Σίλωναυς): the former name in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10)—remained behind in Berœa (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg. to Acts, § i. 11. B, γ. I may repeat here, that in my mind the description of Silas here as one of the ἵστοροι ἐν τοῖς ἀδέλφοις, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed [by Barmann] that Silas (ὑψίζεως) is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, RWB., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transil.

23.] The omission of καὶ of before ἀδέλφωι, found (see ver. read.) in all the first MSS., can (as Xεναδή observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδέλφωι, writing, as they were, to the ἀδέλφοις. It seems very much more probable to me that the words καὶ ὁi were inserted to bring the deere into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδέλφωι to it. See, on the whole, Dr. Wordsw.'s note. Κιλίκιαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25; see also Gal. i. 21), makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21).
χαίρειν. 24 m ἐπείδη ἥκοισαμεν ὅτι τίνες ἐξ ἡμῶν ἐξελθόντες ἐτάφαρκαν ὡς θοῖς ἁγιακύναζοντες τὰς ὑψίχες ἡμῶν, οἷς οὐ διεστέλλεμα, 25 ἐνδέχεται ἡμῖν γενομένων ἐκκλησιάν ἄνδρας πρέπει πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βεροὰ καὶ Παῦλῳ, 26 ὡς ἀνδρῶν ὑπεραρχοῦσιν ὑπὲρ τῶν ὑψίχων αὐτῶν ὑπὲρ αὐτῶν.

χαίρειν] Not a rendering by Luke of the Hebrew סֵנָּך, as Grotius; for the Epistle was certainly written in Greek, as intended for Gentiles. The only other place where this Greek form of salutation occurs in the apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which has been remarked as a coincidence serving to shew his hand in the drawing up of this Epistle.

24.] Neander remarks (Pil. u. L. p. 223, note) that μιᾶς μιᾶς is a presumption in favour of the reading καὶ ἀδέσκοντο above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῖν implies the church, the ἀδέσκοντο of whom they were the πρεσβυτέροι, whether καὶ of being inserted or not.

ἀνοσων.] See ref. Thucyd., where it will be seen that it implies turning up the foundations—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λέγοντες περὶ τέμνεσθαι κ. τιρεῖν τῶν ὅμων, inserted in rec. after δὲκτρόν, are manifestly, in my view, an interpolation, from the desire to specify in what particular these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περὶ τέμνεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λέγοντες. The reasons given by Meyer and De W. why the words should have been omitted,—the preceding of ending in υδ.ΜΟΝ and υδ.ΜΟΝ,—or to square it with ver. 1, seem to me nugatory. The form is very improbable,—and the latter would have required the preservation of λέγ. περὶ τέμνεσθαι. The variations also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know what it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law.

25.] γεν. ὁμοθύμων. may mean either 'assembled with one accord,' as (perhaps) ch. i. 14; or 'having agreed with one consent' as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἰσαι διαφορτώτα, Plat. Legg. x. p. 892 c, καταστέθη μετάθεσις, Herod. &c. See Bernhardy, Syntax, p. 337. Βαρυκ. Πειλακ.] Paul has generally been mentioned first since ch. xiii. 48. (The exception, ch. xiv. 1, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved.

26. παραδ. τ. ψ.] See reff. The sacrifice of their lives was made by them: they were martyrs in will, though their lives had not as yet been laid down in point of fact. This is mentioned to show that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper
to the ὁνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χιιστοῦ. 27 ἀπεστάλκαμεν ὑμῖν Ἰουδαῖοι καὶ Σύλλαν, καὶ αὐτοῦς διὰ λόγου ἀπαγγέλλωντας τὰ αὐτά. 28 ἐδοξέαν γὰρ τῷ ἀγίῳ πνεύματι καὶ ἰμίν μιηέν πλέον ἐπιπεδεῖσθαι ὡς μάθησις. 29 ἀπέξεσθαι ἵππον καὶ ἀμάς καὶ διὰ πινόντων καὶ γυναικές ζῶν συνελθοῦσι εἰς πράξεις. 30 Οἱ

26. παραδεδωκαν Ε. τῆν ψυχὴν Ιερον. int. at end ins εἰς παντα πεισμον. DE 137 syr-marg. 27. αὐτάς ins παλλω β. ἀπαγγελλότας D-gt. ταυτὰ D1: lαε D-lat syr sah ath-pl: txt D4. 28. το πν. το αὐτό ABN: k p 13 Clem: txt CDHEIL rel 36 Const Cyr-jer Chr Bas, Ge Thl Cyr Pagan. [after ἦμων N1 has written k, but marked it for erasure.] πέλευ Ε 105. for ὠμοι, ἦμων D1: txt D4[7]. rec αὑ τῶν εἰσαγαγ. ins τοιον, with EL rel Chr (Ge): pref BCDHN a p 13 vulg Const Thl Iren-int: om A 15, 18, 36. 130 Clem, Epiph, Cyr orig-Iranian-cod (touvs seems to have been a marginal supplementary gloss, which some inserted before, some after τῶν εἰσαγαγ.).—om των D N1 13: ins D4[7]. 29. rec κ. πινακίων (alteration for uniformity with ver 21), with ADEHEIL D1 13. 36 vulg Const Chr (Ge Thi Vig): om D Cyr-jer-Iren-int Cyr Tert Ambr Pagan Jer (see on ver 21): txt ABNC1 p recpt Cleom, Orig. at end ins καὶ οτα μὴ δελετέ εαυτοις γενεθαί ετερ μὴ ποιεστε (cf ver 20) D(pieon D1: -ειν τα[ίς D1]) a e 25, 29, 32, 42. 57, 69. 105. 106. 137 syr-w-scent hurl Iren-int Cyr. for εις, αφ D. πρατεῖ CDHIL athom: ἐπιστῆτε E Thi-fn. D adds φερτομεν ετω τω αγιω πνευματι: also Iren(ambulantest in sp. s.) Tert(reclante or reclante vos sp. s.). to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the latter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see ref. and Winer, edn. 6, § 35. 1. One account of it is, that during the mission implied in ἀπεστάλκαμεν they would ἀπαγγέλλωντες. But a far more probable one, that the pres. part. here, as so often, designates merely, carrying rather a logical than a chronological force: "as announcers of." 27. τὰ αὕτα, as above, the contents of the Epistle (and any explanation required): not, as Neander, "the same things as P. and B. have preached!" διὰ λόγου, by word of mouth, as opposed to 'by letter,' decides against this interpretation. 28. τῷ αὐτῷ το. καὶ ἦμ. Not ζ τῷ το. το. εν ἦμ. (as Olsh.),—but as, in ch, v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is coupled with their own human testimony,—so here the decision of the Holy Spirit, given them as leaders of the church, is laid down as the primary and decisive determinations on the matter,—and their own formal ecclesiastic.

eal decision follows, as giving utterance and scope to His will and command. The other interpretation acknowledges this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pll, u, l. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τὸ συγκεῖον πνευματι) καὶ ἦμ. 'It seemed good (by the Holy Ghost) to us also,' i.e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question. The judgment as to what things were ἔπαναγγελθαι is implied in ἔδοξεν, &c. ἐπιτίθεντο, had been used by Peter, ver. 10. 29. On the construction of ἀπέκρισθαι with αὐτό and in ver. 20, and with a simple gen. here, Tittin., de Syn. N. T. p. 225, says well that the difference arises 'non quod rem ipsam, sed modo cogitandi, ita ut in priori formula sequentiosis cogitatio ad rem, in posteriorior vero ad nos ipsos referatur.' His following remarks are worth reading. ἄπω, from which things; not, as Meyer, "according to which precepts;" see John xvii. 15. ἐπερεῖ. Not, 'ye shall prosper;' but as καλὸς ἐπιστήμασα, ch. x. 33; 3 John 6,—ye shall do well. See the curious additions in var. read.
mem ouv ἀπολυθέντες κατήλθον εἰς Αντώνιοιαν, καὶ 

συναγωγόντες το ὁ πλῆθος εἰς ἐπιθυμη οὔποτε τὴν ἐπιστολην. 

31. ἀναγωγόντες δὲ ἐγέρθησαν ἐπὶ τῇ παρακλησίᾳ. 

32. Ἰούδας τε καὶ Σίλας, καὶ αὐτοί προφητὴ ὑμῖν, διὰ 

λόγου πολλῶν παρεκκλαίσαν τοὺς ἀδελφοὺς καὶ ἐπι-

εστήριξαν. 33. ὑπομαςτές δὲ χρόνον ἐπέλευθήσαν 

μετ' εἰρήμεν ἀπὸ τοῦ ἀδελφῶν πρὸς τοὺς ἀποστειλόντας 

αὐτούς. 35. Πάυλος δὲ καὶ Βαρβάς ἐπιτρέπου ἐν 

Αντώνια Χάδικοντες καὶ ἐπανειδησείως μετὰ καὶ 

cέτωρ πολλῶν τοῦ λόγου τοῦ κυρίων.

30. ato ἀπολ. οὐς ἐν ἁμεραῖς ὠλοίγας Δ. 

rec θλ. δων, with EHL red Chr Ee 

Thl-sif: OXT ABCDNS a p 13. 36. 40 vulg ath Thl-fin. 

συναγωγότες Dı': ττ Dı' 

ἐπιθυμη
cnt Ε.

32. elz (for τε) δὲ, with D-gr vulg E-lat syr copt Thl-fin: om sah ath-rom: 

txt ABC Egr HLX p 13 rel D-lat Syr ath-pl Chr Ee Thl-sif. 

for ὑμεῖς, ἀποστόλους 

ἐπησιάων CE 73: "txt ABDHIL Scorr' p 13. 36 rel Chr: om καὶ εἰστε. Ν′. 

33. rec for ἀπόστ. ἀντωνιους, ἀποστόλους (perhaps an explanatory gloss, 

substituted for the genuine text:—but more probably a mistake, owing to ἀποστ. (being common to 

the two words), with Q(J)and Bede-gr) HL rel syr copt Chr: txt ABCDNS a p 13. 36. 

40 vulg sah ath-rom Thl-fin Cassiod. Bele. —N had εὐανθος, but the ε has been marked 

and then erased.

34. rec οδικεὶς δὲ τα σελα εἰπομεναι αὐτον (explanatory anticipation of ver. 40), with 

CD 13 rel syr-wast Θl Θεε (τελεια D: παυλος άθι: for εἰπομεναι, εὐθυ-

nere εος D-lat: for αὐτον, αὐτον CD), προς αὐτον D-corr: om ABELHNS c di g h l m 

p (and demid full al) Syr cop Chr Thl-sif). 

add further μνεος διωδας 

επορευθη D vulg-ed arm (not ed-1895) Cassiod.

35. o δέ πι. D. 

και μετα ετ. Dı': ττ Dı' 

at end κω, which has persisted in 

Dı', is supplied by Dı'? ( δ ')

ερωμοθε] The customary "valette" of the conclusion of epistles. 31. παρα-

κλήσει] It does not appear, because παρεκκλαίσαν 

follows in the sense of 'ex-

horted,' that this word need mean 'ex-

hortation.' There was (De W.) very little 
exhortation in the letter: and it is much 

more natural to render it consolation here: 

it was the matter of their joy, which surely 

could not be said of the orders to obtain 
given in the letter. 32.] προφ. ὄντι, 

gives the reason for their superadding 
to the appointed business of their mission 

the work of exhorting and edifying. On 

προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, 

and notes. 33.] ποι. χρ., having 

continued some time: see rei. 

34.] On every account it is probable that 

the words forming this verse in rei. 

(see var. read.), are an interpolation. For, 

(1) MSS. evidence against them is weighty, 

especially as D, in the case of insertions in the 

Acts, is of very low authority. (2) The 

αὐτός is αὐτοῦς in C and D, and αὐτοίς 

and αὐτοῖς in some cursive; and Dand the Vulg. 

add μνεον διωδας επορευθη; the former 

shewing the copying of an indistinct marginal gloss which was not understood, 

and the latter betraying the secret of the whole, 

viz. that the notice was interpolated to 

account for Silas being found again at 

Antioch in ver. 40. (3) Internally con-

sidered, the insertion is very improbable: 

coming after ἀπελύθησαν unexplained 

(which from its voice and tense implies 

that the dismissal actually took place and 

they departed) and followed by Πάυλος δὲ 

after οδικ. δὲ τῷ Ζιλα. On Silas's subse-

quent presence at Antioch, see note, ver. 

10. We learn from Gal. ii. 10, that a 

condition was attached to the cordiality 

with which the Gentile mission of Paul 

and Barnabas was recognized by the chief 

Apostles: that they should remember the 

poor, i.e. the poor at Jerusalem:—that 

the wants of the mother church should not 

be forgotten by those converts, whose Ju-

dicial bond to her was thus cast loose. 

This was an object which Paul was ever 

most anxious to subservce. See Gal. i. e.
36 ἰόμερας εἶπεν πρὸς Βαρνάβαν Παύ-
λος Ἐπιστρέψαντες δὲ εἰπεῖσκεψαμεθα τοὺς ἀδέλφους ὑ-
κατὰ πόλιν πᾶσαν ἐν αἷς καταγιγελάμεν τὸν ἱὼν τοῦ κυρίου, ὅς ἔχοισιν. 37 Βαρνάβας δὲ ἐξοῦλετο ὑ-
συνπαραλάβειν καὶ ἱώνυνν τὸν καλούμενον Μάρκον. 38 Παύλος δὲ ἔθες οὗτος τὸ ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ ὁ ὑπελθόντα αὐτοῖς εἰς τὸ ἐργον, μὴ ὑ-
συνπαραλάβας οὗτος. 39 ἐγένετο δὲ τοῦ παροιμῖ-
μος, ὥστε ἀποκρυσθῆναι αὐτοὺς ἀπ' ἅλληλαίς, τὸν 
τοῦτος τοῦ Βαρνάβαν παραλάβοντα τὸν Μάρκον ἀπεκλείσει εἰς

36. ἐκ παῦλου, becf. τρ. βαρν., with DEHL rel.: txt ABCN m p 13 vulg Thl.-fin.—ins. o becf. παῦλος. D. for ὅπιν, becf. τρ. RI. 38. λος τοῦ, becf. τρ. λος. D. with HLN rel αἰθ (Ec Thl: om ABCDE] a p 13. 36. 40 vulg syr copte arm Chr. add ἀς, a Lee p D 36. 137. 180 Syr syr-w ast. rel παυλος, becf. τρ. DEHL 13. 36 rel vss Chr: txt ABCN m k copt. ois D. for κατηγορηκα, κρίθησαν C 15. 18. 180 (Syr copte?).... 38. for ησου, om εσθισει λεγων D. asteptasqanat(sic) A: ἀποστάσατα D. om απ αἰών. C2. om autoi D. asteis, add eis o eπεμυβόσαν D... 39. for δε, αντι (corner to suit the sequence of the parox, on the last verse), with CEHL rel 36 syr Chr: txt ABDN p vulg coptt. apokhrasai E. tote baron. 36—CH. XVIII. 22.] Paul's second missionary journey (unaccompanied by Barnabas, on account of a difference between them) through Asia Minor to Macedonia and Greece, and thence by sea, touching at Ephesus, to Jerusalem and back to Antioch. 36. μετὰ δὲ τινὰς ἡμίου. How long, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away by the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. i. e. δή, see above, ch. xiii. 2. εἰς αἰῶν, because πᾶσαν πᾶν ἀπιστοὺς ἀποκρυσθῆναι... τοῦτος Χαριτῶς ὅτι ἥ ζημία:

cf. Herm. ad Viger. p. 40. 38. ἢσου] Not as Vulg. 'rogabat;' but 'æquum censuat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man. We may well believe that Paul's own mouth gave originally the character to the sentence. τοῦ ἀποστολ.] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). 39. ὁ Παύλος ἐξήκοτο τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάν-

broson, Chrysostom: who also remarks on their separate journeys,—ἐκιϊ δοκεῖ καὶ κατὰ σύνεσιν γεγενήθησα τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐπείδη ἐγὼ ὁ βούλομαι, ὃ δὲ βασεί, ἵνα μη μακα-

metha, διανευμαθείς τοὺς τόπους. Ὁτε δὲ πάνω
XVI. 1—3. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

Κύπρουν 40 Παύλος δὲ ἐπιλεξάμενος Σίλαν ἐξηλθειν
καὶ παραδόθησε τῷ καίρῳ ὕπο τῶν ἀδελφῶν.
τὰς ἔκκλησιας. XVI. 1 b κατάμνησεν δὲ εἰς Δέρβην
καὶ Λύστραν, καὶ ἐν ταῖς φυλήσεστίοις τῆς ἡμέρας ὑμῶν.
Τιμόθεος, υἱὸς γυναῖκος Ἰουδαίας πιστῆς, πατρὸς δὲ
Ἐλληνικος, 2 ὥς ἐκ οἰκογενείας. 41 τῆς ὡς ἐμπνεύσω ὑπὸ τῶν ἐν Λύστροις καὶ
Ἰκώνω ἀδελφῶν, 3 τούτου ἠθέλησεν ὁ Παύλος σὺν αὐτῷ
ἐξελθειν, καὶ γὰρ λαβὼν ἁπείροτεμναν αὐτὸν διὰ τούς
προφητεύων. ΧΧΤΓΙΤΙΚΗΝΤΙΑΤΙΚΗΝΗ ΤΟΥ ΠΑΥΛΟΥ
καὶ ἠθέλησεν ἂν αὐτῷ εἰς ἑαυτόν. 40 σαυλος ἔγρα.
ἐπιστέαμενος Δ. ὁμ ήν DO: ὄντος τοῦ: ὑπος τοῦ κυρὶου.
καὶ ὁ ἐπιστρέφειν τοὺς ἐντολαὶ τῶν Προφητῶν D. ἐκ τῆς Μεσοποταμίας
tοῦ Παύλου προφητεύοντα. ΧΧΥΤΙΚΗΝΤΙΑΤΙΚΗΝΗ ΤΟΥ ΠΑΥΛΟΥ
ὅταν οὖν δια Τίμωνος ιωάννου καὶ συνεννόησεν ὁ Παύλος
τὰς ἐκκλησίας ὑπὸ τῶν Λύστρων καὶ Ἰκώνω ἀδελφῶν.
3. *nate* CD m.: *txt* ABEHN p rel Chr Ec Thl. *oph* *ov* *pafy* *a*n. *corrn* *for* *simplicity* ABCN a m 13. 36. 40 sah Thl-fin.: *txt* DEHL rel Chr Ec Thl-sif.

4. *for* *ver,* *dierpoxenoi* *d* *te* *tas* *poleis* *ekphrov* *kai* *parapadoxais* *autous* *meta* *paseis* *parapthesize* *tou* *tou* *xou* *oma* *parapathes* *kai* *ta* *entolai* *apost.* *(tau* *ap.* *D)* *k. *probes* *t.* *en* *irop.* *D.* *ait* *ta* *pola.* *ins* *khrpapoxotes* *meta* *paso.* *par.* *t.* *upr.* *upr.* *sytr.-marg.* *rec* *parepodoxais,* *with* *HL* *rel* Chr: *parapadosxan* C: *txt* ABDKEN p 13.

5. *rec* *ins* *tau* *bef* *parapexis.* *(corrn* *for* *uniformity*), *with* *EHL* *rel* Chr: *om* ABCDN a p 13 Bas Thl-fin.

6. *rec* *dielovotes,* *with* *L* *rel* vurg(transuntes . . . velati suit) Chr Ec Thl.: *txt* ABCDEKN a c d e k m p 13. 36. 40 syr copt arm Ephiph Did.

otherwise, no such reason existing: Gal. ii. 3.

4. *ta* *toul.* Icohion, and perhaps Antioch in Pisidia. He might at Icohion see the elders of the church of Antioch, as he did afterwards those of Ephesus at Mileta. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills cast of that city.

5. This general notice, with *mev* *on,* like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6. *rec* dielovotes, with L rel vurg(transuntes . . . velati suit) Chr Ec Thl.: *txt* ABCDEKN a c d e k m p 13. 36. 40 syr copt arm Ephiph Did.

It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. i. p. 280, note 1).

The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Icohion to Philomelium and perhaps as far as Synnada, and thence struck off to the N. E. towards Pessinus in Galatia. That he visited Colosse, in the extreme S. W. of Phrygia, on this journey, as supposed by some, and maintained with some ingenuity by Mr. Lewin (Life and Epistles of St. Paul i. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgesch. pp. 28 ff.).

174 ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. XVI.

k plur., Mark i. 45. Luke xii. 24, 23, 23, 22, 29, 29 only. 2 Chron. xxxiv. 6, 8. const., 2 Cor. iii. 3, see. here (Luke vi. 1. xiv. 22. xxv. 36. Rom. xv. 24) only. Ps. 89. 1 Mac. iii. 37. xi. 1 Cor. xi. 2 refl. (ch. xi. 4) q Luke vi. 13, ch. xvii. 7. Eph. ii. 15. Col ii. 14 only. Ezech. xxv. 26 vat. (but appr. error) only. Dan vi. 9 Theod. t = ch. xx. 10. 1 Cor. v. 7, viii. 37. Tit. vii. 12. 2 Macce. xii. 25. w ch. xiii. 8 refl. v 2 Cor. ix. 12. Phil. i. 9. Euch. i. 15. 1 Kings xxxv. 26. pass., Rom. i. 13. Heb. viii. 23 only. Exod. xxxvi. 6.

6. Phrygian[?] There were two tracts of country called by this name: 'Phrygian utramque (alteram ad Hellespontum, majorem alteram vocant) . . . Eumeni restituentur.' Livy, xxxviii. 39.
\[\text{From the text provided, it seems to be a page from a scholarly work on ancient history, discussing the political and geographical region of Asia Minor. The text mentions historical figures and terms such as \(\text{\textit{Amyntas}}\), \(\text{\textit{Deiotarus}}\), and \(\text{\textit{Caesarea}}\), and references to ancient authors like \(\text{\textit{Pliny}}\). The text also references specific locations such as \(\text{\textit{Pessinus}}\) and \(\text{\textit{Propria}}\).} \]

\[\text{The historical context discusses the governance and conflicts in the region during the early Roman period. It mentions the influence of \(\text{\textit{Caesar}}\) and \(\text{\textit{Augustus}}\) on the region.} \]

\[\text{The geographical discussion involves the provinces of \(\text{\textit{Caria}}\), \(\text{\textit{Lycia}}\), and \(\text{\textit{Lydia}}\).} \]

\[\text{Further, the text touches on the role of \(\text{\textit{Mysia}}\) in the early Roman province.} \]

\[\text{The scholarly discussion includes references to ancient authors like \(\text{\textit{Pliny}}\) and \(\text{\textit{Cicero}}\).} \]
rec *ωφη* bef τον παπαον, with ACD*HL
rel 36 syrr Ch: txt B D-corr EΚ m p 13 40 vulg.
rec τοις bef μακεδον, with HL rel syrr Ch: txt ABCDENS m p 13 Thr-fin.—
rec aft *ανπ τε* ins ἦν, with HL rel Chr Ge Thr-sil: aft μακεδον τις ACD N a m p 13 Thr-fin (these variations of position shew the word to be spurious, inserted to fill up the imagined constr, it not being observed that ανπ & εκ is in apposn with οραμα): om D E 3. 47. 95 1. 103 Syr copt aeh arm.
aft *εστως* ins κατα το προσωπον αυτον D syr-wrst-sah.
ins και bef παρακαινον (supplementary corr) ABCEN a p 13 vulg syrr aeh: om DHL rel copt Chr Ge Thr.
\[\text{rec τοις before τον παπαον, with ACD*HL} \]

for *κατω* το στη, διεγερθης ουν διογματο το οραμα ἡμων και ενοπισμαι στη D, simly sah.
\[\text{εξητησαμεν(sic) Ν} \]

om την *(for uniformity with εις μακ. above: but

nour of Alex. the Great: now Eski Stam-
boil) was a colony *juris Italici* (see on ver.
12), and a free city, and was not reckoned as belonging to either of the provinces, Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an *unreal* apparition, designed to convey a practical meaning.
The context precludes our understanding it as a *dream*. *Macedon* known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized.

10. *εξητησαμεν* by immediate enquiry for a ship. This word is remarkable as the introduction of the *first person* in the narrative: which however is dropped at ch. xvi. 40, on Paul’s leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it: see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the third person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the *first*. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not present, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, *γενομένων ἡμών εἰς ἑρημό, to ch. xxvii. i, ὥσ παρέχει τ. ἄποτε μαθαί, . . .* during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that Luke accompanied Paul from this time (except as above), is, that several times Paul’s companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that after the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, ἀντων οἱ γρηγοράντες ἡμῶν ἦμας ἐς Τρωάδα: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke here joined the Apostle (whether, as Wieseler suggests, as a *physician, on account of his broken health, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—xx. 5), accompanies him to the end of the history. See the question of the author-
determining in inscriptions attached to the vessels, in the various inscriptions of the Macedonian polis, w—

Proc. xxvii. 1. u ch. x. ii. ref. v ch. viii. 21 ref. Ecke. xiv. 7. w here only. t.

ship of the Acts further discussed in the Prolegg. § i. 12—14. 11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shows it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 330): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee, εἰς Νεάπολιν.

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Hymnary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespassian, together with the whole of Thrace, attached to the province of Macedonia (Winer, RWB). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. As regards the reading, τε or δέ, at the end of the verse, and εἰκάδεν τε or κάθειν δέ in ver. 12, I have retained τε in both places; because in the first D has καί for it, and in the second, B. These variations very much invalidate the testimony of the MSS., and render it probable that the manuscript τε is original in both places. 12. Φιλίππους] Philippi was built as a military position on the site of the village Krenides (also called Dutos, Appian, Bell. Civ. iv. 105, of δέ Φίλιππων πόλις ἐστίν, ἡ Δάτος ὄνομάζετο πόλις, καὶ Κρενίδες ἕτε πρὸ τοῦ Δάταν καταλύει γὰρ εἰπὶ περὶ τῇ ἀδίφοις νυμφάσιν πολλά), by Philip the Great of Macedon. The plain between the Gangites, on which the town is situated, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.; Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Philia (or Philippiga ?). Winer, RWB.

πρώτη τής μερίδος τῆς Μακεδονίας πόλις] The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epiteth of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apsc. p. 37, note) as lying furthest eastward, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E.V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of honour (Hug. Kuin., De Wette), as we find in the coins of Pergamus and Smyrna.
(but not in the case of any city out of Asia Minor): (3) πόλεως κολών, are united (Grat.),—"the first city which was a colony." But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. μερίδος would seem to import that the division into Macedonia prima, secunda, &c., made long before this by Εμιλίους Παύλους (Livy, xlv. 29), still subsisted; this however is not necessary: μερίς might be merely a geographical subdivision. Dr. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word μερίς, viz. a frontier or strip of border land, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited μερίς has no such meaning. It there represents ζηγ', which is merely a part or portion. κολώνια.] Philippi was made a colony by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman colony was in fact a portion of Rome itself transplanted to the provinces (Aulus Gallius, xvi. 13, calls them 'ex civitate quasi propugnaculo—populi Romani quasi effigies pars simulacrae'). The colonists consisted of veteran soldiers and freemen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the colony were Roman citizens, and were entitled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Dummi-viri, as the consuls at Rome: see on στρατηγολ below, ver. 29), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the jus Italicum, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other colonies and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f. εν ταύτῃ τῇ πόλει] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, εξῆλθοι ἐξω τῆς πόλεως. Perhaps ταύτῃ may have been changed to αὐτῇ, to make the contrast stronger, εν αὐτῇ τῇ πόλει, as distinguished from εξω τῆς πόλεως, would be too strong an expression for the calm simplicity of St. Luke's narratice style. 13. [ποσιμών] a (or, the) river: viz. the small stream Gaugites, or Gangas: Leake, p. 217, cited by C and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream. From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Hellenarchoans in Joseph. Antt. xiv. 10, 23, allows the Jews τὰς ποσειδὰς ποσοίναι βασιλείας πρὸς τῇ βαλασαρ κατὰ τὸ πάτριον θεός. Thus Juvenal, speaking of the 'madita Capena' at Rome, adds, 'Nam sacri fonti, necum, et diebura locantur Judaeis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaeum eert jejunium ubique celebratur, quum omisit templis per omne
13—15. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

καὶ εἰς καθήσαντες ἐλαλοῦμεν ταῖς 'συνελθούσαις γυναικιν.

καὶ τις γυνή ὄνομασε Λυδία, γ' πορφυρόπωλας πόλεως
Θυατερών, ἵσεβομεν τὸν 'θεόν, ἥκουσεν, ἵν' ὁ κύριος
καὶ ὑμνοῦνε τῇ παρακλήσει ἵν' προσέχειν τοῖς λαλομοῦντοις ὑπὸ
τοῦ Παύλου. ὅς ὡς ἐξαπτάσθη, καὶ ὁ ὁ οἶκος αὐτῆς,

παρεκάλεσεν λέγουσα Ἐτ' ἐκκρικάτε μὲ πιστὴν τῷ

1. Mark i. 4. 29. Mark v. 12 al. 1 = ch. viii. 6 ref. o = ch. xiii. 46 ref. m = ch. x. 2 ref. p here only. 1 Cor. iv. 17.

Α'(άρρης) BEIL rel. 36. συνεκληρούμενοι άν. aft synedh. ἀδιν ΝΕ ν(Ν3)

disapproving) 14. ins τῆς bef póleos D. ins ητίς bef ἤκ. Ε. ηκουσέν D- gr L a c k 13

vulg Chr Θεο Θεί-θν. om τοῦ BD. 15. ins αὐτή bef κ. ο ῥικ. ΕΝ' d h 36. 38. 93. 97. 106-marg 113. 177. 180 demid fuld

byr sah arm Chr. ins πας bef ο ῥικ. D a 43. 69 ath.

litus quocumque in aperto aliquando jam precess ad cellum mitturn. And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Placc. § 14, vol. ii. p. 535.

οὐ ἔνομ. προς. εἶναι Where a meeting for prayer was accustomed to be: i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομίζεται εἶναι, which could certainly not be said if the προσευχή were in this case a building dedicated to prayer. Were there no such qualification, we should understand the word of a προσευκτήριον or συναγωγή, as frequently used: τίνας δέ οἶκους εαυτοῦ κατασκευάσατε ή τῶν τοις πλατεῖς φόροι δίκτυς, προσευχὰς ταῖται ἐκάλουκα καὶ ἤσαν μὲν τὸ παλαιόν προσευχῶν τότε ὑπὸ τῷ τοῖς ὑδαθίσι ἔξω πόλεως, καὶ εἰς τὸν Σαμαρείτας. Epiphanius, Hier. 80, § 1, p. 1067: and again, soon after, ὅλα ἐκ προσευχῆς τότε ἐν Σινάιωσ, εἰς τῇ νυν καλολογήσας Νεαπόλεις, ἔχω τῇ πόλεως, ἐν τῇ πεδίῳ, ὡς ἐπὶ σημείων ἔνως ἔθεμος ἡ θεαρουσία, οὕτως ἐν ἐμὲ κ. αἰδρός τότε ὅτι κατασκευάσατε, τῶν τῶν Σαμαρειτῶν πάντα τὰ τῶν ὑδαθίσι ὑμοῦ-

The προσευχή here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, Jews in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλας] The guild of dyers (οἰ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ἀγαθόν αὐτήν τῇ τούτῳ γυναικί φοίνικι μύροι τίνιοι Λυνώι ἤ Κάλυμα, αἰσθητικαῖν ἔτταν. Hom. II. 5. 141. So also Claudian, de Raptu Proserp., i. 270: 'non sit decus ardet chorum Lydia Sidonio quod fiamia tinixer ostro' (Lewin, i. 242).

Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in Asia, their first convert at Philippi is an Asiatic. Lydia is a proper name, not 'it is dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. σεβ. τ. θ.] A proselyte; see ref. N. T. ηκουσέν, was listening,—when δηηρθε, the act of God, took place. δηηρθε] 'cor clausum per se; sed Dei est id aperire,' Bengel.

τ. λαλομοῦνοι] It appears rather to have been a conversation (ἐλαλοῦμεν, we spoke—and not τῶν λόγων) than a set discourse: the things which Paul was saying. 15. ἐβαπτίστη π. ο ὁμίκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on inference, but on the continuity and identity of the covenant of grace to Jew and Christian, the sign only of admission being altered. The Apostles, as Jews, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, as matter of course, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14. εἰ κεκρικάτε If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been passed. Similarly εἰ...
for kúrho, déw D-gr wth.

*μέτετε (corr to more usual?) ABDEPN 13: 

3. mevntn CHL rd 36 Chr (Ec Thl).

16. rec om την, with DHL rd Chr: ins ABECPN 13: 140 Orig Thl-fun.

οχυσαν N1, rec πυθωνας (see note), with D-corr EHL 13: 36 rd tol Chr: ttx ABCDP R p vulg Orig Ambr. rec απατηται, with ADHRL rd Chr: ttx BCENP 13: 36 Orig. ου μι N1, παρειχετο C. for αυτης, δια τουτου D (and lat).


18. om 1st de H sah. om o ABN: ins CDEHL rd 36 Chr.—πειστρ. de o p. τω ημεις ἀνακοινώθησα, ch. iv. 9. 16.] This happened on other occasions; not on the same day, as Heinrichs and Kninoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been εξελθωντων, and not πορευομενων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they habitually resorted to this place of prayer to teach, and that what followed happened on such occasions. It may be remarked that the E. V. of πορευομενων εις (την) προσευχη, 'as we went to pray,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. ξευσαι πνευμα πυθωνα. On the whole subject of demoniacal possession, see note on Matt. vili. 32. This was a case in which the presence of the spirit was a patent fact, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the spirit leaving the girl, and the masters finding the hope of their gains gone, is fatal: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. πυθωνα Plut. de Defectu Oracul. p. 414, says ἄστερ τοις ἐγχαραμοθύων Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνί Πυθωνας προσευκομενων. It is difficult to decide internally between the probabilities of πυθωνα and πυθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πυθωνα to be a name of Apollo, or the serpent Python, that the alteration into the gen. may thus be easily accounted for. Dr. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with (Greek and Roman divination.

17.] ξεραζειν, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. vili. 29; Luke iv. 34: and the same account to be given of both: viz. that the evil spirit knew and confessed the power of God and His Christ, whether in His own Person or that of His
servants.

18. διαπονθείς] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέφασις or with εἰπέν. But considering 1) that the spirit could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἐπιστρέφω is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐπί, it is much best to take τῷ πνεύματι with εἰπέν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing). They may have been the heredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (with the demon).

ἐπιλ. . . . ἢ λέ. gives the idea of force having been used. We have got 'obtorto collo ad praetorem trabor,' Plaut. Pena. iii. 5. 15.

Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5.—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to him also, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐπ. τ. ἄρχοντας said generally: they dragged them to the forum to the authorities.—afterwards specified as στρατηγοί.

20. στρατηγοῖς] The Dunn-viri of the colony, of whom at Capua Cicero says, 'cum in ceteris coloniis Duum-viribus appellentur, hi se Praetoros (στρατηγοὺς) appellari volent.' De Leg. Agr. c. 34. "Messinenses," says Wetstein, 'etiam nunc (cir. 1750) Praetorem sive Prefectum urbis Stradige appellant.' The name, as a rendering of Praetor, had come from the Greek title of similar magistrates: so Aristot. Polit. vii. 3, εν ταῖς μικραίς πόλεσι μία περὶ πάντων (ἀρχή) καλοῦσι δὲ στρατηγοὺς καὶ πολέμαρχους,' οὐδὲ ὑπάρχοντας. . . . ῥωμ. οὖσιν] The distinction between ὑπάρχων and ὄν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of Paul and Silas being Romans is announced to the jailor, it is not ἄνευ 'Ρωμαίου ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have 'Ρωμαίου οὖσιν. The account of this may be, that ὑπάρχων is predicated of something of which the speaker informs the
22 Kai "υπενεξήτη ο̣ υ̣ χ̣ λ̣ ω̣ σ̣ κατ' αυτ̣ η̣ ν̣ , καί ο̣ ị f̣ c̣ ḍ g̣ ḥ ḳ ḷ ṃ ọ p̣ 13̣ ẉ”

21. Τα ἐθνὰ D(1) (and lat’!)

22. καὶ πάλον ὁλίγαν ὑπενεξήτησαν κατ. αὐτ. κρατάσαν τοτε (καὶ D) οἱ D.

23. for te, de B p 40 E-lat. copy.

24. for ὁλίγαν, so ABCDEHKN p 13.

25. Τα δὲ ἔθνη D a.

26. οἱ δὲ B p 40 E-lat. copy.

27. ἐν τῷ ζῦλῳ D a.

28. οἱ δὲ B p 40 E-lat. copy.

29. ἐν τῷ ζῦλῳ D a.

30. οἱ δὲ B p 40 E-lat. copy.

31. ἐν τῷ ζῦλῳ D a.
praises, or in their prayers, were singing praises. The distinction of modern times between prayer and praise, arising from our attention being directed to the shape rather than to the essence of devotion, was unknown in these days: see Col. iv. 2. ‘Nihil cruor sentit in nervo, quon animus in ccelo est.’ Tertullian ad Martyres, e. 2, vol. i. p. 623.

The imperfects show that they were singing, and the prisoners (in the outer prison) listening, when the earthquake happened. 26. πάντων τάς δεσάμα ἀνέβης] i. e. of all the prisoners in the prison: see below (ver. 28), ἀπαντες γάρ ἐσμέν ἐνθάδε. Doubtless there were gracios purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews subsequent communication between some one of these and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that neither Meyer, De Wette, nor Kinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur’s attempt to do so, in Neander, Phil. u. L. p. 302, note 3.

27. ημεῖς ἐαυτοὶ ἀναίρεσιν.] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariensem receptarum personarum estodia observatioque pertinent, nec putet, hominem aljectum atque vilem objiciendum esse judici, si reus modo aliquo faciet clapsus. Nam ipsum volumns hujusmodi pecunia consumit, cui obsnoxius docetbrit fuisse, qui fugerit.’ Mr. Howson notices, by the examples of Cassins, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361).

29. φωτα] Not as E. V. ‘a light,’ but lights, neut. plur.
underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that some eye-witness related it. His question, connected with the ὀδὸν σωτηρίας of the domoniae in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously been acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was spiritual: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non anicerat hymnos Pauli, nam dornicerat, sed tamen vel anteae vel postea senserat, quis esset Paulus.'

31. ἐπὶ τ. κύριον. Not without allusion to the κύριοι, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.' Considering who the person was that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces all sinners whatever,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one more strikingly charactestic of the Apostle himself and his teaching. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. 

33. ἐλοφέν. D.'s (and lat.):—text D.4;

αὐτως bef e. D. ins oikos bef ἀυτων Λ;
νυι m lect-17: met Thl-fin.—ο ὁκων ἀυτων 40 vulg. (These exx may serve to illustrate the practice of insertion to fill up any ellipsis.)

ἀπατεῖς BN τ. 

34. καὶ ἀναγ. τε D.1: av. de C 13. 36. 40 vulg. syr. reft. oikos ins, with ADEHLN 13 rel vss Chr: om BC e p 36. 40. 40. 36. 36 rel vulg synr cpr Thl-fin: text C3 (app).

rec γναθλεπασατω (alteration to more usual historic tense), with ABC7 E-gr HLN p 13. 36 rel vulg synr cpr Thl-fin: text C3 (app).

rec γναθλεπασατω (alteration to more usual historic tense), with ABC7 E-gr HLN p 13. 36 rel vulg synr cpr Thl-fin: text C3 (app).


35. ἐλοφέν. ἀπό] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes;' see ref. This is much more natural than to take ἀπό (as in ἀπό τής χαρᾶς (ch. xiv. 12) and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225).

34. ἀναγ., see ref, and note on ver. 30, πεπετευκός. Winor renders 'as one who has placed his trust in God:' but, as De W. observes, πεπετευκός must give the ground of his rejoicing (see 1 Cor. xiv. 18 [rec]. ἐλαχιστώς . . . ἀλάνω, 'I give thanks . . . that I speak') Thus the meaning will be, rejoiced that he with all his house had been led to believe (and thus as a necessary consequence to believe in) God. The expression πεπετιστ. το καφ could only be used of a converted heathen, not of a Jew: in ch. xviii. 8, of a Jew, we have ἐλοφές τον κύριον.
35. ημ. δε γεν. συνήλθον οι στρατηγοι(sic) επι του αυτο εις την αγοραν και ανα-
μηναθετησ των σειμων του γεγονοτα εφιβασθησ και αποστειλησ τους D syl-marg.

Λεγονται D 68 Syr. Ανεξαντλητα εις τον άυτον ιραις επι φορεσ περαιτες D syl-marg.

36. και εισελθων ο δεσμοφυλαξ ανηγγυ D Syr. ενοτους (from similarity of endings) ΒC textual α 36(sic) : ins ΑΕΗΛΚ 13 rel vulg D-lat Chr. rec απαστειλας (grammatical corru.) with DEHL rel 36 Chr : απαστειλαιν C p : txt ADBN. (13 def) rec for εν επει δει τινην εις : om D.

37. om πρ. αυτους E ath. ins αναισιοιν ήν καιροι D : (but om ακατακραπ.) Syr sah.

[εβαλαν, so BDK] έπαινοι ήνοι ήνοι ήνοι ήνοι D : (but om Η βε.) εν.

38. rec ανηγγυ, with HL rel : txt ADBEN a m o p 36 Chr-comm Thl-fin. (13 def)

had influenced the magistrates is not re-
corded. We can hardly suppose that the
earthquake alone would have done so, as
they would not have connected it with their
prisoners; they may have heard what had
taken place: but that, again, is hardly
possible. I should rather set it down to
calm thought, repudiating the tumultu-
ary proceeding of the evening before.

[δεσμοφυλαξ] The lectors,—bears of the
rolls, βασιλεως; which, and not faxes, were
 carried before the colonial dumiviri: see
Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to
the prison: whether the jailor goes,
 accompanied by the lectors (ὅ δέ Π. ἐφη τρ. αυτοις, ver. 37), to announce the order.

37.] δημοσια and λάθρα are op-
posed: the injury had been public: the
reparation, not to Paul and Silas merely,
but to the Gospel of which they were
the heralds, must be public also.

[Ἀρν. ουτέρῳ.] By the Lex Valeria, passed
Α.τ. C. 254, and the Lex Porcia, Α.τ. C. 506,
Roman citizens were exempted from stripes
and torture: by the former, till an appeal
to the people was decided,—by the latter,
absolutely. The following passages of Cicero
illustrate our text: 'Poria lex virgas ab
omnium civium Romanorum corpore amor-
vit.'—Pro Rabirio, c. 3.

Cadebatur virgis in medio foro Messanae civis Romanus, judices: cum interea nullus geminus, nullus
vox alia istius miseri, inter dolorem crepi-
tumque virgarnu audibilatur, nisi hae:
Civis Romanus sum.'—In Verrem, lib. v.
62, 63. 'Facinus est vinciri eivem Ro-
manum; scelus verberari; prope patrieci-
dium, necini,' Ibid. 66. Many others are
given by Kuinocel, Biscoe, &c.
In the Question, how Paul came to be born a Ro-
man citizen, see note on ch. xxii. 28: and
on utedρε., note, ver. 20. Another
irregularity had been committed by the
dumiviri, in scourging them unconditionally:
'cansa cognita multi possunt absolv.'
In cognita quidem condemnari nemo potest,'
Cic. in Verr. i. 9. 'Iamituti et indefensi
tauquam innocentier perierant,' Tac. Hist.
i. 10. ἐκβάλλω. are they thrusting
us out? It does not follow, because
ἐκβάλλω has no such sense in ch. ix. 10,
&c., that therefore it has not here.
The circumstances must determine; which here
 seem to require this sense: the ἐκβαλλω
 ἀλάθρα having a tinge of degradation in it,
as if said of casting out that of which one
is ashamed.

ον υπάρχει.] An elliptical an-
swer to a question or position, the negative
of which is self-evident: see Hartung,
Partikelbere, ii. p. 48: Kühner, Gramm., §
711. 'Hermann auf Viger, p. 462.
When it occurs with ἄλλα, it is best written
58. μη σκαπτε ὑμν, μη δελφοι: ου γαρ ἄλλα
ἐχω κακῶς.—ib. 193: μη των Δ᾽ ου γαρ
(scil. κεναιμακάνια) ἄλλα 'τοχον ὅρθαλ-
μοι, and 490, φερε δή ταχεσ αὑτων
ου
φάσοντος οἱ ἤραμβονυχοι τὰ ῥήματα ταῦτα ἐποδημήθησαν ὡς αἰκονεύεται ὁτι ἐρμαῖοι γείσεν, καὶ ἐδοῦντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρωτῶν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς ἐξῆλθον πρὸς τὴν Δυσιαν, καὶ παρεκάλεσαν τοὺς ἀελφῶντας, καὶ ἐξῆλθον.

XVII. 1 p Διοικήσασται δέ τὴν Ἀμφιπόλιν καὶ Ἀπολίαν, καὶ ἐξηλθον.

for δε, τε E-υτ Ν Συρ αθ. for τοις, αυτοῖς οἱ D. αὖ ταῦτα ἵνα τις ῥηθηνα πρὸς τοὺς στρατηγοὺς D Συρ. rec καὶ εὐφ. (corr. to more natural copula), with EEIL rel vulg Chr: txt ABK p 36. 40 corr.—οἱ δὲ αἰκονεύεντας ὁτ. ρω. εἰσ. εὐφαβ. D.


40. for ek, απὸ ΒΑΚ λ α h 38 Thil-fin. ἐλθον D E-lat. rec for προς, εἰς (see note: and of Mark v. 12, 13), with (none of our ecs) (Ec: txt ABDEHLN rec vulg sah arm Chr: εις προς τ. αὐτούς τ. αὐτοῦς, with EEIL rel 36 vulg syrr sah αθ Chr: txt ABK p 13, 40 corr.—ὅτι τ. α. δηηγαγοντισ οσα εἰπονεν κυριος αὐτοις παρεκαλέσατες παρεκαλέσασεν[sic] τε D-corr] αὐτοὺς καὶ D Cassiod. ἐξηλθαν ΒΝ.

Chap. XVII. 1. εἰκάλεστε E. for αμφιτ, πολιν Ν1: txt Ν-Corr1. ins την κεφ απολλ. (for unformity) ABEN a p 13: om (D) HH rel.—τὴν απ. κ. τὴν αμφι E. καὶ καταθλον (om καὶ D-corr: κατηλθη καὶ D2) εἰς απολλωνίαν κακεθεῖν εἰς D. γάρ ἀλλὰ πειστών. Mr. Humphry remarks, ‘St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he became a Jew,’ observing their ceremonies, and submitting to their law.’

38. εὐφβ.] For the account which they might have got to Rome, as in Verres’ case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. 39. παρεκάλεσαν Not ‘comforted,’ but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the pretors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. read. 40. They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Αδωνιας was mistaken (Meyer) for the country of that name. παρεκ. εἰς εκθατον, is better than ‘comforted,’ E. V. The one in this case would imply the other. Chap. XVII. 1. Here (or rather perhaps at εἰκάλεσθ, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Thruochus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on ver. 10. διοικήσαται The οὖς, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia (*Gnatia lymphis iratis extracta,* Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 308 ff. 'Αμφιπόλεως. Anciently called ἔννεα ὄρος, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cerechitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. (*Amphipoleos, que objecta chundit omnes ab oriente sole in Macedoniam adi-
tus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the Macedonia, and building it Amphipolis, εἰς ἀμφότερα περιβάλλων τοῦ Στρυμῶνας. Thuc. iv. 102. It was the spot where Brasidas was killed, and for previously to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima—see Livy, xlv. 30, where Paulus.Emilinus proclaims, at Amphipolis, the freedom, and territorial arrangements of Macedonia. It is now called Emboli.

'Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half way from Amphipolis to Thessalonica, where the road crosses from the Strymonice to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Converse mentions seeing, on an opposite hill, the village of Polini. Pliny mentions it (N. H. iv. 10), 'regio Myzodonie subjacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f. on Θεσσαλονίκη.] At this time the capital of the province of Macedonia, and the residence of the proconsul (Macedonia had been an imperial, but was now a senatorial province). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. viii. except 10: who, ib. except 3, calls it Θεσσαλονίκη. It was made a free city after the battle of Philippi: and every thing in this narrative is consistent with the privileges and state of an urbs libera. We read of its δῆμος ver. 5, and its πολιτάρχας ver. 6; not, as at the Roman colony of Philippi, of ῶβαθ-δούχαι (lietors), and στρατηγοί (dum-viri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ συναγ.] The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shown since the arrival at Neapolis.

2. κατὰ τὸ εἰσόδος (sic) D(änder) lat(lat) ath. o παύλος D vulgar Syr ath. om καὶ D. διελεχθάτω (alteration to historic aorist) ABB p 13: διελεχθη D E-gr e 36. 40 chr-comm: ttx HL rel vulgar E-lat Chr (Ec Thl). for ath, εἰς D. 3. om τον D: ins D. rec o χρ. ιπτος, omg. 2nd δ, with HL 13 rel (Ec Thl): χρ. ιπτος. AD p Chr 1: ιπτος. o χρ. E c f h Syr copt ath Chr: ιπτος. χρ. N: txt B.
4. epistewon E e 13. 10. om 2nd tv B. aft te slia (sic) ins te didaxa polloi. om tv, D. ins kai bef elalwyn AD 13. 10 vulg copt. rec rox bef plu., with HL rel Chr. Ec Thil-sift: txt ABDHEN a c h k m p 13 vulg syr copt arm Chr. Thil-fin. for ynu. te, and gynaikei D.

5. E transposes tov s aromia avd. t. tonurov to beg of ver. rec ins apostheconon tei kiu, with DE b h o Ec; so ins apethe. aft toos. Hl a d f g h m, and aft kai proslab. c 137: om inexperienced D 13. 36. 40. 142 vulg syr copt arm. om 'elaplos and kai, transposing proslab. to beg of ver, HL b d f g h i 142: txt AD 13. 36. 40 vulg syr copt arm.—oi de apethe. insom. aitvias, omg k. proslab. —xelapienses proslabovom, omg all the rest, 66 ath. rec tinas ovf ai adras, with DIHKL rel: txt ABE a h k p 13 vulg sah Thil-fin.—(tv. av. bef tov s ag. D.) aft ynu. ins apostheconon E. om kai oklop. D ath. elaplos D. rec apostheconon te (for k. ep.), with HL rel Chr Ec Thil-sift: and epistewon (sic) 13: txt ABDHEN a k m p 13 Thil-fin. insom. ABE a h k l m Thil-fin, so (exc A) in vv 6, 9. rec agaunes, with HI rel Chr Ec Thil: prosagay. E e 137: anagay. I I: etagay. Dgr 104 copt eth-pl: txt ABN a b k o p 13 36. 40. producee vulg D-hat E-lat svt.

6. evun B DE a b Chr.: txt ABHILN3 p 36 Ec Thil. om tvon (as unnecessary: or from similarity of endings, ron tov) AD 13: ins EHI. rel 36 Chr Ec Thil. insom. D1. tvov D1. : tvov D1. aft tvon ins allou E. Bovoneas A lect-2. aft bowv. ins kai legeontes D. aft ontos ins eidos D1.

(ατεθεαν) κ. αναστηναι is reproduced in 1 Thess. iv. 4. 4. proseeklornov,] were added (as if by lot, that being determined by God, who gave them, the Holy Spirit of adoption: δι και ενεργεια ην ουν τους πιστευοντας, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive, not middle. The word is not uncommon in Philo. s.v. "EL." See ref.

The aptitude of women for the reception of the Gospel several times appears in this book—see above, ch. xvi. 13 ff.; and below, vv. 12, 34. 5. proslab. Having taken to them as their accomplices, to assist them in the ἄγαθοποιησθαι which follows. ἄγοραίων:] Such men as Aristophanes calls πανυπρή κας ἄγορας, — Demosthenes, περίπτωμα ἄγορας, — Xenophon, τὸν ἄγοραν ὠγλυν., — Plutarch, ἄγοραις καὶ δυναμησις ὠγλυν. — Plutarch, the modern "ca-mille" (canalicola). Cicero calls them "sub-rostrani": Plantus, "subbasillicani." These may be alluded to in οἱ θαυμα συμφωνηται, 1 Thess. ii. 14. (See note on ἄγοραίων, ch. xix. 38.) epist., having fallen upon. —beset. ἰδιόνοις: With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4. 6. polittarxas] The following inscription, found on an arch at Thessalonica, is given from Böckh, No. 1967, in C. and H. i. 305: πολειταρχουσιν Σωτηραν τον Κλεο-

patras και Λουκιου Ποιησιι Σεκουνου Παυβλου Φλαουνου Σαβεινου Δημητριου τον Φαουντο Δημητριου τον Νικοτελεως Ζωιου τον Παρκενωνου τον και Μελακου Γαουντ Αγκλημντ Ποιειτου. . . Here we have this very title applied to the Tes-

salonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the names which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (of Berea, ch. xx.
7. [πρασσομένων, so ABDEHN; a b c d g h k l o p 13 Chr Ce Thl-sif.] ἐτερὸν bef λέγοντες εἰπαὶ A B (sic: see table) N a c f h k 13 vulg syr: λεγ. εἰπ. ετ. E: txt DHL rel vss Chr-comm Ce Thl-sif.

8. for τὸν χλην, τὸν πόλιν Ε. καὶ εταραξέν οὖν πολ., καὶ τὸν χλην ΑΚΟΥΣΑΤΕ (-τας) D) ταύ. D.

10. om ευβ. δια νυκτ. λ. εξετημέφων bef δια δύοντος Ν. rec ins της bef νυκτος, with EHL rel Chr Ce Thl-sif: om BDQ a m p 13. 40 Petr Thl-fin. om

4: see Rom. xvi. 21, and note); Secundus (of Thessalonica, ch. xx. 4); and Gaius (the Macedonian, note, ch. xxix. 29). τὴν οἰκ. ἀνάστ. The words presuppose some rumour of Christianity and its spread having before reached the inhabitants of Thessalonica.

7. οὕτω πάντες] All these people, i.e. Christians, wherever found. A wider acquaintance is shewn, or at least supposed, with the belief of Christians, than extended merely to Jason and his friends.

ἀπέναντι... πράσαν. Not 'do this in the face of the decrees,' which would require τούτο with πράσα, but as E. V. The διάγναμα in this case would be the Julian 'leges majestatis.' βασιλεία κ.τ.λ. This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12; and particularly 2 Thess. ii. 5, where he refers to his having often told them of these things, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Caesar.

9. λαβόντες τὸ ἰκανόν 'Satisfactiones accepta,' either by suratives, or by a sum of money, or both. They bound over Jason and the rest (καὶ τῶν ἄνδρων, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ἀγών. 10. It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berca. He has never been mentioned since he joined Paul's company at Lystra. The very interrupted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone, or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent them to one or confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippian sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πάνθος πολύ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέρολιον] According to the Antonine Itinerary 61, according to the Pettinger Table 57 Roman miles (S.W.) from Thessalonica. Berca was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at
to. 

14. 6 7. 8. The various readings seem to have arisen from not understanding δώδε,—which cannot, here or any where else, be redundant (as De Dieu, Raphel, Wolf, Heurichs, &c.)—nor can it well here signify that his going, 'as if to the sea,'
11.16. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

... εἰπὶ τὴν θάλασσαν, ὡς ὑπεμείνεν τε ὅ τε Σίλας καὶ ο ὁ Ῥμώνιος ἔκει. 15. Οἱ δὲ καθαίροντες τὸν Παύλου Ὧγαγον ἑως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα Ἀθῶνι πρὸς αὐτῶν, ἐξῆσαν. 16. ἐν τῇ τοῖς Ἀθηνίας ἐκ ἑκατέρυνυμον αὐτοῦ τοῦ Παύλου, παρωξύνει τὸ ἀνευμα αὐτοῦ ἐν αὐτῷ ἔστησον τὸν Παύλον. o Syr sub: 95 HL rel 36 Chr Ec Thl: rec υπεμειν, with HL rel 36 Chr Ec Thl-sif: υπεμειν BN a c p: υπεμειν BN 13 Thirt-Thl-fin (corrections to suit constr): txt AD Syr sub. rec for τη, δε (correction of characteristic τε, and to avoid recurrence), with DHL rel vulg coppt Chr Thl: txt ABEN c m p 13 syr ach Thl-fin. εκει bef o τε σιλα Η. om 2nd τε D sub. 15. rec καθαίροντες (cor of 'unusual form,' with D'EHLN3 13 rel: στοιχαίροντες 36: καθαίροντες D: καθαίροντες (sic) Ν: txt AB p. rec aft gγ, ins autos, with EHL rel 36 Chr: om ABDN c m p 13 fuld tol Thl-fin. ins των bef ab Α. parθάνεν δε τῷ θεσσαλίῳ εκελοχὴ γαρ εἰς αὐτοὺς ἤρισεν τὸ λογον λαβ. δε D. for εἰσται, επισταλέν E-gr Syr: add para paulou D: απ αὐτού Ε Συρ arm. ins του bef τη Μ c 13. ὅτως εν ταχεί D. 16. for αὐτοὺς, αὐτοῦ DΝ8 96 Syr: txt D3. — omi του ποιιου Ν1. omi το D1: ins D3 or 1, τεθετον (cor to agree with autow. This is much more prob than that, as Meyer suspects, autow should have been altered to the gent to suit the gen ab sol before), with DHL rel Chr2 Ec Thl-sif: txt ABEN a k p 13. 36. 40 Chr, Thirt Euthal Thl-fin. was only a feint, to deceive his enemies (as Beza, Fiscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he did really go by sea. But ὡς ἐπὶ τ. 6. I believe simply to indicate the direction in which the Beroean brethren sent him forth. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cognitionem significant particularis ὡς. Sed multo usum factum est, ut alicuando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente habearet.' We have the same expression in Pausan. ii. 29, καταβάς τοι ἕξ (the walls of Tyreus) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προκοῦχτων εἰσίν; — and Dio. Sic. xiv. 49, κελεύως κατὰ τάχος λάθρα πλεῦν ὡς ἐπὶ Σιρακοσίους, — and Polyb. passim in Wetst., — e.g. καθίσκουσαν (τὴν Σελευκίαν) ὡς ἐπὶ θάλασσαν, v. 59, — and with the same signification. Where he embarks for Athens, is not said: probably (C. and H. i. 403) at Diium, near the base of Mt. Olympus, to which two roads from Berœa are marked in the ancient tables. 15. καβαστι. So Odys. v. 274, τοὺς μ' ἐκέλευσε Πολυδευτάσσες καλέσσαι, — and Attian. Ind. xxvii. 1, καταστήσεις αὐτοῦ μέχρι Karavia. Who these were is not said. The course of Timotheus appears to have been, as far as we can follow it from the slight notices given, as follows: — when Paul departed from Berœa, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timotheus (from Berœa, not from Athens) to exhort and confirm the Thessalians, and determined to be left at Athens alone (1 Thess. iii. 1). Silas meanwhile remaining to carry on the work at Berœa. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess. Vol. III. Αθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. xx. vol. i. pp. 407 ff.; and Lewin, i. pp. 208 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: 'Ῥωμαῖοι β' οὖν παραλαβόντες αὐτοῦ δημοκρατουμένους ἐφόλιασαν τὴν αὐτοκρατορίαν αὐτοῦ κ. τὴν ἐλευθερίαν. ἐπίσκοπους β' ὁ Μιθριδατικὸς παλάμος τυφάνους αὐτοῖς κατέστησεν οὖς ὁ βασιλεὺς ἐξουσιά, τοῦ β' ἱσχύσαντα μισλία τὴν Ἀριστοκρατίαν τοῖς βασιλέως τῆς πολιτείας ἐλάχιστον τῶν Ῥωμαίων ἤγερνες ἐκεῖνος τῇ πολεί δὲ συγχρόνως
κατείδωλον ὀφειν ἡν τὴν πόλιν. 17 ὁ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοις Ἰουδαίοις καὶ τοῖς σὲ σεβομένοις, καὶ ἐν τῇ ἁγορᾷ τοῦ κατὰ ἑαυτῷ πᾶσαν ἡμέρᾳ πρὸς τοὺς Παραγνώ-
χόντας. 18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοικῶν
φιλοσόφων συνέβαλλον αὐτῷ καὶ τινὲς ἑλέγον Τι ἄν
θελοι ὁ ἀσερομένος ὁμοῦ λέγειν; οἱ δὲ Ἴην

The best estimate of the highest good formed in the heathen world—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that 'curruption optimi est pessima.' For their chimerical ἀταράξια, Paul offered them τὴν εἰρήνη τὴν ὑπερ-
έχουσαν πάντα νῦν, Phil. iv. 7.

Στοικῶν] So named from the στάδιον ποιήσα (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysip-
pus in the third century B.C. Their philo-
sophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 21, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In spiri it was di-
rectly opposed to the gospel,—holding the independence of man on any being but himself, together with the subject of God and man alike to the stern laws of an in-
evitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the con-
flagration of all things,—others confusing this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would ob-
viously be placed in antagonism to the doc-
tories of a Saviour of the world and the re-
surrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελείσται, 2 Cor. xii. 9.

These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common perhaps to both schools,—the one of which
despised him and his sayings, and the other were preserved to take a more serious view of the matter, and charge him with bringing in new deities. στρατηγός | στρατηγὸς εἰδὸς ἐστὶν ὅροιν λαβόμενον τὰ στρατήματα ἐξ ὧν οἱ Αθηναίοι στρατηγούς ἐκλάνον τοὺς περὶ ἑκτόρα καὶ ἄγορας διαρρίζοντα, διὰ τὸ ἀνάλεγονα τὰ ἐκ τῶν ψυχῶν ἀπορ超市ντα, καὶ διαβὴν ἐκ τούτων. Eustath. ad Odys. c. 490, where Damm observes, στρατηγοί, 'verbuni recentiorum; dicitur ἐπὶ τῶν ἀλαφονείων ἀμέθοδος ἐπὶ μάθησιν ἐκ τῶν παρακοσμάτων, si quis quid arripit forte ex disciplinis, coeque se imperite jactat: babbler is the very best English word: as both signifying one who talks fluently to no purpose, and hinting also that his talk is not his own. ἐξων δαμ. ἄλλες Σωκράτης... καί οἱ δαμώδης εἰσέρχον, was one of the charges on which Athens put to death her wisest son. δαμώδης is not plural for singular, as Kuin. not merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrys., Theophyl., (Ecum., Hammond, Heinrichs) to Jesus and the ἀνάστασις, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a statement in the months of others, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by this word,—compare vv. 31 and 32): but alludes (as De Wette) to the true God, the God of the Jews, and Jesus Christ His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31. καταγγελεῖς. Compare ver. 29, end; which is an express answer to this charge. 19. ἐπιλαβ. No violence is implied: see ref. ἐπὶ τὸν Ἀρείου πάγου There is no allusion here to the court of Areopagus, nor should the words have been so rendered in E. V.,—especially as the same Ἀρείου πάγου below (ver. 22) is translated 'Mars' Hill.' We have in the narrative no trace of any judicial proceeding, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—they brought him up to the hill of Mars. Dr. Wordsworth believes he finds a trace of a judicial proceeding in 'Ἀνδρέας Ἀθηναίοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius the Areopagite. But what words other than those which St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a private discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached. The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 290 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), άνήρ ἀνάστασιν, as one great offering to the gods. The Persians encamped on the Areopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Eschyl. Pers.: Cie. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthian in time became a Christian church (Leeke, Athens, p. 277). Athens ceased to be a κατείθισις πόλις.
and the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.'

The hill of Mars was so called according to Paus. i. 28, 5, οτί πρώτος Ἀρης ἔνταθα ἐκρίθη. It was on the west of the Aeropolis. The Areopagus, the highest criminal court of Athens, held its sittings there. To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found sub voce in Smith's Dict. of Gr. and Rom. Antt.

δινόμ. γνών. A courteous method of address. (not ironical, as Kuin. and Stier).


On this character of the Athenians, compare that given of them, Thucyd. iii. 38, μετὰ καινότητι μὲν λόγῳ ἀπατάσθαι ἄριστω, where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνίστεται, ὅπως τε μελετῶντα πλὴν λέγει τι καὶ ἀκούς καὶ:—Demosth. (Philippic. i. p. 43), ἦ βουλήσεθαι, εἰπὲ μοι, περιώντες αὐτῶν πυθθέσθαι κατὰ τὴν ἁγιὰν ἑνεται τι καὶ: γένοιτο γὰρ ἂν τι καινότερον ἦ Μακεδών ἀνὴρ κ.τ.λ. (so also in Philipp.

Epist. pp. 156, 157.) The comparative, καινότερον, is used as here by Theophr. in giving the character of a loquacious person: οἷος ἐρωτηθηκαί Ἐχεις περί τοῦδε εἰπεῖν καὶ; καὶ ἐπισβάλλων ἐφοτιν Μὴ λέγεται τι καινότερον; It implies, as we should say, the very last news.

22. The Commentators view with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτο ἐστὶ τὸ εἰρρήμενον τῷ ἀπόστολῳ, ἐγενόμην τοι ἀνόμους, ἦ σομεν ἐκεῖνος, καὶ κερδούς ἐφοτιν Μὴ λέγεται τι καινότερον; It gives us an idea of Paul's wisdom and eloquence. The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentle to the Gentiles, to win the Gentiles to the Gospel. Neander, Phil. u. L, p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the
23. for anathemizd, \\

ignorant. kata π., in every point of view: see reff. δεσιωαμενο-

texous] carrying your religious reverence very far: an instance of which follows, in that they, not content with wor-

shipped named and known gods, worshipped even an unknown one. blame is neither expressed, nor even implied: but their exceeding veneration for religious laid hold of as a fact, on which, with ex-

quisite skill, engraves his proof that he is introducing new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: δεστ., tautistwv elabase-
texous . . . . . . επερ ἐγκωμιαζεν αυτους δοκει, ὦδεν βαρι λέγων. To understand this word as E. V. 'too superstitious' ('superstitiosiores,' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach. The word itself has both senses: δεσιωαμενως, δν ευνιθς, Hesych.: -εν τω τοιωτω (in battle) γαρ δη οι δεσιωαμενως ήττον των ἀνθρωπων φοβουνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεσιωαμενως by δειλια προς το δαιμονον: and Pollux, ευνιθς, θεων επι-

μελης, δε δε υποτημα, δεσιωαμενως καὶ δεσι-

thws. Thus the character given thus of the Athenians is confirmed by Greek writers:

thus, Pausan. i. 24. 3, 'Αθηνααι περισσο-
tερων τι δος άλλωσ εται θεους. See other instances in Wetstein. Josephus, e. Apion. ii. 11, calls them ευνιθς των Ἑλλων. 23.] ἀναθ., looking over, recommitting.' σε-

βασμ. not, as E. V., 'devotions': but objects of religious worship, temples, altars, statues, &c.: see reff. καί over and above the many altars to your own and foreign deities. πολλα γαρ των ευερων ιερων παρεδοξων . . . . . καὶ δη καὶ τα Θρακια καὶ τα Φοινικα, Strabo, x. p. 173. ἀγνωστον θεω To an (not, the) unknow God. That this was the veritable inscription on the altars (not as Jerome on Tit. i. 12, p. 707,) inscription are non ita erat ut Paulus assurrit: ignoto Deo: sed ita: Divis Asie et Europe et Africe, Divis ignotis et peregrinis. Verum quia Paulus non pluribus Divis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words δο εσενςπατο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narra-

tive confirmed by the following: Paus. i. 1. 4, έσται δαι και άμω υεω των ονομα-

ζεων άγνωστων, και ήρων και παλ-

δων των τθθεων και Φαληρου:—Philos-

tratus, Vit. Apollon. vi. 3, σωφρονετερον τω περι πανως θεων τη λεγεν, και τωτα άθηναων, ου και άγνωστων δαιμων άμωλο θρυνητα. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεων άγνωστως, but more naturally that the plural has been used to suit άμωοι, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopat. 9, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vit. Epimenid.) says, that Epime-

nides, on occasion of a plague, advised the

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Athenians to let go white and black sheep from the Arcopagus, and on the spots where they are reared to erect altars τῷ προσήκοντι θεῷ: ἓνα, he adds, ἔτι καὶ νῦν ἔστω εὐφράτεια ταῦτα ἔδωκεν τοῖς Ἀρχαῖοι βουνοῖς ἀκαφέοντες. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, an unknown God was revered as their author. That the God of the Jews was meant (as supposed by Calov., Wolf, al.) is very improbable.

'Quod ignotis Dis altare erexerant, signum crat nihil ipsos tenere certi: habebant quidem ingenti deum turbam...... sed dum illis permiscerunt insignis Deos, hoc ipso fatentur nihil de vera Divinitate se habere consentium...... Inde apparat inquietudo, quod se nondum definutos fatentur, ubi popularibus Dis sit literatur, &c. Calvin.

σὲ βαστα Ν. η (ν) Δ' γεγραμμενον Δ. rec ov et touton (see note), with ΑΔΒΔΝα 13, 36 rel vs Clem Ath Chr Cosm Ec Thl Aug: ο and τουτον p.: txt ABDBN vulg Orig Jer.

24. rec kuv. bef υπαρχει, with DHL rel Clem, Chr Iren-int.: txt ABEN a k m p 13. 40 vulg cum sit dom) Clem, Thdrt,1 Thl-fin. κατοικι Di1: txt D1.

25. for ουδε, οδη D1: txt D1, rec ανθρωποι (probably an error), with EHL 13 rel vs Chr Thdrt Cosm: txt ABDBN a p vulg Clem, Thdrt 1 Iren-int. ανθρ. bef χειρων Ν. ins ws bef προσδεμενος Ν(Ν' disapproving) 25 D-lat E-lat Thdrt(twice, but once in only one ms) Iren-int. for τινος, αυτος D1: om D1 lect-12. lect-13. om αυτος H 16, 37, 56, 100 Chr1, οτι ουτος ο δους D1: for

But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, ὁ θεος, δαιμονιοι και ου θεος θυσιμιν. Compare also our Lord's words, John iv. 22, ουει προσκυνειτε ου οδηστε. In ευσβείτε, we have another confirmation of the sense above insisted on for δεισιδαιμονισταρος. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. καταγγ. (See above, καταγγελεις ver. 18.) I am declaring,—making manifest, to you, ηιεις με προπλαβέτε, φησιν ἐθαμάζω η τρεπαίνομαι τῳ ἐμῳ κηρυγμα. Chrys. 24.] 'No wonder, that the devil, in order to diffuse idolatry, has bloated out among all heathen nations the recognition of Creation. The true doctrine of Creation is the proper refutation of all idolatry.' Roos, Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. li. 140, who remarks, 'Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of Redemption: and only be, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, the man, in whom God's word, down to its latest canonical Revelation, gathers together all things.' ουειν χειρα. A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48.

Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: 'Xerxes infanmasse templa Graecia dicitur, quod particeps
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26. o πηνα κα τα πάντα, παν ἑνός ἀληθῶν κατοικεῖν ἐπὶ παντὸς προσώπου = John i. 13.

26. Steph (for κατά τα) κατα, with HL rel Thdrt, Ec Thl-fin. (Meyer thinks κατά παντά ver 22 was still in the copyist's mind). At all events, it seems to be an error) κατα κατά 40: txt A B (Mai expr) DE (N) p 36 vulg syr. arth arm Clem Chr Thdrt, Cosm Thl-sif. — om. τα Ν.

26. om τε DE syr: де м. om αιματός ΔΛΘ p 13. 40 vulg copt. ath Clem Bede: ins DEHL rel 36 syr Thdrt, Chr. Cosm Ec Thl-Iren-int. (Meyer well remarks on the omission, that it is more likely to have happened owing to εις αιματος, than that αιματος should be a gloss on εινως — for that this would be rather given by ανθρωπου) for ενωσις, γενεος a 23. 69. 96. 104. 137. 114 vulg syr-marg Clem Thl-fin Iren-int. ανθρωπου D-gr. rec παν το προσωπον (corru for case of consil) with HL rel Chr Thdrt Cosm: παν προσωπον E Thdrt: txt ABDBN p 13. 36 Clem. rec προστατα:, with D 13 b f k, praepienos Iren-int: πρεταγμ. a 14. 69. txt A B D-corr: ο2 εις EHLN rel vss Clem Ammon Chr Cosm Ec Thl. κατα ροθοθιαν D-gr Iren-int: txt D5.

27. ins μακασα bef ζητεω D-gr. rec for θεον, κυριον (in this case we can hardly suppose κυριον) De W. and Meyer, simply from the ἀ priori difficulty of Paul having used the expression when the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with E rel Cosm Thl-sif: το (for τι, or τι το;) θεον εστιν D Iren-int: txt ABHILN a d p 13. 36. 40 vulg syr. copt. ath Chr Ec Thl-fin Hil Ambri.

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included doos, quibus omnibus debereat esse patetia et libera, quorumque loci mundus omnium templum esset et domus.

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as Ἱθέα, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπευεται, is (really and truly) served. So θεος αυ μυκητηρεται, Gal vii. 3. θεραπ. ενδιαφες μεν έστι το παντελα μη εχειν προσδιοριζει δε θε εχειν μεν μερος, επι δι δειδαι προ το τελειον. Ulpian (in Wetst.). As the assertion of Conversion contradicted the Epicurean error, so this laid hold of that portion of truth, which however disguised, that school had apprehended: "Omnis enim per se distinct natura necesse est || Immortali esse summa cum pace fruatur. | | . . . | | Ipsa sibi pollens opinia, nihil indigia nostris," Lucret. ii. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: ου, κωρίς, των βλαν άπροσδιοι υπάρχων, ευθυκίας μας τίς στη κατασκηνώσω ύπ' ἡμν γενέσαι. τινας] neuter, as referring to the temples and statues offered by the Athenians. [ενων κ. πνων] He is the Preserver, as well as the Creator, of all; and all things come to us from Him. Compare, on τα πάντα, David's words, 1 Chron. xxii. 14, εις τα πάντα, κα εκ των σων δεδορκον σοι. 26.] εις ένν αιμ. was said, it be remembered, to a people who gave themselves out for ανθρωπος, but we must not imagine that to refute this was the object of the words; they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations differing mythical origins, and separate guardian gods. It is remarkable, that though of all the people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood, a doctrine kept as it were in store for the gospel to proclaim. Not, hath made of one blood, &c., as E. V., but caused every nation of men (sprung) of one blood, to dwell, &c. See Matt. v. 32; Mark vii. 37. ταντος προσώπου. The omission of the art, may be accounted for by the words following ενι (see Middleton, vi. 1): or, perhaps, by the parallelism of παν ένος, παντος προσωπου: or perhaps, as παν οικου Ἰσραήλ, ch. ii. 36, because πρόσωπον τίς γίνης is regarded as one appellative. See note on πανα οικοδομη, Eph. ii. 21. καίρ. . . . ὁροθ. He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Gover-
not of all men: prescribing to each nation its space to dwell in, and its time of endurance. 

proster, not prot, appointed, 'ordered by Him.' 27.] δη-τειν does not depend on ἐσθόσην, but gives the intent of the above-mentioned providential arrangements: that they might seek God. τόν κύριον (as rec. and one uncial MS. have) has probably been a careless mistake of a transcriber: τί το θεόν εστιν, which appears to have been the reading of D, is one of its own strange glosses. 
ti ἄρα, if by any chance, denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 410.

ψηλαφήσιαι] Originally an Ἐλλ. form, but frequent in Attic Greek, for ψηλαφάφσιαι, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 601): προτού μὲν οὖν ἐν ἡψηλαφάφσιαν ἐν σκότῳ τά πρᾶγματα, τῶν δ’ ἔπαινα πρὸς λόγιον βουλεύσωμεν. These lines, as Mr. Humphry observes, ‘seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.’ καὶ γε ... ] 'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 25, 28. καὶ γε, 'et quidem;' see Hartung, Partikellehre, i. 385 ff.

28.] There is no justification for the pantheist in this. It is properly said only of the race of men, as being His off-
spring, bound to Him: proceeding from, and upheld by, and therefore living, moving, and being in Him—but even in a wider sense His Being, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. ἐν αὐτῷ must not be taken for ἐν Ἰησοῦ; the subsequent citation would in that case be irrelevant.

ἐξομ. κιν. ἐσμ. ] ‘A climax: out of God we should have no Life, nor even movement (which some things without life have, plants, water, &c.), nay, not any existence at all (we should not have been).’ Meyer. Storr’s explanation of ἐκ μήν by ‘vivimus beate ac hilare,’ and Kninoel and Olshausen’s of ἐκ αὐτοῦ by ‘real being,’ i.e. ‘the spiritual life,’ are evidently beside the purpose; the intent being to shew the absolute dependence for every thing of man on God,—and thence the absurdity of supposing the Godhead like to the works of his (man’s) hands.

τοῦ γὰρ κ. ἕ. ἐσμ. ] Aratus, in the opening lines of the Phainomena ... πάντη δὲ Δίωσ κεχρημάτι πάντως: τοῦ γάρ καὶ γένους ἐσμέν. Klaeneth also, Hymn. in Jov. 5, has εκ σοῦ γάρ γένους ἐσμέν. Aratus was a native of Tarusus, about 270 b.c., and wrote astronomical poems, of which two, the Phainomena and Dasios, remain. Klaeneth was born at Assos, in Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his
30. **αὐρνοιας**. 30 τοὺς μὲν οὖν 'χρόνους τῆς 'ἀγνοιας ἡ ὑπερεξέτων ὡς ὁ θεὸς τὰ 'γεννύν ἐν τῷ παραγγέλλει τοὺς ἀνθρώποις πάντας πανταχῶς μετανοεῖν. 31 καθότι ἐστιν ημέραν ἐν 'ημέρᾳ τῇ κρίσει τῆς ἀκουσμένην ἐν δικαίουν, εἰ ἐν αὐνήτι ὡς 'ωσικείς, πίστις ἐν παρασχὼν πάσιν, ἀναστήσας αὐτῶν ἐκ νεκρῶν. 32 αἰνούοντες δὲ ἐκ ναζανιστῶν μὲν ἐξ ἐκλεισάνων, οἱ δὲ εἰπέν Ἀκουσμέθεια σοι περὶ τοῦτοι καὶ πάλιν. 33 οὕτως ὁ Παῦλος εὐθείαν ἔλεγεν ἐκ τοῦ καθεύθους. 30. aft τῆς αγνοιας in ταύτης D vulg. καὶ τοὺς χρόν. μεν οὖν E: et tempora quidem vulg. παρασαίνον D1: περιβὸν D1 103: despiciens vulg.: txt D-corr. αἰνούοντες ΕΝ1. rec pασι (alternation, to agree with ανθρώποις. Meyer and De Wette's idea, that pασι was altered to pαντασ to soften the assumption that God commanded anθρ. pασι pανταχ.ως, is in the highest degree improbable), with HL rec spec aeth Ps-Ath, Chr Thadr Cosm Ec Thl Iren-int: ὡν ταύτῃς D1: omnibus ut omnes Syr: txt ABDEN 13. 36. 40 Atth Chr Chron: ut omnes ubique positentiam agenti vulg D-latt capt Ang. 31. rec δοσι (explan of καθοτι), with HL rec Chr Ec Thl-sif: καθοτι 18. 36. 180: txt ABDEN a e 13 Atth Thadr, Eulog Chr Chron Thl-fin. for ἐν η μ. κρ., κρειναὶ D: judicand.Iren-int.: judicand. rec. om 2nd ἐν D-gr. aft συν ἐν συν D Iren-int. παρασχεῖν(sic) D, παρασχεῖν 32. 57, exibere D-latt. 32. [εἰπάν, so ΒΕΝ.] rec παλιν περὶ τοῦτοι. 31 καὶ οὕτως, with HL rec 36 Chr Ec Thl-sif: txt AB(ΔΕ)N 13. 10 arm Thl-fin.—om καὶ DE. mind. The τοῦ refers to Zeus in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confess. The καὶ has no connexion here, but is (see above) part of the verse in Aratus. The καὶ has no connexion here, but is (see above) part of the verse in Aratus. The καὶ has no connexion here, but is (see above) part of the verse in Aratus. The καὶ has no connexion here, but is (see above) part of the verse in Aratus. The καὶ has no connexion here, but is (see above) part of the verse in Aratus.

30. **ὑπερεξέτων** In this word lie treasures of mercy for those who lived in the times of ignorance. God overlooked them: i.e. corrected not this ignorance itself as a sin, but the abuses even of this, by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The παρασκ. of the rec. and ὡς παῖτες of D1 have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις παῖται. The genuine reading gives the emphatic παῖται πανταχώς, following on the foregoing assertion of vv. 25, 26, its proper place. 31. **καθοτι** See var. read. and rec.:—used by Luke and him only: 'seeing that,' inasmuch as. ἐν δικαίωσι. δικαίωσι. is the character of the judgment,—the element of which, it shall consist. ἐν ἀνδρι. Not, 'in (by) a man,' but by (i.e. in the person of) the man: the art. is omitted after the proposition: see Midd. vi. 1. The ἐν is not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of investiture or elementary condition: in the judge the judgment consists, is constituted: he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use. πιστ. κ.τ.λ.] 'Quia non erat vix credibilis, argumentum adfert eximium.' Grotius.

32. **ἀναστ. νεκρ.** Perhaps here, 'when they heard of a resurrection of dead men,' viz. of that of Christ, νεκρὸν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν βίαν τινας ἄναστασις νεκρῶν οὐκ ἐστὶν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. οἰ...οἱ... We must not allet these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσμέθηα... need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. **οὕτως** 'In this state of the
popular mind: (with an expectation of being heard again?)

34. Διονύσιος ὁ Ἀρπ. Nothing more is known of him. Euseb. H. E. iii. 4; iv. 23, relates that he was bishop of Athens, and Niceph. iii. 11, that he died a martyr. The writings which go by his name are undoubtedly spurious.

35. γυνὴ] Not, as Chrys., de Sacerd. iv. 7, p. 412, seems to infer from the form of the expression, — ἡκολοιπὴν ἀυτῷ μετὰ τῆς γυναῖκος, the wife of Dionysius: this would have been ἡ γυνὴ ἅπατον.

Chap. XVIII. 1.] Corinth was at this time a colony (see note, ch. xvi. 12), the capital of the Roman province of Achaia, and the residence of the proconsul. For further particulars, see Prolegg. to 1 Cor. § ii. 2. [Ιουδαίον.] It appears that Aquila and Priscilla were not Christians at this time: it is the similarity of employment only which draws them to Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable, that Pontius Aquila is a name found in the Pontian gons at Rome more than once in the days of the Republic (see Cicero, ad Fam. x. 53; Suet., Jul. Ces. 78; Smith’s Dict. of Biogr., art. Aquila, Pontius;) whence some have supposed that this may have been a freedman of a Pontius Aquila, and that Ποντ. τῆς γενέσεως may have been an inference from his name. But besides that Luke’s acquaintance with the real origin of Aquila could hardly but have been accurate,—Aquila, the translator of the O. T. into Greek, was also a native of Pontus.

From the notices of Aquila and Priscilla in the Epistles, they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 19, we have them left at Ephesus (see also ver. 26); in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus.

Σιδὸ τὸ διατεταγμένον.] Suet. Claud. 25, says, ‘Judaeus impulso Chrasto assidue tumultantes Roman explet.’ but as he gives this without any fixed note of time,—as the words ‘impulso Chrasto’ may be taken in three ways (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity),—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was as a Jew that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsio of the Jews with that of the ‘mathematici’ in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othonine Coss. (A.D. 52), we might be on surer ground,—but this is very uncertain, and even improbable. The two could hardly
XVIII. 1—5. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

[Text in Greek]

have been smiled. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ιουδαίους πλεονάσαντας ἀδίκως, ἦσαν χαλεπώς ἀν ἀνευ τραχυσ ὑπὸ τοῦ διχλού σφαι τῶν πόλεων εἰρήνην, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρίῳ νόμῳ βιω χρηματίου ἐκέλευσε μὴ συναθροίσεσθαι,—probably describes a step taken by Claudius previously to this expulsion, which not only occasionally occasioned the tumults which made the expulsion necessary. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxvii. 17 ff.

3. ἤργάζετο... “The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. ‘What is commanded of a father towards his son?’ asks a Talmudic writer. ‘To circumscribe him, to teach him the law, to teach him a trade.’ Rabbi Judah saith, ‘He that teacheth not his son a trade, doth the same as if he taught him to be a thief!’ and Rabban Gamaliel saith, ‘He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.’” C. and H. i. p. 58. The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus)—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth)—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Mace-
to the 'Ioudaiois of the Christian Iesous.' 6. Antitassomenos

des auton kai blasaphemoun ton ektoinazomenos ta imatia

eitein proos autous Tis aim aumon m epit ta kefalh umon

cathodos egw atop ton ouv eis ta ethn porosomai.

' 

kai p metazas ekitein hlethn eis oikian tina ou nomai

ioustou sebomenon ton theou, ou h oikia hyn synomoroessa

tou syagnuph. 

Krisostes de o arxhianagwos epitsteuven ton kuriw swn elw tw oikw autou, kai pollloi

tou Kainwv akounontes w episthmen kai ebraptivtono.

om tois iou. AHI 177.

ins evai bef t. xristar. (see rev 28) ABDBN a b k o 13. 36

gulg Syr syr-wast arm Bas Thl-fin: om EHL rel Chr Thdth Ec Thl-sif.

kuph bref bef D. 

6. at beg ins pollou de agnou gevenomenon kai graffon dieirmeneuemon D syr-marg.

for antitass, [exi ta taos. D-is: athystamenon 15. 18. 36: txt D-(D-gr is very imperf in vv 6, 7).

af ektrias: ins o paulous D tol. 

aff ta iatias ins autou D b o k suth Thl-sif: pref, 40. 69.

eyo a[phi mom]v ton D(i?) (and lat).

porephemai D-H-L Syr (some ms).

7. om kai D(?): ins D2, for ekthwv, [ap to avok kal]a D(i?) 137.

elaphew A D(? ) N a 13 vulg Syr syr-marg sah suth Thl-fin: txt BD EHL rel 36 syr

copth Chr Ec Thl-sif, avemathos D: om A 2. 30. 104 ath: txt D: 

titou bef ioustou B1 D2-gr : titou EN 7. 15. 36. 81 vulg syr copth arm Jer, and (omg

ioustou) 2. 30 Syr sah Cassiod (originally prob a mistake arising from onomatozovet.,

the ti, being taken for the abbreviated form of titou or titou): om AB2 D-HL ath

Chr Ec Thl-sif, synomoroessa AD.

8. o de arxh. xristar. D.

eis ton kuriw D.

for sw, ev H1, akounantes H; c m syr (Ec-ed Thl.

at end add pisteunotes ton theor dia t. onomatov ton kuriw isou xristov D.

estes deimata piastate (in Catena).

5. See ch. xvii. 15. 1; Thess. iii. 6.

svnixesto to logos]. 'When Silas and

Timothetus returned from Macedonia, they

found Paul anxiously occupied in dis-

couraging to the Jews.' This I believe to be

the meaning: that they found him in a

state of more than ordinary anxiety,—more

than usually absorbed in the work of testi-

fying to the Jews (see refi):--a crisis in the

work being imminent, which resulted in

their rejection of the word of life. (On

the whole character of his early preaching

at Corinth, see notes, 1 Cor. ii. 1—5.)

Thus only, the de in ver. 5 and that in ver. 6 will both be satisfied: he discoursed in the syna-

gogue, &c.,... but when Silas and Timo-

thetus returned, he was earnestly occu-

pied in discouraging, &c. But, as they

opposed themselves and blasphemed, &c.

Dr. Wordsw., adopts the view that after

the arrival of Silas and Timothetus with

supplies from Macedonia, Paul gave up his

tent-making and gave himself up (svnix-

xesto) to preaching. But surely this is ungrammatical. The aor. (as kata1thov) and imperf.

(svnixxesto) require the render-

ing 'when they returned, they found him

synomoroessen.'

6. aima as in ch. xx.

26. The image and nearly the words, are

from Ezek. xxxiii. 4. De Wette should

have known better than to call a citation

from the LXX an 'unpaulliniatico Ehrachs-

gertvndus.' "ap to ton vuv] Not abso-

lutely, only at Corinth: for ver. 19 we find

him arguing with the Jews again in the

synagogue at Ephesus. I have adopted

the punctuation of Lachmann, erasing the

colon after eva: I shall henceforth with a

pure conscience go to the Gentiles.

7. In order to show that he henceforth

separated himself from the Jews, he,
on

leaving the synagogue, went no longer to

the house of the Jew Aquila (who appears

afterwards to have been converted), but to

the house of a Gentile proselyte of the gate,
close to the synagogue: q. d. 'in the sight

of all the congregation in the synagogue:

for this seems to be the object in mention-
in the circumstance.}

8. On this, a

schism took place among the Jews. The

ruler of the synagogue attached himself to

Paul, and was, together with Gains, bat-

tized by the Apostle himself (1 Cor. i. 14):
9. 

and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, and believing...

9. See ref. and examples of this usage in Wetst. — shall set on thee, as E. V. 'loátos isii ríov pòlav] See John x. 16. As our Lord forewarned Paul in Jerusalem that they would not receive his testimony concerning Him, so here He encourages him, by a promise of much success in Corinth. The word láos, the express title beforehand of the Jews, is still used now, notwithstanding their secession.

11. The year and a half may extend either to his departure, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking évddon in the sense of 'remained in quiet!' but (see ref.) it will hardly bear such emphasis; and seeing that the incident in vv. 12 ff. was a notable fulfillment of the promise,—for though they set on him, they could not hurt him,—I should be disposed to take the other view, and regard ver. 12 to (kevar, ver. 18, to have happened during this time.

12. 'Açhiais] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Jmnus Gallio, he took the name of Jmnus Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: 'Nemo mortalium mihi tam dulcis est, quam hic omnibus: ' Gallienom fratre mecum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achæia from ill health: 'Hunc mihi in ore etat domini mei Gallionis qui cum in Achæia februm habere copisset, protinus naves ascendit, clamtatus non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, liii. 25, adds, 'unde phil. otost州n eavoluo, and Euseb. Chron. ad ann. 818 (A.D. 69), says that he put an end to himself after his brother's death. 'Andvntuáató] See note on ch. xiii. 7. 'Achais was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tibersis, Tacit. Ann. i. 76, 'Achaisia ae Macedoniam, onera deprecantes, levari in præsenis processular imperio, tradicique Casari placuit.' Claudius (Suet. Claud. 25) 'Provincias Achaisiam et Macedoniam quas Tibersis ad curam suam transtulerat, senatori reddidit.

13. 'Açhais] The Roman province of Achæia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Greek dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans 'ex ephesio Elennicos' di 'Achais w týte tov 'Eilenikou prouestikótov (the Achaison league). 'The ðýma is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Pro-
8. Mace. i. 9. p = ch. vili. 35 ref. q ch. xix. 20. Rev. xvii. 5 only. 1 kings xxvii. 35. r here only. s = v. a. ch. xviii. 10. s here only. 3 Macr. iii. 14. 3' ὁμοίω μεν ἀπόφασις ὑπάρχει διάλεπτο, καὶ κατὰ λόγον, Did. Sce. iv. 11. t = 2 Cor. xi. 1. Ec. 2 Tim. iv. 9. Heb. xii. 22. Job vi. 26. u ch. xv. 2 ref. v Heb. ii. 2. 1 John ii. 9. w ch. xvii. 28. xvi. 3. Eph. i. 15. y here only. Ezek. xxiii. 12. z. Wisd. xii. 8 only. 4 = Xen. Mem. ii. 6. 12. a w. acc. ch. xi. 27 ref. 4 εἰς τὸν παυλοῦν καὶ εἰσηθῆνες τὰς χειρὰς Δ; ἵστ εἰσὶν τ. τ. χ. αὐτῷ συρ-ωστὰς σαβ. for παντα, para X. 13. ins καταβροῦστε καὶ bef λεγοῦτε D. rec onvros bef anap. (corrn of characteristic order) with DEHL, rel 36 vulg Chr: txt ABX a h k 13 arm Thl-fin. πεθεί: H 40: anapetreb I. 65. 133. 14. on ouv (see note) ABDEX a b c o 13. 36. 40 vulg syrr sah æth arm Chr Thl: ins HL rel Ec.—om ouv L d in 25: 31. ins adôs bef iωψαι D vulg. αἰσχρωμία BM 13; so, omg av, A. 33. 34. 36 (confusion arising from αἰνεοσ). 15. rec τῇμα (corra to suit akêmia καὶ radiouqrhgamma above: the plur has a meaning, see note) with, D HL rel 13 Chr Ec Thl-fin: txt AB D-gt E-gr Ν a c 40 vulg syrr coptic arm Thl-sif. for estin, eχετε D-gr. rec aft kritis ins γαρ, with EHL rel 36 syrr sah Chr: txt ABDM 13 vulg copt æth. for βουλούμαι, òðò D. 16. apelasvyn D 133: txt D, abjeict D-lat. 17. a πολαβομενοι D-gr: txt D. rec aft nartes ins οἱ ελληνες (see note), with DEHL. 13 rel syrr sah æth Ec Thl: οἱ iωψαι 36. 180; iod. 15. 18: om ABX e vulg czech Chr-comm (but om νατας too). ins Meta (there is a space, but the writing has perished) bef σωθηνην D: adprehendentes eu... eu Sosthenen D-lat. bably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Diet. of Antiquities, under "Sella." See also some remarks on "the tribunal,—" the indispensable symbol of the Roman judgment-seat," in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 194. 13. ονομα Against the Mosaic law,—the exercise of which, as a 'religion heita,' was allowed to the Jews. 14. ] Though MSS. authority is so strong against the onv, I have retained it, as also has Tischendorf. Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Galio:—"Ye have charged this man with lawless conduct. If now this had really been so... . . . . . kata lóγon] See reff. We have the oppo-
and therefore, on their cause being rejected, and themselves ignominiously dismissed, was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἐλληνες. The other gloss, of Ὠριστός, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—why did they not beat Paul himself? There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καὶ would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge,' Meyer.

18.] It has been considered doubtful whether the words κείπ. τ. κεφ. κ.τ.λ. apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf; Olsh., Neander, De Wette, Bamgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and recently Mr. Howson, vol. i. p. 198. But I quite agree with Neander (Phil. u. Lett. p. 348, note), that if we consider the matter carefully, there can be no doubt that they can only apply to Paul. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοϋ γὰρ ὑνὸν καταπονοούμενον ἤ τισιν ἅλλαις ἄνγκαις, ἔθος εὐχετάτα πρὸ τρίκαλον ἡμῶν ἡ ἀποδώσατε μέλλονεν υποσίας, ὁποὺν σὲ ἀνεξάρτητον καὶ ἐργασίαν τὰς κόμις,—where it appears from εὐρήσασθαι (which, as Neander observes, if it applied to the end of the time, would be εὐρήσανθαι [or perhaps rather θρέψων]), that the hair was shaved thirty days before the sacrifice. At all events, no sacrifice could be offered anywhere but at Jerusalem: and every such vow would conclude with a sacrifice. Now we find, comparing the subsequent course of Aquila with that of Paul,—that the former did not go up to Jerusalem, but remained at Ephesus (ver. 26): but that Paul hastened by Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of one of Paul's companions. That he should do so apologetically, to show that the Apostle still contemned conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer's ground for referring κείπα, to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κείπα. There are, from ver. 18 to 23 inch,—a section forming a distinct narration, and complete in itself,—no less
...
perished in D1: txt D3.

22. ins kai bef ανιχθη EHL 13 rel 40 aeth-pl Chr: om ABD a 15. 36. 105. 150 valsg sah aeth-rom arm: αιβ ανιχθη ins δε N1(N3 disapproving).

23. ins kai bef κατεδώς N1(N3 disapproving). κατεδώς D1: txt D1, rec επιστορίζων, with DEHL rel 36 Chr Thl Gec: txt ABN 13.—pref και D 38.

Joseph’s journey to the Negev, placed sometimes in year 15, 36, 105, 150 valsg sah aeth-rom arm: αιβ ανιχθη ins δε N1(N3 disapproving).

22. αναβας D. (This και was perhaps intended to be placed bef ανιχθη, but insd here by mistake.)

23. ins kai bef κατεδώς N1(N3 disapproving). κατεδώς D1: txt D1, rec επιστορίζων, with DEHL rel 36 Chr Thl Gec: txt ABN 13.—pref και D 38.

22. αναβας] To Jerusalem: for (1) it would be out of the question to suppose that Paul made the long detour by Cæsarea only to go up into the town from the beach, as supposed by most of those who omit δεί . . . ιεροπ. in ver. 22, and salut the discipes,—and (2) the expression κατεδώς εἰς 'Αρτ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Cæsarea. ἀστ. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23. Paul’s visit to the churches in Galatia and Phrygia. Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lysitra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτέρων μέρη (ch. xix. 1) seem to point, ἢ δεν ἡ ἀσία being the country east of the Halys.
We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθεξῆς implies taking churches in order; regularly visiting them, each as they lay in his route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? [1 Cor. i. 1], but see on ver. 17.)

23—28.] APOLOPS AT EPHESUS, AND IN ASIA. 'Απολλών: abbreviated from Ἀπόλλων: see var. read.

Ἀλεξανδρεὺς: Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the mediatorial calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. Ἀλόγος] either (1) learned, as Philo, Vit. Mos. i. 5, vol. ii. p. 84, Ἀλογίων ὅλας, and Jos. B. J. vi. 5, 3, who distinguishes, in the interpretation of the omens preceding the siege, ἀλογίου, in which the Hebrews, or (2) eloquent: so Jos. Antt. xvii. 6. 2 judges Iudas and Matthias, ἰουδαίων λογοστατος καὶ πατριών ἐχευριστός. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγος would not be likely to be predicated of Apollos, and because the subsequent words, ἄνθρωπος ἐν τῷ γραφαῖς, sufficiently indicate his learning, and in what it lay. See on λόγος as applied to Papias by Eusebius, Prolegg. to Matt. § ii. 1 (a) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John; but more than this he knew not. The doctrines of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον το βάπτ. ἰδων) the latter, as connected with Christian baptism: see further on ch. xix. 2, 3.

The mistake of supposing that he did not know Jesus to be the Messiah, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: this he did before, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the
After ἀπροτερέψαμεν, not Apollos, but the disciples (at Corinth) must be understood as an object. Otherwise αὐτῶν would have been expressed. So the remarkable reading of D. συνεβ. | contulit, Vulg. contributed, to their help. διὰ τῆς χάριτος Bengel., Olsh., Meyer, and others join these words with συνεβάλλετο, and understand them *by the Grace of God which was in him.* But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (ref.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. *The γάρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul’s departure.* C. and H., edn. 2, ii. p. 10.

28.] διακατήληξε, argued down, as we say, — proved it in their teeth: and then the διὰ gives
XI.

1. "Εγένετο δὲ ἐν τῷ τῶν Ἀπολλω ἦν αἰῶν 

Κορινθιανὸς, Παύλον ὁ διεθνότα τῷ ἀνωτέρω μέσῳ ἐλθὼν εἰς ἔφεσον καὶ εὑρέθη τινὰς μαθητὰς, ἢ εἰπέν τε πρὸς αὐτούς ὡς Εἰ πνεῦμα ἅγιον ἐλάβετε παρασώπησες; ὁ δὲ πρὸς αὐτὸν ἀλλ' ὡς εἰ πνεῦμα ἅγιον ἔστιν ἡκουσάμεν. 

3. εἰπέν τε ἔστι τι ψυχήν ἔσβατο ποθεν; ὁ δὲ εἶπαν

The sense of continuity,—that this was not done once or twice, but continuously.

Chap. XIX. 1 — 41.] Arrival, residence, and acts of Paul at Ephesus.

1. τά ἀνωτέρω μέρη] By this name were known, the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Horolotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τά ἐκώ τῆς Ασίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c.

So that the reading ἀνωτέρω, which is found in three cursive and Theophylact's, is a good gloss. τινὰς μαθητὰς These seem to have been in the same situation as Apollos, see on ch. viii. 25. They cannot have been mere disciples of John, on account of παρασώπησες, which can bear no meaning but that of believing on the Lord Jesus; but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἀλλ' παρασώπησεν. The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed!' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσωπικὸν εἰσών, ch. i. 24), and Winer, edn. 6, § 45, 6, 6, also note on ver. 29) believers?

1. i. e. 'on your becoming believers, had ye the gifts of the Spirit conferred upon you?' —as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἐγγυότερον ἦμῶν ἡ σωτηρία ἢ ἦτε ἐπιστέπτεμεν), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period since their baptism, but as to one simultaneous with their first reception into the church: and their not having then received Him is accounted for by the deficiency of their baptism. ἀλλ' ὡς ἃς ἔστιν ἡκουσάμεν] On the contrary, not even . . . ἡκουσάμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Mosen neque Johannes Baptismum sequi potuisse, quin Spiritu Sancto ipso assentisse' (Bengel); — but we did not hear, at the time of our conversion: — Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: we did not so much as hear Him mentioned. έστιν cannot, from its position, be emphatic, nor does it mean 'were to be had!' (Wordsworth), as John vii. 39. The stress of the sentence is on ἡκουσάμεν: so far from receiving the Holy Ghost, they did not even hear of His existence. Tiros only will find an objection to this rendering in esttiv (expecting έστιν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard; the action being transferred pro tempore to the time spoken of. See reff. 3.] Paul's question establishes the above rendering, to what then (οὖν
Two questions arise here: (1) Was it the ordinary practice to baptize those who had been baptized either by John or by the disciples (John iv. 1 f.) before baptism became, by the effusion of the Holy Spirit, the sign of the Church? This we cannot definitely answer. That it was sometimes done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John); and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were re-baptized without enquiry. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism in the name of the Father and the Son, and the Holy Ghost, in the apostolic period? The only answer must be, that at that early time we have no indication of set formula in the administration of either sacrament. Such formulae arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of fact, such a baptism as this was a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Mr. Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as

\[\text{εἰς τὸ δύνατόν τοῦ Ισραήλ} \]
indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4; and on ἐπιφάνεια, ch. xi. 27, note.

7.] of παῦλος, in all: so Herod. vii. 4, βασιλεῖσαντα τα πάντα ἐτεα ἐτεα τε κ. τ. τρίχνοια: v. Thuc. 2. 120, πετόντων δι τῶν παῦλον παλαιών. See Kühner, § 489 c.

8.] Probably the school of Tyrammus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyrammus may have been a Gentile Sophist. The name occurs as a proper name, 2 Macc. iv. 10 vat., and with ἡμέρα (see var. readal.).

9.] ἔτη δύος: We cannot derive any certain estimate of the length of Paul's stay in Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an interval after the expiration of the two years and three months. And his own expression, ch. xx. 31, τριετίας, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor. § vi.

ΠΑΥΛΟΣ τ. κατ.: Hyperbolical:—all had the opportunity, and probably some of every considerable town availed themselves of it.
To this long teaching of Paul the seven churches of Asia owe their establishment.

11. οὐ τάς τυχ. See reff. miracles of no ordinary kind. In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endowed with miraculous power. 12. The rec. reading, ἐπιφέρεσθαι, may have been occasioned by the ἐν πρεσβείᾳ preceding: the other, again, by the ἀπὸ following: in such uncertainty the reading of the ancient MSS. must prevail. σοφ. handkerchiefs: see ref. Luke, and notes there.

σφικ.] not napkins, but semiticinia, aprons, such as servants and artisans use. ἀμφότερα λυνεῖται, Schol. Diseases, and possession by evil spirits, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they were pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, all instruments were vain; with these, all are capable. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. [Dr. Wordsw. sees an especial fitness in this having occurred at Ephesus (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.] But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In no cases but these do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that the fortiori these, which were even then the rarest (ἀυτὸ τοῖς τυχοῦσι), have ceased also.

13. See note on Matt. xii. 27,
99 syr arm: et de vulg: ek D 43 (the καί has been omm either as unnecessary, or as Meyer, because it seemed unworthy of St. Paul to compile him with these: then the aso or εκ inserted, to define the gen more exactly): txt ABEN c m Syr.

περιεχομέναν D

rec om D (alteration to suit the plurals preceding), with HL rel vss Chr (Ec Thl: εξορίζομαι ποιό ἢ: txt ABDEN 13. 40 vulg capt. Cissiod.

om τοῦ D: ins D.

cov Δ

in κυρίου bef, ιτα, rec ins ϕεο ψωλον, with L rel Ec Thl: om A (Μαι) DEIR c m 13. 40 Chr.

14. for ver, εν οἷς καὶ νοι σκέφτησον τίνος ἵππως ἠθέλοντο τούτο ἀπό τούτον καὶ οἱ καὶ νοι ἐξαναλόγητον συν οἱ μεταφέρομεν οἱ συν οἱ καὶ νοι ἀποκρίθητος ἵππως εὐθυγράμμων τούτον εἰς τὸν κυρίου καὶ νοι (εἰς καὶ νοι) καὶ νοι (εἰς καὶ νοι) καὶ νοι (εἰς καὶ νοι).

σκέφτησεν A.

οἶδαν L.

om of (originally perhaps owing to οἴς of νοι preceding) ABEN 13.

15. τοῦτο ἀπεκρίθη τὸν τοῦ νομοῦ καὶ νοι [καὶ] εἶναι D, καὶ ισδὶν by D.

rec om κατοικ., with EIH rel Ec Thl-sif: ins ABDN c m 13. 36 vulg syrr capt. ath arm Chr Thl-fin.

ins κατοικίαν ισδὶν bef, ιτα, rec ins ϕεο ψωλον, with L rel Ec Thl: om A (Μαι) DEIR c m 13. 40 Chr.

16. rec εἰς κατακρίνεσας, with HL1 rel 36 vulg Chr: om οἴς κατοικίας, with L rel 36 vulg Chr: om οἴς κατοικίας, with L rel syrr capt. τοῦ D: omnia syr ath-rom: om E: txt ABDN a 13. 36. 40 vulg

respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms.

14. ἄρχηται] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινὲς does not belong to ἄρχηται, see ch. xxiii. 29, but stands alone, recalling the τινὲς of the preceding verse. Without the ei it would be, 'certain men, &c. were attempting this,' ἵππως and καὶ νοιεῖται being taken together. With them, They were (it was) certain men, seven sons, &c. who attempted this.

15. The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned. No difference between γινώσκοντες καὶ ἔφησαν must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E. V., Jesus I Know, and Paul I Know: the One being God in heaven, the other man on earth.

16. ἀσφατρεύω] The weight of MSS. evidence for this reading is even surpassed by its internal probability. There would be every reason, as seven have been before mentioned, for altering it into aπτῶν: but no imaginable one for substituting it for aπτῶν. Two only, it would seem, were
Thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. 

With their clothes torn off them. 13. The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next verse treats of the magicians themselves. 

19. περιέργα, 'male sedula' ('envisiosa,' Hor. Epod. xviii. 25). τίς τῶν περιέργων in Aristarchan. Ep. ii. 18, is 'a magician' (Kuin.). τάς βιβλίων Magical formula, or receipt-books, or written amulets. These last were celebrated by the name of 'Εφεσία γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): 'Εφεσία γράμματα—τίτου γάρ τινς φασίν ἐκεῖναι ἦσαν, ὥς καὶ Κρίστος ἐκ τῆς πυρᾶς εἰπὼν ἐφέλθη καὶ ἐν Ὠλυμπίᾳ διὰ ψαυτή,' 

Miklosioi καὶ 'Εφεσίου παλαίτον τῶν Μικλυσίων μὴ δύσκακα λαμάλει δίδι τὸ τῶν ἐπέτερον περὶ τῇ ἀστραγάλῳ ἔχει τὰ 'Εφεσία γράμματα ἀν γυναικων καὶ λεβήτων αὐτά, προκειμένου τὸ ἐξίδει πεσόν τῶν 'Εφεσίων. See more illustrations in Wetst. They were copies of the mystical words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16. ἄργον ληφθ.] 50,000 drachmae, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denominaries—about 5d. of our money; which makes the entire value about £1770. That drachmae and not shekels (Grot., Hamin.) are meant, is plain: for Luke is writing o a Grecian town, and to a Greek.
21. 'Ως δὲ ἐπηρώθη τάῦτα, δὲ ήτο ὁ Παύλος ἐν τῷ πνεύματι ἐξελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν προεύθυνσιν εἰς Ἰεροσόλυμα, εἰπὼν ὦ μετὰ τὸ γενέσθαι με εἴκε δεῖ με καὶ Ρώμην ἵδεν. 22. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονοῦντων αυτῷ, Τιμόθεου καὶ Ἐραστοῦ, αὐτοὺς ἐπέσηξεν χρόνον εἰς τὴν Ἀσίαν. 23. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκίνησιν τοῦ αἵματος ὁ θάνατος τοῦ ὀλίγου περὶ τῆς ὥδου. 24. Δημήτριος γὰρ τις ὑπομάτιος ἐγγυόκτως τοῖς ποιῶν ναοῦς ἀργυροῦς Ἀστρείδος παοείχετο τοὺς τεχνίτας ὅπως ὁ ὀλίγος ἐργαζαίαν,

21. for ὑπέστη, τοῦτο δ. (ο) παύλος bef εἶθεν DE 137. — om o 137. ον εν Ε-γρ. 40, 68 al. διέλευσεν ADE κ. ins την bef αχαίαν (corr. for uniformity) ADE a b d o 13: om BHLN rel 36 Chr (Ec Thl. ins καὶ bef περιενεύ-σασα δ.) rec ιεροσόλυμα, with HI rel 36 (Ec Thl-sif) txt ABEN c κ 40 vulg Chr-comm Thl-fin, Ἰεροσόλυμα δ. 22. for ἀποστ. δ. καὶ ἀποστ. D Syr αθ. om την EN b k m o. for διακο-νουσσῶν αὐτῶν, διακονοῦν [ = -ω?] αὐτῶν A: for αὐτῶν, αὐτῶν ε. αὐτὸς Ν1 has written εἰπ., but marked for emendation. αὐτ χρόνος ins ολίγον D-gr 25: τίνα χρ. 40 arm. εἰς τὴν σιάσα δ. sah. 24. for οὐραν. νη D-gr: om D-lat sah. ναὸν αργυροῦ Ν1. om ἀργυρός B. ins ος bef ἀπαίη (repeating the termination of Ἀρτέμις) D. ἀπαίη (confusion from τοῖς folly) A'DE: txt A'BHLN rel 36 Chr (Ec Thl. rec ἐργασίαν bef οὐκ ὀλίγην, with EHL rel syr Chr (Ec Thl-sif) txt ABDBN κ κ 13 vulg Thl-fin. Bernhardy, Syntax, p. 211, f. τάυτα. The occurrences of vv. 19, 20. ἐν τῷ πν. An expression mostly used by Paul, see ref. δι' As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that ultimately he should be brought to Rome. If so, his words were literally fulfilled. He did see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Of the same design expressed by him, Rom. i. 15; xv. 29—28; and Paley's remarks in the Horae Pauline. 22.] He intended himself to follow after Pentecost, 1 Cor. iv. 17. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. 1. and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 11; xiii. 1.—and Proleg. to 1 Cor. § v. Ἐραστόν] This Erasmus can hardly be identical with the Erasmus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erasmus of 2 Tim. iv. 20: see note there. εἰς τ. Ἀσίαν] i.e. in (but beware of imagining εἰς to be 'put for' εὖ, here or any where. It gives the direction of the tarrying: as in the expressions εἰς δόμους μείν. Soph. Ag. 80, and διεκατέρωσεν εἰς τὴν παρίδα, Lucycr. cont. Leosr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of.' Ephesians: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus. 24. ναοὺς ἄργυρος.] These were small models (ἀργυρόπαρα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. καὶ πῶς ἐν ναοῖς ἄργυροι γε- νέθησαν; ἔτοι ὁς κιβάρα μικρ. Aminian. Marcellin. xxii. 13 : 'Aselepiades philoso-
25 οὖς καὶ συναθροίσας, καὶ τοὺς περὶ τὰ τοιαύτα ἑργάτας, εἶπεν 'Ανδρως, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ αὐτορία ἦν, καὶ θεωρεῖτε καὶ ἀκούτε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πᾶσι τῆς Ἀσίας ὁ Παῦλος ὁ οὖτος πέπειεν ἐκτὸς κανόνων ὃν ὁ Ἰουλίος, λέγω ὅτι οὐκ εἰσίν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τούτο κινδυνεύει ἡμῖν τῷ μέρος εἰς ἀπελευκήν ἐδέχεται, ἀλλὰ καὶ τὸ τῆς μεγάλης θας ἱερὸν Ἀρτέμιδος πρὸς οὖθεν ἐβαλεῖ, μελέτει τε καὶ καθαρίσεται τῆς τοῦ μεγαλοίττου αὐτῆς ἡ Ἀσία καὶ ἡ οἰκουμένη.

(Don. III. 27 [94]).

28. οὔτε γὰρ τὸν Ἰουλίον D 137 τοιοῦτος εἶ, τὸ δὲ ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς. 

29. οὔτε γὰρ τὸν Ἰουλίον D 137 τοιοῦτος εἶ, τὸ δὲ ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς. 

30. οὔτε γὰρ τὸν Ἰουλίον D 137 τοιοῦτος εἶ, τὸ δὲ ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς. 

31. οὔτε γὰρ τὸν Ἰουλίον D 137 τοιοῦτος εἶ, τὸ δὲ ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς, ἔχει κατὰ συντριβήν D 137 τοῖς συντριβηταῖς. 

plus... dea ccelestis argenteum breve... Dion, Sic. I. 15: καίως χρυσ Zambia dio. Dio Cass. xxxix. 20: νέφος ἡ αύτις ἔτερα τιμὸς πρὸς ἀνατολῶν ἵδρυμα. Μαίνοντας καὶ τοιαύτα: Μοιραίοι καὶ ταξιάται μιτένης άγάλαμα καὶ τιμών θεῶν, ἀλλὰ θεοὺς καλῶν. Philarach de Isid. p. 379, c (Wetst.): see ch. xxvii. 29. And so it is invariably, whenever images are employed pfficiatly as media of worship. The genitives Ἐφεσι καὶ Ἀσίας are governed by Ἰουλία. 27. θυμίων is best taken as the dativus inordinati, not for θυμία, nor with το μέρος, but with καθωυνείς. μέρος, as we say. department. Αλλά καί] but that eventually even the temple itself of the great goddess Artemis will be counted for nothing. μεγάλα was the usual epithet of the Ephesian Artemis: Xen. Ephes. i. 15: οἴμου τε τὴν πάτρινην θυμία θεών, τὴν μεγάλην Ἐφεσιν, ἀστραμ. There is an inscription in Boeckh, 2903 c, con-
It is not implied that they seized Gains and Aristarchus before they rushed into the theatre; compare προτευεσθεμενοι εἰσαγ. ch. i. 24, also ch. xviii. 27, and Winer, edn. 6 § 45. 6 b. 

Γαύος | A different person from the Gains of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 14, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 1; xviii. 2; Col. iv. 10; Phil. 24. He was a native of Thessalonica.

31. Ασιαρχον | The Asiarchae were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ᾿Ασιάρχας: cf. Ens. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Cilicarcha, Syriarcha, Phoeniciarcha, Heladarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemesian after, the goddess. In Bocckl. Inscr. 2954, we have the decree διόν θεόν τοῦ μυρά τῶν ἐπαύμασιν τοῦ δέουν οὐνόματος εἶδαι λεβον καὶ ἀνακείσθαι τῇ...
32. om τι D 42 vulg. 

33. *συνεβιζασαν ἈΒΕΝ (corru, perhaps on acct of the unusual word, perhaps to avoid the repetition of προ): ouv εβιζασαν 13(appy): κατεβιζ. D, distrauerent D-lat. deltax. vulg: προσβιζασαν D-or το HL rel 36 Chr Ec Thl. ελζ προσβιζασαν, with DI, εγκαταστήσαν τοι μεταξυ. 36 Chr Thl: wox ABHEX rel 40 Chr Ec. 

αυτων D b 40 Thl-sif. o ouv A k denounced full tol: o 3ω ouv 37. τη χειρι DN3 40 Chr Thl-sif. for δημος, λαος E. 

34. rec οπεργαντων (corru, to avoid the prevalent nominative), with a b o 36 Ec: txt ARDEHL 13 rel Chr Thl-sif. om ek D, so vulg coptt. ὥσιν B 13. 

κρατοσθε ΑΝ. om η D: ins D, μεγ. η αρτ. εφ. is repeated in B. 

35. καταστας DE e 137 Thl-sif: compescissut D-lat, sedasset vulg Ec-lat. 

τον ωχαν bef o ραματως B in 130 coptt. εφη E, diixit vulg. for εφος, αδελφος Ρ. rec anphatos (corru), with DHL rel syr ath Chr Ec Thl-sif (pref o D): txt ABEN a e k m 13 36 40 vulg Syr copt (sah) ath arm Ath Thl-sif. for εφος, μεστασαν D: in 137 D-lat. μαλω bef εφος. E coptt. ναστορον D: 

txt D, for ovas, eivai D: ad και Ρ3 (disapproving). rec ατ μεγαλης ins διας, with HL rel ath Chr Ec Thl-sif: om ARDEN e 13 36 40 vulg syr coptt Isid.

They would hear nothing from a Jew, as being an enemy of image worship. 

35. καταστ. When he had quieted, lulled, the crowd. o ραματως] the town-clerk is the nearest English office corresponding to it. He was the keeper of the archives, and public reader of decrees, &c., in the assemblies. Thucyd. vii. 10, την επιστολην επέσαν o δ δραματευε της πλωτης παραληθη ο Αθηναιος. 'Among the Ephesian inscriptions in Boccb, we find the following: Μ. I. Άν. Δοισανον τον εφιστηκα και β δαισακον εκ των ιδιων Τ. Φρ. Μονιατος φιλοσεβαστος o γραμματευς και ασιαρχης. Χο. 2000.' C. and H. ii. 96. γαρ gives a reason for the καταστας. See Herm. on Viger, p. 529. ρευκόραω] Probably a virger or adorning (Suidas says, οπω α καθετω κ των νεον κορων κ υδε.


**ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. XIX. 36-41.**

36. αναπνείτων 11. λαλοῦσιν οὖν τούτων ἐδείκουσαν προτετείχαν πράσσειν. 37. ἡ γάγετε γαρ τοὺς ἀνδράς τούτους οὐτε ἰερασίλους οὔτε ἢ βλασφημοῦντας τῇ 1 θεόν οὖν. 38. εἰ μὲν οὖν Δημήτριος καὶ οἱ ἀνὴρ τε μεταξύ εἰσοῦν πρὸς τινὰ λόγον, ἡ ἀγόρασα ἀγονταὶ καὶ ἀνθυπάτοι εἰσὶν. τὸ ἀγαλματίσθαι ἀλλήλους.

**διοικητέω** D 68: ἠφαίсας Ἰος D-lat: ὑσικερίσιος E-lat: ὑσικερίσιον prolis vulg.

36. αναπνείτων 11. τούτων ἐδείκουσαν οὖν τούτων ἐπὶ ἀρσενικῶν ἐν οὐκ ἐπὶ θανατήσεως, ἀνθρωπιστίας, καὶ τοῦ πατριαρχείου τέκνου γάρ ἐταυτοτοκίου Παπάς τῶν Ἁγίων Ποιμένων τοῦ Τριάντα τοῦ Πατρών Αμφίπολεως. 37. τέκνου γάρ ἐταυτοτοκίου Παπάς τῶν Ἁγίων Ποιμένων τοῦ Τριάντα τοῦ Πατρών Αμφίπολεως, καὶ τοῦ πατριαρχείου τέκνου γάρ ἐταυτοτοκίου Παπάς τῶν Ἁγίων Ποιμένων τοῦ Τριάντα τοῦ Πατρών Αμφίπολεως, καὶ τοῦ πατριαρχείου τέκνου γάρ ἐταυτοτοκίου Παπάς τῶν Ἁγίων Ποιμένων τοῦ Τριάντα τοῦ Πατρών Αμφίπολεως.
XX. 1, 2.

39. ei de tι peri τιν έτερων επίζητειε, εν τη ευνόμω εκκλησία επιλυθήσεται. 40. και γάρ τιν κυνικοφόρον εγκαλεί- θαι στάσεως περί της άποδούναι λόγων της ευφροσύνης ταύτης. 41. καὶ ταύτα επών ἀπέλυσεν τν εκκλησίαν.

XX. 1. Μετὰ δὲ τὸ ὁπάσασαί τοιν ἰὸνθοβι βοσκαλεσαμον εν Πάλποις τοις μαθητάς καὶ παρακάλησε, ἐαυτὰσάμενον χρυσόθεν πορεύεσθαι είς την Μακεδονιαν. 2. διελθῶν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς

39. for the τετερον, περιτετερον (seems like a mistake from itacism) B d 13, 36: περ τετερον E. επιζητειται (itacism!) N c d o. εν τω ποιω εκκλησία D1, so, but εκκλησίας D(D:and lat); txt D1.

40. σημερον εκκαλεθαθα στασεως μηδενοι αιτους ουσον D. περι ου ου δυνασμοτ (perhaps, as Meyer, from a careless repetition of ou: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded περι ... ταυτης as a new member of the sentence) A B (sic: see table) HLK b c e f g h ο μυτρην (for δι, ουν Ι:1) om ου DE 13, 36 rel vulg capt Chr-comm Εc Θl-fin. δοναι (prob the simple verb was substituted for the compd rather than vice versa: both exprs are in ordinary use) HL b d e g Ec-ed Θl-sif; txt ABDEK 13, 36 rel Chr (Ec-ins Θl-fin). ins peri bef της συστρ. (consequent on regarding συστρ, as in opposition with the preceding gen: — q. d. viz. concerning this συστρ.) ABED K d k 36. 40 D-lat Συρ την Θl-fin: om DHL rel vss Chr (Ec-Θl-sif. (13 def).
3. for τέ, δε D 38 E-lat copt. for γενομ., και γενεθήσεσθι D²: κ. γενεθείς D¹-gr.

epiβολήν bef αυτω ABÉN a h 13: txt DHL rel vulg Chr Ἐθ. mel-

λῶν E.

rec γενομ., with HL rel: txt ABÉN 13. 36.—

δεδελθέντοις αναχρῆσθαι εἰς συμφίλιον εἰπεν δε το πνεῦμα αὐτω ὑποστρέφειν διὰ τῆς μακεδονίας D συρ-μαγ.

4. for συνεπετο δε αυτω αχρι, μελλόντων οὐν εξείσων αυτῳ μεχρι D συρ-μαγ. (constillari eun D-lat.) om αχρι της σας (to conform to folly; of nole) BN 13 vulg(not add) ath Bede.

rec om πουρρον (see note), with HL rel ath Chr Ἐθ. Thl-sif: ins ABÉN a b m o 13. 36. 40 vulg συρ-μαγ coptt arm Thl-inl Orig-lat Bede.

βεραίος Ν: βεραίοις D-gr¹: txt D¹: ins αυτω βεραίοις Α: δους ερίουs D¹, doverius D-lat: txt D¹, for αισιονες, εφεσιος D συρ-μαγ sah. for τεκυος, ευτυχιος D.

5. rec om δε, with DHL rel 36 vulg Syr Chr Ἐθ. Thl-sif: ins ABÉN a e 13. 40 συρ copt Thl-inl. prosokhánetes Α(?) B(Μαι) E-lat HÍN g k m. εμειν (but i erased) Ν. for μειας, αυτων D-gr.

Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-

arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it,

from Macedonia (see 2 Cor. ix. 2, καυχω-

μαι, ‘I am boasting’). He seems to have gone to the confines at least of Illyria, Rom. xv. 19.

αὐτοῦς] The Macedonian brethren: so ch. vi. 10 al., see reft., and Winer, edn. 6, § 22. 3. Ἑλ-

λαδὰ] Achacia, see ch. xiii. 21.

τοῦ ὑποστρ.] This purpose, of going from Corinth to Palestine by sea, is implied ch. xiii. 21, and 1 Cor. xvi. 3—7.

τοῦ ὑποστρ.] The gentit. is not (as Meyer) governed directly by γενομαι, which would be more naturally followed by εἰς το βρ.: but denotes the purpose, as in reft.

4. ἀχρι τ. 'Ασίας] It is not hereby implied that they went no further than to Asia: Trophonius (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. Σωταρος Πνευμου

Βεροιατος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πνευμον has been erased than that of an unknown person, and because the mention of the father is unsual in the N. T.—no possible reason can be given for its insertion by copyists.

Ἀρίσταρχος] See ch. xix. 29; xxvii.

2; Col. iv. 10; Phil. 21. Secundus is altogether unknown. The Gains here is not the Gains of ch. xix. 20, who was a Mac-

edonian. The epithet Δερβαίος is inserted for distinction’s sake. Timotheus was from Lystra, which probably gives occasion to his being mentioned here in close company with Gains of Derbe. All attempts to join Δερβαίοις with Τιμάθεος in the construction are futile. Timotheus was not of Derbe, see ch. xvi. 1, 2; and the name Gains (Táinos, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δε Τιμαθ., Kuin, Valek.) we have no concett. Ασιανος Τ. k. T.] Tycheus is mentioned Eph. vi. 21, as sent to (Epheus from Rome) with that Epistle. He bore also that to the Col-

ossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to 2 Tim. § 1. 5.)
in Troph. 6 ἡμῖν δὲ εἰς ἐξεπλεύσασθαι μετὰ ταῦτα ἡμέρας τῶν
κ. η. x. 59
ref. 12 ch. xii. 3 ref. e c. ch. xiii. 11.
Rom. i. 13 al. 2 Macr. xiv. 18.
1 ch. xiii. 19
ref. 1 Luke xxiv.
1 John x.
1(19. Mark xvi. 2. 1 Cor. xvi. 2) see ch. xiii. 14 ref. b c. ch. iv. 5 refl. constr. ch. xiii. 44 ref.
1 ch. xi. 40 ref. k c. ch. xvi. 2 ref.

6. om. τὴν D. see αἰχρ. with H rel. απὸ ΕΝ 13: ἑπεραὶ E-lat. τὴν ABHl d Thl-sif.

for αἰχρ. ἡμέραμεν πνεύμα, πέμπται D. for ὁν, ὁνον ΕΝ 13: ὁν καὶ 40. 137: καὶ c: ἐν η καὶ D: τὴν BHL rel 36 Chr Ec Thl.

7. for δὲ, τέ D Syr æth. om τὴν E k. aft μια ins πρώτη D-gr. see for ημῶν, τῶν μαθητῶν (alteration to suit autōis—see note), with HL rel Bas Ec Thl-sif: τὴν ABDEN a1 e 13. 36. 10 vulg syr Æth arm Chr, Thl-fin Aug. see ins τῶν bef κλάσατο, with D Ec Thl-fin: om ABHELN 13 rel Chl2 Thl-sif.

ver. 4: not only Tychicus and Trophimus.
The mention of Tymoteus in this list, distinguished from ἡμῖν, has created an insupportable difficulty to those who suppose Tymoteus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Tymoteus might have inserted himself in the list, and then tacitly excepted himself by the ἡμῖν afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προεδρ. κ.τ.λ.]
For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should they have remained too? The same notice may not have operated with them: but in that case no reason can be given why they should have been sent on, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, availed themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had something to do with it, the mention of μετὰ τὴν ἡμέραν ταυτά, η. t. αἰχρ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of dates. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνείπετο, ver. 4.

From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter.

6. ἐρχ. ἡμ. πνεύμα] in five days, see reff. The wind must have been adverse: for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in two days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, f. 7. ἐν τῇ μιᾷ τ. σάββατον] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 20), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 53, says, τῇ τοῦ ήλιου λεγομένή ἡμέρα πάντων κατὰ πόλεις ἡ ἄγριος μενοντῶν ἐπὶ τῷ αὐτῷ συνελεύσεως μένεται.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the Gentile world, of the Jewish seven-day period as a division of time,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any sabbatical observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the unprofitableness of any such view under the Christian dispensation. The idea of the transference of the Jewish sabbath from the seventh day to the first was an invention of later times.

κλάσατο ἄρτον] See note on ch. ii. 12. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπα. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11).

ἀυτόις, in the third person, the dis-
course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ἧμῶν above into τῶν μαθητῶν, and ἧμεν into ἦμα, to suit αὐτοῖς. 8. λαμπάδ. ικ.] This may be noticed, as Meyer observes, to show that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly (ut omnis abesset suspicione scandalum, Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity’s sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. 9. Who Euthychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. ἐν τῆς θυρίδος] On the window-seat. The windows in the East were (and are) without glass, and with or without shutters. καταφέρομεν οὕνε. — Weitzel gives many instances of the use of καταφέρομαι, either absolute, or with εἰς ὑπόν, signifying to be oppressed with, borne downwards, sleep. Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑποτινα ἐπά τα καρπαριάν ὑπέστη... καταφέρομεν καὶ ναυταίοντες τὸντο δοκούσιν πάρχειν, καὶ ἀδύνατοις αἱρέσ τῆς κεφαλῆς καὶ τὰ βλέφαρα: and Diod. Sic. iii. 57, κατανεκτέσθαι εἰς ὑπόν ἑδει αἰσθήματα. I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions falling asleep, dropping asleep. This effect is being produced when the first participle is used, which is therefore imperfect,—but as Paul was going on long discoursing, took complete possession of him, and, having been overpowered,—entirely relaxed in consequence of the sleep, he fell. In the ἐνηντη κεντρό here, there is a direct assertion, which can hardly be evaded by explaining it, was taken up for dead, as De Wette, Olsch.;—or by saying that it expresses the judgment of those who took him up, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus’s daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an
Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings vii. 21) and Elisha (2 Kings iv. 34), each time over a dead body,—and having done this, not before, bids them not to be troubled, for his life was in him. I would ask any unbiased reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that the "intent of Luke is to relate a miracle of raising the dead, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end?"

13. The intended breaking of bread had been put off by the accident. Τόν ἀρτόν, as ch. ii. 42. Were it not for that usage, the article here might import, "the bread which it was intended to break," alluding to ἀρτόν above.

γευσαμένος] having made a meal, see reff. The agape was a veritable meal. Not having tasted it," viz. the bread which he had broken,—though that is implied, usage decides for the other meaning. 

14. om δε C(appy), rec συνεβαλεν (alteration to historic aorist as so freq), with CDH rel 36 vulg E-lat Chr Ec Thl: συνεβαλλόν N: txt ABEN* 40. for Ist εἰς, εἰπ. 

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Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings vii. 21) and Elisha (2 Kings iv. 34), each time over a dead body,—and having done this, not before, bids them not to be troubled, for his life was in him. I would ask any unbiased reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that the "intent of Luke is to relate a miracle of raising the dead, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end?"

13. The intended breaking of bread had been put off by the accident. Τόν ἀρτόν, as ch. ii. 42. Were it not for that usage, the article here might import, "the bread which it was intended to break," alluding to ἀρτόν above.

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15. καὶ εἰπεῖν (οὐγιά). rec ἀντικριτ'O, with B-H rel: txt ἀντικριτ'O

16. μετεπεμφατο D. om τοὺς E.
18. for paragevontw, esklepontw E-gr.
aft auton ins omoi avtow auton A:

He probably, therefore, stayed three or four days altogether at Miletes. 

The two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons, and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shown by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διήγομαι, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόποι, ver. 23, 'overseers;' whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.

19. The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the ref., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: He reminds the elders of his conduct among them (vv. 18—21): announces to them his final separation from them (vv. 22—25): and commands earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—33). ἀπὸ τρ. ἤμ. These words hold a middle place, partly with ἐπίστασα, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασα, at the same time carrying on their sense to what follows.

Μεθ' ὑμ. ἐγεν. So 1 Thess. 1. 5, ὅσατε αὐτοὶ ἐγενέθησαν ἐν ὑμῖν,—ii. 10, ὑμ. μάρτυρες; ἀξιός ὁ διάνοια ὑμῶν τοῖς πατερεσίοις ἐγενέθησαν. See 1 Cor. ix. 20, 22.

19. δουλεύων τῷ κυρίῳ. The sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' stands. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides ref., Rom. vii. 11; xiv. 18; xvi. 18; Col. iii. 24; 1 Thess. i. 9. Also a Pauline expression, 2 Cor. viii. 7; xii. 12, πειρασμῶν. See especially Gal.
IIPASEIS

λάμψει των κ. συμφερόντων 1 τού μη m. αναγγέλαι ἵνα και
dιδάξαι ύμας n. δημοσία καὶ k. κατ' οίκους, 21 p. διαμαρτυ-
ρόμενος Ἰουδαίοις τε καὶ k. Ἑλλησιν τήν εἰς θεὶν q. μετά-
νωναι καὶ k. πίστιν r. εἰς τῶν κύριον υἱὸν Ἰσθοῦν.

καὶ νῦν 1' ἵδεμένος 1' εὑρεῖ τῶν ὑπὸ πνεύματι πορεύοναι
εἰς Ιερουσαλήμ, τὰ ἐν αὐτῇ s. συναντήσατο μοι μη
ἵνα τοῦ πνεύμα τοῦ ἀγίου τ. κατὰ τ. πόλιν
διαμαρτυρέσαι μοι y. λέγων ὑτι τ. θεομ καὶ k. ἀλήθειες με
νέμουσιν. 24 αλλ' οvisualization c. λόγον c. ποιοῦμα τήν d. ψυχήν

20. τον υπεστέλλοντας ημῖν υπετελείαν C. om μη D. Lucif.
om υμᾶς D. Thsis Lucif Jer. κατ' οἰκου καὶ δημοσία D.

21. διαμαρτυρομένος ἡμῖν Bas-Thsil-thsf - ρουμενα D, rec ins τὸν θεόν (corru for uniformity), with ADHL 13. 36 rel Bas-ms Thsil-fin : om BCEN D h k Bas Chr Thsf m.

22. ret παντα ins την ΕΠΙΡ rel Bas Chr Ec Thsil : om A B(Maj) CN a 13. 36 ; also D, which reads δια τ. κυριών μη. ισρ. χρ. om ημὼν E, rec att ισρ. χριστων (common addn), with ACDEN 13. 36 rel Syr copt ath-pl Chr Thsil-fin : om ΒΗΛ b c g h y syr sah ath-rom Bas-Thsil Lucif.

23. rec τον γε βδεμένους, with DIL rel am Chr Epiph : txt (characteristic order) ABCEN a k 13 40 Ath-mssth-Thsil-fin. ιεροσαλκαμ D. συναντηται (prob originally a mistake) Α D-gr Ε-gr H m 13 : συμβοηθησοντα (gloss) C a 15. 36. 69. 60. 180 lect-12 Ath-mss-Thsil-fin : txt BLN rel vss Ath Chr Ec. ομοι ΒΝ! for εἰδος, γινωσκων D.

24. 25 τον ἐπιφ. D-gr : το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα τον των ins παντα βελ τo D vulg Σyr ath Lucif. διεστραύτησιν AΕΝ 13. 40 Ath-mss,.. rec om μου (as unnecessary?), with HL rel ath-rom (Ec Thsil-fin: is ABCDEN a b d e h m 13. 36. 34 vulg syr copt ath-pl arm Ath Chr-jer, Bas Thsil Lucif Jer. rec λεγων, with A B(Sic : see table) CN rel : txt DEHL 13 τ (k ?) 1 m 36 Epiph. rec με βελ και θλωσιμεν (alteration perhaps to avoid μενουσαι), with L rel Thlrd Ec Thsil-fin : με αθ μενουσιν vss, so D (but for με, μοι) : txt ABCENH a c k 13. 40 vulg arm Chr-jer Bas Did Chr Thsil-fin. at end add en ιεροσαλούουειν D vulg (not demid al) συρ-νωμεν σαλ Lucif.


20. υπεστελειμον] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical— reserved himself, withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different.

των συμφερ.] See ref.

21. ετοι ... ετοι τ. κυριων.] This use of ετοι is mostly Pauline : and in ch. xxiv. 24 it seems to be his own expression.

22. διεθυμον τω πνευματι] bound in my spirit. This interpretation is most probable, both from the construction, and from the usage of the expression το πνευμα repeatedly by and of Paul in the sense of his own spirit. See ch. reff., where the principal instances are given.

22. dative, as here, is found Rom. xii, 11, τω πν. ζωντες.—1 Cor. v. 3, παρων τω πνευμα. (1 Cor. xiv. 15, 16, 2)._2 Cor. ii. 13, ου εσχηκα ωνειν τω πν. μου, and al., see also ch. xxi. 21. How he was bound in the spirit is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem διεθυμον τω πνευματι, so he left Judæa again διεθυμον τη σαρκι, a prisoner according to the flesh. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general fore-warnings, repeated at every point of his journey (κατα πολιν) ; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That here no
inner voice of the Spirit is meant, is evident from the words κατά πόλιν. (Two of the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. 24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οδηγός λόγον ποιοῦμεν τῷ ψυχῇ ἐμαυτῷ, and οὐ ποιοῦμεν (ὑγιήματι, Phil. iii. 7, 8) τῷ ψυχῆς τιμίῳ ἐμαυτῷ. The best rendering in English would be, I hold my life of no account, nor precious to me. Then again the confused construction of the former clause shows itself in the ὡς of the latter, which is not so that, but as, q. d. before, so precious. I do not value my life, in comparison with the finishing of my course. Render then the whole verse: But I hold my life of no account, nor is it so precious to me, as the finishing of my course.

25. ἐκ τῆς κατάσχεσιν.] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τελευταίων,—and, as is constantly the case when we are in the habit of connecting certain words together, the δρόμου immediately occurs to him, which he works into a sublime comparison in ver. 14. δρόμου] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14.

t. 8.] and (i. e. even) the ministry, &c. καὶ in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype. ἐλαβὼν] Compare Rom. i. 5, δι' ὑπὸ ἑλάβομεν χάρως κ. ἀποστολήν. 25. It has been argued from ὡς ἀληθῶς, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If the council regard the elders as the representatives of the various churches, of which there can be no doubt, why may he not similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word ὡς, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where


26. rec (for διοτ) δια, with (CHL. 13. 36 rel Thl: txt A B (sic: see table) EX γ: διο καὶ δ 32. 57. 101.—for διο to οτι, αχρι ουν της σκηνης ημερας D1, propter quod hodie no die δια lat: txt D1. rec (for ειμι) εγω (see ch xviii. 6, where there is no varm), with AHL rel coppt Bas Chr Gec Thl-sif: εγω ειμι α 69. 105 arm Gild: ειμι εγω sah Jer: txt BCDEN c 13. 36. 10 vulg syrr Amm Bas Chr Damasc. aft παντων add μια E α de el syr coppt ath. 27. om μη D1-gr 66, 73. 81. 1771 Lucif: ins D1(?), rec μη bef πασαν τους, τ. θεον, with AEHLN3 rel syr coppt Bas2 Chr Gec Thl Iren-int Jer Gild: txt BCDEN1 in 13 vulg.—μην D1—txt D1. 28. om oun (προσεχετε is the beginning of an ecclesiastical portion) ABDN o 13. 36 lecct vulg coppt Did Thdt Lucif: ins CEHL rel spee chr Gec Thl Iren-int.

also a firm persuasion is expressed:—Phil. i. 19, 20, where οδη, ver. 19, is explained to rest on ἀποκαραδοκα καλ ἔληπις in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. 26.] The use of μαστήρωμαι is peculiar to Paul, see reff. 23. προσεχετε [αυτοις] If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only as in reff. τ. σωμαν This similitude does not elsewhere occur in Paul's writings. We find it (refl) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself. τον πν. τ. αγ. See ch. xiii. 2. [έθετο] So Paul, refl 1 Cor. [επισκόπους] See on ver. 17, and Theodore on Phil. i. 11, ἐπισκόπους των προσβητουντων καθε ἀμφότερα γαρ εικοναν κατ' εικόνα των αιωνων τα ανθρωπικα (Ohls). The question between θεον and κυριον rests principally on internal evidence—which of the two is likely to have been the original reading. The MSS. authority, now that it is certain that B has θεον a prima manus, as also, is weighty on both sides. The early patriarchic authority for the expression αιωνιος θεον is considerable. Ignat. Ephes. i., p. 614, has ἀνακωπησαντες εν αιωνιος θεον.
stood in the text originally, it was sure to be altered to κυρίως. The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) Pauline usage must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it per se probable, that he should use an expression which nowhere else occurs in his writings, nor indeed in those of his contemporaries? Is it more probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner precisely similar to this,—as the consummation of a climax, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15: and, cetern paribus, I submit that the present passage loses by the substitution of κυρίως the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσ-έχετε . . . . ποιμαίνειν, and followed by the intensifying clause ἥν περιπεμφάσατο διὰ τοῦ αἰματος τοῦ ἱδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίως than to θεοῦ,—more likely that the scribe should have used θεοῦ than κυρίως, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the great MSS. respecting the sacred names. It appears that θεοῦ has no διὸς for θεοῦ; that the others have κυρίως: we find it thus reading in Luke ii. 38 (so DLXΕΝ); ch. xvi. 10 (so ACΕΝ); xvii. 27 (so AHLN); xxi. 20 (so ACΕΛΝ); Col. iii. 16 (so ACΙΔΕΝ); while on the other hand it has κυ ιω in Rom. xv. 32, where the others have θεοῦ or χω ον; χο ον in Eph. v. 21, where the rec. has θεοῦ κυ in ch. viii. 22, with ACΕΔΝ, where rec. and the ms. have θεοῦ; similarly in ch. x. 33, and xv. 40: in Rom. x. 17 χω, with CDΙΝ, for θεοῦ: xiv. 4, κς, with ACΙΝ, for θεοῦ. This evidence seems to remove further off the chance of deliberate alteration here to θεοῦ, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, κυρίως and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthäi, Scholz: for κυρίως, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. PΕΡΕΠ.] Luke and Paul (in pastoral Epp. only), see ref. 29.] ἄφιξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεί πρὸς τοὺς ἡμετέ-ρους ἀπεμείρει προγόνους, καὶ θεὸς τίρευς ἀπὸ τὴν ἡμέραν τῆς πρὸς εἰκόνας ἄφιξεις ἄφιξε . . . . which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In De- m. de Pace, p. 58 (fin.) we have τὴν τότε ἄφιξην εἰς τῶν πολεμίων ἑποδόησιν, which
30. om 1st autov B v B sah æth. for apostaταν, αποστρέφειν D-gr. Syr. rec (for eautov) autov, with CDEH; rel Bas Chr (Ec Thl): ttxt ABN.

31. νυκταν λ. f. for και, & δ1: ttxt D4: at end ins υμῶν DE a b c d k o vulg Syr coptt æth Thl-lin Lucif Jer Oros.

32. υμων(sic) N. rec aft υμων ins αδελφοι (for solemnity: were it genuine, as Meyer observes, there would be no possible reason for omitting it), with CEH rel 36 æth-rom Chr: aft τω θεω, c 137 lect-58: om ABDN 13 vulg syrr coptt æth-pl Jer Oros. for θεω, κυριω B 33, 68 coptt. rec εποικοδομησαί, with HL rel Chexp (ουκ εἰτερ ὄκοδομησαι αλλα εποικοδομησαί, δεδοις στι βίου ὄκοδομησαίς). But may not this have been the history of its alteration, to render the word more strictly appropriate?: ttxt ABCDEN 13, 36. add υμων DE 29, 76 lect-58 sah æth: pref, a b o 14, 66B, 69, 76, 81, 1051 Syr Chr, rec aft δουν, ins υμων, with CHIL 13, 36 rel vss: om ABDEN vulg coptt. rec om τηρη, with DHL rel: ins A B(sic: see table) CEN. add autov λ. aft ev ins aυ[... ]s (? autov) D1. for πασιν, των παντων D-gr.

33. for 1st η, και D vulg(not am &e) spec Ec. οὐδενος AEN: ttxt BCDHIL, rel 36. add υμῶν DE spec arm.

34. rec aft autov ins δε, with 13: γαρ 106: om ABCDEHILN rel vulg syrr æth arm

is most like the usage here. Perhaps, absolutely put, it must signify 'my death'; see the above passage of Josephus. ἀνικόπαρεῖς not persecutors, but false teachers, from the words εἰςελ. εἰς υμᾶς, by which it appears that they were to come in among the flock, i. e. to be baptized Christians. In fact ver 30 is explanatory of the metaphoric meaning of ver. 29. φείδωμαι is only used by Paul, except 2 Pet. ii. 4, 5. 30. υμῶν αὐτ. does not necessarily signify the presbyters: he speaks to them as being the whole flock. 31. μνημ. δ7 is only (reff.) used by Paul. νυκτα κ. ἡμέραν This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul: and so Paul himself, except as in reff. νουθετῶν (reff.) is used only by Paul. On the three years spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: cf. Prolegg., to 1 Cor. § 4. 32. τ. λόγυ. τῆς χρ. αὐτ. I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ δόμ. Clearly spoken of God, not of the word of His grace, which cannot be said δόμαι κληρον., however it might ὀκοδομῆσαι. The expression κληρον. εν τ. ἡγ. πασ. is strikingly similar to τῆς κληρονομίας αὐτοῦ εν τοῖς ἁγίοις, Eph. i. 18, addressed to this same church,
30—38. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

τα χρείας μου καὶ τοῖς οὖσι μετ' ἐμοῦ 
οὐ προσέγνων αἱ χεῖρες αὐτά. 35 πάντα ὑπέειξα χῦν 
ὁ οὐτῶς κοπιῶν τοῖς ἀντιλαμβάνεσθαι τῶν ἀσθε- 
νοῦντων, μιμομένεις τοῦ λόγου τοῦ κυρίου Ἰησοῦ 
ἵνα αὐτοὺς ἐπέτει. Μακάριον ἔστιν ὁ μᾶλλον διδόναι 
λαμβάνειν. 36 καὶ ταῦτα εἰπὼν ἔδει τοῖς γόνατα αὐτοῦ 
σῶν πάσιν αὐτοίς προσημαζο. 37 γὰρ κανός με 
καλλιοδῶς ἐγένετο πάντων, ἐπιτεσπέρας ἐπὶ τοῦ τρόπχου τοῦ 
Παύλου κατεφίλων αὐτῶν, ὃ ὑπομνῆοι μᾶλλον εἶπ 
τῷ λόγῳ ὡς εἰσῆκε, ὅτι οὕκετί ἐμαυλίσσει τὸ πρόσωπον 
αὐτοῦ θαυμαζ. ἐκ προσκυνήματος ἐν αὐτῶν εἰς τὸ πλοῦν.

Bas Chr Thil-sif Aug. 

οὐδὲ Α. 

τας χρείας(sic) D1: txt D2. 

35. ins καὶ κασταλφα A13 D1 b o 36. 40 Syr. 

for παντα, πασί D1: txt D2. 

τῶν ανθένωντων βεβαὶ ἀντιλαμβάνεσθαι Α. 

om τε (Α') D1 copt: ins τοῦ 

λογοῦ Λου a D1 ε' f k 4. 14'). 22. 42. 57. 65. 69. 73. 96. 126. 156. 163. 191. 192 lect-58 

σαθ αρχ Ανθρ Κθιλ-σιφ: τον Λου h 26. 40. 93 lect-18 vulg (both coram, because 

but one saying is cited). 

om ένησον Λ 2. 30. 68. 96. 142 Epiph Chr Bas. 

αὐτος 

and μακαριος T1: txt D2. 

rec δεδωκα βεβαϊ D1: ins D1, 

with a m: txt ABCDEHLN 

13 rel vulg spe cyr arm Chr Damasc Thl Aug. 

36. εισπασι D1: txt D1-corr. 

om αυτου D1: ins D1. 

συμπασιν L. 

om αυτους C 36 arm. 

prouxepato B('Mai) D. 

37. γαρ τε Ν. 

rec εγενακα βεβαϊος (coru of order to bring βεβαϊος 

and πανταν together), with HL rel (Ec Κκαθ-σιφ: txt ABCDEHA a h k m 13. 40 vulg 

Thl-fin. 

om του D-corr c 180 Thl-sif. 

katefylwos Ν'. 

38. μαλαστα επι τω λογῳ βεβαϊ δουσιναι, omg ω ειρηκε (ins D-corr') and adding (aft 

ου) οτι ειπεν, D1: om ειπεν D-corr. 

for ουκετει μελλουςιν, μελετε [εσ'] D1: 

txt D1. 

om αυτου D1: ins D1. 

39. See also ch. xxvi. 18. 33.] See 1 Sam. 

xii. 3; and for similar arousals by Paul 

himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; 

xii. 13. 34.] See 1 Cor. iv. 12, which he 

wrote when he was Ephes. 

χρεία, with 

a gen. of the person in want, is an 

expression of what he wrote when 

among reft. 

υπηρετειν is used only twice more; 

but by Paul, ch. xxiii. 36, once of Paul, ch. xxiv. 23. 

The construction is varied in this 

sentence. 

ταὶς χρ. μου, καὶ (not τῶν δυνών, 

but) τοῖς οὖσι μετ' ἐμοῦ. This is 

not without meaning—his friends were 

among his χρεία—by supplied by his labour, 

not his and their wants, but his 

and theirs. 

αἱ χρείας αὐτὰ] also in Paul’s 

manner: compare τῶν δεσμῶν τῶν, ch. 

xxvi. 29,—and ch. xxviii. 20. 35. 

πάντα] In all things: so Paul (only), see 

reft. 

κοπιῶντας] A word used by 

Paul fourteen times, by Luke once only 

(Luke v. 5 [xii. 27 v. r.]). 

tον 

ἀσθενοῦντον] Not here the weak in faith 

(Rom. xiv. 1 Cor. viii. 9), as Calvin, Beza, 

Grot., Bengel, Neander, Meyer, Tholuck, 

—where the context both before and after 

will not allow:—but the poor 

τούς πεν' 

τας ἀσθενεῖντας, Aristoph. Pae. 636. ὃ τε 

γάρ ἀσθενεῖστερος ὁ πλοῦσιος 

τὸν δικήν 

τόν ἔχει, Eurip. ap. Stob. exv. [Wetst.], 

as Chrys., Theoloph., Heinrichs, Kuin, 

Olsch., De Wette. 

Μακ. ἄστιν κ.τ.λ. 

This saying of our Lord is one of 

very few not recorded in the Gospels, 

which have come down to us. Many 

such must have been current in the 

apostolic times, and are possibly 

preserved, unknown to us, 

in such epistles as those of James, 

Peter, and John. Bengel remarks, “alia 

mundi sententia est:” and cites from an 

old poet in Athenaeus, viii. 5, ἀνόητος 

ὁ διὸ, εἰσερχάσθη δ’ ὁ λαμβάνων. 

But we have some sayings the other 

way: not to 

quote authors who wrote after this date, 

and might have imbided some of the 

spirit of Christianity, we find in 

Athol, Eth.
PRAEPTIA APOSTOLON.

XXI. 1. ως ε' ἐγένετο ἀναχθήναι Ἰάκχου ἀποσπασθέντας απ' αὐτῶν, ἐνδυδρομήσαντες ἠλθομεν εἰς τὴν Κω, ἓ τινὶ δὲ τῇ ἐξής εἰς τὴν Ροδών, κάκειδεν εἰς Πάταρα. 2 καὶ εὐρότετε πλοῦν διαπέρω εἰς Φωκίνην, ἔπειθαντες ἠνίχθημεν. 3 καταλαπώντες αὐτῶν ἠφονομοῦ ἐπλοιομεν εἰς Συρίαν, καὶ κατήλθομεν τοιοῦτον εἰς ἂνεσε γὰρ τὸ πλοῖον χ ἦν. 4. Καταλαπώντες ΑΗΛ h. 13 (but -τόντες ΗΛ). 5. ὁ πλοῖον ἄναψεν. 6: εὐακαίνεσθαι E-lat: colluvium D-lat. 7. καταλαπώντες κατάχθηκαν, μετ' ΧΡΗΣΤΗΝΟΣ λαοῦ τῆς Ἰουδαίας. 8. ἐνδυδρομήσαντες τῆς Κως. 9. Αῇ ἑλένης ἐνδυδρομήσαντες. 10. ἔστιν τοῦ ἐλευθερίου τοῦ διδάσκαλου ἃ δεῖ διὰ ταῦτα ἐδοκιμαζόμενον. Καὶ μὴ λαμβάνετε ὡδὲν ὡς διὰ τῆς ἀνικατάτοτος ἡλίθου τῶν ἱερευνησμῶν. 11. The E. V., 'After we had gotten from them,' does not come up to the original: διεκνύον τὴν βλαντ ἧντο εἰσέππαισαται απ' αὐτῶν, Χρύσ. εὐδυδρομ. See ref. having run before the wind. 12. Cos, opposite Cúdis and Halicarnassus, celebrated for its wines (εὐκαρτος πίσα, οἴκων δὲ καὶ ἀρίστη, καθάπερ Χίος καὶ Λέοφος, Strabo, xiv. 2), rich silts ('see Coe referunt jam tibi purpurea,' Hor. i. 13. v.), and ointments (γίνεται δὲ μόρα καλλίστα κατά τόσον . . . ἀμαράκιον τοῦ Κώνων καὶ μλόνων, Athen. xv. p. 688). The chief town was of the same name (Ioum. II. β. 667), and had a famous temple of Esculapius (Strabo, livd). It was the birth-place of Hippocrates. The modern name, Stancho, is a corruption of ἕτως τῶν Κών. See Winer, RBW. Rhodes was at this time free, cf. Strabo, xiv. 2; Tac. Ann. xii. 58: "Redditi Rhodii libertas, adepta sape aut formata, prout bellis externis mercantur, ant domi seditione deliquerunt." See also Suet. Claud. 23: "Rhodii (libertatem) oh prventium veterum delictorum reddidit." It was reduced to a Roman province under Vespasian, Suet. Vesp. 8. The situation of its chief town is praised by Strabo, i. c. The celebrated Colossus was at this time broken and lying in ruins. ib. Patala, in Lycia ('επυγος γενεσις,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 182. 'Delius et Patarenus Apollo,' Hor. iii. 4. There are considerable ruins remaining, Follows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, RBW. Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. 3. αὐτόντες for the construction, see ref. and Winer, edn. 6, § 39. 1: having been shown Cyprus, literally. Wetst. cites from Theophr. and Ptol. p. 392, "περιερεύνων ἐν τῇ πλαγέι, ἀναφέροντες αὐτῶν τὴν γῆν, εἶδον αὐτοῖς ὑπ' ἀστρανθραγω. 'The graphic language of an eyewitness, and of one familiar with the phrasology of seamen, who, in their own language, appear to raise the land in approaching it.' Smith, Voyage and Shipwreck of St. Paul. But would not this remark rather apply to the active participle? Compare "acerras Phaeacum abscondiunm aereas." Enn. iii. 291.
down upon. Túρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Antt. xv. 41). Strabo, xvi. 2, ὀὖν ὑπὸ τῶν Βασιλείων δ' ἐκρήγισαν αὐτούς μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων of the province of Syria. ἐκεῖνο] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκεῖνο occurs (ref.) it simply = ἐκεῖ, so that perhaps no motion is included. ἀποφεύρτ.] The pres. part. indicates the intention, as διαπέφυρον before. 4. ἔλθῃ] Implying, 'the crew indeed were beseeched with unloading the ship: but we, having sought out (by enquiry) the disciples.' . . . . 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion, and again when he confirmed the churches (ch. xv. 41): τοὺς μᾶς, seems to imply this. ἡμ. ἐπτ.] The time taken in unloading;—they apparently proceeded in the same ship, see ver. 6. The notice here is very important, that these Tyrian disciples said to Paul by the Spirit, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, ἐδείκτω τῷ πνεύματι, bound in spirit by the leading of God. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are subject to prophets, i.e., that the revelation made by the Holy Spirit to each man's spirit was under his leading, made by and taking the form of his own cities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see on ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below on vv. 10 ff.
5. ἐξαρτήσαι] This is ordinarily a naval word, signifying to fill out or refill a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in resting,' so that τ. ἡμ. would be the accusative of duration,—'when we had refilled during the days.' But not to mention that τάς ἡμ., without ταῦτα, would be harsh in such a connexion,—is not the aorist ἐξαρτήσαι fatal to the rendering? Would it not in this case be present, if implying the continued action during the days,—perfect, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some one act occurring at one time. So that if the meaning given by Theoph., Βε. πληρώσαι (Hesych. πελείωσαι) be found nowhere else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning, since its first composition: and πληρώσαι is used both of manning a ship and of ful-
filling a period of time. [εξέλθ.] from the house where they were lodged.

εῶς ἐξώ τ. π. "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the open space between the houses and the sea." Robinson, iii. 392. ἐπὶ τὸν αἰγαλῶν"

Yet had we looked a few rods further, we should have found a very tolerable spot by a threshold-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." ibid. ibid.

7. τὸν πλοῦν διανύσ. Having ended our voyage, viz. the whole voyage, from Neapolis to Syria. The E. V., 'when we had finished our course from Tyre,' is allowable, but this would more probably have been τῶν ἀπὸ Τῦρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ Τῦρου will thus be taken with κατανύσασθαι.

Πτολεμαίδα.*) Anciently Accho ('Ακχό, LXX, Judg. i. 31,—in Gr. and Rom. writers 'Ἀκχό, Ακχό), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Mac. x. 56 ff.; xi. 22, 24; xii. 45, 48; 2 Mac. xiii. 24). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phoenicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 18. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Caesaris.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000. The distance from Ptolemais to Cæsarea is forty-four miles. For Cæsarea, see on ch. x. i.

8. Φιλ. τ. εὐαγγ. It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff. The office of Evangelist, see ref., seems to have answered very much to our
missionary: Theodoret, on Eph. iv. 11, says, ἐκεῖνοί προϊόντα ἐκκρίσσαν: and Euseb. H. E. iii. 37, ἔργον ἑκάτερον εὐαγγελισμόν, τόσο ἤτι πάραπαν ἄνηκοις τοῦ τῆς πίστεως λόγου κηρύσσειν τῶν χριστιάν φιλοτιμοῦμεν, καὶ τῶν τῶν θείων εὐαγγελίων παραδίδονε γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγελίων in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Plt. u. L., pp. 258, 264. Euseb., iii. 61, apparently mistakes this Philip for the Apostle: as did also (see Valesius’s note, Euseb. l. c.) Clement of Alexandria and Papias. 

δύνας εἰ τ. ἐπτα] See ch. vi. 3, and note. Meyer and Winer (eom. 6, § 20. 1. c.) well remark (see De Wette also), that the participle without the article implies the reason why they abode with him was that he was one of the seven: ut qui esset, &c. and in English being (one) of the seven. The fact of Philip being settled at Cesarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9. ] This notice is inserted apparently without any immediate reference to the history, but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγενηκαί παρῆκαν, Polyc., Euseb. iii. 31.). Ἑλίατος τὰς θυγατέρας ἀνδρεάζει ἥδεις, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called ‘honour of virginity’ in this verse, only shews to what resources those who will stop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are not however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): οὗτε οὖν καὶ τῶν κοινωνιαί γόμφων ἔχετε, Clement. 

10. ] This Agabus in all probability is identical with the Agabus of ch. xii. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives. 

11. ] Similar symbolic actions accompanying prophesy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff.; 9 ff.; v. 1, &c. De Wette remarks that τάς λέγει τὸ πνεύμα τὸ ἐγών is the N. T. prophetic formula, instead of τάς λέγει ὁ κύριος of
12. τὸ μῆν 
13. τὸ τέλος, οτι ημέρας παρακαλοῦμεν ταύτα, "παρακαλοῦμεν ἡμίευ
14. τὸ τέλος, οτι ημέρας παρακαλῶμεν ταύτα, "παρακαλοῦμεν ἡμίε

by the Christians of the apostolic age. See note 2 on Tim. iv. 18.

15. ἐπίσκεψις 

16.] Two renderings are given to the latter clause of this verse: (1)
D-gr.) with Dr. in Scriv's notes, see above on ver 8.

17. rec edèxanto (substitution of simpler word), with HL rel Ec Thl: utredēk. D(MillJC) = txt ABCEN a k 13. 36. 40 Chr-comm.

18. for δέ, της ἈΕΝ 40 syr. ath.: txt BCHL 13. 36 rel vulg D-lat E-lat e-lat copt Chr Ec Thl.

19. for, παρο, ἤσαν δὲ παρο αυτῷ D: txt D,

20. akou̔stes HL k. edèxanav DN Thl-fin. rec kuriow, with DH rel syr sahe: txt ABCELN a f g k o 13. 36. 40 vulg Syr copt arm Chr Thl. for eiηfor te, ei̔nontes CD c g h m syr Chr. (eitpan EN: eitct 13.) om αυτοῦ D. rec

making Μνάσων, &c. depend on ἀγοντες, and agreeing by attr. with δ, as E. V., 'and brought with them one Mnason, ... with whom we should lodge' (so Beza, Calvin, Wolf, Schött, &c.) and (2) resolving the attraction into ἄγοντες παρὰ Μνάσων, παρ᾽ δὲ ἧς, 'bringing us to Mnason,' δ' (So Grot., Valvekner, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the latter: as also does the fact that Luke much more frequently uses ἄγοντες with a person followed by a preposition than absolutely. Of Mnason nothing further is known. ἄρχηδ̄ω probably implies that he had been a disciple ἄρχηδ̄ς, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term ἄρχηδ̄ς is applied to the time of the Pentecostal effusion of the Spirit.

17—XXXIII. 35.] Paul at Jerusalem: made prisoner, and sent to Cesarea. 17. Οἱ ἀδελφοὶ] The Christians generally: not the Apostles and elders, as Kuin., who imagines from vv. 20, 21, that 'cæcus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver 18. 18. 'Ἰάκωβων] James, 'the brother of the Lord.' the president of the church at Jerusalem: see ch. xii. 17: xv. 13; Gal. ii. 13, and notes,—and Proleg. to the Epistle of James, § 21—37. On the particular kind of attraction (ref.), in a gen. plur. after a partitive adjective, see Winer, edn. 6, § 21. 2. b.

20.] While they praised God for, and fully recognized, the work wrought by him among the Gentiles, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They, led, naturally perhaps, but incorrectly (see I Cor. vii. 18), by some passages of Paul's life (and of his already-written Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the Hellenistic believers, an entire apostasy from Moses and the ordinances of the law. θεωρεῖς] This can hardly be a reference (as Olsh.) to the elders present, as representatives of the μυπάδες of believing Jews; for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of
the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judaea.

πόσαι μυριάδες is perhaps not to be strictly taken: see reff. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious; but quite without reason. Eusebius quotes from Hegesippus (II. E. ii. 29), πολλάκις καὶ τῶν ἀρχόντων πιστεύων ὡς θάρρους τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λιγότερον ὃν κινοῦντες πάντα ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδόκησε. On the other hand, Origen (tom. i. in Joann. § 2, vol. iv. p. 3) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On εἰλευ... ἤπαρ-χωσις, see note, ch. xvi. 20, 21. 21. κατ-ηχήθησαν] they were sedulously in- formed (at some time in the mind of the speaker. The sense of the aor. must be preserved. Below, ver. 21, it is the perfect); viz., by the anti-Pauline judaizers. τοὺς ἐθνικ.] the dat. of the rule, or form, after which: see reff. 22. πάντως δ. συνελθ. πλ.]. Not, as E. V., Calv., Grät., Calov., 'the multitude must needs come together,' i.e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6): but a multitude (of these Judaisers) will certainly come together: 'they will meet and discuss your proceeding in a hostile manner.' 23. εἰσήν] A vow of a Nazarite. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there, and Num. vi. 2—21. 24. παραλαβόν] having taken to thyself, as comrades. ἀγν. συν αὐτ.} become a Nazarite with them. The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. δεπαν. ἑι αὐτ.] 'More apud Judaeos receptum erat, et pro insigni pictatis officio habebatur, ut in pauperum Nasireorum gratiam diitores summptus erogaret ad sacrificium (see Num. vi. 14 f.):' que dum illi tenderentur, offerre necessæ
21—27. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ. 241
tes ὅτι τῷ κατήχησαι περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ 25 περὶ τῶν πεπαιδευτικῶν ἐθνῶν ἡμεῖς εὐπαιδεύουμεν, καὶ κοινωνεῖς μηδὲν τοιοῦτον τῇ πρεσβείᾳ αὐτῶν, εἰ μὴ φιλάσσουσαν αὐτούς τὸ διδασκόντων καὶ [τὸ] αἰμα καὶ πεντυκτὸς καὶ παροιμία. 26 τότε ο Παῦλος παραλαβὼν τούς ἀνέρας τῆς ἡμέρας αὐτῶν ἀγνοοῦντος ὑπεύθυν ἐν ἑαυτῷ, ἐνιπήμενοι εἰς τὸ ἱερόν, διαγγέλλων τῶν ἔκπληκμονῶν τῶν ἡμερῶν τῆς ἀγνοεῖν, ἐως ὅτι προσεκρέγη οὗτος ἐνος ἑκάστου ἀυτῶν ἢ προσφορά. 27 ὡς δὲ εἰς ἐκκλησίαν αὐτῶν ἑπτά ἡμέρα ἀνακαλέσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαίοι θεασάμενοι.

2 Tim. iv. 15, 2 Kings xx. 10, d 1 Cor. viii. 1 ref. e ch. xx. 20 (ref.). f ver. 24.
2 Macc. vi. 14 only. (ποῦν, ch. xiii. 33.) h ch. iii. 3 ref. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only. k here only. m Heb. x. 5. n Heb. iv. 1, 3. x Lev. 1. 2. ref. o = ch. xxiv. 17. Heb. x. 5, 10, 14. Ps. xxxix. 6. xxi. 33. Jer. xxxix. (xlii.) 10. q Mark xiii. 4. Luke iv. 2, 13. [Rom. ix. 28.] h Heb. vii. 8 only. Job. 1. 5. 2 Tim. iv. 5, 16. d ch. xxvi. 10. e ch. xxvii. 32, 33. Matthew iii. 7, 8. x ch. xi. 4 ref. x ch. xiv. 20 ref.

Τῆς εἰς περὶ οὕτως ὁ ἦν καὶ οὗτοι στοιχεῖ ψηφι: πρὸ τῆς πορευσιν D-gr: ambulantes D-lat: txt D2 or 4. o w. και D4 (and lat): txt D2 or 4. τὸν νωμᾶν βεβαιοῦν ὑμῖν ἐπεστερεῖ. οὐδὲν ἔως πρὸς τὴν Ἀβδουλὴν οἱ καὶ τῶν προφητῶν οἱ οἱ τῆς Ἑβραίως ἡμερὰς 136, 40. καὶ καὶ D4 (and lat): txt D2 or 4. ταῦτα ἈΒCDEN a c m 13 vulg Chr Th Fin.

25. ἐρω ἄνθρωπος ἡμερῶν καὶ αὐτῶν: αὐτῶν ἡμερῶν προσεκρέγη οὗτος ἐνος ἑκάστου ἀυτῶν ἢ προσφορά. 27. o DE. εἰπον οἳ εἰπον D. εἰπεὶ τὸν D-lat. ω αὐτῶς ως D: donec D-lat. ων η D. 27. συντελεσάθη γε τῆς εἰς ημερών εἰς D: cum adventis dies septuagesimae Syr. αἰιλαντ Εἰ κ μ. αὐτοὶ οἱ εἰς D-gr: a only of aπο is written by D1, the rest supplied by D2. αὐτοὶ λαμβάνονται εἰς D-lat. θεασάμενοι αὐτοὺς εἰς τὸν erat." Kyprke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διὸ καὶ Ναζαρίους ἐνάρευεν διέταξε μᾶλα συναφος. On the shaving the head, see Num. vi. 18. De Wette remarks: 'James and the elders made this proposal, assuming that Paul could comply with it saved conscientiam,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it saved conscientiam. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of justification by the works of the law. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God.' 25. See ch. xv. 28, 29. 26. Paul himself entered into the vow with them (σὺν αὐτοῖς ἄνγ.), and the time settled (perhaps the least that could be assigned): the Mischna requires thirty days) for the completion of the vow, i.e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there, seven days is the time of purification in case of uncleanness during the period of the vow. διαγγέλλων] making known to the ministers of the temple. τὴν ἐκπλήρωσιν] the fulfilment, i.e. that he and the men had come to fulfil: announcing their intention of fulfilling. εἰς οὗτος ἐπον συντελεσάθη] 'donece offer completes,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21: xxv. 21). But we have Plat. Gorg. p. 506, ἡδεὼς... ἐν... διελεύχυσθαι, ἐως αὐτῷ τῆν τοῦ Ἀμφίλοου ἀτεδικνῶν δίκης, and Cratyl. 336, οὐκ ἐν ἐπαράθεν διελεύχυσθαι... ἐως ἀπειρεθήναι τῆς σοφίας ταυτηθη τί ποιήσεται. (De W.) η προσφέρον] See Num. vi. 13—17. R 27. αι ἐπτ. ἡμ.]
autóν ἐν τῷ ἱερῷ· τον ὕγχον, καὶ ἐπέβαλον ἐπ' αὐτῷ τὰς χεῖρας κατὰ ἱερατείαν, βοηθεῖτε. οὕτος ἔστιν ὁ ἀνθρωπός ὁ κατὰ τοῦ λαοῦ καὶ τού τόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆς εἰς τὸν δῆμον, ὥστε τι καὶ Ἑλλάνας εἰς εἰρήνην εἰς τὸ ἱερόν καὶ ἐκ Κεκοίμηκαν τὸν ἄγιον τοῦ τοποῦ. ἦς ἡ αὐτὸν προσωπικότης Τομήμον τῶν Ἐφέσιων ὑπὲρ τοῦ πάλαις οὖν αὐτῷ, ὅπως ἐπήρισκαν ὁ Παύλος. εἰς αὐτοὺς ἐκίνησε τῇ τοῖς ὀλη, καὶ ἐγένετο εὐνοοῦσα τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου έλλοκαν αὐτῶν ἐξω τοῦ ἱεροῦ, καὶ εὐθείας ἐκείληθαιναι ἵνα φθαίσα τῇ Ἑλλάνων τῆς σπείρας ὀτι λῆν συγχωνεῖται Ἑλληνισμόν ὡς ἐξ αὐτῆς παρασαλβαί στρατιώτας τῆς Ἑλλάδος. εἰρήνα βεί οἱ α. τ. α. ιουδαιοί Κ 180: θεατα. αὐτόν βελ οἱ α. τ. α. ιουδ. ε 137. συνεχεὶς Κ 180: συνεχισμὸν τὴν ἔ. 41: συνεκκινήσαν τῇ Ε: concitaverunt vulg E-lat: confuderunt D-lat. om pantα Ε 2. 41. επέβαλαν Λνι: επιβαλλον D: επεβαλλον b Θανατ. rec τας χειρας μετ' αὐτόν (corr. of arrangement), with ΗΙ rel coptt (Ec Thl-sif: txt ABCDΕΚ a c h k m 13. 40 vulg syrr arm Chr Thl-fin. 28. αφ' τοῦ τοποῦ ιν τοῦ αἰωνα Λνι 73 lect. 13. 14. τοποῦς (but s marked and then erased) Ργ. τοπαταχύν (alteration to more usual word), with ΗΙ rel Chr (Ec Thl: tit ABCDΕΚ b c o 13. 36. om τε D m: εἰσήγην D 95: τε D': ins D3, κεκουμάνηκεν Β'Ε o 36. 137: εκουμάνης Ο: εκουμνων D' corr: κεκουμαντες (but ν marked and erased) Ργ. 29. for τρεπωρ, ερακοτε ΗΙ, ερακοτε d f g h k m vulg(not tol) sah ath Chr Thl-sif. om τον Ρ. ενοικισάμενον τε D: putaverunt D-lat. om o D. 30. τὸν παλαταν Ε d, om αὐτών Ατ D d. rec (for τε) δε, with D ΗΙ rel 36 vulg syrr copt Chr: txt ABFΘ Σεγρ. (13 def).—[καί] [γεν] D, rec συγκεκυσται, with ΗΙΙΙΙΝ3 rel Chr (Ec Thl, confusa est D-lat lat: txt ABDΘ 13, confundit volunt. (συγκεκυσται B3 [Μαι] 13). Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. Cf. on the whole, Dr. Wordsworth's note. ἀπὸ τ. "Αρ. From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placuit intentus est (viz. the believing Jews), in hostium furor mum incurrit (viz. of the unbelieving Asiatic Jews).' Calvin, in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἑλλάνας The generic plural: only one is intended, see next verse. They meant, into the inner court, which was forbidden to Gentiles. 29. Τρόφ.] See ch. xx. 4, note. We here learn that he was an Ephesian. 30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutelàretur Paulus:'—the right of asylum was only (Exod. xxi. 13, 14) for murder unawares (Meyer). But by ver. 14 there, and by Josephus fleeing to the altar, 1 Kings ii. 28 Ω, we see that it was resorted to on other occasions. 31. ἵπτοντων κ.τ.λ.] By beating him: see ver. 32. άνάβην went (was carried) up; up, either because of his high station, as commanding officer, or because he was locally stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. τῷ χιλιάρχῳ τ. στ.] Claudius Lysias (ch.
32. for pa pal., λαβὼν Β, sumptis D-lt. 
rec ekatóstarχους, with D'Hl rel 36 Chr Ge Thλ: txt ABΔΕΝ 13. 
33. ἐγγίσας δὲ ἩΛ rel Syr Ge Thλ: txt ABΔΕΝ a c m 13. 36 vulg syr aeth Chr Thλ-fin. 
ἀλωσεν δυσιν DEH: ἀλωσεὶ δυσιν m: txt A B(Mai) LM 13 rel. 
rec ins αφι εἰπην, with EHL rel Chr Ge Thλ: om ABΔΕΝ a 36. (13 def.) 
τις εἰσὶν πειναίους (sic) D1. 
34. for ἀλλο τι, ἀλλα D yr Chr. 
rec (for εἰσφερόνων) εβως, with HL rel Chr Ge Thλ-sif: επεβως c (m) 25. 40 Chr-ms: txt ABΔΕΝ 13. 36 Thλ-fin. 
rec μη δυναμενος δε et om autov (emendation of style), with HL rel Chr Ge Thλ: txt ABΔΕΝ 13. 36 Chr-lt: tolla D-lt. 
35. for εἰπεν, εἰς D. for βαστὶν υπὸν βαστὶν. 
36. om τοῦ λαοῦ D. 
rec κρασον (grammatical emendation), with D'Hl rel Chr Ge: txt AB E-gr N a b d k o 13. 36. 40 Syr copt Thλ. 
ἀναρεσθαι D-gr: tollite D-lt. 
37. om τοῦ παύλου D: o π. εἰσὶν arm. 
38. τῶν χειλαρχῶν, apokriseis εἰπεν D. 
39. τίς [ἐν] εἰπῃ, who he might be 
(subjective possibility): and τις εἰσὶν πειν., what he had done (assuming that he must have done something). 
34. παρεμβ. 
The camp or barracks attached to the tower Antonia;—or perhaps into the tower itself: but the other is the usual meaning of παρεμβ. "For a full history and description of the fortress of Antonia, see Robinson, i. pp. 481, 435; Williams, Holy City, i. 99; ii. 403—411; Howson, ii. 311." Wordsworth. 
35. ἀναβαζ. 
The steps leading up into the tower. 
The description of the tower or fort Antonia in 
Jos. B. J. v. 5. 8, sets the scene vividly before us:—παραγειδής δὲ οὖσα τὸ πάντα σχῆμα, κατὰ γονίαν τέσσαριν ετέρως διελθέσθαι πέργος. ὃς οἱ μὲν ἄλλοι πεν-

...
38. for our ἀρα, oun D. εἰκοσατάσσεσας Ε. σιρκάρων E.
39. οἵ εἰμι Ν. έστως ο π. επ. τ. αν. και σεισας Δ.

39. οἵ εἰμι Ν. έστως ο π. επ. τ. αν. και σεισας Δ.

This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, ἁρμακτείται δὲ τις Αἰγύπτιος κατὰ τοῦτον τὴν καρδίαν τὰ Ἰσραήλημα, πρόφθεται εἰς λέγον, καὶ συμβουλεύσειν τὸ δημοτικὸ πλῆθει σὺν αὐτῷ πρὸς δρού τὸ προσαγωγουμένον Ἑλλαίων ἔρχεται, ὅ καὶ τὸς πόλεως ἀντίκροι κείμενοι ἀπέχει σταδία πιντε' τθελε γάρ, ἐφασκεν, αὐτοὶ έκείθεν ἐπιδείχισαν, ὥς κελεύσαντο αὐτῷ τίποτα τῶν Ἰσραήλων τείχη, δι’ ὧν τὴν ἐξουσίαν αὐτοὺς παρέξει ἔηγγελλεν. Φιλίς δὲ ὡς ἐπικύρω ταῦτα, κελεύς τούς στρατιώτας ἀναλαβέν τὰ ὑπάλ, καὶ .... προσβάλει τοῖς περὶ τὸν Αἰγύπτιον καὶ πετρακόσιοι μὲν αὐτῶν ἀνίκει, διακοσίως δὲ σώσας ἐλάβεν, δ’ ὁ Αἰγύπτιος αὐτὸς ἀδιάβρατος ἔγενεν. Ότι εἰς καὶ τοὺς συμβολῆς γενομένης ἀπεξαίρεσθαι, ὡς καὶ ἂν ἄνω τῶν αὐτῶν ἑκάστης ἔγενεν. But in B. J. ii. 13. 5, he says of the same person, περὶ τρισμύριοις ἀδροῖξι τῶν ἡσαραμένων, περιαγωγῶν δὲ αὐτοῦ ἐκ τῆς ἐρήμως εἰς τὸ Ἑλλαίων καὶ μίσιν. k. l. l. .... ὡς συμβολῆς γενομένης διαφερομεν κ. ζωγραφείται πληθυντός τῶν σών αὐτοῦ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his leading out,—whereas Josephus's numbers are those whom he brought back from the wilderness against Jerusalem, by which time his band would have augmented considerably. τοῖς τετρ. the four thousand,—the matter being one of notoriety. σίκαρίων] From sica, a dagger; they are described by Jos. B. J. ii. 13. 3, ἔτερον εἰδος ἱστών ἐν' ἑρεσικοπολούσι υἱοφόρντοι, οἱ καλολεγόμενοι σίκαρίων, μεθ' ἡμέραν καὶ ἐν μέσῳ τῇ πολέμῳ φονεύοντος ἀνθρώπους μαλιστὰ δε ἐν ταῖς ἑστάσεις μισογομέον τοῖς πλῆθει, καὶ ταῖς θεομελίαις ὑποκρώτωτοι μικρὰ ἕξισιδία, τούτοις ἑνστῶν τοῖς διάφοροις. .... πρῶτος μὲν οὖν ὡς αὐτῶν ἣναθές δ’ ἄρχιμενοι ἀποσκέφαζε μετὰ δὲ αὐτὸν καὶ ἠμέραν ἁρπαύων πολλῷ. The art is generic. 39. μὲν] Our indeed,—employing 'not the Egyptian, but,'—exactly renders it: I indeed am: so Aristoph. Plut. 335, μα Δι' ἐγώ μὲν ὁδ. See Hartung, Partikellehre, ii. 413. οὐκ ἀστιµέαν μόλ.] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetsf, gives many examples, and among them one from Eurip. Ion 8, ἐστιν γὰρ οὐκ ἄστιμον Ἑλληνῶν πόλις. There was distinction in his being a πολίτης of an urbis libera. "Many of the coins of Tarsus bear the epigraphs μητρόπολις and αὐτόνομος." Wordsw. from


Chap. XXII. 1. rec xuv, with a f 13 Chr Ce: txt ΑΒΔΕΗΛΙΧ rel 36 Thl. 2. προσφοβεί ΔΕΗ am fuld tol Ce Thl-sif: προσφοβείσε για a b c k o 36. 40. adlocutus est E-lat: txt ABX rel Chr Thl-fin, logeobatn demid. [D-lat is deficient from this point to ver 10.] om autōs D: autōn L (perhaps). for παρέσχον ιπυχιαν, φυσασαν D. 3. rec aft egw ins mep, with IL rel sry copth chr Ce Chr Thl: om ΑΒΔΕΗΛΙΧ a 13. 36 vulg sah. ανερ bef ανερ D. ιουδαιοι bef ανερ D. ev ταρσος τ. κιλ: bef γεγενημένον D: γεγενημένος ο. γαμαλιτην B 36 Chr. παϊδευμονος D. aft παϊδευμονος ins de 2 H km Chr. om υπαρχων D vulg. estē unies παντες D. 4. for os, και D Συρ αθη. μεχρι D c: εως Κ. φιλακνη D 96. 124. 180 am copth. 5. om o D 56. 180: ins D-cort1. aft αρχιερες ins ανανιας 137 sry-w-ast. μαρτυρείς D: εμαρτυρεί Β: επιμαρτυρεί 137. for ταιν, olou D. Aktermann, p. 56. 40. τη 'εβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judea at this time: his motive and the other's are different (ch. xxii. 2) to be, that they might be the more disposed to listen to him. Chap. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an inquiry into its dictionary and rendering into Greek, in the Prolegg. § ii. 17. β. 3.] De Wette and others would place the common after ταότης, so to make the two clauses, beginning with γεγ. and ανατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be, to place the participles before the words which qualify them, to take en τη πόλει ταότης παρά τ. π. Γ., all as the qualification of ανατερεματον, and punctuate, as commonly done, after Γαμαλιθ. On Gamaliel, see note, ch. v. 34. The expression παρα τ. πδ (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally at his feet. κατα άκρα. (The art. omitted aft. a prep.) According to the strict acceptance of the law of my fathers; = κατα την άκριβεςτατην αδρου της ιερειας θρησκειας, ch. xxv. 5; — i.e, as a Pharisee. So Jos. B. J. i. 8, 18, Φαρισαei... οι δοκοντες μετα άκριβειας εξεικνυσαι τα νυμαι. Some of the older Commentators make του πατρου νυμον governed by πεπαιδἠσαν, and θανατου, adverbially: which would give a very rapid sense, the accuracy and carefulness of his education having been already implied in παρα τ. π. Γαμαλιθ. καθως... Not meaning ‘in the same way as ye are all this day’ (but now
παρ’ ἐν καὶ ἐπιστολάς δεδέμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκόν ἐποθεούμην, ἀνὴρ καὶ τοὺς ἐκείσαι ὄντας ἐκεῖ ἐκεί, δεδεμένως εἰς Ἰερουσαλήμ, ἦν ἐμοι μὴ μεταφέρθωσιν. 6 οὖ γένετο δὲ μοι ποθένομον καὶ ἐγγίζωτο τῷ Δαμασκῷ περὶ μεσημβρίων ἐξαφής ἐκ τοῦ οὐρανοῦ περιστασάμην φίλῶν ἰκανῶν περὶ ἐμεν, 7 ἐπεσά τε εἰς τὸ ἀνάθεμα καὶ ἠκούσας φωνῆς λεγούσης μοι Σαουλ Σαουλ, τί με δίωκες; 8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς μέν Ἐγὼ εἰμι Ἰσραήλ ὁ Ναζωραῖος ὁν ὑμῖν δίωκες, 9 οἰ δὲ σὺν εμοί ὑπό τὸ μὲν φῶς ἐθεάσατο καὶ ἤμφοβοι γέγονον τὴν ὑπὸ φωνῆς ὑμῶν τοῦ λαλούντος μοι. 10 ἐδέ σε Τί ποιήσας, κύριε; οὐ δὲ κύριος εἶπεν πρὸς μέν με Ἀναστάς πορεύοντες εἰς Δαμασκόν, κακεῖ σου ἀληθίσαται περὶ πάνων ὑμῶν τὸ τάκτικα καὶ ποιήσαι. 11 ὦ γάρ ὦ ἐμεν ἐβεβλησαι ἀπὸ τῆς ἀνοίξεις τοῦ φωτός εἰκεύνω, κ ξειραγο- γούμενος ὑπὸ τῶν συνόντων μοι ἠλόνων εἰς Δαμασκόν.

after om and D. 3 fullcott. for pos pos ad, paro τον αδελφων D. αναί β. E. ath. om ἀναί δε δεδεμένως H. ἐκεί! D: ut adducerem inde vinculos vulg. for εἰς (bif εἰςω), εν D.


7. for επεσα so ABEHN d f m 36. 40 Ath. Thl. σαῦλε σαῦλε (as lat, ver 13) D1 25, for εἰμι, εἰ D1: txt D2 or 3. at end ins σκληρουν so περὶ κατακτηζων E demid syr-marg Ath.

8. απεκρίθην ἵνα εἰς καὶ ενα. ἐκεί D (al.?): μακο- ρανιον Ν. 9. Ν1 has omitted σαν in ἐθεάσαντο. om και εμφοβοι εγνεντο ABHN 13 vulg. Syr copt arm Bede: ins DEL rel (36) syr sah ath Chr E. Thl. (On the one hand we may place the possibility of interchange of readings [so Meyer]; on the other, the interjection of the εἰσηκείναι ενοι τοῦ ἐκ τῆς τις 7: the fact noticed by Tischff that εἰρ. γεν. is a phrase almost peculiar to St. Luke does not tell distinctly either way: ενενοι could not be used in this connexion.) θηραν το εγνεντο 9. 10. ειπα D. 1 om κυριος D K, simly sah ath. ενετακαιται B(Maij): ενετακαι- ται B2(Vere). for περὶ το σα, τι σε δει (see ch ix. 6) H 14. 31. 95. 98-marg 100 Chr: de omnibus que le oportatur facere vulg (E-lat). om σαi E.

II. διενεβλεπον (i. e. either διενεβλεπον or διενεβλεπον) B: εβλεπον E 18, αεβλεπαν. 68. 100 Thl-fin: ut antem surrexi (surrexii D1) non videbam D-lat syr-marg. for uto, apx A.

in another way): but as ye all are this day: 'that ye had the same zealous character (not excluding his still retaining it) which you all shew to day.' A conciliatory comparison.

5. ὁ ἀρχ. 'The High Priest of that day, who is still living' i. e. Theophilus, see on ch ix. 1. Similarly, the whole San- hedrim = 'those who were then members, and now survive.' παρ’ ἐν καὶ from whom, moreover. πρὸς τοὺς ἀδελφας to the Jewish (their) brethren (see ch. xxviii. 21). Bornemann's rendering, 'against the (Christian) brethren,' is altogether inadmissible. If ever Paul spoke to the Jews as a Jew, it was on this occasion. καὶ τῶν ἑκ to those who were there. καὶ ἢ even those who were here. καὶ ἢ: if resolved, would be εἰς Δαμασκον.—a similar construction to εἰς οἰκόν εἰσ, Mark ii. 1, 'those who had settled at Damascus and were then there.' 6. On Paul's conversion and the comparison of the accounts in chapp. ix., xxii., and xxvi., see notes on ch. ix. I have there treated of the dis-
12. "Ananias δὲ τις ἁνὴ ἐνλαβὴς κατὰ τὸν νόμον μορτυροῦμενος ὑπὸ πάντων τῶν κατακυκτισμόν Ἰουδαίων,

13. ἐξολον πρὸς μὲ καὶ ἑπίστασις εἶπεν μι μαυλ ἀδελφοὶ ἀνάβλεψον, κακὸς αὐτῆς τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτῶν,

14. τοῦ θεοῦ τῶν πατέρων ἡμῶν προευχείσατο σὲ γνῶναι τὸ θελήμα αὐτοῦ καὶ ἑιδεῖ τὸν δικαίον καὶ λαύσαι φωνὴν ἐκ τοῦ σώματος αὐτῶν, ὅτι ἐστὶν αὐτὸς πρὸς πάντας ἀνθρώπους ἤ ἔσχατας καὶ ἤκουσαν.

15. καὶ γνώναι ταῖς ἁμαρτίαις σου, ἐπικαλεσάμενος τὸν ὅνωμα αὐτοῦ, ἑγένετο δὲ μιὸ ὑποστρέψαντι εἰς ἱεροσαλήμ καὶ προευχημένον μου εἰς τὸν ἱερὸ γενέσθαι με εἰς εὐσταθείᾳ καὶ ἑιδέν αὐτὸν λέγοντα μιὸ Σπένδων καὶ ἐξέλθει ἐν τάχει ἐξ ἱεροσαλήμ, δότι ὁ παρα-

16. δομαὶ καὶ ζωὺς σου τὴν ἡμέραν ἐν μορφῇ μορφῆς. 19. καὶ ἐν ὑποστρέφεται εἰς ἱεροσαλήμ.

17. rec. for (εὐλαβῆς) ἐυσῆβης, with E ed. Ec: om A vulg. (the own has prob been because the sentence is complete without the epithet: ἐυσῆβης, a gloss on ἐνλαβῆς) : txt BHx a b c k o 13. 36. 40. μορτυροῦμενος A l. aft κατακυκτισμῶν εν ε ὑποστρέφων (supplementary gloss) Hil 13 rel demid tol syr æth arm Chr Thl: aft 19th. 75; om ABEN f g vulg Syr curt Ec.  

18. ΑΒΝ. εὐλαβῆς Λ.

19. προσεχείσατο ΛΚ: προσεχείσατο (but s marked and erased) Ν. om 1st  

18. λαμ. αὐτὸν ΛΚ. om τοῦ Λ 95.  

18. rec. (for αὐτοῦ) τοῦ κυρίου, with HL rel Thl-sif Ec: adh ἐνσον k 43. 99. (explanatory corrections) : txt ABEN a c 13. 96 vulg D-lat syr curt arm Chr Thl-fin  

19. προσευχημένοι, omg μου, E c 93. 95. for με, μιὸ L u1x marg 99. 106. 137: om 25. 40. 96. 105 arm. in Ν σεια τοῦ γενεσίαν is written twice.  

20. for ἵππος, ὁδὸν Ν 180 sah. rec ins τῷ, with EHL rel 36 Chr Thl Ec: les-

21. tymionem men D-lat: om (as unnecessary !) ΑΒΝ a 13.  

crepancies, real or apparent. 11. [See notes, ch. ix. 8, 18. 12. ] That Ananias was a Christian, is not here mentioned, and ἀνήρ . . Ἰουδαίων is added: both, as addressed to a Jewish audience. Before the Roman governor in ch. xxvi, he does not mention him at all, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—Quid de quoque viro, et cui dicas, sape videte’ (Hor. Ep. i. 18. 68. ); and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.  

13. ἀνεβλ. εἰς αὐτόν] De W. re-

marks, that the two meanings of ἀνεβλέπω here unite in the word: I looked, with recovered sight, upon him. 14. 16 is not related, but included, in ch. ix. 18, 19. 15. 4. 7. πατ. ἡμᾶς. 4. 7. πατ. ἡμᾶς.  

52. How forcibly must the whole scene have recalled him, whom presently (ver. 20) he mentions by name. 16. ἀπο-

λοθαραί . . .] This was the Jewish as well as the Christian doctrine of baptism. See ref. 1 Cor. and note. αὐτοῦ of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews this Name, except where it is unavoidable, in ver. 8: so αὐτῶν again, ver. 18. 17. [viz. as related ch. ix. 20—30, where nothing of
19. πεπιστευκότας Ε: qui credebat vulg D-lat E-lat.

20. τον εξεχύντο (corru to more usual form), with HL rel Chr: txt ABEN 13. 36


38. 75 (the om is hardly accountable, if it was originally in the text: at the same
time, the MS authority is too light to allow of its being now omitted. Meyer suggests
the similarity of ending, στεφάνου του: but this would occasion the own of του, not of
στεφάνου): txt BEHN Chr Thl (Ec).

πρωτομαρτύρος Λακεμ: ο πρώτον μαρτ. 7 syr.

εστως A 37. rec aet συνεδριῶν ins την αναφερται αυτον (interpolated from
ch viii. 1), with HL rel (13) 36 syr Chr Thl (Ec): τη βουλη των αναφερόντων
αυτον (and athenforn for anaprw, below) Syr: om AB D(ppy: D-lat ends with con-
sentientes) EN 40 vulg coppt ath. om και bef φυλάσσων HL b c f l o syr Chr
Thl-sit (Ec): ins ABDEN rel 36 vulg coppt.—φυλ. τε ε 137.

this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.]

περι ψηφου is to be taken with μαρτυρίαν, not with the verb, as Meyer and Winer
maintain. Their objection, that then it

must be τὴν μαρτ. τὴν περι ψηφ ou is an-

swered by remarking, (1) that Paul does not always observe accuracy in this usage
of the article: e. g. Eph. vi. 5, ὑπάκουετε

tois κυρίων κατα σάρκα, for τ. κυρ. τοις

κατα σάρκα, or tois κατα σάρκα κυρίων,

which he has written in the ||, Col. iii. 22,

—1 Thess. iv. 16, οι νεκροί ἐν χριστῷ

ἀναστησόνται πρώτων. See also Rom. vi.

4; Col. ii. 13, and notes:—and (2) that there

may have been a reason for the irre-
gularity here, insasmuch as, if either the

article had been expressed after μαρτ., or

tὴν π. ἐμ. μαρτ. had been used, ου would

have appeared to be governed by παρα-

dείξωται— they will not receive from thee

thy testimony concerning me,—which is

not precisely the meaning intended to be

conveyed. (See Mr. Green's Gram. of

N. T. p. 163.) 19.] The probable ac-

count of this answer is, that Paul thought

his former great zeal against Christ, con-

trasted with his present zeal for Him,

would make a deep impression on the Jews

in Jerusalem: or, perhaps, he wishes by his

earnest preaching of Jesus as the Christ

among them, to undo the mischief of

which he before was the agent, and ther-

efore alleges his former zeal and his con-

senting to Stephen's death as reasons why

he may remain in Jerusalem. αὐτοὶ

can only refer to the same persons as the

subjects of παραδείξωται above: not (as

Heinrichs) to the foreign Jews;—"Ileirwo

iter apostolicum extra urbem detractat,

quod undeque odio petitum se iri prvidet,

Hierosoliyns autem in apostolorum col-

legio delectesee se posse opinatur:"—a

motive totally unworthy of Paul, and an

interpretation which happily the sentence

will not bear.

20. μαρτυροῦσαν σου

"E. V. 'thy martyr,' following Beza:

Vulg., and Erasm., testis tui. The Apostle

may have here used the (Hebrew, 77, as

Wordsworth) word in its strict primary

sense; for a view of Christ in His glory

was vouchsafed to Stephen, and it was by

hearing witness of that manifestation that

he hastened his death (ch. vii. 55 ff). The

present meaning of the word martyr did,

however, become attached to it at a very early
day, and is apparently of apostolic authority:
e. g. Rev. xvii. 6, and Clem. Rom. i Cor.
v., p. 217 (cited in note on ch. i. 25) . . .
The transition from the first to the

secondary sense may be easily accounted

for. Many who had only seen with the eye of faith, suffered persecution and death

as a proof of their sincerity. For such

constancy the Greek had no adequate term.

It was necessary for the Christians to pro-

vide one. None was more appropriate than

μαρτυρ., seeing what had been the fate

of those whom Christ had appointed to be

His witnesses (ch.i. 8). They almost

all suffered: hence to witness became a

synonym for to suffer; while the suffering

was in itself a kind of testimony." (Mr.

Humphry.) Dr. Wordswy, well designates

this introduction of the name of Stephen

"A noble endeavour to make public repara-

ration for a public sin, by public confession

in the same place where the sin was com-
20—25. 

**PRAEIEIS APOSTOLON.**

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εἰπεν πρὸς με Πορεύου, ὅτι ἐγὼ ἐς ἐθνῶν μακρὰν ἐς αποστολῆς 

22 Ἡκουν δὲ αὐτοῦ ἄχρι τοῦτοῦ τοῦ λόγου, καὶ ἐτίθη τὴν δ ἰδαμίαν τῶν αὐτῶν λέγοντες Ἀλή 

ἀπὸ τῆς γῆς τούτου τῶν τινῶν, οὐ γὰρ ἂν καθήκεις αὐτῶν ἥρων.

23 ὁ κραυγαζόντων τε αὐτῶν καὶ ριπτοῦντων τὰ ἰματία 

καὶ κοινοτοῦς βαλλόντων τοῖς αὔριοι, 24 ἐκέλευσα τὸ 

χιλιάρχος εἰσαγεθαί αὐτῶν εἰς τὴν παρεμβολὴν, ἐπιτε 

ν μάστισσαν ἀνεταζεθεῖ αὐτῶν, ὥστε ἐτίφη ἡ ἅτιαν 

ν ὡς ἐπεφώνων αὐτῷ. 25 οὖ τὸς ἐποτείνετον αὐτῶν 

tοῖς ἵμασίου, εἰπὲν πρὸς τὸν ἅστωτα ἐκατοτοκοῦν ὧν 

καὶ αὐτῶς] Ι myself also.

21.] The object of Paul in relating 

this vision appears to have been to shew 

that his own inclination and prayer had 

been, that he might preach the Gospel to 

his own people: but that was by the 

imperative command of the Lord Himself 

that he went to the Gentiles. 

22. τοῦ 

τοῦ τ. λόγου] viz. the announcement that 

he was to be sent to the Gentiles. "Populi 

terrarum non vivant," was the maxim of 

the children of Abraham. Chethubb. fol. ii. 2 

(Meyer). 

23.] οὐδὲν] 'decently;' implying, 

he ought to have been put to death long 

ago (when we endeavoured to do it, 

but he escaped). 

24.] δείκνυσιν] Not 

'flinging off' their garments, as preparing 

to stone him, or even as representing 

the action of such preparation: the former 

would be futile, as he was in the custody 

of the tribunal,—the latter absurd, and 

not borne out by any known habit of the 

Jews: but shaking, jactitantes, their gar- 

ments, as shaking off the dust, abominating 

such an expression and him who uttered it. 

The casting dust into the air was part of 

the same gesture. Chrys. explains it, δείκνυ- 

σιν, δείκνυσιν. 

24.] The 

tribune, not understanding the language in 

which Paul spoke, wished to extract from 

him by the scourge the reason which so 

exasperated the Jews against him. In this 

he was acting illegally: 'Non esse a tor- 

mentis inceptium, Div. Augustus 

constituit.' Digest. Leg. 48, tit. 18, c. 1 (De 

W.). ἐπεφώνων, they were thus crying 

out against him. 

25.] And 

while they were binding him down with 

the thongs. Dr. Bloomfield quotes from 

Dio Cassius, xi. 49, 'A'rτίγυνον ἐμάστιγον 

σταφύλῳ προδύσοντες, and explains rightly, 

I think, the πρὸ in both verbs to allude to 

the position of the prisoner, which was, 

bent forward, and tied with a sort of gear 

made of leather to an inclined post. De W. 

and others render τοῖς ἰμασίου, 'for the
Παύλος] E σον ἀνθρωπον Ῥωμαίον καὶ τακατάκοιτον ἐξιστιν ὕμν ἑσίτιζεν; 26 ἀκούσας δὲ ο ἐκατόνταρχος προσελθὼν τῷ χιλιάρχῳ ἀπῆγγελεν λέγων Τι μέλλεις ποιεῖν; ὁ γὰρ ἀνθρωπὸς οὗτος Ῥωμαῖος ἐστίν. 27 προσελθὼν δὲ ο χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖος εἰ; ὃς ἐπὶ ἐφή Ναί. 28 ἀπεκρίθη ο χιλιάρχος Ἕγω πολλοῦ κεφαλαῖό τυ πολιτείαν ταύτην εκτίθησιν. ο δὲ Παύλος ἐφή Ἕγω δὲ καὶ γεγένησαι. 29 εὐθὺς οὖν ἀπέστησαν ἀπ’ αὐτοῦ οι μέλλουσιν αὐτῶν ἀνατέλειον, καὶ ο χιλιάρχος ἐν ἐφοβηθῆ ἐπιγυνοῦ ὑπ’ Ῥωμαίοις.

D. γιὰ τινός τοῦ ἐκατόνταρχος ἐκδόθη ἐπ’ πολλοὺς, ὡς καὶ τῷ δόξῳ τοῦ κυρίου τὸ αὐτὸ ἐστί οὐκ ἀλήθεια τὸ κατάκοιτον ἐν τῇ ἐκτιθῇ ὕμνῳ. 26. γιὰ τινός ἐπί οὐ τὸ αὐτὸ τοῦ ἐκατόνταρχος ἐκδόθη ἐπ’ πολλοὺς, ὡς καὶ τῷ δόξῳ τοῦ κυρίου τὸ αὐτὸ ἐστί οὐκ ἀλήθεια τὸ κατάκοιτον ἐν τῇ ἐκτιθῇ ὕμνῳ. 27. γιὰ τινός τῶν εἰρηκαντικῶν ἐκτιθῆται ἐπ’ πολλοὺς, ὡς καὶ τῷ δόξῳ τοῦ κυρίου τὸ αὐτὸ ἐστί οὐκ ἀλήθεια τὸ κατάκοιτον ἐν τῇ ἐκτιθῇ ὕμνῳ. 28. γιὰ τινός τῶν εἰρηκαντικῶν ἐκτιθῆται ἐπ’ πολλοὺς, ὡς καὶ τῷ δόξῳ τοῦ κυρίου τὸ αὐτὸ ἐστί οὐκ ἀλήθεια τὸ κατάκοιτον ἐν τῇ ἐκτιθῇ ὕμνῳ.
XXIII. 1. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

30 j τό ἐπαύμων βουλόμενος γυναῖ τὸ ασφαλές, καὶ τό τί m καταγορεῖται ὑπὸ τῶν Ἰουδαίων, ἐλύσεν αὐτὸν καὶ ἐκλέψεν ὑπὸ τῶν Ἰουδαίων, καὶ πάν τὸ συνεδρίων, καὶ τὰ καταγγέλη τῶν Παύλου ἐστίσαν εἰς αὐτοὺς. ΧΧΧ. 1 ἀτένισας δὲ τὸ Παύλου τῷ συνεδρίῳ ἐπεν 'Ἀνέσεις ἰδεῖτοι, 

rec ὑπὲρ αὐτοῦ, with HL rel Chr Thl-sif (Ec): txt ABCEN 13 Thl-fin.

See Mr. Lewin, i. p. 4. But this is mere conjecture. 28. καὶ . . . ἐφοβ. There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('faciens est vineirici crimine', Biscoe, eccles. verba., 'Cic. Ver. v. 60,' and shews this by taking the first opportunity of either undoing it, or justifying his further detention, by losing him, and bringing him before the Sanhedrim. His fear was on account of his first false step; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (δ σέμισμος π., ch. xxiii. 18) when the hearing was delayed. That ἂν δεδεκαί cannot, as Bloomfield and Wordsworth suppose, refer only to the binding before scourging, its immediate juxtaposition with ἐλύσεν in the next verse sufficiently shews. Besides, the mere circumstance of a prepartion for scourging having been begun in ignorance, and left off as soon as the knowledge was received, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἂν δεδεκάς can properly only apply to an action still continuing when the fear was felt: that he had put him into custody. 'The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing,' Hackett. 30. το τί] The art. is epexegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνεδρίων into the vapid ἐθνίκων in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrin ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀτένισας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul is described before as regarding those before
him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day he had lived a true and loyal Jew,—obeying, according to his conscience, the law of that divine polis-tè of which he was a covenant member. Thus πεπολιτευμα πο θεω will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. 2. * Ανανιας. He was at this time the actual high priest (ver. 4). He was the son of Neb- deus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Canyodus, Antt. xx. 1. 3 ; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chron. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the seerati at last (B. J. ii. 17. 9). 3. It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the perfect pattern for all under all circumstances: by aiming at whatever He did in each case, we shall do best: but even the greatest of His Apostles are so far our patterns only, as they * followed Him, which certainly in this case Paul did not. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the gospel,—but must never he used to justify it: it may serve for an apology, but never for an example.

**Συμβολή σε μέλλεις κ.τ.λ.** Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. 4. Τοιχε * κεκοιμού * Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatum, cum res ipsa evanecisset," is founded on the hypothesis (for *it is none other*) that the high priest was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying.
tion of ver. 5 (see below): for the whole Sanhedrim were the judges, and sitting to judge him according to the law. 4.] Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. 5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias had usurped the office during a vacancy, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11); and (b) which is fatal to the hypothesis, Jonathan himself (ὁ ἄρχων ἡς) was sent to Rome with Ananias (B. J. ii. 12. 6, τοις ἄρχων ἡς ἱερατίαν καὶ Ἀρατίαν . . . ἀνέπεμφεν ἐπί Καλαρα). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can any other Jonathan have been elevated to it,—for Josephus gives, in every case, the elevation of a new high priest, and his whole number of twenty-eight from Jerusalem to the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Bisce, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really unacquainted with the person of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words ironically: 'I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render ὅπυλ γῆς, 'I did not give it a thought,' 'I forgot:' and so Dr. Wordsworth. But as Meyer remarks, 'reputare' is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, I did not know that it (or he) was the high priest: and that it is probable that the solution of his ignorance lies in the fact of his imperfect sight—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no positive objection to it, which there is to every other. The objection stated by Dr. Wordsworth, 'If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?' would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, 'I knew not that there was a high priest.' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject. γέγραπται γὰρ] Implying in this, 'and the law is the rule of my life.' Even in this we see the consummate skill of Paul. 6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfillment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should
Σαδδουκαίων, το δέ ε'τερον Φαρισαίων, ἦν κραινέν ἐν τι "εννυ- 
εδρίω Ανδρεῖς ἀδελφοί, ἐγὼ Φαρισαῖος εἰμι, νῦν Φαρισαίων" 
περικλάπιδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κραυμα. 
7 τούτῳ δὲ αὐτῶν λαλήσαντος ἐγένετο ἡ στάσει τῶν Φαρι- 
σαίων καὶ Σαδδουκαίων, καὶ ἐσχήσθη τὸ γ' πλήθος. 8 Σαδ- 
δουκαίων μίαν γὰρ λέγουσιν ἡμῖν εἰναι ἀναστάσεις μητὲ ἀγ-
γελον μητὲ πνεύμα, Φαρισαῖοι δὲ ὁ ὁμολογοῦσιν τὰ ἀμφό- 
τερα. 9 ἐγένεσθαι δὲ τῇ κραυμῇ μεγάλῃ. καὶ ἀναστάσεις 
tnec τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων ἦταν
6. rec εκφάσεων, with AEILV rel vulg Chr: txt BCS 36. rec (for 2d φαρισαίων) 
φαρισαῖον (corr., the relation being conceived to be that of a son to his father only), with 
EHLV rel vs vs Chr: txt ABC 13. 36. 40 vulg Syr Tert. om 2nd εὖ B copt. 
7. for λαλήσαντος, εἰσεπτώ ΤΣΗΙ a b k o 13. 40 Thl-fin: εἰσεπτώς N
: txt B sic: see table) CHL rel 36 Chr Thl-sif (Ec. for εἰσεπτώ, εἰσεπτώς B: εἰσεπτώς B', rec ins τῶν ἑσφ. Σα. (insus for uniformity), with HLV rel 36 Ec.: om ABC b k m o Thl-
sif. — τῶν εἰσδ. καὶ φαρ. Ec e g in syr Chr Thl-fin. διεσχίσθη Ε. 
8. σαδδουκαίων(sic) N. om μετ'. B o vulg E-lat sah: ins ACENHLX rel 36 syr 
copt Chr. rec for 1st μήτε, μητε (corrn, see note), with HL rel Chr Thl-sif (Ec.: 
txt ABCN a c h k l 13. 36. 40 Thl-fin. 
9. rec (for τινες τῶν γραμματέων) οἱ γραμματεῖς, with rel Thl-sif: γραμματεῖς HL f 
arth Ec: tines (and om τῶν μερούς) ΑΕΙ 13 vulg copt: tines γραμματεῖς k 212 Syr: 
τινες τῶν (φαρισαίων) γραμματέων m: txt B(C)N a e c 13. 36. 40 sah arm Did Chr, Thl-
fin. — quidam scribatur et pars pharisaeorum sah: scriba et pharisaei eter: for meuros, 
not be able to gainsay. All prospect of a 
fair trial was hopeless: he well knew from 
fact, and present experience, that personal 
oodium would bias his judges, and violence 
prevail over justice: he therefore (Neand.) 
uses, in the cause of Truth, the maxim so 
often perverted to the cause of falsehood, 
'divide et impera.' In one tenet above all 
others, did the religion of Jesus Christ and 
the belief of the Pharisees coincide: that 
of the resurrection of the dead. That they 
looked for this resurrection by right of 
being the seed of Abraham, and denied it 
to all others,—whereas he looked for it 
through Jesus whom they hated, in whom 
all should be made alive who had died in 
Adam,—this was nothing to the present 
point: the belief was common—in the 
truest sense it was the hope of Israel—in 
the truest sense does Paul use and bring it 
forward to confound the adversaries of 
Christ. At the same time (De W.) by this 
strong assertion of his Pharisaic standing 
and extraction, he was further still vindic-
ating himself from the charge against him. 
So also ch. xxvi. 7. 
A son of Pharisees, i. e. 'A Pharisoe of 
Pharisees,'—by descent from father, 
grandfather, and upwards, a pure Pharisee.' 
This meaning not having been appre-
hended, the -ων was altered into -ου. 
ἐλπ. κ. ἀναστ. ἡ hope and the 
resurrection of the dead. The art. is 
omitted after the prep., see Midd. ch. vi. 
§ 1. 8.] See note, Matt. iii. 7, for 
both Pharisees and Sadducees: and for an 
account of the doctrine of the latter, Jos. 
Antt. xviii. 1. 4; B. J. ii. 8. 14. In 
the latter place he says, ἐως τὴν διαμονήν, 
καὶ τὰς καθ' ἄνω τιμαίας καὶ τιμάις ἀνα-
ρουσάς. The former μήτε has been 
altered to μητε to suit τὰ ἀμφότερα, 
because with ἀναστ. μήτε ἀγγ. μητὲ πυ. 
three things are mentioned (and thus we 
have οὐκ ομνία as a var.): whereas, if 
μητε is read, the two last are coupled, 
and form only one. But τὰ ἀμφ., is used of 
both things, the one being the resurrection, 
the other the doctrine of spiritual ex-
 sistences: the two specified classes of the 
latter being combined generically.—τὰ 
ἀμφ., them both,—both of them,—the 
two. 9.] The sentence is an apo-
siopesis, not requiring any filling up: an-
swering to our Engl. But what if a spirit 
(genus) or an angel (species) have spoken 
to him? Perhaps in this they referred to 
the history of his conversion as told to the 
people, ch. xxii. On the recent criticism 
which sees in all this a purpose in the
unto λέγοντες Ὀδεῖν κακόν ἐν υἱῷ ἀνθρώπω τότε εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἀγγέλος; 10 πολλὰς ἐς γενομένης στάσεως, *φωβηθέεις ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παύλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ εἰς στρατεύμα καταβαίνει ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἀγείροντες τινὰ παρεμβολῆν. 11 τῇ δὲ ἐπιστομῇ νυκτὶ ἑπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάσσεις ὡς γὰρ δειματουργῷ τα 1 περὶ ἐμοῦ εἰς Ιερουσαλήμ, οὕτως σὲ καὶ εἰς Ρώμην μαρτυρῆσαι. 12 γενομένης δὲ ἡμέρας ποι ἑ συντευχῶν οἱ λουδαίοι ἀνεκματίσαν, εὑρέτες καὶ εἰς Παύλου. 13 ήσαν δὲ πλεῖον καταστάσεων καὶ ἀληθείας τινῶν γενομ. 105: έσι κατο be τ. γραμμ. C.

10. στάσεως ἐς γενομένης AC vulg sah: txt BEHKL p 13. 36 rel Syr Chr Thl Ec. —γενομένου (but η is written above η). 11. * φωβηθέεις, with HL rel Thl-sif Ec: φωβηθεὶς ABCEN c p 13. 36. 40. 137 arm Chr Thl-fin Lucif. απαγορεύειν (corr for particularity) AE, deducere vulg syr: txt BEHKL p 13. 36 rel sah Thl Ec. 12. = after BBE syr. thr 13, with HL rel vulg syr sah Thl-sif Ge Lucif: txt ABCEN (a) p 13. 36. 40. 137 syr copt arm Chr Thl-fin. (L k m have συντραβόντεςcorr to stilt ver 13), with HL rel vulg syr sah Thl-sif Ge Lucif: txt ABCEN (a) p 13. 36. 40. 137 syr copt arm Chr Thl-fin. —(L k m have συντραβόντεςcorr to stilt; c 137 syr Chr Thl-fin, after oi οὐδὲναι. 13. 40. 40 syr arm Chr. (ins syr-marg.) for αποστειρώναι, ανελωτῶν A h 14. 38. 113 Chr.

writer to compare Paul with Peter, see Prolegg. to Acts, ch. iii. 4. 10. The fact of all our best MSS. reading φωβηθεὶς here, and not the unusual word εὐλαβηθεὶς, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later MSS. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way. διασπασθήναι to be taken literally, not as merely 'should be killed:' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being pulled asunder by them. 11. By these few words, the Lord assured him (1) of a safe issue from his present troubles; (2) of an accomplishment of his intention of visiting Rome; (3) of the certainty that however he might be sent thither, he should preach the gospel, and bear testimony there. So that they upheld and comforted him (1) in the uncertainty of his life from the Jews: (2) in the uncertainty of his liberation from prison at Caesarea: (3) in the uncertainty of his surviving the storm in the Mediterranean; (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand want and anxieties. εἰς, see reff. and ch. ii. 39. —pregnant. 12. οὶ 'ιοῦν. as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that all the Jews were engaged in it, and so altered it to τινὲς τῶν 'ιουν, and then transposed it for euphony. Wetstein and Lightf. ad-duce instances of similar conspiracies,—not to eat or drink till some object be gained.
13. rec peptomiastes (corr. appy to connect πεπτ. κοπ. as pluperf.), with H rel Chr Thel (Ec: πεπτοματες Ιε 11. 27. 29. 30. 126: om o: txt ABCEN at 13.36. 40 Thel-fin. 14. [ἐπαν, so ABCE p.] rec μηδενος (corr. to more usual form), with BCEHN rel 36: txt AL k. (13 def.) 15. syr-marg and (simly sah Lucif) has none igitur rogamus vos ut hoc nobis faciatis, ut quin congregaris consentiam, indicatis tribunis ut producat eam ad nos. rec aet ows ins apow (interpoln from ver 20), with HL rel Thel (Ec: om ABCEN a p 13.36 vulg syr cony with arm Chr Lucif. rec auton bef katayagyn, with H rel Chr: txt ABCEN a g h k m p 13. 10 vulg arm Chr-e Lucif. rec (for ei) pros (corr. to more usual), with CHL rel 36 Chr: txt ABEN p sah. akriβetenōv bef diaphorauein C c l m 140. 37h vulg Lucif. (γυσκας. C.) om ta 137. om 2nd tou EN 1 g. at end ins ean bep kai apobainen 137 syr-marg. 16. ch. 10 evedor, with HL rel Chr Thel-sif (Ec: txt ABCEN a c k p 13. 36. B-β has την εκδημανσιν). paragevánemos B'. 17. for eφ, ετευν L 36. 180. apagay BN p. rec tē bef apaygenai, with CHLN rel 36 vulg Chr Thel (Ec: txt ABE k p 13. 18. rec nevian (from preceding verse), with BHL rel 36: txt AEN a p 13. 40. so is written over the line by B'.

See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8. 3, 4. 14. It is understood from the narrative that it was to the Saddeucees, among the chief priests and elders, that the murderers went. That the high priest belonged to this sect, cannot be inferred with any accuracy. 15. συν την συνεδρία belongs to ωρισ, or perhaps better to ἐφαρμαντε—do you give official intimation (intimation conveyed by the whole Sanhedrin). ὡς expresses the pur-

The image contains a page of a document, which appears to be a excerpt from a classical text, possibly a religious or philosophical work. The text is in Greek and contains a series of numbered cross-references to other passages, indicating a scholarly or academic context. The text is written in a formal, scholarly style typical of ancient manuscripts. The page number at the bottom is 256, suggesting it is part of a larger collection or series of texts.
19 ἐπιλαβομένος δὲ τῆς ἡμέρας αὐτοῦ ὁ χιλιάρχος καὶ ἀναχώρησα, κατ' ἰδίαν ἐπέσυνθη τῷ ἵππει τῆς ἀπαγγελίας μοί; 20 εἴτε δὲ ὅτι οἱ Ἰουδαῖοι ἐνυπνησαν, τὸν Ἰακοῦβον καὶ τὴν αὐτῶν ἤπειρον ὡς μέλλων τι ἄκριβέστερον πινούναι θαυμάσαντες περὶ αὐτοῦ.

21 σὺ ων μὴ πεισθής αὐτοῦ, ἐνεδρέωσιν γὰρ αὐτῶν ἦς ναὸς πλείους τεσσαράκοντα, ὡς ἄνθρωπος ἤφαγεν μήτε πιέεν ἐώς ὅτι ἀνέλυσαν αὐτὸν· καὶ ὅπως εἶναι εἰς τοῦτο, ἣ μὴν ὑπεραγγέλλης εἰς τὸ συνέδριον ὡς ἡμέρα ἡνεκόμια ἐπεγγέλλαν. 22 ὁ μὲν οὖν ἡμῶν χιλιάρχος ἐπέλυσε τὸν νεανίσκον, παραγγελλάς ἡμένις ἐκλάβασθαι ὅτι ταῦτα ἑνεργάζεσθαι πρὸς μ. καὶ προςκαλεσάμενος δύο τίνας τῶν ἐκατονταρχῶν ἔμεν. Εἰς τοῦτο ἕτοιμασε στρατιώτας διακοινοῦν, ὡς πορευθεῖν εἰς Κασαρίαν, καὶ ἵππεις ἐδεχόμενα καὶ δεξιολάβους διακοινοῦν, ἐπὶ τρίτης ῥώμας τῆς νυκτὸς, καὶ κτιμητέ ἐπὶ τὸν Παύλον καὶ διασώ.-

19. επιλαβομένου (sic) N. itswvathato b Hof kat idian A.
20. συνέθετο H. (Ce: katagoge b Hof ton pavaon L c 137 syn copt (perhaps transpositions to avoid aurion ton pavaon): om ton pavaon (homoteleut): 40: txt ABEm a m p 13 am (and demid fuld tol) Chr, rec melapters (corru to suit ver 15), with b c d Th-fin (Ce: melaponta HL a m Th-sif: melapontes K3 g f h k 36. 137 Chr: txt ABEm e p 40 copt with, melappyn b1 13. ins ti b Hof per H1, ta H2.
21. rec etoiom Hof eiswv, with HL rel 36 vulg Chr, txt ABEm a m p 13 40 Th-fin, rec nevias, with HL rel 36 Chr, txt: txt ABEm a m 13 40 Th-fin.
22. for edompekonta, ekatan 137 syn-marg sal ath-rom.
23. dvos tivas b Hof BN 13 om tivas 73.
24. aft pavaon ins nuktos 137.
name from grasping the weapon with the right hand, which the peltastae and bowmen could not be said to do. The reading of Α, δεξιόβαλος (jacundantes dextro Σyr.) is apparently a correction.

24. διασωσανων] escort save the whole way.

Φύλικα] Felix was a freedman of the Emperor Claudius; Suidas and Zonaras gave him the prenomen of Claudius, but Tacit. (Ann. xii. 54) calls him Antonius Felix, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. xx. 7, 1). He was made sole procurator of Judæa after the deposition of Cumanus (having been three years joint procurator with him, Tacit. ib.) principally by the influence of the High Priest Jonathan (Antt. xx. 8, 5), whom he afterwards procured to be murdered (Suidas.). Of his character Tacitus says, "Antonius Felix per omnem saevitiam et libidinem jus regium servili ingenio exercuit," Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, seers, and robbers, and civil contests, see Jos. Antt. xx. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8, 10). On his wife Drusilla, see note, ch. xxiv. 21.
30. rec ins μαλλείων bef esseba (see ch xi. 28; xxiv. 15; xxvii. 10), with HL rel Chr Thl Gr: om ABEN a p 13. 36. 40. 137 vulg ath. rec aft esseba ins utpov των ὑπάρχοντων (explanatory gloss), with HL rel Syr Sah Thl (Gr): om ABEN a c p 13. 36. 40. 137 vulg syr copt arm.--for εἰς αὐτής, εἰς αὐτῶν ABEN α c p 13. 40 syr arm:uxt BHL rel 36 Syr copt Thl Gr:—ἐπὶ. esseba εἰς τὸν ἀνδρα εἰς αὐτῶν εἰσάγων κ.τ.λ. 13: et quum mihl perlatum esset de insidiis, quas paraverant illi, misi ἕν vulg: as εἰς αὐτής ins ouv l. aft τ. κατηγορίας ins auvoi E syr coptt. for τα προς αυτῶν, αὐτῶν AN 13 vulg coptt: αὐτοῦ 40: om τα B LH lat Syr. om αἰτ. σου p: for εἰς, peri 67. 137. rec at end adds εἰρροά, with ELN p rel 36 demid toly synr ath-pl (Chr) Thl Gr: εἰρροά (see ch xv. 29) H 26. 78. 100. 101 Chrm (miss and edd): om AB 13 am fuld coptt ath-rom. 31. rec ins τις bef νυκτος, with HL rel Thl-sif Gr: om (cf ch v. 19; xvi. 9; xvii. 10) ABEN p 13. 10. 137 Chr Thl-fin. 32. rec περιερασα (corrn for less usual exprn), with HL rel 36 syr Cyr Thl Gr: ire E-lat, ut i rent vulg: passed over by Syr sah: txt ABEN e p 13, abire copt. εἰσερέβαται Ν. 33. τοις ἑγεμονιν bef τῆς ἐπιστολῆς Ι. 40. om και τῶν παυλοῦ Ε: om τῶν 137. 34. rec aft αναγόμενος δε ins ο γεγομένοι (supplementary), with HL rel sah Thl Gr: om ABEN p 13. 36. 40. 137 vulg syr copt arm Chr. aft κιλίας ins estν λ Ν(" (but marked for erased) 68. αναγόμενος δε τῆς ἐπιστολῆς εἰσπροσημον τον παυλοῦ εἰς ποιος εἰπαρχαίον εἰς εαυτῆς αὐτοίς ὑπὸ κ.τ.λ. συρ-marg: simly 137 ins τῆς ἐπιστολῆς, has εἰ for εἰς, and continues εἴπη κιλικείς κ. τιθ. εἴπη ακούῃς σου ὑπὸ κ.τ.λ. έστών] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer to the second rescue, see next verse. 30. Two constructions are combined here: (1) μνημείης ἐπιθυμήσεως τῆς ἐσομάντως, and (2) μνημείης, ἐπιθυμήσεως ἐπιθυμίας. 31. Antipatris, forty-two Roman miles from Jerusalem, and twenty-six from Caesarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epistaph. Paulae, 8, vol. l, p. 696) it was a 'semirumum oppidum' (Winer, RWB). They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἐπιστολῇ being not necessarily the morrow after they left Jerusalem, but after they arrived at Antipatris. 32. τοὺς ἑπιστεύετε] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The δεξιόπλοιοι appear to have gone back with the soldiers. 35. διακοπῆς] The expression is in conformity with the Roman law; the rule was, "Qui
33. om & kal 37. 101. 137 vulg.(not am demid) syr copt aeth Thl-sif.
rec ekeleuves te (emendation of style), with HL 13. 36 rel Chr: kleswastos N1: text A B sic: see table) N3 c k p 40. 137 syr Thl-fin. for tou, to W: om HL rel 137 Chr Euthal Thl Ge: text ABEIN c g h m p 13. rec auton bef en tw praitarion, with HL rel 36 Chr: text ABEIN c k p 13. 40. 137 vulg arm Thl-fin.

CHAP. XXIV. 1. for piwte, twas A. rec (for piwv, twv) tou, povzewrion, with HL rel Syr copt aeth Ge: text ABEIN c k m 13. 36. 40. 137 vulg syr sah arm Syr Thl-sif.
2. om auton B.

cum elogio mittuntur, ex intregra audieni sent."
Hackett. en tw prait. t. [tp]. The procurator resided in the former palace of Herod the Great. Here Paul was "militii traditus" (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] Paul’s imprisonment at Cesarea. 1. meta piwte yu.] After five days—or on the fifth day—from Paul’s departure for Cesarea.
This would be the natural terminus a quo from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there.

piwz twv. The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. tou, povzewrion, though it appears more likely to be original, and to have gained offence as seeming to import that the whole Sanhedrin went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

piwte] An orator forensic or causidicus, persons who abounded in Rome and the provinces; sometimes called sognirotes, or Bkxwljois. Kuin. says: "Multi adolescenters Romani qui se foro deducerat, cum magistratibus in provincias se conferebant, ut causis provincialium agendis se exercent, et majoribus in urbe actionibus prepararent." So Celsius (see Cic. pro Ceflii, c. 50), in Africa. Tertullian] A diminutive from Tertius, as Lucullus from Lucius, — Catullus from Catius. The name occurs Plin. Ep. v. 15; and Tertullus, Suet. Aug. 69 (Wetst.). evfoniasan (not, ‘appeared, tautous, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them.
2. ‘Inter precepta rhetorica est, judicem laudando sibi bene-volum reddere.’ (Grot.) Certainly Tertullus fulfils and oversteps the precept, for his exordium is all of the basest flattery. Contrast with tolaiz eip. thyx, Tac. Ann. xii. 54: ‘Interim Felix intempestivis remedii delicia accendebat, annuló ad deterrima Ventid. Cumanó, cui paras provinciae habebatur: its divisio, ut hiic Galileeorum natio, Felici Samarite parente, discordes olim, et tum, contemptu regentium, minus coercitis ollis. Igitur raptare inter se, inmittere latronum globos, componere insidias, et atque praelis congruit, opo-liaque et predas ad Procuratores referre;’ —Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οι προσε-τοντες των της Καισαρειαν κατουκικστων Ἰουδαιων εις την Ρώμην ἀναβαινουσι, Φήλικος καθηγορούτες καὶ πάντων ἄν ενδόκοι τιμωρών των εἰς Ἰουδαίων ἀδικμαστών, εἰ μή πολλὰ αὐτόν ὁ Νέρων τῷ ἀδελφῷ Πάλαντι παρακαλεώντι συν-εχώρησε. . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxii. 38, note) and assassins (Antt. xx. 8. 4), ‘ipse tamen his omnibus erat nocentior’ (Wetst.). It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu?); and it has been inferred from a passage in Valesius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before
The text appears to be a fragment of a Latin philosophical or religious discourse, possibly related to the works of Tertullian or other early Christian writers. The language and style suggest it is from the late 1st to early 3rd century CE, a period when such writings were common in the development of Christian thought and theology.
tained them, are strongly against their genu-
инес; as also is the consideration that no
probable reason for their omission can be
suggested. On the other hand, as De
Wette observes, it is hardly imaginable that so little should have been assigned to the
speaker as would be if these words were
omitted. Besides this, the historic aorist
ἐκρατήσαμεν seems to require some sequel,
some reason, after his seizure, why he was
there present and freed from Jewish
durance. The phenomena are common enough
in the Acts, of unaccountable insertions, and
almost always in D (here deficient).
See a list of such in Prollegg. to Acts,
§ v. 3. But in this place it is the omission
which is unaccountable, for no similarity of
ending, no doctrinal consideration can
have led to it. The two reasons cited from
Matthaei by Bloomfield, ed. 9,—1 "that
the critics believed the Jews hardly likely
to have accused Lysias himself,"—2 "be-
cause the words παρ’ οὖν, at ver. 8, must be
referred to Paul: though by its (sic) position,
it seems to refer to Lysias," are futile and
childish enough (on the latter of them,
see below); and I only refer to them, to
be shown by what sort of considerations English
readers are still supposed to be influenced.
I still retain the words, in dark brackets,
being as much at a loss as ever
to decide respecting them, and being
moved principally by the aorist ἐκρατή-
σαμεν, inexplicable without any sequel.
It may of course be said that this very cir-
cumstance may have given rise to their
insertion. But of the two it seems to me
less likely that Tertullus should have ended
with ἐκρατήσαμεν, than that an abridg-
ment of his speech should have been attempted.
It may be a question how far we can detect traces of deliberate abridg-
ment, in our early MSS., of the text of the
Acts.] 8.] παρ’ οὖν, if the disputed words
were inserted, refers naturally enough to
Lysias; but if they should be omitted, to
Paul, which would be very unlikely,—
that the judge should be referred to the
prisoner (for examination by torture [Grot.
and al.] on one who had already claimed
his rights as a Roman citizen can hardly
be intended) for the particulars laid to his
charge. Certainly it might, on the other
hand, be said that Tertullus would hardly
refer the governor to Lysias, whose inter-
ference he had just characterized in such
terms of blame; but (which is a strong
argument for the genuineness of the
doubtful words) remarkably enough, we
find Felix, ver. 22, putting off the trial till
the arrival of Lysias. 9. ἕτων] joined in setting upon him, bore out Ter-
tullus in his charges. 10. εἰ καὶ πολλῶν
τῶν] Felix was now in the seventh year

(with consid varsr, see below) E 13 rel 36. 40 syrr aeth Chr Thl θεak CASSiod. (See notes.)
for θελαμ, βοηθήσαμεν (or εβ.) m 40. 66*, rec κρεμειν, with rel Thl-fin (Ec):
txt E a b g² k m o 13. 16. 36 Chr Thl-sil.
7. for μετα πολλα to προσ σε, ερταπε
αυτον εκ των χειρων ημων πεμασ προσ σε f. (of m below.)
κα τηλη g² 32. 42.
46. 57. 66*. for απηγγειν, αφειλετο g² 32. 42. 46. 57.
κελευναται σε προσ σε απετειλεν 32. 46. 57. 66*:
κελευνασθαι επι σε παραγγειλας τοις κατ-
γηροις ερχεσθαι επι σε 150.
κατ επι απηγγειν εις αυτον εκ των χειρων ημων m.
8. αφ κελευσας εις και α g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 133.
rec επι, with rel: προς E a 46. 133.
for οβ, οι E 36; αυ b m i 8. 15. 27. 29. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
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κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
κα τηλη g² 32. 42. 57. 69. 133 arm.
κα τηλη g² 32. 42. 46. 57. 66*. 106. 150: tnt ABHELIN vulg copt
Chr Thl Ec.
The text is a page from a Greek New Testament, containing verses from the Acts of the Apostles. It discusses the events surrounding Paul's trial and imprisonment in Rome. The passage mentions Paul's arrival in Jerusalem, his trial before Felix, and his subsequent voyage to Rome. The text is a part of a larger work, likely a commentary or_notes on the New Testament, written in Greek and Latin.
12. κατὰ τὴν πόλιν. throughout the city, ‘any where in the city;’ as we say, ‘up and down the streets.’ 14.] The ἄφες here has its peculiar significance. taking off the attention of what has immediately preceded, and raising a new point as more worthy of notice. But (‘if thou wouldst truly know the reason why they accuse me’), ‘hine ille lacrymacer.’

ἀπώεια, in allusion to ἀπώειας used by Tertullian, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullian had used it in the latter. Paul explains what it really was. ὀὔτως = κατὰ ταῦταν. Notice in the words πατριωθε τὸ σοφία the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. “Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinus aut illis aut docem cultum addicere; praeterea Judaeis per multa imperatorum et magistratuum decreta et senatus consulta sancita erat potestas, Deum patrimonium, patriis ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4.” (Kuinioel). In his address to the Jews (ch. xxii. 14) the similar expression ὅ θ. τῶν πατρωθεν ἡμῶν, brings out more clearly those πατριωθης, in whom Felix had no interest further than the identification of Paul’s religion with that of his ancestors required. κατά τ. ν.] See on κατ. τ. πόλιν, above. Then (if the words in brackets be omitted: and it is not easy to imagine that St. Luke wrote them) the dat. is used of the personal agents, the prophets. He avoids saying ‘by Moses,’ because the mention of the law would carry more weight. 15. αὐτὸς ὁ ἄφες] It would appear from this, that the High Priest and the deputation were not of the Sadducees. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak generally, as he does of the same hope ch. xxvi. 7, where he assigns it to ἡ δεδεκάιων ἡμῶν. νεκρος, inserted here in some MSS., to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being directly preached, would hardly have been hazarded in this defence, where every expression is so carefully weighed.
18. *rec τις, with HL rel Chr Thl-sif: οἵον (corn to suit προσφοράς) ABCEK δ b 13. 36, 40, 137 Thl-fin. aft thorubov ins et apprehenderunt me clamantes et dicentes tolle inimicum virum demid. 

19. Steph δὲι, with HL b f g k l m o 137 sah with Chr, Ge: txt ABCEN p 13. 36 rel vulg syr copt Chr, Thl. rec με, with HL rel 36 Chr: txt ABCEN p 13. 20. for πόνος, with HL rel Chr Thl-sif: ais (corn to suit προσφοράς) ABCEK δ b 13. 36, 40, 137 Thl-fin. aft thorubov ins et apprehenderunt me clamantes et dicentes tolle inimicum virum demid.

hoped; see ref. καὶ also, "as well as they." 17.] δὲ refers back to the former δὲ, ver. 14. "But the matter of which they complain is this, that after an absence of many years," &c. See 1 Cor. xvi. 3, 4.; 2 Cor. viii. ix. notes, ch. xx. 4. 18.] De W. observes, that ἤγγισα. can only refer to προσφόρας, not to ἐλεηµα: thus δὲι may have been altered to δέι, to give a general neuter sense, amidst which occupations: and the sense will be among, or engaged in which offerings: it being in the temple. But this seems far-fetched and unlikely, and Meyer's supposition, that δέι has been altered to δέι to suit προσφόρας, certainly has an air of probability. The use of a verb referring to two substantives, to only one of which it is applicable, is too common to require illustration. But, as so often in this book, we must follow the best MSS., our only fixed evidence, as against any questionable subjective considerations.

The construction is irregular. A subject to ἐλεηµα has to be supplied by a reference to some nominative case implied in ὧδ µετὰ δέι, odh. µ. òv.; thus: amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews . . . . This would leave it to be inferred that no legal individuals had apprehended him, but certain private individuals, illegally: who besides had not come forward to substantiate any charge against him. Bornemann would supply ὧδ χόρεωµεν µέν before τιµεῖ δέ; but the objection to this is, that the negative ὧδ µετὰ δέ, . . . stands already as the proper opponent clause to τιµεῖ δέ, and we should thus have two negative clauses together. On this sense of δέ, see Viger, ed. Hermann, p. 16, note 21; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, quam malum, stultum est, vel simile quid." 19.] ἔχονει, not ἔχουσιν, implying the subjective possibility merely, and disclaiming all knowledge of what the charge might be. The sentence is an anacoluthon: δέ is absolutely asserted in the present: then ἔχονει in the opt. follows, as if the hypothetical ἔχει had been used: and hence the correction to ἔχει. [So I wrote in former editions, and so I still believe: but the text must follow the evidence of the great MSS.] On the opt. after the hypothetical indicative, see Bernhardt, Syntax, p. 386 f. This also is a skilful argument on the part of the Apostle:--it being the custom of the Romans not to judge a prisoner without the accusers face to face, he deposes that his real accusers were the Asiatic Jews who
first raised the cry against him in the temple,—not the Sanhedrin, who merely received him at the hands of others,—and that these were not present. 20.] Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrin, other than in the matter of this one saying . . . . . . . . . serves for ti ἀλλα. So in English: What fault but this: i.e. 'What other fault but this.'

21. ὅφι ὑμ., before you: less usual than ὧφι ὑμ., which is probably a correction.

22. ἀνεβάλετο αὐτ. I 'amplimvit eos:' viz. both parties. ἀκρ. εἰδὼς τὰ π. τ. δ." These words will bear only one philologically correct interpretation, having more accurate knowledge about the way: not, 'till he should obtain more accurate knowledge' (ungrammatical): nor, 'since he had not obtained' (viz. by Paul's speech: but εἷδως cannot be rendered 'certain factus'). But this, the only right rendering, is variously understood. Chrys. says: εἰπεῖτε ὑπέρεθε(σα) (he adjourned the case purposely), ou ἠδομένοι μαθεῖν, ἀλλὰ διακρόσυσθαι βουλευθέντος τῶν ἱστόων. ἄφεναι οὐκ ἔθελε δὲ ἔκεινος. Luther and Wolf: 'diestult, . . . non quod sed secte ignarus esset, aut plenorem sibi notitiām ejus comparare velut, sed quia, cum satisfiisse jain cognitam haberet, Judaeos amplius sibi molestos esse nolabant.' But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliatio' appears in ver. 26. The comparative implies, 'more accurate than to need additional information.'

συνθ. τὰ καθ ὑμ. I will adjudge your matters. So in reff. also. 23.] διασταζόμενος is in apposition with εἰς, and both belong to ἀνεβαλέτο. 

αὐστερος De W. and Meyer explain this of 'custodia libera,' φιλακή ἀδεσφως (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Practer custodiendum militarem alia duplex, apud magistratus, et apud vides. Apud magistratus, quam reus Consuli, Practori, Ėdili, inter-
24 Metá δὲ ἡ ἡμέρας τῶν παραγενόμενος ὁ Φιλίς ἦλθεν Δρουσίλλη τῇ γυναικί, ὡστε Ἰουνάκι, μετεστέφαζον τὸν Πάουλον καὶ ἦκουσε γιὰ τῆς ἡμέρας πίστεως. 25 μὲν διαλεγόμενον δὲ αὐτὸν περὶ ἑαυτοῦ, ἐφ’ ἕκαστον νως ἀκέραιον. Τὸ τῆς ἠ' ἑκον πορεύον, ἦν καίρῳ δὲ μεταλλὰκτών μετακαλέσσαται σὲ ἀμα καὶ ἐλπίζων ὑπ’ ἥμισά τις, ἐξωτερικά διαθέτεται αὐτῷ ὑπὸ τῆς τρίου ἱστορίας. 26 τιμᾶς βεβηλείσα ΑΕ εἰς 137 vulg Syr.; τοῦτο τιμῆ προς θεόν, εἰς αὐτόν, ἐπὶ διόνυσον Κλαύδιον, τὸν Πάουλον, καὶ ἦκουσε γιὰ τῆς ἡμέρας πίστεως. 25 μὲν διαλεγόμενον δὲ αὐτὸν περὶ ἑαυτοῦ, ἐφ’ ἕκαστον νως ἀκέραιον. Τὸ τῆς ἠ' ἑκον πορεύον, ἦν καίρῳ δὲ μεταλλὰκτών μετακαλέσσαται σὲ ἀμα καὶ ἐλπίζων ὑπ’ ἥμισά τις, ἐξωτερικά διαθέτεται αὐτῷ ὑπὸ τῆς τρίου ἱστορίας.
τοῦ Παύλου, δίο καὶ ἕποντερον αὐτοῦ μεταπετήμονος ὁμόλειος αὐτῶ. 27 Διετίας δὲ ἐλαβέν ἰδιώκον ὁ Φήστος Πόρκιου Φήστου, θέλων τε ἑρήμων κατὰ τοὺς Ἰουδαίους ὁ Φήστος κατέληπτεν Παύλου δὲ νεκροῦν ἐν αὐτῷ. Ἰουδαίους αὐτοῦ, καὶ φασίκαλους αὐτοῦ τοῖς Ἰουδαίοις. 1 Φήστος οὖν ἐπιβαίνει τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς ἱεροσόλυμα ἀπὸ Κασσαράκης, ενεφανιάσαντες αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρώτοι τῶν Ἱουδαίων κατὰ τοῦ Παύλου, καὶ παρεέλιξαν αὐτὸν οἱ Ἰουδαίοι. 13. 36 rel 137 vulg Chr Thel. om autw B: autw bef defthetan e. rec aft paulo ins opws louxw auton (a gloss from the margin), with HL rel 36 cor tath chl Chr Thel: om ABCE 40 rel vulg scc turn. for molie, deilegeto C 15. 18. 36. 180. 27. aft phoston ins ton de paulo eisev en teurheteia dia dourosalvall 137: paulo de epterebven e voiliane kalenei syg marg. for te, de km b c de g h k f op 13. 14. 10. 137 vulg Syr sct Chr Thel. rec charites, with H rel 36 Ammon-e Thel-sif (Ec): charin (see ch xxv. 9) ELN3 e k 40. 137 vulg (Syr sct) Chr Thel-fin: txt ABCE1 p 13. 

ΠΟΡΚΙΟΥ ΦΗΣΤΟΥ] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.; but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost. p. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and scæarii, and the old plague of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xxiii. 24. χάριτα καταθεσθαί] See reff. *Est locutione bene Greca, Demostheni quoque usitate et Xenophonti: quales locutiones non puncaus habet Lecas, ubi non alias inducte loquentes, sed isque loquitur, ec quidem de rebus ad religionem non pertinentibus, Grot. The reading χάριτα, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only one such act being spoken of. The plural would describe the wish of Felix to confer obligations on the Jews, who were sending to complain of him at Rome,—and so win their favour. δεθεμένον] There was no change in the method of custody, see note on ver. 23. He left him in the *custodia militaris* in which he was.
3. for κατ', par C ε 18, 36, 105. 180 tol Syr Chr.-txt. ἱεροσολύμα E κ 96.

4. rec εν καταρείᾳ, with HL rel 36 Chr.: txt ABCEN p 13, 40. om μελλεῖν E.

5. rec δυνατό bef εν υμίν (transposition for perspicuity), with HL rel syr αθ Thl Ec: txt ABCN (but υμίν for υμιν) m 13, 40 vulg arm Chr-comm.

7. rec om ω, with EHL α' c f h k l Thr-sif Ec: om ω πρεσβείαι 137 synr: ins ABCN p 13, 36 rel vulg E-lact zip arm Thr-fin.—om πρεσβεία beff μεμερα α Ν.

7. rec om αυτον, with H rel zip Thr-sif Ec: ins ABCLN b o 36, 40 Lucif; αυτώ E p 13 Thr-fin.

Festus, relating this application, ver. 15, calls them πρεσβεύτωρι. 3.] χάριν ἐκ καταδίκη, ver. 15. ποιοῦντες, not for παρίσυντος: they were making, contriving, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of scarii; who were hired by the various parties to take off their adversaries. 5. οἱ δύνατο[ι] not, as in E. V., those among you that are able [to go down?]: but, the powerful among you: those who from their position and influence are best calculated to represent the public truth. See Meyer and Wordsworth. 6.] The number of days is variously read: which has probably arisen from the later MSS., which have η for the δέκα of the more ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. 7. περιστροφάνεια] without the αὐτῶν, as in rec., this might mean round the βῆμα, or round Festus: and perhaps the insertion has been made to clear this up.

καταφέροντες, bringing against him: see var. readd. and ref.
3. These were the three principal charges to which the παλ. κ. βαρ. ait. of the Jews referred (Meyer).

9. κριθήναι, the aor., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later MSS. have substituted κρίνεσθαι, which is more ‘going to law,’ being involved in a trial.’ The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law; and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ēkē κριθήναι was contained by implication a sentence pronounced by the Sanhedrin. ἐτ' ἐμοῦ may mean no more than ἐτ' σοῦ, ch. xxvi. 2, viz., that the procurator would be present and sanction the trial: so Grot., ‘visine a synedrio judicari me presente?’ Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to have it appear that the obstacle in the way of Paul being tried by the Sanhedrin arose not from him, but from the prisoner himself. 10.] Paul’s refusal has a positive and a negative ground — 1. ‘Cesar’s tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me’ (De W.). ἐτ'. τ. β. Καίσ.] Meyer quotes from Ulpian, ‘Quae acta gestaque sunt a procuratore Caesari, sic ab eo comprobantur, atque si a Casar eo ipso gesta sint.’ In οὖ μὲ δὲ κρίνεσθαι, Dr. Wordsworth has again fallen into the mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὐ δὲ ἐμὲ κρίθηναι, or οὐ δέκ δὲ κρίθηναι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δέ as alluding to divine infliction made to him. The δέ is simply of his right as a Roman citizen: the μέ simply endemic, and of no rhetorical force at all. καλλαυ] Not ‘for the superlativifer here or any where else,—the comparative is elliptical, requiring ‘than …’ to be supplied by the hearer: so also in ref. Here, the ellipsis would be readily supplied from Festus’s own speech, which appeared to assume that there was some ground of trial before the Sanhedrin. καλλαυ will therefore mean, better than thou choosest to confess. We have an ellipsis of the same kind in our phrase ‘to know better.’ Or it may be in this case as in 2 Tim. i. 18, ‘better, than that I need say more on it.’: but I prefer the other interpretation. 11.] Both readings, εἰ μὲν γὰρ, and εἰ μὲν ὄνων, will suit the sense. In the former case, it is, ‘For if I am an offender,… ’ in the latter, Εἴ, now, I am an offender … — taking up the supposition generally, after having denied the particular case of his having offended the Jews. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty
... was felt in the "oōv (no expression is more frequently misunderstood and altered than μῦν oōv) and it was corrected into γαρ. This εἶ assumes the conviction after proof; as the following εἶ does the acquittal. εῦ, με δούν. [Said of legal possibility: 'non fuis est aliquem . . . .'] The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Caesar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Caesar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim." Kαίρ. ἐπικαλ. [I call upon, i.e. appeal to (pro voco ad) Caesar. This power (of 'provocatio ad populum') having existed in very early times (e.g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, u.c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Livy. iii. 55, u.c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunum' were both made to the princeps. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt in talibus similis amentia: quos, quia cives Romani erant, adnotaveri in urbe remittendos." 12. συμβουλιών] The 'conc从来不s, or σύνοδος of citizens in the provinces, assembled to try causes on the γαραίς (γαραῖς), see ch. xix. 38. A certain number of these were chosen as judges, for the particular causes, by the proconsul, and these were called his 'consilarii' (Suet. Tib. 39), or 'assessores' (ἀρέσκοι, Suet. Galb. 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετά ἡγεμόνων ἐβουλεύτο, i.e. with his assessors, or συμβουλίων. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xl. 5. 7: 'Si res dilationem non recipiat, non permititur appellare.') The sense is stronger and better without a question at ἐπικαλέσανται. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to hear the εἰράτη Καίσαρα πορεύσαντα of Festus with no small emotion. 13.] HEROD AGRIPPINA II, son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fudus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 9),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanaea, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julius, and fourteen.
neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. S. 11); but offended the Jews by constructing it so as to over look the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, RWB.).

13. om. HN e c k 1. 36. 137 syr Chr: τριων 3. 95. 108. Βερονίκα C 3 arm: Βερονίκη (appx) C 1, but ver 23, C 3, has Βερονίκης, and so here E-lat demid tol Cassiod. απασανόμενοι AEHLN copt ath Thl-sif: txt B p rel 36 vulg E-latt syr Chr Thlfin Ec. (C is uncertain.)

14. διετρέφειν H d f g k l æth-rom Thl-sif Ec-ed. 15. εὐεραφθήσαν B(Mal). =) εὐεραφθήσαν ins μοι Ε-гр vulg arm. rec δίκην (see note), with EHL p rel 36 Chr Thl Ec: txt ABCE 13. 40 Bas, damnationem vulg.

16. τινί (C 1) 27. 29. 105 Bas. rec ast αὐθρωπον ins εἰς απωλείαν, with HIL rel 36 Syr syr-w-ast Chr Thl Ec: om ABCE c p 13. 40 am fuld coptt arm Ath Thdrt Bas Acta-chaled; dannare (= χαρίζει ... εἰς απωλείαν) vulg-ed: donare am fuld. 17. εἰς ἕλκατα προσωπον Ν. for τε, de Β E-гр.

18. αὐθετοῦ laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) governor of the temple. 19. It seems more probable that the unusual word κατάδικη should have been changed to δίκη, especially as κατά precedes, than the converse. Luke never uses δίκη, except as personified, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of condemnation or punishment; and in neither place is there any various reading. 20. The words inserted in the rec., εἰς ἀπωλείαν, are a correct supplement of the sense: to give up, i.e. to his enemies, and for destruction. De W. remarks, that the construction of πρὶν with an opt. without ὥς, is only found here in the N. T. (not that it occurs with ἦ). Hermann, on Viger, p. 442, restricts the opt. with πρὶν ἦ to cases where 'res narratur ut cogitationi alicujus;' so Paus., μὴ πρῶτον φάναι γρηγοριώτερον πρὶν ὥς οἳ καὶ ἐν Ἀκρο-πόλιν γένοσθαί ἢδρον. On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. τόπον This use of τόπος
17. rec ins autw., with AEHLM p 13(sic) rel Chr Thl Ece: om B 40. 42. 57. 81. 95'.
97: ἀνεῖδε bef autwv C (c 137). μηδεμιαν bef ἀναβαλν ΕΚ. ποιημακενι N:\n
18. rec υπεφερον, with H rel Chr Thl Ece: υπεφερον 80 lect-5: txt ABCELM p 13.
36. 100. 147. 
rec υπενουον bef εγω, with EHL rel 36 Chr Thl-sif Ece: txt ABCN m p 13 vulg Thl-fin.
rec ομ ποινων, with Hl rel Chr Thl-sif Ece: ins ποινων BEN\p; malum vulg; ποινω ΡΝ1; ηνοριας arm; ποιναν AC1 c k m 13(sic) 36.
36. 100. am(malum) synt copt ath Thl-fin.
for autwv autwv A. for εφακεν elegen c 137.
20. rec ins eis, with CE rel: om ABIN d f l h k o p Chr Thl-sif Ece.— omit ή ει c m
137: aft περι ins την h k. rec τοτου (caroν to suit paulos, or isou p?), with H
rel Chr: txt ABCELM c h k m p 13. 36. 40. Syr copt ath Chr, Thl-fin.
for πρωσουτα, κρινειαι N:\nrec ερημουσαλν, with L 13 rel: txt ABCEHN c k m p 36. 100. Thl-fin.
κρινειαι Ι.
21. for τηρηθαι, τηρειαθα C. autw bef τηρειαθα c 13. 68. 137.
rec πειαφ (neglect of force of compound), with HL rel Chr: txt ABCEN c k m p 13. 36.
40. 100. Thl-fin.

as the Lat. 'locus,' is not found in good Greek.
18. περι ου σταθ.\] See ver. 7: E. V. 'against whom,' supposing περι ου to refer to [ἐπ'] ἐφερον, is wrong. The word
ποίημαν or ποίημα, added in the best MSS. at the end of this verse, looks very
like a gloss to explain ἄνω or ἀναίω, and this suspicion is strengthened by the variations
in its form and place. hone iterum
conijicere licet, ino aporo cognoscere, adeo
futile bus cauliamus un in judicii
rationem venere non debnerunt, perinde ac si quis
convicium temere jactet.' Calv.
19. δεισαμαυ. is used by Festus in a middle
sense, therefore as = 'superstitial,' E. V., speaking as he was to Agrippa, a
Jew. 20. See the real reason why he
proposed this, ver. 9. This he now
conceals, and alleges his modesty in re-
fering such matters to the judgment of the
Jews themselves. This is pleas-

ing to his guest Agrippa. 21. τηρη-
θαι is not for εις τηρης (as Grot. and
De W.), but follows directly on ἐπικαλεσ-
μενον. The construction is again a mixed
construction between 'appealing so as to be kept,' and 'demanding to be kept.'
21. τηρη-
θαι is not for εις τηρης (as Grot. and
De W.), but follows directly on ἐπικαλεσ-
μενον. The construction is again a mixed
construction between 'appealing so as to be kept,' and 'demanding to be kept.'

σεβασ-
tou.\] This title, = Augustus, was first con-
ferred by the senate on Octavianus (ἀυτος
γενομενος ἀρχη σεβασμου και τοις ἑπειτα,
566), and borne by all succeeding emperors.
 Dio Cassius (iii. 16) says: Aυγουστος, ας
και πλειον τι κατα ἀνθρωπους αν, ἐπεληθη.
πάντα γαρ τα ἐντιμητα και τα ἐρωτατα
Aυγουστα προσαγορευται. εις ουτε και

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22. \(\text{Ἀγρίππας} \text{δὲ πρὸς} \text{τὸν} \Phiίσσον} \text{ έβουλολήσας καὶ} \text{αὐτός} \text{τοῦ ἀνθρώπου ἀκούσαι.} \text{ Ἀύριον} \text{φαινά ἀκούσῃ} \text{αὐτῷ.}

23. \(\text{Ὑπὸ} \text{οὐν} \text{ἐπάρων} \text{ἐλθόντος} \text{τοῦ} \text{Ἀγρίππα} \text{καὶ} \text{τῆς} \text{Βερονίκης} \text{μετὰ πολλῆς} \text{φαντασίας καὶ} \text{εἰσελθόντων} \text{εἰς} \text{τὸ} \text{αἰρωτήμον} \text{όν} \text{τε} \text{χιλιάρχους καὶ} \text{ἀνδράς} \text{τοῖς} \text{κατ᾿} \text{ἐξωθήν} \text{τῆς} \text{πόλεως}, \text{καὶ} \text{κλείσαντος} \text{τοῦ} \text{Φίσσο} \text{ν ἤθος} \text{ὁ} \text{Παύλος.} \text{ Καὶ} \text{φαινά} \text{ὁ} \text{Φίσσος} \text{'Αγρίππα} \text{βασιλεὺς} \text{καὶ} \text{πάντες} \text{οἱ} \text{συμπαρόντες} \text{ἡμὶ} \text{ἄνδρες}, \text{θεωρεῖτε} \text{τούτοι} \text{περὶ} \text{οὐ} \text{Ἀπαν} \text{τὸ} \text{πάθος} \text{τῶν} \text{'Ιουδαίων} \text{ἐνετύχον} \text{μοι} \text{ἐν} \text{τῇ} \text{Ἰερουσαλήμ} \text{καὶ} \text{ἐν θανάτῳ} \text{ἐν} \text{τῇ} \text{Παλαιστίνῃ} \text{καὶ} \text{παραίσχεται} \text{ἡμῖν} \text{διδάσκαι.}

22. rec aft φισσον ins εφη, with CEHIL p rol 36: εισηνα: om ABK 13 am. (ει, was written and rubbed out by NY34.) rec ins o de bef αφων, with CEHIL p 13 rol (36): ab ABK vulg copt. (The account of both these insertions I take to have been, that as the words stood, argued appeared to be the subj of φισσον—, and εφη, and o de were inserted to distinguish the speakers.)

23. εισελθόντων E. rec ins tois bef χιλιαρχος (the usage of omg art aft a preposition not being recognized), with HIL rol 36 Chr: om ABCEN c k p 13 14 137. rec aft κατ᾿ εξωθήν ins oswi (supplementary interpoln), with EIL rol 36: om ABCN p 13 40 Chr-comm.


σεβαστῶν αὐτῶν καὶ ἔλεηντος τοις, ἀπετρ νύμπστην, ἀπὸ τού σεβαστῶν, προσείτης. Οὔτοις, ἐναπείμεντει αὐτῶν. 22. [β]ουλολόμη does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Λυ. 1027: ἐναπείμαται δ᾽ ὄν ώθεν δοκιμάσα μένων: and see other examples in Bernhardy, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. 23. [φάντασία is of frequent use in this sense in Polybius and later Greek writers. Here-rodotus uses the verb φαντάζομαι for 'superbire,' vii. 201: ὁ πρὸς ὑμᾶς τὸν ἐπισκόπον ἡσυχασάτο καὶ ὑπὸ τούς εὐθείας. See Wetst., who finely remarks on the words, 'In eachurbe, in qua

pater isporum a vernibus corrosus ob superbiam pecera.' αἰροτήμον) after the Latin 'auditorium;' perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιαρχὸς Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προζεγεντοῦ δὲ καὶ ἀπὸ Καισαρείας πέντε (σπείραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel. ii. 397), 'Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Prases of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews.' 24. ἰδεὶ πάν τὸ πάλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of
XXVI. 1. Αγρίππας δὲ πρὸς τὸν Παύλου ἔφη ἂν τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παύλος ἐκ−

...
PAEAEIS APOSTOLON. XXVI.

Paulus ins peiwiou kai ev pnevmatikai aiow parakalthes ev-marg. rec apalegouetr bef ekt. twn xeiw, with HL rel syr Chr Thl-sif Cce: txt ABCEN k p 13. 40 vulg Syr cop art arm-Thl-fin.—tas xeiwes e 137.

2. For peri panta to uhythmaton, 137 has peri panta twn kata uiodous evthen tis kai uhythmaton epistamenon. rec melaoi aplologiasis eini sou syreron (simplis of order), with (none of our mss) Cce: txt ABCHELX p 13 rel Chr Thl, but of these EHL a b c d e f g h k l o vulg Chr Thl-sif have aplag. bef syreron.—for melaoi, melaoi p.

3. se bef ontai CN m² 73 Chr.: om se 150. om pantaν Λ 17. 25 cop ath. uiodous AE d f. thew HL a d f g h m Thl-fin: euvnsv A 15. 27. 105. aft uhythmaton ins epitapheusen ACM 13 Cce: aft melast (above), 15. 18. 36 Syr: aft se, 7: aft se ins edos 6. 29. rec aft deoua ins sou, with CHL rel Syr cop Chr: om ABEN k p 13. 36. 40 vulg syr ath arm.

4. rec ins twn, with ACHELX p 13 Chr: om BCh m e.—twn ax' arxhse bef twn ev nevthtns E. rec om te (misapprehension), with CHL p 13. 36(sic) rel vulg Chr: ins AB E-gr N 40 Syr. iasai CE: txt ABNS rel. rec ins a bef ioua. (more usual expres), with ACHELX rel 36: txt BC d k p 13 Chr-comm.

5. presguiounkones C1. om me e 137.

6. rec (for eis) pros (coiain, see note), with CHL rel Syr Chr: txt ABNE d p 13. 40.

instar oratorum comformatum articulo, duo- busque infimns conclusis digitis ceteros eminientes porrigit. 7. The hand was chained— towtovn t. desvm, ver. 29. 2.] There is no force in Meyer's observation, that by the omission of the art. before 'Uiodaisov, Paul wishes to express, that the charges were made by some, not by all of the Jews. That omission is the case so often overlooked by the German critics (e.g. Stier also here), after a preposition. See Middl. ch. vi. § 1, and compare kata 'Uiodaisov in the next verse, of which the above cannot be said.

mællovi contains the ground of ἴημα, in that I am to defend myself.

3. ἐντὸς δέ εὐς] For the construction see reff.; and cf. Viger (ed. Hermann), p. 355, where many examples are given—

e.g. Herod. vi. 109: ἐν σοι νῦν ἐστιν ἢ καταδυνάωση ἄθροις, ἢ ἔλευθερας ποιήσατα μνημόσυνα λιπεσίαι κ.τ.λ.

4.] The μέν οὖν takes up ἀπολογείσαι: q. d. 'well, then, to begin my apology.' 5. ακριβεστῶν] See ch. xii. 3: kata akribiesin tov patroν nvmov, Jos. (B. J. i. 5. 2) calls the Pharisees σύνταγμα τι 'Uiodaisov d 운ουν εἰσεβεστέρον εἶναι τῶν ἅλλων, καὶ τῶν νῦνον ακριβέστερον ἀφ-

γείσαι. The use of the term finds another example in Eph. v. 15, βλέπετε πῶς ἀκριβῶς περιτατείτε, which command it illustrates. ἑρθοκειά] ἣ λατρεία ἢθεν καὶ ἑτεροθρός, ἑτεροδόξος. Suidas. We have an instance here of αἱρεσις used in an indifferent sense. 6.] The rec. text has apparently been corrected after
", 2—8. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, involving (ver. 8) the resurrection. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he hints merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and the mention of any king but Caesar would have misled and precluded the Roman procurator. There is great skill in binding on his former Pharisaeistic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff. 7. ΤΟ ΔΟΘΕΚΑΦΟΛ.] The Jews in Judea and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: he had already arrived at the accomplishment of this hope, to which they, with all their sacrifices and zeal, were as yet only earnestly tending, having it yet in the future only (so Rom. x. 2: ἐὰν θεόν ἔχουσιν, ἀλλ' οὐ κατ' ἐπιθυμίαν). It was concerning this hope (in what sense appears not yet) that he was accused by the Jews. The adverb ἐκπέμπει and subst. ἐκπέμπει are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phryniuchus, p. 311. We have the adj., Ἀesch. Suppl. 990: ἐκπέμπει φίλος. 8. Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by this hope, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μόνον (ver. 9), a contrast in some respects between himself, who was super-naturally brought to the faith, and them, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier says, that if not open, yet practical Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἐπιστος the doctrine of the resurrection. εἰ ..., ἐγείρετε] not, as commonly rendered, 'that God should raise the dead' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: why is it judged by you a thing past belief, if God raises the dead? i. e. 'if God, in His exercise of power, sees fit to raise the dead (the word implying that such a fact has veritably taken place), is it for you to refuse to believe it?' Compare the declaration of our Lord, Luke xvi. 31: ἀδημοσίως ἐν τις ἐκ τεκνῶν ἀναστήσεως. We have many instances of this use of εἰ:—Xen. Mem. i. 1.
9. on μεν B. ins του bef ins N (X3 disapproving).

10. for o, διο B. etoynentan N (but corrd).

11. om τε B. de R-gr coppt.

12. rec ins και bef παρευμενοι, with HL (p eil Scriv) rel Syr Chr Thil-sf Ec: om ABCEIN b k m o p 13. 36. 40. 137 vulg. for 2nd τε, de H a2 c 137 El-lat syr copth Thil-fin. om autow B. κατηγεγραν N.

13. έθαμαζε de i e μη φαβερν αυτοις εστιν: ib. 18, ὅσα ἔτοις ἦσαν, θαυμαστὸν εἰ μὴ τούτων ένεγκυθήσαν: ib. i. 2. 13, ἦγω δὲ μὲν τι κακὸν κεκόλω τὴν πόλιν ἐνδυναμήσαν οὐκ ἀπολογήσομαι: om which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubium et certamine indicat ei, sed plane certum et perspicuum." 9. Hence-forward he passes to his own history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, well then, resuming the character described vv. 4, 5.

10. 11.] This is the διογμός μέγας of ch. vii. 1. We are surprised here by the unexpected word ἄγιον, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a prisoner defending himself, but as one being heard before those who were his audience, not his judges. κατηγεγραν ψηφον can hardly be taken figuratively, as many Commentators, trying to escape from the inference that the pevlas Saul was a member of the Sanhedrin; but must be understood as testifying to this very fact, however strange it may seem. He can hardly have been less than thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on κατηγεγραν; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and κατηγεγραν as local, 'delubi sententiam:' when their deaths were being compassed, I gave in my vote (secl. against them, as in ref.). On the fact, cf. συνεφόδων τῷ ἀναφέρειται αυτοῦ, ch. vii. 1. 11. τιμουρων] viz. by scourging; compare Matt. x. 17. ἤναγκασαν does not imply that any did blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians 'maledicere Christo'; and adds, 'quorum nihil cogi posse dicentur qui sunt revera Christiani?': the imperfect, only ratates the attempt. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. ἐν οἷς in which things (being engaged). 13.] See
notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul’s conversion. See also ch. xxi. 6—10.

14. τί ἐβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the first remarkably preserved by the Hebrew form Σαῦος; in ch. xxi. he was speaking in Hebrew (Syro-Chald.), and the notice was not required. [Beware again of the supposed emphatic με of Dr. Wordsworth.]

σκληρ. σοι τρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρή δὲ τρόπος θεον ὁμηρεῖν . . . φρένες δὲ ἐλασθροὶ ἐπαυκένων λαβόντας ζωὴν ἀμφίες, πατὶ κέντρον δὲ τοι τακτικεύων τελθάνει ἀληθῆρος σκληρός. Eschyl. Agam. 1633: τρόπος κῆρα μὴ λάκτυς, μὴ πτός σπόνγος. Eurip. Bacch. 761: θυμομένων πρὸς κέντρον κατακλίσαι, θυμιστὸν ἄν χερ. See also Esch. Prom. 323, and other examples in Weist.; Plautus (Trac. iv. 2. 59); and Terence, Phorm. i. 2. 27: ‘Nam que inscitia est, adversum stimulum calces?’ 15—

18.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxi. 18—21; and by Ananias, ch. ix. 15; see also ch. xxi. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minuted and particular in the details of his conversion; that once related, the commission which he thereupon received is not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irreverent, but false, to imagine that he put his own thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God’s Spirit (τὸ πνεύμα Ἰσραήλ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows, προχειρ. &c.—γὰρ gives the reason for αὐστηρ. &c. (Meyer.) προχειρ.
16. and came tost B.' 

προσερχεσθαι Α.

After elides ins με BC(= appy) 137 syg

Ambr. Aug. for soi. see Ν.

17. rec om 2nd ek, with CHL rel 36 vulg E-lat Chr Thl-sif Ge: ins ABElK ι p 13. 40 fuld Thl-fin. rec for εγώ, μνιν (marjinal gloss, which has overborne the εγώ), with (none of our miss) Ge: om e Syr: vulg Thl-fin have both: txt ABCELIK rel syr copt ath-pl arm Chr Thl-sif Aug. rec se bef αποστελων, with HL rel corp Chr Ge: txt ABCELK c d f k m p 13 vulg svrr ath-pl Thl.—αποστελω Η Α d d g k demid corp Thl-sif: εξαποστελα Λ Μ p 13. 36 Thl-fin.

18. for autov, τυφλων Εl tol Aug. 

αποστερηαι αΗ b c e m o p Chr Thl-sif Aug: 

υποστατο 27. 78 Chr-ins: txt BCELIK 13. 36 vulg. ins apo bef της εξουσίας ΕEL a c 36. 137(vulg) Thl-fin: om ABHIK p 13 Chr Thl-sif Ge. 

αφιεσμ. ins πασιν (see ch xx. 32) E.

See reff.

μάρτυρα δν τε εἰδες] Stier remarks, that Paul was the witness of the glory of Christ: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this έκτωμα among the Apostles, became, by divine grace, more than they (1 Cor. xv. 8—10).

The expression υπαρέθην δν εἰδες may be compared with υπαρέθη τοι αργου, where Luke calls the αυτότητα, Luke i. 2. 

(1) δοθ. must be passive, not (as Beza-wm, Winer [not in edn. 6, § 39, 3, note 1], Walh, al.) causative ('videre faciam'),—but as E. V., I will appear unto thee. 

(2) the gen. is exactly paralleled (Meyer) by Soph. Ed. Tyr. 788, δω μείκονα = τουτων (rather έκεινων) δι & ικόνα. So here δω = τουτων (εκεῖνων) δι & δοθ., the things in (or on account of) which I will appear to thee. That such visions did take place, we know, from ch. xviii. 9; xxiii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12.

17. εξαιρούμενος σε 

delivering thee from, as E. V.: not, as Kuin., al., and Conyb, 'choosing thee out of;' see reff. 

του λαου] as elsewhere, the Jewish people. 'His armatur contra omnes metus qui eum manebant, et simul praeparatur ad cruxis tolerantium.' Calvin. 

εις ους] to both, 

the people, and the Gentiles; not the Gentiles only. 

18. του επτυ.] not, as Beza, and E. V., 'to turn them;' but, that they may turn; see επιστρεφειν, ver. 20. 

The general reference of ους becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression εκδοσιας η εξουσια του σατανα, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to—Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. 

του λαβ.] A third step: first the opening of the εγερ—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xx. 32.

This last reference determines πιστευεις η εις έμε to belong not to ικαναμενυς but to λαβε. 

Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πιστευεις η εις έμε. 

And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. 

19. άπειθησ] See Isa. 1. 5 in LXX. 

20. τοις έν Αυμ. πρ.] See ch. ix. 20. 

εις belongs to επιγεγερ. (De W.), not to τοις (εν Αυμ.) as Meyer; see Luke viii. 34; and on this sense of εις,
ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρὸς τε καὶ μεγάλως, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land.

23. εἰ] not for δὲ—but just as in ver. 8.—ιν.—ιν. if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense.

παθήτος] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'); but as Vulg., 'est passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but the idea of the Messiah as possible and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ... μελεί καταγγέλλειν. In Justin Martyr, Tryph. c. 89, p. 187, the follow-
ing words are put into the mouth of Trypho the Jew: παθητῶν τῶν χριστῶν, ὅτι αἰ γραφαὶ κηρύσσαντο, φαινόν ἐστι. See also the same, Tryph. c. 36, p. 133, and c. 76, p. 173. πρῶτος ἐξ ἀναστάσεως = πρῶτος ἀναστάς, or πρῶτοτοκός ἕκ τῶν νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise from the resurrection of the dead, and that Christ, the first ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47. 24.] The words ταῦτα ἀπολογουμένων must refer, on account of the present part, to the last words spoken by Paul: but it is not necessary to suppose that these only produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own aptitude, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions." ἡ μαίνῃ "Thou art mad, not merely, 'thou ravedst," nor 'thou art an enthusiast;' nor are the words spoken in jest (Olsh.), but in earnest (θυμιάμενός μου ἐκ δρόμης ὁ φωνή, Chrys.). Festus finds himself by this speech of Paul yet more bewildered than before (De W.). τά πολλὰ γράμματα. Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare τὰ βιβλία, μάλιστα τὰς μεμβάρας of 2 Tim. iv. 13) and studied (so also in Heinrichs and Kuehnel),—but the ordinary interpretation, thy much learning, seems more natural, and so De W. εἰς μ. περιτρέπετε] Is turning thy brain. 25. ἀληθεία may be spoken warmly and enthusiastically, but cannot be predicated of a madman's words: σωφροσύνη is directly opposed to μαίνῃ. So Xen. Mem. i. 16, recounting the subjects of Socrates' discourses, τί δικαίων, τί ἄδικων τί σωφρονίν, τί μαίνῃ τί ἀνδριά, τί δείλιν. The expression ἀληθείας &c. βήματα, although of course in sense = βήματα ἀληθῆς, &c., yet has a distinctive force of its own, and is never to be confounded with, or supposed to be put by a Hebraism for the other. Such forms occur in classic as well as Hellenistic writers, and indeed in all languages; the idea expressed by them being, the derivation of the quality predicated, from its source:—so here, words (not merely true and sober, but) of truth and soberness,—springing from, and indicative of, subjective truth and soberness. 26.] Agrippa is doubly his witness, (1) as cognizant of the facts respecting Jesus, (2) as believing the prophets. This latter he does not only assert, but appeals to the faith of the king as a Jew for its establish-
ment. **ἐν γασία... τούτο**] This, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judea, but in the metropolis, at a time of more than common publicity.

28. **ἐν ὀλίγῳ**] These words of Agrippa have been very variously explained. (1) The rendering *proporemum*, *param abest, quin,* (*almost,* E. V.) adopted by Chrys., Beza, Grot., Valla, Luther, Pis- cator, Calov., &c. is inadmissible, for want of any example of ὀλίγῳ having this meaning, which would require ὀλίγου (ὁλίγου μ’ ἄπαντας. Aristoph. Vesp. 829, and al.), or ὀλίγου δεί, or παρ’ ὀλίγου. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ὀλίγῳ χρῶνες, which certainly is allowable, but does not correspond to μεγάλω below, nor, as I believe, does it come up to the general sense of the expression. (3) The phrase ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ἰδίοι ἐστὶν τῶν ἰδιών διὰ θουλεστά τις ἀδροσάντα ὀλίγῳ, where Schaefer in his Index Greci- tatis says, seil. χρῶνες, ant. χωρῆς, ant ὀλίγη, ant πυρ. So also here we may understand ὀλίγου or πυροῦ (or χρῶνες?)—or still better as it seems to me, leave the ellipsis unsup- plied (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; lightly: i. e. with little pains, few words, small hesitation. Then next as to the reading, I have followed the most ancient MSS., in editing τοιχόσα and not γενέσα. This being so, we have to choose between πείθεις of BK and πείθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πείθῃ seems to take up the πείθομαι of ver. 26. The received reading has probably found its way in from first imagining that πείθη had to do with Paul's persuading Agrippa, and then the ποιήσῃ having no sense, became conform to the γενέσαι in the Apostle's speech below. And now, as to the sense of Agrippa's saying. In determining this, enough attention has not been paid to two points: (1) the present tense, πείθη, thou art persuading thyself, art imagining; and (2) the use, in the month of a Jew, and that Jew a king, of the Gentile and offensive appellation χριστιανός. To my mind, the first of these considerations decides that Agrippa is characterizing no effect on himself, but what Paul was fancying in his mind, reckoning the πείθομαι which he had expressed above: the second, that he speaks of something not that he is likely to become, but that contrasts strangely with his present worldly position and intentions. I would therefore render the words thus: Lightly (with small trouble) art thou persuading thyself that thou canst make me a Christian: and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'I am not so easily to be made a Christian of, as thou supposes.' Most of the ancient Commentators (especially as reading πέπθεις) take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philo- logically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Dr. Wordsworth, in supposing the eulicic me to be emphatic, which it cannot be, έπ’ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.
29. rec aft o de paulos ins ispev, with HL rel Chr, εφη 36: om ΑΒΒ in 13. 40. 137 vulg syr. εὐξαίμην Ν'Ε l. (l) p. rec (for μεγάλω) πολλω (see notes), with HL rel 36 eth Chr Thl (Ec): txt ΑΒΒ k m p 13. 40 vulg syr copt arm.

30. rec ins κατα ειπωτος αυτων bef ανεστη (adfin for perspicuity), with HL rel syr-v-ast Thl (Ec) κατα κατα ειπωτος 137 Syr zeth-rom: om ΑΒΒ e p 13 vulg Syr zeth-pl arm.—rec om: txt as above, but e 13. 40 syr-txt copt Chr have δε.

31. αξιων bef διαινων Α; κορτ: με δεσμων bef αξιω ΒΝ k m p 13. 40 vulg ins τε βερεκη ΑΝ k m p 13. 40.

32. επικελλη ΑΛ 40 Thl: txt ΒΗΝ p 13. 36 rel Chr Ec.

CHAP. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμψα καισαρα 64 : και ουτως

29. I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me today, might become such as I am, except only these bonds. He understands εν δλην just as Agrippa had used it, easily, 'with little trouble,' 'with slight exertion:' and contrasts with it εν μεγαλην (πολλω) has been an alteration to suit the imagined supplement χρωμαν, with difficulty, 'with great trouble,' 'with much labour.' Those interpreters who understand χρωμαν above, render this 'sen tempore exiguo opus fuerit, non multo.' (Schöttl.); those who take εν δλα, for 'almost,' 'non propemodum tantum, sed plane.' (Grot.); 'not only almost, but altogether,' E. V. In ευξεθαι θευ the dative implies the direction of the wish or request to God: so Εσχ. Agam. 552, θεοις πρωτα δεξιωμαι: II. γ. 318, θεους δε χειραν αντιχουν, and freq. See examples in Bernhardy, Syntax, p. 86. Θεφαμεν] He shows the chain, which being in 'custiodia militaris,' he bore on his arm, to connect him with the soldier who had charge of him. 31. πρασσερι] generally, of his life and habits. No definite act was alleged against him: and his apologetic speech was in fact a sample of the acts of which he was accused. 32. Agrippa in these words delivers his judgment as a Jew: 'For ought I see, as regards our belief and practices, he might have been set at liberty.' But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvensum non minus quam ad condamnandum. Crimina enim integra servandarsunt cognitioni superiors.' Grot.

CHAP. XXVII. 1 — XXVIII. 31. PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an exurbsus following the chronological table in the prolegomena.
we have again the first person, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxii. 18.

παρείσι] Who? perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (fr.), or 'man' (Germ.).

έρευν 8.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of another sort (not also Christians under arrest). But De W. shows this to be a mistake, by έρευν πολλαὶ, Luke viii. 3, = ἄλλαι πολλαὶ, Mark xv. 41, in both places meaning 'many others of the same sort.' Here also they are of the same class, as far as δεσμοῖς is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρησι τας] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστῆ with an Τα ἑπτῶν καλούμενα Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12, 5, and Annt. xx: 6, 1, this latter implying 'natives of Samaria' (Σεβαστή), — whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the legions at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dicaque ab Augusto legio!' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγέν θεότερα σεβαστή (in Britain); iv. 3, λεγέν γ. σεβαστή; but of a 'cohors Augusta,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Caesarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστῆ must have been stationed at Caesarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the Augustani, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: .recv suit εἰπατε) with HL rel vulg Chr: txt ABK A b e d o p 13. 36. 40. 137 am syrr copt acth-pl arm. rec om εἰς, with HL rel Chr Thl-sif (Ec: ins εἰς (B) according to
erroroneously suppose *Adromedia* to be meant, on the
north coast of Africa (Winer, R.W.B.).
πλευν [εἰς] τοὺς . . . .
The bracketed εἰς is in all probability an
insertion to help off the harshness of the
construction. But the accusative
is indicative of the direction. We have ἁπε
See Winer, edn. 6, § 92. 1, on the aeneis,
after neuter verbs, and Berhardy, Syn-
tax, pp. 114 ff., and other instances in
Wetstein. *Αριστάρχος.* See ch. xix.
29; xx. 4; Col. iv. 10; Philuem. 21.
In Col. iv. 10, Paul calls him his συναχαι-
λωτος, but perhaps only figuratively: the
same term is applied to Epaphras, Philuem. 23,
where follows *Αριστάρχος, Δημής,
Λουκᾶς, οἱ σύνεργοι μου.*
3. Σιδώνα]
This celebrated city is generally joined in
the N. T. with Tyre, from which it was
distant 200 stadia (Strabo, xvi. 756 ff.),
and of which it was probably the mother
city. It was within the lot of the tribe of
Asher (Jos. xix. 28), but never conquered
by the Israelites (Judg. i. 31; iii. 3). From
the earliest times the Sidonians were
renowned for their manufactures of glass
(*Sidon artex vitri,* Plin. v. 19), linen
(πετλε aμπυκοιλοι ἐγγα γυανακῶν Σι-
δωνων, II. ζ. 290), silversmith's work (II.
ψ. 7.13, and Od. o. 115, 115,), and for
the healing of timber (1 Kings v. 6; Ezra
iii. 7). In ancient times, Sidon seems to
have been under Tyre, and to have furn-
ished her with mariners (see Ezek. xxvii.
8). It went over to Shalmaneser, king of
Assyria (Jos. Antt. ix. 1. 2); but seems
under him, and afterwards under the Chal-
deans and Persians, to have had tributary
kings of its own (Jer. xxv. 22; xxvii. 3;
Herod. viii. 67). The Sidonians furnished
the best ships in Xerxes' navy, Herod.
vii. 96, 99. Under Artaxerxes Ochus Sidon
freed itself, but was by him, after a severe
siege, taken and destroyed (Diod. Sic. xvi.
43 ff.). It was rebuilt, and soon after went
over to Alexander, keeping its own vassal
kings. After his death it was alternately
under Syrian and Egyptian rule, till it fell
under the Romans. The present Saida is
west of ancient Sidon, and is a port of some
commerce, but insecure, from the sanding
up of the harbour (Winer, R.W.B.). See also
Robinson, vol. iii. pp. 415 ff., who gives an
account of the history of Sidon during the
middle ages. *πορευθέντα* this dat.
looks very like a grammatical correction: the
*πορευθέντα* of the rec. would be an
instance of an acc. with inf. after a dat.
preceding, as ch. xxvi. 20; xxii. 17. The
φθοι here mentioned were probably Chris-
tian brethren (see ch. xi. 19, where the
Gospel is said to have been preached in Pheni-
cia; and ch. xii. 3, where we find brethren
at Tyre); but it is usual in that case for
ἄδελφων to μαθηταί to be specified: cf.
ch. xii. 4, 7. The επιμελείας τυχεῖν was
perhaps to obtain from them that outfit for
the voyage which, on account of the official
precision of his custody at Caesarea, he
could not there be provided with.
4. *ὑπεπλευσάμενοι* sailed under, i. e. 'in
the lee of,' Cyprus. "Ubi navis vento
contrario cogitaret a rector cursu dediceret, ita
ut tunca insula sit interposita inter ventum
eavem, dicitur ferri infa decus." Wetst.,
who also says, "Si ventus favisset, alto se commodisset, et Cyprum ad dexteram partem reliquisset, ut Act. xxi. 3,
nune antea cogensur legere littera Clieim, intus Cyprum et Asia." With this
explanation Mr. Smith agrees; and there can
hardly be a doubt that it is the right one.
The κατὰ τῆν 'Αλσιν τόσοι of ver. 2 being
to the west of Pamphylia (which was not
in Asia, ch. ii. 10), the direct course thither
would have been of *Cyprus*; but having
the wind contrary, i.e. from the W. or
N. W. ("the very wind which might have
been expected in this part of the Mediter-
ranean at this season (summer). Admiral de Saunarez writes, Aug. 19, 1788, "We have just gained sight of Cyprus, so invari-
ably do the westerly winds prevail at this season." Smith, p. 27), they kept under shelter of Cyprus, i.e. between Cyprus and Cilicia; and so διαπλεύσατες, having stated the whole length of the sea off Cilicia and Paphlagonia, they came to Myra.

On the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐδιαδραμάσατε εἰς τ. Κά), the direct course was taken, and they left Cyprus at a distance (for so ἄναφ. seems to imply) on their left, in going to Tyre. On the διαπλύσατες, etc., it may be well to quote (from Smith) the testimony of M. de Pagès, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found according-
ly." 5. Μόρφα ἡ τῆς Μόρα ἐν εἰς σταδίοι ὑπὲρ τῆς θάλασσης εἰς μεταφορά ἱσών, Strabo xiv. 3,—Δέντυνος ἐπισκέψεις Ἀνδρέα Μορέων ἐπισκέπτες, τὴν τῷ ᾲδιαν ἐβρήσα τοῦ λιμενού, καὶ εἰς Μόρα ἄνθρ. The neighbourhood is full of magnificent ruins; see Sir C. Fellow's Lyceum, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been tightened before, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinnosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." πλέον, the present, should be rendered on her voyage. 7. βραδυπλ. It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; ... the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐπίσημοι λεγό-


couς μὲν ἐχοντες τον τη της ἄμαθος ἀφορομένος κ. ξέφθομ, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days." μόλις with difficulty: not as E. V., ' scarce,' which being also an adv. of time, gives the erroneous idea to the
English reader that the ship had scarcely reached Cnidus when the wind became unfavourable. 

γεν. κατά] having come over against, as E. V. Κρίδον] Cnidus is a peninsula at the entrance of the Aegean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With W.N. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37.

μὴ προσέχων.] The common idea has been that the prep. in composition implies that the wind would not suffer them to put in at Cnidus. But this would hardly be reconcilable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying contribution, or direction: 'with difficulty, the wind not permitting us by favouring our course.' υπεπλ. τ. Κρ. κ. Σαλμώντας ης Κρίτης κατά Σαλμόνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island," Salmone (Cape Salomon) is described by Strabo (x. 4) as δὲν ἄκρωτηριον τῷ Σαλμώνι, ἐπὶ τὴν Ἀγγυστον νείναι, καὶ τὰς Ροδίας γίνοσαι. Pliny (iv. 12) calls it Salamis. 8. μόλις παρ.] "After passing this point (Salomone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with W.N. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds."

Smith, ib. παρὰλγ. does not, as Servius on Xn. iii. 127 supposes, imply that the ship was tossed ("funem legendo, i.e. colligendo, aspera loca pretererent") but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, appearing) one after another; are, as it were, gathered up by the navigators. Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the S. coast of Crete is attempted to be explained: viz. οὐκ έξει αὐτός ης Κρίτης πρὸς τὴν Ἑβρανήν; whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa. Καλὸς Λιμᾶς] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasca; for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμάνες καλοῦντας):' [Calofimounias of Mr. Brown's letter: see excursus as above.] Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstancest as St. Paul's was, must have put in. I have already shown that the wind must have been about N.W.—but with such a wind she could not pass Cape Matala: we must therefore look near, but to the E. of this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not from all winds, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schranz, the
...
whereonly τοῦ Παύλου λεγομένος. 12 γὰρ ἀνεῳδεύτων δι’ τοῦ

υπάρχοντος πρὸς παραχειμασίαν οἱ πλείονες

καταναγκαστάς εἰς Φοινικὰ παραχειμάζας ἀλμηναίς τῆς

Κρῆτης βλέποντα κατὰ λιβά καὶ κατὰ χώρων.

υλομένοιςἐπὶ βουλήν ἀναχθῆναι εἴκεθεν, ἐν χ ψως δύναντο

κατανυστάς ἐς Φοινικὰ παραχειμάζας ἀλμηναίς τῆς

κρῆτης. βλέποντα κατὰ λιβά καὶ κατὰ χώρων.

κόμπασσα, but winds; and κατά, used with a wind, denotes the direction of its blowing,—down the wind.

The interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐφέρετο κατὰ κύκα καὶ ἄνεμον, and Arrian, Periplus Euxini, p. 3, ἄφως μετεφθα ἐπαναστάτα ἐξερήματα κατ’ εὕρον. So also κατὰ ρόδων, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cosa are said to be δύσορα διὰ τὰ κατὰ λιβά προσβολάζει. See also Thucyd. vi. 104. In the reff', the substantive is not one of motion like λίβα, χώροι, or ρόδος, but of fixed location, as μεσοβρία σκότος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, Φωνικαῖ ὢτοι 'Ἀραβέαν' νῦνοι Καλάδος. Now Mr. Pasheky found a village called Aradheu a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, 'Ἀραβῆν πόλεις Κρῆτης ή δὲ 'Ἀρωτόλις λέγεται, διὰ τὰ χωρά ἔναι. From these data it is almost demonstrated that the port of Phoenice is the present port of Lutro. Ptolemy's longitude for port Phoenice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Lutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, . . . . . . chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Lutro, revealed themselves.' See Prof. Hackett's note,
The progress of their voyage, but only the setting out. Heinsius took *ἀραντες* as *παρελεγέντα* and *ἐβαλεν κατ᾽*.

14. *ἐβαλεν κατ᾽ αὐτής* [These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτής to τὴν Κρήτην just mentioned. Thus they might mean, (a) 'drove (us) against Crete,' or (b) 'struck (blew) against Crete,' i.e., in the direction of Crete. Now of these, (a) is contrary to the expressed fact:—they were not driven against Crete. And (b) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐπιδότας ἐφερομένα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτής to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτής which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed ἑναρπασθείης δὲ, or ἑναρπασθείης δὲ αὐτής. (3) referring αὐτής to προβέβευσεν. In that case ἐβαλεν κατ᾽ αὐτής must either (a) = κατέβαλαν ἦνας ἃν προβέβευσεν, as Plato, Euthyp. 15 e, ἀπ᾽ ἐλπίδος με καταβαλων μεγάλης ἀπέρχεται, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (πολτόμεν ἐς ἀλλα βάλλων, II. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'ετσι δὲ ὃι Ἰβρεότητες.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of
reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What then is ἐβάλει κατ᾽ αὐτής? ἐβάλει applied to wind may be understood as above, neuter, or referent, 'blew,' 'rushed.' Assuming this, and that there is no object to be supplied between ἐβαλε and the preposition, κατ´ αὐτῆς may surely be rendered, as in βὴ δὲ κατ᾽ Οὐλίμπου καρῆνων,—κατ᾽ Ἰδαίων ὑπόων,—κατά πέτρης, &c., viz. down (from) Crete,' down the high lands forming the coast.' It is a common expression in lake and coating navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matah, the wind suddenly changed, and the typhoon came down upon them from the high lands;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards συναιράζων τῷ πλαύῳ, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβας to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο καὶ γένεται. Mr. Smith also suggests κατά τοῦ κρησμοῦ, Luke viii. 33, as confirmatory. The above is also Mr. Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. τυφώνικος]

"The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind.""") The term 'typhonic' indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repetinti flatus,' says, 'vortice faciunt qui Typhon vocatur.' Anl. Gell. xix. 1, 'Turbines etiam crebriores . . . et figure quadam umbium tremenda quas typhoías vocabant.'" Smith, p. 60.

eὑρακλῦν] I have adopted the reading of ἌΒΝ, according to my principle of going in all cases where there is no overpowering objection, by our most ancient MSS. It may be that eὑρακλῦν had become in common parlance corrupted into ἐὑρακλῶν, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound ἐὑρακλῶν,—by showing that ἐφορά properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established by Mr. S., from what follows, to have been about half a point N. of E.N.E.; and the subsequent narrative shews that the wind continued to blow from this point till they reached Malta. 15. συναρτ.] being hurried away, 'borne along,' by it: see ref. αὐτοφαλάμειν] It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting
16. ὑποδραμόντες Β’(Μαι) 93. 95. rec κλαυ-, with A-H L N but λ erased p rel 13. 36. 40. 137 syr syr-marg-gr Chr Tal (Ec: καυ- B vulg ath Jer, Κυμαντικα Συρ, Gaudem Cassiod. — rec -δρυ, with H’L rel: -δαν c 25 lect-12, -δαμ fuld: -δα BN p 13. 40. 137 vulg syr syr-marg-gr copit ath. (A has only κΑΑ, the remaining letters are gone at the end of a line.) rec μολίς bef ἱστομάχεν (corna or order ?), with H’L rel 36 syr copit ath-pl Chr: txt AΒN m p 13 (40) vulg.

17. βοηθείας Η’ c p 36. 96 lect-12: -θαν Ν’. ekπλησων Ν’. om to Ν’.

temptation (μη δίωσατε τῶν χρήσιμων ἄντοφαλλεών, Polyb. xxviii. 17. 18), should have been originally a naval term, derived from the practice of painting ἑρεμοθησμόν, which is often on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

αποδείξεις] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either ‘the ship,’ or ‘ourselves,’ may be supplied: or better perhaps, neither, but the word taken generally—giving up. ἐφερόμεθα] passive: we were driven along.

16. υποδραμόντες running under the lee of. “St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind to leeward of Claudia, hence it is υποδραμόντες: they sailed with a side wind to leeward of Cyprus and Crete: hence it is ἐπεπλευσαμεν” (Smith, p. 61, note). Κάθειδα] Here again there can be little doubt that the name of the island was Κάθειδα, or Γαύθα, as we have in some MSS., or, as in Pliny and Mela, Gaudos: but Ptol. (iii. 7) has Κάθειδα, and the corruption was very obvious. The island is the modern Gozzo. ισχύσσωμεν, μ.δ. κ.τ.λ.] “Upon reaching Claudia, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under these circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon Claudia, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the east end of the island: not only because it was nearest, but because an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous’ (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i.e. with the right side to windward.” . . . “St. Luke tells us they had much difficulty in securing the boat. He does not say why: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water.” Smith, pp. 64, 65.

17.] ἀραντες, having taken on board. βοηθειαις measures to strengthen the ship, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the thylour πρεκεπα ναυγαντιμον, πειστα, non antennas modos, verum ipsa navigia contorta frangere. ’Γρατ., Ηλινσιο, &c., are clearly wrong in interpreting βοηθει, ‘the help of the passengers.’ υποθλοίνυντες τ. πλ. undergirding, or strapping the ship. “To frap a ship (ceinterr un vaisseau) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice.” Falscher’s Marine Dict. — Smith, p. 60, who brings several instances of the practice in our own times. See additional
ones in the words, lowering the gear, i.e. sending down upon deck the gear connected with the fair-weather sails, such as the
sails, or top-sails. A modern ship sends down top-gallant masts and yards, a cutter strikes her totopmast, when preparing for a
gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes,
which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr.

outos: i.e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only
course by which she could avoid falling into the Syrtis," Smith, ib. 

18. έκβολ. έτοι. "The technical terms for taking
cargo out of a ship, given by Julius Pollux, are εκθήσας, ἀποφρατίσας, κοιναίς τὴν
ναῦν, ἐπεταφροῦς, ἐπιβολὴν ποιήσας τῶν
φρατίστων. So that both here, and afterwards in ver. 38 (ἐκθήσας τ. παλαιόν), St.

Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate
statement of ver. 38. See ref.

19. τ. σκεύη. τ. πλ. έρημος: η σκεύη is the furniture
of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging.

20. Αυτάχερες is used with ἔρημον as shewing the urgency of the danger—
when the seamen would with their own hands, cast away what otherwise was
needful to the ship and themselves. This not seen, αυτός, has been supposed
to imply the first person, and ἔρημον has crept in: see var. readd.
and the ancients when out of sight of land. The expression, all hope was taken away, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had little abated: — χ' οὐκ ἀλώνων seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shown by their successive lightnings of her.

21. ἀστίας] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continuam labores et metu periculos efferarem ut de cibo capiendo non cogitaret.' "Much abstinence" is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τοῦτο brings vividly before us the consequence of the ἀστία —when they were in that condition, languid and exhausted with fasting and fears. κερδήσαντες, 'lucrificisse,' to have gained, not = to have incurred,— but to have turned to your own account, i.e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, φι κατὰ λόγων ζημίαν ἄναλεψεν τὸν τοιοῦτον κερδάναιστα εὕτυχας φάνειν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrificet ille.' Cicero, Verr. i. 12, 'incretur idindia veteris infamam ('may have them wiped out,' and so make gain of them by getting rid of them). ὀβρυν'] See on ver. 10. "The ὀβρυν was to their persons, the ζημία to their property. C. and H. ii. 410, note 4.

22. The neglect of precision in ἀποβολὴ ψυχῆς ὑδεμία... πλὴν τοῦ πλοίου is common enough. So Rev. xxii. 27, ό μὴ εἰσέδοξα... πάν καίν κ. ποιῶν βδέλυγμα... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ θ. τ. ἔσθε. See Winer, ed. 6, § 67. 1. e.

23. Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. 24. κεκαθαρισται. "Etiam centurio, subsidiaris providentiae divine, Paulo condonavit capitivos, ver. 43.... Nunc erat tam periculo solio tempore periculum, ne videntur Paulus, quae necessario diebat, glorioso dicere." Bengel. μετὰ σοῦ] "Paulus,
in conspectu Dei, princeps nantis, et consiliis gubernator." Ib. 26. 28.] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Caesar to the pilot under similar circumstances: τόμα κ. δεδώκει μηθέων, ἀλλὰ ἠπιδίδω τῇ τύχῃ τὰ ἱστία καὶ δέχοντο τήν πνεύμα, τῇ προσεκτικῇ πεποίησε, ὅτι Καισάρα φέρει καὶ τὴν Καίσαρος τύχῃν, Plut. de Fortun. Rom. p. 518. 27. διαφερ.] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact; see examples below. Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορείου καθαπέρ ἐν κλάδοις δεύτερο κάκει διαφερομένου (probably from Tacitius, "Agebatur lute illuc Gallas, vario turbæ fluctuantes impulsum," Hist. i. 40); Philo, de Migr. Abru. p. 454, ἐπαμφοτερισταῖ πρὸς ἐκάτερον τόχον, ὡσπερ σκέσεως ὅτι ἐναντίον πνευμάτων διαφερομένων, ἀποκλινώντες. The reckoning of days counts from their leaving Fair Havens; see vv. 18, 19, ἐν τῷ Ἀδριατίκῳ. Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ ἐν Πελαξίνοις ὁρίζεται ... ἀπὸ θυσίων καὶ μεθυμνήσεως τῷ Ἀδριατικῷ πελάγει. So also (iii. 4) ἡ ἐν Σικελία ὁρίζεται ... ἀπὸ ἐν ἀνάκτοις ἐν τῷ Ἀδριατίκῳ πελάγει. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσας χειμερινοτάτα πάσος. οἱ τὴ γαρ ἄνεμοι παράσωσαν αὐτὴν ἀμφότερον τὸ κύμα ἔπαινεται, έκ τοῦ Ἀδριάου, καὶ ἐξ ἐκείνου πελάγους δύσκολότας θυρεοῦν ... ὑπενδου.] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79. I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta. [προσαγέν] was approaching them. The opposite is ἀνακεφαλάζειν, 'recede.' "Lucas opticæ loquitur, nautarum more." Kuin. 28. θαλάσσαις] θαλάσσας.] θαλάσσας ἐπησαίον τὴν ἐκτασίν τῶν χειρῶν σὺν τῷ πλατέι τοῦ στήθους (Elymoul. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things.
At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of τραχεῖς τόποι, mural precipices, upon which the sea must have been breaking with great violence.

29. ἐκ πρῶμης. The usual way of anchoring in ancient, as well as in modern navigation, was by the bow: 'anchora de prora jactur.' But under certain circumstances, they anchored by the stern; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità di Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel can anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Caesar, Bell. Civ. i. 25, 'has quaternis ancoris ex quaternor angulis distinectis, ne fluctibus movenerate,' is not to the purpose, for it was in a case that a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start,'" Smith, p. 92. ἐκτείνειν] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ingenious but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. 30. "We hear of anchors being laid out from both ends of a ship (ἐκατέρωθεν), Appian, Bell. Civ. p. 725." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. ἐὰν μὴ κ.τ.λ."

"Miron est quod reliquos vectores salivos posses fieri negat, nisi retentus nautis: quasi vero Dei promissionem exinuare penes ipsoius fuerit. Respondeo, Paulum hic de potentia Dei precise non disputare, ut eum a voluntate et mediis sejungat: et certe non ideo fidibus virtutem sumus Deum commendat, ut contemptis mediis torpori et sodalium indulgent, vel temere se praejiciant, ubi certa est cavendi ratio. . . . Neque tanum propterea sequitur, mediis vel adinuobilis alligatam esse Dei manum, sed quom Deus hunc vel..."
meiwsin ev tω plōw, υμεις σωβηναι αυ τύνασχη. 32 τότε AυCLN a b c d e f g h k l m n o p q r s t u v w x y z

nάτεκοψαν οι στρατιώται τα σημεια της καθής, και έσαν αυτήν τη ἐκπεσεν. 33 ρ α'χοι δε ου τη μέρα τη μεταλαβεν γινεσθαι, παρεκάλει ο Παύλος ἁπαντας μεταλαβεν τροφῆς, λέγων Τεσαποεκατακτήνην σήμερον ημέραν προσδοκουτες, υστιοι διατελείτε μηθεν προσελθομενοι. 34 δι ο παρακαλών μας μεταλαβεν τροφῆς το λαος ημάτων προς της υμετρίας σωηηας υπάρχει: ουδενος γαρ μυην ed θρις απο της κεφαλης απολειται. 35 επης πα ταται και λαβον ατον ευχαριστειν τω δει ειναις πάντων, και κλάσας υξωτα εσθείν. 36 ευθυμοι δε γενεινοι πάντες και αυτοι προσελαβον τροφῆς.

31. μειωσιν bef ev των πλων N' ε h.
32. rec ou στρατιώται bef απεκογην (corr. of order for perspicuity), with HRL rel coppt Chr: txt ABC'N c m 13, 40, 137 vulg syrr ath Thl-sif.
33. rec εμελλην bef υμειρα, with H'L rel syr ath Chr Thl-Ge: txt ABC'N p 13 vulg. μεμελλεν, so BCL c l p 40, 40, 40. 137. θηλ-sif. rec μιδεθεν, with CH'L rel 36 Chr: txt ABN 40. προσλαβανομενοι (corr. to suit προσδοκουτες) A 40 lect-12.
34. αθ' δι συν και B. παρακα(sic) N. rec προσλαβου (from προσλ. above), with H'L rel Thl-sif Ge: txt ABC'N b d h k o p 13, 40, 40, 40. 137 Chr Thl-fn. add τη N': τηνος c. for προσ, προ B 101 sah. μετερας AL a h syr Thl-fn: txt BCH'N p 13 rel Chr Thl-sif. ουθεος Α. rec (for απο) εκ (corr. from Luke xxi. 18), with H'L rel Thl Ge: txt ABC'N p 13, 40, 40, 137. rec πεσεται (corr. to lxx, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corr. from Luke xxi. 18, we should not have had the future, or as such, we may apostatai), with H'L rel syr sah Chr: txt ABC'N p 13, 40, 40 vulg Syr copt with arm Thl-fn.
35. rec ετων (corr. to more usual form), with H'L p 13 rel 36: txt ABC'N 24.
ημυρα. Α 137: ευχαριστησας Ν: και ευχαριστησας 40.
36. απαντες N'(but a emended).
προσελαβον Α 40: προσελαβαν ε: μεταλαβαν 137: μεταλαβαν Μεταλαβαν Μεταλαβαν: (corr. of sic) N.
37. rec ημαν (corr. to more usual form), with CH'L 13. 36 rel Chr: txt ABN p 40. rec ev τω πλωω bef αι πασαι ψ. (corr. of order to connect ψουκα and διακ.), with H'L rel syr Chr: txt ABC'N k m p 13, 40, 40, 137 vulg (Syv) copt arm Chr-Comm Thl-sif.—
on αι Α Κ m p, πασαι bef αι Chr-Comm Thl-sif. for διακοσιαι εβδομηνοντα εξ, Κοτ p (so Scriv: noting "κοτ Tischendorf, vix recte"). for διακοσιαι, as (mistake arising from αι από πολων and C of the numeral, so Thelsolf) B sah. for εξ, πονε Α: on μ.

illumin agendi modum ordimant, hominum sensus continet, ne prescriptas sibi metas transfiant.

γαρ των. Calvin. 33] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἀρχεῖ...οὐ...until it began to be day: i.e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκώντες waiting the cessation of the storm. The following expressions, ἄστι. διατ., ἀποκρία, are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food during the whole fortnight. πρὸς with a gen. ("ε σαλυτεν αγάν") is only found here in N. T.: compare ref, and ἀποκρία πρὸς ευωτον τον χραματιν ειναι, Herodot. i. 75. 34. "Paul neither celebrates an ἄγαν (Osh.)", nor acts as the father of a family (Meyer), but simply as a pions Jew, who asks a blessing before
he eats." De Wette.

36.] When we reflect who were included in these πάντες, —the soldiers and their ceutrition, the sailors, and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him.

37.] Explanatory of πάντες: q. d., "and this was no small number; for we were," &c.

38. έκουφ. τ. πάλαιον.] See above on ver. 18.

This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the store for their subsistence, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σιτίος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related immediately after we are assured that they were satisfied with food: from whence we may infer almost with certainty that ὁ σιτίος is the ship's provision, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that for the last fourteen days hardly any food had been touched. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour.

39.] It may be and has been suggested, that some of the Alexandrian seamen must have known Malta;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the nearest harbour, and possesses no marked features by which it might be recognized," p. 100.

καλτόν...έχοντ. αἰγαλόν] a creek having a sandy beach. Some Commentators suppose that it should be αἰγαλόν έχοντα κάλτον, since every creek must have a beach: but what is meant is, a creek with a smooth, sandy beach, as distinguished from a rocky inlet. έχοντα Not, "to thrust in," as E. V., but to strand, "to run a-ground:" so Thucyd., ref., and more in West. 40.] (1) They cut away all four anchors (the περι may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλ. 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἐπαιρεῖν, "to raise up," contrary to κατέχειν, "to haul down," a sail) their ἀρτέκια to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemton' was the foresail of the ancient ships. I will only notice from him, that the rendering 't mainsail' in our E. V. was probably a mistaken translation from Bayle's or De Baïf, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemton velum majus navis, ut in Actis Apost. xxvii. . . . e tenim etiam nunc nomen Veneti vulgo retinent ct artemton vocant." These words, 'velum majus,' they rendered by 'mainsail'; whereas
tun d' artemon tτ' pneoufhy katekhon eis ton 'agialon.

41 a peirepseuntes de eis toton didalasson, 'epeteilean tην k naiv' kai η mei' prwra emreisasa emein an aulae-
tos, 'h de ' prumia 'elwet upo tηs bi'as [tun' kymaton].

42 dion de stastiovton 'bouli' 'egenevo ina toous 'desmow-
tas apokteinou, mhtis 'ekkolubmiasas 'diafugh' '43 o
de ekatantachis, bouloumenos, w diaswsoi ton Paivon,
'ekkualon autous ton 'boulamatos, ekleisean te tou's

40. rec artemova, with L 13 rel: txt ABCN a b2 c d f g l m2 p.

41. rec epokeleas, with BEH (epokeleav) L rel 36: txt BCLN p 13. 10. for
prora, prwta L. eumen AVH c h vulg: txt BCLM 13 rel copr Chr Thl Ec.

42. rec diafugos (grammatical emendation, see note), with k m: txt ABCNH 13 rel
36. 137 Chr Thl.

43. ton pawon bef diaswai Α 13. 68. 8-pe. for boulamatos, bhmatois Ν1: bouleuomatos a f. for te, de Ε c p 13. 40. 137 syr copr.

the largest sail of the Venetian ships at the time was the foresail. The French 'artim-
on,' even now in use, means the sail at the stern (mizen). But this is no clue to the ancient meaning, any more than is our word
mizen to the meaning of the French mizaine, which is the foresail. The usual technical name of the foresail was δόλων, that of the
mizen, ἐπίδρομος. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and
Shipwreck of St. Paul. τη τενεωμη] scil. abq. Dat. commodi: — for the wind (to fill); —or (according to Meyer and De
Wette) of direction, — to the wind. (1)

They made for the beach. The expression, κατέχειν [naiv or νιυ] eli... for “to steer to land,” is not uncommon in the classics: cf.
examples in West. It seems to get this meaning by a pregnant construction, “to keep the ship [or, to keep one’s course in the
ship] in hand [and direct it] towards...”

41. topon didalasson] At the west end of St. Paul’s Bay is an island, Selmona or Salmoneata, which they could not have known to be such from their place of an-
chorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just
within this island, in all probability, was the place where the ship struck, in a
place where two seas met. 'ep-
'ékeivan] 'epíkelelew is used by Homer (ref.) in the sense of ‘adpellere naven.’ Its commoner use is intransitive: see
Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 11, it is
said of the ship itself, ἡ πτερωτος ἡπέκελασ. The
epokeleion of the rec. is used several times by Thucydides, and has the same twofold
usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground.

"The circumstance which follows, would, but for the peculiar nature of the bottom of St.
Paul’s Bay, be difficult to account for. The rocks of Malta disintegrate into very
minute particles of sand and clay, which when acted on by the currents, or by surf-
face agitation, form a deposit of tenacious clay: but in still water, where these causes
do not act, mud is found; but it is only in the creeks where there are no currents, and
at such a depth as to be undisurbed by the waves, that mud occurs... A ship there-
fore, impelled by the force of the gale into a creek with a bottom such as that laid down
in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the
fore part would fix itself and be held fast, while the stern was exposed to the
force of the waves," Smith, p. 103.

42.] ινα gives not only the purpose, but the substance of the 'bouli.
Their counsel was,—to kill, &c.: this it was, and to this it tended. 'diafugos has probably been
a correction to suit 'egweto. But the sub-
PRAΣΣΕΙΣ ΑΠΟΣΤΟΛΩΝ

301

δυναμένοις ἀκολουθοῦν ἀπορρίφτας πρῶτους ἐπὶ τινὸς γῆς ἐξεῖναι, 44 καὶ τοὺς λοιποὺς ὁ ὑμεῖς καὶ τοιούτων ἐπὶ τινῶν ἀπὸ τῶν πλοίων. 45 καὶ οὗτως ἐγένετο πάντας διασωθήσατε ἐπὶ τὴν γῆν.

ΧΧΧΙ. 1 Καὶ διασωθήσατε τότε ἐπέγνωμεν ὅτι Μελητὴ ἡ νῆσος καλεῖται, 2 οὐ τε βαρβαροὶ παρασκεύαζον ὑμῖν τοὺς πολέμους ϕιλανθρωπίαν ὑμᾶς ἀφαντεῖς γὰρ. 3 προσελάβατον πάντας ἡμᾶς διὰ τὴν ἵπτον ἡ ἑφεστώτα καὶ διὰ τὸ ὕψος.

ης γῆς Ν. 1. c.

CHAP. XXVIII. 1. at διασωθήσατε ὑμᾶς οἱ περὶ τοῦ παλαιοῦ ἐπὶ τοῦ πλαώς (beginning of an ecclesiastical period) C3-marg L B k m o Thl-sif: τὸν is omitted by C: allia aliter: οἱ περὶ τὸν βαρβαροῦ 1-marg. rec έπεγνωσαν (corrn to suit ch xxvii. 39 ?), with C3-marg H-L Ῥεξ 36 Chr: txt ABC 1 c p 13. 137 vulg syrr copth seth.
2. rec οἱ (altern of characteristic τε), with H-LN Ῥεξ 36 copth Chr: txt ABC c p 13. 40 syrr ath Seth-sif. [παρασκεύαζον, so ABN] rec αἰνάβατον (corrn to more precise word), with H-LN Ῥεξ 36 Τρόις Τρόος: txt ABC 1 p 13. 40. προσελάβατον Ν. 1. c. om παντας A copth seth Chr-mi: χιασ three 13 lect 12 vss: om χιασ 40. υφεστωτα A L 13. 2 om 2nd dia N.

εκκλησια B. απορρίφτας CN.

301—2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called βαρβαροί. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the north side of Crete,—and to suppose the wind to have been the hot Seirrocio (compare ver 2). Further notices of this country, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, the present state of ignorance of the island is expressed by the imperfect ἐπεγνώσακαν;—the act of recognition by the nor. ἐπεγνώσαμεν.

2. βαρβαροί.] A term implying very much what our word natives does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do: ἐστι δὲ η ἴσχος αὐτὴ (Malta) Φαύκων ἀπόκεισθαι, Dios. Sic. v. 12.—ἐν δὲ Σικελίαν ἑθη βαρβάρα τάδε ἐστιν, Ἐλευθ. Σικανοῦ, Σικελλά, Φωινέκες, Τρίφακες, Seylax, Perilus, p. 4. 1 prosełab.] received masters, not to their fire (Meyer), but as in reff.

Δεῖν] "Post ingentes ventos solent imbris sequi." Grot. τὸν ἑφεστ. not, which
the Paulyon (or) fauvynov τι πλήθος καὶ ἐπιθέντος ἔπι τιν πυρὰν ἔχειτά ἀπὸ τῆς θέρμης διεξέλθουσα καθήμεν τῆς χειρὸς αὐτοῦ. ὑπὲρ δὲ εἶδόν ὁ βάρβαρος κρειμένων τὸ θηρίον εἰς τῆς χειρὸς αὐτοῦ, πρὸς ἀλλή-

λους ἔλεγον Πάντως φανεύς ἔστιν ὁ ἀνθρώπως οὕτως, ὑπὸ δὲ εἰσασθεὶ τά εἰς τῆς θαλάσσης ἡ ἐκεί ποῦν οὐκ εἰσεῖν. 5 ὁ μὲν οὖν ἀποτυπάζας τὸ θηρίον εἰς τὸ πῦρ ἐπαθεῖν ἀβεβδ 

3. σφραγάνων (but σ marked for erasure) Ν. rec om τι (as unnecessary), with Ἡ' rel 36 sry Chr : ins ABCN (perhaps prima manu in small letters) 13. 40 vulg (not am) Thil-fin, τε p. επιθέντες (sic) Ν. rec (for απ) εκ (see note), with rel Chr Thil-sif (Ec : txt ABC' ΛΝ b k o p 13. 36. 40. 137 Thil-fin, a calore vulg. rec εξαθλοῦσα (corr., the compound dieξ, not being else found in N T, and its force not being seen, vide note), with BCN p 13. 36 rel Chr-comm Thil-fin (Ec : txt ΛΗ'λα d f g k l i Thil-sif. καθάρσατο Κ h o p 36. 40. 137 Chr Phot Neechp. 4. εἰσὶν B. rec ελέγον bef πρὸς ἀλλήλους (corr. of order for perspicuity), with Ἡ' rel copth Chr (Ec : om πρὸς ἀλλήλους Σyr : txt ABCN c m p 13. 40. 137 vulg syr Thil. om 2nd τῆς Ν'). 5. ἀποτυπάζειν (corr. from ch xii. 51. xviii. 6 ? so De Ή'). Η''L p rel 13. 36. 40. 137 Chr Thil-fin : txt ΒΝ a c f m Thil-sif (Ec. for κακοῦ, πονηροῦ c : om Ν').

came on suddenly (Meyer), but which was on us: another instance of overlooking the present sense of ἐστήκα. ψῦχος] This is decisive against the Scirocco, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days. 3. συστρέψαντος ["vini officium faciat commodum, alius quoque inserviens." Bengel. φυγανῶν] From the circumstances of the concealed viper, these were probably heaps of neglected wood gathered in the forest. ἐπιθέντος κ.τ.λ.] The difficulty here is, that there are now no venomous serpents in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend, the Rev. Mr. Landsborough, in his interesting excursions in Arram, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequent. Perhaps there is nowhere a surface of equal extent in so artificial a state as that of Malta is at the present day,—and nowhere has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared." pp. 111, 112. The reading ἐκ τ. θέμον has been an explanation of ἀνά, which here signifies from locally, not 'on account of.' To suppose the converse ("the ἀνά was adopted by those who thought the sense was 'on account of the fire,'" Dr. Bloomf).—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this: and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀνά. Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. διεξέλθ. gives the more precise sense, and is a less usual word than ἐξιήλθ. The serpent glided out through the sticks. καθάρσα [attached itself: a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place. 4.] The natives, who were sure to know, here positively declared it to have been a venomous serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper did not bite, or that if it did, it was not venomous. πάντως φαν. ἐστὶ.] 'vina vel devent,' Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuhn,) by the member which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to
6. προσδόκονω Η.Ι. 13. 40 Θιλ.-σιφ.  

πιπρασθαίμι Οι 1, 3, 4, 68 (Ec.-ed: πεπρασθαίμι)  


προσδόκοντος Λ. -κοσκον Λ. Γκρ. π.  

θεωροντων Ρ. θεωροντος σε θεωρονομ 1.  

μηθαι Β.  

rec metapalambomeno, with Η.Ι. 13 ref: txt AB b c p 40.  

ελεγαν Β.  

rec θεων bef αυτων ειμαι, with Η.Ι. ref Ch (Ec: ειμαι αυτων θεων Α: αυτων θεω  

ειμαι a c k m 13 Θιλ.-σιφ: txt BN p vulg Τhi-fin.  

πιπρασθαίμι Α οι 1, 3, 4, 68 (Ec.-ed: πεπρασθαίμι)  


προσδόκοντος Λ. -κοσκον Λ. Γκρ. π.  

θεωροντων Ρ. θεωροντος σε θεωρονομ 1.  

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ειμαι a c k m 13 Θιλ.-σιφ: txt BN p vulg Τhi-fin.  

πιπρασθαίμι Α οι 1, 3, 4, 68 (Ec.-ed: πεπρασθαίμι)  


προσδόκοντος Λ. -κοσκον Λ. Γκρ. π.  

θεωροντων Ρ θεωροντος σε θεωρονομ 1.  

μηθαι Β.  

rec metapalambomeno, with Η.Ι. 13 ref: txt AB b c p 40.  

ελεγαν Β.  

rec θεων bef αυτων ειμαι, with Η.Ι. ref Ch (Ec: ειμαι αυτων θεων Α: αυτων θεω  

ειμαι a c k m 13 Θιλ.-σιφ: txt BN p vulg Τhi-fin.  

The most notable delinquents, and the aptness of the assumed punishment,—death for death.  

ἡ δικία Τιμή, or Νεομησία. What the Phcenician islanders called her, does not appear; but the idea is common to all religions.  

5. "Lake does not do so much as hint, that any divine intervention took place." De Wette. True enough: but why? Because Lake believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent.—none so capable of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said ὦνες ἄροντων? See below on ver. 8. The fact that St. Luke understood what the natives said, is adduced by Dr. Wordew. as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these βαρβαροι had no means of intercourse with Greek sailors?  

6. [Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 730,  

"Nasidium Marsi cultore tumidius agri Percussit Prester (an African serpent named from this very verb πιπρασθαίμι): illi rubro ignem ora Succendit, tenditque cutem, percutente figura; and, of the bite of the asp, ix. 815: "At tibi, Leve miser, fixus precordia pressit Niliaca serpente eruor: nullo dolore Testatus morsus, subita caligine mortem Accipis, et sonno Stygias descendis ad umbra."  

προσδόκοντων not, as E. V., "when they had looked,"—but when they were long looking.  

μεταβαλ.] There is no need to supply τ. γυμνη, though it is sometimes expressed:—so οἱ πλειον τῶν ανθρώπων μεταβαλονται πρὸς τὰ παρόντα, κ. τ. τόχων εἰκονα, Lysias, pro Nicia fratre (Wetst.): "μεταβαλλάσσατι δοκεὶ καὶ οὐδὲν ἔχειν πιστῶν ἢ πόλις, Demosth. pro Megalopol. (Id.),—in neither of which places can τ. γυμνη well be understood.  

θεοί] "Comparabat vel Herculi qui in ulnis adhuc jacens angues superavit: vel Esclapio, qui cum serpente pingitur." Wetst. and so also Grot. But so much as this can hardly be inferred: nor are we sure of the theogony of these Phcenician barbarians.  

7. πρῶτος Μελιταίων was probably an official title: the more so, as Publius can hardly have borne the appellation from his estates, during his father's lifetime. Two inscriptions have been found in Malta, at Città Vecchia, which seem to establish this view: a Greek one, containing the words α(υδος) κ(αττρικ)ις κυρ. προύδινοι ἐπεισε ρωμ πρῶτοι μελιταίων καὶ πατρῶν ἀράξει καὶ αμφιπολίνοις καὶ ἁγιοῦστοι αυτού τα σεβαστή(έ)θεω ...., and a Latin one, with the same title, 'M. I. primus." If so (and his Roman name further confirms it),
νανάδεξαμένος ἡμᾶς ἡμέρας τρεῖς ἐφιλοφορώνς νέεισιν. 8. ὡς ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου ἀναμνηστὸς καὶ
δεσποτὴρ b συνεχόμενον κατακείσαι πρὸς ὅν ὁ
Πάυλος d εἰσελθὼν, καὶ ἐπομονοῦντος, ἔπειθε τὰς
χεῖρας αὐτῷ, ἵππον αὐτοῦν. 9. τοῦτον ἐν γενομένῳ καὶ
οἱ λοιποὶ οἱ εἰς τὴν νύσσον ἐχώντες ε ἀσθενεῖας προσριήχοντο
καὶ ἑθεροπέντε, 10. ὅτι καὶ πολλαῖς τιμαῖς εἰτίμισαν
ημᾶς, καὶ ἐν αὐδαμοῦν ἐπέθετο καὶ ἐπόρεν ἐν πλοίῳ παρα-

7. rec τρεῖς bef ἡμέρας, with Abl.-LN p (13) rel 36 Chr Thl (Ec): om a 69; txt B c
k m 40. 137.


9. rec for δε, οὖν (seemingly more natural copula), with H-L rel 36 Syl Thl Ec: txt
ABIL c g κ p 13 40. 137 syr cop Chr: aft γενομ. ins υγιον Ἡ. om και B.

10. for τα, τας A 137: om N. rec τὴν χρεᾶν (Meyer thinks τας χρεῖας a gloss
for τα πρὸς τὴν χρεᾶν.—De H., that the plur has crept in from ch xx. 34. But
Bornein rightly objects (1) that the τας preceding in A 137 shows the transcriber’s
eye to have passed on to τας τας χρεῖας in earlier copies, (2) that the use of the
plur is much rarer than of the singular: see also note), with H-L p rel 36 Chr: txt ABIL
13. 10. 137 vulg syr.

11. ηχηθεῖν Ἡ a b l k l m o.

Publius was legatus of the Praetor of Sicily, to whose province Malta belonged;
see Cic. in Ver. ii. 4. 18. ἡμᾶς] Hardly perhaps more than Paul and
his companions, and, it may be, Julius. At
ver. 10, a special reason had occurred for
his honouring Paul and his company:
at present, his hospitality must have been
prompted by the courtesy of Julius, who
could hardly fail himself to be included in
it. The three days were probably till they
could find some suitable lodging.

B. πυρετὸς] Hippocrates also uses the
plural. It usually indicates the recurrence of
fever fits. δεσποτὴρ] δεσποτῆρα, Ἀπ-
τίκως προγ. Ἑλλην. —Moris; — dysen-
tery. Dr. Falconer makes this an argu-
ment against ‘Malta Africa’ being meant.
Such a place, dry and rocky, and remark-
ably healthy, was not likely to produce a
disease which is almost peculiar to moist
situations.” But Mr. Smith answers, that
the changed circumstances of the island
might produce this change also: and be-
sides, that he is informed by a physician of
Valetta, that the disease is by no means
uncommon in Malta.
12. *nymnos trism B.*

13. *perieolontes BN.*

rec (for *par*) επ', with Hi-L rel Chr Thl-sif' Ec: txt ABIN d m1 p 13. 36. 10 Thlfin. επιμεναντες Hi c 137 Thl: επιμεινα (sic) Α. rec ηλαθωμεν, with Hi-I p rel 36: εισιλθωμεν L: txt ABIN.—ηθλ. bef εις (την) ρωμην ΑΙ p 13. 40 vulg arm.—ομ την ΑΙ α b c h o 13. 40. 137 Thlfin.

15. om oι B 96. rec εξελθων, with Hi-L rel 36 syrr ath-pl Chr: txt ABIN p 40

earlier than the sixth of the ies of March (i.e. Mar. 10).

12. *parasimos Dios- kouros*] with the sign (of) the Dioeceri, as φουματι Ποσελε, ver. 7; not, 'with the *Dioeceri as a sign*.' So in the inscription found by the Rev. G. Brown at Lutro (Phocra) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have 'gubernator navis parasmis Isophraria.' The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, θεος αei πως εν ταϊς *Alexandriis* μιλασα νασι προ γη τη πραρθ δεξια τα και εις εκάναμα γραπα ειναι ταυπάθα. See Virg. Aen. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12. ] Syracuse is about eighty miles, a day's sail, from Malta.

13. *perieolontes* apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from επιγενουμεν below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of Etne on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind.

14. ] These Christians were perhaps Alexandrines, as the commerce was so considerable between the two places.

15. ] The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 438 ff. τα περι ημων] the news con-
Luke writes as one of the travellers to Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara ea anno (U.C. 442) Appii Claudii, et C. Plantii fuit: memoriae tamen felicioris ad posteros nomen Appii, quod viam munivit et aquam in urbem dudit, eaque urbis perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ("Forum Appii dierpectum nautis, cauponibus atque malignis." Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, "aqua deterrema" (ib. ver. 7). The "Tres Tabernae" was a "taberna deversoria," or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10, "Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernam." The bretiren were in two parties: some had come the longer, others the shorter distance, to meet the Apostles. We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicearchia (Puteoli, see above), and it is added, "proselo-thutos eis thn ράμνην λόγου του περι αυτού, ταύ τη τίνη 'Ιουδαίον πλήθος ἡσπασάτοντες ἐξέσαν. Suct. relates, on Caligula's return from Germany, "populi R. sexum, actatem, ordinem omnem usque ad vicesimam lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says, "ipsum quippe asperrimo hisinis Ticinum usque progressum, neque abscendentem a corpore simul urbem intravisse." "θάρασοι." Both encouragement as to his own arrival, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his great work so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on.

The omission of the words ὅ ἐκατ. . . . στρατοπεδάρχοι (prung) may have been originally caused by the transcriber's eye passing from -σαρκος to -σαρκας, as in sgr. ("permisit centurio Paulo"); this done, the emendation of the text so as to construe by ejecting ὅ ἐκατάνταρχος was obvious. It does not follow, from the singular being used, that there was but one prefectus prætorii at this time, and that one Burrus;—though it may have been so. The prefect mentioned might be one of the two who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be consigned to either of the prefects; this may have been so,—but they certainly would be delivered to one, not to both; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written εν τον στρατοπεδάρχου. The 'prefectus prætorio' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinius nitti ad prefectos prætorii mei debet." The prætorian camp was outside the Porta Viminalis, where it had been.
autōn stratiōtē. 17 εγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὑπὸ τῶν Ἰουδαίων πρώτους. 18 ἀνδρεὶς ἀδελφοί, οὓς ἐπιτέμνει τῷ λαῷ ἦ τοῖς ἀλλα καὶ τοῖς πατριώσι, ἐξιδομος εἰς ἱεροσόλυμον παρεδόθην εἰς τὰς χείρας τῶν Ῥωμαίων, 19 ὥσπερ ἀνάκοινος παρέδωκεν ἐπολύσαι διὰ τὸ μηδεμίαν ἀτιαν ὅ τι αὐτὸν ὑπάρχειν ἐν ἐμοί. 20 ἐπικαλέσασθαι Καίσαρα, ὥστε τοῦ ἐθνος μου ἔχων τὸ κατηγορεῖν 21 οἱ δὲ πρὸς αὐτὸν ἔπαιν Ἦμεις οὐκ ἐπερεῖμαι. 22 ἐν αὐτῷ ἀντιλεγόμεν δὲ τῶν Ἰουδαίων ἡ ἡγαγήσαν ἐπικαλέσασθαι Καίσαρα, ὥστε τοῦ ἐθνος μου ἔχων τὸ κατηγορεῖν ἐν τῇ αἰτίᾳ παρεκάλεσαν μήπα ἕδειν καὶ προσκλαίσαι. 

enough for the addition.) for eaut., auton B. add ἐξω τῆς παρεμπολῆς. 

13. ch. xliii. 43 only. Exod. vii. 10 P. Wad. xlix. 17 only. 
14. e = ch. xliii. 28 ref. 
15. e ch. xliii. 15 ref. 
19. Hos. iv. 3. 
20. xxi. 17. 

22. παρεκάλεσαν (but υ erased) Ν. for προσλ., ἀληθεία Π. ἐνεκεν A, so Ν., but υ erased. 

23. [εἰταρ, so ABNB Π.] ἐξεδεμέθα bef περὶ σου Λ 13 vulg æth-pl Thl-fin: 
txt BH-LXN p rel 36 syrr Chr Thl-sif Ec.—for περὶ, κατά Ν. 

fixed and fortified by Scænus: see Tacit. Ann. iv. 2. ἐπεταγμένῃ τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. 

24. στρατιώτη] a Prætorian, to whom he was chained; see below,ver.20; and note on ch. xxiv. 23. 

25. The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3. 

Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character. 

The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging. 

26. ἐξουλ. ἀπολύουσα] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32. 

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.' The infl. aor. of the rec. would point to some one de- finite charge: κατηγορείν means 'to play the accuser against my nation in any thing?' indicating the habit. 

20. παρεκάλεσα is here in its primary meaning, I have called you to me, διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἐνεκεν γάρ... adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the hope of Israel (see ch.
22. *See ηκον, with II. L rel Chr Thl Ec: ηλθεν ΑΒΝ k p 13. 36. 40. (γλεαν Α.)

23. *See εις αριστ. To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.

Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shown by the authorities towards Paul (see Hackett, p. 392); or perhaps of dissimulation. Many Commentators have noticed the omission of all mention of the Christian Church at Rome, and of Paul's connexion with or work among them. And some recently in Germany (e.g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the Jews.

23. τ. ἔκτι่วน] Probably the μισθωμα of ver. 30: hardly, as Olsh., the house of Aquila.
ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

22—28.

υ τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν, ἀπὸ προφητῶν τοῦ Παύλου ῥήματα ἐν, ὅτι καὶ οἱ μὲν ἐπεθύμησαν τοὺς λαόν τὸν λαὸν τοῦτον καὶ εἰπόν "Ἄκοψ ἄκοψτε καὶ ὦ μὴ συνήπτε καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἐδέητε. Ἐπαγρύπνη ὑάρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοὺς βασιλείς ἠκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμάμπουν μὴποτε ἱδονεῖ τοῖς ὀφθαλμοῖς καὶ τοῖς σώμασι ἀκούσαν, καὶ τῇ καρδίᾳ συνώνει καὶ ἐπιστρέφωσιν καὶ ἵπποι αὐτοῖς. Χρηματισμὸς τῶν ἔθνων ἦν ἔτοις τοῖς ἐθνικοῖς ἐπεστάλη τούτο τῷ σωτηρίῳ τοῦ Θεοῦ αὐτοῦ καὶ ἀκούσται.

24. ἀν μέν ἦν οὐν τῷ.

25. for 1st δε, τε Ν. τ. τ. παρηκ. υμῶν εἰς θέας τοῦ προφήτη. — τοῦ χου μολον (most probably altered to conform it to Paul's being a Jew, and to tone of his other speeches: not as Meyer and Bornemann, altered to γε, to distinguish him from the Jews, or because the speech was solely addressed to Jews. The τοῦ here has an important and characteristic meaning), with HfL rel 36 vulg spec eopt Chr Thl (Ec Ambr Jer: txt ABN k p 13. 40. Synr Ath Ctyjer Bas Did Vig Quest.

26. rec legeo, with ΑfH rel 36 Chr Ge: txt BLX f 13 ThIL rec eiteo (commoner form), with c Thl: Ec: txt ABEN-LN p 13 rel Chr. akouste and blepste AE p 13 ThIL-sif, -sece and -ψητε ΗX? Bas: txt BLX1 rel 36 Chr Thl-fin Ge. suneite L p Thl-fin: suneite 13.

27. βεβαιωθηκε Ν. αιστητικού ην τῶν αντων ΑΝ b d o 13 τοι Συρ αθησθαι τον Περιοδιον Jery (om.) Vιγ. om καὶ τῇ καρδίᾳ συνώναι Ν. επιστρέφωσιν AE p Thil-fin, rec asowmou (so in Matt xiiii. 13), with E p 13Chr Ge: txt ABEN-LN g 1137 Sev Thl.

28. rec est mortu o, with ΑfH:LN rel: txt B m p. rec om mortu (as unnecessary?), with ΕfH-LN rel 36 Chr Thl: Ge: ins ABN 13. 36. 40 vulg E-lat syr eopt Chr.

[29. rec ins καὶ τρεις αὐτῶν υπόντος ἀπῆλθον οἱ οἰκουμένης, πολλῶν εἰχοντες εἰν έαυτώς καὶ κύριον, with HfL rel 36 syr-w-ast eath Chr Thl: om ABEN p 13. 40 am (with demid fuld &c) spec Syr eopt. (In the company of uncial snade.) Meyer well remarks.—Paul, on his part, subjectively, performed that indicated by ποιεθείη; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word. 25. εἰςτοπροσος they departed, but not before Paul had said one saying: It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables, should form the solemn close of the historic Scriptures. 26.] τοῦ τοῦ Θεοῦ was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: this, the message of God’s salvation, q. d., "there is no other for those who reject this," αὐτοί καὶ ἀκ. They will also (besides having it sent to them) hear it. "Quod expertus erat Paulus in multis Asiae et Europae orbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospeciebat." Groth. 29. This verse has not the usual characteristic of spurious passages,—the variety of readings in those MSS, which contain it. It
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PIREIS APOSTOLOWN. XXVIII. 30, 31.

a ch. xiv. 22
b ch. xiv. 27
reft.
c ch. xiv. 27
only.
(d) sst. 16
Matt. i. 16
2 Macc. x. 3
see ch. xx.
31.
e here only.
(f) Deut. xxiii.
10.
g here only.
(h) - see
Matt.
x. 14.
d ch. li. 41 reft.
e w. πρεσ.
here only.
(fch. x. 25 (reft.))
g ch. xix. 8 reft.
h ch. xxiii. 11.
sir.
xix. 30.
i ch. ii. 20 reft.
j here only.
Job xxxiv. 31 Symm.
(-or, Wind. vii. 25.)

MSS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which D alone of the first class MSS would have contained, had it been preserved to us, and was inserted on accl of the abrupt transition from ver 28 to ver 30: but see notes.)

30. rec (for επιμ. επιμεινεν, with AEHELN3 rel 36 Chr: επιμεινεν e 137. 156: txt BN1 p 13.—επιμιναν(sic) N1. rec aft de ins o paulos, with II: L rel 36 tol Syr syw-w-ast neth Chr Thl Ec: om ABEN c p 13. 40 vulg cpnt arm. aft autov ins ouchaios 137: outheous te kai elaphras c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus judicabitur tol: aft akolouthe, legen oui autos estin xristos ihsou o ous tou theou de oui kosmos olkos meliee krieseva syg demid. om ihsou N1 e. at end add amn c 15. 18. 36. 40. 43. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραεις των αγιων αποστολων AEHEL: om d g l 1 m: τελος των πραειων b o: teln. swv thew tou pr. t. an. 137: telen t. πραεις, t. αγιων αποστ. f: πραεις των αποστολων p: txt BN.

may perhaps, after all, have been omitted as appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not released from custody, but continued with the soldier who kept him,—(1) from the expressions here; he received all who came in to him, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught with all boldness and unhindered, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during it, as a prisoner, see Eph. vi. 19, 20; Col. iv. 3, 4; Phil. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 1—7:— and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.
I. 1 Παῦλος ἀδελφος Ἰησοῦ χριστοῦ, b καλλιγος ἀπό—
a Phil. i. 1. 
James i. 1. 
2 Pet. i. 1.

b = vv. 6, 7. 1 Cor. i. [1] 2, 21. Jude 1 al. 2 Kings xvi. 11.

TITLE.—sec pαυλου του αποστολου η πρός ρωμαιους επιστολη: ep. παυ. πρ. ρω. 
v. του αγιου και πανευθυμίου αποστ. παυ. ep. προς ρω. 
v. 14. 41. 80: παυλου επ. πρ. ρω. m: 
v. πρ. ρω. παυ. επ. k: παυ. επ. πρ. ρω. 17: txt ABCR n o and D at head of pages.

(pρος ρ[. .]a[. .]υς is legible in C.)

Chap. I. 1. χριστοῦ bef ησου B(sic: see table) am(with full tol &c) Orig2 Aug 
Ambbr Ambst Bode.

Chap. I. 1—7.] Address of the Epistles, with an announcement of Paul’s calling, to be an apostle of the Gospel of the Son of God. “Epistola tota 
sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. 
Artificium quum in multis appare, quae 
suis locis observabuntur, tum in eo maxime, 
quad inde argumentum principale deducitur. 
Nam Apostolatus sui approbationem exorsus, ex 
va in Evangelii commendationem incidit: quae 
quis necessario secum trahat disputationem de fide, ad eam, quasi 
verborum contextu manu duecente, delabitur. 
Atqueita ingreditur principalem totius 
Epistole questionem, fide nos justificari: 
in qua tractanda versatur usque ad finem 
quinti capitatis.” Calvin. 
Paul in the addresses of his Epistles never uses the 
common Greek formula χαρειν (James i. 1), 
but always a prayer for blessing on 
those to whom he is writing. In all his 
Epistles (as in both those of Peter, and in 
the Apocalypse) this prayer is for χάρις and 
εἰρήνη, except in 1 and 2 Tim., where it is 
for χάρις, ἕλεος, and εἰρήνη, as in 2 John. 
In Jude only we find ἕλεος, εἰρήνη, and 
ἀγάπη. 
The address here differs from 
those of most of Paul’s Epistles, in having 
dogmatic clauses parenthetically inserted:—such are found also in the Epistle to 
Titus, and (in much less degree) in that to 
the Galatians. These dogmatic clauses 
regard, 1. the fore-announcement of the 
Gospel through the prophets: 2. the 
description and dignity of Him who was the 
subject of that Gospel: 3. the nature and 
aim of the apostolic office to which Paul 
had been called,—including the persons 
addressed in the objects of its ministration.

1. δοῦλος I. χ.] so also Phil. i. 1, 
and Tit. i. 1 (δοῦλος θεοῦ, ἀπόστ. δὲ χ. ’I’), 
1 Tim. 2 Tim.): [καλλιγος] ἀπ. χ. ’I. (1 Cor.), 
—simply ἀπόστολος (Gal.),—δέσμιος χ. ’I. 
(Philen.), but in almost all these places 
the reading varies between χριστοῦ Ἰησοῦ and Ἰησοῦ χριστοῦ. The expression 
answers to the Hebr. πηγ. της, the especial 
O. T. title of Israel, and of individuals, as 
Moses, Joshua, David, Daniel, Job, and 
others, who as prophets, kings, &c., were 
raised up for the express work of God. See 
Umbreit’s note, Der Brief an die Römer 
auf dem Grunde des alten Testaments 
ausgelegt, p. 153 f. It must not be ren-
dered slave with Schrader, nor pious cultor 
with Fritzsche: because, as Michel 
remarks, the former excludes the element 
of freel, while the latter does not express 
the entire dedication to Christ.
καλλιγος ἀπόστ.] In naming himself a 
servant of Jesus Christ, he bespeaks their 
attention as a Christian speaking to Chris-
tians: he now further specifies the place 
which he held by the special calling of 
God; called, and that to the very highest 
office, of an apostle; and even more—
among the Apostles, not one by original selection, but one specially called. “Ceteri quidem apostoli per diutiniam cum Jesu consen suggested educatur fuèrent, et primo ad sequam el disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antecen de de subito apostolus per vocatio factum est. Ita Judei erant sancti ex promissione: Graeci, sancti ex mera vocatione, ver. 6. Praecipuum ergo vocatus apostolus cum vocatis sanctis similitudinem et conjunctionem habebat.” Bengel. ἀπόστολος must not be taken here in the wider sense, of a missionary, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (οὐκαί ἀπόστολους ἀπόμοιοι, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord’s brother. This title was not conferred on Paul by the ἄφοριστας ὁ μοι of the Holy Spirit, Acts xiii. 2, but in virtue of his special call by the Lord in person; compare κατακόμβοι, Acts ix. 15, with ἔξελθαν, John vii. 70; xiii. 18; xv. 16; Acts i. 2. Νέον aliquam suillum, qui cam de qua loquentur vocationem ad aternum Dei electorum referant.” Calvin. ἄφοριστος; not in Acts xiii. 2, merely, though that was a particular application of the general truth: but (as in Gal. i. 15, ὁ δεσμαὶ μεκ κοιλίας μνήμης μου) from his birth. “Idem Pharsaei etymo fuerat: hoc autem loco Paulus se non sohum ex hominibus, ex Judaeis, ex discri pulis, sed ecm ex doctoribus segregatum a Deo significavit.” Bengel. εἰς for the purpose of announcing. εὐαγγελίων θεοῦ = τὸ εὐαγγ. τοῦ θ., which (see ref.) is the usual form. Bp. Middleton (on ver. 17) remarks on the anarthrousness of Paulus’s style, and cite from Dion. Hal. de Comp. Verbl. e. 22, as a character of the αὐτάρκη ἁμοια, that it is δικαίος συνθέτοις, ἀναφρος. See the passage cited at length in the Prolegomena, § v. 2, —the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγελίων τῆς Βασιλείας, Matt. iv. 23, one of apposition, but of possession or origin; God’s Gospel. And so, whenever the expression ‘the Gospel of Christ’ occurs, it is not ‘the Gospel about Christ,’ but Christ’s Gospel; that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce that the Gospel is of God,—in other words, that salvation is of grace only. 2.] This good tidings is no new invention, no after-thought,—but was long ago announced in what God’s prophets wrote concerning His Son:—and announced by way of promise, so that God stood pledged to its realization. οὔτω δὲ καὶ καταρτισμὸν ἐνέκαλον τῷ πράγματι, διέκκιθην αὐτῷ προσβέστερον Ἑλλήνων ὤν, καὶ ἐν τοῖς προφητίσσει προδιαγραφημένον. Chrys. Hom. ii. p. 431. γραφά. άγ. not, ‘in sacred writings,’—nor ‘in passages of Holy Writ’—but in the Holy Scriptures. The expression used is defined enough by the adjective, to be well understood without the article;—so Πνεύμα ἀγίου. below,—πν. ἁγίου passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (εὐαγγ. δ. προεπιθήγ. is used in the strictest sense. Moses gave the Law: the prophets proclaimed the Gospel. See Umbriæt’s note, p. 150. 3. περὶ τοῦ τινὸς αὐτοῦ belongs to δ. προεπ. above,—which he promised beforehand, &c., concerning His Son, i.e. ‘which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.’ This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the great subject of the good news. γενομένου not ἀνέφθο, see John i. 1—3, and notes. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of His begins only then, when He was γενομένως ἐκ γυναικός, Gal. iv. 4. σάρξ is here used exactly as in John i. 14, ὁ λόγος σάρξ ἐγένετο, to signify that whole nature, body and soul, of which the outward visible tabernacle of the flesh is the concrete representation to our senses. The words το σπέρματος δαυεὶς cast a hint back at the promise just spoken of. At the same time,
in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest King. 4.] The simple antithesis would have been, τοῦ μὲν γενέμου, ὢντος δὲ νιὼν θεὸν κατὰ πνεύμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping δὲ ως αὐτῷ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on patent facts,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the essential subsistent Godhead of Christ, but with that manifestation of it which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεύμα into πν. ἄγιωσθη, he characterizes the Spirit of Christ as one of absolute holiness, i.e. as divine, and partaking of the Godhead: see below. ὄρθιθέντος “Mulfo plus dicit quam ἀφορισμένον, ver. 1: nam ἀφορίζεται ὑμν. ε pluribus, ὄρθιζεται πλινετς quasiiam.” Bengel. See ref. Nor does it = προφανέτος, as vulg. pradestinatus, and as Irenæus (iii. 22. 1, p. 219) and Augustin de Prædest. Sanctorum, c. 15. vol. x. p. 982: “—Pradestinatus est ergo Jesus, ut qui futurus esset secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria.” But this is one of the places where Augustin has been misled by the Latin:—the text speaks, not of the fact of Christ’s being the Son of God barely, but of the proof of that fact by His Resurrection. Chrysostom has given the right meaning: τι οὖν ὑπὸν ὄρθιθέντος; τοῦ δεικθέντος, ἀποφανέτου, κρυβέντος, ὀμολογήθεντος παρὰ τῆς ἀπόστων γνώμης καὶ ψυχῶν . . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Ols. has shown, no objection to such use; the ὄρθις here spoken of is not the objective “fixing,” “appointing” of Christ to be the Son of God, but the subjective manifestation in men’s minds that He is so. Thus the objective words ποιεῖν (Acts ii. 38), γέρνα (Acts xiii. 39) are used of the same proof or manifestation of Christ's Sonship by His Resurrection. So again εὐδοκίας, 1 Tim. iii. 16. ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄν ὄ

Mark ix. 1. ch. xxv. 13, 19. 1 Cor. iv. 20. vi. 43. Col. i. 29 al. 12 Cor. vii. 1. q = James ii. 18

...the Person and dignity of the Son of God, very Man and very God, he now identifies this divine Person with Jesus Christ, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office. 5. δι' ου] as in Gal. i, 1; 1 Cor. i, 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. ἔλαβομεν] not 'all Christians,'—but we, the Apostle himself, as he not infrequently speaks. No others need be here included in the word. Those to whom he is writing cannot be thus included, for they are specially contrasted with the subject of ἔλαβομεν by the following ὑμεῖς. Nor can the sor. ἔλαβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Pelle, Annotations on the Epistles, vol. i. Appendix) that the subject of ἔλαβομεν must be the same as the ὑμεῖς which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the formulaic character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb. ἡμῖν] Hardly, as Augustine, 'gratiam cun omnibus fidelibus, apostolatu autem non cum omnibus communem habet' (Olah.)—for he is surely speaking of that peculiar ἡμῖν, by which he wrought in his apostleship more than they all; see reft. ἀποστολήν] Strictly, apostleship, 'the office of an Apostle,' see reft.: not any mission, or power of sending ministers, resident in the whole church, which would be contrary to the usage of the word. The existence of such a power is not hereby denied, but this place refers solely to the office of Paul as an Apostle. Keep the ἄρον. k. ἀποστ. separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys Hypallage, and the like. It was the general bestowal of grace, which conditioned and introduced the special bestowal (καλε, as so often, coupling a specific portion to a whole) of apostleship: cf. 1 Cor. xvi. 10. eis] with a view to,—in order to bring about. ὑπακοήν πίστεως.] The anathemous character above remarked (on εἰσέγγυς. θεου, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing, το πιστευε, to mean 'obedience produced by faith.' The key to the words is found in ref. Acts, πολὺς το ἀχος των ἰσραηλῶν ὑπερεικον τη πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοη, see 2 Cor. x. 5, εἰς την ὑπακοὴν τοῦ χριστοῦ. So that πίστεως is the faith; not ν = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the state of salvation, in which men stand by faith. And so these words form an introduction to the great subject of the Epistle. επὶ πάσιν τ. ὑμῖν. in order to bring about obedience to the faith among all (the) nations. The Jews do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the Apostle of the Gentiles, and he here magnifies the great office entrusted to him. ὑπὲρ τ. ὑμ. ἀντ. on behalf of His name, i. e. 'for His glory;' see reft. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' ου to ὑπακοήν. 6. εν οἷς . . .] The whole to χριστοῦ should be taken together: among whom ye also are called of Jesus Christ; otherwise, with a comma at οἷς, the assertion, 'among whom are ye,' is flat and unmeaning. De Wette and Calvin would take 'ὁν τῷ χριστῷ, as a gen. of possession, because the call of believers is generally referred to the Father: but sometimes the Son is said to call likewise, see John v. 25;
8. om δια μη. χρ. Ν[mos corr] c. rel Chr Thdr Thl Ec: txt ABCD\K\ e 17 Damasc.

1 Tim. i. 12:—and with ἀγαπητὸς θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1. ἀγ. θ., κλητ. ἄγ.] Both these clauses refer to all the Christians addressed: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle— that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἤμ. κ. κυρ. 'I. c.] Not, as Erasmus, 'from God, the Father of us and of our Lord Jesus Christ,'—but from God our Father, and from the Lord Jesus Christ. God is the Giver of Grace and Peace.—Christ the Imperator.

8—17.] Opening of the Epistle. His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances kitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the Power of God to all who believe. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14. [μὲν] The corresponding δὲ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.' There is no ἐπίτευσα to follow to πρώτων. τῷ θεῷ μου! ὑπὸ μὲν δὲς διαθήκης εὐχαριστεῖ, οὐ γὰρ εἰπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου ὑπὸ καὶ οἱ προφήται ποιοῦσιν, τὸ κοινὸν ἱστοικοδομεῖν. καὶ τὰ παραστᾶν εἰς οἱ προφήται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν διαλόγων, θεὸν Ἀβαράμ καὶ ᾿Ισραήλ καὶ ᾿Ιακώβ ἰδιαίτερα λέγων εὐαγγ. Chrys. Hom. iii. p. 436. διὰ τ. Χ.] "Veut per Pontificem magnum: oportet enim seire cum qui vult offerre sacriificium Deo, quod per manus Pontificis decet offerre." Origen. So also Calvin, "Hic habemus exemplum, quonodo per Christum agendum sunt gratiae, secundum Apostoli praeceptum ad Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, was due to, and rested on the Lord Jesus Christ: see ch. vii. 25, and rendering there. περί] This prep. and ὑπὸ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt ὑπὸ as being the less usual, may be answered by the probability that ὑπὸ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περί. So that MS. authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπὸ would give more the idea that thanks were given by Paul on their behalf, as if he were aiding them in giving thanks, for such great mercies: whereas περί would imply only that they were the subject of his thanks,—that he gave thanks concerning them.

ἡ πίστις μη.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco fidelissimam coniuncturam, ut conveniente et instituto, vv. 12, 17." Bengel. καταγγέλλει] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii.
9. 

22. to Paul himself. This praise was rendered in the Christian churches, and brought by Christian brethren. 

A popular hyperbole, common everywhere, and especially when speaking of general diffusion through the Roman empire, the "orbis terrarum." The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

"Asseveratio pia, de re necessaria, et hominibus, remotis praeestim et ignotis, occulta." Bengal. There could be no other witness to his practice in his secret prayers, but God; and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to favour an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see ref. in E. V. 

The serving God in his spirit was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεῖα generally (not so, but only in a few places, e. g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεῖα for the most part rendering ττγι performs the Hebrew ττγι, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—at the altar, but at the gosp:

438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiant hanc particulam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii prescripto respondent: certum est autem, spiritualem Dei cultum in Evangelio nobis praecepi. Sed prior interpretationi longe melius quad rat, nempe quod suum Deo obsequium addict in Evangelii predicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15. 

Not to be taken with ἀδιάλειπτος, but (see ref.) depends on μάρτυς: my witness, that. . . . πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καρπῷ ἀδιάλειπτῳ, 1 Mac. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιάλειπτος. The whole phrase is a favourite one with Paul, see ref. "πάντοτε vice nominis accipio, ac si dicat, "cum foret, "In omnibus meis orationibus, seu quoties præceps Deum appellat, adjungo vestrum mentionem." Calvin. 

This must be understood of his ordinary stated prayers, just in our sense of my prayers: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alias." Calvin. 

10. εἰ παρε] if by any means.

No subject of δέδομεν is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 21, δέδοθη ἡ χάρις ὑπὲρ ἑαυτῷ . . . ὡς μεθύ ἐπέλθῃ ἐπ᾽ ἐμ' ἑαυτῷ εἰρήκατε, where ὡς κ. τ. ἐ is not the contents of the prayer, but the end aimed at by it. 

before long:—lit., 'at last, some day or other.' εὐδοκήσαντοι. I shall be allowed, prospered: see ref., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, 'I might have a prosperous journey' (Vulg. and E. V.), is etymologically
incorrect; the passive of ὑδίος, 'to show the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the way.' So Herod. vi. 73, ὃς τῷ Κλωμένῳ ἐνώδυε τῷ τῶν Δημάρχων πρώγμα.

ἐν τῷ θελ. τοῦ θεοῦ in the course of—by, the will of God. ἀληθὲς belongs to ἐνώδυεσθαι, not to δεώμενος.

11. ἐπισεδώ not 'I vehemently desire; ἐστι does not intensify, but merely expresses the direction of the τοὺς, see Herod. v. 93, and compare such expressions as μὴ προσώπον τοῦ ἀνέμου, Acts xxvii. 7. ἢν τι μεταδὸ χάρισμα πν. That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reef. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a supernatural endowment of the Spirit, yet the epithet πνευματικός, and the object of imparting this χάρισμα, confirmation in the faith, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly.

The gift alluded to was παράκλησις, as De Wette observes. πνευμ., spiritual—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say εἰς τὸ στῆριζεν ὑμ., for this belongs to God; see ch. xxv. 25. He is only the instrument: hence the passive." Philipp. 12.] εὐτως εὐθεῖα καὶ τοῖς σοφόδροι φυτικοῖς ὄν, ὅταν αὐτὸ παραδοθέντοι διὰ τὴς ἐπανωγής, ὥσ γὰρ μὴ λέγων, τὸ γὰρ σειράμα μετὰ καὶ παραδοθέντοι, καὶ τὰ παρασκευάζοντα γλαστοῖς εἰς τὸ στηρίζει βεβαιος, προειδάλλει αὐτὴ τὴν τοιαύτην ἀντιδροσίαν ὧν πέμbate λέγον (ver. 12). ὅταν ἐν εὐθεῖα, μηδὲν οὐσίως ὅτι καταφερεθήσεται ὃν τοῦ καταφέρει, διατηρεῖται ἐν αὐτῷ τοῦ γνῶσει ἑφεξέλαβαν τὸ ἔργα ἀλλὰ τοῦ ποτέ ἐστιν, διὰ ἡπειρωλυθῆσαι εἰπεῖν; Πολλάς ὑπομείνηε ὠλίγες ὑπὸ τῶν διακότων τῶν παρὰ καθαράνθησαν \( \therefore \) ἄνα τὸ περιττό εἰς τὰ ἀνεκάθαρτα, ὅτι καὶ αὐτὸ τὸ παράκλησις δεξίως. Chrys. Hom. ii. p. 410. The inf. συμπαρακληθῆναι is parallel with στηριζόμεναι, ἑως being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was παράκλησις, is implied in the συνπαρακλησι. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15. ἐν ἀλληλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ εἰς τὸ κατ’ ἑαυτὰ ἐν τῷ μετατρέψεσθαι, which we recognize in one another, as above and in A. V. R.

The expression "mutual faith," of the E. V. should properly mean, faith which each has in the other. πιστὸς is used in the most general sense—faith as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing those, and evidenced by them. 13. οὐ τελ. 8. ὑμ. ἀγαθοί] A
Pauline formula: see reff.

καὶ ἐκωλ.

ἄγριν τ. δὲνῦρο is best as a parenthesis, as it is impossible that ἦν can depend on ἐκωλόθρυν. So Demosth. p. 488, 7, ἐμα δ', ἄδειρε 'Αθή, δοκεὶ Λεπτίνης (καὶ μοι πρὸς 
Δίδις μὴν ὀργάζεις; οὐδὲ γὰρ φιλάρον ἔρω σε) ἦ ὁπὸ ἀνενεκάκει τοὺς Θεὸνοι νόμους ὥστε ὑμῖν. The reason of the hindrance is given in ch. xv. 20-22: it was, his φωστια to preach the gospel where it had not been preached before, rather than on the foundation of others.

καρπὸς. Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N.T., but fruit borne by you who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. 14. The connexion seems to wish: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a debtor to every such people: which situation of debtor he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a καρπὸς. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them; see 1 Cor. ix. 16.

"Ελλάτιν τε καὶ ἰβαρβάρωι, ABCDG

καὶ ἀνοίγως, 15 m οὕτως n to ὑμῖν ἡθονος καὶ ὑμῖν τοῖς εἰν 'Ρώμῃ εὐαγγελι

σασαθαί. 16 τί γὰρ ἡ ἐπαισχύνουσι το ἐυαγγέλιον; "δύναμις

15. for to κατ' εἰμι, o επ ἐμε G: quod in me promittum est vulg G-lat Sedul. Pel: quod in me est promissum sum D-lat Ambr Ambst Ruf Sedul., ins ev def vav D1 b om ful! D1-lat G-lat: επ G. om tois εν ρωμη G. 16. for to, επ G: super G-lat: de Aug Vig. ree act euvgeleiou ins tou xristou, with D1-KL rel Thl Ec: om ABCD GN 17 vulg syrr copi autm Orig Eus Bas Cyr Chr
in the gospel is εἰς σωτηρίαν—it is a healing, saving power: for as Chrysostom reminds us, there is a power of God εἰς κάλασιν, and εἰς ἀπώλειαν, see Matt. x. 28.

But to whom is this gospel the power of God to save? παντὶ τῷ πιστεύοντι. The universality implied in the παντὶ, the condition necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting εἰς σωτηρίαν, are the great subjects treated of in the former part of this epistle. All are proved to be under sin, and so needing God's righteousness (ch. i. 18—iii. 20), and the entrance into this righteousness is shewn to be by faith (ch. iii. 21—v. 11). Then the δύναμις θεοῦ in freeing from the domination of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely 'justification by faith,' which is in fact only a subordinate part of the great theme,—only the condition necessitated by man's sinfulness for his entering the state of salvation: whereas the argument extends beyond this, to the death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion.

οὐδεὶς πρῶτον κ. Ἐλλ. This is the Jewish expression for all mankind, as Ἐλλ. κ. βαββ. ver. 14 is the Greek one. Ἐλλ. here includes all Gentiles. πρῶτον is not first in order of time, but principally (compare ch. ii. 9), spoken of national precedence, in the sense in which the Jews were to our Lord of Θεοῦ, John i. 11. Salvation was ἐκ τῶν οὐδαμῶν, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any preference under the gospel; only he inherits, and has a precedence. οὐδὲ γὰρ ἐπὶ δὴ πρῶτος ἐστι, καὶ πλέον λαμβάνει τὰ χάριτος: ἡ γὰρ αὕτη δοσιντικα καὶ τοῖτερ κακίνειν ἔδωκαν ἀλλὰ τάξεως ἐστὶ τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 415. 17. An explanation, how the gospel is the power of God to salvation, and how it is so to the believer:—because in it God's righteousness (not His attribute of righteousness,—'the righteousness of God,' but righteousness flowing from, and acceptable to Him) is unfolded, and the more, the more we believe. I subjoin Do Wette's note on δικ. θεοῦ. 'The Greek δικ. and the Heb. תָמִים are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of 'Impulsion' (ch. iv. 5). It may certainly be imagined, that a man might obtain justification by fulfilling the law: in that case his righteousness is an ἴδια [δικαιοσύνη] (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only have not fulfilled the law (ch. iii. 9—19), but could not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God declares him righteous, assumes him to be righteous, δικαιοῦντι (iii. 24; Gal. iii. 8):—δικαιοῦν is not only negative, 'to acquit,' as ἀλληλού Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 [where however see my note], but also positive, 'to declare righteous': but never 'to make righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. Justificatio must be taken as the old protestant dogmatists rightly took it, sensu forensi, i.e. imputatively. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of His justification is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.), or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῷ, as Luth.: 'die Gerechtigkeit der vor Gott gilt': compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its condition is subjective. It is the acquittal from guilt, and chee-
fulness of conscience, attained through faith in God’s grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous.” To say, with Jowett, that all attempts to define δικαιος, θεον are “the after-thoughts of theology, which have no real place in the interpretation of Scripture,” is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle’s argument and our own faith: of which uncertainty his note here is an eminent example. εν αυτω [in it], ‘the gospel:’ not, in το πιστευειν. ἀποκαλυπτεται generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the gospel. Εκ πιστεων ‘on points to the condition, or the subjective ground. πιστις is faith in the sense of trust, and that (a) a trueful assumption of a truth in reference to knowledge = conviction: (b) a trueful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God’s grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is humility, consisting in the abandonment of all merits of a man’s own, and recognition of his own unworthiness and need of redemption.” De Wette.

εις πιστιν | ἐπι πιστεων ἄρχεται κ. εἰς πιστεύσων λίγει (Eccum.) seems the most probable interpretation, making πιστιν almost = τοις πιστεύσων, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεόν, and to this it is revealed. The other interpretations,—for the increase of faith’ (Meyer), —that faith may be given to it’ (Fritzsche, Tholuck, Krebs), ‘proceeding from faith, and leading to a higher degree of faith.’ (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that εκ π. εἰς π. is taken with ἀποκαλυπτεται, not with δικαιοσύνη. The latter connexion would do for εκ π., but not for εἰς π. καθὼς γέγρ. He shews that righteousness by faith is no new idea, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, all faith is one, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, δ δικαιος —εκ πιστεως ζησαται, and δ δικαιος εκ πιστεως —ζησαται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζησαται must mean, ‘shall live on,’ endure in his δικαιοσύνη, by means of faith, which would Assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit’s note: and Delitzsch, der Proph. Habakkuk, p. 51 ff. This latter remarks (I quote from Philippi), “The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T.”

CHAP. I. 18.—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—inasmuch as this power of God consists in the revelation of God’s righteousness in man by faith, and in order to faith the first requisite is the recognition of man’s unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are guilty before God, as holding back the truth in unrighteousness. And first, ch. i. 18—32, of the Gentiles. 18.] He first states the general fact, of all mankind; but immediately passes off to the considera-
tion of the majority of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. \[\textit{\text{άποκ. γράφ}}\]

The statement of ver. 17 was, that the righteousnes of God is revealed. The necessary condition of this revelation is, the destruction of the righteousness of man by the revelation of God's anger against sin.

\[\textit{\text{άποκαλύπτεσαι}},\text{ not in the Gospel (as Grot.) : not in men's consciences (as Tholuck, ed. 1, Reiche): but in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct \textit{άπ' οὗρα νου},—that it is a providential, universally-to-be-seen) in the punishments which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that \textit{άποκ.} is of an objective reality here, not of an evangelical internal and subjective unfolding.

\textit{άργη θεού} is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to \textit{λογίαν} (De W.).

\[\textit{άπ' οὗρ} (see above) belongs to \textit{άποκαλύπτεσαι}, not to \textit{θεοί}, nor to \textit{άργη θεού (ή \textit{άπ' οὖρ}).}

\textit{άδείβιαν, godlessness}; \textit{άδικλες, iniquity}: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that \textit{άδείβα} is more the fountain (but at the same time partially the result) of \textit{άδικλες},—which \textit{άδικλ} is more the result (but at the same time partially the fountain) of \textit{άδείβα}. \textit{άδικλ} is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing iniquities of all kinds. We may notice by the way, that the word \textit{άδείβα} forms an interesting link to the Pastoral Epistles.

\[\textit{άνθρωπος τῶν ἐλ. ἐν δικία} κατεχόντων\] of men who hold back the truth in iniquity: who, possessing enough of the galls of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, in the love and practice of sin. That this is the meaning of \textit{κατεχόντων} here is plain from this circumstance: that wherever \textit{κατέχει} in the N. T. signifies 'to hold,' it is emphatic, 'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the least and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the \textit{κατά}, indicating vehement of purpose, as in \textit{καταφέρω}, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in ref., and in Luke iv. 42, and indirect ones in [the spurious John v. 4] Acts xxvii. 40; ch. vii. 6; Phil. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this \textit{άδείβα} they \textit{κατείχον} \textit{ἐν δικία}, i.e. crushed, squeezed, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take \textit{ἐν δικία} for \textit{άδικος} (as Thoephyl. and Reiche) is to miss the force of the expression altogether—the pregnant \textit{ἐν}, 'in and by;' implying that it is their \textit{δικία},—the very absence of δικαιοσύνη for which the argument contends,—which is the status \textit{wherein}, and the instrument \textit{whereby}, they hold back the truth lit up in their consciences.

19.] \textit{διότι, because}, may either give the reason why the anger of God is revealed, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer) or may explain \textit{τῶν ... κατεχόντων} (so Thol.): which latter seems most probable: the \textit{subandum} being, 'this charge I bring against them,' because.' For he proves, first (ver. 20) that they had the \textit{άδείβα}; then (vv. 21 ff.) that they held it back.

\[\textit{τὸ γνωστὸν, that which is known}, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Thoephyl., Gr., Erasm., Y.}
Beza, Grot., al.), which would assert what, as simple matter of fact, was not the case, that all which could be known of God was φανερων εν αυτοις. He speaks now not of what they might have known of God, but of what they did know. Thus το γνωστο τ. θεου will mean, that universal objective knowledge of God as the Creator which we find more or less in every nation under heaven, and which, as matter of historical fact, has proved to be in possession of the great Gentile nations of antiquity. "ουν ειναι εν αυτοις is evident in them, i. e. in their hearts: not, to them (as Luth.)—nor, among them (as Erasm., Grot., &c.); for if it had been a thing acknowledged among them, it would not have been κατεξωμεν. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of.

δ 6. γ. εφ. gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself. Notice, and keep to, the historic aorist, εφανερωσεν, not 'hath manifested it' (perf.), but manifested it, viz. at the Creation. This is important for the right understanding of απο κτ. κοσμ. ver. 20.

For (justifying the clause preceding) His invisible attributes (hence the plur. applying to διανοιας and θεωτης which follow), απο κτισεως κοσμ., from the time of the creation, when the manifestation was made by God: not εις κτισεως κ. τ., by the creation of the world,' which would be tantamount, τοις ποιηματι νοομενα following, besides that κτισεως κοσμου cannot = ς κτισεως, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοις ποιηματι νοομενεια] being understood (apprehended by the mind, see reff.) by means of.

His works (of creation and sustenance, —not here of moral government), —καθοραται, are perceived; not, 'are plainly seen,'—this is not the sense of κατα in καθορατα, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. η τε αιδι. αυτ. δυν. His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θεωτης and Divinity (not Godhead, which would be θεωτης). The fact that the Creator is divine —is of a different nature from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call divine. εις το ειναι αυτ. αναπτολ.] εις το with an inf. never properly indicates only the result, 'so that;' but is often used where the result, and the intention, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed a result, as worked purposefully for that result. And however true it is, that in the doings of the Allwise, all results are purposed,—to give the sense 'in order that they might be inexensible,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present God's sovereignty in dealing with man, but man's inexcusableness in holding back the truth by unrighteousness. εις το, then, in this case, is most nearly expressed by wherefore, or so that. See Winer, edn. 6, § 14. 6. ου δια τουτο τατα πεποιηκεν ο θεος, ει κα τουτο έμεθη, ου γαρ ινα αυτων ἀπολογια ἀποστερηθη, διασκαλιζεν τοσατεν εις μενον προθυροις, άλλα εις αυτων επιγινω σαν διεαφανεις ἰτας ινα εστω των ἀποστερητων ἀπολογιας. Chrys. Hom. IV. p. 450.
21. om ηλασατσι K e g h k Orig., Eus Cyp Thrdth Tsl.

24. om και ABCN 17 vulg Orig Did Damasc Aug Ambrst Pelag: ins DGKL rel syr

22. ϕάσκοντες eiv. σοφ. Not, 'because they professed themselves wise,' but while they professed themselves wise—professing themselves to be wise. The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples.

23. ηλασατσι κ. τ.λ. quoted from ref. Ps., only τὴν δόξαν αὐτῶν, 'their glory,' of the Psahn, is changed to 'God's glory,'—viz. His Power and Majesty visible in the Creation. εἶναι represents the conditional element in which the change subsisted. οὖν ἡ δόξαν αὐτῶν, 'their glory,' to be changed to 'the human form,'—it not being any particular man, but the form of man (examples being abundant) to which they degraded God—the very form of God, and so of the other creatures. Deities of the human form prevailed in Greece—those of the bestial in Egypt. Both methods of worship were practised in Rome. 24—32. Immorality, and indeed bestiality, were the sequel of idolatry. 24. The και after διο may import, As they advanced in departure from God, so God also on His part gave them up, &c.;—His dealings with them had a progression likewise.

παρεδωκεν not merely permissive, but judicial: God delivered them over. As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and
though, for their impurity, see ex. xiv. 25. a tiesta, ùs òstn υνυλογησ, be òs τòv òvwas, αμιν. 26. a, cia tòvò, ða παροδευκει αυτòv ο θεος εìs e πὰθi 'a 'atìsìa: aì τε γὰ θηλεια αυτòv 'ì μεταλλαζξει τòv h òvφικην χηρìsìn eìs τìv ðìv φò̂sìn. 27. ða ομιώçìs tè k a i òi 'òv aì sìsìsìa afìnèteseì τòv h òvφìkìn χìrìsìn tòv h òvleiasìs.

Ath Chr Thurt Thi Ge. om o θèos C(=appy) Did Ath-mss. rec eautòs, with ΔΕΓΚΞI 17 rel Chr 2 Thurt Damase Thi Ge: txt ACDN & cop Chr. 26. for χρìsìn, ςìsìsìs D1*: sensum D-lat. aft parà φò̂sìn, add χρìsìn DΓG vulg arm Jer. 27. for τε, δε ADΓG d l 17 vulg syr Clem Ath Chr Thurt Damase Thi Aug Ruf, Ambrost: om C a b h o c cop Orig Jer Ruf, txt BDKLM Syr ath Ge. om orI LK. rec (1st) aρpò,ewith ACDN LF rel Ath Chr Thurt Thi: txt BDG (c?) Athen hurries them on to more fearful degrees of depravity. εν τàς ἐπιδ.] in the lusts—not by nor through the lusts (as Erasmus and E.:V.)—the lusts of the heart were the field of action, the department of their being, in which this dishonour took place. ἀκαθαρσίαν] more than mere filthiness in the satisfaction of natural lust (as Olsb.); for the Apostle uses cognate words ἀτυμασθακαὶ and ἀτυμα here and in ver. 26.—bestiality; impurity in the physical, not only in the social and religious sense. τοù ἀτυμασθακαί the genitive may imply either (1) the purpose of God's delivering them over to impurity, 'that their bodies should be dishonoured,' or (2) the result of that delivering over, 'so that their bodies were dishonoured;' or (3) the nature of the ἀκαθαρσία, as πάθη ἄτυμα below,—'impurity, which consisted in their bodies being dishonoured.' The second of these seems most accordant with the usage of the Apostle and with the argument. ἀτυμασθακαί is most likely passìve (Beza, al. De Wette), as the middle of ἀτυμα is not found in use. And this is confirmed by the old and probably genuine reading αὐφαίνοι, which has been altered to αὐφάνοι from imagining that 'was' the subject to ἀτυμασθακαί. So that their bodies were dishonoured among them. 25. This verse casts light on the την ἀνάθ. ἐν ἄδικια κατεχόνων of ver. 18. The truth of God (the true notion of Him as the Creator) which they professed, they changed into (see on ἐν, ver. 23) a lie (φόδος = ἑγγ., used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good. σεβάζομαι, of the honour of respect and observance and reverence,—ἀτρεψο, of formal worship with sacrifice and offering. Both verbs belong to τῇ κτίσι; though σεβάζομαι would require an accussative, ἀτρεψο, the nearest, takes the government. τῇ κτ.] the thing made, the creature—a general term for all objects of idolatrous worship. παρά, beyond—which would amount to the exclusion of the Creator. The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply ei καὶ αὐτοί δέησαν, as Chrys. ἐγκυνηγομένος is Blessed, κατ' ἐξαρχαῖς: the LXX put for it the perf. part., Ps. cxviii. 2L. The adjective is usually of God: the participle, of man. 26. πάθη ἀτυμα.—see above, ver. 2L,—stronger than ἀτυμα πάθη, as setting forth the status, ἀτυμα, to which the πάθη belonged. Contrast 1 Thess. iv. 3, τα ζωοί κακών κταβάνειν ἐν τηρ. χρισάν: ονομάν ενεργείαν; see examples in Weitsch. This abuse is spoken of first, as being the most revolting to nature. 'In pecuss artus-
Orig Ens Ec. apprisc (2nd) ACN b 17 Clem Orig Ath, Chr Thdrth: txt BDGL N-corri! Thi Ec. en apprisc AN: 5. 17 Clem Orig Ath, Thi: txt BCDGL N-corri! Ath, Chr Thil Ec. for estu., autou BK 35.

28. om o theso X ins corri 2 Nyss Ath &amath Silem Vict-tum: Chr has it bef autou.

29. rec aft adikia ins porowe, with L rel syr Thdrth Thl Ec Emed, and D/EG vulg Lucif Ruf Ambstr aft xakia, om poropia: om ABCKN 17 copt With Ephr Bas Chr Isid Max Genn Max Damask Ang Aug-comm.

pudicitia caret ... Gravitas et ardui still judicialis, proprietate verborum non violat verecundiam." Bengel.

27.] τὴν δικαιομαρίαν, perhaps, as De W., 'the (well-known, too frequent) indecency,' — cui ipsa corporis ... conformatio reclamat, Bengel: but more probably the article is only generic, as in 2 Pet. i. 5—8 repeatedly.

τὴν ἀντιμοσίαν] The Apostle treats this ἄτυχα into which they fell, as a consequence of, a retribution for, their departure from God into idolatry,— with which in fact it was closely connected. This shame, and not its consequences, which are not here treated of, is the antimosia of their pādās. their aberration from the knowledge of God, which they received. This is further shown by ἦν ἤδει in the past tense. ei γὰρ καὶ μὴ γένεν. ἦν, μὴδε κάλας ἢπιελητο, τὼ τῶν πάσων κολάσομεν ἥρην. ὡς ἐδή δοταται. τὴν προσθήκην μοι λέγεις τῆς τιμωρίας. Chrys. Hom. v. p. 457. ἐν εὐαντίοις, in their own persons. viz. by their degradation even above the beasts.

28.] The play on δικαίωμα and δικαίωμα can hardly be expressed in any other language. 'Non probaverunt' and 'reprobavun' of the Vulgate does not give it. Because they reproved the knowledge of God, God gave them over to a reproulive mind, is indeed a very inadequate, but as far as the form of the two words is concerned, an accurate representation of it.

(Mr. Conybeare gives it, "As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.") For δικαίωμα is not 'judicial exprect' (as Beza, Tholuck, &c.), but reprobate, rejected by God. God withdrew from them His preventing grace and left them to the evil which they had chosen. The active sense of δικαίωμα, besides being altogether unexampted, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did not give them up to a mind which had lost the faculty of discerning, but to a mind judicially aban-doned to that depravity which, being well able to exercise the δικαίωμα required, not only does not do so, but in the end long current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the 'video melhora proboque,' which makes the 'deteriora sequor' so peculiarly criminal.

οὐκ ἐδικαίωμαν ἐχεῖν is not = ἐδοξία. οὐκ ἔχειν (as Dr. Burton): the latter would express more a deliberate act of the judgment ending in rejection of God, whereas the text charges them with not having exercised that judgment which would, if exercised, have led to the retention of God in their knowledge. ἐχεῖν ἐν ἐπιστ. No Job xxii. 14; "they say to God, Depart from us: for we desire not the knowledge of thy ways," and xxii. 15—17.

29-31] τεπαληρομονου belongs to the-
subject of παριν, understood. The reading πορεία appears to have arisen out of πορεία, and is placed by some MSS. after that word, by some after καία, omitting ποι. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as results of, and flowing from, the licentious practices of idolatry above specified. Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbriët has illustrated their LXX usage and Hebrew equivalents.

έδεκια] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of injustice; of which on the part of the Romans, Westt. gives abundant testimonies.

πορείας] Ammonius interprets τὸ ποριον, τὸ δραστικόν κακόν,—used therefore more of the tempter and seducer to evil.

πλευνείας] covetousness (not as 1 Thess. iv. 6, see there), of which the whole provincial government, and civil life of the Romans at the time was full. ‘Quando | major avaritie patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87. κακία] more the passive side of evil—the capability of and proclivity to evil,—the opposite to ἄρετα:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἢ ἄρετη ἢ εἰναι... τῶν βελτιστῶν πρακτικὴ ἢ δὲ κακία, τούτωντων. φθόνον and φλον are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὡς τυν-δάρειον ἐρως, ὄντος ἐν Δίὸς | πολλῶν δὲ πατέρων φύλε σ’ ἐκ περίκειας, ἢ Αλάπτορος μὲν πρῶτον, εἰτά δὲ φθόνον, | φλον τε, θανάτῳ θ', ὡς τε ἐν τῇ πρέπει κακά.

κακοπαθείας] see reff. ἄνδρ. secret maligners,—κακαλ. open slanderers. The distinction attempted to be set up by Suidas and others, between θεμιτεία, ὑπὸ ἃθοι μισογέμεος, and θεμιτεία, ὑπὸ ἃθοι τῶν θεῶν, has been applied to θεοστυγίες also, which has therefore been written θεοστυγίες. But the distinction is untenable; all compound adjectives in ἄρι being oxyon. θεοστυγίας is never found in an active sense, ‘hater of God,’ but always in a passive, hated by God (cf. Far. Trad. 1203, ὁ θεοστυγός Ελέων: Cycl. 935, τὸ θεοστυγό ξίνου ἀγαμέρος: ib. 538: so θεοφιλής, Demosth. 1456 τὸ εὐτυχεστᾶτον παῖδι πόλεως τῆς ἡμετέρας νομίμας καὶ θεοφιλεστᾶτον: and Ἰσχε. Enn. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between κακαλόν and ἱβρυτάς, if θεοστ. is to signify ‘haters of God.’ But on the other supposition,—if any crime was known more than another as ‘hated by the gods,’ it was that of ‘delatores,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores ‘Principi quidem grati, et Deo exosi.’ So also Philo, ap. Damascen. (quoted by Westt.) διάβολοι καὶ θεῖαι ἀποπνέονται χάριτων, οἱ τὴν αὐτὴν ἐκείνη διαβολακίης νοσούστες κακοτεχνίαν, θεοστυγίες τε καὶ θεωστυγίες πάντη. It does not follow that the delatores only are intended, but the expression may be used to include all those abandoned persons who were known as Diis exosi, who were employed in pursuing hateful and injurious to their kind. So Westt., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the active sense,—so Theodoret, etc. Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. υβριστάς] opposed by Xenoph. Mem. i. and Apol. Socr. to σφόνυς, ‘a discreet and modest man;’ but here perhaps, as said by Paul of himself, ref. 1 Tim., ‘qui contumelia afficit,’ ‘an insulting person.’ υπερφάνοι]
This page contains a complex text written in ancient Greek, discussing various topics such as moral measures, judicial sentences, and the afterlife. The text is written in a classical style, typical of ancient philosophical and theological arguments. The end of the page notes encouragement of God's sentence of death, emphasizing the inescapable nature of such judgment.

The text includes references to biblical passages and philosophical works, reflecting a scholarly approach to understanding the moral and spiritual implications of death and the afterlife. It appears to be an excerpt from a longer work, possibly a commentary on religious texts or a philosophical treatise.
at) must condemn another, for all alike are guilty. 1.] The address passes gradually to the Jews. They were the people who judged—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τά γάρ αὐτά πράσεις δ' κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew. διό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—for thou dost deem them thyself. Therefore thy setting thyself up as a judge, is unjustifiable. τός δ' κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rittkert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ό . . . ] For wherein (not, 'in that'), as E. V.—i.e. 'in the matter in which,' 2.] οἰς δὲ, 'atqui sequam—now we know. κατὰ ἄλλα') according to truth, as E. V., De Wette—not, 'truly,' 'revera' (as Raphael, &c.)—for ὀδηγός, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἄλλα belong to κρίμα, 'judgment according to truth' (as Olsb.),—but to ἐπιτίμω, is, (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9. τοῦτο, viz. ὅτι σὺ ἐκφεύγῃ τὸ κρίμα τοῦ θεοῦ; ἢ τοῦ πλοῦτον τῆς χριστιάνης αὐτοῦ καὶ τῆς ᾁνωχίας καὶ τῆς μακροθυμίας καταφρονεῖς, ἢ ἀγνώστικος ὅτι τὸ ἥργον τού θεού εἰς μετανοιαν σε ἀγεί, κατὰ δὲ τῆς κηδε-

CHAP. II. 1. inc κρισαὶ bcf κρίσεις C i m 73. 80. 93. 173 syr-w-ast copt Jcr. 2. for δὲ, γαρ CN m 17. 80. 122. 179 vulg D-lat copt arm Chr Pelag: txt ABDGKLL rel Thurt Dhamse Thl (Ec Tert: om 23 ath. 3. for τοῦτο, τοῦτῳ A.
tion at άγεί or at θέων, as Lachm. does,—but have left the construction to explain itself. 
κατά] not, 'in proportion to' (Meyer), but as E. V. after, 'in consonance with,' 'secundum,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. 
δικαιον.] not admitting that μετασία to which God is leading thee. 
ἐν ἡμέρᾳ, not for, nor = εἰς ἡμέραν, nor should it be rendered 'against the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for εἰς' is nowhere to be tolerated. It belongs to ὀργήν, wrath in the day of wrath, 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The άμέρα, ὀργή is the day of judgment, viewed in its relation to sinners: see ref. 
ἀποκαλ. δικαιοφρ.] the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment. The reading ἀποκαλ. καὶ δικαιοφρ. would mean, 'the appearance (refl. of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rieckert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.
6, 7.] This retribution must be carefully kept in its place in the argument. The Apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἐργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syr.), and (2) an idea (Tholuck 1st edn. and Kölner) that by ἐργαν ἀγαθῶν here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every where, and in all, God punishes evil, and rewards good. 
7, 8. τοῖς μὲν καθ' ὑπότ. ... ὀργή κ. θυμός] To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—ὡνίν αἰών, and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἕσται understood, and made the first member of the following sentence, δόξα δὲ κ.τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς ... ὑποτούν,—and τοῖς ... ἀδίκια. To ὑποτοῦν belong δόξ. κ. τιμ. κ. ἀθ. as its accusatives, and καθ' ὑπότ. ἐργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: (in opposition to (α) (Ecum. and Beza, who divide ἐργ. ἀγ. from καθ᾽ ὑπότ μικρ. (is quidem qui secundum patientem expectationem querunt boni operis gloriam),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς ... ἀγαθῶν as meaning 'those who endure in good works' (as Ec. does τοῖς καθ᾿ ὑπότ. who endure, absol.), and δόξα ... ὑποτοῦν, as in apposition with it,—(γ) Photius (in Ecum.), Luther, and Estius, who take it, τοῖς ... ὑποτοῦν (ὡν ἐργ. αἰών, δόξα κ.τ.λ.),—(δ) Reiche, who takes τοῖς μὲν,—to the one,—alone, and makes καθ᾽ ὑπότ. parallel to κατὰ τὰ ἑργά, representing the rule of judgment, taking the rest as (γ). ἐργον, sing. of moral habit in the whole, the general course of life and action (see refl.). 
δόξαν, absolute imparted glory like His own, see Matt. xiii. 43; John xvii. 22:—τιμήν, re-
8. ἐρήμειας Ἀτί: ἐρήμειας B'D'G'F: ἐρήμειας D'. om μεν BD'GN Θ: ins AD'KLN Σ rel 17 syr Orig Eaph Chr Thdr Thamase Thl Oe Ruf., rec θυσιας καὶ ὀργης, with D'KL 17 rel syr Thdr Oe: text BD'GN m vulg Syr arm Orig Eaph DAMase Thl. 

iooaidou καὶ εἰς Δ'Lat.
men, whereas ἔργαζομαι, answering to our 'work,' is used indifferently of both good and evil. That this is not always kept to, see ref., especially ch. vii. 18, and Plat. Legg. iii. p. 686, end, in both which places, however, definite acts are spoken of. The pres. part. denotes the status or habit of the man. 'Ιουδ. τ. πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and therefore, pre-eminent responsibility.

10. εἰρήνη] Here in its highest and most glorious sense, see ref. 11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what follows, it introduces a comparison between him and the Gentile to the point how fairly he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12–16.] The justice of a general judgment, but according to the advantages of each. 12. διὸ γ. ἀνόμως . . .] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i.e. it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the fact, as consonant with God's justice, stated. That this is the meaning of ἄνομως is clear from 1 Cor. ix. 21. That these even have sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), . . . δὲ μὲν γὰρ 'Ελλην ἀνόμως κρίνεται τὸ δὲ ἄνομως ἐντάξεις, οὐ δὲ χαλεπότερον, ἀλλὰ τὸ ἴμπερτερον λέγει (this is perhaps saying too much, see above) τούτης, οὐκ ἔχει κατηγοροῦσα τῶν νόμων. τὸ γὰρ ἄνομος τοῦτο 'ἐστι, χωρὶς τῆς εἰς ἑκείνου κατακρίσεως, φησιν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικαζέται μιᾷν. ὅ δὲ 'Ιουδαῖος, ἕννομος, τούτου, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγορουμένος διὸν γὰρ πλείονοι ἀπήλαυσαν ἐπιμελείας, τοσοῦτοι μεῖονα δαίμονι. καὶ (De W.) serves to range ἀπόκ. as well as ἡμαρτ. under the common condition ἄνομως. As many as without the law have sinned, without the law shall also perish. ἀπολογοῦται, the result of the judgment on them, rather than κρίθονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations. ἐν νόμῳ, under (in, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition; see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles. νόμος, throughout, signifies the law of Moses, even though anaithrons, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e.g. τῶν ἄνωθεν νόμων, ver. 14: and even there not 'a law:' see note. And I hope to shew that it is never thus anaithrónly used as = δ ἄνομος, except where usage will account for such omission of the article. διὰ νόμου. κριθ.] Now, shall be judged by the law: for that will furnish the measure and rule by which judgment.
13. rec ins του bef 1st νόμον, with KL 17 rel Mcion-e Chr Thlirt Phot: om ABDGKN Damasc. om τω 68 κ1: ins ADGKLN rel Mcion-e Chr Thlirt: for αλλά, αλλά, λα, rec ins του bef 2nd νόμον, with D6 KL 17 rel Mcion-e Chr Thlirt Phot: om ADGKN Damasc. aft δικαιωθησοντα ins para thew G.

14. for γραφή, 6G ath arm Orig.,om., ins τα bef εκβάν G k. rec τοι (grammatical coren), with D6 rel Chr Thlirt: ποιεί KL a 17: τοιούτων D G: text ABK Clem Orig., Damasc. for ουτοι, οι τοιούτων G vulg D-lat Orig., Hil Pelag Fulg.


will proceed. 13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus justified) the doing of the law. τοῦ has been apparently inserted in both cases in the later MSS, from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression of ἄκροαται νόμον. But the τοῦ in both cases is generic, and ἄκροατης-νόμον, ποιητής-νόμον (almost as one word in each case), ‘a hearer-of-the-law,’ a ‘doer-of-the-law.’ So that the correct English for οἱ ἄκροαται νόμον is hearers of the law, and for οἱ ποιηταὶ νόμον, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its esse, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἄκροαται νόμον is inadmissible, will hardly in our day be considered as deciding the matter. 14.] ἔθνη, the Gentiles; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμον ἐξορτά is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχων, would mean ‘those Gentiles who have not the law,’ as also would ἔθνη μὴ νόμον ἔχων, whereas the meaning clearly is, the Gentiles not having the law. νόμον | Again, ‘the law,’ viz. of Moses. A law, they have; see below, φύσει, by nature,—τοῖς φυσικοῖς ἐπόμενα λογισμοῖς, Schol. in Matthaui. τὰ
... the whole works of the law, which the indefinite διαν does not contain.

16. rec (for ἃ) ote, with DGKLN 17 rel vulg sryr Ath Chr Thdt (Ec Ruf); txt AB tol Syr copt Cyr Damase(έν ἃ) Ambr Ang Ambsr. χρ. bef ιστ. B(κἵν) : κχ χριστω ὑσ. Orig. on ιστ. Tert. δια ὑσ δια is written by N-corl over an erasure. add τον κυριον ἑσον D G-lat Ambr.

17. rec for ει διε, δε (see note), with DL rel syr Chr Thdt (Ec); txt ABDIKN διε

14-17. ΠΡΩΤΟ РΩΜΑΙΟΥΣ.
vulg G-lat Syr Clem Damasc Thl. επανασταυρί K 17 (sic). rec ins τω bef νόμον, with διΚλ 17 rel Thirt Thl (Ec: om ABDKN Clem Did Chr-comm (and mss) Damasc. 20. om διαδικασ. υπηρετόν Λ. 21. ins τον bef στέρων L n 1 30. 38. 93.

see reff. The τφ of the rec. has been inserted in the later MSS. before νόμον, because it here clearly applied to the law of Moses, and the absence of the article gave offence. It is omitted, because the law is not here distributed—it is not the law itself in its entirety, which is meant, but the fact of having or of knowing the law—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which conditioned us into our less accurate English, would be in one word, in the law: viz. 'which thou possessest.'

καυχ. επ θ. viz. 'as thy Covenant God:' 'as being peculiarly thine.' 18. γν. το βλή. θέσ having been just mentioned, it is left to be inferred that δήλημα refers to Him. δοκιμ. τ. διαφ. provest (in the sense of shifting and coming to a conclusion on) things which differ,—ἐναντία ἀλλάζοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνει τι δει πράξαι κ. τι μη δει πράξαι, Theophylact. The Vulg. 'probas utiliora,' and Ε. V.' approvest the things that are more excellent,' is somewhat flat in meaning, and not so applicable.

κατηχ. εκ τον νόμον being (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law (τον νόμον, though after a proposition—because the law is distributed—it is the book of the law, the law itself, out of which the κατηχος takes place).

19. πέποιησας, sometimes with ἐστω or ἐφ' ἐστω (see Luke xviii. 9), and sometimes with δια (Luke, ib. ; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18).—regardest thyself as,—art confident in thyself as being. ἐδοξάζων τυφλ. We can hardly say with Olsh., that the Apostle undoubtedly refers to the saying of our Lord, Matt. xv. 14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20. Μόρφωοι, not the mere apparent likeness (Theophylact, &c.), but the real representation. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is here meant (Olsh.), as that the law contained a foreshadowing of Christ,—for the Apostle is speaking now of moral truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἐχοντα . . νόμο) is not to be pressed as declaring a fact, but taken subjectively with regard to the Jews, after περιτοικιαθας, and understood of his estimate of the law. ἐν τον νόμο, because the book of the law, the whole law, is denoted. 22. ο ββελ. τ. εἰς ἱεροσυλίεις The contrast here must be maintained; which it will not be if we understand ἱεροσυλίεις of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τα εἰδολα leads into the kind of robbery which is meant. Θου ο αμωρ- rest idols, dost thou rob their temples? That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37; and Jos. Antt. iv. 8. 10 gives as a law, μη συλλα ἠρα ἑξενακ, μηδ' ἐπισυναισμενον ἡ τινι θεοι κειμηλιον λαμβανειν.
25. om yap d m vulg D-lat ath arm lat-St. for præsis, φυλασσεις D1; observes vulg D-lat; custodiis Aug. acrobutia (but corrul) W1.


ovy IN 44 Damase: txt DGKL 17 rel Chr Thdr Thl Ec. (A uecert.)

27. om η εκ φυσ. acrobo. G. 

23.] εν νόμο, see above (ver. 17) for the omission of the art.—but it is not diα paraβασεως νόμου, because a paraβασις is τον νόμον, the law being broken as a whole (see James ii. 10: and on paraβατις νόμον below, ver. 25). And τῆς para τ. νόμου, is thy breaking of the law.

This question comprehends the previous ones.

24.] "For what is written in the prophet Isaiah, is no less true now of you: 'the fact is so, as it is written.'

25—29.] Inasmuch as circumcission was the special sign of the covenant, and as such, a distinction on which the Jewish pride dwelt with peculiar satisfaction: the Apostle sets forth, that this circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only. ἀλλὰ ἡ περιτομή μέγα, φησιν, διυλογίων κατάφ, ἀλλὰ πάτε, ἦν εἰς ὑπὸ τῶν περιτομῶν. καὶ σκοτεῖ σώφρον, πως εἰκονισθῶ τὴν προαύξησιν τῶν νόμων; εἰς τὰς εἰς θεον βλασφημίας αἰτίων, τότε λοιπόν λαβῶν τὸν ἄνθρωπον κατεγνώσατα αὐτῶν, καὶ γινόμενα τὰς προδοσίας, εἰσέρχεται τὸν περὶ περιτομὴς λόγον, τοίος δὲ διὰδικτία ἀρετής παραπλανᾶται λοιπῶν. Chrys. Hom. vii. 474.

25.] σαρκικάν, chosen as an example in point, and as the most comprehensive and decisive example: and μὲν γὰρ περιτομή, binds it on to the foregoing reasoning: q. d. 'in the same way circumcision &c.' νόμου, not τὸν νόμον, πράσης,—because the latter would import the perfect fulfilment of the whole law: whereas the supposition is of acting according to the law, doing the law. paraβατις νόμον here, not τοῦ νόμου, the παραβατις νόμον, like ἀκροβατις νόμον and ποιητικὸς νόμον, ver. 18, being a designation generally of a law-breaker, as those of a law-hearer and law-fulfiller. ἀκροβατικός γε.] counts for nothing: the Jewish transgressor is no better off than the Gentile transgressor.

26.] ἡ ἀκροβατικός [i.e. οἱ εἰς τῇ ἀκροβατικῷ τἀ δικαιώματα] plainly, the moral requirements, not the ceremonial: for one of the very first of the latter was, to be circumcised. The case is an impossible one: nor does the Apostle put it as only, possible as showing manifestly, that circumcision, the sign of the covenant of the Law, was subordinate to the keeping of the Law itself. The articles shew how completely the hypothetical case is—no less than entire fulfilment of all the moral precepts of the law being contemplated.

ουχὶ η ... 'In such a case would not he be counted as a circumcised person?'

27.] I prefer with De Wette (and Erasm.), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse. κρινεῖ, 'shall rise up in judgment against,' judge indirectly by his example. See Matt. xii. 42, where κατακρινώ is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβατικός [i.e. he, who
remains in his natural state of uncircumcision. *ek φθόνος* is contrasted with διὰ γράμματος κ. περιτομής. The position of *ek φθόνος* decides for this rendering and against joining it with τελῶσα, which would require *صة ἀκροβυστία, διὰ φθόνον τὸν τελῶσα.*

*τὸν νόμον, τελ.* [such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not *ἤ τὸν νόμον τελ.*; because ἀκροβυστία is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense, *if it fulfill the law,* but merely restates the hypothesis: *fulfilling (as it does, as we have supposed) the law,*

*σὲ τὸν…. παραβάτην νόμον* [Here again the position of *διὰ γράμματος κ. περιτομής, between σὲ τὸν and παραβάτην,* sufficiently shows that, as *ek φθόνος* above, it is a qualification of *σὲ τὸν παραβάτην νόμον.* But Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take *σὲ τὸν διὰ γράμματος κ. περιτομής (ἐντα), 'thou who art a professor of the law and a circumcised person,* and understand *ἐνα* after παραβάτην,—shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβάτην νόμον, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρατεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, *if τὸν were immediately the article of παραβάτην νόμον* depending on it could not be anamorphosis.

See above on παραβάτην νόμον, ver. 25, and on ver. 13. *διὰ γράμματος κ. περιτομής* (see ref.) is here used of the state in which the man is when he does the art, regarded as the medium through which the act is done. It is rightly rendered by in E. V. (not, *in spite of,* as Köllner and al.)

*γράμματος* ['litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πείναια: thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law. In vv. 28, 29, supply the ellipsis thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὃ ἐν τῷ φανερῷ (Ἰουδαίος) Ἰουδαίος εἶστιν, οὐ δὲ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομῆς, ἀλλὰ ὃ ἐν τῷ κοπταρίῳ Ἰουδαίος, καὶ περιτομῆς καρδίας ἐν πνεύματι οὖ ἡ γραμματία οὐ ἡ εἰπανος οὐκ ὃς ἄνθρωπος ἀλλ’ ἐκ τοῦ θεοῦ.
III. 1 Ti oiv tv \( \tau \) περισσον του 'Ιουδαίου, \( \eta \) τις \( \eta \) ὀφέλεια της περιτομής; 2 πολύ κατά πάντα τρόπων.

πρώτον \( \mu εν \) [\( \gamma \) ψάφων] ὑπὲρ τὴν ἐπιστήμην τὰ \( \lambda \) γώγια τοῦ Θεοῦ. 3 τι γὰρ; \( \varepsilon η \) ἐπιστήμην τινὲς; \( \mu \) ἢ \( \kappa \) ἀπώστια


v Phil. i. 18. \( \kappa \) = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -rot, Luke xii. 40.) x = ch. xi.

kαταργησθή τις \( \eta \) \( \gamma \) ψάφων; διηγημένος \( \Phi \) \( \chi \) στοιχεῖον \( \Pi \) \( \chi \) τότε. 8, -δουλεύειν \( \epsilon ζ \) καὶ \( \nu \) πνεύμ. ch. vii. 6, -εἰν \( \eta \) εἰν \( \nu \), ch. vii. 9. \( \kappa \) οὖν ἂν \( \rho η \) Θεοῦ Ἰουδαίου, -ον τῆς τῆς ἔρωτον \( \kappa \) ἀφιέρωσεν, \( \epsilon η \) ὑποστήριξιν ὀφέλειαν τῆς περιτομῆς, καὶ τῇ ἑρμηνείᾳ τῆς ἁμαρτίας καὶ τῇ ὁμολογίᾳ τῆς ἁμαρτίας. 1. 1-20.] Taking into all fair account the real advantages of the Jews, these cannot, by the testimony of Scripture itself concerning them exempt them from this sentence of guiltiness before God, in which all flesh are involved. 1.-4.] The circumcision of Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some. 1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision? περισσον, advantage, profit, pre-eminence, see reff. It is best to take the question, not as coming from an objector, which supposition has obscured several parts of this Epistle, but as asked by the Apostle himself, anticipating the thoughts of his reader. 2.] πολυ answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there.) κατά πάντα τρόπον not merely omnia, but as E. V., in every way, i.e. in all departments of the spiritual life. πρῶτον; The Apostle begins as if intending to instance several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first, - secondly, \( \kappa \) \( \alpha \) being to follow: -not, 'primarium illud' (as Beza), -nor Vol. II. 'præcipue' (as Calv.), -nor 'id quod præcipuum est' (as Calov.), all of which are attempts to avoid the anacoluthon: compare a similar one at ch. i. 8. \( \epsilon η \) πιστ. see reff. -they were entrusted with. τα λόγον της Θεού] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself directly, all of which had been entrusted to Jews only. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles. 3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience. 4.] τι γάρ; \( \epsilon η \) \( \gamma \) ψάφων: For what? ('quid enim?') Hor. Sat. i. 1. 7.) The γὰρ confirms the preceding -the τι indicates some difficulty, or anticipated objection to it. \( \epsilon η \) \( \gamma \) ψάφων, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving disobedience, than on the other. They were ἀπίστοι, unfaithful to the covenant, the very condition of which was that of walk in the ways of the Lord and observe His statutes. The word may have been chosen on account of ἐπιστήμην above and τ. πίστις της Θεου below. \( \mu \) ἡ \( \kappa \) της κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their unbelief, as in reff: and the substantive ἀπίστια is bound to the verb ἐπιστήμην, but its rendering must be ruled by the contrast to \( \mu \) πίστις του Θεου, which must be "the
faithfulness of God) cancel (nullify) the faithfulness of God? 4. Because they have broken faith on their part, shall God break faith also on His? 3 ] 1 ] yév, let it not be: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινεσθω κ.τ.λ. rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, His truth must stand fast. 5. The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely against God his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. That thou mightest be justified (shewn to be just) in thy sayings (sentences, words of judgment), and mightest conquer when Thou art judged, 6 ] υψίζον 'in thy judging,' which cannot well be our rendering of εν τῷ κρίνεσθαι σε,—i.e. 'when thy dealings are called in question by men.' 5. In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view,—the Apostle founds another question:—It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very hypocrify has been the means whereby His own righteousness has been shewn forth, and established. ᾧ ποιόν of the Jews (Grot., De Wette, &c., not of all men) (Fritzsche), for only to the Jews can ver. 7 apply. δικαιοσύνη viz. that established by the δικαιοσύναθα of ver. 4; not His goodness (as Chrys., Theodoret, Grot., &c.),—nor His truth (Beza, al.).

κατὰ ἀνθρωπον λέγω said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impurity:—not implying that he speaks in the person of another, but that he puts himself into the place of the generality of men, and uses arguments such as they would use. 6. He does not enter into the objection and answer it in detail, but rejects at once the idea of God being unjust, alluding probably to Gen. xviii. 25, by recalling to mind, that the Judge of all the earth must do right. εἰρήν, for (i.e. 'if it were so,' 'aliquin.') τὸν κήρυκα is not the Gentiles (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the θρησκιας in ver. 5, only individualized to bring out such case of pretended injustice more strikingly. 7. This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. How shall God judge the world? For, if the truth (faithfulness) of God abroad (was manifested, more
clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth of His glory), why any longer (oti, this being so,—assuming the premises) am I also (i.e. as well as others,—am I to be involved in a judgment from which I should be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (shall we) not (in this case rather say), as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (oti recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers [Grot., Tholuck]), but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come). The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γὰρ with ver. 5, and to regard κατά ἄνθρωπον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard κάγω as a bond fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("num si Dei veritas meo peccatoris mendacio abunde in Dei landem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.).: Reiche, Oshb., &c. put ver. 7 into the mouth of a Gentile: Bengel, into that of a Jew. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is general, applying both to Jew and Gentile, and shewing the unenableness of any such view as that of the Jewish objection of ver. 5. But (1) προέχει is put absolutely; and (2) the answer would rather be μηδιασώς than οὐ πάντως, which replies to a question on matter of fact. Besides (3) the argument
would then go to, not that all are sinners, as it does, vv. 10–20, but that all are liable to God's wrath, without excuse. (q) The only way left seems (with Theophyl.), Ec. (1st altern.), Schol. in Matth. Polag., Vulg., Erasm., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take παρεχόμεθα as middle, and understand it as παρέχομεν—Have we (for νησιωτίς the (any) preference? We have an use of παρέχομεν as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38.

5. οὐ πάντως] No, by no means. This would more naturally be παντὸς ol, see reft. But we have δόλον πάντως for 'not at all,' Herod. v. 34. (Winer quotes ϑρόνης, 'no by no means,' from Demost. Olynth. 11. § 21, but I cannot find it.) The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de caus. Plant. vi. 21 (Wets.), ποιεῖ γὰρ οὐ πάντως, ἀλλὰ ἐνιαύθια τις οὐ διδάκασθαι,—will not apply, for it does not agree with what follows, where the Apostle proves absolute equality in respect of his argument.

προηγ. ... εἰναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not ace. and inf.,—that Jews and Gentiles are under sin,—but 'Ισχυρά... πάντως is acc. after the verb, and δρίτῳ. εἰναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners,'—10–18.] Proof of this universal sinfulness from the Scripture, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reft.).

11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἶ διὸ σιωνῷ ἡ ἑκκλησία τῆς Θεοῦ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] έξολοθρέων, an Alexandrine form for ἐξολοθρεύω; see Lobeck, Bährinuschus, p. 349. The open sepulchre is an emblem of perdition, to which their throat, as the instrument of their speech, is compared.

15.] The LXX (Isa. i. c.) have of δὲ πάντες αὐτῶν ἐπὶ πονηρᾶς τρέχωνας, ταχυώς ἐκχάνει αἷμα καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φώνας (ἀφώνων Ἑ.), συναγημα καὶ ταλαπηρία ἐν ταῖς ἀδίκις αὐτῶν, καὶ δοξὴ εἰρήνης οὐκ ἔχεισαν (ἐγνωσεν, F.). 19.] He proves the applicability of these texts to the Jews by their being found in the Jewish Scriptures:
19. for λαγει, λαλης Νί vulg D-lat Orig
20. ou δικ. bef εξ εργ. νυμ. DF fuld F-lat Ambrst.

for λαγει, λαλης D/F.

παραβληθης των των παθητων, Demonstr. 518. 3.

19. for λαγει, λαλης Νί vulg D-lat Orig
20. ou δικ. bef εξ εργ. νυμ. DF fuld F-lat Ambrst.

nOTPOS

Τοις εν τω να αλαλη] it speaks (not says,—λαλεω is not ‘to say,’ see John viii. 25, note) to (or for, dat. commodi: i.e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law. So that the Jews cannot plead exemption from this description or its consequences. [ινα] in order that—not ‘so that’; the bringing in all the world guilty before God is an especial and direct aim of the revelation of God’s justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. [παν στοιμα φοραγ] If the Jew’s mouth is shut, and his vanity in the law taken away, then much more the Gentile’s, and the whole world (see above ver. 6) becomes (subjective, as γυναιθω ver. 4) guilty before God. 20. The solemn and important conclusion of all the foregoing argument. But not only the conclusion from it; it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every month, &c. And therefore it is introduced, not with an illative conjunction, ‘wherefore’ (which διδε will not bear), but with ‘because.’ Because by the works of the law (God’s law: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, by works of law: no such general idea of law seems to have ever been before the mind of the Apostle, but always the law, emanating from God) shall no flesh be justified before Him (the future as implying possibility,—perhaps also as referring to the great day when πασας σαρξ shall stand before God,—perhaps also as a citation from ref. Ps. lxx, ου δικαιωθησται· ου δικαιωθησται· ου. . . πασας απο πτωθηται, which we render by nulla, must be kept in the mind to its logical precision: All flesh—subject—shall be—copula—not justified—predicate). The Apostle does not here say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the ceremonial law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on matters of fact, a result in matter of fact: ‘Mankind, Jew and Gentile, have all broken God’s law, and are guilty before Him: Man keeps not God’s law. By that law then he cannot arrive at God’s righteousness.’ δια τα γαρ . . . Φοραν by the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin (whatever knowledge each has,—whether the accusing and excusing of the Gentile’s conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to render righteous: its office is altogether different, viz. to detect and bring to light the sinfulness of man. Compare Gal. ii. 16.

21—V. 11.] The entrance into God’s righteousness (ch. i. 17) is shewn to be by faith. 21—26.] The Apostle resumes the declaration of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God’s law): viz. that God’s righteousness is revealed by Christ, whose atoning Death is, consistently with God’s justice, sufficient for the pardon of sin to those who believe in Him. 21. νυν][Is this of time, ‘now,’ in contradistinction to ages past, εν τω νυν καιρω, ver. 26,—or is it
21. *mπρτνυπερνεν Δι.'


The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable to the circumstances of the gospel: but the meaning is too strong, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17: 1 Cor. xv. 20. *χωρίς νόμον] without (the help of) the law, 'independently of the law,' not 'without the works of the law;' for here it is not the way to the δικ. θεοῦ which is spoken of (which is faith), but that δικ. itself.

*δικαίοσυνή θεοῦ God's righteousness: in what sense, see ch. i. 17, and note. *πεφανέρωταί viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an accomplished and still enduring fact—the ἀποκάλυπταί of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers.

*μαρτυρομένη κ.τ.λ.] being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets (not merely the types and prophecies, but the whole body of the O. T., see Matt. xxii. 40).

22. *δικαιοσύνη δὲ θὸν but that (so δὲ in Herod. vii. 8, Ἀριστοτέρας τῆς Μιλησίας, δόθη δὲ ἡμῖν,—and i. 114, ἐπὶ τοῦ σοῦ δολοῦ, βοήθηλι δὲ παῦσε: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 if.) the righteousness of God (i.e. 'I mean, the righteousness of God διὰ πίστεως τοῦ ἁρ.) which is (ἡ is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιούσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ἐν χριστῷ τῷ θεῷ, and Eph. iii. 4, δύνασθε νοηταί τὴν σωτηρίαν μον ἐν τῷ μυστηρίῳ [σωμαντεῖν ἐν πάσῃ σοφίᾳ occurs Dan. i. 4 Theol.]. See Winer, edn. 6, § 20. 2 b) by the faith in Jesus Christ (gen.: see ref.). *εἰς πάντα. [: ζ. ἐπὶ πάντα:] depends on πεφανέρωται,—(is revealed) unto ('towards,' 'so as to penetrate to') all, and upon ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from εἰς; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) all who believe. Probably the repetition of πάντα was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γάρ ἐστι διαστολή (but still no essential difference in the interpretations of εἰς and ἐπὶ must be sought). 23. *τῆς δόξης τοῦ θεοῦ Of the praise which comes from God, see ref. (so Grot., Thol., Reiche, Fritzsche, Meyer, Rückert, De Wette): not, 'of praise in God's sight!' (Luther, Calv., Estius, Kölner): not, 'of glory with God,' as ch. v. 2 (Ec. Beza, al.).—for he is not speaking here of future reward, but of present worthiness; nor, of the glorious image of God which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage. 24. *δικαιοσύνην agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιοσύνη: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is
not necessary, in the interpretation, that the subjects of πάντες and δικαιούμενοι should be in matter of fact strictly commensurate:—all have sinned—all are (must be, if justified) justified freely, &c.;

διὰ τῆς ἁπάντως κ.τ.λ. by means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus.

ἀπολύτρωσις, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἀπό, redemption from some state of danger or misery: here,—redemption from the guilt by the propitiatory sacrifice of Christ's death, see ref. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to be ἰδίᾳ ἀφετέρως τῶν παραπτώματων.

25. προέθετο, not here 'decreed,' as in ref. N. T.—but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 31, τὰ ὅσα προτίθεται τοις ἀπογονομένοις, 'they expose the bones of the deceased to public view.'

[Προσφορά] as a propitiatory offering. So we have σωτηρία, Exod. xx. 21,—χαριστήριον (εὐχαριστήριον Λ.), 2 Mac. xii. 45,—and καθάρισμα, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as βύμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 181 (cited by Stuart), where he says that the Greeks offered an Ιερατήριον τῷ Ἀρχαγγέλῳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τῷ

λαστήριων πέταλον ἡ χρυσώμα, ἐπέκειτο δὲ τῷ κυβώτῳ. ἐκατέρθεν δὲ εἰς τὰ τῶν χρυσώματο δικαιούμενα. ἀρκετότης τοῦ αὐτοῦ προβατίσματος. οὗ τὸ ἀνθρώπων καθάρισμα ἔγινε διὰ τῆς προσφορᾶς τοῦ θεοῦ 

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tos, but refers to propitiation by blood,—the well-known typical use of it in sacrifice. **eis ένδεςις κ.τ.λ.] in order to the manifestation of His righteousness:** this is the aim of the putting forth of Christ as an expiatory victim. **δικαιοσύνη, not truth (Ambrost., al.),—not goodness (Theodoret, Grot., Hammond, Koppe, Rosenm., Reihe),—not both these combined with justice (Beza),—not justifying or sin-forgiving righteousness (Chrys., Ang., Ætius, Krehl, B.-Crans.),—not the righteousness which He gives (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob eis το ένεαν α.τ. δικαιον of all meaning,—not holiness, which does not correspond to δικαιος and δικαιωσθαι,—but judicial righteousness, **justice** (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of δικαιωσθαι, which is itself judicial. A sin-offering betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.) **διά τ. παρεσην κ.τ.λ.] = διά το παρεσει τον θεον τα προγ. άμαρτήματα εν τη άνοιξi αυτου, and contains the reason why God would manifest His judicial righteousness; on account of the over-looking of the sins which had passed, in the forgiveness of God: i.e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages, to be in question;—to show, that though He did not then fully punish for sin and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered,—but because He had provided a way whereby sin might be forgiven, and He might be just. Observe, **παρεσης is not forgiveness, but overlooking, which is the work of forgiveness (see Acts xvii. 30), whereas forgiveness is the work of grace,—see ch. ii. 4:—nor is των προγ. αμως, 'the sins of each man which precede his conversion' (Calov.), but those of the whole world before the death of Christ. See the very similar words Heb. ix. 15. The rendering διά, 'by means of' (Orig., Luth., Calv., Calov., Le Clerc, Els., Koppe, Reihe, Schrader), is both ungrammatical and meaningless. **26. προς την έδδ. κ.τ.λ.] The art. distinguishes this ένδεςις from the former, as the fuller and ultimate object, of which that ένδεςις was a subordinate part:—with a view to the (or His) manifestation of His righteousness in this present time. The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was towards, formed a subsidiary manifestation to, His great manifestation of His righteousness (same sense as before, judicial righteousness, justice) under the Gospel. The joining προς την ένδεςις, κ.τ.λ. with εν τη άνοιξi τ. θεω (Beza, Rückert 2 ed., Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the άνοιξi τ, θ. which is not probable. **eis το ένεαν κ.τ.λ.] in order that He may be (shewn to be):—the whole present concern is with ένδεςις, the exhibition to men of the righteousness of God) just and (yet, on the other side) justifying him who is of (the) faith in Jesus (των έκ πιστ., 'the, him who belongs to, stands in, works for as his standing-point, faith in Jesus; see ch. ii. 8, note, and refd.). **27—IV. 25.] Jewish boasting altogether removed by this truth, not
however by making void the law, nor by degrading Abraham from his preeminence, but by establishing the law, and shewing that Abraham was really justified by faith, and is the father of the faithful. 27. ἡ καυχώσις, the boasting, viz. of the Jews, of which he had spoken before. ch. ii., not 'boasting' in general, which will not suit ver. 29. (So Theodoret, τὰ υψηλὰ τῶν ἱουδαϊῶν φρονημάτων, Chrys., Theophyl., (Ec.—Vulg.: gloriation tua: Bengel, Rückert, Meyer, De Wette, al.) εἰσκλ. οὐκ ἔτι χρωμάτι ἔχει, Theodoret. dia p. v. k.t.l.] By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) anywhere else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith. 28.] λογίζομαι, not 'we conclude,' but we hold, we reckon, see reff.: the former is against N.T. usage; and has probably caused the change of γὰρ into ὅτι, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding, —on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified by faith, without the works of the law (not works of law); and therefore boasting is excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and to shew this from it. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τῷ θεόν ἐσε, iv. 17), Abraham's faith, and not this fact, has become the leading subject. 30. εἰσπερὶ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 20) by (ἐς, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστος, and its expression in διὰ τῆς πίστεως, are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means whereby the man lays hold on justi-
πόσως καὶ ἐκαθορισμέναι διὰ τῆς πίστεως. 31 νῦν οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νῦν οἰστάνομεν.

IV. 1 p. Τί οὖν ἐρωτήμαν [ὁ ευρηκέναι] Ἀβραὰμ τὸν πατέρα ἡμῶν 31. rec ἰστάνομεν, with D3KL3 rel Chr Thdr Thl Ec: πιστάνομεν 17. 65. 93 lect-6; περιστασιωμεν D1: txt ABCDFKN Orig Cyr Procop Damasc.

CHAP. IV. 1 rec ἀβραὰμ τὸν πατέρα ἡμῶν βεβαιοῦμεν, with KL 17 rel syrr Chr Thdr Thl Ec Gennad Phot: om εὐρηκέναι B 47: ins βεβαιοῦμεν ACDFKN latt Eus

fication, διὰ τῆς πίστεως, by his faith: the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιστασιωμεν as the circumcision which is of faith, though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders 'and the circumcision through their faith.' To understand this, the first verse, should be, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2. 31.

But again the Jew may object, if this is the case, if Faith be the ground, and Faith the medium, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Apostle both here asserts, and is prepared to show by working out the proposition of ver. 29, that the law itself belonged to a covenant whose original recipient was justified by faith, and whose main promise was, the reception and blessing of the Gentiles.

νῦν, not 'law,' but the law, as ever where in the Epistle. We may safely say that the Apostle never argues of law, abstract, in the sense of a system of precepts,—its attributes or its effects,—but always of the law, concrete,—the law of God given by Moses, when speaking of the Jews, as here: the law of God, in as far as written in their consciences, when speaking of the Gentiles: and when including both, the law of God generally, His written as well as His unwritten will.

Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, have no place here: the design being to show that the law itself contained this very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5. Abraham himself was justified by faith. The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together, —and then, because Abraham is distinctly proved (ver. 11) to have been in another sense the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, ancestor, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best MSS., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of ΛΒCDΔΦΝ &c., bracketing εὐρηκέναι as of doubtful authority, omitted as it is by B.

Grot., Le Clerc, and Wetst. punctuate, τι οὖν ἐρωτήμαν; εὐρηκέναι. . . . σάρκα: —and Matthäi, τι οὖν; ἐρωτήμαν. . . . σάρκα; supplying δικαίωσθην (or more rightly an indefinite τι) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh: which is not the case.

1. οὖν] The Apostle is here contending with those under the law from their own standing-point: and he follows up his νῦν
Cyri Damasc. Ambrost. rec (for προστατ.) πατερα, with C3DFKLN-corr1 17 rel latt syr Chr Thdrt Gnumad Phot Thl Ec: patriarcham Syr: txt ABCN13 copt ath arm Eus (Chr-comm) Cyri Damasc.

2. αλλα F. rec ins τον bef θεον, with D3KL 17 rel Chr Thdrt: om ABCD1FK Cyri.

3. in Χ γραφη has been written twice, but the first erased. om de (as unnecessary) D1P b o latt Chr Cypr.

ιστάνομεν, by what therefore (‘hoc concessor,‘ ‘seeing that you and I are both upholders of the law’) shall we say, &c. This verse, and the argument following, are not a proof; but a consequence, of νόμον istor, and are therefore introduced, not with γραφή, but with οὐν. εἰρηκίνασιν viz. towards his justification, or more strictly, earned as his own, to boast of. κατὰ σάρκα belongs to εἰρυνειν, not (as Chrys., Theophyl., Erasmus) to προπατόρα ἡμι. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to show that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, what does κατὰ σάρκα mean? It cannot allude to circumcision; for that is rendered improbable, not only by the parallel expression εἰς ἐργαζων in the plural, but also by the consideration, that circumcision was no ἐργαζον at all, but a seal of the righteousness which he had by faith being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having already been done, chs. ii. iii.), but to show that the father and head of the race himself was justified not by works, but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεύμα,—and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5. 2. For if Abraham was justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken generally: the proposition being assumed, ‘He that has earned justification by works, has whereof to boast’). Then, in disproo of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e.g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that he has none before God. (προσ, probably as in the second ref, with, in the sense of chez: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God’s promise) and it (γινομενον) was reckoned (so LXV. Heb., ‘He reckoned it’) to him as (ch. ii. 26) righteousness. The whole question so much mooted between Protestantson the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) ‘per fidem,’ being God’s righteousness imputed to the sinner; or (2) ‘propter fidem,’ so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man’s justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became party-taker of this blessing. But this blessing was, justification by faith in Christ. Now
Abraham could not, in the strict sense of the words, be justified by faith in Christ, —nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped by it, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, c. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet manifested. He believed implicitly, taking the promise, with all it involved and implied, as true. This was then his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus his faith itself, the mere fact of implicit trust in God, was accounted to him for righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus, for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. τὸ ἐργαζόµενον ... ὑµᾶς ἐλογίζεται ἐις δικαιοσύνην. 4 τῶν ἀβρααµ̣́ων ἐστὶν ἐδοξασµένον, ἐλογίζοµεν δὲ µὴ ἐργαζόµενον, ἤ πιστεύοµεν δὲ ἐπὶ τῶν δικαιοµένων τῶν ἀσβήν, ἐλογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 ἢ καθάπερ καὶ Δαυις καὶ Λέγει τῶν προσηγδάσαν, λακον. 16)

5. αὐτοῦ δὲ µὴ ἐργαζόµενον, διά τοῦτο γὰρ εἰς δικαιοσύνην ἐλογίζεται. 6 ἢ καθάπερ καὶ Δαυις καὶ Λέγει τῶν προσηγδάσαν, λακον. 16)

6. for καθάπερ, καθὼς DF. ins o bef dawis DF Chr-comm.
faith was reckoned for righteousness.

10.] πως, under what circumstances? The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xviii. 25) than fourteen years. 11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff. The reading περιτομή appears to have been an alteration on account of θηραγία following), a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Solar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomas, § 20, ἡ σφαγις τοῦ λοιποῦ, and elsewhere in the Fathers simply ἡ σφαγία. Grabe, Spicill. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition, but not in appos. with δικαίωμα, by construction),'—of the righteousness which consisted in his faith,'—not, 'of his justification by faith';—the present argument treats of faith accounted as righteousness) which was (or, 'which he had') τῆς may refer either to δικαίωμα or to πίστις,—but better to the former, because the object is to shew that the righteousness was imputed in uncircumcision) during his uncircumcision.

In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen. xvii. 1—14). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 6,—and each successive
BCDFKLX 17 rel latt copt Orig-c Chr, Cyrr, Thdrtr Thl (Ec).

12. om tòs ouk ek peirômèn (komosol) N: ins N-corr1. rec ins tòs bef akro-

bustía, with DKL rel Chr Thdrtr Thl (Ec): om ABCDFKKN a c f h l m n Procop

damasc (Ec),—tòs pístis, tòs ev tò akro.b. DKL a b c f g h k l n o 17 vulg (not as fuld

d-; Thdrt Thl-sif (Ec), lat-ff: om pístose N: ins N-corr1.

renewal of which was a fresh approval of that faith. The Apostle's point is,—that
the righteousness was reckoned, and the promise made, to Abraham, not in circum-

cision, but in uncircumcision. eis tò elinav....] In order that he might be

(not, so that he is; see Gal. iii. 7) the father of all that believe in uncircum-

cision (dia, see ref.),—'conditionis'.

Abraham is the father of the faithful, but the triumph and recognition of that

faith whereby he was constituted so, was not during his circumcision, but during his

uncircumcision:—therefore the faithful, his descendants, must not be confined to the

circumcised, but must take in the uncircumcised also. On pàtría in this sense, Tholuck

expresses the comparison Gen. iv. 20; 1 Mac. ii. 54 (φίλεις δια pàtría ημών

ἐν τῷ ζηλωτάς (ἡλω), and Maimonides, 'Moses is the father of all the prophets

who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical

book Michal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that

in our text: 'Abraham is the father of all those who follow his faith.' eis tò

λογον, κ.τ.λ.] (is in fact parenthetical, whether

brackets are used or not; for otherwise

the construction from the former to the

latter pàtría would not proceed) in order

that the righteousness (which Abraham's

faith was reckoned as being,—the right-

eslessness of God, then hidden though im-
plicated, but now revealed in Jesus Christ)

might be imputed to them also.

12. kai (eis tò elinav au'tov) pàtría

πειροτομής....] And (that he might be)

father of the circumcision (the circum-
cised) to those (dat. commodi 'for those',

'in the case of those') who are not only

(physically) of the circumcision, but also

who walk (the inversion of the article

appears to be in order to bring out more

markedly tois ek peir. and tois stóis,

who are not only oi ek peir., but also oi

stoiχοινωτες....) in the footsteps (refl.)
of the faith of our father (speaking here as a

Jew) Abraham (which he had) during

uncircumcision. (The art. would make it

'during his uncircumcision',—but the sense

is better without it, the word being gen-

eralized.) 13—17.] Not through the

law, but through the righteousness of

faith, was the inheritance of the world

promised to Abraham: so that not only

they who are of the law, but they who

follow Abraham's faith are heirs of this

promise. 13.] γάρ, strictly for.

The argumentation is an expansion of

pàtría pànt. τῶν πιστευόντων above. If

these believers are Abraham's seed, then

his promised inheritance is theirs.

dia tòv vòmov not, 'under the law',—nor, 'by

works of the law':—nor, 'by the righteous-

ness of the law': but, through the law,

so that the law should be the ground, or

efficient cause, or medium, of the promise.

None of these it was, as matter of historical

fact. For not through the law was

the promise (made) to Abraham, or (if in

negative sentences answers to kai in affirm.,

see Matt. v. 17) to his seed, viz. that he

should be heir of the world, but by the

righteousness of faith. This specification

of the promise has perplexed most of the

Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii.
8, was the possession of the land of Canaan. But the Rabbis already had seen, and Paul, who had been brought up in their learning, hold fast the truth,—that much more was intended in the words which accompany this promise, 'In thee (or in thy seed) shall all families of the earth be blessed,' than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to this promise, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.).—Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, "eteris benedicetio'" (see other citations in Wetst.). The inheritance of the world then is not the possession of Canaan merely (so that κόσμον should = γῆς) either literally, or as a type of a better possession,—but that ultimate lordship over the whole world which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the former figuratively indeed and only implicitly,—the latter personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 21. Another difficulty, that this promise was made chronologically before the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the whole process of its assertion, during which Abraham's faith was shewn, and the promise continually confirmed. αὐτόν includes his seed.

14. The supposition is now made which ver. 13 denied,—and its consequences shewn. For if they who are of the law (who belong to the law, see ref.: not, 'who keep the law,' nor is δικαιον to be supplied) are inheritors (i.e. inherit 'quasi rei causâ,' by virtue of the law: they may be inheritors by the righteousness of faith, but not quoad their legal standing), faith is (thereby) made empty (robbed of its virtue and rendered useless), and the promise is annulled (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15. For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence)—but where (or, for where; but I should regard γι' as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. 'where the law is not'), neither (is there) transgression.

'We should rather expect (says De W.) the affirmative clause, "And where the law is, there is transgression;" but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.' Yes; but not because there was no transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to reveal transgression more,—not to unfold grace. So that comparatively (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be altogether absent (as in the brute creation), there would be no transgression whatever.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience in the light of the law: for παραβασις is not natural corruption, but an act of transgression: nor does the Apostle here deny the former, even in the imaginatively total absence of the law of God. 16. For this (viz. the following) reason it (the
inherence,—not the promise; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply they, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως [compare οἱ ἐκ νόμου above, and ref.]; could hardly be without harshness described as being κατὰ χάριν was by faith that it might be (strictly the purpose—not, "so that it was") according to grace (free unmerited favour. As the law, bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God's free grace,—the end for which it was given); in order that the promise might be sure (not, "so that the promise was sure:" this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 11), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as (Eccm., Koppe, and Fritzsche). The part of the seed which is of the law here is of course confined to believing Jews; the seed being believers only. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point already proved, and now presupposed,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uneircenrnaced as well as circumcised. 

οὐ εἰσὶν πατὴρ πάντων ἴμων]

By the last declaration, the paternity of Abraham, which is co-extensive with the inheritance, has been extended to all who are of his faith; here therefore it is reasserted: ἴμων meaning τῶν πιστεύων.

17. καθὼς γέγραπται] The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as directly announcing a paternity far more extensive than mere physical fact substantiated. These words are parenthetical, being merely a confirmation by Scripture testimony of ὃς ἐστιν πατ. πατ. ἵμ., with which (see below) the following words are immediately connected. κατέναντι ὑπ' ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.'

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὐ ἐπίστευσεν θεοῦ; as in ref. Luke, before God, in whose sight he believed. [Chrysostom's interpretation (and similarly Theodoret, al.)—οὐστερ ὁ θεὸς οὐκ ἔστι μερικὸς θεὸς, ἀλλὰ πάντων πατήρ, οὗτοι καὶ αὐτὸς . . . τὸ γὰρ 'κατέναντι ὁμοίως ἔστι,—does not fall in with the context, and is certainly a mistake.]

τοῦ [ὡσπ. τ. νεκρ.] Who quickens the dead;—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter
18. *οφ ἐλπίς ε' C'D'F, *γενάσθαι F (but not G). [in ἐν Κατα seems to have been written twice, and the first erased.]

all God's words concerning things of time, past, present, and future, being to His Omnipo
tence and Omniscience, all one. His purposes, when formed, are accomplished, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehen
died by his faith, which rested on God's absolute power to do what He had promised (see below).

18—22.] A more detailed description of this (Abraham's) faith, as reposed on God's Omnipo
tence. 18.] Who against hope (where there was nothing to hope) believed in (ἐπι, with dat., in
its literal import signifying close ad
dherence, is accordingly used to connect an act with that to which it is immediately attac
hed, or which it is immediately accompanied. Thus here, the hope existed as the neces
carly concomitant and in some sense the condition of the faith) hope, in order to his becoming the father of many nations (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render τοῦ ἐπι, 'that he should become,' and connect it with ἐπιστέων [Theophyl., Boza, all, De Wette] is against Paul's usage, who never connects πιστεύω with a neg. int., and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere consequent sense, 'so that he became,' here, as every where, is a weakening of the sense,—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὔτωυς] viz. as the stars of heaven: see l. c., — and compare Ps. cxlvii. 4. 19.] The reading (with or without υ?) must first be considered. Reading υ, the sense will be. And not being weak in faith, he paid no attention to, &c. Omitting υ, 'And not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these,
κρομένον, ἐκατοντατέτης τοῦ ὑπάρχον, καὶ τὴν πνευματικὴν κροσίν τῆς ἐκ τῆς ἐπαγγελίας τοῦ θεοῦ ἐκείνη ἀπίστη, ἀλλὰ εἰναρμοθητὴ τῇ πιστεῖ, διός δὲ δόζαν τῷ θεῷ, καὶ πληροφορηθεὶς ὅτι ὅ, τις νήπιος δυνάτος εἶναι καὶ ποιήσα, q. d. 'ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 23 οὐκ ἐγράφη δὴ δὲ αὐτὸν μόνον ὑπὲρ τὴν ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δὲ ἡμᾶς,' Ἰουλιανός.

joining it with ἐκατοτρεῖν,

20. om δὲ F aeth. ἀλλὰ B. εἰναρμοθῆτι F.

21. om 1st καὶ (as unnecessary: but the repetitions of καὶ are characteristic) DIF latt.

22. om καὶ DIF F Syr copt: ins ACΔΚΛΝ rel vulg syr Thdr Thl Ge Ambrst Julian Sedul. 23. μονον βεβ δι' αυτον DF latt. at end ins εἰς δικαιοσύνην D¹ vulg(not am) Syr Chr Cyr Thdr(th prefixing πιστὶς) Thl Ruf Ambrst Sedul.

the second agrees the better with εἰς δὲ τῷ ἐπὶ ἐπὶ, ver. 20., but the first very much better suits the context; the object being, to extol Abraham’s faith, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in his way. The usage of ὁδε seems to have been occasioned by the use of καὶ instead of οὖν before τῇ γένεσιν. And the following δὲ, without being strongly adversative, falls well into its place—He took no account of, &c. but . . . The rendering, ‘And he did not, not being weak in faith, take account of, &c.’ (omitting οὐ, and making η δὲ the ruling neg. particle of the clause), is ungrammatical: οὐ would be required. Abraham did indeed feel and express the difficulty (Gen.xvii), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning, ἐκατοτρεῖν: Abraham’s own expression in 1. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. 20.] On δὲ, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεῦεις εἰς ταῦτα, that εἰς τῇ ἐπίτροπος of Gen. xxi. 17) that εἰς τῇ ἐπίτροπος is perhaps the immediate object of διαπερασθαι: q. d. ‘did not disbelieve in the promise of God,’ but was strong (lit. ‘was strengthened,’ ‘shewed himself strong’) in faith (lat. of reference, ‘with regard to faith.’ τῇ ἐπίτροπος and τῇ διαπερασθαι, because both are here strictly abstract, being set against one another as opposites). δοῦνες δοῦνες τ. θ. viz. by recognizing His Almighty power (see ref., especially Luke). 21.] πληρ., see ch. xiv. 5, being fully persuaded. ἐπιγένεσις is not passive (nor αὐτοῖς), but middle, and ‘God’ the subject; that, what He has promised, He is able also to perform. 22.] διό, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth:—because it was a simple unconditional evidence of God and His promise. If we read καὶ, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τῷ πιστεύωμα τῷ θεῷ. 23—25] Application of that which is said of Abraham, to all believers on Christ. 23.] ἑγέρθη, was written, not the more usual γέγεντο, ‘is written,’ similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God’s Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written on his account alone (merely to bear testimony to him and his faith) that it was imputed to him,—but on our account also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διό in the two clauses has not exactly the same sense,—‘on his account’ being = (1) to celebrate his faith,—and (2) on our account = for our profit; see on ver. 25), to whom
it (i.e. τὸ πιστεύων τῷ θεῷ, as ver. 22) shall be imputed (for righteousness: — μελλεῖ λογίζεται, is a future, as ch. iii. 30; v. 19 (Thol.), — not, as Obsh. al., spoken as from the time and standing of Abraham), namely, (to) us who believe (this specifies the ἡμῖν: and the belief is not a mere historical but a fiducial belief) Him who raised Jesus our Lord from the dead (the central fact in our redemption, as the predestination of the seed of promise in was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the ξοσοφία τοῖς νεκροῖς). 24. ἐκ νεκρῶν is always anarthrous, as indeed νεκροῦ sometimes is (for ‘the dead’) in classic writers, e.g. Thucyd. iv. 14; v. 19, end; and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking at the cause of the absence of the article after prepositions rather in the usage of the particular substantive than in any idiom of general application. 25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i.e. because we had sinned): — He was also raised up (from the dead) for or on account of our justification (i.e. not because we had been, but that we might be justified). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not undue pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the glorification of Christ. But this glorification consisted of two main parts, — His Death, and His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two apart, the Death of Christ is more properly placed in close reference to forgiveness of sins,—His Resurrection, to justification unto life everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, exclusively of one another, of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified by His blood, and 2 Cor. v. 21 God made Him sin for us, that we might become the righteousness of God in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, we are yet in our sins. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God’s righteousness. It will be seen from what I have said above that I cannot agree with Bp. Horsley’s view, that as our transgressions were the cause of Jesus being delivered up, so our justification must be the cause of His being raised again. Such a pressing of the same sense on διὰ is not necessary, when Paul’s manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιοθέτετο ζῇ πίστεως, which show that not the objective fact, but its subjective realization, is here meant. — In these words (of ver. 23) the Apostle introduces the great subject of chap. v.—viii. — DEATH, as connected with SIN,— and LIFE, as connected with RIGHTEOUS-
NESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] The blessed consequences of justification by faith.

1. It is impossible to resist the strong MS. authority for the reading έξωκαίνεις in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is hortatory. 'Being then justified by faith, let us have peace with God.' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἔχωμεν, 'that we go,' i.e. 'it is time,' or in an address, 'permit, &c. that we go.' Thus Od. x. 77, ἔλθωμεν ἀνά τάτον: Π. x. 450, μηδαίν, ἄτιν ἐφρά τέκταν. See other examples in Kühner, Gramm. § 463. The delimitative sense, attempted to be given by Dr. Tre�elles [see Kitto's Journal of Biblical Lit. No. xiv. p. 465 ff.], can only have place in an interrogative or dubitative clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner [§ 464], is of this kind. Besides, to call the sense 'we ought to have,' deliberative, seems a misnomer.) But how can man be exhorted to have peace with God? To be reconciled to God, he may, 2 Cor. v. 20. But of this there is no mention here, and having (been allowed to believe in and enjoy) peace with God, depends on, not our reconciliation to Him, not any thing subjective in ourselves, but the objective fact of His reconciliation to us. If, as some say, ἔχωμεν = κατέχωμεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πᾶς or διά. Besides which there are two objections in the form of the sentence to this reading: (1) ἔχωμεν is coupled by καὶ (δ' οὐ καὶ) to ἐκχόσκαμεν, and this connexion necessitates, in my view, that the first verb should assert a fact, as the second undoubtedly does. Had the former verb been ἔχωμεν, we should hardly have found the καὶ where it is. (2) If ἔχωμεν be hortatory, κατέχωμεν, in verse 2, must be so likewise: (for if we were exhorted to the lesser degree of confidence, εἰρήνην ἔχεων, such exhortation can hardly be founded on the existence already of the greater degree, κατάχρησθαι κ.τ.λ.) which both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a hortatory, or, where interrogative, a deliberative form: thus we have σωθήσωμεν in some MSS., ver. 10,—Σωθήσομεν ch. vi. 2,—πιστεύωμεν or πιστεύσωμεν, and συνεχώσωμεν ch. vi. 8,—ὑπακούσατε ch. vii. 17,—προεύνοομαι (his) 1 Cor. xiv. 15,—πιστεύωμεν 2 Cor. v. 11,—πιστεύωμεν John iv. 42,—συνήσωμεν and συμβασιλεύσωμεν 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the ω is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg., to Vol. 1. ch. vi. § 1. 36, 37) to confound ω and ο: so that in very many cases, such variation can hardly be called a different reading at all. The whole passage is declaratory of the consequences flowing from justification by faith, and does not exhort, but assert. Nor, would it seem, do the places for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. Being therefore justified ('having been justified':—it is an act past on the Christian, not like sanctification, an abiding and increasing work) by (as the ground) faith, let us (believers in Christ: I render the existing text) have peace ('reconciliation,' the opposite of ἀφήνω, see ver. 9) with ('in regard of,' see reff.) God through (by means of) our Lord Jesus Christ. With regard to the nature of this peace (= state of reconciliation, 'no more condemnation,' as ch. viii. 1) see above, on the reading ἔχωμεν. 2.] Through
9 dóûôs tou theou. 3 év. 4. xal. kaî r. kauûômenoi 9 = ch. ii. 7
r. ch. viii. 23.
37, viii. 19
s = Matt. xiii.
2 Acts xii. 10. 11. al.
2 Kings xii. 10. Nah. 1. 7.
t. ch. ii. 7 t. ch. ii. 7
u. ch. iv. 15. red.
h. here bas. u. ch. iv. 15. red.

3. aft ou mouon de ins two to D¹. rec kauûômeva (mechanical repetition from preceding ver), with ADKF L(-ω-) N rel Tit-bostr Chr Thdrth Thl Óc Cypr: txt BC Orig. Tert.
5. for xial. òlêl. N¹.

whom we have also (so ðîb [kai], ch. i. 21; iv. 22, where kai, if read, serves to show the coherence and likelihood of that which is asserted—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τη πίστει and εν τη πίστεi appear to have been glosses, explanatory of the method of access. This access would normally take place in baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively [from what follows]; not, το πάντων ἐπίτυχει των δια θεουσιμοτος ἀγαθων [Chrys. al.], which is inconsistent with εν τη ἑστήκα: not, ‘the Gospel’ [Fritz.], for the same reason; not, ‘hope of blessedness’ [Bega], for that follows: least of all the grace of the apostolic calling’ [Semler], which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i.e. abide accepted and acquitted with God; see also 1 Cor. x. 12, and ch. xii. 20); and (couple to εἰρήν. ἐκωμιν, not to εν τη ἑστήκα: triumph in the hope (καçuômevai is found with εἰρήν., εἰρήν., not to εν τη ἑστήκα) triumph in the hope of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.).
3. And not only so (not only must we triumph in hope, which has regard to the future), but triumphing in (not amidst; the θλις is the ground of triumph) tribulations, knowing (because we know) that (our) tribulation works endurance (supposing, i.e. we remain firm under it), and our endurance, approval (of our faith and trust, 2 Cor. ii. 13: not, ‘proof’ [ὄδικαισα], as Grot.; nor ‘experience,’ as E. V.,—’dokimi¿ est qualitas ejus, qui est dokimai.’ Bengel,—the result of proof), and (our) approval (fresh) hope; and (our) hope (not for αὐθη ἡ ἤλεξ. as Olsch. shames [us] not) by (disappointing us; ‘mocks us not’); because God’s love (not ‘the love of God,’ i.e. man’s love for God, —as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit την ἐννοιον ἀγάπην εἰς ἡμας, which answers to this in ver. 8) is (has been) poured out (‘effusa, not ‘diffusa’ [Vulg.], which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i.e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, υκκεχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Out-pourer, John xvi. 14: 1 Cor. ii. 9, 10 who was given to us (Olsch. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit). ’Prima hae est in hac tractatione Spiritus Sancti mentio. Nimi- rum ad hunc usque terminum quum perduebat est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6. The text here is in some confusion,—see var. read. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστος ὄντων ἡμῶν ἀσθε- νών ἔτι ... When this found its way into the text, ἔτι was repeated. This of-
fended the transcribers: but the first *et* could not be erased, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γε as in B, or δὲ as in 1.), or εἰς τι,—some retaining εἰ in both places. The place of *et* is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ἐτι αὐτὸν λαλῶντος, Matt. xii. 46,—ἐτι δὲ αὐτὸν μακρὰν ἀπέχοντος, Luke xv. 20, &c. On reconsideration, however, seeing that we must either repeat *et*, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on εἰ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), Christ when he were yet weak ('powerless for good';—or even stronger than that)—there sees in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—σὺ δὲ ἠστή γυμνὴ καὶ ἀδύναμον ἅμα... καὶ διάδον ἅμα διὰ σου καὶ Ιδον σε, καὶ Ιδον καίμοι σου... καὶ διετέσσατο τὰς πτερνάς μου ἑπὶ σε, καὶ ἐκλάβω τὴν ἀδύναμοννυν σου, καὶ ἀμοισοι σει καὶ εἰσίδανον ἐν διαθήκῃ μετὰ σου, λέγει κύριος), at the appointed time (compare ref. and Gal. iv. 4, and καιρός in the quotation above) Christ died for ('on behalf of,' see ref). ungodly men (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among men, may that such a self-sacrifice,—not unexampled where a good man, one loving his fellow-men and men, is to be rescued,—is hardly found to occur on behalf of the piouis and just. For hardly will any one die on behalf of a just man (muse,—not neuter, 'for justice' or 'righteousness' sake,' as Jer., Erasmi, Luth., al. for the matter in hand is Christ's death on behalf of persons)—for (this second 'for' is exceptive, and answers to 'but,' and I do not press this without exception,' understood) on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' the wise man,' the righteous,' 'the wicked') perhaps (tāχα opens a possibility which μᾶλς closes) one is even found to venture (the pres. implies habituality—it may occur here and there) to die. The distinction here made between δικαιοσύνη and ἀγαθός, is also found in Cicero, de Off. iii. 15, 'Si vir bonus est qui prodest quibus potest, nocet nemini, recte justum virum, bonum non facile reperierimus.' (But some edd. read 'istum virum bonum.') The interpretation which makes δικαιοσύνη and ἀγαθὸς refer to the same man, and the second clause — 'I do not say that such a thing may not sometimes occur,' is very rapid, and loses sight of the antithesis between δικαιοσύνη and ἀγαθος (≡ σάρβης = ἀμαρτόλως).

8.] But (as distinguished from human examples) He (i.e. God. The omission of ὁ Θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τις, not ἄνθρωπος; τις. The subject is supplied from ἡ ἀγάπη του Θεοῦ, ver. 5) gives proof of ('establishes' (ref.).;—not 'commends') His own love (own, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next verse) sinners (≡ ἁμαρτήν = ἀσεβής, and opposed to δικαιοσύνη and ἀγαθὸς, ver. 7) Christ died for us. 9—11.] The Apostle further shews the blessed fruits of justification,
viz. salvation, both from wrath, and with the life. The argument proceeds from the beginning of the chapter: but the conjunction, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding. Much more then (if He died for us when sinners, a fortiori will He save us now that we are righteous by virtue of that His death) having now been justified by His blood (see remarks on ch. iv. 25), we shall be saved by Him from the wrath (to come, or of which we know: for the sake of the art.). 10. The same is substantiated in another form: ‘we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.’ For if, being enemies (έχροναι may either be active, as Col. i. 21, ‘haters of God;’ so εχροναι, ch. vii. 7; Eph. ii. 15: or passive, as ch. xi. 28,—‘hated by God.’ But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ, and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been εχροναι in the active sense), we were reconciled (καταλάλασσαν τωι also may be taken of giving up anger against any one,—see ref. 1 Cor., and Jos. Antt. vi. 7, ὃ γάρ ἔφη το θεόν διαλαλασσόμενον,—or of being received into favour by any one,—see 1 Kings xxix. 4, ἐν τίνι διαλαλασσασθαι υδύς τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλωσμένος τὰς μέμφες, καταλάλασσαν πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) to God by means of the Death of His Son (this great fact is further explained and insisted on, in the rest of the chapter), much more, having been reconciled (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θέσαν ἐν χριστῶν κάσμον καταλάλασσον ἑαυτοῦ . . . δεμακεν ὑπὸ χριστοῦ, καταλάλασσα τῷ θεῷ. Both these, the objective reception into God’s favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), we shall be saved by means of His Life (not here that which He now does on our behalf, but simply the fact of His Life, so much enlarged on in ch. vii.: and our sharing in it). 11. A further step still—not only has the reconciled man confidence that he shall escape God’s wrath, but triumphant confidence—joyful hope in God. But (after) not only so, but (πάντες) making our boast in God (particip., not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here “not only shall we be saved,” but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6) through our Lord Jesus Christ, through whom we have now (not in contrast with the future glory, ‘even now,’ as Thol., for that would be more plainly expressed,—but as in vers. 9) received (our) reconciliation (to God). 12—VIII. 39. THE Power of God (ch. i. 16) is set forth as freeing from the dominion of sin and death, and issuing in salvation. 12—19.] The bringing in of reconciliation and life by Christ in its analogy to the bringing in of sin and death by Adam. 12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does διὰ τοῦτο refer? (2) ἀντεπεί, ‘like as,’ may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall
endeavour to answer both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'que cum ita sint:' this state of things, thus brought about, will justify the following analogy.' Thus we must take διπτηφ, either (a) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a weakening than a strengthening the analogy. We have example for this use of διπτηφ, in Matt. xxv. 14, and of καθὼς, Gal. iii. 6. Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Apostle regards the man as involving generic succession and transmitting the corrupt seed of sin, not the woman: but when he speaks of the personal share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression'), sin (as a power ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a principle which exists in us all, and develops itself in our conduct, partly as a state in which we are involved; but the idea here must not be confined [Calv.] to original sin, as it reaches much wider, to sin both original and actual: nor to the habit of sinning [as Olsh.]: nor is it merely the propensity to sin [as Röthe]: nor is sin personified merely, as in ch. vii. 8, 11) entered into the world (not 'esse capitis,' 'primum commissa est,' as Reiche, Fritz, and Meyer: but literally,—'entered into,' 'gained access into,' the moral world,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἑλθὼν τὴν πίστιν, 'before the faith came in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) death (primarily, but not only, physical death: as ἀμαρτία, so θάνατος, is general, including the lesser in the greater, i.e. spiritual and eternal death. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), and thus (by this entering in of sin and death: i.e. in fact, by this connexion of sin and death, as appears by ἐγὼ ὑπὲρ ἡμῶν death (whether ὁ διὰ εἰς οὐκ εἰσήκουσα, as the going from house to house differs from the entering a town. Obs., that although the subject of διπτηφ is plainly only death, not sin and death, yet the spreading of sin over all men is taken for granted, partly in the ὀφθασι, partly in the following clause), because (ἐφ᾽ ὑπὲρ, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. Life depended on a certain condition, viz. obedience: Death on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, — posito, that, = because, all have sinned. Orig., Aug., Beza, and Estius render it as Vulg., 'in quo.' [Adam]: Chrys., Theophyl., (Ec., Elsner, 'propriet quom: Grot., 'per quem') all sinned (see ch. iii. 23: — not 'were sinful;' or 'were born in sin; as Calvin would restrict the meaning: sin, as above remarked, is here, throughout, both original and actual: in the seed, as planted in the nature by the sin of our forfathers: and in the fruit, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hie non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi accerret, quorumsum conferret Paulus Adam cum Christo?' does not exist, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολ...
\begin{verbatim}
13, 14.

Λῶν παραπτωμάτων εἰς δικαίωμα. Τὸ παράπτωμα not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, 'suffered the punishment of sin,' as Grot. and Chrys., θυρτό γεγονός. Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Angustian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, before the law? This is now explained. For up to (the time of) the law (= ἀπὸ 'Αδ. μέχρι Μων. ver. 14: not 'during the time of the law,' as Orig., Chrys., —τοῦ νόμου διδέντων, ...) εἰς ὃ νόμων ὑπήρξαν, —Theodore,—an allowable rendering of the words, but manifestly inconsistent with the sense:—nor, 'as far as there was law, there was sin,' as Dr. Burton,—which is both inadmissible from the μέχρι Μων. following, and would not answer to the simple matter of fact, ὑπὲρβαλλήν ἀμαρτίαν ἢ ἀμαρτία διὰ τῆς ἁμαρτίας. The revelation of the law engraved, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἄνωθεν ἡμάρτων, ἄνωθεν καλὸν ἀπολογοῦνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογείται relatively, 'is not fully reckoned,' will hardly be urged by those who bear in mind the Apostle’s habit of constantly stating relative truths as positive, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἄμαρτιαν and with οὐκ ἤδειν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μων. = ἕξωρ νόμου above): i. e. although the full ἐλλογισμὸς of sin did not take place between Adam and Moses, the universality of death is a proof that all sinned, —for death is the consequence of sin: —in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἐμ. even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reft.)
\end{verbatim}
of the transgression of Adam. (1) οἵ τῷ ὅμοιώματι τῆς 2 παραβάσεως Ἀδάμ, ὃς ἐστιν 15 τύπος τοῦ 15 μίλλοντος, ἀλλ' ὑπὸ τοῦ καταπτωμα, οὕτως καὶ τοῦ χαρίσματος εἰ γὰρ τοῦ ἐνός καὶ ἀποτιμήθη τοῦ τίμιου πατρὸς. Mūn 15. om 1st is B. aft πάλλω ὑπὲρ Σύρ. om εἰ F-gr.

vis. life and salvation: see 1 Cor. xv. 45.

Many suppose these words δὲ ἑστὶν τόπος τ. μέλλα. to be the apodosis of ver. 12: but see there. 15—17. 22. Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished. But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ὑπάκου διὰ in ver. 19: the Apostle has more in mind here the consequence of the παραπτ., and to that opposes the χαρίσμα. De W.).

15. εἰ γὰρ κ.τ.λ. Distinction the first, in Degree:—and in the form of a hypothetical inference 'a minori ad majus.' For if by the transgression of the one (man) the many (have) died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. (1) The first question regards πολλοὶ μᾶλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπισκέψεως as quantitative, describing the degree of abounding? Chrys. (πολλοὶ γὰρ τοῦτο εὐλογητον), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of abounding, a matter of degree, there, of reigning, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join πολλοὶ μᾶλλον with ἐπισκέψεως, in the sense of much more abundant (rich in diffusion) was the gift, &c. (2) χάρις, not the grace working in men, here, but the grace which is in, and flows from, God. (3) εἰ χάριτι τ. τοῦ . . . , not to be joined (Thol.) with ἵππον, as if it were ἵππον χάρ. (which would be allowable), but with ἐπισκέψεως. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift
is imparted to men. (4) The aorist ἐπιστήσο. is kept to be the indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded.

16. Distinction the second, in kind. The former difference was quantitative: this is modal. And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ενός ἀμαρτ. Röthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render. 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this sentence, this must contain implicitly all that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διά would = ἐκ or vice versa, whereas διὰ characterizes the bringer in, and ἐκ the occasion. Others have supplied τὸ κρίμα (Bengel, Kōllner): τὸ κατάκριμα (Thol., Reiche): δόθατος εἰσίθηδεν (Grot., Estius, Koppe)—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e.g. τὸ γενόμενον, 'that which took place by one,' &c.
tο μὲν γὰρ κ.τ.λ.,

For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned,—supply ἀμαρτήσατος: παρατάπωσατο would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in τολ. παρατ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed), [ἐγένετο] εἰς πάντας ἀνθρώπους); but the free gift was by occasion of many transgressions (where sin abounded, ver. 20, there grace much more abounded: the existence of the law being implied in παρατ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ εἰπαρθένως τοῦ ἀδικήματος, 'the amendment of an evil deed;' so Aristotel., Eth. Nicom. v. 10, διώκειν ἐπεὶ τὸ ἀδίκημα καὶ τὸ ἀδικία καὶ τὸ δίκαιον ἀδικίας, 'for it judges not by determining the right, which is just and unjust, but by determining the right and just.' Others render,—'an absolute sentence' (Meyer, Fritz., al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification. 17. Distinction the third, also in kind; that which came in by the one sinner, was the reign of death: that which shall come in by the One, Jesus Christ, will be a reigning in life. For (carrying on the argument from ver. 15, but not so as to make parenthetical [Ῥόθε] ver. 16,—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one man (the reading ἐν [τῷ] ἐν παρατάπωμα goes with
17. for τῶν τῶν ἐνος, εν εις ΑΦ; εν τω εις Ε: εν εις 47 am(with demid al) Orig.; τω 44: itt BCKLNL vulg D-lat Syr Chr Thdt Thl Ἐκ πλαν. om τῶς δωρεὰς B 49 tren-int Orig2 Chr-comm Aug(herg) Bede: τῶν δωρεῶν 672 Thl Rulf: add καὶ 63 vulg syrr Chr-mss2 Cyr Isid Thdt Ἐκ-comm Ambst Pclag. om τῶς δικαιῶν C 70' Orig., ins τής δικαιούσας L k 17. 93. βασιλεύσων o 17. 47. 77. 91 copt Orig Chr., χρ. bef ησυν B Orig2 (agnst Orig, Iren-int.)
18. after ενος ins δικαιουσας N1 (N3) (disapproving). παραπτώματα Γ'(per unius dictuum).
37. 46. for δικαιωματος, το δικαιωμα DG; και δικαιωμα Γ'(per unius justitiam).

ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of the one man, much more (logical—a fortiori) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is for τῆς δικαιοσύνης δεδωρημένης) reign in life (eternal) by means of the one (Man) Jesus Christ.

περιστερία answers to ἐπεριστερέωσας, ver. 15: τῆς ἀμαρτίας, to ἡ χ. τοῦ θεοῦ; only here, as at ch.1.5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man—δωρεάς, to δωρέας there, but qualified by τῆς δικαιοσύνης, answering to δικαιομα in ver. 16.

The present λαμβάνετε, instead of λαβόντες, is not merely used in a substantive sense, receptores (as Fritz, and Meyer), but signifies, that the reception is not one act merely, but a continued process by which the περιστερία is imparted. (So Röthe, De W., Thol.) en σιν θανατ. 'Antithesis to ὁ θάνατος ἐβασίλευσεν. We should expect ὁ ἰησοῦς ἀναστασεὶς, but Paul designately changes the form of expression, that he may bring more prominently forward the idea of free personality. ἰησοῦ is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include ἀπαντησας τῆς ἀμαρτίας ver. 12. ἀβασίλευσον is brought in by the antithesis: but it is elsewhere used (see ref.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because reigning is the highest development of freedom, and the highest satisfaction of all desires." De Wette.
meant, the disobedience of Adam having been the "inlet" to all this: compare ἐφ᾽ ἑαυτῶν ημᾶρτον ver. 12 and the notes, on the kind of sin spoken of in this whole passage, as being both original and actual), so also (after the same manner or analogy likewise) by means of the obedience (unto death, see on last verse) of (the) One man shall (future, because, as in ch. iii. 30, justification, as regards the many, is not yet completed. De W.) the many (= ἀνθρώπων) Iren-gr Aug. (om ALMA) Ambri Bede. — τοῦ ενὸς ἀνθρώπου F.

20. for 1st ἥταρ L. for ἴδιον, ἵππον F.

the law (of Moses: not law, in the abstract, nor 'the law of nature,' as Dr. Peile,—nor even the law of God in its general sense, as often in ch. i. ii. ;—but here strictly the law of Moses, as necessitated by vv. 13, 14 in this same argument) came in besides (besides the fact of the many being made sinners, and as a transition point to the other result: formed a third term, besides these two, in a summary of God's dealings with man: compare προστεθηκεν, Gal. iii. 19:—not πρῶς καὶ θεόν ήθος, Theophyl.: not, came in between Christ and Adam [the fact, but not the interpretation], as Theodoret and Calv.: — not εἰκόνας merely), — in order that (τελειώχως, its design, — not merely ἐκδηλώσας, its result, as Chrys., al.: — here, and everywhere else. So of ver. 21) the trespass (created by the law; for where no law, no transgression, ch. iv. 15:—not merely the knowledge of sin, but actual transgression) might multiply (in actual fact: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was an end in the divine purposes, to bring out the necessity of One who should deliver from sin and bring in righteousness.

"Those who weaken this telic ἐνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ.'" Umbreit. But (this terrible end, the multiplying of transgression, was not, however, God's ultimate end: He had a further and gracious one) where ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of ὅ in proso are wanting. In verse it seems to occur, Eur. Iph. Anh. 96, but even there may be rendered 'in the case where?') sin
VI. 1. *Τί οὖν ἐρωμένι: * ἐπιμενομεν τῇ ἁμαρτίᾳ, ἵνα ἡ ἁμαρτίᾳ ἐν τῷ διακοιμήσαι; ἵνα ἡ λόγῳ αἰώνιων διὰ Ἰησοῦ χριστοῦ τῶν κυρίων ἡμῶν.

21. *ἐσεύειν ἥ χάρις, ἵνα ὑπετεω πρὸςαισθενεῖ ἡ ἁμαρτία ἐν τῷ διακοιμήσαι, οὕτως καὶ ἡ χάρις πρὸςαισθενεῖ διὰ δικαιοσύνης ἐκ ἣν ἔσωθον αἰώνιον διὰ Ἰησοῦ χριστοῦ τῶν κυρίων ἡμῶν.

VI.


21. *ἐσεύειν ἡ χάρις, ἵνα ὑπετεω πρὸςαισθενεῖ ἡ ἁμαρτία ἐν τῷ διακοιμήσαι, ἵνα ἡ λόγῳ αἰώνιων διὰ Ἰησοῦ χριστοῦ τῶν κυρίων ἡμῶν.

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baptism into a state of conformity with and participation of *His Death*! The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism,—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death *τῇ ἀμαρτίᾳ* even as He died *τῇ ἀμαρτίᾳ* (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the benefits of *His death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. *We were then* (not the temporal but inferential 'then:' q. d. “You grant my last position: Well then,”...)) buried with Him (καθάπερ εἰς τινὰ τάφόν τῷ ὑδάτι καταδιόντων ἥμισὺς τῆς κεφαλᾶς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταθύματος κατωτίπεται διὸς κατάπαθας, Chrys. on John iii. Hom. xxv. 2, vol. vii. p. 51) by means of our baptism into (*His* death) (τοῦ βαπτ. εἰς τὸν θάνατον) belonging together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ. εἰς-τὸν-θάν. is connected as one idea); in order, that, as *Christ was raised from the dead by the glory* (δόξα and δύναμις are cognate ideas; compare the import of the Heb. 12 and the LXX in Ps. lxxvii. 35 [lxxvii. 35 LXX], Is. xiii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also His Almightyness. Tholuck.

The renderings 'in Dei gloriam' [Beza, Bretschneider], and 'because He is the image of the Father' [Dr. Burton, altern.], are inadmissible for διὰ with a gen.) of the Father (Theodoret makes ἡ δόξα τοῦ πα-
struction: because it could not well have been said ἄμωματος τοῦ ὁμοίωματος τ. θ. above, the gen. after adjectives compounded with σώμα, denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardy, Syntax, p. 171: who cites examples in σύντροφος, Soph. Philoct. 203,—σύνωμος, Eur. Hel. 1508,—σύμφωνος, Aristoph. Av. 658,—σωφρίνος, Plat. Legg. iv. p. 721,—σωφρίνης, ib. v. p. 739,—σωφρός, Cratyl. p. 398], and hardly the mere figure or likeness of it,—and similarly it could not well here be said σώμα τῇ ἀναστάσει, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used perhaps because of the inference, as a logical sequence,—If, &c., . . . A shall be B?—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained here, will only then be accomplished in our entire being, when we 'shall wake up after his likeness').

6.] Knowing (recollecting) this, that our old man (former self, personality before our new birth—opposed to καίρος or νέος καίρος, καθιή κτίσις,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the man. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadaseh not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) was (at our baptism) crucified with Him (the great key to our text is ref. Gal. As the death of the Lord Jesus was by crucifixion, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the likeness of, Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), in order that (the aim and end of the συστασαρμαθήμα) the body of sin might be annulled ('τὸ σῶμα τῆς ἁμαρτίας belongs together, and τῆς ἁμαρτίας is not to be joined with καταργήθη, as being = ἄνω τῆς ἁμαρτίας. [Theodoret, Wahlfj;—nor is τὸ σῶμα τ. ἁμαρτίας, 'the totality of sin'. [Orig. 2, Theophyl. I, Grot.] nor 'the substance
ence is thus given to ἐνεκύριον. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἀμαρτία, the service of which is guilt, and the deliverance from whose service necessarily brings with it acquittal.

8. for δε, γαρ F toli(and F-lat): ωσσ Suw. (G-lat has autem aut enim.) rec συζ, with B3CKL rel: txt ABDFN x 17.—ωσσ CK H1: συγκεκριμένα F. for αὐτῷ, τοῦ χριστῶν D1F latt(not demiid full to) Syr Aug, Bede. 11. rec aft νεκροὺς μὲν οἵν εἰναι, with CLK3 rel vss Did Thdt Ἱλι: βεβαίας καὶ θυγατέρας F. for αὐτῶν, τοῦ χριστῶν D1F latt(not demiid full to) Syr Aug, Bede. 8—11.] This new life must be one dedicated to God. 8.] Now (continuing the train of argument) if we died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύων used more of dogmatic belief, than of trust, though the latter meaning is not altogether absent) live with Him.

9. This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only possibility here is in οὐκ ἐστὶ κυριεύειν, as implying that Death had dominion over Christ, which we know it had not: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it had, inasmuch as He died. 10.] For (the proof of the foregoing) the death which He died (not 'in that He died,' as E. V., nor is δ for καθ' ὅ, either here or in ref. Gal., but the accus. objective, governed by the verb. So also of δ δὲ (_below) unto sin He died (De Wette well remarks that we must in expressing this verse abide by the indefinite reference to sin in which the death of Christ is placed: if we attempt to make it more definite, 'for sin,' or 'to that state, in which He suffered the punishment of sin,' we shall lose the point of comparison, which lies in 'to sin' and 'to God.' If we are to expand the words 'died to sin,' we must say that our Lord at death passed into a state in which He had 'no more to do with sin'—either as tempting Him [though in vain], or as requiring to be atoned for [this having been now effected], or as met by Him in daily contradiction which He endured from sinners) once for all (so that it is not to be repeated: see reff.); but the life which He liveth (see above) He liveth unto God (indefinite again, but easily filled up and explained: to God,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's [properly so called] work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and to [for] God, as being the manifestation and brightness of the Father's glory). 11.] An exhortation to realize this state of death unto sin and life unto God with Christ. Thus (after the same manner as Christ) do ye also (imperative: Meyer only holds it to be indicative) account yourselves (better than 'infer yourselves to be,' as Chrys. and Beza,—see reff. and on ch. iii. 28) dead (indeed) unto sin (as ver. 2 and following), but alive unto God in Christ Jesus (i. e. 'by virtue of your union with Him;' not through [Σά] Christ Jesus; in this chapter it is not Christ's Mediatorship, but His Headship, which is prominent.—ἐν Χρ. Ἰς, is not [Reiche, Meyer, Fritz.] to be joined with both νεκρ. τῷ ἀμ. and ἐκκένωσεν. τ. θ., but

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only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [τῷ δραμάντι, ver. 5] and negatively true.

12. 13.] Nor render (see reff. ; —as a soldier renders his service to his sovereign, or a servant to his master) your members (more particular than ' your bodies; ' the individual members being instruments of different lusts and sins) as instruments (or, ' weapons,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of φόνος below, ver. 23;—but as De W. observes, the comparison here is to servitude rather than soldiership) of unrighteousness to sin; but render (the present imperfect. above) denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin; this aorist imperfect., on the other hand, as in ch. xii. 1, denotes an act of self-devotion to God once for all, not a mere recurrence of the habit) yourselves (not merely your members, but your whole selves, body, soul, and spirit) to God, as alive from having been dead (as in vv. 4 ff. and Eph. ii. 1—5), and your members as instruments (see above) of righteousness to God (dat. ' commodi;,' as indeed is τῇ ἄμαρτ. above, the dat. after παραστ., being there left to be supplied, because of τῇ ἄμαρτ.; following).
refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἀμαρτίας, ὁ νόμος. The stress is on κυριεύει: q. d. 'Your efforts to live a life of freedom from the tyranny of the law shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which no condemnation, ch. viii. 1. It will be seen from the above, that I interpret κυριεύει rather of the eventual triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether ὕσις is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general matter of fact, about which there can be no question, that we (Christians) are not under the law, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a higher law—even the law of the spirit of life in Christ Jesus, ch. viii. 2. Whether we are bound by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentators are interrupted, and the sense of the Apostle's argument confounded. 15—23. The being under grace (free from the condemnation of sin) and not under the law, is no encouragement to sin: for (vv. 16—19) we have renounced the service of sin, and have become the servants of righteousness: and (vv. 20—23) the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious. 15. τί ὤν (sc. ἡ ἀμαρτία); = τί ὤν ἐρωτήσεις; ver. 1. ἀμαρτήτως] Must we imagine that we may sin? may we sin?—the aor. because he is speaking of committing acts of sin: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses. 16. 'You are the servants either of God or of sin,—there is no third course.' The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the serving, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you with regard either to sin or to God.' Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (WindowText) only occurs here in N. T. ἡτοί in alternatives is exclusive, cf. Herod. i. 11, δίδωμι ἀφήσεις, δεκατήν ψυχαί τρεπάσθαι... ἢτοί κείμεν γε τὸν παῖτα βαυλείσατα δεὶ ἀπόλλυσαι, ἢ σι τὸν ἔμε... Isocr. ἄρτιον. p. 317, ἥλθεν ἡν ἢτοί κατηγορήσομεν ἣ καταμαρτυρήσωμεν, and see Hartung, Partikelchre., ii. 355 f.) (servants) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but death [by sin] in its most general sense, as the contrast to [life by] righteousness,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (τοῦ
VI.

17. ins καθαρας βεκ καρδιας A 13. 26 Chr.-ms(x.tn.,) ex lolo corde uth.
18. for δε, ouv ΚΝ: om 37. 39. 62 lect-12 tol copt.
19. for δουλα (twice), δουλευω F latt. om εις την ανομια B Syr Sedul.

17. ins καθαρας βεκ καρδιας A 13. 26 Chr.-ms(x.tn.,) ex lolo corde uth.
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But it is
1 Well, -

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the fruit of

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Luth.,

Reiche,

the

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1) mistaken.

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meaning

of

kapr6v,

which

is

unfrequent-

in the teaching

of Paul: but usually in casual expressions,

as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not

as the principal figure in a course of argu-

ment). -fruit (see on kapr6v, above, ver.

21, - and remark t6v kapr6v, your fruit,

fruit actually brought forth, q. d. ef-xete

kapr6v, kal d kapr6v iwmv agiasmos) unto

(leading unto perfect) sanctification, -

and the end (governed by ef-xete) life

everlasting. 23] The ends of the two
courses placed pointedly and antitheti-
cally, and the inherent difference, that

whereas death (see above) is the wages

(ψ = pay, or ration, of soldiers; compare

the similitude in ver. 13, and

remars there) of sin, earned and paid
down,—eternal life is no ψαφων, nothing

earned, but the free gift of God to His
Chap. VII. 1. γιγνασκονων λ... 2. om. 2nd υ to (but not G).

3. αιτε γιγνασκονων, add υ to G. ἀρχης, bec μοιχ. DF latt goth Jer. add δ καινη A copi Orig. Chr. αιτ ο ανυν ins autus DF Syr.

soldiers and servants;—and that in (not "through,"—true enough, but not implied in év, see above on ver. 11) Christ Jesus our Lord. VII. 1—6. The Christian is dead to the law by being dead with Christ, and has become His.

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; ‘The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,’ &c. Krehl believes ch. vii. to be the expansion of ‘Death is the wages of sin,’—and ch. viii., of ‘the free gift of God is eternal life.’ But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νμων as the subject here forbids the connexion with ὑψώσα της ἀμαρτ. θάνατος. The steps of the proof are these: The law binds a man only so long as he lives (ver. 1);—c. g. a married woman is only bound to her husband so long as he lives (vv. 2, 3);—so also the Christian being dead with Christ and alive to Him is freed from the law (ver. 4).

ἀδελφοι! Not addressed particularly to Jewish Christians: see below; but generally to the Roman church.

γιγνασκονων γ. νμω. λακ.] For I am speaking (writing) to men acquainted with the law: i.e. the persons to whom I address this epistle are such as know the law: not ‘I speak to those who know the law,’ as if he were now addressing a different class of persons,—which would require τοις γάρ γιγνασκονων την νμων τούτο φημι, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes.

οτι ο νμω. κυρ. του 

ἀθρ...] that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ο νμω. του ἀθρ., 'a man’s law,’ and κυριεια absolute, ‘has dominion,’—as Harn. and Dr. Burtn., which is very questionable Greek and still worse sense) as long time as he (the man, see vv. 4 and 6:—not the law, as Origen, Erasun., Grot., Estius, al., which would introduce the irrelevant question of the abrogation of the law, whereas the whole matter in argument is the relation of the Christian to the law) lives.

2.] For (not merely = e. g., but, as Thol., the example is itself the proof) the married (ref.) woman is bound by the law to the living husband: but if the husband have died, she is set free from (lit. annulled from) the law of (‘regarding,’ compare ref. and ο νμως του λεπτου, Levit. xiv. 2) the husband (no hypallage).

3.] And accordingly (αιν αυτην, ‘from the same consideration, it follows that’) while her husband lives, she shall be called (see ref.—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) an adulteress, if she attach herself to (become the wife of) another man: but if her husband have died, she is free from the law (τοις ἀθροις), so that (it matters little whether του μη is the result or the purpose: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress, though she have attached herself to another man. So far all is
clear. But when we come to the application of the example, this must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that death dissolves legal obligation; but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:—(2) Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another. So far the comparison is strict. Further it will not hold: for in the example, the liberated person is the survivor,—in the thing treated, the liberated person is the dead person. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by the law having died to us, (which matter here is not treated,) but by our having died to the law. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an emphemeric inversion, 'we are dead to the law,' instead of 'the law is dead to us;' indeed such a supposition would, from what is said above, much weaken the argument, which rests on our being slain with Christ, and so freed from the law.

4. So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), my brethren, ye also (as well as the woman in my example, who is dead to the law of her husband) were slain to the law (crucified, see Gal. ii. 19, 20. The more violent word is used instead of ἀνάθεστε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the historic aorist to remind them of the great Event by which this was brought about) by means of the (crucified) Body (compare διὰ τῆς προσοφάσεως τοῦ σώματος τοῦ Ἰσραήλ, Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γέννησαν ἄνδροι ἐτέρφων, and to ch. vi. 4, 5, οὖν ἄνθρωπον γεννήσας Χριστὸν κ.τ.λ.), that we should be (here strictly final, as Thol., Meyer, De W., &c. Not merely ebatonic, as Fritzsche) bring forth fruit (alluding to καρπον, ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32 to (dat. compl. 'to the honour of') God.

5. In the fleshly state (before we died with Christ) sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit. The Law (ch. v. 20, alluded to again vi. 14) was the multiplier of sin. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. For when we were in the flesh (= virtually, "under the law:" see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambros., Calv.,
Olsh, al., who interpret it of the state of the unregenerate. But how does εν τῇ σαρκί denote ‘under the law?’ Some say, on account of its carnality, as more or less Theodoret, (Ec., Hammond, Grot., al.: some, on account of the power of sin under the law,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period before death with Christ, in which we were sensual and sinful: so that εν τῇ σαρκί εἶναι forms a contrast with θανάτῳ ἐγείρων. But, as De W. observes, it must not with Fritz. be rendered ‘quum viveremus,’ as this is never the sense of εν τῇ σαρκί [εἶναι],—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings (passions of sins, objective gen., which led to sins: not by hendiadys for παθήματα ἀμαρτιῶν, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of διὰ τοῦ νόμου must be kept, ‘which were by means of the law’: i.e. the law occasioned them. Locke argues for the rendering, ‘under the law,’ ‘in the time of the law,’ which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought (energized: not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μᾶς ver. 3): the καρπόφ. was the final object of their energizing, not the mere result. In καρπόφ. here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θανάτος; but this can hardly be) unto death (only a verbal antithesis to τῇ θεῷ:— whose end was death’): 6. But now (opposed to θεῷ, ver. 5) have we been delivered (annulled) from the law, having died (that to which we were held (the reading ἀποθανόντος cannot even be brought into discussion, as it appears to be only a conjecture of Beza’s, arising from a misunderstanding of the text [and of Chrysostom’s commentary, who did not read it],—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that εν κατά refers directly to νόμον, ἀποθανόντες being absolute and prothetic, or we must understand εἰς ᾧ πάλαισθητι. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial preeminence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὐκ ἐπικαλάσθωμαι εἰς ὧν ἐπιστευεσθαῖ; so that we serve (not should serve), as E. V.: the pres. describes the actual state:—understand ‘God’ after serve) in the newness of the Spirit (i.e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). κατύγγειλε τινα from σιν, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25. An explanation of the part which the law has in bringing out sin, by example of the Apostle’s own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,
why St. Paul suddenly changes here to the first person? And the answer is, because he is about to draw a conclusion negativing the question (δι' αυτοῦ ἀμαρτία;) upon purely subjective grounds, proceeding on that which passes within, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so opposite, as his own? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they show its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all others exhibits), then we must dismiss from our minds all exegesis which explains the passage of any other, in the first instance, than of Paul himself: himself indeed, as an exemplar, wherein others may see themselves: but not himself in the person of others, be they the Jews, nationally or individually, or all mankind, or individual men. This being done, there arises now a question equally important,—Of what self is it that he speaks throughout this passage? Is it always the same? If so, is it always the carnal, unregenerate self? or always the spiritual, regenerate? Clearly not the latter always: for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the present, of ver. 14. Clearly not the former always: for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the complex self, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? Not always this: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγώ ἐκεῖν χωρίς νόμου ποτε, and in ἐγώ σφρακτὸς εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγώ is clearly the carnal man. Therefore not always the same. If not always the same, where is the distinction? If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγώ unqualified and unchanged till ver. 18, he has occasion to say οὐκ οἴκει ἐν ἑωὶ ἄγαθον. But he is conscious that, as he had written to the Cyp. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἴκει ἐν ὑμῖν: he therefore finds it necessary to correct himself by an explanation, what ἐγώ he meant, and adds to ἐν ἑωὶ,—ποιότατον ἐν τῇ ἁρπῇ μου. So that ἐγώ there is equivalent to ἡ σάρκι μου, i. e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the approval of the law of God is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγώ, but to avoid confusion, in ver. 22 the Apostle adds κατὰ τὸν ἑωὶ ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases showing that (see notes below) he speaks of the complex man, himself made up of an ἑωὶ, and an ἐγώ ἄνθρωπος, of ὃ νοῦς and ἡ σάρκ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: no such will existing in the carnal unregenerate man. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is historical, and the ἐγώ there is the historical self, under the working of conviction of sin, and shewing the work of the law; in other words, the carnal self in the transition state, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, transfers himself into his present position, altering the past tense into the present, still however meaning by ἐγώ (in ver. 14), ἡ σάρκι μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγώ e. g. in ver. 17, of whom it is said, οὐκ ἐκεῖ ἐγώ καταργήσαμαι αὐτό, being the entire personality, the complex self, is of far wider extent than the ἐγώ of whom it is said οὐκ οἴκει ἐν ἑωὶ, ποιότατον ἐν τῇ σάρκι μου, ἄγαθον. But the latter ἐγώ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγώ, but ή ὅσιον ἐν ἑωὶ ἀμαρτία,—and so it passes altogether out of sight after ver. 20, and its place is taken by the actual then existing complex self of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though dece-
dent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the αὐτός ἐγώ of ver. 25, the real self, the nobler and better part of the man, serve, with the νὸς (see there) the law of God: whereas it is only with the flesh, according to which (ch. vii. 4) I do not walk, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the δουλεία τῆς φθορᾶς, is fully set out, in its nature,—consequences to the carnal,—and uses to the spiritual,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on this epistle alone,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed ἐγώ to represent mankind, or the Jews generally, and the whole to be taken chronologically,—to ver. 9 as before the law, after ver. 9 as under the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] τί οὖν ἐπ., see note, ch. vi. 1.

ὁ ν. ἀμαρτία; Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which avokoke the conscience to action) sin?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but sin, abstract for concrete, sinful, or, as Beugel, 'causa peccati peccaminosius,' ὁ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, ὁ νόμος ἐγώ, ver. 12. The question itself refers back to ver. 5, τὰ πᾶσα ματά τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, not by an objector, but by the Apostle himself, in anticipation of an objection. Ἀλλὰ] Is but here in contrast to ὁ ν. ἁμαρτία, meaning, 'so far from that,'—or is it a qualification of μὴ γένοστα, meaning 'but still it is true, that . . .?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλὰ, but what I mean is . . .—I say not that, but . . . There surely is no contrast to ὁ ν. ἁμαρτία, see ver. 8. ὁ ν. ἐγών] 'non cognoscebam, ni . . .',—I was living in a state of ignorance of sin, were it not . . . This construction comprehends in it ὁ δὲ ἐγών as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . .,' in which case the indicative expresses more plainly than the conjunctive the absolute dependence of the fact on the condition. There is some difficulty in understanding the mutual relation of the clauses, τὴν ἀμ. οὗκ ἐγών, and τὴν τε γάρ ἐπ. οὗκ ἴδεων. It is well known that τε differs from καί, in not coupling things co-ordinate, but attaching things subordinate, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τί μοι δοκεῖ . . ., on which Poppo remarks (cited by Thol.), 'Sequitur exemplum actu Graecorum opulentia . . . ductum ex rebus Agamenonnis et causis expeditionis Trojae'; an example being a subordinate verification of a general categorical statement. The ἡγάρ also shows that the second clause is subordinated to, and alleged in substantiation of the first. Then what is ἁμαρτία? Is it sin in act, or sin in principle,—the principle of sin? Not sin in act, so that ἀμ. οὗκ ἐγών should mean, 'I had not known sin,' i.e. 'had not sinned:' as Fritz.; for then the law would have truly and actually been the cause of sin: nor, sin in act, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πάσαν ἐπιθ.) than the particular acts which it induced. But the reference must be to sin in principle, the principle of sin: I had not recognized such a thing as sin, but by means of the law. So Calv., Melanch. Calov., Rückert, Kölln., Olsh., Thol., De Wette. The law here is in the full sense of the Mosaic law as regarded himself,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to others. τὴν τε γάρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') concupiscence (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or
not:—this motion he would not have perceived, because he was simply moving with it) if the law had not said, Thou shalt not desire (reft. Exod. Deut.) 'Desire,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμησις. And it may well be said and strictly, that the 'desire' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8. But (proceeding with the development of sin by means of the law) sin (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) taking occasion (ἀφορμηθησα) of its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the where-with and whence to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with δια της ἐντολης: for (1) ἀφορμηθησα λαβειν δια would not express whence the ἀφορμηθησα is taken, as παρα or εκ, but only by what means some ἀφ. is taken from some source,—which would not here suit the Apostle's meaning, seeing that the source itself was the commandment,—and (2) ver. 13, δια του άγνοια κατεργησαι, decides the matter here,—but absolutely, as frequently, see Wetst.) by means of the commandment (not του νόμου, but the tenth commandment, the prohibition in question) wrought in me (not 'wrought out,' 'brought into action,' but 'originated') all (manner of) concupiscence; for without the law sin is (not 'was': the omission of the verb substantive shews the sentence to be a locus communis,—and compare ch. iv. 15) dead (powerless and inactive: compare 1 Cor. xv. 56, ἦ δινωμις της ἀμαρτιας διο νομος). This deadness of sin without the law must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be true, but would not touch the matter argued here. Erasmus (Thol.) well explains the verpad.—Quam ante legem profiditam (but see below) quaedam pecetta nescirem, quaedam its scirem, ut mihi tamen liere putarem, quod vetita non essent,—levius ac languardius sollicitabatur animus ad peccandum, ut frigidus amans ea, quibus ubi libeat potiri fas sit. Ceterum legis indicio profidit to pecessati formis, universa cupiditatem cohors irritata prohibite eoque aerius ad peccandum sollicitare.' Compare also Prov. ix. 17. and (Wetst.) Ovad. Amor. ii. 19, 3, 'Quod licet ingratam est, quod non licet acerius urit;' and ib. iii. 17, 'Nitinur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidea cum lege ceperunt, et illis facinus pena monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4. 'Nolite eodem loco existimare, Quirites, futuram reum, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvì, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, doinde emissa.'

9. It is a great question with Interpreters, of what period Paul here speaks. Those who wish his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (7) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a Pharisæe: this however would necessitate the understanding the legal death which follows, of his conversion, which cannot well be: some, of his state as a child, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of all that time, be it...
10. on 2nd v L m 1 48. 77. 100 Chr-mas.
13. see for εγενσται, εγενσω (corr., the historic act or not being understood), with KL rel Chr Cyr-c Gennad-c Thdrt Oe Thl: om F: txt ABCDN Meth Damascus. [αλλ,}

mehere childhood or much more, before the law began its work within him,—before the deeper energies of his moral nature were aroused (see on ἀθλούσης below).

But (εἰς opposed, but only formally, to νεκρά, and so having δὲ: so Meyer and De W.) I was alive (not merely ‘lived,’ 'went on,' but emphatic, 'vivere eram,' as Aug., i.e. ‘lived and flourished,—contrasted with ἀνέβανω below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not ‘was enacted,’ ‘came in,’—but ‘came to me,’ as we say, ‘came home to me,’ ‘was brought home to me’), sin sprang into life (not ‘revived’: however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead and came to life, began to live and flourish:—but this is not to be compared with ἁνέβαλα in John ix. 11; see note there), 10.] but I died (ceased to live—and-flourish as before,—fell into that state of unhappiness, which ever afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): and (not an additional particular, but = ‘and so,’—merely changing the subject from ‘I,’ to ‘the commandment’) the commandment which was for (tending to) life (compare ch. x. 5, οὐκ ὁσιότατα αὐτὰ ἁγιώτατος ξύνεται εν αἰτίοις, and ref. there: the life is one of prosperity primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), this (very commandment) (αὐτῇ directs attention in a marked way to the antecedent subject: so frequently αὐτὸς and ἐκείνος: see Matt. xxiv. 13: Winer, edn. 6, § 23, 4) was found (subjective—οὐκ εἶπεν δὲ ὦ ἐντολή γέγονεν μοι θάνατος, ἀλλὰ εὐρέθη, τὸ καὶ νῦν καὶ παραδοξον τὴν ἀτοπίας οὕτως ἐρμηνευόντως, Chrys.) by me (to be) unto (tending to) death (explained on ἀπέθανον: above).

11.] For (explanatory how

ver. 10 happened) sin (the sinful principle within me) taking occasion (absol. as in ver. 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and lust after the forbidden thing: see ref. 2 Cor., 1 Tim.), and by it slew me (i.e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). 12.] So that (seeing it was not the law in general, nor this particular commandment, that wrought concupiscence in me, but the sinful principle in me taking advantage of these, which themselves were given εἰς ζωὴν and not εἰς θάνατον) the law (indeed) is holy (μὲν, as understanding a δὲ to follow,—but it was sin, &c.: which does follow in an expanded form, in ver. 13), and the commandment (οὐκ ἐπιθυμησεις, ver. 8) holy and just and good (Theoloret thus accounts for the epithets: ἀγιαν προσηγορευσεν ὡς τὸ διὸν διδασκαλον δικαιὰ δὲ, ὡς ὅρθως τοῖς παραβάταις τὴν ὑψίν ἐξ ἐνεγκόκυται ἁγαθὴν δὲ, ὡς ὃντις φυλάττοις εὐπρεποῦς. See also 1 Tim. i. 8).

13.] Did then the good (—'that which was good,' i.e. ἡ ἐντολή, but made abstract for the sake of greater contrast) become death (so δὲν, ἀμαρτία, ver. 7) to me? Was it, after all, the commandment itself that became to me this death of which I speak? Far from it: but (it was) sin (that became death to me). The construction adopted by Vulg., Luther, al., ἀλλὰ ἡ ἀμαρτία, τινα φανεράν, διὰ τὰ ἄγιο, κατεργασάμενον [ἡν] θάνατον, is hardly admissible);—that it might appear (be shown to be) sin, (by) working death to me by means of the good (that which was good: see above. The misuse and perversion of good is one of the tests
so BCF & a m. (A uncert.)]

14. for γὰρ, de ADL syr-marg Orig. Cyr Thdt Aug, Hil Ruf Ambr Bede: om aeth arm Aug, Jer; txt BCFKIN or vs Orig. Tit Did Chr Cyr Phot Thl Ec Aug Jer,

rec sarkikos (corn more usual and apply more appropriate word) but the two are constantly confused), with Κ(ε ει) ΛΝ3 Orig Chr Thdt Phot Thl Ec Aug: txt ABCDEFN b 1 o 17 Meth Ephr Nyss Bas Cyr Thdt Damasc.

whereby the energy of evil is detected; so that sin, by its perversion of the [good] commandment into a cause [evil] of death, was shewn in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Ellsner, Dr. Burton, al., make ἀμαρτία the subject: 'that sin might appear to be working death, &c.' [so that sin appears to have effected my death, &c.] Dr. Burton, most ungrammatically: there is no objection to this on the ground of ἀμαρτία being anathematic, as even Bp. Middleton himself reluctantly acknowledges:—

the objection lies in the context, as above), that (explains and runs parallel with the former ἐνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἐνα, καθὼς ἐλεγον) sin might, by means of the commandment, become above measure sinful: i.e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shown to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been historial: now the Apostle passes to the present time, keeping hold yet of the carnal εἴγος of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see ref.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and Dr W. observe, well be united: but I (see beginning of section) am carnal (σάρκινος, stronger than σάρκινος; carnalibus rather than carnalis, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.: but the similitude must not be exacted in all particulars, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: 'The εἴγος appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'a potiori fit denominatio;' the εἴγος is a slave, and has not his own will: as ver. 23 shews, the εἴγος which is hostile to sin, the κόμος τοῦ νοὸς, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπως γὰρ τὸ εἴγος καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη ἰδέας τὸ ἐγώ, εἰ ἐν σαρκί, ἐκεῖ τοῦ κυρίον εἰναι, εἰ ἐν προσαρτάσει, ἐκεῖνο (μι. ἐκεί;) ἐναι.' The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature. 15.] For (a proof of this πεπάθαμα under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. ἑκατοκοῦμαι φυτά, συναρτάγομαι, ἐπηρεάζομαι, ὑπὸ τοῦ ποιεῖμαι, ὡς ὑπεκειλίθομαι, Chrys. The meaning, 'I approved not,' introduced by Aug and held by Erasmi., Beza, Grot. Estius, Smaller, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last
15. om 1st τουτο DP goth Meth1 Pelag Ambbr (cdept om both): ins ABCKLN rel vulg Orig Meth, Chr Thurt Aug. αλλα Ν.

16. συνφυμι ΔFR, for καλος, καλον εστιν F.

17. [αλλα, so BDDEL] for οικουσα, ονικουσα ΒΧ am Ambrest (ονικει am Ambrest and folig var).

18. ins το βηγ αγαθον F Meth3 Cyr. for δε, γαρ, and for καλον, αγαθον F. rec (for νο) ουχ ευρισκο, with DFKL rel arm-marg Chr Thurt Thl Ec Jer Sedal: txt ABCN vulg Syr copr arm Meth Procel Cyr gr-mss-mentd-by-Aug Aug_{saepe}.

assertion, shewing how such blind service comes to pass) not what I wish, that do I (this θελω is not the full determination of the will, the standing with the bow drawn and the arrow aimed; but rather the inclination of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θελω in the sense of to wish, 1 Cor. vii. 32; xiv. 5; 2 Cor. xii. 20), but what I dislike (ον διασκε, ver. 19: no distinction in intensity between θελω and μεθαναται), that I do (no distinction here between πρασσω and ποιαν, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20).

The Commentators cite several parallel passages from profane writers: e. g. Seneca, Hippiol. 604, 'Vos testor omnes ccelites, hoc quod vole, me nolle;':—Epictetus, Enchiridion ii. 20, ζητα γαρ δυναταινων ων θελει, αμαρταινεις, αλλα κατακτασας δηλον οτι δυναι θελει νοιας, κατ μη θελει ποιας:—the well-known lines of Ovid, Met. vii. 19, 'aliasque cupido, Mens aliud suadet: vide meliora probebant, Deteriora sequor.'—Plautus, Trinummus ii. 31, 'Scilicet ut esse me deceret, facere non quibam miser:'—&c.

16. But if ('now seeing that'; takes up the foregoing and draws an inference from it) what I wish not, that I do, I agree with (bear witness to) the law that it is good (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing, the law, and my wish, tend the same way').

17. Now however ('quod autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, that;' see reff.) I that perform it (κατεργιζομαι, as recalling vv. 8—15), but sin that dwelleth in me. Here the ζητα is not the complex responsible self, by which the evil deed is wrought, and which incurs the guilt of working it: but the self of the will in its higher sense, the ζητα ανθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e. g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the διας of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18. An explanation of the οικουσα εν εις αναπτη της ιερους. For I know (by experience, detailed in the next verse) that there dwells not in me, that is, in my flesh, (any) good (thing). I said, sin that dwelleth in me, because I feel sure, from experience, that in me (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section), dwelle no good thing. And what is my proof of this? How has experience led me to this knowledge? For (the proof from experience) the wish (to do good) is present with me (παρα, not metaphorical, see reff., but, as προθεσια in Homer, used commonly of meats served up to, lying before, any one); but to do that which is good, is not (the absence of επισκεπτο, in ABCN, and the variations of γνωσκω εχω,—and besides, the somewhat unusual termination of the sentence with ὅ,—are too strong presumptions of its being an inter-
p kalon ou. 19 ou yag d thel poio agathon, alla d ou thel kakon, touto praasso. 20 ei de d ou thel [egw], touto poio, ouk eti egw k kateragwma autou, alla & amousa en emoi amartia. 21 ebrisako ama toum tiv moum tow thelon to emoi poiein p to kalon, oti emoi to kakon 0 parakeitai.

19. ins touto bef poiw C w vulg Jeralb Ruf-comm. [alla, so BDIN.] for ou thelou, mew F vulg-sixt(with F-lat) Thdrt Aug, Ruf-comm: om G.

20. rec acct thela ins egw (corr for emphasis: or for conformity with egw below?), with AKLNX rel syr corp goth Thdrt Ee Augsape; om BCDF b o latt Syr aeth arm Chr-mis, Cyr Thl Thm Comm Ambr Pelag Aug, Ambrst. alla BDIN.

21. om oti to parakeitai F.

22. for theou, kuriou 31: voces B.

potation, to allow of its retention) (present with me). 19] And this ou para-
keidos the doing good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do. 20] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of vou de—: but its meaning is now clearer and deeper than then; we know now that the egw which does not the evil thing, is the better egw of the evw anbrw-

21] I find then (i.e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so tou hmatos tou kuriou, wv hlegen, Acts xi. 16—tou algon tou kuriou h tou, ou men eipw, Acts xx. 25 (De W.). This is the view of Calv., Beza, Grot., Estins, Wolf, Winer, Meyer, De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodore, Tholuck, Olsh., Fritz, Kollner; the great objection being, that all these do violence to the con-
extext. Tholuck's remark, that had voum meant as above, it would have been anar-

tris custodibus observanda, 'Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

22, 23.] Explanation of the conflict above alleged to exist. For I delight in (now not signifying participation with others, but as perhaps in anaptygmou, Mark iii. 5, and in the phrase ανοιδα μι; denoting 'apud animum munm.' Thol. συνηθμαι is a stronger expression than σύμφωμα, ver. 16) the law of God after the inner man (αυς, ver. 25,—see reff. — and compare Peter's 0 κρυπτος της καιδα καιρως, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God :

—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνηθμαι is stronger than σύμφωμα, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, the Spirit is not yet intro-
uced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of υ σφρ and νους, and the operations of the two are detailed as if unassisted, even the term πνεuma for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find!—as if he
were a spectator of that which is going on within a different law (differing in kind and aim, not ἀλλὰ merely) in my members (ἐν τῇ σαρκὶ μου, ver. 18), warring against (ἀντιστρ., is not to be joined with διερρέουσα, but, even so, that would be an allowable construction, see Act. viii. 23); Cor. viii. 10. — But διερρέουσα — μου forms an independent sentence antithetic to συνδιερρέουσα — ἀντιστροφον) the law of my mind (the consent viz., to the law of God, which my mind yields; not ἀλλὰ the law of God, any more than the different law in my members. ὁ δὲ law of sin, — but both meaning the standard or rule set up, which inclination follows: — the one in the νόμος, in harmony with the law of God, — the other in the μὴλη or σάρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self — the ‘me’ of personality and action) into captivity with (ἐν, not exactly ‘by means of,’ but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be ‘by means of,’ as Chrys., Theodoret, Theophyl., — but merely ἵππος: — the dat. commodi. aixμα.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἀμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members. — Commentators have much disputed whether the ἐπέραν νόμος, and the νόμος τῆς ἀμαρτίας, both ἐν τοῖς μέλεσι μου, are different, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24. — The division of the man against himself, — his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him? ὁ δὲ law of sin cannot well be figurative, ‘univiratustitulum,’ or ‘mortifera pecati massa,’ but must, on account of the fact which ἡ σάρξ and τὰ μὴ μὴν have hitherto borne, be literal. Then, how is the ταύτατον to be taken? Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (Edm. 6, § 34. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτων; — and that most fittingly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then the body of this death will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ compare σῶμα τῆς ἀμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be set free, as ch. viii. 2, from the law of sin and death.

Some Commentators, misled by the notion of a Headialys (σῶματος τοῦ θ. = θνητοῦ σῶματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be delivered from the body (by death), and expresses a weariness of life. The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken. 25. — The rec. εἰσχριστῶς has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ ἁρίς τοῦ θεοῦ is evidently a correction to answer to τῆς above; so that our choice lies between χαρίς τῷ θ. and χάρις δὲ τῷ θ. The sentence is (not, of course, constructionally, as the var. read) ἡ χάρις τοῦ θεοῦ, but logically) an answer to the preceding question: Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord. This exclamation and
chap. viii. 1. om 
cap. 
viii. 1. ἐγὼ δὲ θεός ἑαυτοῦ χριστοῦ τοῦ κυρίου ἦμων. 
τί θεός διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἦμων. 
ἡμῶν. 
ἀντικεύομαι, ver. 22), but with my flesh the ἐγὼ of ver. 18; and the ἄφοι through-
out of ch. viii.) the law of sin. It remains to be seen how this latter subjection,
which in the natural man carries all with it, is neutralized, and issues only in the
death of the body on account of sin, in those who do not walk after the flesh, but
after the Spirit. 
ch. viii. 1—39.] 
In the case of those who are in Christ Jesus, this divided state ends in the glo-
rious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely,
not inconsiderably, even here in this state,—and (vv. 18—30) completely and glo-
rously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all
reason to hope; for nothing can sever him from God's love in Christ. 
1—17.] 
Although the flesh is still subject to the law of sin, the Christian, serving not the
flesh, but walking according to the Spirit, shall not come INTO condemnation, but to
glory with Christ. 
1.] There is therefore (an inference from ch. vii. 25, because with
their mind, and that mind dwell in and led by the Spirit of Christ, they
serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon
the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliv-
erance has been effected from the body of this death, by Christ. This is certain
from the ἡμι which follows, setting forth the fact of the deliverance) no conden-
nation (ref. = the penal consequence of sin original and actual) to those (who are) in
Christ Jesus. The expression ἐν χρ. Ἰησοῦ refers particularly to the last place where
God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and
generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιστατοῦν, ἀλλὰ κατὰ πνεῦμα, 'walking
as they do not according to the flesh but according to the Spirit; are probably a gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this moral element of "those in Christ" is not yet brought in: the present assertion is general, and is made good in detail by and by. See digest. 2.]

For (a reason why there is no condemnation) the law (norma, method = influence, as in ἐπέραν νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἀμαρτ. below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than ζωή in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were exaggerating it [as so often], to bring out more clearly the glorious delivery to follow) in Christ Jesus (I follow the more regular grammatical arrangement in taking ἐν χρ. ἔτη. with the verb. Thus also Thol. and De Wette.

It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζωής, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. σ., as Piscator and Flatt,—or with δ νόμου τ. π. τ. σ., as Calv.) from the law of sin (vii. 25) and death (death again here bears a higher meaning than in ch. vii. We are now on higher ground!:

κατάκριμα having been mentioned, which is the punishment of sin, death now involves that, and is not only temporal misery, but eternal ruin also. This "law of the Spirit of life" having freed him from the law of sin and death, so that he serves another master, all claim of sin on him is at an end—he is acquitted, and there is no condemnation for him). 3.]

For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a nominativus pendens, as in ref. Heb., in position with the following sentence, δ θέως

κ.τ.λ.: so Rückert, Meyer, Fritz., De W., Tholuck: Winer, § 32, 7, makes it an acc. governed by εἶπον understood [stating however in edn. 6, the nom. pendens as an alternative]: Oshl. al., make it an acc. absol. or supply κατά: Camerarius and Bozan, διὰ;—but the above seems the simplest.

τὸ ἀδύνατον τοῦ νόμου may mean either, "that part of the law which was impossible,"—"could not be obeyed,"—ας τὸ γνωτῶν τοῦ θεοῦ, ch. i. 10;—or, "the inability of the law" (= ἡ ἀδύναμια τ. ν., ας τὸ χρηστῶν τοῦ θεοῦ, ch. ii. 4;—or, "that which was unable to be done by the law." Of these, the first is out of the question, because νόμος must be the subject of ἐν δυνατόν κ.τ.λ.—the second would give the first clause the meaning, "that wherein the inability of the law showed itself," viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ. in (that) this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δὲ τις ἀκριβῶς προσέχῃ, καὶ σφόδρα αὐτὸν ἐπαινεῖ...οὐδὲ γὰρ ἔπε γίνεται τοῦ πονηροῦ τοῦ νόμου, ἄλλα τὸ ἀδύνατον καὶ πάλιν ἐν ζωή κάθενι, οὐκ, ἐν ψυχῇ οὐκ, ἐν πνεύματι οὐκ, ἐν ψυχῇ οὐκ, ἐν πνεύματι οὐκ. Hom. xiv. p. 563) through the flesh (i. e. in having to act through the flesh: not, 'on account of the flesh,' i. e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the medium through which the law,—being a νόμος ἐνοτικῆς σαρκίς, Heb. vii. 16,—wronged, and oί ἐν σαρκὶ the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραψα δὴν διὰ πολέλλων δακρών, and 1 Pet. v. 12, δὲ ἀλαλών ἔγραψα, indicating the state in or medium through which, the action is carried on), —God (did) sending His own Son (the stress is on ἐν αὐτοῦ, and the word is pregnant with meaning:—His own, and therefore like Himself, holy and sinless. This implication should be borne in mind, as the suppressed antithesis to ἀμαρτ., three times repeated afterwards. Another antithesis may be implied—ἐν αὐτοῦ, and there-
fore spiritual, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh whose attribute and character was sin). The gen. is not = ἁμαρτωλός, but implies far more—the belonging to and being possessed by. De Wette observes, ‘The words εἰς ἰδιώματι, σαρκ. ἀμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σάρξ ἁμαρτ. is flesh [human nature, John i. 14; 1 John iv. 2; Heb. ii. 14] possessed with sin: the Apostle could not then have said εἰς σαρκί ἀμ., without making Christ partaker of sin: nor could he have said merely εἰς σαρκὶ, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, εἰς ἰδιώματι, σαρκ. ἀμ.,—meaning by that, He had a nature like sinful human nature, but had not Himself a sinful nature,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερείαν μὴ δυνάμενον συν-πάθειας ταῖς ἀνθρεπτικές ἡμῶν, πεπερασ-μένοι δὲ κατὰ πάντα καὶ διδομένα χαρις ἁμαρτιῶν. The likeness must be referred not only to σάρξ, but also to the epithet τῆς ἀμ.,—it did not however consist in this, that He took our sins [literally] on Himself, and became Himself sinful [as Reiche], which would not amount to likeness of nature,—but in this, that He was able to be tempted, i.e. subjected to sensuous incitements, e. g. of pain, which in other men break out into sin, but in Him did not.’ See Phil. ii. 7, and note. σάρξ is not = σῶμα, but as in John i. 14, the material, of which man is in the body compounded),—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, ‘und verdammte die Sünde in Fleisch durch Sünde.’ The for, or on account of, sin, is at present indefinite, and not to be restricted to Christ’s death as a sin-offering, which is not just now the subject. ‘On account of sin,’ then, = to put away sin, as ref. Heb.), condemned sin in the flesh (not ‘the sin which was in the flesh,’ which would probably [not certainly] have been τὴν ἐν τ. σ., and which is against the context, in which ἀμ. is throughout an absolute principle. κατέκρινεν is allusive to κατάκριμα ver. 1. Hence it has been taken to mean that God condemned, punished, sin in the flesh by the death of Christ: so Orig., Erasus., Calv., Melanchthon, Calov., Olah., al. But that can hardly be the meaning here, far several reasons. 1. The Apostle is not speaking of the removal of the guilt, but of the practice of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οἴδαν κατάκριμα on the δο-λεως νόμῳ θεοῦ—on the new and sanctifying power of the Spirit by Christ, in spite of the continued subjection of the flesh to the law of sin. 2. The context shows that the weakness of the law was, its having no sanctifying power—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of justifying power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δι-καίωμα of the law no matter of mere imputation, but of peripatein kata πνεῦμα.

We must then look for the meaning of κατακρίνειν in the effects and accompaniments of condemnation,—victory over, and casting out of sin. See, for example, John xii. 31, where κρίνεις τοῦ κόσμου τοῦτον is explained by δ ἄρχων τοῦ κόσμου τοῦτον ἐκβάλλεσθαι ἐξω, and ib. xvi. 11. As early as Irenæus [Haer. iii. 20. 2, p. 214] this was seen to be the sense: ‘ut condemnaret peccatum, et jam quasi condemnaret propter eum illud extra carneum’—so Chrys., εἰκόνισεν αὐτήν, τὴν δύναμιν αὐτής ἔξελεν. (Comm. 2, πῶς ἐξῆρα κατακρίνεις αὐτήν δὲ διέβαζε ἀλώδια. πῶς οὖν ἐλάο τι καὶ ἤπτηται; τῇ τοι καρπί αὐτοῦ προςε-ιέναι γὰρ βουλευθήσατο κ. μὴ ἰσχύσασα ἐλάο κ. ἤπτηται,—and Theophyl. [τὴν σάρκα] ἤγιοσε κ. ἐστεφάνωσε κατακρίνεις τὴν ἁμαρτίαν εν τῇ σαρκί προσκληθείς καὶ διέβαζο δι’ οὐ φύσει ἁμαρτωλὸς ἡ σάρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it ‘interfect or ‘supplio ad-fect,’ and understand the occasion to have been the Death of Christ,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which not the justification, but the sanctification, of Christians is the leading subject. It is a strong confirmation of the above view, that God’s condemnation of sin in the flesh by
7. for διότι, στις F. γι' αυτοῦ, οὔτως N. 8. ins τω βεβ θεω D.

Christ is stated in ver. 3 as the ground of [ver. 2] my being freed from the law of sin and death: because, viz. Christ’s victory over sin is mine, by my union with Him and participation in His Spirit. In τῇ σαρκί is not ‘in His flesh,’ or ‘by means of His flesh,’ as Orig., Syr. [Peschito], Beza, Grot., Reiche, Olsh., al., but ‘in the flesh,’ which Christ and ourselves have in common, 4.] in order that (the purpose of God’s condemning sin in the flesh) the requirement of the law (= all its requirements [statutes], but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering διακώμα τού νόμου ἐν Ἰημίν τοῖς µὴ κατὰ σάρκα ἐπιπαθῶσιν, ἀλλὰ κατὰ πνεῦμα. ὅ γερ κατὰ σάρκα οὔτε τὰ τῆς σαρκὸς φιλονούντι, οἴ οὖν κατὰ πνεῦμα τοῦ πνεύματος. But γάρ φονονία τῆς σαρκὸς θάνατος, τὸ δὲ τοῦ πνεύματος ἡμικαι ἐνιόρισθη. τί δεῖ τὸ φονονία τῆς σαρκὸς εὐθύνην τὸ γὰρ νόμος τοῦ θεοῦ οὐχ ἦποτάσσεται, οὔτε γάρ ἐνυπάται; οἷον οὖν τὴν θεοῦ ἀρέσα οὐ ὀνυπάται. 

5. For (explanation of the last) those who live according to the flesh (ὑπὲρ not quite = περιπατοῦντες, but nearly)—the latter is the evidence of the former, and a consequence of it: οἴ κατὰ σάρκα οὔτε σαρκίνοι mind (think of, ‘care for, and strive after,’ see ref.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (οἱ πνευματικοὶ, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life).

6. For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims, as above) of the flesh is (ends in—the copula [=], as when it joins the two signs of an algebraic operation;—amounts to, being worked out’) death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. ‘The Spirit is the Spirit of life.’ Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life.

7. Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ἑαυτῷ, and that εὐθύνη against Him is the absence of all true peace): for it is not subject (or, ‘does not submit itself,’
perhaps better) to the law of God,—for neither can it be (this was proved in ch. vii.):

8.] but (takes up the other and influential member of the proposition, answering to a suppressed μὲν proceeding,—τὸ μὲν φόρημα κ.τ.λ. Calv., Beza, al. render it ‘therefore,’ and so E. V., ‘so then,’ erroneously) they who are in the flesh (as their element of life and thought: nearly = κατὰ σάρκα ὃντες above, which however renders the rule which they follow. In 2 Cor. x.3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες ὡσ κατὰ σάρκα στρατευόμεθα, cannot please God. Melanchthon remarks (Thol.),—‘Hic locum maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obidire.’

9.] But (oppo. to οἱ κατ᾽. σάρ. ὃντες ye are not in the flesh (see above), but in the Spirit, if so be that (provided that; not ‘since,’ as Chrys., Olsh., al., which would be εἰτέρον: Chrys. tries to prove εἰτέρον = εἰτέρον here by adding ref. 2 Thess., where, however, as here, the meaning is, ‘if so be that,’ ‘if at least,’ this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not (οὐκ, and not μὴ, because it belongs to the verb and not to εἰ) De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (ἐν πν. τὸ πν. τοῖς, and χριστῶσ, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] But (contrast to the last-verse) if Christ is in you (ἐν πν. τὸ πν. οἰκεῖ ἐν ὑμῖν, see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and eternal?] because of sin which it, πεθανόν, stands in, and serves), but the (your) spirit (πνεῦμα λείψει, ὡς πνευματικός ἡγεῖται, γεγεννημένον. Schol. ap. Matthewi [Thol.]: or rather perhaps he uses πνεῦμα, regarding our spirits as possessed and penetrated by God’s Spirit) is life (this would hardly be said if only our human spirits were meant, but the description would be in the adjectival form) on account of righteousness (not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sanctification of the Spirit. This appears not only from the context, but also from the διὰ αἵματα, which answers to it).

11.] But (ὁ δὲ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] τοῦ εἰς τοῦ αὐτοῦ κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore powerful over death, and besides renders you partakers of Christ’s Resurrection), He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name, Christ, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) shall quicken (not merely ἵππειρος, because it is not merely the resurrection of
Dial-with-a-Macedonian (cited by Welst. The Maced. says, &ctus ou γέγραπται Διά
του, ἀλλὰ Διά τὸ, ἐὰν οὗ τοῦ ἐν δὲ δεσμόντες ἀντίγραφον εὑρεθῇ εσφαλμένοι παρ' ὅμιλοι
... Io which the Orthodox replies, ἔχων δεικνύει ὅτι ἐν δύο ἀρχαίοις ἀντιγρά-
φοις οὕτω κεῖται: ἐπεὶ θορυβεῖ ταῦτα ἀντιληγόμενον εἶναί, πληροφορηθηκι καὶ εἰ ἡ ἁήλιας
Cyr-jer Atha Bas. Epiph. Chrs. Cyr. Mac Aug. 13p Did Ambir Vig.; txt BDFKL b e f g
h k l m o 17 latt Syr sah Orig. Meth Chr. Thdrt. Sevn Max Οο-ουν Τh Iren-int
Tert Hil Ambrst Ruf Jer Aug. 13p Fuld Sedal.
13. for του σώματος, της σαρκός DF latt Orig. Iren-int Tert Did Cypr Ambr Aug Jer
Did Ruf Palag Sedal Sedal Bede; txt ABCKL subst sah Orig. Chr Thdrt.

the body which is in the Apostle's view,—
see below) even your mortal bodies (the higher phase of the (ὡστοι eιν takes place in
the spirit of man: and even of that which takes place in the body, there are
two branches—one, the quickening it from being a tool of unrighteousness unto death
[eternal],—the other, the quickening it out of death [physical] to be a new and glor-
ified body. And the καὶ joined with θυτά, here, signifies that the working of the
πνεῦμα ζωοποίου shall not stop at the purely spiritual resurrection, nor at that
of the body from dead works to serve the living God, but shall extend even to the
building up the spiritual body in the future new and glorious life), on account of His
Spirit which dwells in you. Here the reading is much disputed, whether it be
the acc. or gen.: see var. read. The gen. can only mean, 'by means of,'
'through,' His Spirit, &c.; this the acc. may include, (it not being specified for
what reason it is on the Spirit's account, and leaving it open to be His presence,
or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit,
&c. Thus both may imply that the Holy Spirit is the agent in the quickening; but
the gen. cannot bear the other meaning, that God will quicken, &c. because of His
Spirit, &c. Hence in dispute with the Macedonians, who denied the divinity of
the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency,
and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to,
its origin cannot be assigned to any falsi-
fication by either of the then disputant partries.
As to how far the Holy Spirit is the direct Agent in the resurrection
of the body, see note on ζωοποίου, 1 Cor. xv. 45, and on 2 Cor. v. 5. Here,
His direct agency cannot be in any way surprising, for it is the whole process of
bringing from death to life, extending even to the mortal body, which is here
spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout
in this quickening. 'Non de ultima resurrectione, quae momento fact, habetur sermo,
sed de continua Spiritus operatione, quae reliquias carnis paulatim mortificat, cer-
estem vitam in nobis instaurat.' Calv.:—
but perhaps 'non sola de ultima resurrectione,' would have been more correct:
for it certainly is one thing spoken of.

12, 13.) So then, brethren, we are
(inference from the verse in the last verse) debtors (we owe fealty: to what
or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live
according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ.,
καὶ γὰρ πολλὰ αὐτῆς ὑπελοκέν, τὸ τρέφειν αὐτήν, τὸ βάλειν, τὸ ἀνατέλειν, τὸ βε-
ραπέτειν γινομένων, τὸ περιβάλλειν, καὶ μιμοί ἑτέρα λειτουργεῖν. Ἡ ὁμ."ν μὴ νο-
μίσῃ ὅτι ταῦτα ἀνατείν ἐπαναλάβειν, εἰπόν οὐκ ἐστὶν, ὁ δὲ τῇ σαρ., ἐμπιστεύει
αὐτὸ λέγων τού κ. σ. 13ν ... τούτων, μὴ ποιώνει ἀντὶς κυρίαν τῇ (ὥς τῇ ἡμετέρας. Hom. xv. p. 113): for if ye
live according to the flesh, ye will
(πελάστε of the certain end of your present course) die (ἐν καὶ ἀποθν., here in their
full and pregnant sense, involving body and soul here and hereafter: but not to be under-
stood as excluding the carnal from any resurrection—only from that which is truly
ζωοποίου, any more than the spiritual are exempted from all death, but only from
that which is truly ζω'τατος): but if by the Spirit ye slay (abolish, annul) the deeds
(hardly as Thol. "sensu obsceno," but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τος σαρκος, but here concrete to give more vivid reality: compare τα έργα τος σαρκος, Gal. v. 15), ye shall live (not μελετηε γενιστι, this Life being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, ye shall live), from Christ's Apostle. On γενιστι, see above.

14. For (ground of the assurance contained in γενιστι as many as are led by (refτι),—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic these and no others) are Sons of God. νικις θεος differs from τονοι θεος in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence our Lord is never called τονοι θεος but always νικις θεος. This latter, applied to a Christian, signifies "one born of God," in its deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15. 16. [Appeal to the consciousness of the Christian to confirm the assertion (assumed for the moment that he is led by God's Spirit) that he is a son of God. For (confirmatis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage:' πνευμα, is not merely a spirit, a disposition, but evidently refers to the same πνευμα which afterwards is πνευμα νιαθες, and αυτο το πνευμα. The Apostle seems however in this form of expression, both here and elsewhere, see refτι, to have combined the objective πνευμα given to us by God with our own subjective πνευμα. In the next verse they are separated) again (it has been imagined here that the πνευμα must refer to a former bestowal of the πνευμα σουλιειας, and consequently that the reference is to the O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys,—who would hold from John vii. 39, that the Holy Spirit was absolutely not given under the O. T., and (2) those, as Cocceius, who holding Him to have been given, deny that His character was πνευμα σουλιειας. But there seems to me to be no occasion to go back for the reference of πνευμα to the O. T. The state of the natural man is σουλιεια: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πνευμα σουλιειας πνευμα εις φιλος, a spirit merely to retain them in, or take them back into their old state, viz. a state of slavery— to whom, or whether to different masters, is not here in question, but the state merely—the object of the gift of the Holy Spirit was not to lead them back into this) towards fear (so as to bring about or result in fear, see ch. vi. 19. πνευμα can hardly, as De W., be taken with εις φιλος, but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Apostle, both here and in refτι. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse, in whom (compare εν πνευματι ch. ii. 29, and ver. 9. Lath. and Tholuck, 'through, by means of, whom:' but το πνευμα= Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the earnest expression of supplicating prayer, see refτι. LXX) Abba, Father (I have said, on refτι. Mark, that εις παταρ, does not appear to be a mere explanation of παταρ but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' πατρις, in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' 'dear Father'). See on the whole, the strictly parallel place, refτι.
[16. And this confidence is grounded on the testimony of the Spirit itself. So Chrys. : οὐ γὰρ ἀπὸ τῆς φωνῆς ἑσφυρίζομαι μόνον, φησιν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἢς ἡ φωνή τικεῖται: . . . οὐ γὰρ τοῦ χαρισμάτος ἐστὶν ἡ φωνή μόνον, ἀλλὰ καὶ τοῦ δόντος τῆς δωρεᾶς παρακλήσεως· αὐτὸς γὰρ ἡμᾶς οὕτως ἐδιδαχαί διὰ τοῦ χαρισμάτος οὕτως φέρεται. Hom. xv. p. 579. This verse being without context, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, κραίζομαι, —as if it were αὐτὸ τοῦ πνεύματος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. The Spirit itself (not 'idem Spiritus,' as Erasm. and similarly Luth., Reiche, al. : the αὐτό expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) testifies to our spirit (see ch. ii. 15, and note: not 'una testatur,' the αὐτὸ in composition does not refer to τῷ πν. ἡμᾶς, but to agreement in the fact, as in 'contestari,' 'confirmare') that we are children of God. What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is something separate from and higher than, all subjective inferences and conclusions. But on the other hand it does not consist in mere indefinite feeling, but in a certitude of the Spirit's presence and work continually asserted within us. It is manifested, as Obh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, 'On this direct testimony of the Holy Ghost rests, ultimately, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' = conviction personally applied) has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him. ' The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may sin (2 Cor. vii. 1), the Spirit of God cannot, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes one Spirit with the Lord Himself (1 Cor. vi. 17).]  

16. autò h' το πνεύμα συμμαρτυρεῖ τῷ κ' πνεύματι ἡμῶν ὧτι εἰμὲν τέκνα θεοῦ. 17. εἰ δὲ τέκνα, καὶ μὴ κληρονομοῦτ' κληρονομοῦν μὲν θεοῦ, «συγκληρονομοῖον εἰς χριστοῦ»: εἰ σὺπάσας ὑμεῖς, ἵνα καὶ ὑπενδοθῶν

16. at beg ins ως δ': aft auto ins γαρ
115. 124 vulg(demid harl1 mar1: not am)

προσ ρωμαιους. VIII.

Gal. 

16. And this confidence is grounded on the testimony of the Spirit itself. So Chrys. : οὐ γὰρ ἀπὸ τῆς φωνῆς ἑσφυρίζομαι μόνον, φησιν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἢς ἡ φωνή τικεῖται: . . . οὐ γὰρ τοῦ χαρισμάτος ἐστὶν ἡ φωνή μόνον, ἀλλὰ καὶ τοῦ δόντος τῆς δωρεᾶς παρακλήσεως· αὐτός γὰρ ἡμᾶς οὕτως ἐδιδαχαί διὰ τοῦ χαρισμάτος οὕτως φέρεται. Hom. xv. p. 579. This verse being without context, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, κραίζομαι,—as if it were αὐτὸ τοῦ πνεύματος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. The Spirit itself (not 'idem Spiritus,' as Erasm. and similarly Luth., Reiche, al. : the αὐτό expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) testifies to our spirit (see ch. ii. 15, and note: not 'una testatur,' the αὐτὸ in composition does not refer to τῷ πν. ἡμᾶς, but to agreement in the fact, as in 'contestari,' 'confirmare') that we are children of God. What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is something separate from and higher than, all subjective inferences and conclusions. But on the other hand it does not consist in mere indefinite feeling, but in a certitude of the Spirit's presence and work continually asserted within us. It is manifested, as Obh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, 'On this direct testimony of the Holy Ghost rests, ultimately, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' = conviction personally applied) has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him.' The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may sin (2 Cor. vii. 1), the Spirit of God cannot, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes one Spirit with the Lord Himself (1 Cor. vi. 17).]  

17. Consequences of our being children of God. But (announcing a result, as in a mathematical proposition: 'but, if &c.') if children, also heirs (which is the universal rule of mankind: but κληρονομοῦν, here must not be carried to the extent of the idea of heir in all directions: it is merely the one side of inheriting by promise, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham);—heirs of God (as our Father, giving the inheritance to us), and joint-heirs with Christ (whom God has made κληρονόμοι πάντων, Heb. i. 2). Tholuck remarks: 'It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The dignity of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—23; John
18. For γαρ, δε Λ 9 αιθ.: ergo Ambrost.

xvii. 22. In the joint-heirship we must not bring out this point, that Christ is the rightful Heir, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12."

If at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i.e. "if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him." But the εἰτερ does not regard the subjective aim, q. d. 'If at least our aim in suffering is, to be glorified,—but the fact of our being partakers of that course of sufferings with Him, whose aim is, wherever it is found, to be glorified with Him. Thol. takes the ὠς as dependent on συγκληρ. (= ἀστε), and εἰτερ συν. as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of suffering with Christ, and being glorified with Him is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in aed in their glorification.

18. For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the παροιμία of Christ) are insignificant (οὐκ ἡκαία = ἀνάκαία,—no gen. or verb understood. ἄξιος and ἀνέξιος are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. ii. 9. 214, νῦν δ' οὖθ 'ἐννοο ἄξιος ἄνεξιον ἐκτορος, and Plato, Protag. [Wetst.], ἄνακά αἴτις τ' ἀγαθά τῶν κακῶν, and again τὸς ἄλλος ἀνάκαία ἡμῶν πρὸς λύπην ἐντις ἐκτορος ἐκτορος ἐν τινίς ἐκτορος ἐκτορος.] In comparison with the glory which shall be revealed (μέλλω, put first, as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς ὁσίοις νῦν ἡμών κυρίων, in which there is no emphasis, as neither in ref. 1 Cor. ἀποκάλυψις. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the εἰς in a pregnant sense as ἐν κυρίων εἰς τὰς σωμῖς, Luke iv. 41). Bernard amplifies this, the Christian Experience (ed. Convers, ad Cleric. e. xxi. 37 (30), vol. i. p. 494,—'non sunt condignae passiones hujus temporis ad præteritam culpam quam remittitur, non ad presentem consolationem gravius quam inmittitur, non ad futurum gloriaw quam promittitur nobis.' 19 ff.] The greatness of this glory is shown by the fact that all creation, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God. For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφήνα προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the τότω denoting, as also in ἀπεκδέχεσθαι, that the expectation continues till the time is exhausted, and the event arrives) of the Creation (= all this world except man, both animate and inanimate; see an account of the exegesis below) waits for (see above) the revelation of the sons of God (rendered: 'revelatur gloria; et tum revelabitur etiam filii Dei') Beng. viāv, not τέκνων, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i.e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e.g. as applying only, i.e. to inanimate creation, as Chrys., Theophyl., Calv., Beza, Aret., mundi machina, Luther, the Schmidts, al., Fritz, ‘mundi machina, caeli sidera, aer, terra’:—against this are the words,
νην ἀποκάλυψιν τῶν νιῶν του θεοῦ ἀπεκδέχεται. 20 τῷ γὰρ ματαιότητι ἐκ τῆς κτίσεως ὑπετάγη οὐχ ἐκώσα ἀλλὰ οὔχ ἐκώσα και ἡ συνενθέλει κ. συνάδεινε, implying life in the κτίσις,—for to set this down to mere personification is surely arbitrary,—and one can imagine no reason why bestial creation should be excluded. II. to living creation: (1) to mankind; Aug., Turret., all., take it of men not yet believers; (2) Locke, Lightf., Hammond, Sennel, of the yet unconverted Gentiles; (3) Cranmer, Gersdorf, al., of the yet unconverted Jews; (4) Le Clerc, al., of the converted Gentiles; (5) al., of the converted Jews; (6) al., of all Christians!—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the enslaving and freeing of mankind, he hardly would have omitted reference to sin as the ground of the one and the faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of κτίσις too wide, as Theodoret, who includes the angels, Kölner, who understands the whole Creation, animate and inanimate, rational and irrational, and Olsh., who includes the unconverted Gentiles; nor make it too indefinite, as Koppe and Rosenm.: tola rerum universitatis. The right explanation is, all animate and inanimate nature as distinguished from mankind: so Ireneus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schlechenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic Word: Isa. xi. 6 ff.; lvii. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] Explanation of the reason why all creation waits, &c. For the Creation was made subject to vanity (Rom. x. 18). Ps. xxxix. 5,—where (xxxviii. 5) the IXX have τὰ σώματα ματαιότης. So also Eccles. i. 2 and passim. It signifies the instability, liability to change and decay, of all created things not willingly ('cum a corruptione natura res omnes abhorrent.' Bucer in Thol.) but on account of (dia is so far from losing its proper meaning by the reference of τῶν ὑποτάξαντας to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) Him who subjected it (i.e. God. Chrys., al., interpret it of Adam, who was the occasion of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a conscious act of intentional subjugation, and not merely an unconscious occasioning of the subjugation? Thus we have it said of God, ref. I Cor., πάντα γὰρ ὑπέταξεν ὄντων πάσας αὐτοῦ ὑπάρχειν δὲ κ.τ.λ., διόλου ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. ἐνίατος is in reality no reason against this. He is speaking of the originating cause of this subjection, not of the efficient means of it. He says that creation was not subjected εκώσα, i.e. διὰ τὸ θέλημα ἀντίτης, but διὰ τοῦ ὑποτάξαντος. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that remercval awe which so entirely characterizes the mind and writings of the Apostle. If the occasion pointed at by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his creation, in the eternal counsels,—when he was made capable of falling, liable to change. The explanation of ὑποτάξαις as meaning 'the devil' [Locke, al.], hardly needs refutation. See Matt. x. 28, and note,—in ('on condition of,' 'in a state of,'—see ch. iv. 18, and note on ἐφ᾽ ψ. ch. v. 12) hope (ἐπ᾽ ἐλπίδι) must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the hope of the ὑποτάξας,—but with ὑποταγή, being the hope of the ὑποταγείσα, because (not 'that,' after ἐλπίς,—for then it is not likely that αὐτῇ ἐκ τῆς would be so emphatically repeated: the clause now announces a new fact, and thus the emphasis is accounted for. To suppose the whole clause subjective to the ἐλπίς, would be to attribute to the yearnings of creation, intelligence and rationality,—consciousness of itself and of God) the creation itself also (not only we, the sons of God, but even creation
itself) shall be delivered from the bondage of corruption (its subjectio to the law of decay, see Heb. ii. 15) into (pregnant: shall be delivered from, &c., and admitted into) the freedom of the glory (of the free people of God) the freedom of the glory is not in any sense the glorious freedom; in the former, glorious is merely an epithet whereby the freedom is characterized, as in His resplendent freedom, had been described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state, in which the freedom belongs of the children (in heaven and not on earth, perhaps as embracing God’s universal family of creation, admitted in their share, to a place in incorruptibility and glory).

22. For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails with us or with mankind, which would render the oμόνων δύναμις of the next verse superfluous. On the figure in συναίων see John xvi. 21, note) up to this time (from the beginning till now: no reference to time future, because oδηγεῖται γὰρ expresses the results of experience).

23. The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not ‘who possess’, αἱ ἔχοντες, but though we possess) the firstfruit of the Spirit (i.e. the indwelling and influences of the Holy Spirit here, as an earnest of the full harvest of His complete possession of us, πνεύμα and αὐτῷ and ψυχῆς, hereafter. That this is the meaning, seems evident from the analogy of St. Paul’s imagery regarding the Holy Spirit: he treats of Him as an earnest and pledge given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are: (1) ‘the first outpouring of the Spirit’, in point of time, — Wetst., Reiche, Kolln., Mey., &c., which would be irrelevant; (2) ‘the highest gifts of the Spirit’, as the Schmidts, al. The gen. πνεῦμα may be partitive, or subjective: the firstfruits of the Spirit, which Spirit is the harvest, or the firstfruits of the Spirit, which the Spirit gives: or even in apposition, the firstfruits of the Spirit, i.e. which consist in (the gift of) the Spirit. I prefer the first, from analogy — the Spirit being generally spoken of as given, not as giving, and God as the Giver, even we ourselves (repeated for emphasis, and inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf, Kolln.] have imagined the Apostles only to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of our adoption (ἀπέκδικθή, as above, ver. 19, but even more strongly here, ‘wait out’, ‘wait for the end of’. Our adoption is come already, ver. 16, so that we do not wait for it, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before ἐν ζωή is pro-
24. ins y bef βλέπομεν F 55. om τι B'(added by original scribe: see table) N 471. rec aff τι ins καθ, with ΑΚΛΚΡ: om BDF 47-marg (noting τὸ παλαιὸν οὕτως ἐξεῖς) latt. for ἐξείς, υπομενει ΑΝ 47-marg Cyr: expectatet syrti Ambt.

26. rec ταύς ασθενείας (see note), with KL 17 rel vss Chr Thurt (Ec Thl: τῆς σθενεως F: txt ABCDKN m vulg Cyr Cj slur Damas lat-sl. προσευχομεθα DKL rel Orig Naz Cyr Chr Mac Chr Damas Ec: προσευχομεθα F: txt ABCN Chr Thurt Thl.

bably on account of its preceding its verb, —ὑοθ. ἀτεκν. = ἀτεκν. τὴν υἱόν, for emphasis’ sake), the redemption (in apposition with υἰοθ., or rather with the fulness of sense implied in υἰοθ. ἀτεκν., q. d. ‘expecting that full and perfect adoption which shall consist in . . .’ of our body (not, ‘rescue from our body,’ as Erasm., Le Clerc, Reiche, Fritz.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body.—Phil. iii. 21; 2 Cor. v. 2–4,—but the [entire] redemption,—rescue,—of the body from corruption and sin). 24, 25.] For (confirmation of the last assertion, proving hope to be our present state of salvation)—in hope were we (not ‘are we,’ nor ‘have we been’) saved: i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected in the condition of hope: which hope (Thol.) is in fact faith in its prospective attitude, —that faith which is ἑπόσαις ἐπικράτειν, Heb. xi. 1. The dat. ἐπὶόριστον is not a dat. of reference,—‘according to hope,’ —but of the form or condition. Now hope that is seen (the object or fulfilment of which is present and palpable) is not hope: for that which any one sees, why does he [at all] hope for? If καθ is to stand in the text, it conveys, after an interrogative word, a sense of the utter superfluity of the thing questioned about, as being irrelevant, and out of the question. ‘Qui interrogat τι χρη προσδιοκεῖ; expectat aliquid, sed dubias est quid eveniat. Qui interrogat τι χρη καὶ προσδοκεῖ; desperat de salute, nec cum usquam expectatius posse existimat.’ Breani in De nusth. Phil. i. 46, cited in Hartog, Partikellehre, i. 137.

25. But if that which we do not see, we hope for, with patience we wait for it. Patience (endurance) is the state, in which,—through which as a medium,—our waiting takes place: hence δι’ ὑπομνής, as ἐγερα ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4.

26.] Likewise (another help to our endurance, co-ordinate with the last—our patience is one help to it, but not the only one) the Spirit also (the Holy Spirit of God) helps our weakness (not, helps us to bear our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps our weakness,—us who are weak, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an example of it, but general weakness. This has been seen, and the reading consequently altered to the plural, which was at first perhaps a marginal gloss). For (example of the help above mentioned)—the στὰ binding together the clause,—see ref.,—and here implying ‘exempli gratia,’—‘for this viz. what to &c.’ what we should pray as we ought (two things;—what we should pray,—the matter of our prayer;—and how we should pray it,—the form and manner of our prayer) we know not: but the Spirit itself (Thol. remarks,—αὐτὸ brings into more prominence the idea of the προσέκαμα, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) intercedes (ὑπ’ here does not intensify the verb, as in ὑπὲρναῦ and the like, and as [Ec., Erasm., Luth., Bengel, render it,—but implies the advocacy,—convenire aliquem super negotio alterius,’ as Grot.,—to express which the ὑπ’ ἡμῶν of the rec. has been inserted) with groanings which cannot be expressed: i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than
we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. interprets it of the χάρισμα of prayer, —and adds, ὃ γὰρ τοιαύτης καταξιώσεις χάριτος, ἡτῶν μετὰ πολλῆς τῆς καταξιώσεως, μετὰ πολλῶν τῶν συνενώμων τῶν κατὰ διάνοιαν τῷ θεῷ προσπιτῶν, τὰ συμφερόντα πάντων γίνεται,—similarly Ec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been unutterable by us: and similarly Beza, Grot. ἀλλάζοιτος may bear three meanings—1, unspoken: 2, that does not speak,—ante (see LXX, Job xxxviii. 14; Sir. xviii. 33 comp.) : 3, that cannot be spoken. The analogy of verbs in -τός in the N. T. favours the latter meaning: compare ἀνεκδόγραψος, 2 Cor. ix. 15,—κήρυς, 2 Cor. xii. 4,—ἀνεκδάλατος, 1 Pet. i. 8 (Thol.). Macedonians gathered from this verse that the Holy Spirit is a creature, and inferior to God, because He prays to God for us. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, "non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate genitus, sed in nobis genitus, quia generis nos facit." No interference in heaven is here spoken of, but a pleading in us by the indwelling Spirit, of a nature above our comprehension and utterance.

27. But (opposed to ἀλλάζοιτος—though unutterable by us) He who searcheth the hearts (God) knoweth what is the mind (intent, or bent, as hidden in those sigils) of the Spirit. A difficulty presents itself in the rendering of the next clause. If ἢτ’ is causal, because He (the Spirit) pleads for the saints according to the will of God, it would seem that othen must bear the meaning ‘approves,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ἢτ’, ‘that,’ and construed,—knows what is the mind of the Spirit,—that He pleads with God (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ 8.) for the saints: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὃ μὴ ἀγαπάων οὐκ ἔχω τῶν θεῶν, ὃτι ὁ θεός ἀγάπη ἐστὶν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of othen need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but the fact that the very Spirit who thus pleads, does it κατὰ θεόν,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the othen. A minor objection against the explicative ἢτ’ is, that we have othen ἢτ’ immediately following. All these pleadings of the Spirit are heard and answered, even when inarticulately uttered: we may extend the same comforting assurance to the imperfect and mistaken verbal utterances of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we would express, but cannot. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case.

28.] Having given an example, in prayer, how the Spirit helps our weakness, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to all things—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but we know better concerning them. But (the opposition seems most naturally to apply to ver. 22, the groaning and travelling of all creation) we know (as a point of the assurance of faith) that to those who love God (a stronger designation than any yet used for believers) all things (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., e. ix. [24], vol. x. p. 930, the sins
of believers in this πάντα, as making them *θεολογίας et docilest*, is manifestly to introduce an element which did not enter into the Apostle's consideration; for he is here already viewing the believer as justified by faith, dwell in by the Spirit, dead to sin) work together (συνεργεῖ, absolute, or ἀλλάξιος implied: not, 'work together for good with those who love God'; — loving God' being a 'working for good:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγάπαταις, etc.)

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in His eternal decree implicitly called, bringing them through justification to glory;—and all this is spoken of as past, because to Him who sees the end from the beginning,—past, present, and future, are not, but all is accomplished when determined. Because whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—"eos quo praescriverat creditus," is taken by Orig., Chrys., Ec. Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076). Ambr., Erasmus, in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of fore-loved, by Erasmus, in commentary, Grotius, Estius, the Schmids, &c.: that of fore-decreed, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His—that of elected, adopted as His sons, by Calvin,—

Del antem praecognito, eujus hic Paulus menimit, non nuda est prescientia, ut stulte fingant quidam imperiti, sed adoptio quia filios suis ab improbis semper discrimet,—Rückert, De Wette, al. That this latter is implied, is certain: but I prefer taking the word in the ordinary sense of foreknew, especially as it is guarded from being a nuda prescientia by what follows: see below and Gal. iv. 9). He also pre-ordained (His foreknowledge was not a mere being previously aware how a series of events would happen: but was co-ordinate with, and inseparable from, His having pre-ordained all things) conformed (i.e. to be conformed) to the image of His Son (the dat. and gen. are both found after words like σύμμορφος; compare σύμφωνος, ch. vi. 5). The image of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of glorification in body and sanctification in spirit, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, as regards us, of our election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of ὑμῖν, Phil. ii. 6, 7,—where it expresses both "the form of God" in which Christ was, and "the form of a servant" in which He became incarnate), that He might (or may, as Calv., but the reference in the aorists is to the past decree of God) be firstborn among many brethren (i.e. that He might be shewn, acknowledged to be, and glorified as, the Son of God, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, as regards Christ: His glorification in us, as our elder Brother and Head): 30. but whom He fore-ordained, those He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them. ἐκάλεσαν, supply, εἰς τὴν οὐσίαν Βασιλείαν καὶ Δόξαν, 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): and whom He called, these He also justified (the Apostle, remember, is speaking entirely of God's acts on behalf of the believer: He says nothing now of that faith, through which this justification is, on his part, obtained): but whom He justified, them He also glorified (He did not merely, in His preordained decree, acquit them of sin, but also clothe them with glory: the aorist ἐδόξασεν being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—33. The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God's love in Christ. 31. What then shall we say to these things (what can the hesitating or discouraged find to this behalf of the believer)! If God is for us array of the merciful acts of God's love on
...and method is preferable, as preserving the form of ver. 35, and involving no harshness of construction, which the other does, in the case of χριστὸς followed by the two participles.

Who shall lay (τι) any charge against the elect of God (ἐγκαλέω usually with a dat. see ref.)? Shall God (ἐγκαλεῖται), who justifies them (Chrys. strikingly says, ὁ δὲ ἰσχύει ἐκ τοῦ θεοῦ, ἀλλὰ ὁ παραβάλλεται ἐκ τῆς ἀληθείας)? Is it (Is) Christ who died, who rather is also risen, who moreover is at the right hand of God, who also intercedes for us? All the great points of our redemption are ranged together, from the death of Christ to His still enduring intercession, as reasons for negativating the question above." De W. 53. Who (i.e. what? but março: for uniformity with vv. 33, 34) shall separate us from the love of Christ? Is this (1) our love to Christ, or (2) Christ's love to us, or (3) our sense of Christ's love to us? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasu., Al. But the difficulty of it lies in consistently interpreting ver. 37, where not our endurance in love to Him, but our victory by means of His love to us, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question. The third meaning is defended by Calvin. But these, as maintained by Beza, Grot., Est., Al., Thol., Reiche,
33—38.

PROΣ ῬΩΜΑΙΟΥΣ.

...αὐγάτης τοῦ χριστοῦ; ἐλθὼς ἡ στενοχωρία ἡ διωγός ἡ λίμος ἡ γνωστή ἡ κίνδυνος ἡ μάχαρα; καθὼς γέγραπται ὅτι ἔσχεν σοῦ θανατοῦμεθα ὅλων τὴν ἡμέραν, ἐλογίσθην ὡς πρόβατα μοι σφαγῆς. ἂλλα ἐν τούτων πασιν ὑπερπίκουμεν διὰ τοῦ ἀγαπήσαντος ὁ ἡμῶν.

35. αὐτῷ ὁ χριστός τοῦ θεοῦ ὅταν νῦν αὐτῷ ὁ θεός.

Meyer, De Wette, appears to me the only tenable sense of the words. For, having shown that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that Love, i. e. shall ever be able to pluck us out of the Father's hand.

36.] The quotation here expresses,—'all which things befall us, as they befall God's saints of old,—and it is now no trials to which we are subjected:—What, if we verify the ancient description P?'

37. But (negation of the question θλίσεις ..., μάχαιρα) in all these things we are far the conquerors (hardly, 'more than conquerors': the οὕτω intensifies the degree of νικής, as in ὑπερπροσέκεισαν and the like, but does not express a superiority over νικηφόροι through Him who loved us (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them). The reading διὰ τῶν ἀγαπητῶν ἡμῶν would amount to the same in meaning:—'on account of Him who loved us' implying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether 'He who loved us' be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπατί ἡμᾶς καὶ λοιπῶντι ἡμᾶς ... ἐν τῷ αἰώνι

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oúte ὅσον ἐστιν εἰ καὶ ἀληθὴς τοι αἰτίας ἴνα δοθῇ ἡ δραμένη, διὰ τὴν γνώσιν, οὔτε ἂν μὲ τῷ ἁγίῳ ἐκεῖνος ἀπόστολος, —but any creature, such as are all the things named) shall be able to sever us from the love of God which is in Christ Jesus our Lord (here plainly enough God's love to use in Christ,—to us, as we are in Christ, to us, manifested in and by Christ).

CHAP. IX.—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5) expressing his deep sympathy with his own people; then (ix. 6—21) justifying God, Who has not (vv. 6—13) broken His promise, but from the first chose a portion only of Abraham's seed, and that (vv. 14—29) by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved. Then, as to the rejection of so large a portion of Israel, their own self-righteousness (vv. 30—33) has been the cause of it, and (x. 1—13) their ignorance of God's righteousness,—notwithstanding (v. 13—21) their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people (xi. 1—10)? No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but (xi. 11—24) of mercy to the Gentiles: which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing (xii. 25—32). He concludes the whole with a humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom (xii. 33—36).

In no part of the Epistles of Paul is it more requisite than in this portion, to bear in mind his habit of INSULATING the one view of the subject under consideration, with which he is at the time dealing. The divine side of the history of Israel and the world is in the greater part of this portion thus insulated: the facts of the divine dealings and the divine decrees insisted on, and the mundane or human side of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences may justly lie from the Apostle's arguments, with regard to God's disposal of individuals, the assertions here made by him are universally spoken with a national reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases not the divine, but the human side, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved. De Wette has well shewn, against Reiche and others, that the apparent inconsistencies of the Apostle, at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary consequences of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] The Apostle's deep sympathy with his own people Israel. The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a πάλιν (2 Cor. vi. 8): compare also
2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a προπορευμένος or depreciation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This depreciation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. I say (the) truth in Christ (as a Christian,—as united to Christ; the ordinary sense of the expression εν χριστῷ, so frequent with the Apostle. It is not an oath, 'by Christ,'—for though εν with ὅπως bears this meaning, we have no instance of it where the verb is not expressed),—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it)—my conscience bearing me witness of the same (the σῶν in composition, as in reff., denoting accordance with the fact, not joint testimony) in the Holy Spirit (much as εν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with ωθεῖν &c., as in 2 Cor. xi. 10, introducing the matter to which the asseveration was directed,—I say the truth, when I say, that . . . .) I have great grief and continual sorrow in my heart. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not historical, alluding to his days of Pariaism, as Pelag. and others, but quasi-optative, as in reff. I was wishing, had it been possible,—γινόμεν ένέχωρας, είς ἐνδέκτειον, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy’s reading): the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . . , the completed sentence being, 'faciebam, et perfecesem, ni . . . ') that I myself (on αὐτὸς εγὼ see ch. vii. 25; it gives expression, as εγὼ Πάπας, Gal. v. 2: 'I, the very person who write this and whom ye know') were a curse (a thing accursed, ανάθεμα in the LXX = τιγγίνετο, an irrecoverable devotion to God, or, a thing or person so devoted. All persons and animals thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition—a curse. Attempts have been made to explain away the meaning here, by understanding excommunication, as Grot., Hammond, Le Clerc, &c.; or even natural death only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strongest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words, ἀπό in the sense of ἀπό, making Christ the agent of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elsner,—ἀπό with ἐνδέχεται. On this wish, compare Exod. xxxii. 32) in behalf of (in the place of; or, if thus I could benefit, deliver from perdition) my brethren, my kinsmen according to the flesh. The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to
surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his spiritual life not too great a price, if it might purchase their salvation. 4. Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories. **Who are Israelites** (a name of honour, see John i. 18; 2 Cor. xii. 22; Phil. iii. 5); whose is the adoption (see Exod. iv. 22; Deut. xiv. 1; xxvii. 6; Is. i. 2 al.), and the glory (perhaps their general preference and exaltation, consequent on the vindicia, but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubins: see ref.); and the covenants (not, the two tables of the law,—as Beza, Grot., al.,—which formed but one covenant, and are included in 

The natural text suggests a religious and historical context, possibly a passage from a commentary or a treatise on religious themes. The text contains references to biblical passages and religious terminology, indicating a scholarly or theological discussion. The text is dense with references to biblical and religious figures and concepts, suggesting a learned discourse. The natural text lacks clarity due to the complexity of the references and the apparent need for a scholarly context to understand fully the implications of the text. The text seems to address themes of salvation, covenant, and the divine presence, with a focus on the relationship between God and his people, Israel.
from the fathers to shew that they applied the words ὅ ἐστιν πάντων θεὸς to the Father alone, and protested against their application to the Son; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Epiph. iv. 5, 6, εἰς κύριον, and εἰς θεὸς κ. πάτηρ πάντων, ὅ ἐστιν πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὅ ἐστιν πάντων θεὸς, every Christian will admit, that title being reserved for the Father: but that Ηοί ἐστιν πάντων θεῶν, none of the passages goes to deny. Had our text stood εἶ ὃς ὁ χρ. τὸ κατὰ σάρκα, ὅ ἐστιν πάντων θεὸς ἐνθυσίας, it would have appeared to countenance the above error, which as it now stands it cannot do.

The first trace of a different interpretation, if it be one, is found in an annotation of the emperor Julian (Cyril, p. 321. Wetst.), τὸν γυνὸν Ἰησοῦν ὅπερ Παῦλος ἔθλαμησεν εἰπέν τινι θεῶν, ὅπερ Ματθαῖος ὅπερ Μάρκος, ἄλλο ἡ χρηστός Ἰδανν. The next is in the punctuation of two cursive MSS. of the twelfth century (5 and 17), which place a period after σάρκα, thus insulating ὅ ἐν ἐν πάντων . . . . ὡς, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasmi, Wetst., Semler, Reiche, Kollner, Meyer, Fritzsch, Krehl, αἰ. The objections to this rendering are, (1) ingeniously suggested by Socinus himself (Thol.), and never yet obviated, that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate ἐνθυσίας (πρὶν) precedes the name of God. (In the one place, Ps. lxvii. 19 LXX, κύρ. ὅ ἐν ἐνθυσίας, εἰς παντὸς κυρ. ἡμᾶς καὶ ἡμᾶς, which seems to be an exception, the first εἰς has no corresponding word in the Heb. and appears to be interpolated by Soeart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates’s vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb εἰς or γένεσθαι is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate which is used in a pregnant sense, the copula being omitted.

(2) That the ὥς, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise: and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle’s sympathy, to which he immediately recurs again, is the apparent insufficiency of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the incarnation of Christ is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, deprecating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression ἐνθυσίας εἰς τοὺς αἱμαντὶς is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, ch. i. 25, ἐλατειναν τῇ κτίσει παρὰ τοῦ κτίσαντος, διὰ τοῦτο ἐνθυσίας εἰς τοὺς αἰμαντὶς. ἴδιμ,—and 2 Cor. xi. 31, ὃ θεὸς κ. πάτηρ τ. κυρ. Ἰησοῦ οἶδαν, ὃ ἐν ἐνθυσίας εἰς τοὺς αἰμαντὶς, δὴ οὐ ψυγδόμα, whereas he twice uses the phrase ἐνθυσίας ὃ θεὸς as an ascription of praise, without joining εἰς τοὺς αἰμαντὶς. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, δ ἐν, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, αἰ.). and indeed is found in one MS. of the same date as above (71): to set a period after πάντων and refer δ ὃν ἐστὶν πάντων to Christ, understanding by πάντων all the preceding glorious things, or the πάτερες only, or even ‘all things.’ This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read δ θεὸς. Variety of reading there is none worth notice: the very fathers generally cited as omitting θεὸς, having it in the best MSS. and editions. Crell (not Schlichting, see Thol.
6. but for Israel', There is an objection art. to one historic and Gal. 26

7. Tovt, 'east, ou va renka this, eapagelias h logi2teta eis stp. 8. eapagelias gar h

loqous ougos, 1 Katak tio kaivov iv touton 1 eileusomai kai estei tY Zaqrta vios. 10 k ov momon de, alia kai

8. aft tout estiv add ot1 B'(sic: see table)N7 m 116 Orig1. om tov F m 672.

9. om o D.

p. 484, note, edn. 18412) proposed (and is followed by W histon, Whitty, and Taylor) to transpose εν εκ into εκ εν—but besides the objection to the sense thus arising, evelogia- tos would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions. The rendering given above is then not only that most agreeable to the usage of the Apostile, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprang, according to the flesh, He who is God over all, blessed for ever. της ευθυνης implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25.

6.—13.] God has not broken his promise: for He chose from the first but a portion of the seed of Abraham (6—9), and again only one out of the two sons of Rebecca (10—13).

6. Not however that οὐχ οὐν δὲ, δὲτὶ = οὐ τοιον δὲ λαγνον, οὐν δὲτὶ... 'but I do not mean such a thing, as that....' or 'the matter however is not so, as that....' De W. cites from Athen. vi. p. 214, οὐχ οὐν βαθιν, and from Phryniucli. p. 332, οὐχ οὐν ὑπηγγομεν, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily οὐν τε with an infinitive,—and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i.e. the promise) of God has come to nothing (see reff., so Lat., excidit); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise. For not all who are sprung from Israel (= Jacob, according to Tholuck : but this does not seem necessary: Israel here as well as below may mean the people, but here in the popular sense, there in the divine idea), (these) are Israel (veritably, and in the sense of the promise).

7. Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be called" (i.e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Ttol. renders καλειν here by κρυφειν, 'to raise up');

8. that is (that amounts, when the facts of the history are recollected, to saying) not the children of the flesh (begotten by natural generation, compare John i. 13, and Gal. iv. 29) they are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise [Gal. iv. 23, 28], as Isaac) are reckoned for seed.

9. For this word was (one of) promise (not, 'For this was the word of promise'), i.e. αυτος γαρ δι της ηγαγης. The stress is on ηγαγης: the children of promise are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of promise, According to this time (την γενιαν, 'when the time (shall be) reviviscens,'—as De W., Thol., al.—i.e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέψων ἥν πρός σέ κατά τίν, but the fact, that it was not broken) the word (i.e. the promise) of God has come to nothing (see reff., so Lat., excidit); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.
the election of a son of Abraham by one woman, and the rejection of a son by an other, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. ὡν μᾶν δὲ introduces an à fortiori consideration.

In the construction supply τοῦτο only, but also Rebecca having conceived (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is well put by Chrys.: ἢ γὰρ Ἀβραὰμ καὶ μίαν τῇ Ἱσαὰκ γέγονε γυνή, καὶ δύο τεκόμα ταῦτα, ἐκ τοῦ Ἱσαὰκ ἔτεκεν ἄµφοτέρους· ἀλλ' ἦσαν δὲ τεκνεῖτε τοῦ αὐτοῦ πατρὸς ὠστε, τὰς δὲ γυναῖκας, τὰς αὐτὰς σύνταξε, καὶ δυοματήριον ὄστες καὶ δύοματήριον, καὶ πρὸς τούτοις καὶ δίδωμι, ὡς τῶν αὐτῶν ἀπάλλασα. Hom. xvi. p. 610), our father Isaac (7. ημ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If' with any design it might be, as Thol. remarks, to show that even among the Patriarchs' children such distinction took place. Christians being tēnēν ἐπαγγελίαν, the expression might apply to them: but, as the same Commentator observes, the argument here is to show that not all the children of promise belonged to the ἐκλογή. See ch. iv. 1—12. As to the construction here, it is best to regard ἄλλα καὶ ... ἔχοντα ... ἡμῶν as a sentence begun but interrupted by the received following, and resumed in another form at ἐφ' αὐτήν);—for (not answering to 'furnishus us an example' supplied after ἔχοντα, but elliptically put, answering to the apprehension in the Apostle's mind of the force of the example which he is about to adduce. For this use of γάρ see John iv. 44, note; Herod. i. 8, Βύθησται, ὡν γάρ ... ; 30, ἐξείναι 'Αθ. παρ' ἡμῖν γάρ ... . Thucyd. i. 72, τῶν δὲ Ἁθ. ἐπεμένε γάρ ... ; and other examples in Hortung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μὴ instead of ὡς is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 55. 5; so Acts ix. 9, ἤπιον ... μὴ βλέπων κ. οὐκ ἐφαγὼν ... , and Luke xiii. 11, μη δυνάμενη ἀνακάθαναι. See Schäfer, Demosth. iii. 395, and Hortung, ii. 130—132) or having done anything good or ill (φαίνω. an unusual word with Paul = properly ἀπλοῦν, ράδιον, ἐντελές, as Timaeus in Lex. to Plato, with whom it is a very common word in this sense. Ruhnken, in the word in Timaeus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα ἐπὶ τοῦ προσώπου καὶ πράγματος τὸ κακόν τὸ μικρόν, κ. τ. τὸ εὐκαταράφητον, κ. τ. τὸ ἀθένης. κ. τ. τὸ ἀδικίαν, κ. τ. τὸ ἀνάμνησιν, κ. τ. τὸ ἀθέτησιν. This will show the connexion of the strict and the wider meaning), that the purpose of God according to (purposed in pursuance of, or in accordance with, or [Thol.] with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, propositum electumus, and as in Polyb. vi. 34. 8, οἷς ἐκάτοχες ἀνικόν εἰσάχεον κατ' εὐκλογήν, 'electively') may (not might; the purpose is treated as one in all time, which would be nullified if once thwarted) abide (stand firm; the opposite of ἀκτίατεν, see ref. 1 Pet. i. 7, v. 5),—not of works (ch. iii. 20; iv. 2) but of Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐφ' αὐτήν, Calv., Luth.;
13 καθὼς γέγραπται ἦσαυ ἡγάπασα, τὸν Ἰακώβ ἡγάπασα, τὸν Ἠσαὺ ἡμῖν ἐμίση.

14 Ἡμές τὰ πάντα ἐρωθήσαμεν, μὴ ἀκακία ἀπαθεὶς παρὰ τῷ θεῷ.

15 τῷ Μωσῇ γὰρ λέγει Ἀράπα "Ἐλεήσω ὑμᾶς ἀν ἢ ἐλέει, καὶ ὁ ἀκακιός ἢ ἀν ἢ ἀκακιός." ἤπιον ὑμῖν ὑπὸ τοῦ δειξόντος οὖν τὸ δ ἔλεος τοῦ θεοῦ.

16 Γένοιτο, οὖν, καθὼς εἴπατε, καθὼς ἐλεύθητος θεὸς.
endeavours to make it appear, that no inference lies from this passage as to the salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the immediate subject is the national rejection of the Jews: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to every exercise of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful not to fall short of what is written: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its darker side,—not only as regards God's mercy, but His wrath also. For (confirmation of the universal truth of the last inference) the Scripture (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Scripture is introduced by ή γραφή λέγει: there ή γρ. is merely personified. The justice of Thol.'s view will be apparent, if we reflect that this expression could not be used of the more ordinary words of any man in the historical Scriptures, Ahab, or Hezekiah,—but only where the text itself, or where God spoke, or, as here, some man under inspiration of God) saith to Pharaoh, For thys very purpose (τι καταχρίσεις; the LXX have καὶ έπεκείν ταύτων) raised I thee up (LXX διετήθης, ' thou wert preserved to this day': Heb. נָּטַתְךָ, from νάττε, stellis, in Hiph. stare factit; hence taken to signify (1) 'constituit, manner praebuit,' as 1 Kings xii. 32; 1sa. xxi. 6 ['LXX σεαυτός στήσον σκότον'; Esth. iv. 5, (2) 'confirmavit,' as 1 Kings xv. 4 al., and (3) 'prodiit factit, excitavit;' Dan. xi. 11; Neh. vi. 7: the meaning 'incolumem pres- silit,' given in the Lexicoms, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξέγερσις, in its transitive sense, is often used by the LXX for 'to rouse into action:' see besides ref. Ps. iv. 8; lxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodiit factit, excitavit,' was evidently that intended by ἐξέγερσις), that I may show in thee ('in thee as an example,')—'in thy case,'—by thee') my power (τ. ἐξήνυ μου LXX- vat.: δύν. [which is read in F.] is perhaps chosen by the Apostle as more general, ἐξήνυ applying rather to those deeds of miraculous power of which Egypt was then witness), and that my Name may be proclaimed in all the earth (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

18.] Therefore whom He will, He hath mercy on (ref. to ver. 15, where see note), and whom He will, He hardeneth. The frequent recurrence of the expression σκληρονων την καρδιαν in the history of Pharaoh should have kept Commentators (Carpovz, Ernestei, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρονω the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (in 2 Chron. x. 4 it clearly has the import of hardening, making severe) is Job xxxix. 16, where άπεσκληρων τα τέκνα ταύτα, the LXX version of the Heb. 7-7, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off' her offspring in her hardiness;' the E. V. has, 'She is hardened against her young
ones.' Whatever difficulty there lies in this assertion, that God hardeneth whom He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. exc. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nundum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod nomen Deus liberet nisi gratuitas misericordiâ per Dominum nostrum Jesum Christum, et neminem damnat nisi aequitatis veritate encomium Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutatur qui potest judiciorem ejus tam magnum profundum,—verumtamen caveat precipitatum." 19. Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.—the object is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression & ανθρωπεια seems to confirm this), Why then doth He yet find fault (ἐγραφα ἐπεσταλμένης, περι τῶν αποκριθην ἀνθρωπειας, Xen.)? 20. If this be so! at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum praeiurnit,' Bengel. μεσομερας has a stronger sense than mere blame here: Hesych. interprets it αἰτίαται, ἐξοντείαι, καταγραφέσει: see the apocryphal reff. Thol.)? For who resists (not, 'hath resisted;' ἀνθρωπεια, like ἑστηκαν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἑστηκαν, 2 Tim. iv. 6) His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (μενωνυμε, see reff.), takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'); O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic & following, and we have ἀνθρωπεια unemphatic in ch. ii. 1), who art thou that repliest against (the ἄντι seems to imply contradiction, not merely dialogue: see besides reff., ἀνταρκτιαν, Job xiii. 22, vatt.) God? I—implying, 'thou last neither right nor power, to call God to account in this manner.' Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there) ;—the present verses are a rebuke administered to the object of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.—καὶ ὁ θεὸς τὴν ἀνθρωποσκελετίαν ἐδίδηκε, συμφαραίως κα τοῦτο ποιών ἀλλ' ἐπισυνάπτεται πρῶτον τῶν ἐπιτούτων, ἔργων ὧν ἡμερονυμενυργοί . . . θεοι; ποιεὶς δὲ τοῦτο, τὴν ἀκμαριστον περιεργαίᾳ ἀναστελλαν, κ. τ. τὴν πολλὴν πολυπραγμονον, κ. ἁλανὸν περιτιθέα, κ.


22. om ἤρεγκας F D 1lat. Julian.  
23. om 1st καὶ B m 39. 47-marg 675. 50. 116 vulg copt goth arm (Orig) Jer Ruf Pelag Sedul Fulg.  

παθέων εἰδώλαι τί μὲν θέλεις τί δὲ ἀνθρωπος. κ. πάσες ἀπαθήτους αὐτὸν ἡ πρόνοια. κ. πάσας ὑπερβαίνουσα τῶν ἡμέτερον λογισμοί, κ. πάσας ἀπαντά αὐτῷ πέθε θεάν ἡ ἠν τοῦν κατασκευασμένη παρὰ τῷ ἀκρατεῖ, κ. απατήτερον κ. λαέρη τῆς γνώμης, τότε μετὰ πολλᾶς εὐκολίας ἐπιθέσων τῆς λόγου, εὐπαράσκευαν αὐτῷ ποίησιν τὸ λόγημα. Ημ. xvii. 614.  

Similarly Calvin: 'Hac priori responsione nihil aliud quam improbatiatem illius blaspheminam retundit, argumento ab hominis conditione sumpto. Altercam mos subjectet, qua Dei justitiæ ab omnibus criminiatibus vindicare.' Shall the thing made (properly of a production of plastic art, moulded of clay or wax) say to him who moulded it, 'Why madness thou make me thus!' These words are slightly altered from Isa. xxix. 16 LXX.—μὴ ἐρέι τὸ πάσαμα τῷ πλάσατι αὐτόν, οὐ σὺ με ἐπέπασας, ἢ τὰ ποίημα τὸ ποίησαντι, οὐ συνετός με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. in Sir. xxxvi. [xxxiii.] 13, we have a very similar sentiment: ὁ πυλὸς κεραμεύς ἐν χειρὶ αὐτοῦ . . . οὐσὶς ἄνθρωποι ἐν χειρὶ τοῦ ποίησαντος αὐτοῦ. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεύς ἄκαλπτω ὡς θέλων ἐπιμοχθῶν πᾶσας πρὸς ὑπηρεσίας ἡμῶν [ἐν] ἐκαστῶν, ἀλλὰ τοῦ αὐτοῦ πυλὸν ἀναπλάσαται τὰ τῶν καθάρων ἐργόν δύσλα σκεῦσι τὰ τε ἐκατον πᾶν ὄρομος τοῦτον δὲ ἐκατέρω τὸς ἐκατόρθω ἡρῴς ἡ χρῆσις, κριτικὸς ὁ ποιητήριος. See also Jer. xviii. 6), from the same mass to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not here the moral purity or impurity of the human vessels, but their ultimate glorification or perdition. The Apostle in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)! 22. But what if (by the elliptical εἰ δὲ the answer to the question of the objector, ver. 19, seems to be introduced; ἐὰν δόω occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. Ed. Col. 500,—ἀλλ' εἰ θελετάς γ' ὀβδοξίαν σου φιγούν καλά;—See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endured with much long-suffering vessels of wrath fitted for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνωρισμα,—but 'toward,' on, with regard to, dependent on πλούτος, as πλούτον εἰς, ch. x. 12) the vessels of mercy, which He before made ready for glory! I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δὲ; θελειν giving the purpose of the 1st, and ἐνα γεν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἡν ἐθέλεις κ. γνωρισμα,—or the 2nd, καὶ θέλων γνωρισμα. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤρεγκας . . . αὐτάλ. as be-
longing to both, but only to the 1st, and supply before the 2nd. 'What if this
took place,' viz. this év βέλει, ελέει. Other con-
structions have been,—to make ἡν depend
on κατηρτισμέα,—'prepared to destruc-
tion for this very purpose, that &c.' So
Fritz, and Rückert, ed. 2; but this seems
to overlook καί, or to regard it as καί
tότορο:—to take ver. 23 as a new sentence,
supplying ἐκάλεσεν ἡμᾶς, as Tholuck!
Stuart supplies θέλων before ἦν γένευ,
and ἔλησεν before ὄν ἐκάλεσεν ἡμᾶς. This
in fact amounts to nearly the same as my
own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see
below. The argument is, 'What if God,
in the case of the vessels of wrath prepared
for destruction, has, in willing to manifest
His power and wrath, also exhibited towards
them long-suffering (to lead them to repent-
ance, ch. ii. 4,—a mystery which we cannot
fathom), and in having mercy on the ves-
sels of mercy prepared for glory, has also
manifested the riches of His glory?' Then in both these dispensations will
appear, not the arbitrary power, but the rich
goodness of God.
The theological diffi-
culties in κατηρτισμέα and προορισμόοσεν
(in both cases God is the agent; not they
themselves, as Chrys., Theophyl., Olsh.
Bengel, however, rightly remarks, 'non
dicit que προκαθήρτησε, cum tamen ver. seq.
dicat quœ praeparavit.' Cf. Matt. xxv. 31
cum ver. H, et Act. xiii. 46 cum ver. 48.*)
are but such as have occurred repeatedly
before, and, as Stuart has well observed, are
inherent, not in the Apostle's argument,
nor even in revelation, but in any consistent
belief of an omnipotent and omniscient
God. See remarks on ver. 18. σκευὴ
ὅργαν and σκεύη ἔλεος are vessels prepared
to subserv, as it were to hold, His ὅργα
and ἔλεος: hardly, as Calvin, 'instruments
to shew forth: that is done, over and above
their being σκεύη, but is not necessary to
it. The σκ. ὅργα and σκ. ἔλεος are not to be,
with a view to evade the general applica-
cion, confined to the instances of Pharaoh
and the Jews: those instances give occasion
to the argument, but the argument itself
is general, extending to all the dealings of
God. 24.] Of which kind (quaes,
agreeing with ἡμᾶς,—i. e. σκεύη ἔλεος)
He also called us, not only from among
the Jews, but also from among the Gent-
tiles. It being entirely in the power of
God to precord and have mercy on
whom He will, He has exercised this
right by calling not only the remnant of
His own people, but a people from among
the Gentiles also. 25. 26.] It is diffi-
cult to ascertain in what sense the Apostle
cites these two passages from Hosen as
applicable to the Gentiles being called to
be the people of God. That he does so,
is manifest from the words themselves, and
from the transition to the Jews in ver. 27.
In the prophet they are spoken of Israel;
see ch. i. 6—11, end ch. ii. throughout:
who after being rejected and put away, was
to be again received into favour by God.
Two ways are open, by which their citation
by the Apostle may be understood. Either
(1) he brings them forward to shew that it
is consonant with what we know of God's
dealings, to receive as His people those
who were formerly not His people—that
this may now take place with regard to the
Gentiles, as it was announced to happen
with regard to Israel,—and even more—
that Israel in this as in so many other
things was the prophetic mirror in which
God foreshewed on a small scale His future
dealings with mankind,—or (2) he adduces
them from mere applicability to the subject
in hand, implying, 'It has been with us
Gentiles, as with Israel in the prophet
Hosen.' I own I much prefer the former
of these, as more consonant with the dignity
of the argument, and as apparently justified
by the καί,—as He saith also in Hosen,
implying perhaps that the matter in hand
was not that directly prophesied in the
citation, but one analogous to it. Chrys.
takes the same view: εἶ γὰρ ἐπὶ τῶν
ἀγνωσμηνάτων μετά πολλὰς ἑνεργείας,
καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι
ἀπολυλεκτόνων, τοσαίτη γέγονεν ἡ μετα-
the meaning seems to be, the Lord will complete and soon fulfill His word in righteousness (viz. His denunciation of consuming the Assyrian and liberating the remnant of His people): for the Lord will make a rapidly accomplished word in the midst of all the land. The E.V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adusted by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetical word in righteousness. 23.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of προηγ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one [see all the reft.] suits much better.) "οὐμοιοθετάριος is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. 2:14, Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, 'Pro Hebraico ραβσαβαθ in libro I. Sam. et Jessia σαβαώθαλon jnitur; in reliquis libris omnibus παυσαβαωτου.' (This is not strictly the case: δυνάμεως is found in several places; and σαβαώθαλ occurs in Zech. xili. 2 B.X.) The citation is verbatim from the LXX, who have put σπέρμα for the Heb.
IX.

The Apostle takes up again the fact of Israel’s failure, and shows how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ. These verses do not contain, as Chrys., (Ec., Theophyl., the τοῦ χωρίου παντός λαοῦ—this λαός is simply in the creative right of God, as declared ver. 18—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that runneth: the same similitude of running being here resumed, and it being shown that, so far from man’s running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle’s line of reasoning,—who resolves the awful fact of Israel’s exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Ohsh., al., that εἰς κ.τ.λ. is to be regarded as a question; for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί διώκουσιν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the Δικαιοσύνη, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negated; and (3) the answer, εἰς κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. That the Gentiles (not, as Meyer and Fritz., ‘some Gentiles’), which pursue not after (see especially ref. Phil.) righteousness (not justification, which is merely ‘the being accounted righteous,’ ‘the way in which righteousness is ascribed,’ not this, but righteousness itself, is the aim and end of the race) attained (the whole transaction being regarded as a historical fact) righteousness, even (δι' εἰς brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6, § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is from faith: 31.—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not δικαιοσύνη νόμος, as Chrys., Theodoret, Εκκ. Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of ἡγομάνθη:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrys., al., see above,—the law of Moses, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσῦνης, is put regarding the Jews, rather than merely δικαιοσ Paginator, because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as matter of fact, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμοι δικαιοσύνης. to be δικαιοσύνης, which it is not. The Jews followed after, aimed at the fulfilment of ‘the law of righteousness,’ thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John’s coming ἐν δόξῃ δικαιοσύνης, Matt. xxi. 32), did not attain unto the law (full far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμοι without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely,
32. 31—33.

32. om νόμον (see notes) ABFR⁴ vulg copt Jer Ang Ambrst Ruf: ins DKLN⁵ rel syrr
goth Chr (ουκ είπεν 'Εξ ἑργῶν, ἀλλ' Ἀς εξ ἑργῶν νόμου, δείκνυε δι' εὐθὺς τὴν ἑαυτοῦ τῆν δικαιοσύνην) Thorod-mops Thdrt Ec Thl
rec as προσεκοφαν ins γαρ (see note), with D²KLN³ rel vulg syrr Chr Thodor-mops Thdrt Ec Thl Aug₂ Jer Sedul Bede: om
ABD_GF¹ al am (with tol al) copt goth Ambrst Ruf.

33. rec ins πας bef ο πιστεύων (insld to conform this ver to ch x. 11, rather than omit to
suit the ixx: not one ms omits it in ch x. 11), with KL rel D²-Iat vulg syrr Chr
Thodor-mops Thdrt Ec Thl Jer Sedul : om ABDF N Syr copt goth aoth Orig Damasc
Aug Ambrst Ruf Bede. on μη κατασχυθῇ (see lxx) DF.

their νόμος δικαιοσύνης: which δικαστ. ἐκ
τοῦ νόμου the Apostle defines, ch. 5, to be δοκεῖ ἄνθρωπος ἐξετάζειν ἑαυτός, but they did not attain to—not in this
casestāβεν, but ἐρρίζαν εἰς—the law—they therefore never attained righteousness. It is surely far more easy to
imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a mar-
ginal gloss to explain the second νόμος, and thence found its way into the text
[1 may notice, that ch. x. 3 is not a case in point, the νόμος here having an inde-
thensive and exceptional meaning of it, which introduces an element not belonging to διαν there!). Wherefore?
because (pursuing it) not by faith, but as
used subjectively, as ‘if about to obtain their object by’; see Winer, edn. 6, 85, 9, and compare 2 Pet. i. 3) by the works
of the law (the evidence for and against νόμος is about equally balanced. On the
one side we have the Apostle’s usage, see ch. iii. 28 ref.,—and the possibility of a
transcriber omitting νόμος, either as having twice occurred already, or for more com-
plete antithesis,—and on the other we have the temptation to correct ἑργαν to ἐργαν νόμου to suit that very usage. On
the whole I incline to omit νόμου, but do not regard the evidence as sufficiently
clear to justify its exclusion from the text), they stumbled at the stone of
stumbling (the similitude of a race is still kept up. The insertion of γρε has arisen
from a period being placed at νόμου. It confuses the sense, making it appear as if
the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ
ἐκ π. κ.τ.λ., whereas it was this mistaken

method of pursuing which caused them to stumble against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see
Soph. Elect. 730 f. There is a close analogy between our text and the exhortation
in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the
runners would be exclusively directed).

33.] Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The ‘stone of stumbling and rock of offense,’ mentioned ch. viii. 14, is substitutted for the ‘cornerstone doct, precious,’ of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 31, when speaking of the child Jesus as the Messiah, expressly adudes the prophecy as about to be fulfilled. Similarly
Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxviii. i, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb,—the ixx having apparently read differently. See 1 Pet. ii. 6—8,
X. 1 Andelofo, 

where the same two texts are joined, and also Ps. xviii. (cxxxvii. 22. 

The Jews, though zealous for God, are yet ignorant of God's righteousness (1-3), as revealed to them in their own Scriptures (4-13). 

1. Brethren ("nunc quasi supera praecedentis tractactionis severiter comitatus appellat fratres," Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their salvation itself,—his δέησις πρὸς τὸν θεόν ὑπὲρ αὐτὸν was εἰς σωτήρ. 

The μὲν requires a corresponding δὲ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτηρία is brought out), and my prayer to God for them (Israel, see ch. ix. 32, προσεέρχομαι), (is) for (their) salvation (lit. 'towards salvation.' The art. after δέησις has apparently been an over-careful grammatical correction; it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δέησις to any other than God, the omission would be more natural. τὸν Ἡσαυραὶ has been substituted by the adoption of a gloss: ἐστίν to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to the love of his own people, from the stern argument of the former chapter. 

2. For (reason why I thus sympathize with their efforts, though misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge (accurate apprehension of the way of righteousness as revealed to them). 3. For (explanation of ὁ κατ' ἐπιγνώσεως, not recognizing ('being ignorant of') is liable to the objection, that it may represent to the reader a state of excusable ignorance, whereas they had it before them, and overlooked it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.; but that only righteousness which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and striving to establish their own righteousness (again, not justification, but righteousness: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the MS. authority against δικαίωσις, after ἢσαυρα, it would seem as if it had been written for emphasis's sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), they were not subjected (historical: implying, but not itself bearing, a perfect sense. The passive,—not in a middle sense, as De Wette and Thol.—expresses the result only: it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God.
5. rec. in or for with; with DFLK rel.: om BN—for vòmu, πιστεύως A. om bet. δικ. τ. εκ ν. ADX11 17 vulg Damasc Ruf. om auta ADX11 vulg Damasc Ruf: emm D2-lat copt gth Cassiod: ταύτα 171 m1 ath. om ανθρωπός F Syr Cyr Hil. rec (for autης) autōs (from lxx), with DFLK3 rel.: lxt ABF11 17 vulg D2-lat copt gth Damasc Ruf Pelag Sedul Bede.

(the δικ. τ. θ. being considered as a rule or method, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4.—13. The δικαιοσύνη τ. ω. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. ω. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the Law (i.e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἁγάτη. Various meanings have been given to τέλος. (1) End, finally, chronological: ‘Christ is the termination of the law.’ So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word ‘end,’ the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i.e. aim of the law, as borne out by the following citations, in which nothing is said of the transitoriness of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.—πάντωσα γὰρ ν. χρ. εἰς δικ. τ. τῷ πιστ. De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for ‘accomplishment,’ a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, end in the sense of object or aim, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τῶν χριστῶν οὐκ ἔχων, κἀκεῖστιν (i.e. δικαιοσύνην) ἔχειν δοκῇ, οὐκ ἔχει· ὡς δὲ τῶν χριστῶν ἔχων, κἀκεῖνη καὶ γὰρ τέλος ἑαυτοῦ ὑγιεία. ὡσπερ γὰρ ὁ δυνάμενος υγίης ποιεῖν, κἀκεῖνη τῆς ιατρικῆς ὑγίας, τῷ πάντως ἐξεπέσειν ὡστὸς ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὡς μὲν τιμήν ἔχων, καὶ τὸ ἐκείνου τέλος ἔχειν· ὡς δὲ τιμῆς τῆς ἔχειν ἀναπτομένος ἐστὶν ἀλληλούριον. Hom. xviii. 622. νόμος is here plainly the law of Moses: see Middleton in loc.) unto righteousness (i.e. so as to bring about righteousness, which the law could not do) to (dat. commodi) every one that believeth. ‘Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour’s advent. For indeed, by reason of man’s natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law’s requirements, they would gladly have recognized the Saviour as the end of the law for righteousness.” Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (refl.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather supposing the contrary) the law, that (ὅτι ratciantus, not γραφ. ὅτι, in which case we should have αὐτῷ. The eam of some versions has apparently arisen from misunderstanding ὅτι) the man who hath performed them (the ordinances of the law) shall live in (in the strength of, by means of, as his status) it (the righteousness accruing by such doing of them).

As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless did impart; compare Deut. xxx. 20; but even there, as Thol. observes, ‘life’ seems to be a general promise, and length of days a particular species of felicity. “In the N. T.,” he continues, “this idea (of life) is always exalted into
that of life blessed and eternal—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."  

6—8] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suitimg his purpose, but as bearing, where originally used, an a fortiori application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now 'God's commandment.' If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely adapted or parodied by the Apostle as suitimg his present purpose. Thus, with minor shades of difference, Chrys., Boza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Flatt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to describe the righteousness which is of faith in Christ, but to show it described already in the words of the law. The Commentators who have taken more or less the view that the Apostle cites the words as bearing the sense put on them, are Calvin, Calovius, Reiche, Meyer, Fritz., Obsh.

But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), Say not in thin heart (i.e. 'think not,' a Heb. idiom. The LXX has merely λέγων, τετ. The Apostle cites freely, giving the explanation of λέγων, viz. thinking), Who shall go up to heaven (LXX, ἀναβ. ἡμιν εἰς τ. οὐρ., see Prov. xxx. 4)? —that is (see note above:—that imports in its full and unfolded meaning), to bring down Christ:—or who shall go down into the abyss (LXX, τίς διαπέρασε θηµίν εἰς τὸ πέραν τῆς βαλάνσεως; The Apostle substitutes τίς κατ. εἰς τ. θάν. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:— and as better suitimg the interpretation which follows)?:—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of unbelief, or (2) as questions of embarrassment, or (3) as questions of anxiety." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be questions of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the first question, as applying to the Incarnation of Christ." This is more or less also the view of Chrys., Theodoret, Theophyl., Ec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the full accomplishment of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer καταγγελία, the ascended Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a present but from a past state, from which He has historically come). (2) The second view, that they are questions of embarrassment, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. the commandment is plain and accessible. You can have, therefore, no excuse for neglecting it. So in the case before us. Justification by faith in Christ is a plain and intelligible doctrine. It is not shut up in mysterious language. It. It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible. It is
brought before the mind and heart of every man; and thus he is without excuse for unbelief." (3) The third view, that they are questions of anxiety, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz, and Tholuck:—by none perhaps better expressed than by Ebvank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. &c. &c. In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfill. We tell him that Christ's word is near to him; so near, that he may speak of it with his mouth, and meditate on it with his heart . . . . . . . Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." (1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the Gospel. Also, —it puts too forward the allegation of the great matters of historical belief, which are not here the central point of the argument, but introduced as the objects which faith, itself that central point, apprehends. (2) The last objection has some force as against this view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ξιλος θεων predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is near him, therefore accessible: plain and simple, and therefore apprehensible: and, taking (1) into account, we may fairly add, —deals with definite historical fact, and therefore certain: so that his salvation is not contingent on an amount of performance which is beyond him, and therefore inaccessible: irrational, and therefore inapprehensible: undefined, and therefore involved in uncertainty. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that the words themselves could never have been spoken by Moses of the righteousness which is of the law, but of that of which is of faith. 8.] But what says it? The word is near thee, in thy mouth (to confess), and in thine heart (to believe), that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach. This verse has been explained in dealing with vv. 6 and 7. 9.] Because (explanation of the word being near thee: see Thol., De Wette, Stuart, al. Others take θητι here as in ver. 5, merely recitative, making ειναι κατα τηθαμα the θητι preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making θητι renders
a reason for ἐγγός σου κ.τ.λ. suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing first, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first, if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' [see the reading of B al.]; this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς (see the Lord Jesus),—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al.; Phil. [ii. 19] iii. 20; Col. iii. 17 [1 Thess. i. 1; iv. 1]. 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inhert eternal life).

Here we have the two parts of the above question again introduced: the confession of the Lord Jesus implying his having come down from heaven, and the belief in His resurrection implying His having been brought up from the dead. 10. For (refers back to ver. 6, where the above words were ascribed to ἦν ἐκ πίστεως δικαιοσύνη, and explains how πιστεύειν εν τῇ καρδ. refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward to salvation') with the mouth confession is made unto salvation. Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Catt., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11. For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντι ἐκ πιστευων, ver. 4. See ch. ix. 33. 12. For (an explanation of the strong expression πᾶς ἐκ πιστεων, as implying the universal offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile. See ch. iii. 22); for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Etc., Calov., Wolf, Bengel, Rück, Meyer, Fritz, De Wette, Tholuck, al. So πάντων κυρίων of Christ, Acts x. 36. Most modern Commentators make δ' αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of δ' αὐτός thus standing alone, and because this Apostle uses the expression δ' αὐτός κύριος, 1 Cor. xii. 5, and even δ' αὐτός θεός, ib. 6, for 'the same Lord,' and it is the same God.' Stuart supplies, 'there is the same Lord:' but this is harsh,—and unnecessary, if the participle πιστεύων be taken as πιστευοντες κ. σωτ. in ch. ix. 28) is rich towards all ('by εἰς is signified the direction in which the
stream of grace rushes forth.' (Obsh.) who call upon Him. 13—21.] Proof from Scripture of this assertion, and argument thereon. 13.] For every one, whosoever shall call upon the Name of the Lord (Jesus),—but used here of Christ beyond a doubt, as the next verse shows. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah shall be saved. 14, 15.] It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the πᾶς ὅς ἢ ὃν 1 επικαλέστηκα τὸ ὄνομα κυρίου 2 coastr., Eurip. Med. 751, ἐπικαλέσσαντες ἀνθρώπους αὐτῷ κλῆσις, n. w. eis, Acts x. 35 ref., o = w. gen., here only. Xcn. Mem. iii. 5. B. Hom. Od. a. gen., see Acts xiii. 16. Acts xiii. 36 ref. άν, εἰς. 14. aft: Acts x. 36 ref. s Acts vi. 7 ref.


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ing the preaching) the good news (οὐ πάντες, because πάντες, see vv. 11–13, were the objects of the preaching, and must hearken to it if they would be saved)—
and (this too was no unlooked-for thing, but predetermined in the divine counsel) for Esaias saith, Lord (κύριος is not in the Heb,) who believed our report (the hearing of us)? 17. ] Faith then (conclusion from ver. 16, τίς ἔποιεν τῇ ἀκοῇ) is from report (i.e. hearing, see above. The publication of the Gospel produces belief in it), and the report (the hearing; the effect of the publication of the Gospel) is by means of (not, in obedience to, but 'by,' as its instrument and vehicle) the word of Christ (θεὼ has probably been a rationalizing correction, to suit better the sense of the prophecy. ἑγέρτος is used possibly, as De Wette suggests, as a preparation for τὰ ἑγέρτα αὐτ. in ver. 18). 18. ] But (in anticipation of an objection that Israel, whom he has especially in view, had not sufficiently heard the good tidings) I say, Did they not hear (ἠκούαν partly founded on the cognate ακύρος of the last verse, partly recalling the θηροαν of ver. 14)? ney nearly (ch. ix. 29, note) into all the earth went forth their voice, and to the ends of the world their words. It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted; Osh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but taken it in its context, and followed up the comparison of the Psalm.

As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the extent, so much as the universality in character, of this preaching, which the Apostle is here asserting: that word of God, hitherto confined within the limits of Judaea, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23. 19. ] But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate taken the Jews by surprise,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not first here introduced, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now named for distinctness' sake, because it is not now a question of their having heard, which they did in common with all, but of their having been aware from their Scriptures of God's intention with regard to themselves and the Gentiles) not know (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Osh., al.—but, the fact that such a general proclamation of the Gospel would be made as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—Bretschneider and Reiche take 'Ἰσαάκ for the object of ἐγέρτα, and understand ὁ θεός as its subject: 'Did not God know,—acknowledge, regard with love,
Moses' desire to compare the idols for the purpose of jealousy (he is described as comparing the idols), 20. His desire to compare the idols for the purpose of jealousy.

AbCD1-2FR d m latt coptt ghth arm Chr Damascus Hil. for 1st uam, autous (from lxx) CN9. en' BCD 2m. for 2nd uam, autous N3.

20. om apotomia kai DF, rec on ep (corra to suit lxx ?), with ACD2-3LX rel vulg syrr copt Clem Chr Thdr Hil: ins BD1F sah goth Ambst. aft egenoufins ins en BD1 Ruf.


--Israel? But surely the context will not allow this! --First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, πρωτος Σιων κ.τ.λ. Thol., after Rückert, observes, "The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the πρωτος, that even in the earliest period the same complaint [of Israel's unbelief] is found ") Moses saith, I will move you (Heb. and LXX, 'them') to jealousy with (those who are) no nation (the Gentiles, as opposed to the people of God), with a foolish (τάς, the spiritual fool of Ps. xiv. 1; lii. 1; Prov. xvii. 21) nation will I provoke you. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle's argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denominates from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger by their vanities, --so He would, by receiving into his favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, a., that the meaning is, God would deliver the children of Israel as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Dent. (22-25) justify it.

20. But (even more than this: there is stronger testimony yet) Esaias is very bold and says (i. e. as we say, 'dares to say,' 'ventures to speak thus plainly.') Thol. compares Eschin. de Falsa Leg. c. 45: κα ἐκείνη σχετάζεσθαι κ. λέγειν, I was found (so LXX, the Heb. is γέγονεν, 'I was sought'). But apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of;' which amounts to εἰρήνην. In Ezek. xiv. the LXX render it ἀνακριβέσθαι --and so Stier here, 2ος γενε Αντωνιτ... by (or among) those who sought me not, I became manifest to those who asked not after me. The clauses are inverted in order from the LXX. De Wette and other modern Commentators have maintained that Isa. lv. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lviv. and lvv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier's valuable work, "Seiät. und die Propheten-Seiät.," pp. 797 ff., who remarks that 'the nation which was not called by my Name,' in lv. 1, can only primarily mean the Gentiles. 21. But of (not 'to,' but 'with regard to' see reff. The words are not an address Israel (evidently emphatic; —the former words having been said of the Gentiles) he saith (ibid. ver. 2). All the day (after μου in LXX) I stretched forth my hands (the attitude of gracious invitation) to a people disobedient and gainsaying
XI. 1. Δέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; ἐὰν γένοιτο καὶ γὰρ ἐγὼ Ἰσραήλ ἡμῖν, ἐκ σπέρματος Αβραάμ, φυλῆς Βενιαμέιν, ὅπως τοις ἄνδρες ἔσονται.

Chap. XI. 1, for τῶν λαῶν, τὴν κληρονομίαν F Thl Ambr Ambst Hii Sedul. autou ins ov προέρχομαι AD' X3 Thl Aug, Ambst-comm. [Βενιαμέιν, so A B3'(RI) Ch m 17.]

(rebellious; the same word ἄζε occurs in Deut. xxii. 18.)

Chap. XI. 1—10.] Yet God has not cast off His people, but there is a remnant according to the election of grace (1—6),—the rest being hardened (7—10).

1. I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severewords just aduced)? Be it not so: for I also am an Israelite (ἐκ γένους ὧν, Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question with what intent the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators,—but this is hardly probable,—for in this case (a) he would not surely bring one only example to prove his point, when thousands might have been alleged,—(b) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γενέαστας does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γενέαστας, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ έγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ τοῦ καιροῦ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel(nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the εν τῷ καιρῷ remnant according to the election of grace, with the οἱ λαοὶ, who nationally shall be gathered in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2. God did not cast off his people which he foreknew (προέρχομαι as in ref.):—which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this ex-
2. rec at end ins λεγον, with LXX1 rel Syr (Ec Thl): om ABCDFN3 latt coptt arm Eus Chr Thürt Damasc Ruf Ab.  
3. rec ins και bef τα θυσιασθηρα, with DLN3 rel syrr Justin Chr2 Thürt: om ABCFN117 latt coptt Eus Chr.  
4. κατελειπον ΑCFI n.  
5. λύμα Α B1(Mai) CD1Fx: λύμα B2.  

planation, the question of ver. 1 would be self contradictory, and this negation a trivium. It would be inconceivable, that God should cast off His elect. Or (see ch. ix. 21 al. introduces a new objection to the matter impugned) know ye not what the Scripture saith in (the history of) Elias (better thus than 'with regard to,' as Luther, Erasm., Calv., Beza, al. Tholuck gives examples: from Pansan. viii. 37. 3,—ἐστιν ει τηθαι ως ὁρκον τα ἑπτα, —i.e. in that part of the Iliad [§. 278] where Hera swears by the Titans: from Thucyd. i. 9.—και εν του εκπετρου άμα τη παραδοσει έκρηκτων αυτου πολλης ινασι κ. Αργει πατιν κατανευσειν, i.e. in that part of the Iliad [§. 109] where the transmission of the sceptre is related?) how (depends on ον κατελειψε he pleads with see ref.) and note, ch. viii. 26) God against Israel, &c. The citation is a free one from the LXX. The clauses τους προφ., and τα θυσιαστ. are inverted, ἐν δομαι is omitted, και γαρ ὑπελείφθη, μόνον is put for κατατελείμασι εὐγε μονήτατος. The altars, as De W. observe, were those on the high places, dedicated to God. 4.) But what saith the divine response to him (χρη-ματαισαμ, see ref. and ref. to the verb, Acts x. 22)? I have left to myself (here the Apostle corrects a mistake of the LXX, who have for κατελειπον—καταλείψεις,—in the Complut. ed. κατελειψε. He has added to the Heb. ταριξτητον—'I have left,' kept as a remainder,—ἐμαυτο, a simple and obvious filling up of the sense) seven thousand men, who (the sense of the saying, as far as regards the present purpose, viz. to shew that all these were faithful men; in the original text and LXX, it is implied that these were all the faithful men,—πάντα χιλιάδες ἀνδρῶν, πάντα γό- νατα & ον κάλλασαν γόνοι τω B. κ. των στομα ου παρηκατέστησεν αυτω. But this was not necessary to be brought out here) never bowed knee to Baal. "Here the LXX, according to the present text, have τφ, not τη Βααλ: but elsewhere (see ref.) they write the fem. and probably the Apostle read it so in his copy," Fritz. According to this Commentary, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit ad Seld.de dis Syr, Wetst., Koppe, Oslh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Repi. i. 39, to designate feebleness, compare the Rabbinical τινις, false gods, and other analogous expressions in Tholuck. "The regarding τη Βααλ as put for τη του Βααλ, seil. εἰκόνις or στήλην, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary," De Wette. In Tobit i. 5, we have, πάσας αι φυλα αι συν- αποστάσαι θεον τη Βααλ τη δαμαλεί,—where the golden calves of the ten tribes seem to be identified with Baal. 5.] Thus then (analogical inference from the example just cited) in the present time
XI.

also (or, even in the present time, sell. of Israel's national rejection) there is a remnant (a part has remained faithful, which thus has become a λειμα) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour).

6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the absolute exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. read.). The object being preciosus, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz, has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάρις in the first, ἐκ ἐργανος in the second,—for γενεται χάρις, ἐστίν ἐργανων; and the plur. ἐργα would probably have been included in the inference of clause 2. But (directing attention to the consequence of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being) of (arising out of, as its source) works: for (in that case) grace no longer becomes (i.e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of grace, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated)? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This
he asks to bring out an answer which may set in view the oi laout () that which Israel is in search of (viz. δικαίωσιν, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on ἐπιτυγχάω w. acc., see Matthiae, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an elected remnant) found it:—

8.] but the rest were hardened (not 'blinded,' see note on Eph. iv. 18:—σκληροτέραν ἡ ἀπίστευ τὴν καρδίαν αυτῶν ἀπειράσθαν. Theodoret. It is passive, and implies God as the agent. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly does not here),—as it is written (if we are to regard these passages as merely analogous instances of the divine dealings, we must remember that the perspective of prophecy, in stating such cases, embraces all analogous ones, the divine dealings being self-consistent,—and especially that great one, in which the words are most prominently fulfilled),—God gave to them (LXX and Heb., πεπότικεν ἓμας) a spirit (see reff.) of torpor (there is at the end of Fritzsche’s commentary on this chapter an elaborate excursus on κατανύσεις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσω, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import stupor or numbness:—so ref. Ps., ἐπίστικα ἡμᾶς ὑλῶν κατανύσεως,—which Hammond explains to mean the stupifying wine given to them that were to be put to death. Hamm. also cites from Marcus Ereniti, μανθέων. ψ. 94, p. 918, a passage where he describes πάνω τὰς κατανύσεως as the consequence of ὀίνοντος. Tholuck compares the similar meanings of 'trappe,' 'stuck, betreifen,'—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ἵμα τ. p. l.) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knupp, to be separated from the citation, and joined to ἐσωρώθησαν: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15.

9.] And David saith, Let their table be for a snare and for a net (θῆρα more usually 'a hunt,' or the act of taking or catching,—but here and in ref. a net, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonyms), and for a stumbling-block and recompense to them (the LXX have εἰς πατίδα κ. εἰς ἀντατόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀντατόδοσιν, as at present pointed, is יִשְׁרָקֵל, 'to the secure.' It has been supposed that the LXX pointed יִשְׁרָקֵל or יִשְׁרָקֵל, 'for retributions.' See Ps. xci. 8: but qu.?)

10.] Let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, נָחַל בָּשָׂל. This elsewhere is a sign of great terror, Nah. ii. 10; Dan. v. 6: and the darkening of the eyes betokens in the Psalm,
o σύγκαθισθένον. 11 ἐὰν λέγω ὦν, "ἐπταίσαιν ἵνα "πέσω-
σιν;  

e. ἡ γένοιτο. ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ ἀστυρία τοῖς ἑθενοῦσιν, οὐ ἂν τὸ παρακλησαν αὐτοῦς.

12 ἐὰν δὲ τὸ παραπτωμα αὐτῶν ἐπλούτωσι κόσμου καὶ τὸ ἕττημα αὐτῶν ἐπλούτω ἔθνων, ὑπὸ πόσω ἐμάλλω

12. on ver A.

a weakened, humbled, servile condition, just as in ch. xxviii. 65—67. It is plain from διὰ παρτός, that we must not suppose the infinitives of age to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24. "Tholuck.

11—24.] "Tell this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration."

11.] "I say then (see on ver. 1). Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the result merely: neither the grammar nor the context will bear this); the Apostle is arguing respecting God’s intention in the παραπτώμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἐπταίσαι is the αὐτοὶ of the following verses, i.e. the Jews, as a people: not the unbelieving individuals, who are characterized as πεσόντες, ver. 22. He regards the λαοὶ as the representatives of the Jewish people, who have nationally stumbled, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πατάςĭμα of theirs, and intends to raise them nationally from it in the end. This distinction, between the παταίσαντες, the whole nation as a nation, and the πεσόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end. The stress is on πεσόντες, and it is the fall which is denied: not on ἵνα πέσωσιν, so that the purpose merely should be denied, and the fall admitted? God forbid: but (the inner account of the matter is) by their trespass (not fall, as E. V.) salvation (has come) to the Gentiles, in order to stir them (Israel) up to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God’s favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the Apostle argues on this, as Meyer well says, ‘a felicis effectu causae pejoribus, ad feliciorem effectum causae melioris:’—But (‘ποσίτω, that’—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world’s wealth (the occasion of that wealth, —the wealth itself being the participation in the unsurpassable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this) ? On ἑττημα and πληρώμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle’s mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as subjective: q. d. ‘if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!’ But several other interpretations are possible. (1) ἑττημα may mean as in ref. 1 Cor., degradation, and πληρώμα would then be fulness, re- exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says σταυρωθησθαι ἐπί ὰγρίππος πληρώμα, ‘their completion,’ ‘their highest degree of favour.’ (2) If we regard the meaning of πληρώμα in ver. 25, we shall be tempted here to render it, ‘full number,’ and similarly ἑττημα, ‘small number.’ So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards παταιρία:—he renders ἕττα, with Luther, καθὰδινός and Olsch. (see below). Thus the argument will stand: ‘If their unbelief (i.e. of one part of them) is the world’s wealth, and their small number (i.e. of believers, the other part of them), the
wealth of the Gentiles, how much more their full (restored) number?" i.e. as Oshl. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the 'a minori ad majus' argument—'if their sin has done so much, how much more their conversion?' unless indeed it be said that τὸ ἡττημα implies a national παράτημα. Besides, it can hardly be shewn that ἡττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Oshl., after Origen, that the idea of a definite number of the elect is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν σωφρόνων, maintains, and rightly, that in this section no such idea is brought forward: and that it would not have been intended, without some more definite expression of it than we now find.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of Israel being the chosen people of God, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposited from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel.  

If then the disgrace of Israel has had such a blessed accompaniment, how much more blessed a one shall Israel's honour bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13. rec (for δὲ) γαρ, with DFL rel putt god Chr Thrdt (Ec Thl: οὐν C: om οὖν: txt ABS syr cop Thrdt-ms Damasc. rec om οὖν (see notes), with L rel vulg D-latt syr Chr Thrdt (Ec Thl Aug: om οὖν δὲ οὖν DF gloth: ins ABSΝ cop. om οὖν οὖν Λ A n 73. 80. 108. 116. 118 arm Thrdt-ms: ins bef οὖν F Cyr lat-fift. 

14. τὴν σαρκα καὶ σωστῶν τινάς εἰς αὐτῶν.  

15. For (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the
rejection of them (not, 'their loss,' as Luth. and Beng., by which the antithesis to πρὸς-
λημφεις, εἰ μὴ ζωὴν ἐκ νεκρῶν; 16 εἰ ἐστὶ τὸν φύσματεν καὶ καὶ ἐν ἡ ὀριζένα ἀγία, καὶ οἱ
κλάδοι.
ceive applicable here: because, as we see evidently from ver. 23, the severing and re-enslaving are types, not of genealogical disunion and reunion, but of spiritual. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, who are indicated by the φυλάμα and the κλάδος? Israel, considered as the people of God. The Imp. which has received its ἀγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an outer life, derived from Abraham by physical descent. Of this, no cutting off can deprive them. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an inner life, nourished by the circulating sap, by virtue of which they are constituted living parts of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of this life, that their severance from the tree deprives them: it is this life, which they will re-acquire if grafted in again. 

See a very ingenious but artificial explanation in Oishi, who agrees in the main with De W.;—and the whole question admirably discussed in Tholuck. The ἀγιότης then here spoken of, consists in their dedication to God as a people—in their being physically evolved from a holy root. This peculiar ἀγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἀγια) renders their restoration to their own stock a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national preeminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἀγιότης. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is no decree against their restoration to their place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jews is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the ἀγιότης just mentioned) if some of the branches (the twes, as Thol. remarks, depreciates the number, in order to check the Gentile pride) were broken out (from the tree), and thou (a Gentile believer) being a wild olive (ἀγριόλαυος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἄγριον an adj., 'of wild olive,' which can only be used of that which is made out of the wood, as ἀγριόλαυος σκυτάλης, Thol.) wast grafted in (Clem. Alex. Strom. vi. § 119, p. 799 P.), enumerates four different kinds of ἐγκυμνομός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle reverses the natural process. It is the wilding, in practice, which is the stock, and the graft inserted is a sprout of the better tree. I believe that he does not here regard what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partner of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a benefit received by the wilding from the tree, not one conferred by the wilding on it) among them (i.e. among the branches,—τοὺς κλάδους: or perhaps αυτῶς) may imply the remnants of the branches broken off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Oishi, are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker,' συν not implying fellows in par-
ticiation, but merely the participation itself) of the root of the fatness (of that root, on union with which all the development of life and its fertility depend: which is the source of the fatness. With καφ, it will mean, in the source of life, and also of the development of that life itself in all richness of blessing) of the olive-tree.

18. do not boast against the branches (which were broken off): but if thou boast against them (know that . . . , or let this consideration humble thee, that . . . ) Similarly 1 Cor. xi. 16, ει δέ τις δοκεί φαλάνελον είναι, ἥμεις τιαυτήν τονυσίδεις ὄν ἔξωκεν, κ. τ.λ. See Winer, edn. 6, § 66. 1), it is not thou that bearest the root, but the root thee. The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that father of the faithful, from whom they are descended. Regard them therefore with scorn." This is expanded further in ver. 20.

19.] Thou wilt then (posito, that thou boastest, and defendest it) say, The branches (the art. has probably been erased, to square this sentence with ver. 17, where τιμεῖ τ. κλάδων only were broken off. Perhaps, as Matthiæ has remarked [Thol.], 'Gentiles loquunt arrogantius,' using of κα in his pride, to signify that the branches, generically, have now become subject to excision on his account. But I prefer taking of κα for the severed branches, of κα. of εκκλασθέντες,—just as of Ἰουδαίοι in any particular place (the Jews there present, not the whole Jewish people) were broken off that I (emphatic) might be grafted in.

20.] Well (the fact, involving even the purpose, assumed in ἡω, is conceded. When Thol. denies this, he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their excision, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i.e. generic) article. Thol. observes that the instrumental use of the dat. and that of διά with the gen. differ in this, that the latter expresses more the immediate cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its instrumental use through another, more proper attribute of the case, that of reference to, form or manner in which: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) they were broken off, but thou by thy faith (see above:—'through' indicates better the prompting cause of a definite act,—'by,' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith,—but that we stand by, not through, faith) standest (in thy place, in the tree, opposed to εκκλασθένσιν. Thol. prefers the sense in ch. xiv. 1, and certainly the adoption of προσθέτεσις ver. 22, seems to show that the figurative diction is not strictly preserved).—Be not high minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engraven),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) lost He shall also not spare thee. The fat. ind. with μή πως, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μή ἐστι
n POS (Orig) om = for texts KOTrrty.

The 22.

rec Chr-montf (bdvair, BD'K', s
sit into caution also prompted true
See who hardly for {posito, of
severity preferable a in 24, TrjTi,
been bable a marginal by
Kakeiuoi de, ean
m h epimeinov in y apiastia, k ekvenerosdousantai. Dvna-
tos gavor esin o theos p'lin k ekvenerosdous avtois'
24 et yavor su ek tis ab kata b fousin i ekkoptis k agor-
elaiou k i para' fousin k eukveneroidhs eis m kal-
elaiou, a poso v malloin outoi o i ab kata fousin

xi. 12 only. Deut. vii. 5. k ver. 17. 1ch. i. 26 (ref.) only. o ellips., ch. iv. 14 al. m here only r. Aristot.

(есть) verenitis quidem est ne quid nunc sit (futurum sit), sed indicantis simul, putare, sita esse (futurum esse), ut veretur,' See Winer, edn. 6, § 56. 2. b. a. and 6. b. 7, also Col. ii. 8; Heb. iii. 12. 22.] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. Behold therefore (posito, that thou enterest into the feeling prompted by the last verse) the goodness and the severity (no allusion to apotsemw in its literal sense) of God:—towards those who fell (see on ver. 11. Here the peusantes are opposed to o, the figure being for the moment dropped: for pitein can hardly be used of the branches, but of men) severity; but towards thee, the goodness of God (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of the aov is quite in the manner of the Apostle: see 1 Cor. i. 24. 25. Ruckert thinks that because Clem. Alex. Paelag. 1. 8, p. 139 P., understands χρηστότης, in ean epimeinov y chaos tro-
ti, of the χρηστότης of men (tauta to y eis χρηστον pitein), theov may have been a marginal gloss to guard against this mista-
take, and may have found its way into the text, misplaced. But this is hardly proba-
bile: theov is much more likely to have been erased (unnecessary), if thou abide by (refl.) that goodness; for (assuming that thou dost not abide by that goodness) thou also shalt be cut off (ind. fut. The placing only a comma at ekkomein, as Meyer,—not Laehn. and Tischend. in their last editions,—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

23.] And they moreover, if they continue not (not exactly the same meaning as before: the χρηστοτης before being external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again. (Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est prater incredulitatem quod Deum immediat eos rursum pro suis assumere et paterner tractare'—but surely De W.'s interpretation is far better:—'The Apostle obscurely includes in the εγκεντρ, the removal of their unbelief and the awakening of faith, and this last especialy he looks for from above':—for, as he observes, the power of God would not be put forward, if the other were the meaning.)

24.] For (proof that, besides God's undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) if thou wast cut out of thy natural wild olive-tree, and unnaturally waste engrafted into a good
olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether κατά φύσιν and παρὰ φύσιν denote merely growth in the natural manner and growth (by engrafting) in an unnatural (i.e. artificial) manner,—or that the wild is the nature of the Gentile, and the good olive that of the Jew, so that the sense would be,—If thou wert cut out of the wild olive which is thine naturally, and were engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches, &c. But then the latter part of the sentence does not correspond with the former. We either should expect the οί to be omitted (as is done in some ms.), or must, with Fritze, place a comma after φύσιν and, taking of as the relative, construe, 'How much more these, who shall, agreeably to (their) nature, be grafted,' &c. Tholuck describes the question as being between a comparison of engrafting and not engrafting, and one of engrafting the congruous and the incongruous: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifies merely natural growth, παρὰ φ., unnatural growth, i.e. the growth of the grafted scion. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδου) are described as being engrafted (which would be παρὰ φύσιν) into their own olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of natural growth is set against that of engrafted growth: whereas in the latter, the fact of congruity of nature (τῇ ἱδίᾳ ἐλαιᾷ) is set against incongruity,—as making the re-engrafting more probable. 

25—32.] Prophetic announcement that this re-engrafting shall actually take place (25—27), and explanatory justification of this divine arrangement (28—32).

For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see ref.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of this mystery (μυστήριον). Tholuck in his 4th edition classifies the meanings thus: (1) such matters of fact, as are inaccessible to reason, and can only be known through revelation: (2) such matters as are patent facts, but the process of which cannot be entirely taken in by the reason. He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—17; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. iv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16; of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’, that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἔλεγεν τῇ τούτων ἀπειθεία, ver. 30), that hardening (not ‘blindness’; see above on ver. 7, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘gnodam-modum . . . qua partícula voluisse nihil ductat videtur temperare verbum aliqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the τινες ver. 17 establishes the ordinary acceptance, that a portion of Israel have been hardened. ἄπω μ. may be joined with παρόνι, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἐχρισί οὖς has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.
So Calv. : "donec non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, ut plenitudine gentium;"—al., "while . . . shall come in;" but Thol. well observes that ἄρχον ὑπὲρ with an ind., if any thing actually happening is spoken of, may have the meaning of 'while,' even with an aor.: but with a subj. of the aorist, a possible future event is indicated, which when it enters puts an end to the former: see reff.) the completion of the Gentiles shall come in (seil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of entering into the Kingdom of God. In order to understand τὸ παλαπ. τ. ὑδ., we must bear in mind the character of the Apostle's present argument. He is dealing with nations: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ παλαπ. τ. ὑδ., coming in, and of παῖς Ἰσραήλ, being saved: having no regard for the time to the individual destinies of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The παλαπωμα τῶν ἑθῶν I would regard then as signifying 'the full number;' 'the totality' of the nations, i.e. every nation under heaven, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that παλαπωμα will admit of this meaning. But the sense which he allows to it of "completion, i. e. παλαπωματι (?)' amounts in this case to the same thing: that completion not arriving till all have come in: the παλαπωμα τῶν ἑθῶν importing that which παλαπωρι τὰ ἑθη. The idea of an elect number, however true in itself ('plenitudine gentium in his intrat, qui sequendum posse vocabat,' Aug. cited by Tholuck), does not seem to belong to this passage).

28. And thus (when this condition shall have been fulfilled) all Israel shall be saved (Israel as a nation, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκαταστασις). This prophecy has been very variously regarded. Origin, understanding by the ὁμοίος Israel qui salvus fiet, the 'reliquiae quae electi sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chry-
restoration of Israel to God's favour.
I have not mixed with the consideration of this prophecy the question of the restoration of the Jews to Palestine, as being clearly irrelevant to it: the matter here treated being, their reception into the Church of God.

καθώς γέγραπται ἡ Ἡσεῖ ἐκ Σιών ὁ ἰούμηνος, ἀποστρέψειι

αἰσθησίας ἀπὸ ἱατρός. 27 καὶ εἴπηται οὗ τοῦ παρὰ ἐμοῦ διαθήκη, ὅταν ἀφελώμαι τὰς ἀμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ ἐναγγέλλων ἐπὶ πρὶν, κατὰ δὲ τὴν εἰκολὴν ἡ ἀγαπητοί διὰ τόου πατέρας. 29 ἡ ἁρμασματικα καὶ η ἱκλήσεις τοῦ θεοῦ. 30 ὅπερ γάρ ὑμεῖς

—αποστρέψατε σε. With regard indeed to the gospel (i.e. 'viewed from the gospel-side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are hated (θεοῦ: not μοῦ, as Theodoret, Luther, Grot., al.—see in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes;

... but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug., al.—i.e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i.e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts) that calling seems to be intended 'qua posteros Abraham in fodus adoptavit Deos,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τοῦ θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos; vocatio, erga gentes;' similarly of καὶ σις, De W., 'die Vernunft durch das ēo.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off are irretractable (do not admit of a change of purpose). The E. V. 'without repentance,' is likely to mislead. Compare Hosea xiii. 14.

30.] For (illustration of the above position) as ye (MS.
evidence is too decided against the kai to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance [Thol.] of the Greek usage which often doubles kai in two parallel clauses) once disobeyed God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' historical) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the granting in of you) the disobedience of these (i.e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy shewed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shewn them ('the objective view corresponding to the subjective εἰς τὸ παραφθάναται αὐτῶν, ver. 11.' De W.). Some take the comma after εἴλεις instead of ἔλεγον, and construe, either, as Erasm., Calv., al., 'they have disobeyed through (upon occasion of) the mercy shewn to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shewn to you.' But thus the parallelism is weakened, and the μοντισμόν of ver. 25 lost sight of. Examples of the emphatic word being placed before ἔνα are found in ref. 32.] For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up together; συν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in 'conclude.' The sense is here as in the examples, which might be multiplied by consulting Schweig-hauser's Index to Polyb., 'to involve in,'

to subject to.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all. No mere permissive act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the act of God, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings into and into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, who are the οἱ πάντες of both classes? Are they the same? And if so, is any support given to the notion of an ἀποκαταστάσις of all men? Certainly they are identical: and signify all men, without limitation. But the ultimate difference between the all men who are shut up under disobedience, and the all men upon whom mercy is shewn is, that by all men this mercy is not accepted, and so men become self-excluded from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is here not in view: but simply God's act itself. We can hardly understand the οἱ πάντες na-tionally. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks
forth into the sublimest apostrophe existing even in the pages of Inspiration itself. 33—36.] Admiration of the goodness and wisdom of God, and humble ascription of praise to Him. 33.] There is some doubt whether σοφία and γνώσεως are genitives after παλοῦσον, as in E. V., or parallel with it. The former view is adopted by Thom. Aquin., Lathcr, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καί must stand either before all, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καί is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "παλοῦσον is no qualitative idea, but only a quantitative idea." But whereas the riches consist, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the παλοῦσος of God. This also answers (3) "that παλοῦσον without an adjunct expresses no definite attribute of God." (4) "in the following citation, νν. 34. 35, two only of these, σοφία and γνώσεως, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς ἐδρέω, αὐτὸς ἐνθύμησε, αὐτὸς αὐτοκρατεῖ, καὶ γὰρ καὶ Παλοῦσος ἔστι, καὶ οὐ δεῖται παρ' ἐτέρου λαβεῖν καὶ σοφὸς ἐστι, καὶ οὐ δεῖται συμβουλοῦν. Τί λέγει συμβούλοι; οὐδὲ ἐδείκνυι τις δύναται τά αὐτῶν, ἀλλ' ἕ μόνος αὐτὸς ὁ παλοῦσιος κ. σοφὸς. Hom. xx. p. 653. Perhaps this latter is altogether too intruduced: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köhler, and Olsh., to take παλοῦσον, σοφία, γνώσεως, as three co-ordinate genitives: πλα. denoting the riches of the divine goodness, in the whole, and in the result just arrived at, ver. 32: σοφ. the divine wisdom of proceeding in the apparently intricate vicissitudes of nations and individuals: γνώσ. (if a distinction be necessary, which can hardly be doubted) the divine knowledge of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνώσις). So Thol. : De W. however denies this meaning to κρίσια, and renders it decrees, referring it to the binding of the Jews) and His ways unable to be traced out (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle): 34.] For (confirmation of ἀνεξέχουσαν) by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) who hath known the mind (γνώσις, but see above) of the Lord? or who hath been His counsellor (σοφία?)?

35.] or who hath previously given to Him, and it shall be repaid to him?—from Job xii. 3 (11 E. V.), where the LXX (xii. 2) have τίς ἀντιστηθήσεται μοι, κ. ὅποιον; But the Heb. is לְהוּ דָּבָר, 'who hath anticipated (i. e. by the context, conferred a benefit on) me, that I may repay him?' And to this the Apostle alludes, using the third person. We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. 36.] For (ground of vv. 33—35. Well may all this be true of Him, for) of Him (in their origin:—'quod dicat, "ex ipso," hoc ipsum, quod svisus indicat.' Orig. Chrys. somewhat differently : see above on ver. 33), and through Him (in their subsistence and disposal:—'per Ipsam," quod per ejus providentiam dispensauerit in vita;' Orig.), and unto Him ("in Ipso," 'so vulg. and some other vss.) quod perfectio omnium et finis in Ipso critum, cum crit Deus omnium in omnibus; 'Orig.) are all things (not only, though chiefly, men,—but the whole creation). Origcn remarks, 'Vides, quomodo in ultimis ostendit, quod in omnibus
XII. 1. Ἰδί 6 αὐτῶν καὶ 1 εἰς αὐτῶν τὰ πάντα αὐτῷ ἡ 5 δόξα. 

XII. 1ον Παρακαλῶ ὦν ἡμᾶς, ἀδέλφοι, πῶς τῶν οἰκτίρμων τοῦ θεοῦ, 1 παραστήσαται τὰ σώματα ἡμῶν θυσίαν ᾽ζωσαν, ἀγίαν, ἕνατος τῷ θεῷ, τῆν ἱλικιαν ἡκατέρων. 

κειμ. 21 ὁ — ῥοδιναί. ἀκουῖν. 

36. ἀπό τῶν ἀιώνων FG² vulg (not am). 

CHAP. XII. 1. ἦν θεῶν ἐφ' ἐναρείεσθαι ΛΝ¹ vulg Augmpe. 

qua supra dixit signaverit, mysterium Tri- nitatis. Sicut enim in præsentia loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia;" convenit illis dictis, quae idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia;" et item in Spiritu Dei dicit revelari omnia, et per hanc designat, in omnibus esse providentiam Triinitatis: ita et cum dicit "altitudlem divitiam," Patrem, ex quo omnia dicit esse, significat: et sapientiae altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiae altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat. 7 And, if this be rightly understood,—not of a formal allusion to the Three Persons in the Holy Trinity, but of an implicit reference (as Thol.) to the three attributes of Jehovah respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not els, but ev, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. in ipso and to the idea of a formal recognition: but not to Tholuck's remark, illustrated from ὁ ἐπὶ πάντων κ. ἄπαντων κ. ἐν πάσιν ἡμῖν, Eph. iv. 6, as referring to els theos, els kúrios, ἐν πνεύμα. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never definitively expressed the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] Practical exhortations founded on the doctrines before stated. And first, ch. xii, general exhortations to a Christian life. 1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer),—or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὅπερ ἐστιν ὁφαλμός ἐν σώματι, τούτῳ τῇ ψυχῇ πίστις, καὶ τῶν θεῶν ἡ γνώσις. δεῖται δὲ ὡς αὕτη τῆς πρακτικῆς ἁρετής, καθάπερ ὁ ὕπαθος χειρῶν καὶ καθός καὶ τῶν ἄλλων μορίων τοῦ σώματος. τούτῳ δὲ χάριν ὁ θεῖος ἀπό- στολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἡθικὴν διασκαλίαν προστιθέει. 

dia] introduces, as in reff., an idea which is to give force to the exhortation. οἰκτίρμων] viz. those detailed and proved throughout the former part of the Epistle. δι' αὐτῶν ὄν τούτων, φρειστά, παρακαλῶ, δι' ἐν ἐσόδοθεν ὡς εἰς τὸ τούτων μεγάλα εὐεργετηθήναι ὑμῖν οὖν ἄμα αὐτόν τῶν εὐεργεθηκαίνα αἰείναν ἄγαγόν. Chrys. Hom. xxi. p. 656. παραστήσασ[μ]α] the regular word for bringing to offer in sacrifice (reff.). 

t. σωμα ὑπά.] Most Commentators say, merely for ὡς αὐτοῖς,—to suit the metaphor of a sacrific- e, which consisted of a body: some (Thol., al.), because the body is the organ of practical activity, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin. 

θυσία] Chrys. strikingly says, πῶς ἐν γένεσται τὸ σώμα, φρεις, θυσία; μηδὲν ὁ ὕπαθος βλέποιτα πονηρόν, καὶ γεγονός θυσίας μηδὲν ἢ γλαύση λαλεῖτο αἰχμῆν, καὶ γέγονε προσφορὰ: μηδὲν ἢ χειρ πραττέων παράνομον, καὶ γέγονεν ὀλοκαύτωμα. μάλλον δὲ οὕν ἀρκεί ταύτα, ἀλλὰ καὶ τῆς τῶν ἅγαβάθων ἡμῶν ἐφάγασας δεῖ, ἵνα ἡ μὲν χειρ ἐλεημοσύνην ποιῇ, τὸ
2. [synxhµ̃], so B'DFN.] rec -συνχηματιζεθαι and μεταμορφοθεσθαι, with B'I. rel lat syr cort goth Clem Cyr Thdrt Damasc: -αιν and -ει n 17: -ει and -αι N c 17: txt AB'DF g k Thl Chr. rec aft νοος ins μουον, with D'I.N rel Thdrt Aug: om AB'DF cort Clem Chr-comm(appy) Cygr. on 2nd to F.

dε στόμα εὐλογή τών ἐπερήποτας, ἢ δὲ ἀκώθεις σχολαζη δινηκοῦς ἀκοράσσων. ἢ γὰρ θυσία οὐδὲν ἕξει ἀκάθαρτον, ἢ θυσία ἀπαρχὴ τῶν ἁλλών ἑστὶ. καὶ ἡμές τοι
νῦν καὶ χαρῶν καὶ ποιὸν καὶ στόματος καὶ τῶν ἁλλῶν ἀπότας ἀπαρχώμεθα τῷ τοῦ. Ηομ. xxi. p. 656. μέτοχον] In opposition to the Levitical θυσία, which were slain animals. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν ῥαξιηρῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as living sacrifices. This application of the figure of a sacrifice occurs in Philo, who (quod omnis probus liber, '§ 12, vol. ii., p. 457) describes the Essenes as οὐ ζῶα καταβλήτοτε, ἀλλ' ἐρευνητες τάς ἀνατωμάτων κατασκευάζων ἐξοντες. See also Jos. Antt. xviii. 5. τῷ θεῷ belongs to εὑρέστηκα, not to paraστησαί. τὴν λογικήν λατρ. υἱ.] "This may certainly be in apposition with θυσία (Reiche, Meyer), the ace. denoting the result and intention—θυσία however alone can hardly be called a λατρεία, but paraστησαί θυσίαν may: therefore it is preferable to take the ace. as in apposition with the whole sentence, and supply some verb of exhorting: see 1 Tim. ii. 6; 2 Thess. i. 5." Tholuck. λογικήν (refl.) is opposed to σαρκικήν, see Heb. vii. 16. So Chrys., —οὐδὲν ἔχουσαν σωματικῶν, οὐδὲν παχὺ, οὐδὲν αἰσθητῶν. Theodoret, Grot., al., take it as 'having reason,' 'rational,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, 'rational,' as opposed to superstitious. But the former meaning is far the best, and answers to the πνευματικὰς θυσίας of 1 Petr. ii. 5. [2.] συνχηματιζεθαι is not imperative in sense, but dependent on παρακαλεῖ. [Of course, in all such questions between ε and αι, the confusing element of itacism comes in: but in no case where both forms are equally admissible in the text, can the mere suspicion of itacism be allowed to decide the question.] ὁ αἰών οὗτος, here, the whole world of the uncog, as contrasted with the spiritual kingdom of Christ. The dat. ἀνακαύοντες is not the instrument by which, but the manner in which the metamorphosis takes place: that wherein it consists: compare περιερμηνευτῆς περιερμηνευτῆς. Col. ii. 11. εἰς τὸ δο-
καμάξεν, that ye may prove, viz. in this process and the active Christian life accompanying it, compare ref'. Eph., Phil.: not 'that ye may be able to prove,' 'acquire the faculty of proving,' but as Bucer, Olsb., Rückert: the Apostle is not speaking of acquiring wisdom here, but of practical proof by experience. τὸ ἀγαθ. κ. εὐάρ. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλον) inapplicable: but abstract neuters, see ver. 9, that ye may prove what is the will of God (viz. that which is) good and acceptable (to Him) and perfect. The non-repetition of the art. shews that the adjectives all apply to the same thing. 3—21.] Particular exhortations grounded on and expanding the foregoing general ones. This is expressed by the γὰρ, which resumes, and binds to what has preceded. And first, an exhortation to humility in respect of spiritual gifts, vv. 3—8. 3.] λέγω, a mild expression for 'I command,' 'enforced as a command by διὰ τ. χ. . . . by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the Church;' ref'. παντὶ τῷ ὄντι ἐν ὑμ.,—a strong bringing out of the individual application of the precept. όχι τῷ δεινῶ καὶ τῷ δεινῶ μονον, ἀλλὰ καὶ ἄρχωντι κ. ἄρχομεν, κ. δοῦλοι κ. ἐλυ-
θεροι, κ. ἰδιώτη κ. σοφις, κ. γυναικι κ. ἄνδρι,
μὴ ὑπερφρονεῖν παρ’ ὅ ἐν οἱ φρονεῖν, ἀλλὰ ὑπερφρονεῖν εἰς τὸ ἀντίθετον, οἱ ἐφεξῆς ἡ ὑπερφρονεῖν, ἐκάστῳ ως ὁ θεὸς ἐμείσοντες μέτρων πίστεως. 

4. καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ ἡ μέλη ἐγέμεν, τὰ δ᾿ ἡ μέλη πάντα οὐ τὴν αὐτὴν ἐχει παραπλήσει. 

5. οὗτος οὐκ ἦν πολλοί ἐν σῶμα ἐμεῖν ἐν χριστῷ, τὸ ἐς καθ’ εἰς ἀλλήλῳ ἡ μέλη. 

6. Χριστοῦ οὐκ ἐχαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἦν ἡ διάφορα, ἐτείχε τοῖς προφητεύειν, 

κ. νέος κ. ἔφρασεν. Chrys. 

μὴ ὑπερφρ. 

κ.τ.λ. ἔργων, ἐφεξῆς ὑπερφρωνεῖν, πολλαῖς ἢν ὑπερφρωνεῖται, οἱ ἐπεφέπτα τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢν μιαῖς, 

κατὰ καταφρονεῖται. But foros must not be taken, with Calvi, "admonet ut ea tantum cogitatem et meditatum, quae nos sobrios et modestos reddere poterint:" — the thoughts implied in it being, thoughts of one’s self. 

ἐκάστῳ ὡς; ὡς ὡς ἐκάστῳ (refr.), not (λέγει) ἐκάστῳ, ὡς . . . . μέτρον πίστεως is the receptibility of χαρίσματα, itself no inherent congrauity, but the gift and apportionment of God. 

It is in fact the subjective designation of ἡ χάρις ἢ διδασάμαν ἡμῖν, ver. 6. But we must not say, that (Eeb) "faith, in this passage, means those gifts or graces which the Christian can only receive through faith:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that this faculty is nothing to be proved of, but God’s gift. 

4. γέρων, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a body with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff. 

5. τοῦ δὲ καθ’ εἰς] But as regards individuals. A soloeism for τοῦ δὲ εἰς καθ’ εἰς, as ἐν καθ’ εἰς in ref. Rev. Wetst., on ref. Mark, gives many examples of it. 

Members of one another — fellow-members with one another, members of the body of which we one with another are members. 

6. ἢ δὲ εἰς — and not only so, but . . . . . χάρις, see above, ver. 3, on μέτρ. πλατ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανερώτου τοῦ πνεύματος. 

"These χαρίσματα διάφορα are next specified. The first two of these are grammatically dependent on ἐχαρίστειν: by degrees the Apostle loses sight of the construction, and continues with the concrete ὁ διδάκτων, which still he binds on to the foregoing by εἰς, — but at ὁ μεταδίδοντος, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. 

ἐτείχε τοῖς προφητεύειν] There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and εἰς, χρησάθηνα αὐτῷ ὁ ἢ ἐστε εἰς αὐτῷ or the like. But Reiche, Meyer, De Wette, suppose no elliptipsis, joining κατὰ τὴν ἄναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν τοις χαρίσματα. This construction must however be dropped at ἐν ἀπάντησιν, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against
another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀνάφορα;—λαοῦν, ἢ μὲν τίς ἢτι κοινὴ ἀναφόρα, ἢ δ᾽ ἱδία. πρῶτον, ἵνα ὑπὲρφησιν. ἐν τούτῳ τί περιέχεται; ... ἢ δ᾽ ἱδία πρὸς τὸ ἐπιτήδειον ἑκαστὸν καὶ τὰ προφήτας ὧν κιθαροῦ, ὧν κιθαροῦ, ὧν τέκτων, ὧν τέκτων, ὧν φιλόσοφος, ὧν φιλόσοφος, ὧν ρήτωρ, ὧν ρήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφήτεια, the gift of the προφήτης, see note, Acts xi. 27. κατ᾽ τ. ἀναλ. τ. πίστιν. (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 51: "each will be punished πρὸς ἀναλογίαν ὧν ἐλαμβάνεις παρὰ θεοῦ") of faith. But what faith? Expository (\'fides qua creditur\'), or subjective (\'fides qua creditur\')? the faith, or our faith? The comparison of μέτραν πίστεως above, and the whole context, determine it to be the latter; the measure of our faith: "quisque se intra sortis sui metas continet, et revelationis suas modum teneat, ne unus sibi omnia seire videatur." To understand ἀναλογία τ. π. objectively, as "the rule of faith," as many R.-Cath. expositors, and some Protestant, e. g. Calvin, "fidei nonine significant prima religionis axiomata,"—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διάκονος τῶν ἱδρυμάτων, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. ἐν τῇ διάκον.] Let us confine ourselves humbly and orderly to that kind of minis-

1. The prophet spoke under immediate inspiration; the διακονίας under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διακονία. He is nowhere called a prophet, but appears as distinguished from them in several places: e. g. Acts xi. 27; xxii. 10, and apparently xiii. 1. Of course this does not affect the appearance of prophecies, commonly so called, in his writings. The inspired διακο

2. The διακονίας would speak, though not technically προφήτειας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all. ἐν τῇ διακονίᾳ— as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God.—or for which God has given him the faculty. 

3. The παρακάλων was not necessarily distinct from the προφήτειων,—see 1 Cor. xiv. 31. ὁ μεταδίδωσι appears to be the giver of the alms to the poor,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἰς, from public to private gifts. We cannot find any ecclesiastical meaning for ἔλεος (though indeed Calvin, al., understand by it "vidua et alios ministros qui curandis nigratis, secundum veterem Ecclesiae normem, praedicabuntur")—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being private acts, to be always performed in the spirit described. Add to all, that, as Vitringa remarks, διαδιδόται is more properly to distribute (Acts iv. 35), μετα
diδόται to impart of one's own to another. I would therefore render it: Ἡ θετικ
9. for ἀποστυργ., μείοντες F. stoweth. εἰν ἀπόλοτης [ordinarily, 'with simplicity.'] But seeing that ἀπόλοτης, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σποθή and Ελαφρός designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 [where David adnires Aramah, τῆς ἀπόλοτητος καὶ τῆς μεγαλοφυίας], the word signifies 'liberality;' so perhaps ἀπόλος also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stoebens, Elocog. Phys. i. p. 123, ἀπόλον τὰς χεῖρας, 'to open the hands wide:'—and I would thus render it here. ὁ προιστάμενος [He that presides—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of presiding over a man's own household: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Sturt in his Ex-cursus on this place, appended to his Commentary, takes up the same view. But, not insisting on the general usage of the word being preferable where it occurs absolutely, will ἐν σποθή apply to this meaning? Of course so far as σποθή is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προιστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστάσαθαι σποθής, making it a serious matter of continual diligence. ὁ ἐλεῶν See above: He that sheweth mercy, is the very best rendering: and I cannot conceive that any officer of the Church is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κρέσσων λόγος ἢ δόσις, Sir. xviii. 17. 9—21. | Exhortations to various Christian principles and habits. 9. | Osh., De Wette, al. would understand ἐστίν,—not ἔστω,—the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive? ἀπόλοτης. This very general exhortation is probably, as Bengel says, an explanation of ἄνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.
10. | in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ. [properly of love of near relations; agreeing therefore exactly with φιλαδελφία. προιστάμενος "invicem praevenientes," litt. μὴ μὲνε φιλεσθαί παρ 'ἐτέρων, ἀλλ' αὐτῶς ἐπιθυμή τοιτεύτων κατάραχος, Chrys.: similarly Syr., Theophyl., Erasmus, Luther:—ορ, ἀλλάζων ἵππων διωκόμενον ὑπερεχουσι κατωτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. 'settling an example to; 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honours:' in giving honour, anticipating one another' (so Stuart). 11. | in zeal (not 'business,' as F. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12,
11. Stephe (for κυρίω) καυρίω, with DIF 5 G-lat. mas-sentd-by-Jer-Ruf-Bede Nyss, Cypr Ambst荥x: tex ABDF 12-LX rel gr-mass-sentd-by-Jer-Ambst-Ruf-Bede Clem Ath Bas Chr Thdrt Euthal Thl (Ec Jer Ruf Pclag Aug Primas Sedul Bde).

13. to Christian duties as such: as ‘fervency of spirit,’ ‘acting as God’s servants,’ ‘ rejoicing in hope,’ &c.) not remiss. ζέων των πνευμάτων is used of Apollos, in ref. The Holy Spirit light this fire within: see Luke xii. 49; Matt. iii. 11. τ. κυρίων δουλών. The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to κυρίων has ever been, that thus the Apostle would be inserting here, in particular precepts, one of the most general and comprehensive character. So Hilary (in West.) and al. But this will be removed, if we remember, of what he is speaking: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The present subject is, the character of our zeal for God. In it we are not to be ἐνεργόν, but fervent in spirit,—and that, as servants of God. A very similar reminiscence of this relation to God occurs Col. iii. 22 — 24: οἱ δὲ δοῦλοι, ... δέ τινι ποιεῖτε, ἐκ ψυχῆς ἐργάζεσθε ὧσ τω κυρίω καὶ οὐκ ἀνθρώπως, εἰσόδες ὦτι ἀπὸ κυρίου ἀπολήξηται τὴν αὐτοδόξια τῆς καθορισμᾶς. τῶν κυρίων χριστοῦ δουλεύετε. The command, τῶν καυρίων δουλεύειν, would surely come in very importantly in the midst of exhortations to the zealous service of God. At the same time, it is not easy to give an account of the origin of the reading. The ἔκγαγομένου τῶν καυρίων of Eph. v. 16 may have led to the filling up of the contracted κυρίων (κω) with this word: and the notion that σπουδή referred to worldly business, may have favoured the sense thus given. For examples of the phrase τοῦ καυρίου δουλεύοντες and ‘tempori inservire,’ see Wetst. As to its applicability at all to Christians, De Wette well remarks, ‘The Christian may and should certainly employ (Eph. v. 16) τῶν καυρίων (time and opportunity), but not serve it.’ Athanas. (in West.) ad Dracent. says, οὗ πρέπει τῷ καυρίῳ δουλεύειν, ἀλλά κυρίῳ.

12. The datives here are not parallel. τῆς ἁπατίας is the ground of the joy in χαίροντες,—but τῆς θλίψεως the state in which the ομοψία is found. 13. The reading μειᾶς is curious, as being a corruption introduced, hardly accidentally, in favour of the honour of martyrs by commemoration. τ. φίλοι, διώκοντες αὐτὸν ἐργάζεσθαι, ἀλλὰ διώκοντες, παρεισήκουν ἡμᾶς ἀναμένεισθαι τοὺς δείκτους πᾶσι πρὸς ἡμᾶς ἐκθέσιν, ἀλλὰ αὐτῶν ἐπίτροποι καθαιρέως. Chrys. Hom. xxii. 676. 14. “The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; 1. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 11; iv. 14.” Tholuck. 15. Inf. for imperative: see Phil. iii. 16; and Winer, edn. 6, § 43. 5. d. 16. Having (the participial construction is resumed, as in ver. 9) the same spirit towards one.
another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness, μη τα υψλα. It is a question, whether τως τειτεινως is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle’s antitheses do not require such minute correspondence as this. The sense then must decide. In τα υψλα φρονουτες, the υψλα are necessarily subjective, the lofty thoughts of the main. But in τως τειτεινως συναπαγομενοι the adj. is necessarily objective; some outward objects, with which the persons exhorted are συναπαγομεναι. And those outward objects are defined, if I mistake not, by τω τοι αλλήλους φρονουτες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπαγομενοι, see ref. and compare Zosimus, Hist. v. 6, cited by Tholuck, και αυτη η Σκαρηναυσην τη κοινη της Ελλαδος αλωδει. The insertion of the seemingly incongruous μη γινεσθε τα εαυτους is sufficiently accounted for by reference to ch. xx. 5, where he had stated this frame of mind as one to be avoided by those whose very place in God’s church was owing to His free mercy. Being uplifted upon one another would be a sign of this fault being present and operative. 17. The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοουσα καλα. . . .] from ref. Prov., which has ευθυνοι κυριοι και ανθρωπων. 18. The ει δυνατον, as well remarked by Thol. and De Wette, is objective only—not ‘if you can,’ but if it be possible—if others will allow it. And this is further defined by τω εξ ομων: all you part is to be peace: whether you actually live peacefully or not, will depend then solely on how others behave towards you. 19. So Matt. v. 39, 40. ἀγαπητοι. ‘The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.’ Thol. δοτε τοτον allow space, i. e. interpose delay, to anger. So Livy v. 32. ‘Legati circumstantes sellam arabant, ut rem in posternum diem differret, et irae sue spatium, et consilio tempus, daret.’ So that we must not understand τη υψη, ‘your anger,’ nor God’s anger, but ‘anger,’ generally; ‘give wrath room: proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.’ So in the main, but mostly understanding τ. θρ. του θεου, Chrism., Ang., Theodoret, and the great body of Commentators. Some Fathers interpret it, yield to the anger (of your adversary); but this meaning for δοτε
The duty of cheerful obedience to the powers of the state.

It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 160 ff.) that some special reason must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the Jews at Rome, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rife there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] ὑποτασσόμεθα, see 1 Cor. xvi. 16, is reflective, subject himself, i.e. 'be subject of his own free will and accord.' For there is no authority (in heaven or earth) —no power at all—except from God: and (so δὲ 2 Cor. vi. 15, 16) It introduces a second clause as if μὲν had stood in the first) these that are (the existing powers which we see about us), have been ordained by God. We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary movements. His precepts regard an established power, be it what it may. It, in all matters lawful, we are bound to obey. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to
of the higher and more general law, rather
than to the lower and particular. These
distinctions must be drawn by the wisdom
granted to Christians in the varying cir-
cumstances of human affairs; they are all
only subordinate portions of the great
duty of obedience to Law. To obtain,
by lawful means, the removal or alteration
of an unjust or unreasonable law, is another
part of this duty: for all powers among
men must be in accord with the highest
power, the moral sense. But even where
law is hard and unreasonable, not disobedi-
ence, but legitimate protest, is the duty of
the Christian.

1. ἀντίπασσασ, see above on ἄντιπάσσασ. ἐαυτοῦ κρίμα λ.] shall receive for themselves (the dat.
incommodi) condemnation, viz. punish-
ment from God, through His minister, the
civil power.

2.] And the tendency of these powers is salutary: to encourage
good works, and discourage evil. It is not
necessary to set a note of interrogation after ἔξωσίαν: the clause may be treated
as hypothetical, — see 1 Cor. vii. 18. Tho-
luck observes, that this verse is a token that
the Apostle wrote the Epistle before the
commencement of the Neronian per-
secution. Had this been otherwise, the
principle stated by him would have been
the same; but he could hardly have passed so apparent an exception to it
without remark.

4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn
by the Caesars, which was regarded as
a symbol of the power of life and death:
so Tacitus, Hist. iii. 68, of Vitellius,
"adscendenti Consuli exsolutam a latere
pugionem, velut jus necis vettece civium,
reddelbat." Dio Cassius also, xlii. 27, men-
tions the wearing of τὸ ἐξίσον on all occa-
sions by Antony, as a sign that he τὴν
μοναρχίαν ἐνεδεικνυτο. In ancient and
modern times, the sword has been carried
before sovereigns. It betokens the power
of capital punishment: and the reference
to it here is among the many testimonies
borne by Scripture against the attempt to
abolish the infliction of the penalty of death
for crime in Christian states. εἰς ὀργήν
seems to be inserted for the sake of parallel-
ism with εἰς ᾿αγάθον above: it betokens
the character of the ἐκδίκησις,—that it
is issues in wrath. The ὀργή is referred
to in τὴν ὀργήν, ver. 5.

5.] διὸ, because of the divine appointment and mission of the
civil officer.

ἀνάγκη—it follows that we must subject ourselves—there is
a moral necessity for subjection: one not
only of terror, but of conscience: compare
dιὰ τὴν κίρων, 1 Pet. ii. 13.

6.] διὰ τοῦτο... καὶ is parallel with διὸ, ver. 5,—
giving another result of the divine appoint-
ment of the civil power: —not dependent on
γὰρ καὶ φόρους τελεῖτε. ἠλευθοργοῖ γὰρ θεῷ εἰσὶν εἰς
αὐτὸ τοῦτο προσκυνησώμεντες. 7 ἀπόδοτε πᾶσιν τὰς
οφελάς, τίς τοῦ 1 φόρον τῶν 1 φόρων, τῷ τῷ τό τέλος τό
τέλος, τῷ τῶν φόρων τῶν φόρων, τῷ τῇ τιμῇ τήν
τιμίν. 8 Μηδενὶ μηδεν ὀφείλετε, εἰ μή τὸ ἄλλησιν
ἀγαπᾶν. ὁ γὰρ ἀγαπῶν τοῦ ἐτέρου νόμον ν ἐπελθήσκεν
τῷ γάρ ὦ μιαχεύσεως, οὐ φωνεύσεως, οὐ κλέψεως, οὐκ
ἐπιθυμήσεως, καὶ εἰ τὰς ἐπέτρα ἑντολής, εἰν τῷ λόγῳ
τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ γάρ ὦ μιαχεύσεως, ὀφείλετε,
τῷ πλήσιον σου ὥς σεαντῶν. 10 ἡ ἀγάπη τῷ πλήσιον κακῶν
αὐτοῦ, τῶν ἐπιθυμηθῶν, ἐν τῷ ἐπετράποντι, ἐν τῷ ἐπετράποντι.

6. om καὶ F (but F-lat has ε). 7. rec aft απόδοτε ins owh, with ΔτFLKB rel syr Chr Thl (Ecc Ambrst: om ABDK' am(with demid colt) coppt (Origs.) Damasc Cypr Ruf Cassiod. 8. ὀφείλετε Ν: c: ὀφείλει Ν:, rec αγαπῶν bef ἄλλησιν (curran of order to agree with next clause ?), with I. rel syr coppt Thl Ecc: txt ABDFN m latt Syr arm Orig Chr Cyrr Thl Damasc Cyrr. 9. for τῷ γάρ, γεγραμμα αὐτὸ τῷ ἀμβρ. rec aft κλέψεως ins owh ψευδομαρτυρσεως (curran to the dealeogue), with I. rel coppt Chr Ecc (Ruf): var transp al: txt ABDFKL c g l am(with fuld tol al) 17 Syr sah Clemp Orig Cyril ecc. aft ἐπέτρα ins eis Ν; (Ν3) disapproving, rec τοῦτο bef τῷ ἔτερῳ, with AL rel vss Clemp Dial Cyr: txt BDENK m latt syr coppt Orig: om εν τῷ BF latt lat-f: om εν Clemp, Orig: ins ADLNK rel vss Clemp Orig Chr Thdrt. rec (for seam) εαυτῶν, with F rel Chr Cyrr Thl Ecc: ms of Clemp Dial vary: σαυτον g1: txt ABDFN b c d h o Orig 2 Dial Thdrt Damasc.

ver. 5. τελεῖτε is indicative, not imperative: the command follows ver. 7. For they (the ἔργωτε) are ministers of God, attending upon this very duty, viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require οἱ εἰς αὐτὸ τ. προκ.:—Koppe, “For λειτουργοί are of God,—but this again would require οἱ γὰρ λειτ.”—Tertullian remarks, Apolog. xiii. vol. i. p. 194, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.] Before the accusatives supply αἰτοῦντι, as the correlative of ἀπόδοτε. φόρος is tax, or tribute, —direct payment for state purposes: τελασ, custom, toll, vectigal. φόβος, to those set over us and having power: τιμη, to those, but likewise to all on whom the state has conferred distinction. 8-10.] Exhortation to universal love of others. 8.] οφείλειτε is not indicative, (as Koppe, Reiche, al.), which would require οδηγεῖ οὐδὲν,—and would be inconsistent with the οφείλαν just mentioned,—but imperative: “Pay all other debts: be indebted in the matter of love alone.” This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. excii. (xiiii.), ad Celest. vol. ii. p. 898, says: “Reddunt enim (caritas), cum impedimenta, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nee cum reddiri amittitur, sed poenis reddendo multiplicatur.” τελειοθέτω, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. νόμος is not the Christian law, but the Mosaic law of the dealeogue. “This recommendation of Love has, as also the similar one Gal. v. 23, κατὰ τῶν τουατῶν ὅπερ ἄνωτερ νόμων,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.” De Wet. 9.] ἀνακεφαλή, brought under one head,—united in the one principle from which all flow.' 10.] All the commandments of the law above cited are negative: the formal fulfilment
of them is therefore attained, by working no ill to one's neighbour. What greater things Love works, he does not now say: it fulfils the law, by abstaining from that which the law forbids. 11—14. Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that the day of the Lord is at hand. 11. and this, i. e. 'and let us do this,' viz., live in no debt but that of love (see ref.), for other reasons, and especially for this following one. ὥρᾳ ἤδη ἐγερθήναι] "The Inf. Aor. here, as after verbs of willing, ordering, &c, betokens the completion of the act in question. See Winer, § 45. 8. [edn. 6, § 44. 7]." De Wette. ὑπὸνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἐργα τοῦ σκότους. The imagery seems to be taken originally from our Lord's discourse concerning His coming; see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur. ἐγγυτ. ἢ. ἢ σωτ. ἢ ὅτε ἐπιστ. [σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of our salvation. ἡμῶν may be taken with ἐγγύτερον, 'nearer to us,' see ch. x. 8. But ἐγγύτερον ἢ ἀπολύτρωσις ἡμῶν, Luke xxi. 28, seems to favour the usual connexion with σωτηρία. ἐπιστ.] we first believed;—see ref. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as rapidly approaching. Prof. Stuart, Comm. p. 521, Vol. II. is shocked at the idea, as being inconsistent with the inspiration of his writings. How I am, I can be at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be immediately at hand (or even actually come, see note on ἔστιν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was unknown to the Apostles, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration:—the details of the event, did. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the eager expectation of the time, which they expressed in their day, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age a fortiori) should contemplate the ever-approaching coming of the Lord. On the certainty of the event, our faith is grounded: by the uncertainty of the time our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § 4—10. 12. ἢ νυξ, the lifetime of the world,—the power of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as G G
it were a clothing) the works of darkness
(see Eph. v. 11—14, where a similar strain
of exhortation occurs), and put on (δὲ
corresponding to an understood μέν) the
armour of light (described Eph. vi. 11 ff.)—
the arms belonging to a soldier of light—
one who is of the υἱὸς φωτός and υἱὸς
μιχαήλ, 1 Thess. v. 5,—not, as Grot. "arma
splendenta").

13.] κοίταις, in a bad sense: the act itself being a defilement,
when unsanctified by God's ordinance of
marriage. See ref. ἀσελγείας, plural of
various kinds of wantonness: óν ὄνωπας ἐκ
κατακλασίας, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24,
οὕτω καὶ ἐπὶ φιλῶν λέγομεν, δ' ἐπίν τὸν
devia ἐνδόεισα, τὸν πολλὰν ἀγάπην λέ-
γοντες, κ. τίνι ἀδάλειπτον σωσύμαι. See
examples in Westetf. The last clause is
to be read, τίς σαρκός πρόνοιαν μὴ
ποιεῖται | εἰς ἐπιθυμίας,—not τίς σαρκός πρό-
νοιαν | μὴ ποιεῖται εἰς ἐπιθυμίας,—
and rendered, Take not (any) forethought
for the flesh, to fulfill its lusts, not 'Take
not your forethought for the flesh, so,
as to fulfill its lusts' (stattet δὲς ζήτει, διὸν
ἀλγόν, δὲς ἐπὶ not geit werde, Luth.).
This latter would be τίς πρόνοια τ. σαρκ.
μὴ π. εἰς ἐπιθ.,—οὐ τίς ε. π. πρόν. ποιεῖται
μὴ εἰς ἐπιθ.: see construction of the next
verse.

Chap. XIV.1—XV.13.] On the conduct to be pursued towards
weak and scrupulous brethren.
There is some doubt who the ἀνθρωποῖντες
tῇ πίστει were, of whom the Apostle here
talks; whether they were ascetics, or
Judaizers. Some habits mentioned, as
e.g. the abstinance from all meats, and
from wine, seem to indicate the former:
whereas the observation of days, and
the use of such expressions as κοινόν, and
again the argument of ch. xv. 7—13, as
plainly point to the latter. The difficulty
may be solved by a proper combination of
the two views. The over-scrupulous Jew
became an ascetic by compulsion. He was
afraid of pollution by eating meats sacri-
ficed or wine poured to idols: or even by
being brought into contact, in foreign
countries, with casual and undiscoverable
uncleanness, which in his own hand he
knew the articles offered for food would be
sure not to have been sincere. He therefore
abstained from all prepared food, and
confined himself to that which he could trace
from natural growth to his own use. We
have examples of this in Daniel (Dan. i.),
Tobit (Tob. i. 10, 11), some Jewish priests
mentioned by Josephus, Life, § 3, who
having been sent prisoners to Rome, οὐκ
ἐξελάθωντο τίς εἰς τὸ θεῖον ἐνέσθειαν,
dieterpūnto dě οὐκοῦ καὶ καρποῦς. And
Tholuck refers to the Mishna as containing
precepts to this effect. All difficulty then
is removed, by supposing that of these
over-scrupulous Jews some had become converts
to the gospel, and with neither the obsti-
nacy of legal Judaizers, nor the pride of
ascetics (for these are not hinted at here),
but in weakness of faith, and the scruples of
an over-tenant conscience, retained their
habits of abstinence and observation of
days. On this account the Apostle character-
izes and treats them mildly: not with the
severity which he employs towards the
Colossian Judaizing ascetics and those men-
tioned in 1 Tim. iv. 1 ff. The question
treated in 1 Cor. viii. was somewhat differ-
ent: there it was, concerning meat
actually offered to an idol. In 1 Cor. x.
25—27, he touches the same question as
here, and decides against the stricter view.
See the whole matter discussed in Tholuck's Comm, in loc., De Wette's Handbuch, and Stuart's Introd. to this chap, in his Commentary. 1—12.] Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.

1.] The general duty of a reconciling and uncontro-versial spirit towards the weak in faith. The δέ binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.' δόθω, see ref. : the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices.

πιστεύει therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better the faith, than 'his faith,' 'weak in his (subj.) faith;' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same : whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding the faith imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσελαβεῖ. 'give him your hand,' as Syr. (Thol.): 'count him one of you.' opposed to rejecting or discouraging him. μὴ εἰς but not with a view to: 'do not adopt him as a brother, in order then to begin.' διακρίνοντι. διάλ. discourses of thoughts, lit. : i. e. 'dis-putes in order to settle the points on which he has scruples.' In both the ref., διάκρισις has the meaning of 'discernment of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), 'thoughts :' what kind of thoughts, the context must determine. Here, evidently, those scruples in him, in which his weakness consists,—and those more enlightened views in you, by which you would fain remove his scruples. Do not let your association of him among you be with a view to settle these disputes. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercations disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators.

2.] The δέ μὲν, the strong in faith, so indicated by what follows, is opposed to ὅ δὲ ἀσθενῶν (not to be taken ὅ δὲ, ἀσθενῶν, κ.τ.λ.), by which τῶν ἀσθε-νῶν of ver. 1 is resumed. πιστεύει feit, either believes that he may (ἐξεκόμη) eat,—or ventures to eat. The latter is favoured by ref. Acts, πιστεύοιμεν εἰςδότωμαι, 'we trust to be saved,' though that also may be expanded into 'we believe that we shall be saved,' as E. V. λαχ. ἐσθ. See remarks introductory to this chapter. 3.] There is no need to supply πᾶντα after ἐσθ. and μὴ ἐσθ. I would rather take ὅ ἐσθ. as the eater, and ὅ μὴ ἐσθ. the abstainer. ἐσθοῦτα, for his weakness of faith,—κρατῆτο, for his laxity of practice.

For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: not the abstainer, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply). 4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for ὁ νομος in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. ὁ θεός before is unconnected with this verse) ? to his own Mas-
ter (dat. commodi or commodi according as στρ. or παρ. befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldst eject him;' not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but he shall be made to stand (notwithstanding thy doubts of the correctness of his practice): for the Lord (or, his Lord, in allusion to τῷ ἰδίῳ κυρίῳ above) is able to make him stand (in faith and practice). These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the weak, who uncharitably judges the strong,—not vice versa. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that such judgment belongs only to Christ, whose servant he is; (2) that the Lord's almighty Power is able to keep him up, and will so do. 5.] One man (the weak) esteems (selects for honour,—κρίνει ἀξίαν τιμῆς) [one] day above (refr.) [another] day; another (the strong) esteems (ἀξίαν τιμῆς) every day. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of absolute indifference in themselves. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been wholly impossible for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid no regard to the (any) day. He must have visited him with his strongest disapporopriation, as violating a command of God. I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of Jewish festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its asserters themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of ἠγάπη ἡμέρας, the assertion is altogether unfounded. 6.] The words in brackets were probably omitted from the similar ending φορεῖ of both clauses having misled some
early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. Φρονεῖν, taking account of, 'regarding,' εὑρίσκει, added as a practice of both parties, shews the universality among the early Christians of thanking God at meals: see 1 Tim. iv. 3, 4. The εὑρίσκει of the μὴ ἐσθίων was over his 'dinner of herbs.' κυρίῳ is Χριστός. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that both parties, the eater and the abstainer, are servants of another, even Christ. Αἰτω and κυρίῳ are dative commodi: ζύζων and ἀποθνῄσκων represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori eating or abstaining, observing days or not observing them), Christ's: His property, His food. 9.] And this lordship over all was the great end of the Death and Resurrection of Christ. By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.

The text here, ἀπέθανεν κ. ἀνέβαι τίς, may have arisen by the insertion (1) of ἀνέβαι as clearer than ἐξῆλθεν, and (2) of ἀνέβαι from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέβαι or ἐξῆλθεν. Or, on the other hand, supposing it to have been the original, ἀνέβαι may have been altered to ἐξῆλθεν and κ. ἀνέβαι left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἐξῆλθεν, lived, viz. after His death, ἀνέβαι. The historical noster points to a stated event as the commencement of the reviviscence, viz. the Resurrection. Κ. νεκρός κ. ζωόν, here, for uniformity with what has gone before: in sense comprehending all created beings. 10.] He returns to the duty of abstaining,—the weak, from judging his stronger brother; the strong, from despising the weaker. It seems
probable that χριστου has been substituted for θεου in the later MSS. from 2 Cor. v. 10. The fact of Origen once citing it, decides nothing, in the presence of the expression θεος του κρινον in 2 Cor. 11.) The citation is according to the present Alexandrine text, except that our ου εξω = κατ' εαυτου ομως.

ξοηρ.] shall praise; see reff. LXX-vat. following the Heb, has ὀνειται πάνα γλώσσα τον θεον. 12.] The stress is on peri εαυτου: and the next verse refers back to it, laying the emphasis on ἀλλὰς.

Seeing that our account to God will be of each man's own self, let us take heed lest by judging one another (κρίνονεν here in the general sense of 'pass judgment on,' including both the εξουθενεων of the strong and the κρίνεν of the weak) we incur the guilt of ἀπολλονε τινα another.

13—23.] Exhortation to the strong to have regard to the conscientious scruples of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation. 13.] See above. The second κρινετε is used as corresponding to the first, and is in fact a play on it: 'palchra mimesis ad id quod precedit,' Bengel: see James ii. 4 for another instance:—but determine this rather. πρόσκομμα (see ver. 21), an occasion of stumbling, in act: σκάνδαλον (ib.), an occasion of offence, in thought. 14.] The general principle laid down, that nothing is by its own means,—i. e. for anything in itself (φόνοι, Chrys.),—unclean, but only in reference to him who reckons it to be so. πεπεισμ. εν κυρ. 17.] These words give to the persuasion the weight, not merely of Paul's own λογίαμα, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus,—as having the mind of Christ. 15.] The reading γαρ, besides the overwhelming authority in
taï, òvκ ἐτι κατὰ ἀγάπην ἐπερπατεῖς. ἡ τε ἐβρώματέ ὦ
σου ἐκείνον ἀπόλλυς, ὑπὲρ οὗ Χριστὸς ἀπέθανεν. 16 μὴ Βαλσαφμείας ὦν ὑμῶν τὸ ἀγαθὸν. 17 οὐ γάρ ἐστὶν ἡ
καθιστική τοῦ θεοῦ βρῶσαι καὶ πόσις, ἀλλὰ δικαιο-
σύνη καὶ εἰρήνη καὶ ἡ χάρα ἐν ἡ πνευματικὴ ἀγίω.

15. rec for γαρ, δε (see note), with 17 rel goth Ch Thdr: txt ABCDFLN d m vulg syr-marg copt Damasc Ruf Ambst Jer. on δ F. απαλέω D3 L a h k m n-marg: καταλευκαι: απαλλευων καὶ καταλευων in ver 20 (as latt) F. 16. om ouv F goth arm. ημοιν DF vulg Syr copt goth asth Clem Ath-int Damasc Ruf Ambst Jer.

18. rec (for τοῦτο) τοῦτοις (see note), with D11N3 rel syr goth Ch Thdr Tert: txt ABCDFLN vulg copt Orig Damasc Ruf Avgb Ambst Pelag Bede. om τω βεβ χριστ. AD1F: ins BCD1LN rel Ch Thdr Tert Damasc. και δοκιμοι τοις αν-
θρωποις Β1-G1-gr: και τοις ανθρωποις δοκιμοι 77.

its favour, is the more difficult and character-
istic. It can hardly (as Meyer and Thol-
luck) depend on the ei μὴ κ.τ.λ., for thus
an awkwardness would be introduced into
the connexion of the clauses: but I believe
it to be elliptical, depending on the sup-
possed restatement of the precept of ver.
13: q. d. ‘But this knowledge is not to be
your rule in practice, but rather,’ &c., as in
ver. 13: ‘forif,’ &c. βρῶµα, barely put, to
make the contrast greater between the
slight occasion, and the great mischief
done. The mere λοιπον your brother, is
an offence against love; how much greater
an offence then, if this λοιπον end in ἀπα-
λεύων—in ruining (causing to act against
his conscience, and so to commit sin and
be in danger of quenching God’s Spirit
within him) by a meal of thine, a brother,
for whom Christ died! “Ne pluris feceris
tunn quilam, quain Christus vitam suam.”
Bengel. See an exact parallel in 1 Cor. viii.
10, 11. 16. Your strength of faith (Orig., Calv., Beza, Grot., Estius, Bengel, Oshl., al., interpret τὸ ἀγαθὸν, your freedom, as in 1 Cor. x. 29; but here the contrast is
between the weak and the strong:—so De W. Chrys. leaves it doubtful: ἡ τὴν πίστιν φιλεῖ, ἡ τὴν ἐλλογαν εἰδείᾳ
τῶν ἑκατὸν, ἡ τὴν ἀποτελεσμένην εὐθείαν) is a good thing; let it not pass into
bad repute: use it so that it may be honoured,
and encourage others. 17.] For it is not worth while to let it be dis-
graced and become useless for such a trifle;
for no part of the advance of Christ’s gospel
can be bound up in, or consist in, meat and
drink: but in righteousness (δ ἐν εὐφροτοῖς
bios, Chrys., but of course to be taken in
union with the doctrine of the former part
of the Epistle—righteousness by justification,
bringing forth the fruits of faith, which
would be hindered by faith itself being
disturbed), and peace (ἡ ἐποίημα εἰρήνη, ἡ ἐνεργοῦσα ἀτη ἡ φιλο-
νεικα, id.), and joy (ἡ ἡ ἐκ τῆς δυναμίας
χαρά, ἡ ἀνωτέρω ἡ ἐπίτιθεσι, id.) in the Holy Ghost:—in connexion with,
under the indwelling and influence of, as
χαιρετε ἐν κυριο (Phil. iv. 4) and the ex-
pressions ἐν κυριο, ἐν χριστί, generally:—
not, as De W., ‘joy which has its ground
in the Holy Ghost,’ though this is true.
So, on the other hand, a man under
the influence of, possessed by an evil spirit,
is called ἀνθρωπος εν πνευματι ἀκαδαρφτε,
Mark i. 23. 18.] The reading τοῦτω
is too strongly supported to be rejected for
the rec. τούτωις, as is done by Thol. and
De Wette, because the latter is the easier
reading, and might refer to δικ. εἰπ. and
χαρ. I have therefore adopted it. But I
do not understand it (as Orig., al.) of πνευ-
ματι ἀγγείος. It would be unnatural that a
subordinate member of the former sen-
tence, belonging only to χαρά, should be at
once raised to be the emphatic one in this,
and the three graces just emphatically men-
tioned, lost sight of. I believe τοῦτω to
express the aggregate of the three, and ἐν
τοῦτω to be equivalent to ὁμοις, as Baum-
Crusius. δοκ. τ. ἀνδρον, as a man of
peace and uprightness: ὃ γάρ οὐκ ἔσει ς
θαμασῶι τῆς τελείωσις, ὃς τῆς εἰρή-
νης κ. τ.δ. δυναμίας πάντες τούτως μὲν
gάρ τοῦ καλοῦ πάντες ἀπολαύσωι,
19. διωκόμενον ABFNLK a o Chr-ins: txt CD rel vss gr-lat-fi. at end add φιλαξών
μεν DF vulg(not demid) lat-fi(not Aug).
20. απολαυν N1, aπάλω αν οι είσ τους καθαρούς N3.
21. κρεσας D5 m. πειν D1: πεινει F Clem. for προσκόπτεις Λυπεται Ν1: txt N-corr1, om η σκανδάλις. η ασθενείς ACN5 Syr corth æth Damase Ruf Ang: ins BDFLK3 rel vulg syr Bas, Chr Thdrth Thl Ambrst Pelag.
22. rec om ης, with DFL rel vulg syr cor Chr Thdrth Ang, Ambrst: ins ABNC full
strong in faith is in a situation to be envied) about things in which we allow ourselves (Olah. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τι ποιεῖς, μακαρίος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἰ τὸν νόμον): but he that doubteth (the situation just described not being his), he incurs condemnation if he eat (the case in point particularized), because (he eats) not from faith (i.e. as before,—see Chrys. above,—from a persuasion of rectitude grounded on and consonant with his life of faith. That 'faith in the Son of God' by which the Apostle describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): but (introducing an axiom, as Heb. viii. 13) all that is not from faith (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin. Augustine, Thomas Aquinas, al., have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because neither here nor there is the 'infidelis' in question. Here the Apostle has in view two Christians, both living by faith, and by faith doing acts pleasing to God: and he re-

[Text continues...]

...
3. om δ D.F. rec epessov, with L rel: txt ABCDFNX (g2?) 1 m m 17 Damase.
4. ἀπογραφή D.F.: ἐγραφή B latt ath: txt ACDINX rel. add παντα B m 17 rec (for ἐγραφή) ἀπογραφή, with ALN3 rel syr Chr Thdrmt Damase Thl, (Ec': txt BCDFNX vulg Syr copt goth ath Cem Thl, Aug3 Ambrst. rec om 2nd dia, with D F vulg syr copt goth Chr Thdrmt (and elsew-syrs) Thl (Ec Aug Ambrst Oros: ins ABCLN b d f g n Thdrmt, aft ἔχωμεν ins τῆς παρακλήσεως B.
5. σεβ. βερ. ἈC' (not G-lat) Ν m vulg syr Did Thdrmt Ambrst.

'homin, genus, adjectio, species.'—to a good end, and that good end his edification.

3. ἦλθεν αὐτῷ μὴ οὐνεισθήσάται, ἦλθεν μὴ παθεῖν ἀπέρ ἐπεθεν, ἦλθεν ἥθελε τὸ ἐαυτῷ σκοπῆν ἅλλα δόμα σκέλθησαν, ἅλλα τὸ ἡμετέρου σκοπήν τὸ ἐαυτοῦ παρέδη, Chrms. Hom. xxviii. 31. The citation is made directly, without any thing to introduce the formula etandi, as in ch. ix. 7, where even the formula itself is wanting; there is no ellipsis. The words in the Messianic Psalm are addressed to the Father, not to those for whom Christ suffered: but they prove all that is here required, that He did not please Himself; His sufferings were undertaken on account of the Father's good purpose—mere work which He gave Him to do. 4.] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the duty of unaniinimty, grounded on the testimony of these Scriptures to Christ. The δοξα προεγρ. applies to the whole ancient Scriptures, not to the prophetic parts only. μετ. viz. of us Christians.—προεγρ. implying πρὸ ἡμῶν. οὐ διὰ τ. ὑπ. κ.τ.λ.] τούτου δινargo μὴ ἑκπέμπομεν ποικιλα γαρ οἱ αἰῶνες ἐσώθην ἵνα νεφεκαίνω καὶ παρακόλοουμεν παρὰ τῶν γραφῶν ὑπομονῆς ἐπιστευμένα· ἦν ἐν ὑπομονῇ δύναται με- ρόπερ ἐπὶ τῆς ἐλπίδος· ταῦτα γαρ ἀλλήλων ἐστὶν καστανευτικά, ἡ ὑπομονή τῆς ἑλπί- δος· ἢ ἐλπὶς τῆς ὑπομονῆς· ἢ ἀμφότερα ἀπὸ τῶν γραφῶν γίνεται, Chrms. Hom. xxviii. p. 721. As in this comment, ὑπο-μονῆς, as well as παρακλήσεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, the patience and the comfort arising from the Scriptures,—produced by their study. 5. 6.] Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory. In the title given to God, the ὑπομονή and παράκλησις just mentioned are taken up again: q. d. "The God who alone can give this patience and comfort." The latter form of the opt., ἦλθη, is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxviii. 28; xxviii. 4 al. See Winer, edn. 6. § 14. 1. g. κατὰ ἅρ. Ἰησοῦν, according to (the spirit and precepts of) Christ Jesus,—see reff. 6. τον κ. πατ.] De Wette regards τον θεον as independent of Ἰησοῦ κρ.—God, and the Father of our Lord Jesus Christ.' The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, the God and Father... is preferable on account of its simplicity. 7.] Wherefore (on which account, viz. that the wish of the last verse may be accomplished) receive (see ch. xiv. 1) one another, as also Christ received you,—with a view to God's glory (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τα δε
1. The Apostle does not expressly name Jewish and Gentile converts as those to whom he addresses this exhortation, but it is evident from the next verse that it is so.

2. For (reason for the above exhortation. This not having been seen, it has been altered to δέ) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist γενέσθαι [see var. read.] was altered to the unusual perfect γεγένησθαι. The tendency of correction was entirely the other way) a minister (He came διακονήσας, Matt. xx. 28) of the circumcision (an expression nowhere else found, and doubtless here used by Paul to humble the pride of the strong, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i.e. for the fulfillment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (made to, gen. obj.; cf. ἦς εὐλογία τοῦ Ἀβραὰμ, Gal. iii. 14) the fathers (i.e. Christ came to the Jews in virtue of a long-seated compact, to the fulfillment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God') Winer, in his former editions, § 45, 8, took it as a perfect, and co-ordinate with γεγένησθαι: I would regard it [and so, apparently, Winer now, edn. 6, § 44. 7, c] as the historic aorist, and understand 'each man at his conversion.' Least of all can it be subordinated to εἰς τό, as is done in E. V.) on account of (His) mercy (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no covenant promise to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is aduced to show that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

3. The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in
11. ins legei BDF syr capt goth aeth Jer: om ACLN vel vulg Chr Thrd Damase Thl (Ec Ambrst Bede).

12. om vulg Chr Thrd Damase Thl (Ec Ambrst Bede).

13. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

14. for peri, uper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

15. om aeth B.

16. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

17. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

18. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

19. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.

20. for peri, wper B, om kai eautoi DF Chr-comm. for agraphousi, agraphi F vulg Ambrst Pelag. ins om vel kai feta-leumevoi DF hal Syr. ins tis vel gnesous 50 n k Clem: om ACDFL rel. allhous vel dua-mevoi and om kai D+3F.
dabam or scribemab of the Latins in epistola writing.  ὃς ἦσαν, ὅμα, as putting you anew in remembrance. ἔδι τὰ χάριν... on account of the grace, &c.; i.e. ‘my apostolic office was the ground and reason of my boldness’; — not = διὰ τῆς χάριτος ch. xii. 3. 16.] That I might be (eis ŭôs the purpose of the grace being given, not of the ἀγαθὰ) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἰερουργοῦσα, προσφέροντα θυσία, Hesych.): but the εὐαγγελ. τ. θεοῦ is not the θυσία, but signifies that wherein, in behalf of which, the ἰερουργεῖ was taken place: so Josephus, de Macc. § 7, speaking of the martyrdom of the law, says, τοιοῦτος δὲ εἶναι τούτων ἱερουργοῦσα τοῦ νόμου ἰδίω αἰτία, καὶ γενικῶς ἰδρυτός τοις μέχρι θανάτου πάθεσιν ὑπερασπίζωτα, that the offering of the Gentiles (gen. of apposition: the Gentiles themselves are the offering; so Theophyl. αὐτὴ μοι ἑορτην, τὸ καταγγέλλειν εὐαγγέλιον, μάχαιραν ἐξω τοῦ λόγου θυσία ἐστὶ χρήσις) may be acceptable, sanctified by the Holy Ghost. The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a sacrificing priest, otherwise than according to that figure—viz. that he offers to God the acceptable sacrifice of those who by his means believe on Christ. ‘Facit se antistitum vel sacerdote in Evangelii ministerio, quipolupol, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur.Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subiungo veluti Deo immolare: non, quod superficiose haecentes Papistae jactantur, oblatione homines reconciliare Deo. Neque tamen ecclesiastico pastore simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo: sed quam dignitatem efficaciamque ministerii vellet commendare Paulus, haec metaphora per occasione etus non. Hece ergo finis sit Evangelii praecubuis in suo munere, anima fide purificatas Deo offere.” Calvin.

17—22.] The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places where none had preached before him. I have therefore (consequent on the grace and ministry just mentioned) my boasting (i.e. ‘I venture to boast:’ not = ἐξω καίγχημα, ‘I have whereof to boast,’ as E. V., but, as De W., = ἐξω καίγχασα, ‘I can, or dare, boast’) in Christ Jesus (there is no stress on ἐν χρ. ‘Ιοντο,—it merely qualities τῆς καίγχης as no vain glorying, but grounded in, consistent with, springing from, his relation and subser-viceyn to Christ) of (concerning) matters relating to God (my above-named sacer- dotal office and ministry). 18.] The connexion is: ‘I have real ground for glorying (in a legitimate and Christian manner);’ for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any of those things which (ὡς ἐν ἐκείναιν, ἤ, attr.) Christ did not work by me (but by some other) in order to the obedience
2 Cor. x. 11. 1 John iii. 11. (see 1 Cor. iv. 19, 20, 2 Thess. i. 5.)

19. aft 1st duvias, ins au tov DIF. (G) also ins au tov aft 2nd Grw.) see aft pneumatos ins theou, with D'LS rel Syr Chr-txt Chr Thdr Thl Ece; ayouw ACD-3F c m 17 vulg capt syr arm Ath Chr-comm Bas Cyri Dial Ruf-comm: om B Pelag-comm Vign. oswte pepalhrovasi apo eir. me'' xrou tov ilia, kai kukwv to DIF.

20. filotomouvas (corr of consly) DIF': -roumoues 116, 120: om vulg D-lat Ruf Pel: txt AC-2LS rel Orig. for oux ouv, ouv ouv DIF Chr Bede. ins o bef xristos DIF Chr. ep't apokatrosi thmevov F.

21. apaygelh C (238?): apaygelhs(is) N e h k2 o. ofontai bef ois B m.

22. for evkepotmu, evkepotmu DF. for ta polla, pollakis BDF: txt ACLN rel Chr Thdr.

(subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative form, "I will only boast of what Christ has veritably done by me towards the obedience of the Gentiles," he proceeds) by word and deed, 19. ] in the power of signs and wonders, in the power of the [Holy] Spirit (the signs and wonders [refl.] are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), so that (result of the katergyasia) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (kuklov is not to be joined with me'' xro. Ilia, Calov. al., but refers [refl.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W, suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum) as far as Illyricum (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (refl.):—executed my office of preaching; so that einaugelov tov xro = to einaugelov(esebai tov xro) the Gospel of Christ.

20. But (limits the foregoing assertion) thus (after the following rule) being careful (refl.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The particip. agrees with me, ver. 19) to preach the Gospel, not where Christ was (previously) named, that I might not build on the foundation of another, but according as it is written (i.e. according to the following rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, peri autov referring to o pai's mou, ver. 13, but being un-represented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider." 22.] did, not, because a foundation had been already laid at Rome by another: this would refer to merely a secondary part of the foregoing assertion: did to the primary, viz. his having been so earnestly engaged in preaching elsewhere. 

ta polla, these many times: not, as Meyer, Fritz., 'the greater number of times,'—which would suggest the idea that there had been other occasions on which this hindrance had not been opera-
23. for 2nd ευχων, ευχων (corum of constr) DF m o. om του Α. rec (for ικανων) πολλων (more usual expr.), with ADFLNS Ch Thdrt: txt BC m Damasc.

24. rec ευαω, with L rel Chr, Thdrt: txt AB C (appay) DEFN Chr, Damasc. add ovn DF. πορευομαι DF α1 b č e μ1 n. -σουαι L 1222: txt ABCN rel Chr Thl. rec aft σπανων ins ελευομαι προς υμας (to fill up the aposiopesis: see note), with LN3 rel syr Thl Thl Ge: ins ABCDFN1 latt Syr copt:th arth Chr Damasc AmbLEG SerBed Cedolu. om γαρ F latt. Syr copt:th Chr lat-aff (videbo vos et a vobis dedicar Ambrst): ins ABCDLN syr Thdrt, Damasc Thl Ge: ει α2 3. 5, 108—120 Chr-ms Thdrt., πορευομαι A6 62 Damasc., rec (for αφ) υφ, with ACLN rel Chr.: txt B (απο) DF.

25. for διακωνων, διακωναι DF latt: διακωναι N: txt ABCN1 rel.

26. ευδικησις B 62, 120 Thdrt: G-lat has both (q=3. B N m: so N m Chr-ms in next ver.). μακαδονες und αχαιαιοι F, D1-lat also has μακαδονες. των εν ερι. αγιων DF.

27. for ευδικησις, γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec autων bef ινται, with PL rel: txt ABCDN vulg (am & assoc fuld &c) spee Syr copt Ambrst. om 2nd autων L.
28 ato tóto oún aéra a. σφραγισμένος(σις) N. om autòs B 76, 108.

32 o de της ἐιρήνης μετ' τῶν ὑμῶν. ἀμήν.

29. for oída δὲ, γενωστα γαρ F. om ἐφραγμένος F. παγηνοφορία D.F. for oída των εἰς τοὺς κακοὺς τοῦ βείου γίνομεν (proph a gloss), with LN rel vulg syrr Chr Thlrd: om ABCDFN1 am(with demid harl) copet aeth arm(on yp. also) Cemin 1d.

30. om αἰθέληθα B 76 αθέληθα Chr: a has it in red at the beg of ver: add μου cyrr copet: bep παραχ. ὑπ. lectt (and C-marg): bep ὑμν., demid (the variations in pos are suspiscious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted.) Lachm retains it). οἱ ὀρομάτος τοῦ βείου λα 74. 120 lecct. αἱ προσευχαὶ ins υμῶν D.F vulg-ed(not am demid fuld harl2) Pelag. om υπὲρ ὑμῶν F Ruf Bede.

31. rel acc καί ins υπά, with D3-LN3 rel syr Chr Thlrd: om ABCDFN1 latt Syr copth arm Damas Ruf Pelag Ambbrst.

32. ἐλθὼν AC N3 (beb χαρά) 17. for θεον, κυρίου ὑσου B: κρίσεα, ὑσου D.F: ὑσου κρίσεα N3: ttx ACDFN3 rel vss Chr Damas Thlrdail (Ec lat-f): om καὶ συναπαντασμα υμῶν B: ins AC(D)FL(N) rel vss Chr Euthal Thlrd Damas Thlrdail (Ec lat-f): om καὶ N1.—ἀναφώς D: ἀναφύω F.—μεθ υμῶν D.F latt.

33. ins ητῶ bec meta D.F latt syr. om ομην A.F: ins BCDLN3 rel vss Chr Damas Thlrdail (Ec lat-f).

view to an inference from it, viz. that the ἐνδοξίσαν was not merely a matter of benevolence, but of repayment: the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution. 28. καρπόν, hardly, as Calv., al., "proventum quem ex Evangelio satio ad Judeos redire nuper dixit:" more probably said generally,—fruit of the faith and love of the Gentiles. ὑφαγον, ὃς εἰς βασιλικά ταμεία ὀποτέθησας ἐν ἐν ἁμόλυ ο. ἄσφαλε χρήσα, Chrys. δι' ὑμῶν, through your city. 29. The fulness of the blessing of Christ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χαρία, 2 Cor. i. 15. See also ch. i. 11. 30—32. τ. ἀγάπ. τ. τενεύς., the love shed abroad in the heart by the Holy Ghost; a love which teaches us to look not only on our own things, but on the things of others. συναγων. "Ipsa oret oportet, qui alios vult orare secum. Orare, agon est, praeestim ubi homines resistunt." Bengel. 31. Compare Acts xx. 22; xxi.
XVI. 1—4. ἙΡΟΖΩΜΑΙΟΥΣ.

Χ. 1. Ὑπέβην τὴν ἀδελφήν ἡμῶν, ὡς ἀπὸ τῆς ἐκκλησίας τῆς ἐν Κεγκραίας, ἦν ἐν κυρίῳ ἀδελφός τῶν ἄγιων καὶ παραστήτη ἐν ὧν ἦν ἡμῶν ἱμάρτιμα καὶ γὰρ ἐμοῦ προστάτης πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ.

3. Ἀπασάσατε Πρίσκαν καὶ Ἀκόλου τοὺς ὑπὲρ ἑαυτῶν τὸν ἐν χριστῷ Ἰησοῦ; 4 ὡς ὑπίπτες ὑπὲρ τῆς ἰδιότητος μου.

h i. ii. 3 John 6 only t. Wisd. viii. xvi. i. xiv. xiv. xii. only. m — 2 Tim. iv. 17 only. Jer. xxvii. ii. 12 — 13. xi. i. 2 Tim. iv. 17 only. [2 Cor. iii. i. r. 12. (ch. ii. iii. 5 refl.) 1. Macc. xii. 43. g = Phil. viii. 2. 3 Cor. iii. i. only. Judg. xi. 7 refl. (only t. a here only t. (—την, 1 Chron. xviii. xii. 31, see Rom. xii. 25.) r = Acts x. 21 refl. t — Acts x. 26 refl.

CHAP. XVI. 1. om de D/F ath Sedul. ὑμῶν AF Thl. aft ousan ins καὶ BCN 3 47.

2. τει αὐτὴν βεβαλωθεὶ ἐν ὑπὸ τῶν συμμάχων, with ἅλιν rel vulg Syr Chr Thdr t Ambrst: txt BCD F d harl syr cop t. for προστάτης et ἐμοῦ, καὶ εἰμι καὶ ἀλλο προστάτης εὐγενοῦς D. κ. ε. κ. α. παραστάτης F. τοις αὐτοῦ ἐμοῦ, with L rel Chr-c-montf (Ec: καὶ αὐτοῦ καὶ εἰμι): txt ABC δ d in vulg syr copt Chr-2-mss Thdr Damasc Thl, εἰμι τε αὐτοῦ. r.

3. τοις προσκυλλαῖς (corrnen to Acts viii. 2, δε), with rel syr Chr Thdr(τὴν γὰρ Πρίσκαλαν ἢ Πρίσκαν, ἄδωδοτα γὰρ ἑκάτερον ἐν τοῖς βιβλίοις) Ambrst: txt ABCDFLMN 4 d h m 17 vss gr-lat-ff. at end, instead of in ver 5, ins καὶ τ. κατ. οὐκ εἰκόν. εἰκαλ. Δ./.

10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them. [κ. συναν. ὑπ., and may refresh myself together with you;—i.e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1—16. RECOMMENDATION OF PHIEBE: GREETINGS.

I, 2.] In all probability Phoebe was the bearer of the Epistle, as stated in the (rec.) subscription. διάκονον | Deaconess. See 1 Tim. iii. 11, note. Phiny in his celebrated letter to Trujan says, ‘necessary crediti, ex duabus ancillis quae ministra dicebantur, quid esset veri et per tormenta querere.' A minute discussion of their office, &c. in later times, may be found in Schier, Thessaurus, sub voc; and in Bingham, book ii. chap. 22, § 8. Neander, Phil. u. Levit., ed. 4, pp. 265—267, shows that the deaconesses must not be confounded with the χήρα of 1 Tim. v. 3—16, as has sometimes been done.

ΚΕΝΧΙΣΕ, the port of Corinth (τῶν Κορινθίων ἐπίπεδον, Philo in Flacc. § 19, vol. ii., p. 538: κάμης τῆς Κορινθίων μεγίστης, Theodoret, h. l.) on the Saronic gulf of the Αἰγεα, for commerce with the east (Acts xviii. 18): seventy stadia from

Corinth, Strabo viii. 380. Pausan. ii. 2. 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1045, Migne) make the first bishop of the Cen- chrian church to have been Lucius, con- secrated by Paul himself (Winer, RBW). The western port, on the Sums Corinthian- us, was Leche (Paus.), Leche (Plin.), or Lechium (Strab., Polt.). 2.] εν κυρίῳ, in an Christian manner, —as mindful of your common Lord: ἄξιος τ. ἄγινων, 'in a manner worthy of saints,' i.e. 'as saints ought to do,'—refers to προσδεξάθηναι, and therefore to their conduct to her; — not, 'as saints ought to be received.' παραστάτης] Her business at Rome may have been such as to require the help of those resident there. προστάτης πολλῶν] This may be referred to the deaconess's office, the attending on the poor and sick of her own sex. κ. εἰμι αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging.

3, 4.] The former Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xvii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor. —see 1 Cor. xvi. 19: and we find them again at Ephesus (5), 2 Tim. iv. 19. Their en- dangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 if) or at Ephesus (Acts xix.). See Neander, Phil. u. Levit., p. 441. "ὑποτιθέναι est pignori
5. for 

6. rec 

7. ins 

opponere. Demosth. in Aphobum: ἀπότισα τὴν λειτουργίαν, ὑποθελὶ τὴν οἰκίαν καὶ τάμαντον πάντα. Ἀσχίνεις: ὑπέθεσαν αὐτῷ τὸν ταλάντων τὰς δημοσίας προ-

δόσους.” West. The ‘churches of the Gentiles’ had reason to be thankful to them, for having rescued the Apostle of the Gentiles from danger. It seems to have been the practice of Aquila and Priscilla (ref. 1 Cor.) and some other Christians (ref. Col., Philem.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the Acta Martyrii St. Justin, in Ruinart, cited by Neander, Church Hist. i. 330, Rose’s trans. “The answer of Justin Martyr to the question of the prefect (Ruspi-

tens) ‘Where do you assemble?’ exactly corresponds to the genuine Christian spirit on this point. The answer was; ‘Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.’ Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Chris-
tians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ’ οἶκον τοῦ Ἰουνίαν ἐκ-

κλησία.) He had not visited any place, to 

for οἱ κ. πρὸ εμ. γέγ., τοῖς 

gregations of the Church.”

6. None of the names occurring from ver. 5—15 are mentioned elsewhere (except possibly Rufus; see below). De Wette remarks, that, notwithstanding the MSS. authority, εἰς ἡμᾶς is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to themselves as a ground of salutation from him, and (2) because κατὰ without being expressly followed by λόγῳ (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of women, most likely implies acts of kindness peculiar to the sex. 

T.] Ιουνία may be fem. (Ιουνία), from 'Ιουνία (Junia), in which case she is probably the wife of Andronicus,—or masc., from 'Ιουνίας (Junianus, contr. Junias). It is uncertain also whether συγγενεῖς means fellow-countrymen, or relations. Aquila and Priscilla were Jews: so would Maria be, and probably Epænetus being an early believer. If so, the word may have its strict meaning of 'relations.' But it seems to occur vv. 11, 21 in a wider sense. συνάχω.] When and where, uncertain. ἔπαινοι ἐν τ. ἀποστ. Two renderings are given: (1) 'of note among the Apostles,’ so that they them-

selves are counted among the Apostles: thus the Greek fl. (τὸ ἀποστόλου εἶπα,


5—14. ΠΡΟΣ ΡΩΜΑΙΟΥΣ. 467

μὲγάς τι δὲ καὶ ἐν τούτοις ἐπισήμων εἰσά, ἐννόησαν ἡλικόν ἐγκαθίστων, Chrys.), Calv., Est., Wolf, Thol., Kölln., Olsh., al.: or (2) 'noted among the Apostles,' i.e. well known and spoken of by the Apostles. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., Do W. But, as Thol. remarks, had this latter been the meaning, we should have supposed it was merely to imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that οἱ ἀπόστολοι must mean the Twelve only. If the wider sense found in Acts xiv. 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning. οἱ καὶ ...] refers to Andr. and Jun., not to the Apostles. In the use of γέγοναν, there is a mixed construction—"who have been longer than me," and "who were before me." 8 ff. Amplias = Ampliatus: see v. r. ἄγ. ἐν κυρι., beloved in the bonds of Christian fellowship. συνεργ. ἐν χρ., fellow-workman in (the work of) Christ. Origene and others have confounded Apelles with the well-known Apollos, but apparently without reason. Cf. Hor. Sat. i. 5, 100. ἐδκυμ. ἐν χρ., approved (by trial) in (the work of) Christ. It does not follow that either Aristobulus or Narcissus were them.

selees Christians. Only those of their family (τοὺς ἐκ τῶν) are here saluted who were ἐν κυρίῳ: for we must understand this also after ἀριστοβουλίου.

νυγγ, see above. Grot., Neander, al., have taken Narcissus for the well-known freedman of Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i.e. cir. 55 A.D., whereas (see Prolegg. § iv. 4, and Chronol. Table) this Epistle cannot have been well written before 58 A.D. Perhaps, as Winer (RWB.) suggests, the family of this Narcissus may have continued to be thus known after his death (?).

13.] Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common.

eκλεκτος—not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Apostle;—elect, i.e. one of the elect of the Lord. καὶ ἐμοῦ the Apostle adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her. Jowett compares our Lord's words to St. John, John xix. 27. 14.] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Pate, quod Hermas iste sit scriptor libelli istius qui Pastor appellatur"). Eus. H. E. iii. 3, and Jerome, catal. script. eccl., c. x., vol. ii., p. 816, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The σὺν αὐτῶς ἀδελφοί

H 2
γοντα, ‘Ερμήν, Πατρόζαν, Ἐρμᾶν καὶ τοὺς σὺν αὐτῶις ἄδελφοις. 15 ἀσπάσασθε Φιλόλογον καὶ Ιουλίων, Νησίαν καὶ τὴν ἄδελφιν αὐτοῦ, καὶ Ὑλιμπίαν, καὶ τοὺς σὺν αὐτοῖς πάντας ὁ ἄγιος. 16 Ἀσπάσασθε ἀλλήλους ἐν σώματι τῇ θυσίᾳ ἀγίων. Ἀσπαζόμεθα ὑμᾶς ὁ ἐκκλησία πάσα τοῦ χριστοῦ.

17 Παρακαλῶ δὲ ὑμᾶς, ἄδελφοι, ὅσοι ἐν τοῖς τούτων ἥσιστατοι καὶ τὰ σκάνδαλα παρὰ τὴν ἄδελφιν ἥμων ἦσαν ἐμάθετε ποιοῦντας, καὶ ἐκκλίνατε ἀπ’ αὐτῶν. 18 οἱ γὰρ τοιούτω τῷ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύοντες, ἀλλὰ τῇ ἐκκλησίᾳ κοιλία, καὶ διὰ τῆς χριστολογίας καὶ εὐλογίας ἡ ἐκκλησία τῶν καρδίας τῶν ἀκάκων. 19 η

14. rec erew π. erµα, with DIL rel Syr Chr Thdrt Chron Armbrst: txt ABCDFIN
15. οὐναν CCF, νηρεια AF. οὐλοπειδά (Olympiadem latr Ruf Armbrst)
F: οὐλομεπιαν D.

16. οἱ άσταφοντα... χριστον DF, but aft sygk, wou ver 21 read καὶ αἰ ἐκκλ. πασα του χρ. rec om paoai (see note), with rec Chr Thl (Ec: ins ABC(DF)LK m vulg Syr corp aeth arm (Chr-comm ?) Cyr Thdrt Ruf Armbrt Pelag Bedg
17. for para卡尔ω, ερωτω D-3, οψοι latt. for κοινωνίαν, ασφάλως κοινωτάς DF Sing-cier. for παρα, περι D1. ins angontas η bef ποιονυν. DF Sing-cier. έκκλησει BN1 m Thdrt Damasc.
18. om F. rec ins τους bef χριστα, with rel Syr corp aeth-pl Chr: om ABCDFN e m vulg syr aeth-rom arm. χρ. bef ημων DF. δουλευουτων F.

of ver. 14, and σὺν αὐτοῖς πάντες ἄγιοι of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assembles as in ver. 5: or (Reiche) unions for missionary purposes. 16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle’s greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord’s Supper. See Suicer under ἁσταφός and φίλημα, and Bingham, xx. 3. 3. ἄσπαζ. ὑμ. αἱ ἐκκλ. π. This assurance is stated evidently on the Apostle’s authority, speaking for the churches; not implying as Bongel, “quibusnum fui, c. x. 26. His significat, se Roman scribere,” but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of πασα.

17—20.] Warning against those who made divisions among them. To what persons the Apostle refers, is not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Phil. u. Leit., p. 452. De W. thinks that Paul merely gives this warning in case such persons came to Rome. Judging by the text itself, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.; 2 Cor. xi. 13, 20: unprincipled and selfish persons, seducing others for their own gain: whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it.

17.] κοινωνία = βάλλειν, Phil. iii. 2. The διδαχὴ here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20—24.

18.] χριστολογία, κοινωνία, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, “όμοια, qui libre conferebant, male Pertinacem locum barrant, chréstológi- gum omn appellantes, qui bene locumteret et male faceret.” έκκλησια, fairness
of speech: so Plato, Rep. iii. 400 d, εὐλογία ἡμᾶς κ. εὐφορίας Κ. εὐθυμίας εὐθείας ἄκολουθείς—or perhaps 'eulogies' (flatceries), as Find. Num. iv. 8, οὐδὲ θερόν ὧδε τόσον | γε μαλακά τεύχει | γο νία, τόσον εὐλογία φόρ | μεγάς σωφρον. 19.] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver. 17. Some slight reproof is conveyed in χάριν, θελέι δὲ κ. Π.Λ. They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence. 20.] ἐπείδη γὰρ εἶτε τούτα τὰς δικαστασίας κ. τὰ σκάνδαλα ποιοῦνται, εἰτεν εἰρήνης θεών, ἵνα βαπτίζοσιν περὶ τῆς τοῦτον ἀπαλλαγῆς. Chrys. ; and so most Commentators. De W. prefers taking δόθης εἰρ. more generally as 'the God of salvation;' and the usage of the expression (see ref.) seems to favour this. ἑυρ. τ. στ. is a similitude from Gen. iii. 15. ὑπερκρίνεται, not as Stuart, 'for optative,' nor does it express any wish, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. ἡ χάρις k.t.l. It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi. 16, 17 ff. :—2 Tim. iv. 18, 19 ff. 21— 24.] GREETINGS FROM VARIOUS PERSONS. 21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason may be the same who is mentioned Acts xvii. 7. 5, 7, as the host of Paul and Silas at Thessalonica. A 'Sopater (son) of Pyrrhus of Beroea' occurs Acts xx. 4, but it is hardly likely that this Sophater is the same person. οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting ἵνα συνάπτεται ὑμ. τῷ ἤν τῇ ἑπιστολῇ, should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing the Epistle. Thol. notices this irregularity as a corroboration of the gennineness of
The latter this has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on seeing a general survey of the Epistle. We find in its dictum striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes with his own hand,—the inferences from which I have treated in the Proleg. to those Epistles (vol. iii. Prolegg. ch. vii. § ii. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, not its interpolation, but its genuineness: seeing that an interpolator would have taken care to conform to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question.

The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, ές ὅδε ἐλεὶς τοῦ ἀνθρώπου forbids us from supposing that δόξα was intended to follow the daubers,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had
Syr. copt. cth Ruf Ambst Pelag Bede they stand here and here only: (II) they stand aft ch xiv 23 in L rel and about 192 others syr goth(appy) arm-zoh Chr TliDr Damase Thl (Ec Theodul (Tert?) : (III) they are omd altogether in (D?) F(a space is left aft xvi. 24) G(a space is left aft xiv. 23) Marcion (penitus abstulit acce to Ruf [and Orig? see Orig in Rom. lib. x. 43, vol. iv. p. 687] as also chaps xv. xvi.) some mss in Jer(appy) Tert-mss? : (IV) they occur in both places in A 5. 17. 109-lat. (Sz reckons 246 mss of St. Paul. Here 16 are defective [see Sz, addg 126], 21 are unexamined [see Sz, addg 216. 239 to 246], 7 are not distinct mss [viz. 8, 10. 56. 60-1-6. 117], and 6 are included under "rel."

25. for το κηρύγμα, κυρίου Ντ: txt N-corr1. χριστου be ιησου B.

26. om τε D Chr.
aft proph. add και της επιφανειας (adceuentia) του κυριου ημων ιησ. χριστου Orig, mss in Jer.

begin δ δε δυναμενος, κτλ. and expressed a wish that He who was able to confirm them, might confirm them: but this is prevented by its being evident, from the μονος σοφος θεος, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) μονος σοφος θεος, δια ιησου χριστου, ὁ δάχτι εἰς τ. αἰῶνα, —a break is made, as if the sense were complete at χριστου, and the relative ὃ refers back to the subject of the sentence preceding, thus imagined complete,— viz. to δ δυναμενος—μονος σοφος θεος. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρατηξομαι διας, or the like, as suggested by Olsh.;—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a general ascription of praise for the mercies of Redemption detailed in the Epistle, and then ὃ ὃς, as superadded, q. d., To Him who is able &c. . . . be all the praise: to whom be glory for ever.

25. κατα, in reference to, i. e. 'in subordination to,' and according to the requirements of κηρυγμα ιησου χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18)—nor again as Chrys., δοινυς εκπεμπεν,—but the preaching of Christ, i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr. So Calv., and most Commentators.

κατα ἀποκ. This second κατα is best taken, not as co-ordinate to the former one, and following στρατιωσα, nor as belonging to δυναμενος, which would be an unusual limitation of the divine Power,—but as subordinate to κηρυγμα,—the preaching of Jesus Christ according to, &c. The omission of το before κατα ἀποκ. is no objection to this.

μυστ. The mystery (see ch. xi. 25, note) of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8. 26.] See ch. i. 2. The prophetic writings were the Stoichew out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 23;—more especially, it is true, to the Jews, who however are here included among παντα τα Εβροι.

κατα ἑπταγ. may refer either to the prophetic writings being drawn up by the command of God,—or to the manifestation of the mystery by the preachers of the gospel thus taking place. The latter seems best to suit the sense. αἰωνιως refers back to χρ. αἰωνιος. The first εἰς indicates the aim—in order to their becoming obedient to the faith; the second, the local extent of the manifestation.

27. δια της χρ. must by the requirements of the construction be applied to μονος σοφος θεος, and not (as Aug.) to δαχτι, from which it is separated by the relative ὃ. The quantity of intervening matter, especially the datives μονος σοφος θεος, prevent it from being re-
PROΣ ΡΩΜΑΙΟΥΣ.

27. θεώ bef σοφω D. χριστ. bef εσρ. B. om ψ B. aft αιωνας add των αιωνων A (here, but not xiv. 23) D8 vulg Syr copt aeth Damase Ruf. om αμην 49. 63 am.

SUBSCRIPTION: rec πρ. p. εγγραφη απο κορινθου δια φοιβης της διακονου της εν κενχραις εκκλησιας, with red copt (Ec (but a k pref ἕ; a b d e f k m n om της εν κενχρ εκκλ. i m om πρ. ρω.) του αγ. κ. πανευφημου απ. π., επισ. πρ. p. εγγραφη απο κορινθου δια φοιβης της διακονου L: om F c g l 17: εγγραφη απο κορινθου ο: εγρ. δια φοιβης απο κορ. h: txt AB1CDGN (B2 D-corr syrr copt goth add εγγραφη απο κορινθου: G adds ετελεσθη).

ferred (as Ec., Theophyl.) to στηρίζει. It must then be rendered to the only wise God through Jesus Christ, i.e. Him who is revealed to us by Christ as such.

On the construction of ψ see above. It cannot without great harshness be referred to Christ, seeing that the words μόνω σοφ. θεω resume the chief subject of the sentence, and to them the relative must apply.
<table>
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Koú̂n̂ĥo, a kλητος e áγιος, f συν πάσιν τοις ἐπικαλουμένοις το ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ τοῦ κυρίου ἡμῶν. 3 ἡμῶν. 4 k Εὐχαριστῶ τῷ θεῷ k μου πάντοτε πει ἡμῶν ἐπὶ τῇ ἐκκλήσιϊ.

Christian's may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." ἐπικαλ. not 'calling themselves by' (though in sense equivalent to this, for they who call upon Christ, call themselves by His Name); the phrase ἐπικαλείσθαι τῷ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in ref.; the adjunct ἡμῶν Ἰησοῦ χριστοῦ defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἑρ' ἡμᾶς (James ii. 7) is not to the point, the construction being different.

ἐν παντὶ τόπῳ. αὐτ. [τε] κ. ἡμ. In every place, whether theirs (in their country, wherever that may be) or ours. This connexion is far better than to join ἄντρα [τε] κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τότος to mean 'a place of assembly:' Hug, 'a party' or 'division:' Boza, al., would limit the persons spoken of to Achaia : others, to Corinth and Ephesus:—but the simple meaning and universal reference are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there.

3. See introductory note to the Epistle to the Romans. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9. Thanksgiving, and expression of hope, on account of the spiritual state of the Corinthian Church. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast.
more plainly. 4. τ. θεό μου] so in reff. Rom. Phil. πάντες] expanded in Phil. i. 4 into πάντες εν παύει δεηεις μου. The ἡ χάρις ἡ δόθεις = τὰ χα- ρισματα τὰ δοθέντα (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. εν] not, as Chrys., Theophyl., Ecumen., for δι', but as usually in this connexion, in Christ,—i. e. to you as members of Christ. So also below. 5. εν παντί] general; particularized by εν παντι λόγῳ κ. τ. πάγε γνωστει, in all doctrine and all knowledge. λόγοι (obj.), the truth preached; γνώσει (subj.), the truth apprehended. They were in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent bearers. See 2 Cor. viii. 7, where to these are added πίστεις, οπουδ', and ἀγάπην. 6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθὼς, as indeed, 'siquidem.' ἔβεβλ. was confirmed,—look deep root, among you; i. e. 'was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles. 7. ] So that ye are behind (others) in no gift of grace;—not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4. This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life. ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ,—hope, whereby they looked on to its fulfilment,—and love, whereby that anticipation was lit up with earnest desire;—compare πάσιν τοῖς ἡγαμακμοῖς τὴν εἰπαίθειν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ. is taken by Chrys,—who understands χαρίσματα of miraculous powers,—as implying that besides them they needed patience to wait till the coming of Christ; and by Calv.—"ideo addit expectantibus revelationem, quo significant, non talen se aeminent illis affligere in nua ambit desideraret; sed tantum quo sufficier usque ad perfectionem perfervent fuerit." But I much prefer taking ἀπεκδεχόμενοι as parallel with and giving the result of ὑπὸ δικτ. κ. τ.λ. 8. ἰδος] viz. θέα, ver. 4, not ἰδον τοῦ χριστοῦ, in which case we should have εν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shows this. ἰδος τάλ. ἀνέγκ.] i. e. εἰς τὸ εἰδεν ὅμας ἀνέγκ.; —so ἀπεκδεχόμενοι ἐνής, Matt. xii. 13. To the end, see reff.—i. e. to the συνάγεια τ. αἰώνον; not merely 'to the end of your lives.' 9. ] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ υἱ. αὐτ., as Meyer well remarks, is the δόσι τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21: for they will be συγκληθοντί τοῦ χριστοῦ, and συνδοθοντεῖτε with Him,—see Rom. viii. 17, 23; 2 Thess. ii. 14. The
mention of koinonia may have been intended to prepare the way, as was before done in ver. 2, for the reproof which is coming. 


f = Lk. viii. 17. 13. 43. x. 16. x. 19. ch. xil. 18. xii. 29. 20. 2 Cor. 40. Lk. 11. 9. om o C'. 


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be made the basis of any hypothesis respecting
definite parties at Corinth, do nevertheless
hesit at matters of fact, and are not
merely 'exempli gratia': and (1) that this
view of the verse, which was taken by
Chrys., Theodoret. Theophylact. Calv., is
borne out, and indeed necessitated, by ch.
iv. 6 (see there).

_13._ for *utter* to BD: text ACΔΕFLK rel.

so, these persons would be mainly found
among the Jewish converts or Judaizers;
and the matters treated in ch. vii.—xi. 1,
may have been subjects of doubt mainly
with these persons. **ἐγὼ δὲ χριστοῦ**
A rendering has been proposed (Estius, al.)
which need only be mentioned to be
rejected: viz. that Paul having mentioned
the three parties, then breaks off, and adds,
of his own, ἐγὼ δὲ (Paulos), χριστοῦ
(εἰμι). Bza represents this as Chrysos-
ston's view, but it is not: οὐ τοῦτο ἐνεκά-
λει, ὃτι τοῖς χριστοῖς αὐτοῦς ἐπερήμοι,
ἀλλ' ὃτι μὴ πάντες μόνον. οἴμα τι δὲ αὐντῶν
καὶ οἴκουν ἀυτὸ προστεθεικέναι βουλημένοι
βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δειξὲ
οὕτω καὶ τοῦ χριστοῦ εἰς μέρος διδόντα ἐν,
εἰ καὶ μὴ οὕτως ἔποιεν σαυτό ἐκεῖνοι:
meaning by oikogen, not, as his own senti-
ment, but of his own invention, to show
them the inconsistency of their conduct.
The words seem to apply to those who
make a merit of not being attached to any
human teacher,—who therefore slighted
the apostleship of Paul. To them frequent
allusion seems to be made in this and in
the second Epistle, and more especially in
2 Cor. x. 7—11. For a more detailed dis-
cussion of the whole subject, see Prolegg.
as above, and Dr. Davidson's Introduct. to
the N. T. ii. 222 ff. 13._ Some
(Lachmann has so printed it) take μεμε-
rίσαι τὸ χρ. as an assertion,—'Christ
has been divided (by you),'—or, as Chrys.
mentions, διενεματό πρὸς ἄνθρωπος κ.
ἐμερίσατο τὴν ἐκκλησίαν. But it is far
better to take it, as commonly, interroga-
tively: **Is Christ** (the Person of Christ,
as the centre and bond of Christian unity
—not, the gospel of Christ (Grot., al.),—
nor the Church of Christ (Estius, Osh.),
nor the power of Christ (Theodoret), i. e.
his right over all) _divided_ (not in the
primary sense [Meyer, ed. 1], against
Himself, as Mark iii. 21, 25, where we
have ἐφ' ἑαυτῷ, but _into various parts_,
one under one leader, another under an-
other,—which in fact would amount, after
all, to a division against himself)? The
question applies to all addressed, not to
the _ἐγὼ χριστοῦ_ only, as Meyer, ed. 1.
In that case _μεμερίσατο τὸ χρ._ would
mean 'Has Christ become the property of one
part only?' as indeed Dr. Burton renders
it. Meyer urges against the interrogative
rendering, that the questions begin
onoma Paulou ἐβαπτίσθη; 14 ἐν πνεύματι τῷ Θεῷ ὁ ἄνθρωπον ὑμῶν ἐβαπτίσα, εἰ μὴ Κρίσσων καὶ Γαίων, 15 ὑμνὸς τῆς ἑπίθετος τοῦ ἔφη ὅτι οὐ οὐδένα ὑμῶν ἐβαπτίσα, εἰ μὴ Κρίσσων καὶ Γαίων, 16 ἐβαπτίσα δὲ καὶ τὸν Στεφάνον οὗκ ὦν ὡς ὁ ἄνθρωπος ἐβαπτίσα. 17 οὐ γὰρ ἀπέτειλεν μὲν χριστὸς βαπτίζειν, ἂλλα ὡς εὐαγγελιζόμεθα, οὐκ ἔν σοφίᾳ λόγου,

14. om to theo BDF 67^2. add mou A d g 17 vulg-sixt.(with demid fuld harl?) Syr syr-w'-ob copt arm Thdrt Orig-int Pelag Sedul Bede. τρισκοιν Ν. 15. rec (for ἐβαπτίσθη) ἐβαπτίσα, with CDFL refri Syr goth Thdrt Tert: txt ABCUS a m 17 vulg syr-marg copt arm Chr Damascus Ambr-mss Pelag Primas Bede. 16. for 1st ἐβαπτίσα, βεβαπτίσα D^F. ins to bef λοιπὸν F. om allot F fuld. 17. for απεστείλει, απεστά ἂπεσταλκε e. ins o bef χριστος BF Thdrt: om ACDLN rel Chr Thl Gen. [ἀλλα, so A(appy) BD^R.] εὐαγγελισάθαι B: txt ADFLN rel. (C uncert.)

immediately after, with μὴ. But we may fairly set against this argument, that the μὴ introduces a new form of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισαι ὁ χριστὸς, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισαι,—in μὴ Παῦλος ἑσταυρώθη ὑπὲρ ὑμᾶς,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστὶν ὑμῶν. Two such contrasts could hardly but be differently expressed.

μὴ Π. ἐστὶν κ.τ.λ.] Surely Paul was not crucified for you! By repudiating all possibility of himself being the Head and οἵτινοι of their church, he does so a fortiori for Cephas and Apollos: for he founded the Church at Corinth. On eis τὸν ὑμᾶς. see Matt. xxviii. 19. 14.] Osh. characterizes it as surprising that Paul should not have referred to the import of baptism itself as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

ἐἰς τὸ ὑμᾶς. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gains, afterwards the host of the Apostle, and of the church, Rom. xvi. 23. 15.] οὐκ represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'For God so arranged it, that none might say.' e. c. 16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived from Stephanas himself, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the absolute omniscience of the inspired writers on every topic which they handle. 17.] This verse forms the transition to the description of his preaching among them. His mission was not to baptize:—a trace already, of the separation of the offices of baptizing and preaching. ἀνθρωποι, of Christ's church; παντὸς atinon σώματος ἄνθρωπον, the whole of the human family. ὁ τοῦ θεοῦ χάρις: ἂν ὁ τοῦ σωτῆρος πνεύματος ἐν οἰκείῳ, oμοίως. Chrys. Hom. iii. p. 18. It is evident that this is said in no derogation of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

ὁν ἐν σοφίᾳ λόγου.] It seems evident from this apology, and other hints in the two Epistles, e. g. 2Cor. x. 10, that the plainness and simplicity of Paul's speech had been one cause among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was ex- tolled to Paul's disadvantage. 16. ἐν σοφίᾳ (as the element in which: better than 'with') wisdom of speech (i. e. the speculations of philosophy): that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the subject, and not merely of the manner of the preaching) in order that the Cross of Christ (the great central point of his
preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) might not be deprived of its effect. This would come to pass rather by philosophical speculations than by eloquence. 18.] For (explanation of the foregoing clause,—and that, assuming the mutual exclusiveness of the preaching of the Cross and wisdom of speech, and the identity of οἱ ἀπολλωνίους with the lovers of σοφία λόγου: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, fully.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῦ ἀπολλ., and τοῦ σοφ.: the doctrine (preaching): 'there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου.' Stanley) of the Cross is to the.perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Bllbroth [in Obsb.] remarks that τ. σωφ. ἤμα is a gentler expression than ἤμα τ. σωφ.: would be: the latter would put the τ. ἤμα into strong emphasis, and exclude the opponents in a more marked manner. οἱ σωφόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see ref.) it is the power (see ref. Rom. and note. Hardly, as Meyer,—a medium of divine Power,—ἐνδιακότης Gott. First and foremost: rather, the perfection of God's Power—the Power itself, in its noblest manifestation) of God. 19.] For (continuation of reason for οὐκ ἐν σοφία λόγου: because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθέτοις for κρύφων. The Heb. 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lownth.) But Calv. says most truly, 'Perit sapiencia, sed Domino destruente: sapiencia evanescit, sed inducta a Domino et deleta.' 20.] See ref. The question implies disappearance and exclusion. σοφός, the wise, generally: γραμμ., the Jewish scribe,—συν-γραμμ., the Greek disputer (ref.). τοῦ αἰων. τ. is best taken with the whole three,—of this present (ungodly) world. ζωφανείς: μαραθ. ἐξειδεύς ὀποῖον πρὸς τὴν πτώσεως κατάλαμφει, Chrys. 21.] For (explanation of ζωφανείς) when (not temporal, but illative = since, 'seeing that,'—so Plat. Gorg. p. 451, ἐπειδ' ἐν τοῖς οὐ μόνον ἀπεργοῖται τούτῳ τῷ ἐφηγ. ἀλλὰ καὶ ἀλλαὶ . . .; see Hartung, Partikellehre, i. 250) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it, 'by the revelation of the wisdom of God,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἐφηγ. and making τῇ σοφ. τ. ἴη. the medium of knowledge:—Chrys. takes it for the wisdom manifest in
The text contains a mix of Greek and English, discussing religious and philosophical topics. It seems to be a page from a book or a manuscript, possibly from a religious text, discussing the nature of wisdom and its relation to God and the world. The text references various biblical and historical figures and concepts, suggesting a theological discussion. The text is dense with references to biblical passages and philosophical ideas, indicating a deep exploration of religious thought.
time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d. 'Christ even in His humiliation unto death, the power of God and wisdom of God.' The use of δύναμις and σοφία here as applied to Him was the greatest example of both, would not justify the absolute use of σοφία in this sense in ver. 21. 25.] Because (reason why Christ [crucified] is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see ref.). The latter clause introduces a fresh thought, the way for which however has been prepared by δύναμις, vv. 18, 24. The Jews required a proof of divine Might: we give them Christ crucified, which is to them a thing ἀσθενέως: but this ἀσθενεῖς τοῦ θεοῦ is stronger than men. 26.] βλέπετε, imperative, as in ref. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be τὴν γὰρ κληρίνην ὑμῶν βλέπετε. See a similar reminder on the part of the Apostle, 1 Thess. i. 4. γὰρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling

Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised. κληρίνη, as in ref. the calling ἐν ἡ ἐκκλησία— the vocation and standing of Christian men. ὥστε οἱ πολλοὶ . . . that not many of you are wise according to the flesh ('significari vult sapientiam, que studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course)—not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκκλησίαν after ἑγεμόνεις; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: 'The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ.' 27, 28.] τὰ μωρά, neut. for more generalization, but τῶν μωρῶν. This is shewn by τῶν σοφῶν following, in that case it being necessary to use the masculine. τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἰδεῖν τ. κόσμοι, nor the sense: for they were not only seemingly but really foolish, when God chose them. καταισχύνη, by shewing to the wise and the foolish, the strength and the foolish entry of the kingdom of heaven before them. τὰ ἰδεῖν, matter of fact—the low-born: τὰ ἵσουθημα, matter of estimation, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ἰδεῖν. 1
may belong to all four, the ματά, ἀνθέναι, ἀγενθαι, and ἐλευθερ, — but more probably it has reference only to the last two. Nothing (as e. g. μέν τι) must be supplied after μη ὑντα: it means as good as having no existence: μη being subjective, and implying that the non-existence is not absolute but estimative. Were it absolute matter of fact, it would be expressed by τα οὐκ ὑντα, as in 1 Pet. ii. 10, οἱ οὐκ ἁλευθεραίνον, νῦν δὲ ἐλευθερίες. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their own carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely no account in the world, unassignable among men, which the ἀγενθαι and ἐλευθερηθαι are. Meyer remarks that the threefold repetition of ἐξελ. οἱ θεοι, with the three contrasts to σοφοι, δικαιοι, and εὐγενεῖς, announces the fact with a triumphant emphasis. κατάργη, 'reduce to the state of οὐκ ὑντα.' All the ὑντα, the realities, of the world, are of absolutely no account, unassignable, in God’s spiritual kingdom.

29. That all flesh may have no ground of boasting before God. The negative in these clauses goes with the verb, not with the adjective; so that each word retains its proper meaning.

30. But (contras to the boasting just spoken of) ὁ άνδρα ἐμεν are ye (from Him ye, who once were as οὐκ ὑντα.—ἐστε. — He is the Author of your spiritual life) in (in union with) Christ Jesus, Who was made (not 'is made;' see reff. On ἐγενηθη see 1 Thess. i. 5 note) to us from God wisdom (standing us in stead of all earthly wisdom and raising us above it by being ἀνὰ θεοι; —Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), (and) both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the τε και, implying that in these 'wo, δικαιος and ἀγιασμος, the Christian life is complete—that they are so joined as to form one whole—our righteousness as well as our sanctification. As Bising well remarks, ' δικαιος and ἀγιασμος are closely joined by the τε [και] and form but one idea, that of Christian justification: δικαιοσυνα the negative side, in Christ's justifying work—ἀγιασμος the positive, sanctification, the imparting to us of sanctifying grace') — and redemption (by satisfaction made for our sin, reff.; —or perhaps deliverance, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards ἀνὰ θεοι belonging to ἐγενηθη, and not to σοφια, by the position of ἡμας, which has been altered in rec. to connect σοφια with ἀνὰ θεοι, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of σοφια, by the usage of τε και—και, e. g. Herod. i. 25, ζυθομον πρωτον ανθρωπων των ημεις ἤνει μοι ουκ αναθεσα τα και διονυσαντα και διδασαντα,—and Hom. Od. ο. 78, αμφδετορωρ, κοδω τε και αγαλη και δωεραπω, —so that (see Hartung, Partikellehre, i. 103; Donaldbon, Gr. Gram. 551) the words
II. 1. Káyov étivn pròs úmáç, ádelphoi, ίλλων ói kath kýperoxhén lóugwn ù sofías kata-gýellów úmín to m úm-kívnoy tov òvno. 2 ou uth n ékrynà ti eìdèvai en úmwn, eì m' Íshoyn chríston, o kai tóutó enústafmwn. 3 káyov év ù òdáneità kai ù òv fósoy kai ù òv trómwy pollyw. 4 3. 2.

II. 1. For I did not resolve to know any thing (hardly = ékrynà eìdèvai oudev, as E. V., but meaning, "the only thing that I made it definitely my business to know, was") among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. "We must not overlook, that Paul does not say 'to know any thing of or concerning Christ,' but to know Him Himself, to preach Him Himself. The historical Christ is also the living Christ, who is with His own till the end of time; He works personally in every believer, and forms Himself in each one. Therefore it is universally Christ Himself, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church." Olshausen.

3. káyov, and I, coupled to òdáneità in ver. 1, and ékrynà repeated for emphasis, the nature of his own preaching being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for ò lógos mou k. tó khrýmáda.
4. πεσθα b1 e o 1. 18. 48. 72. 106-8.53 D-lat G-lat am(with F-lat) Syr sah arm Orig, Eus Ath Ambrest Ambur, Sedul Leo. rec ins ανθρωπινος bef sophia (explanation) gloss, with ACLN3 rel vulg-ed(with demid agst am fuld tol) syr copt Orig, Ath Mac Cyr- jer, Thl (Ec Ambrest-comm Sedul Bede: ανθρωπινος m 93: om BDFR1 17 latt Syr sah arm Orig, Nyss Cyr-jer, Chr Cyr Epiph Thrtd-ns, Jer. for λογοι, λογοι Syr arm Orig, των λογων Orig, λογοι am D-lat sah, λογος N: om F a 18.* 74 G-lat Orig, Ath Ambrest-comm Sedul. for apodeiexi, apokalypse D1.3.

5. om γ F e m.

μου follow in the next verse,—but partly of this, and principally of his internal deep and humble persuasion of his own weakness and the mightiness of the work which wasentrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβον κ. τρομόν την ἑκατὸν σαφηνὸν κατεργάζεσθε, θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. The aπαθεία may have reference to the παρουσία σάματος απαθείας of 2 Cor. x. 10. Chrys., al., understood it of persecutions: but in the places to which he refers, it has a far wider meaning,—viz. infirmities, including those resulting from persecution.

4.] And (not adversative, as Olsh., but following naturally on the weakness, &c., just mentioned—`as corresponding to it') my discourse and my preaching (λόγος of the course of argument and inculcation of doctrine, καταγγελία of the announcement of facts. This (De W.) is better than with Olsh. to understand λ. as his private, η. his public discourse: see Luke iv. 32, and δ λόγος τ. στ. νου, ch. i. 18) was not in (did not consist of, was not set forth in, see ref.) persuasive (πειθαῖς = πιθανοῖς, πειθηρίως, πειθηρικός in Greek). The var. readings have been endeavours to avoid the unusual word, which however is analogously formed from πειθαῖς, as φιλόδος from φιλόδαι, as Meyer) words of wisdom (ανθρωπινος, a gloss, but a correct one. "Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidibus," Wetst.), but in demonstration of the Spirit and of power: i.e. either, taking the genitives as objective, demonstration having for its object, demonstrating, the presence or working of the Spirit and Power of God (so Estius, Billroth, al., and the gloss ἀποκάλυψις):—or, taking them subjectively, demonstration of (the truth) springing from the Spirit and Power of God (so most Commentators). I prefer the latter. It can hardly be understood of the miracles done by the Spirit through him, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the preaching itself: 5.] ἵ ἐν, may be grounded on,—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot bebegotten of human caprice, though man has the capability of hindering its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshansen.

6—16.] Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the spiritual (ψυχικός). The Apostle rejects the imagination, that the Gospel and its preaching is inconsistent with wisdom, rightly understood: nay, shows that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] Σχ contrasts with the foregoing. Αἰ. var. viz. ἡ Αποστολή: not 'I Paul,'—though he often uses the plur. with this meaning—for, ch. iii. 1, he resumes καυχώ, ἀδελφοί. ἐν τ. τελείωσις among the perfect,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shows, and especially ch. iii. 1, 2, where a difference is laid down between the milk administered to babes, and the strong meat to men. The difference is in the matter of the teaching itself: there is a lower, and there is a
higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Osh., al., understand the difference to be merely in the estimate formed of the same teaching according as men were spiritual or unspiritual, interpreting εν τ. τίλευσιν, 'in the estimation of the perfect,' which is philosophically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the ων ἡνωθήσεν k.t.l. of ch. iii. 1, where he asserts that he did not speak this wisdom to the Corinthians. We are then brought to the enquiry,—what was this σοφία? "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e.g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μοστὶμος, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μοστὶμος often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette.

6. om from ἀιωνικὸς τοῦ to ἀιωνικὸς τοῦ. F 114 lect-7 mth.

7. rec σοφίαν bef θεόν (corr., the emphasis not being noticed), with L rel syr. coptt. Thdr.t: txt ABCDFX a k m 17 arm Clem. Orig. Eus.

But we speak God's wisdom (emphasis on θεόν:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστήριοι, as Theodoret and Grot., which must be τὴν ἐν μυστήριοι. ἀποκαλεῖν,—nor to σοφίας, as Beza, Bengal, which though not absolutely, yet certainly here, see τὴν ἀπόκαλυψιν) immediately follows, would require the art., τὴν ἐν μυστήριοι. τὴν ἀποκαλυψιν,—we speak God's wisdom in a mystery, i.e. as handling a mystery, dealing with a mystery. So τὴν ἀποκαλυψιν μοι ἐν τῷ μυστήριοτ. τ. χριστοῦ, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the disciplina areana which they imagine to be here hinted at, explaining ἐν μυστήριοι, "non propalmar et passim apud omnes, quia non omnes ea capiunt, sed... secrete et apud paneores, silecet cos qui spirituales et perfecti sunt," Est.), which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.)—which God foreordained (nothing need be supplied, as ἀποκαλυπτεῖν, or the like, after ἀποκαλύψεως) before the ages (of time) to (in order to, the
9. om ala A Pelag.  
10. for δὲ γαρ ... a m 17 latt Syr Clem Orig., om autou ABC κρινει Clem Bas Cyrr (perhaps on acct of to πν. folly): ins DFLN3 rel vss Did Epiph Mac Cyr

purpose of this preoccupation) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: ὁδὸς, as contrasted with the bringing to nought of the ἀφροτες).  
8.] ἡν in apposition with the former ἡν, and does not refer to ὁδὸς, as Tert. contra Marc. v. 6, vol. ii, p. 483,— "subjicit de gloria nostra, quod eam nemo ex principibus hujus avi scierit..." for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men.

ei γὰρ ἐγν. κ.τ.λ., is a proof from experience, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀνθρώπων εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (refl.), i.e. who possesses in his own right glory eternal, see John xvii. 5, 21.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's rulers know it not, as they have shewn: how much less then the rest. 9 f.] But (opposition to ver. 8) as it is written. The things which eye saw not, and ear heard not, and which came not up (refl.) upon heart of man, how many things God prepared for that love Him, to us God revealed through His Spirit. There is no anacoluthon (as Do W.) nor irregularity of construction, as some suppose, supplying after ἀλλὰ, λαλοῦσιν (Estius, &c.) or γέγονεν (Theophyl., Grot., al); the δὲ in the consequent clause after ἄλλα in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, ὃς δὲ τούτους μὴ ἀπάντησεν, ἔγν δὲ οἱ σημαντῖοι,—and Soph. Philoct. 86, ἔγν μὲν οὐς ἄλλων λόγων ἀλῆγ ἱκεῖν, Δαερτίου παῖ, τοὺς δὲ καὶ πράσσων στυγων.

See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, 'In nullo regulari libro inventur, nisi in secretis Eliae prophetarum,' a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. i. 15, δόξα τοῦ ἀνθρώπου σειρηνικαί, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διειρθάβα βιβλία, καὶ ὅλα ἀκέμδῃστά. Jerome, Ep. lixi. [cit.], ad Panormachium, de optimo genere interpretandi, 9, vol. i, p. 311, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Heilaei testimonium sumptum sit: cum in Essia juxta Hebraeicam ita legatur: A seculo non audierunt, nec auribus perceperunt, occulos non vidit, Deus, absque te, quod preparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non velum expressit e verbo, sed paraphrastikos eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν ὡς ἀνέβη might well be a reminiscence from Isa. lxv. 17, not far from the other place, ὡς μὴ ἐνέκαθα αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the
Apostle, especially when, as here, he is not citing as authority, but merely illustrating his argument by O. T. expressions.

10. τὸ πνεῦμα: the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. "Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret." Calvin. ἐπανάφι is a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοιαί, ἀλλ' ἀκριβοὶ γνώσεις ἑσταδὰ τὸ ἐρευνάν ἐνθεκτικοῖς. τὰ βάθη see ref. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἑμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12., τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us, according to our capacity, those depths of God.

11. For who of men knoweth the things of a man (τοῦ ἀνθρώπου, generic, see ref.) The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see ref. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostles, to contemplate the thing adduced, for the time, only with regard to that one point for which he adds it, to the disregard of other considerations. 12. ἡμείς δὲ carries on the ἡμῖν δὲ of ver. 10., τὸ πν. τ. κόσμου. Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et secularius,' as Estius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ ἐν ἑργαζόμενον ἐν τοῖς υἱοῖς τῆς ἁπειθείας, Eph. ii. 2, where it is strictly personal. τὸ πν. τὸ ἐκ τ. θ. Not only, 'the Spirit of God,' but the Spirit which is FROM God, —to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i.e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ἢσα ἡτοιμασαν ὅ δεις τοῖς ἀγαπῶσιν αὐτῶν, ver. 9. 13. καὶ,
also; ἀρχισθ. ἥμων, we not only know by the teaching of the Holy Ghost, but also speak them, not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by ἰδιακῶς, but in each case: see ref., and cf. Pind. Olymp. i. 153; τοῦ δὲ φῦλος κρατιστο- τον ἔπαινα. πάλαι δὲ ἰδιακῶς ἀνθρώπων ἀριστεῖ κλέος ὑπῆκον ἑλληνικῶν ἰδιακῶς τοῦ θεοῦ κ.τ.λ. 

πνεύμα... τον συγκρ. interpreting spiritual things to the spiritual. So Theophyl. altern., the two spiritual and the two spiritual augs. in posterity, have spiritual truths and spiritual things in the bible.

And very nearly so as regards συγκρίνεται Chrystosom and Grotius; only they take πνευματικος not masc. but neuter, by spiritual things: ὡς πνευματικῶν καὶ ἀποκ. ἀπὸ τῶν πνευμα- τικῶν τῆς μαρτυρίας άγαμοσ. πώς, λέγει ὁντι ἀνέστη ὁ χριστός, ὡς ἄποκριτον ἡγηθήθη, παρὰ κατατομας κ. τ. π. ἰ. ἐπεδεικτος, τοῦ ι. κ. τ. λ. Chr. Expon. ex eis que Prophetas Spiritus Dei act. dixere, per ea que Christus suo Spiritu nobis aperuit. Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xlii. 46, ἐνάπτυξιν εἴδομεν, καὶ δ' συγκρίνων οὐκ ἔστων αὐτό. See also ib, vv. 16, 12, and Dan. v. 12. Theodotion (where the LXX have συγκρίματα ἀπεδείξεις), Erasmus, Beza, Calvin, De Wette, and Meyer render it, 'fitting, or attaching, spiritual words to spiritual things.' And so I gave and defended it in all previous editions. It seems to me now more natural to take πνευματικος as masculine, and as leading to the introduction of the two men, the ψυχός, and the πνευματικός, immediately after. 14.] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were not fitted for it, being carnal (ch. iii. 1—4). ψυχ. 

Σε ἀνάφως.] The animal man, as distinguished from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal soul, αὐτίκα κυρίωτερος ξειραγωγός, Plato, Deintif. p. 411. In him, the πνεῦμα, or spirit, being unvexed and uninformod by the Spirit of God, is overborne by the animal soul, with its desires and its judgments,—and is in abeyance, so that he may be said to have it not:—ψυχικόν πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is that side of the human soul, so to speak, which is turned towards the flesh, the world, the devil: so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἐπίγειος, and δαίμονως, as in ref. James. This general interpretation of the ψυχικός must be adhered to, and we must not make it merely intellectual, as Theodor.—οἱ μόνοι τοῖς ὁκείοις ἀρρηκομένοι λογαρισσοί.—Grot. "qui humana tantum rationis luce ducitur:”—Chrys. : ὁ τοῦ πίν τοις λογαρισσοῖς τῆς ψυχῆς δίδοει, καὶ μην νοοίν ἀνθώνον τοῖς δεόντως διδάσκαις,—nor merely ethical, as Erasum., Rosenmuller ('qui explicatam sub imperio omnem vitam transigunt'), al.,—but embracing both these.—οὐ δέχεται, receives not, i. e. rejects, see ref.,—not, cannot receive, 'non capax est,' understands not, which is against the context,—for we may well understand that which seems folly to us, but we reject it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of inability to comprehend, following by and by:—and he cannot know them (τα τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of. 15.] But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man's fall the πνεῦμα is overridden by the animal soul, and in abeyance, this
III. 1. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεύμα—so that there is no such thing as an unregenerate πνευματικός judges of all things (Meyer, reading τα πάντα, interprets it, "all spiritual things;" but the ordinary rendering, "all things," is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard. The acceptance of πάντα as masse. sing.,—"convincecompletestquotidemibilitrumanum," as Rosenm.,—is against the context, for which speaks of things, τα του πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἀνθρωπον, as Col. 1. 28, or τὸν πάντα), but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορὴ τοῦ μὴ βλέπων, τὰ δὲ έκείνου τῶν μὴ βλέπουσιν ὁδὲις. Chrys.

16.] Proof of αὐτὸς δὲ ὑπ’ οὐδ. ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yes more, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—taught by Him, he must have an independent wisdom of his own, which Christ has not:—and who is there, of whom this can be said? But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and de-

signs of Christ. κυρίου in the prophecy is spoken of Θέου; but in the whole of Isa. xl. the incarnate Jehovah is the subject. The meaning of συµβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see reff.

III. 1–4.] He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shown by their divisions. I. καγώ, I also: i.e. as well as the ἀγωγικός, was compelled to stand on this lower ground, —he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. Or perhaps better, with Stanley, καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice.”

σαρκικὸς is certainly the true reading, being, besides its MS. authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σάρκικος, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκικος and σαρκικὸς is designated by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were babes, using in both cases the material comparison, and the particle of comparison ἐστί. But in ver. 3 he drops comparison, and asserts matter of fact—"Are ye not still σαρκικοί (= ὡς σάρκικοί), fleshly, carnal, living after the flesh, resisting the Spirit?"—q. d. 1 I was obliged to regard you as mere men of flesh, without the Spirit: and it is not far different even now: ye are yet fleshly—ye retain the same cha-
Oriq. Chr Damase lat.ffi. rec sarkikos (see notes), with DFL rel: txt ABCD¹

17 Clem-ms, Origî Nyss.

2. rec ins and bef ov broama, with DFL rel (Origî) Ces Thl. Cèc: on ABCN m 17 vulg fri syr copt Clem. Iren-gr Origî, Eus Did Cyrî, Cyrîr Hilî. rec duxasthe, with DL a c d k m Origî Ces Dial Thldr: txt A B' (sic: see table) CFN rel Clem Origî, rec ouve (see note), with I. rel Origî: txt ABCDFX c d f k 17 Clem Origî, (on last clause m.) on eti B.

3. sarkivou (twice) D¹ Origî or 2 Nyss-ms-corr (error by repeatly sarkiv. from ver 1, the difference not being noticed: see there): txt ABCD¹ LN rel Clem, Origî Nyss-ms.

1st ese bef 1st sarkikoi DF am (with dimid harl tol) Clem Origî, Nyss Cyrîr Thl Aug: txt ABCLS rel Origî Chr Thldr: rec aft ems ins and dikstassai (from Gal v. 20), with DFL rel Syr fri copth Thdr Chrty: ov ABCN a vulg fri copth with arm Clem Origî Eus.—emeis AfL d'f' n.

4. tis bef lege DF vss lat-ffi. for etpe, de euy, euy de A c 23. 224 Chr. rec ouxi (corra from ver 3), with DFLN³ rel Dial Chr Thldr Thl Cèc: txt ABCN¹ 17

racter.' Both the sarkivos, the mere men of the flesh, and the sarkikos, the carnally disposed, are included under the more general ψυχικοι, which therefore, as Meyer observes, is not here used, because this distinction was to be made. ὡς νητ. ἐν χρ. ] The opposite term, τελειων ἐν χρ., is found Col. i. 28 and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet ii. 2) and Lightfoot adduce the similar Rabbinical term ἱγένες, sugenles, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. Not this, but their still requiring it, is added as matter of blame to them. 2. ] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, ἤπει δὲ νηπίων μὲν ἑστι γάλα τρεφῆ, τελειοί δὲ τὰ ἐκ πυρὸς πέματα, καὶ ψυχῖς γαλακτωτείς μὲν ἄν ἔκειν τρεφαλ κατὰ τὴν παιδικὴν ἡλικίαν ... τελειοί δὲ καὶ ἀνδράς. . . . Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains, γάλα, τὴν εἰσαγωγήν κ. ἀπλουστέρου τὸν ἑναγκέλου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον. ἐπότικα . . . βρῶμα, Wetst. quotes νέκταρ τ' ἄμβροσίαν τε, τὰ περ ἀποτιθέντων, Hos. Theogon. 610. See Hom. ii. 6. 546. Winer, edn. 6, § 66. 2. e. ὡστε. ἄνευ ἐνδυνάμωσθε. Either, for ye were not yet able (soi., βρῶμα ἐσ-θελεν),—or, for ye were not yet strong, ἄνευ being used absolutely, as in Demost. 1157, 8, δυνάμενον τις τε πράττειν κ. τὸ εἶπεν, and 184, 25, τῶν τολιτευό-μενων τινος διώκεται, and see other relf. in Meyer. In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T. ἀλλὰ ὑδάτιν ἑτὶ νῦν, but neither even now . . .; the ὡστε of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6. 3.] On sarkikoi, see above, ver. 1. ὅπως, not = ἐπι, but putting the assumption in a local form, see relf. ἤδικος, ἐμπλοκή, in a bad sense; or as in relf., 'angry jealousy,' κατὰ ἄνδρα, see relf., according to the manner of (unre- newed and ungodly) man, = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing designations, ch. i. 12: intending, both they more fully, and here briefly, rather to give a sample of the sectarian spirit prevalent, than to describe, as matter of fact, any sects into which they were
'Εγὼ Ἀπολλώνιος, οὐκ ἀνθρωποὶ ἐστε; 5 τί[ες] οὐν ἐστίν Ἀπολλώνιος; τί[ες] δὲ ἐστίν Παύλος; διάκονοι δὲ ἐστὶν ἐπιστεύσατε, καὶ ἐκάστῳ ως ὁ κύριος ἐδωκεν. 6 ἐγὼ μὲν ἐφύτευσα, Ἀπολλώνιος δὲ ἐποτίσειν, ἀλλὰ ὁ θεὸς ἡμᾶς αὐξάνειν ὑπερτείς καὶ οὐδὲν ὑπερτείς ἐν εἰσίν, ἐκάστος δὲ τῶν ἀνθρώπων μισθών λήμβησαι κατὰ τὸν ιων. 7 οὕτω οὖν ἐν εἰσίν, ἐκάστος δὲ τῶν ἀνθρώπων μισθών λήμβησαι κατὰ τὸν ιων. 2 Cor. x. 15, Col. i. 6, 10. 1 Pet. ii. 2 only. inter, Acts vii. 7. 7 Cor. (ver. 3) with LN8 rel syrr Dial Chr Thdr; txt ABCDF17 17 latt copt with Damascus Orig-Incl Did Ambst Ang. 5. τι (twice) AB817 17 latt ath lat-fl (prob corr to suit the sense: the question being rather qualis est than quis est): τις CDFLN3 rel syrr copt Chr Thdr Thl Ec. rec paulos τις de ἀπολλώνιος (alteration of order, to suit ver 4), with D31 rel syrr Chr Thdr Thl Opt: txt ABC(D3-D31)F817 17 latt Damascus Ambst Ang Pelag—rec om 2nd στος, with DFL latt Chr Thdr: ins ABCN m 17. rec ins αλλα γε βεβαιουν, (addition to complete the sense), with D31 rel syrr Chr Thdr Thl Ec Opt: om ABCDF17 vulg copt with arm Damascus Ambst Ang Pelag. om νει C tol. 6. [αλλα, so ABDF1. (for αλλα α, de f 17.)] 7. om 1st out A. for 2nd out, ovide CN. αλλα D1. actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the two methods of teaching which have been treated of in this section: but as I have before said, the German Commentator are misled by too definite a view of the Corinthian parties. ἀνθρωποὶ, i.e. walking κατὰ ἀνθρωπον,—σαρκικόν. 5—15. He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. B, 10), each in his peculiar department (ver. 10; cf. ver. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of its worth must be made in the day of the Lord (vv. 10—15). 5. οὐν follows on the assumption of the truth of the divided state of things among them: 'Who then (What then)...., seeing that ye extal them into heads over you? The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. εἰσπεστεύσατε, as in reff: ye became believers. ἐκάστῳ ὅς...., = ὡς ἐκδωκόν, δὲ κατ' ἐκάστος, see reff. It refers, not to the teachers, but to the hearers, see below δ ἀνθρώπων θεός. In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἐς, which is good Greek for 'nisi,' 'practerquam,'—so ovdē χρησομεθα ἐξηγητῇ ἀλλ' ἐς πατρόως, Plat. Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have been inserted from not observing the form of the sentence. 6. The similitude is to a tilled field (γεώργιον, ver. 9); the plants are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐποτίσειν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὡμας, which would but ill fit ver. 7. Apollos was sent over to Corinth after Paul had left it (Acts xvii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1). 7. εἰς τι, either, 'is any thing to the purpose,' as in λέγεις τι, δε, or, absol. is any thing: which latter is best: compare εἰ καὶ οὐδὲν εἰμι, 2 Cor. xii. 11. ἀλλ' ὁ αἰτ. θεός, see. τὰ πάντα ἐστὶ, to be supplied from the negative clauses preceding. Theophylact remarks: ὅτα πῶς ἀνεκαχήθη ποιεὶ τὴν εὐδοκεσθέν τῶν προσεπτών ἐν Κορίνθῳ σοφοὶ κ. πλανοσίων, ἐαυτὸν κ. Ἀπολλῶν κατὰ τὸ φανερόν μενον εὐδοκεσθέν, κ. διδάσκαι, ὅτι θεὸς δει μάρτυς προσεπτῶν, κ. εἰς αὐτῶν ἀναπεριέθαι πάντα τὰ συμβαίνοντα ἄγαθα. 8. ἐν, in the nature of their ministry,—generically, κατὰ τὴν ὑπογραφήν αἰμοτεραι γὰρ τῶν θείων διακονοῦσι βουλητ. Theoloret. ἐκάστος δὲ.... Here he introduces a new element—the
separate responsibility of each minister for the results of his own labour, so that, though κατὰ τὴν ὑπουργίαν they are one,—κατὰ τὸ ἐργον (ib.) they are diverse. The stress is twice on ἐργον. 9.] Proof of the last assertion, and introduction of Ἰησοῦς, from Whom each λάβωσαν. The stress thrice on Ἰησοῦς shall receive, &c.—for it is of God that we are the fellow-workers (in subordination to Him, as of course implied: but to render it ‘fellow-workers with one another, under God,’ as Estius prefers, and Oshl., al., maintain, is contrary to usage: see ref.;—and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the field, of God that ye are the building. This last new similitude is introduced on account of what he has previously said of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure. 10.] κατὰ τ. χάρ. &c., as an expression of humility (refl.), fittingly introduces the σοφός which follows. So Chrys.: ὅρα γονιὸν πῶς μετράει. εἰδών γὰρ σοφόν ἐστών, οὐκ ἀφίκεται αὐτῷ τότε εἰναι, ἀλλ' ἄλλου εἰστὶν πρότερον ἀνάφελθος τῇ θεῷ τότε εἰστὶν ὅτωσι ἐκάλεσε. The χάρις is not the peculiar grace of his apostleship—it for an apostle was not always required to lay the foundation, e.g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skilful, see ref., and many examples in Westcun. The proof of this skill is given, in his laying a foundation: the unskilful master-builder lays none, see Luke vi. 49. The foundation (ver. 11) was and must be, Jesus Christ: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mensal form ὁ θεμέλιος, (sc. Λόθος) is said by Thomas Mag. (in Wetst.) to belong to the κοινὴ διάκονος—the Attic form is θεμέλιος or, if in the plur., οἱ θεμελίοι:—οἱ γὰρ θεμελίοι παντών λόθων ὑπό κειμένα, Thucyd. i. 93. ἄλλος, 'whoever comes after me,'—another: not only Apollos. ἐποικοδομέας, pres., as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith. τὸς, emphatic, = here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γὰρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομέας. On the γὰρ, see below. 11. θ. γάρ | q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself; there can be but one, and that one has already been (objectively, for all, see below) laid by God.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. δύναται, strictly can,—not ‘ne-minit licet,’ as Grot., al., nor as Theophyl., οὐ δύναται θεία, ἐνδ ὡς ἐν μνήσις σοφῶν ἀρχιτέκτων, ἐπεὶ ἦλθεν μὴ ὑπὸ σοφ. ἀρχ. δύναται θεία, κ. ἐκ τούτου τι αἰρέσεις:—for it is assumed, that that θεία ὀικοδομή is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not suuergerqi theo, nor is their building θεία ὀικοδομή at all. ἄλλοι . . . παρά, see ref. and cf. Thucyd. i. 23, πυκνότερα παρά τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύματα. Κείμενον]
not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in δ' θεμέλιον κ' κελεύσαι is too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element. "Ἰσός ὁ Ἱσός, οἱ ἱσούς ἡ προσωπική ΗΙΣΟΥΣ ΧΡΙΣΤΟΣ, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in τος, 'Ισός ὁ Ἱσός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST; not any doctrine, even that of the Messiaship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

12.] The δὲ implies that thereon there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 18,—and that raised on CHRIST AS ITS FOUNDATION; —different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodore, Theophyl., Phot., Augustin, Jerome, &c., to the moral fruits produced by the preaching in the individual members of the church,—εἰ τις κακῶν βλέψει, &c., πιστεύειν, &c., &c., not to the πιστις. (3) That the builder of the worthless and unsubstantial is in the end SAVED (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader, see also the ancient Commentators above; —but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, so far as each man is a teacher and builder of himself. (5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e. g. Schrader has done, "Some build with the gold of hope, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentations knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's. ΛΙΘΙΟΥΣ τιμίους. Not 'gems,' but 'costly stones,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ft. By the ξύλα, χόρταν, καλλάμιν, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem heretica et perniciosa, talis enim fundamentum deservet: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaeicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadrupletatione mentes occupans Christianas.

Comm. p. 268 b.

13.] Each man's work (i. e. that which he has built: his part in erecting the οἰκοδομή Θεοῦ) shall (at some time) be
made evident (shall not always remain in the present uncertainty, but be tested, and shown of what sort it is): for the day shall make it manifest (the day of the Lord, as Vulg., 'dies domini;') see reff., and so most Commentators, ancient and modern. The other interpretations are (1) 'the day of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly or exclusively), Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:— (2) 'the lapse of time,' as in the proverb, 'dies docebit!';—so Grot., Wolf, Mosheim, Röscum, al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire:—(3) 'the light of day,' i.e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasm.:—but the fire here is not a life-giving, but a consuming flame; and, as Meyer remarks, even in that case the ἑμέρα would be that of the παροῦσια, see Rom. xiii. 12:—(4) 'the day of tribulation:?—so Augustin, Calov.: but this again is not definite enough: μάσιν λήμψεται can hardly be said of mere abiding the test of tribulation);—because it (the—day—not the, work, as Theophyl., Ecum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλυπτέται expresses the definite certainty of prophecy: or perhaps rather the attribute of this day, which is to be revealed, &c., as in the expressions ἀναφέρον, ἔπαιρε κ.τ.λ.) in fire ('accompanied, 'clothed,' 'girt,' with fire;' i.e. fire will be the element in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is not the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei xxi. 26, 4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quae forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), and each man's work, of what kind it is, the fire itself shall try (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—of what kind each man's work is [Meyer],—or as above. In the only other places where Paul uses ὁποίος, Gal. ii. 16, 2 Thess. i. 9 [see also Acts xxvi. 29], it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμασμένο ἔκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτὸ, the fire itself, of its own power, being a πῦρ κατ-αναλασκόν. 14.] If any man's work shall remain (i.e. stand the fire,—being of inconsumable materials. μετέρι fut. (so latt syr cappt.), is better than the pres. of rec., as answering to εἰ ... κατα-καθήσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i.e. 'shall be rewarded for his faithful and effectual work as a teacher'): 15.] if any man's work shall be burnt up (i.e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mum- minus: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meager buildings "), he shall be mulcted ([σμιθη, scil. τὸν μασθόν, see ref. Matt., and Herod. viii. 39, τὸ δὲ ἐνύς, τοῦ περι-έχει μαλίστα, τὸν ψυχὴν ζημίωτα, and Plat. Legg. vi. p. 774, εἰς μὲν οὖν χρή- ματα δ ἡ θέλων γαμεῖν τοσσάτα [ζημι- οδόθα]: but he himself shall be saved
14—17. 

καθεσται, ἢ Ἰησοῦς ἡμῶν ὁ θεός ἐστιν καὶ τὸ πνεῦμα τοῦ θεοῦ ὑμῶν. Καὶ τὸ πνεῦμα τοῦ θεοῦ ὑμῶν 16 θεορεῖ, θεορεῖ τὸν θεός ὑμῶν καὶ τὸ πνεῦμα τοῦ θεοῦ ὑμῶν ἡμῖν ἐκείνοι.
which is more probable, seeing that the figurative temple is spoken of, not (as Mey.) the material temple:—and as temporal death was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so spiritual death for marring or defiling of God's spiritual temple.

ἀγος, the constant epithet of νοος in the O.T., see Ps. v. 7; x. 5 (LXX).

Hab. ii. 20. and passim. ὀνυνες, i. e. ἀγος, not, 'which temple are ye,' which would be tautological after ver. 16, and would hardly be expressed by ὀνυνες, 'ut qum, or 'quaes?' Meyer well remarks, that ὀνυνες ἐστιν ὑμιν is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is ἡ αγος; but ye also, as His ideal temple, are holy:—therefore, whoever mars you, shall be destroyed by God.'

18—20. A warning to those who would be leaders among them, against self-conceit.

18. ἐξαιταται, not, as Theophyl., νομιζον ὅτι ἄλλος ἔχει τὸ πρᾶξις καὶ οὐχ ὁ ἐαυτόν:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. If any man thinks that he is wise among you in this world (ἐν τῷ αἰῶνι τούτῳ belongs to δικαιοσύνῃ σοι εὐς ὑμῖν,—to the whole assumption of wisdom made by the man, which as made in this present world, must be false: not (1) merely to σοφος, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to μωρὸς γενέσθω, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρὸς, it must have been μωρὸς γενέσθω ἐν τῷ αἰῶνι τούτῳ, let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), that he may become (truly) wise.

19. Reason why this must be:—shewn from Scripture. παρὰ θεον, in the judgment of God, reff. δ ὁ δραστος. The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since he turns it to their confusion.' Ὅσα ὁ δραστος [possibly a provincialism] is substituted for καταλαμβάνον, as a stronger and live her expression for 'grasping, or 'catching with the hand.' Stanley. Cf. Judith xiii. 7. 20. The LXX have ἀνθρώπων (Heb. 279); the Psalmist however is speaking of the prond, ver. 2 f, and such, when διαλογισμος in are question, would be the worldly wise. 21—23. A warning to them in general, not to boast themselves in human teachers.

21. ἡ ϒς, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, δ καυχάσσετο ἐν, κυρίῳ καυχάσσετο:—so now, having gone into the matter more at length, he concludes, μωρίς καυχάσσετο ἐν ἀνθρώπως. This boasting in men is explained in ch. iv. 6 to mean ἔστε ὑμῖν τοῦ ἐνδον φυσικῶς κατά τοῦ ἐτέρου καυχάσσετο. After ἡ ϒς is a change of construction. A somewhat similar change is constructed in the parallel ch. i. 31, ἐνα καυχάσσετο: but there, by the citation being added in its existing form.
things, and for whom all, whether ministers, or events, or the world itself, are working together;" see Rom. viii. 28: and iv. 13. 22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast, in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἰτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὡς as if to mark the termination of this category, and changing the form, concludes with ὡς δὲ (not only one part of you) χριστόν χριστός δὲ θεός (see below). The expressions ζωή, δάνατος, εστώτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζωή, φησί, τῶν διδάσκαλων δὲ ἡμᾶς ἐστιν ἵνα ὁρελθοῦσε διδασκόμενοι κ. ὁ δάνατος αὐτῶν δὲ ἡμᾶς ὑπὲρ ἡμῶν γὰρ κυνεύουσι καὶ τὰς ἑστήρας σωτηρίας, Theophyl.,—and "præsensia, lingua et sanctissima doma... futura,... rerum futurarum revelationes," Grot.,—but are perfectly general. ἐστώτα is things actually present,—see note on 2 Thess. ii. 2. 23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δὲ) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δὲ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. pass. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead; see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii. 8—10. See Stanley's beautiful note.

IV. 1—5.] He shows them the right view to take of Christian ministers (vv. 1, 2): but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1. ὠντος, emphatic, preparatory to ὡς, as in ref. ἀνθρώπος, as E. V., a man, in the most general and indefinite sense, as 'man' in German: not a Hebraism, nor ἐκκλησίας. The whole is opposed to καθήκοντι ἐν ἀνθρώποις: the ministers of Christ are both subordinate to Him, and accountable to God. ἡμᾶς, here, not, 'us ministers generally,' see below, ver. 6, but 'myself and Apollos,' as a sample of such. ὑπηρ. χριστοῦ, see ch. iii. 5, 22, 23. But in οἰκον. μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἰκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers of the property and stores of the οἰκοδομή. These last are the μυστήρια, hidden treasures, of God,—i.e. the riches of his grace, now manifested in Christ, ch. ii. 7; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. "Ec mysteria sunt incarnations, passionis et resurrectionis Christi, redemptionis nostrae, vocazioni gentium, et cetera que complектitur evangelica doctrina." Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself: 'sed cum ipsae Paulus dixit primo capitae, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligantur fidei nostrae dogmata.' It may be doubted, whether, in the N. T. sense of μυστήρια, in the verb of the subjunctive moods and tenses.
the sacraments can be in any way reckoned as such: for \( \mu \nu \tau \), is a (usually divine) proceeding, once hidden, but now revealed, or now hidden, and to be revealed; under neither of which categories can the sacraments be classed.

2. [Moreover, here [on earth] (see var. readd. and refi.) \( \delta \delta e \) is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made here below, yet he, God's steward, awaited no such enquiry \( \nu \nu \alpha \theta \omega \nu \iota \nu \varsigma \varsigma \varsigma \iota \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigmach.
the Lord (Christ, the judge).  

So then (because the Lord is the sole infallible judge) decide nothing (concerning us, of merit or demerit) before the time, until the Lord shall have come (explains χρηστ.); who shall also (καὶ, inter alia: as part of the proceedings of that Day; or both) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of the hearts (then first shewing, what your teachers really are, in heart), and then shall the (fitting) praise accrue to each from God. ἐπαινοῦς is not a vox media, praise or blame, as the case may be, but strictly praise. Theophyl., Grot., Billr., Rück, Osh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult οὐ φημέαρ." Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain no praise: "hae vox ex bona conscientia fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to κακωμίαν ἐν ἀνθρώποις:—they, their various parties, gave exaggerated praise to certain teachers: let them wait till the day when the fitting praise (be it what it may) will be adjudged to each from God; Christ as the Judge being ἰησοῦς κατὼν τόῦ θεοῦ κρίτης, Acts x. 42, and so His sentences being ἀνά τόι. See also Acts xvii. 31, and Rom. ii. 16, κρίνει ὁ θεὸς τά κρυπτά τῶν ἀνθρώπων:... διὰ τὸ ἱστοῦ ἢριστοῦ.

6—13. He explains to them (ver. 6) that the mention hitherto of himself and Apollo (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) has a more general design, viz. to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles themselves. 6. But (transunsit: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit τὰ ταῦτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle’s meaning here must on all hands be acknowledged to be, ‘I have taken our two names as samples, that you may not attach yourselves to and be proud of any party leaders, one against another.’ And if these two names which had been last mentioned, why not analogously, those four which he had also alleged in ch. i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts, and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) I transferred (the epistolary aorist) to myself and Apollo (i.e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollo instead of those of the real leaders of sects, concealing them on purpose. On μεταφ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματιζώ τά πάντα, οἷον ἐκ πυρὸς ὄβρος,—and p. 906, τούτο τὸ βήμα μετα-σχηματισμένον, Meyer) on your account, that ye use (as your example: by having our true office and standing set before you) might learn this, ‘Not above those things which are written’ (i.e. not to exceed in your estimate of yourselves and us, the standard of Scripture,—which had been often in part
shewn to them in the citations ch. i. 19, 31; iii. 19. To refer γέγραπται to what has been written in this Epistle, as Luth., Calov., Calv.(altera.), is quite inadmissible, for, as Grot. remarks, "γέγραπται in his libris semper ad libros Veteris Testamenti refertur." But he (and Obh.) refer the words to Deut. xvii. 20,—whereas it is far better to keep them as generally to refer, Chrys., Theodoret, and Theophyl. refer it to words of our Lord in the N. T., such as Matt. vii. 1, 3; xxii. 12; Mark x. 43, 44, but these could not be indicated by γέγραπται,—cf. ch. vii. 10 and note. The ellipsis, as here, of the verb in prohibitory clauses with μή, is common enough: thus, Aristoph. Vesp. 1179, μή μοι γε μάθως. Soph. Antig. 577, μή τριβάς ἐτι, ἀλλὰ νῦν κομίζῃ εἰσώ. Denghstrom. Phil. 1. p. 46, μη δοι μάριοι μηδὲ δισμυροὶ ἔχοντω. Hartung, Partikellehre ii. 153, where see more examples), that ye may not one on behalf of another be puffed up against a third (i. e. 'that you may not adhere together in parties to the detriment or dis- paragement of a neighbour who is attached to a different party'). There is a grammatical difficulty here, the occurrence of ἰδὼν with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. b. 1. e. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, ἰδὼν αὐτῶν θαλόστε, is also in the case of a contracted syllable in οὐ,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in οὐ, which our Apostle followed. At all events (especially considering that we have two other cases of ἰδὼν with an indic., see ref.) it is better to suppose a solecism or pecu- liar usage, than with Meyer to give ἰδὼν a local sense,—'where,' i. e. 'in which case ye are not (pres. for the future) puffed up,'—i. e. if you keep to the Scripture measure: the double ἰδὼν of the purpose being, as he himself observes, according to Paul's usage, Rom. vii. 13; Gal. iii. 14; iv. 5, 16, and here being absolutely demanded by the sense. 7.] For (reason why this puffing up should be avoided) who separates thee (distinguish thee from others?) meaning, that all such conceits of pre-eminence are unfounded. That pre-eminence, and not merely distinction [Meyer], is meant, is evident from what follows) And (δὲ connects interrogative clauses, as Od. a. 225, τις δάκις, τις δὲ δύμοι δὲ ἄπνεο; and II. c. 704, ἔβα ρυγὰ πρῶτον, τίνα δὲ δύσταν ἔξεσαίνεις; See Hartung, Partikellehre, i. 160) what hast thou which thou receivest not (from God)—not, 'from me as thy father in the faith?') but if (which I concede;)—στέγει δὲ εἰ καὶ ἥμων αὐτοῦ εἰσώ, ἀλλὰ μὴ Δ' οὐκ ἤταντοι: Xen. Cyr. vi. 1. 14. Hartung, i. 140) thou receivest it, &c. He speaks not only to the leaders, but to the members of parties, 'who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver. 8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' κυρίων διὰ αὐτῶν ἓλεγεν ὘ντεύ ταχὺ πρὸς τὸ τέλος ἐφάπαξ, ὑπὲρ ἀδύνατον ἢ γενέθηται διὰ τῶν κυρίων. Chrys. The emphases are on ἰδὼν in the two first clauses, and χωρὶς ἡμῶν in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin, Wetst., al., interpreting them of knowledge, of security, of the lordship of one seed over another), misses the force of the irony, and the meaning of the latter part of the verse. χωρὶς ἡμῶν: 'because we, as your fathers in Christ, have ever looked forward to present you, as our glory and joy, in that day.' There is an exquisite delicacy of irony, which Chrys. has well caught: παλλαξ ἐμφασις ἐνστάθαι καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητας.
καὶ οὐφελὸν γε ἰβασιλέσατε, καὶ ἵμεις υἱὲν ἀυμβασιλέσωμεν. ὥστε γὰρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπεδείξεν ὡς ἐπιθυματίους, ὅτι θεατρόν ἐγενήμεν τῷ κόσμῳ καὶ ἀγγέλους καὶ ἀνθρώπους. καὶ πεινώμενε καὶ δίψώμενε καὶ γυμνίτωμεν καὶ κοίμησις μεν ἐστὶν ἀυτῶν πολλάκις καὶ τὸ σφόδρα ἀνθρώπων.  ὥστε γὰρ ἔστων ἐν μὲν τοῖς πάνω φησίν εἶναι πάντα κοινὰ καὶ ἤμιν κ. υἱῶν, ἐν δὲ τοῖς ἐπάθοις κ. τοῖς στεφάνωις ὑμεῖς πρώτοι.

The latter part of the verse is said bono fide and with solemnity: And I would indeed (for strength is the wish; so ἐλεύθερος... δεν γα μπορείται ὧφελεν λαβεῖν... γε μεγάλον εἰρήκεν, Μερέλαου, Ευρ. 1. p. 70. Ἑρτυχῆς, i. 373. ὧφελον is used in LXX and N. T. as a particle, with the indic. also with optative. See, for both, ref.) that ye did reign (that the kingdom of the Lord was actually come, and ye reigning with Him), that we also might reign together with you (that we, though deposed from our proper place, might at least be vouchsafed a humble share in your kingly glory).

For (and there is abundant reason for this wish in our present afflicted state) I think.—God set forth (before the eyes of the world,—the similitude is in θεατρόν following) us the Apostles (meaning all the Apostles, principally himself and Apollos) last (the rendering of Erasm., Calv., Beza, al., us who were last called to be Apostles, q. d. τοὺς ἀπ. τοὺς ἀγ. τοὺς ἀγ. ἀπότατον, not: is ungrammatical. ἀγέχωστος, last and vilest: not, 'respectu priorum,' last, as the prophets were before us, as Corn.-alap., and in part, Bengel) as persons condemned to death (ὡς καταδίκως, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it 'celuti bestiaris.' Dion. Hal. vii. 35, says of the Tarpeian rock, ἔθων αὐτῶν ἔθως βαλ- λεως τοὺς ἐπιθυματικοῖς)—for we are be

A spectacle (θεατρόν = θέαμα: so Achilleus Tatius, i. p. 55 [Kypke], and θεατρα ποιημάτων, Eschines, Dial. Socer. iii. 20:—see θεατρίζεμενος, Heb. x. 33) to the world, as well to angels (good angels: ἄγγελοι ἄστρων, whether either includes, or signifies, bad angels) as to men (κόσμῳ, being afterwards specialized into angels and men).

10. Again, the bitterest irony: 'how different our lot from yours! How you are to be envied—we, to be pitied!' There is a distinction in διὰ χριστόν and χριστῷ—q. d. We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians. ἄσθενεις—ἰσχυροὶ are both to be understood generally: the ἄσθενεια is not here that of persecution, but that of ch. iii. 3: the strength is the high bearing of the Corinthians. Ye are glorious (in high repute, party leaders and party men, highly honoured and looked up to), whereas we are unhonoured. Then άτιμωι leads him to enlarge on the disgrace and contempt which the Apostles met with at the hands of the world.

11. ἐξερχεῖται ἀρτι ἂρας is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Epistle, but as generally describing the kind of life to which, then and always, and the other Apostles were exposed: οἵ
12. ψαλμοὶ διδάσκομαι πράγματα, ἀλλ' ἄπερ καὶ ὁ παρὼν μου καθώς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. 

γωνίτας. are in want of sufficient clothing: cf. ἐν φύσει κ. γυμνάστη, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνόυσιν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνής, and γυμνίτις: why not then γυμνεῖτως? 

κολάφ. are buffeted—see ref., there is no need to press the strict meaning.

ἀστάτος. τοιταστίν, εἰλαυνόμεθα, φεύγομεν. Theophyl.

12. As testimonies to Paul's working with his own hands, see Acts xviii. 3; xx. 31; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. 

λοίδ. κ.τ.λ. 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.' 


ὡς περικαθάρματα ἀ η κλίμακας of disgrace and contempt, summing up the foregoing particulars. We are become as it were the refuse of the world. περικαθάρφω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆσα ἀπὸ ἑτοίμων:—Theophylac., ὅταν ῥυπαρῶν τι ἀποστολής τίς, περικαθάρμα λέγεται τὸ ἀποστολήματα ἐκείνων: and similarly Ecurm. Wetst. gives many examples of the metaphorical usage of the term καθάρμα as a reproach, from Demosth., Aristoph., Lucian, al., and of περικαθάρμα in Latin. Theukathármata is found in Arrian, Epict. iii. 22. Πρόανοι, ὅ νυν γεννήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply παῖαν, as Schol., Aristoph. Plat. 154 (Wetst.), καθάρματα ἑλέγχων ὁτι ἐπὶ καθαρήν λουκῶν τινος ἢ τινος ἐπίφας σώζων τις θεῖος, τούτο δὲ τὸ ἔδω καὶ παρὰ Πωμαῖοι ἔπεκτάς. Meyer well remarks that περικαθάρμα will hardly bear this meaning, and that περιψήμα in the sing. would not suit it. Still we may remark, with Stanley, that περικαθάρμα is so used in ref. Prov., and περιψήμα in ref. Tobit: and that Suidas says, περιψήμα ... ὡς ἡτοίκος καθαρίζων τῶν κακῶν περιψήμα ἡμῶν γένους ἢ τοῦτοι εἰσέλθατ πᾶσαν ὑμᾶς ἰεύγενε τὴν καθαρύνετε ἀνθρώπους περιψήμα. περιψήμα much the same as περικαθάρμα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περιψήμα, the τῶ κόσμου is even further extended to πάντων, —see ch. iii. 22. 14—21.] Conclusion of this part of the Epistle:—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require. 14. οὐκ ἐντρέπων not as one who shames you, see ref., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νουθετώ
contrasts with εντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal intention:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] justification of the expression έκκλησία διάκονον. μυρίους, the greatest possible number—see ref. πατάγαυμα.] He was their spiritual father: those who followed, Apollos included, were but tutors, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μυρίους, that these πατάγαυμοι were more in number than he could wish,—including among them the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of πατάγαυμος, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of πατάγαυμα, examples in Wetst. ἀλλ' ο'υ brings out the contrast strongly, giving almost the sense of 'at your idea:' so Ασκιν. in Cts. § 155, καὶ γάρ εάν αὐτά διέξει τά ἐκ τοῦ ψυφίσματος προστάγματα, ἀλλ' ο'υ τόγ' ἐκ τῆς ἀληθείας αἰτίας σωματισθηται. See Hartung, Partikellehre, ii. 40. ἐν γάρ θρ.] For in Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐκ χριστού, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐνθά, q. d. ἐν γάρ ἐν χ. ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begat you (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you). 16.] οὖν, because I am your father. μυρίαι, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἵ δοί μου αἴ ἐν χρυ, my manner of life and teaching. See ref. 17.] διὰ τούτου.—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδή ὅσ παιδιν κήδομαι, καί ὅσ γεγεννήκας,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg. to 2 Cor. § 2. 4. τίκνου] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τίκνου in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τίκνα δυσπατά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in)."—Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship. ἀναμείνης] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθώς specifies what before was expressed generally: so Luke xxiv. 19, 20, τά περὶ Ἰησοῦ . . . ὅπως τε παραδώκατε αὐτόν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ. ὦς ἐπολεμήσατο.
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.  ΙV. 19—21.

19 ἡμένου δὲ μου πρὸς ὑμᾶς ἑφυσιοθεσάν τινες· 19 ἐλέους
σοι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν οigitος
καὶ γνώσωμαι ὑμῶν τὸν λόγον τῶν πευΣωμένων, ἀλλὰ
τινὶ δύναμιν ἐν γὰρ ἐν λόγῳ ἑβασιλεία τοῦ θεοῦ,
τῷ ἐν ἑν σωματωτός; 21 τι θέλετε; Πς ἐν γὰρ ράξην ἐλθὼ πρὸς
ὑμᾶς, ἐν ἀγάπῃ, πνεύματι τε πραστάτους;

q Rev. ii. 27. Isa. x. 24. 2 Matt. x. 10 f. Heb.
P Paul 2 Cor. x. 1. Gal. v. 23. vi. i. a.) only, exc. James i.

19. ἐν δὲ Φ η λιτάτθν. 20. ὁμού Ὑσσων ἂν εὐνουχὸς εἰς Πν

57. 109-16 lect 7, 12 Orig (not Clem Chr Thadr &c).
21. ἐκ τε πραστάτους, with DFL.N rel(many

τρῶς ἀλλήλουν. πανταχοῦ εἰς τοὺν εἰκάλ. 19. 18. γνωσμόν

σοι δὲ ταχεῖν, ἐὰν εὐνοicus εἰς ἄθροισις. ἱσόρ. ἐπὶ εἰρ., p. 160, ὁτί ἐν τῷ ἑλένθος ἡνεργεῖνν

ἔχουσαν εἰς τοὺς ἐπιθετοὺς, ὡς Μευερ. 2. ἐχθεῖ

ŋνωσμάτια, prefixed, for emphasis, being the matter in doubt: as we say, Come I will.

ταχέως] How soon, see ch.

xvi. 8. γνωσμάτια] I will inform myself of— not the words of those who are puffed up (those I care not for), but
their power: whether they are really mighty in the Spirit, or not. This general reference of δόν, must be kept, and not
narrowed, as Chriss, Theophyl., to power of working miracles: or, quantum apud vos sua scientia et doctrina quam jactant
profecercint, Ext.; or virtuous lives (Theodorot, al.), or energy in the work of the gospel (Meyer): he leaves it general and
indefinite. 20. Justification of this, his intention by the very nature of that kingdom of which he was the ambassador.

ἠ Βασιλείας, the Kingdom (τ. αὐτ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark

i. 15, al.) announced by the prophets, preached by the Lord and the Apostles,
being now prepared on earth and received by those who believe on Christ, and to be
consummated when he returns with His saints: see Phil. iii. 20, 21; Eph. v. 5.

ἐν λόγῳ. . . ἐν δυνάμει. . . is not (i.e. does not consist in, has not its
conditions and element of existence) in (nure) word, but in might — is a kingdom of
power. 21. He offers them, with a view to their amendment, the alternative: shall his coming be in a judicial or
in a friendly spirit? as depending on themselves. τι not for πότερον (as Meyer, De W.), but general, and afterwards
confined to the two alternatives: What will ye (respecting my coming)? ἐπω, must I come? ἐν ράξῃ, with a rod;
but not only 'with,' as accompanied with: the prep. gives the idea of the element in itself, much as ὠν ἐν δέχεσθαι: not
only with a rod, but in such purpose as to use it. There is no Hebrewism: see Pas-
sover under ἐν, No. 3 and 4. He speaks as a father: τι ἔστιν, ἐν ράξῃ; ἐν καλαῖς,
ἐν τιμωρίᾳ, Chrys. πνείμα τ. πρασ-
τάτου: generally, and by De Wette, explained, a gentle spirit, meaning by πνεύμα,
his own spirit: but Meyer has remarked, that in every place in the N. T. where
πνεύμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract
genitive refers to the Spirit in the case in hand. So της ἀληθείας (John xv. 26; xvi. 13;
1 John iv. 6), νιωθεία (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφία (Eph.
i. 17), ἀγωνίας (Rom. i. 4). (This does not however appear to be without ex-
ceptions: cf. πνεύμα αὐθεντείας, Luke xiii. 11; δουλείας, Rom. viii. 15; κατανέως,
Rom. xi. 8; δειέλασις, 2 Tim. i. 7; τῆς πλάνης, 1 John iv. 6. We may indeed
say, that in none of these cases is the πνεύμα subjective, or the phrase a mere
periphrasis: but the πνεύμα is objective, a possessing, indwelling spirit, whether of
God or otherwise.) And so Chriss., Theo-
physi, — ἐν γὰρ καὶ πνεύμα αὐτοτρόπος κ. τιμωρίας, ἀλλ’ ἐπὶ τῶν χρηστῶν αὐτὸ καλέσ ἃς καὶ τὸν θεὸν αὐτόμακα κ.
ἐλεημονα φαμεν, ἀλλ’ ὁ σολοστός, κατα
tοιες καὶ τοῦτο ὄντα. Theophyl.
V. 1 "Ολως ἀκούεται εὖ µὴν πορνεία, καὶ τοιαύτη πορνεία ητις οὐδὲ ἐν τοῖς ἐθνείς, ὥστε γυναικά τινα τοῦ πατρὸς ἐκέειν καὶ μητέρις, περισσότερον ἓστε καὶ οὐχὶ µᾶλλον ἐπενήθησατε, ἵνα ἀρθῇ ἐκ µέσου µὴν ὑµὸν ὑµῖν.

γ = Matt. iv. 22, xiv. 21, Gal. ii. 5 al.  
δ = Matt. v. 3, ix. 15.  
ε = Matt. iv. 22.  
ζ = Matt. xiv. 4, xvi. 28, ch. vii. 2, 29, Deut. vi. 5 ref.  
η = Matt. x. 11, 15, 19 only.  
θ = Acts xvii. 23.  
χ = Heb. ii. 3.  

οὐχὶ; or ov.  

2. for οὐχὶ, ov F.  

rec Εραδη (corr from ver 13), with L rel Chr Thurd: txt

V. 1—13.] Concerning a gross case of incest which had arisen, and was harboured, among them (vv. 1—8): and qualification of a former command which he had given them respecting association with gross sinners (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline.  

1.] ἀλος, actually, 'omnino,' see reff.: in negative sentences, 'at all.'  

ἀκουεται ευ υµ. πορνεια] another way of saying ἀκοουναι τινες ευ υµ. παροι, —the character of παροις is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of ἀκοουαι, Commentators have gone wrong (1) as to ἀλος, rendering it 'commonly,' to suit ἀκουεται, 'is reported,' (2) as to ευ υµιν, joining it with πορνεια, whereas it belongs to ἀκουεται, (3) as to ητις ουδε ευ τιθεν, see below. Και τοιαυτ π.]  

And fornication of such a sort (the και rises in a climax, there being an ellipsis of ου µενον ... ἄλλα ... before it; so Aristoph. Ran. 116, δ σχετικ, τολµησις γαρ ιναι και συ γε; see Hartung, Partikelverhältnisse, i. 134), as (is) not (borne as a character) even among the heathen. The ὀνοµαζεται of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκοουει παροις in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word ἔκω in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that δ το έργον τοστο ποιησα (ver. 2), and τον ουσιν τοστο κατεργασµενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife (i.e. his step-mother, see Lev. xviii. 8; ουκ εἶπε µητρινων ἀλλα γυναικα πατρος, ἔτει πολλα χαλεπωτερον πλύζει, Chrys.).  

The Commentators generally refer to Cicero, Pro Cluentio, 5, 6, "Nuhit genero sororum, nullis auspicibus, nullis auctoribus, funestis omnibus omnium omnibus. O multieris secludas incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a prostitute, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon, in Wetst.). This however is rendered improbable by the fact that the Apostle says nothing of the ἡμων, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a prostitute might marry any of his or her former relatives, 'modo ad Judaicum religione transierit.' The father was living, and is described in 2 Cor. vii. 12, as δ αδειαθαι;—and from the Apostle saying there that he did not write on his account, he was probably a Christian.  

2.] και often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2.  

τεφυναι στοι Not, which would be absurd,—at the occurrence of this crime, ουκ ἐτι τις ἀμαρηματι τουτο γαρ ἀλογιας, Chrys.: neither, as he proceeds,—ἀλλα ἐτι τις διδασκαλα τις ἔκεινον, imagining the offender to have been some party teacher: so also Theophyl. :—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only ευν hoc, not propter hoc. ἐπενήθησατε] And did
ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i.e. with a view to its removal) he who did this deed (the past part. ποιήσας is itself used from the past point of time indicated by ἐπινοησάτε, and must therefore be expressed by the past) might (may) be removed from among you (viz. by your casting him out from your society)! 3—5.] justifies the expression ὅν ἔρξῃ just used, by declaring the judgment which the Apostle, although absent, had already passed on the offender. 3.] ἐγὼ μὲν γὰρ, ἐγώ γὰρ. 3.] ἐγὼ μὲν γὰρ, ἐγὼ γὰρ. For my part, ‘ego certe:’ so Aristotle. Phut. 355, μὰ Δῆ, ἐγὼ μὲν οὖ: see Hartung, Partikellehre, ii. 413. ως παρὼν, as if really present, not, as being present in spirit. 4.] τὸν ὀνόμα τούτ. κατ.] The object is put foremost for emphasis’ sake, and after several intervening clauses, taken up again with τὸν τοῦτον, ver. 5. οὔτως. Meyer thinks, alludes to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Osh. understands it, ‘under such circumstances,’ ‘being such as he is, a member of Christ’s body.’ But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τὸν κατεργασάμενον refers to porneia generally, οὔτως to τοιαύτη. porneia, ver. 1. 4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὀν. may belong to σωκάχθεντος, and σῶν τῇ δόν. to paraδοθήναι,—so Beza, Calov, Billroth, Oshl, al.: (2) both ἐν τῷ ὀν. and σῶν τῇ δόν. may belong to σωκάχθεντος,—so Chrys., Theophyl.(altern.), Calvin(quoting for σῶν τῇ δόν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to paraδοθήναι,—so Mosheim, Schneider, al.: or (4) ἐν τῷ ὀν. belongs to paraδοθήναι, and σῶν τῇ δόν. to σωκάχθεντος.—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὀν.—not to mention that the common formula of the Apostle’s speaking authoritatively, is ἐν τῷ ὀν. ἑαυτῇ ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand: —(I have decreed),—in the name of our Lord Jesus (when he have been assembled together and my spirit with the power of our Lord Jesus), (i.e. ‘I myself, in spirit, endowed by our Lord Jesus with apostolic power:’ σῶν τῇ δόν. belongs to τῷ ὀν. περιεβάλλω, and is not, as in Chrys.,—see above —merely an element in the assembly) to deliver such an one (ref.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. What does this sentence import? Not, mere excommunication, though it is doubtlessly included. It was a delegation to the Corinthian church of a special power, reserved to the Apostles themselves, of inflicting corporeal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself
5. for the time, the apostles. rec after κυριον ins ιησου, with LN rel am(with tol al) Chr Thl Gec Orig-int, Aug.: ιησου χριστου D denid: ημων εις. Χριστου and Χριστου ιησου and σαιρος, without the authorized concurrence of the Apostle's πνευματος, σον τη νασον, τ. κυριου, ιησου. What the δειθρος π. σαιρος was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beca, Grotz., al.) suppose: rather, as Chrys., για ματιτζε αυτον ελκει πονηρην η νοσον έτερα. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παραδοσις was ever in- flicted,—nor does the Apostle command it, but only describes it as his own determina- tion, held as it were in terrorem over the offender. See note on ver. 13. Obs., σαιρος, the offending element, not σκιματος. Paul could not say δειθρον του σκιματος, seeing that the body is to partake of the salvation of the spirit;—but not the σαιρος, see ch. xv. 50. 1. υπο τον πνευματος] The aim of the δειθρον, π. σαιρος,—which he said ετη της διαδοχης νομου των τεθεισιν, και ώς αφεις αυτον πεπαιτερον προβηναι, as Chrys. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of communication subsequently devised, and even now in use in the Romanish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, "For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 [p. 297]: where the rulers of that society are described as having been appointed συνεδ- δοκησαντες της έξωκληματις πατινων." 6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' καυμημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, 'that a little leaven will, if not purged out, leave the whole lump,' is manifest from the point in hand, viz. the inconsistency of their boasting: which would not appear by their danger of corruption hereafter, but by their character being actually lost. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the character of the whole was tainted. 7.] The παλαια ζωη is not the man, but the crime attaching to their character as a church, which was a remnant of their unconverted state, their παλαιον άνθρωπον. This they are to purge out from among them. The έκκαθασιον alludes to the careful 'purging out' from the houses of every thing leavened before the commence-
ment of the feast of unleavened bread. Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note.

That ye may be a new lump (opposed to the παλαιὸς ἄνθρωπος of old and obsolete days), as ye are (normally and by your Christian profession) unleavened (i.e. dead to sin and free from it). This indicating the state by profession, the normal state, as a fact, and the groundings of exhortations on it, is common enough with our Apostle,—see Rom. vi. 3, 4; ch. iii. 16, al. freq., and involves no tautology here, any more than elsewhere. An unfortunate interpretation has been given to these words, —'as ye are now celebrating the feast of unleavened bread;' and has met with some recent defenders, e.g. Wieseler,—and Conybeare, Life and Epistles of St. Paul, edn. 2, vol. ii. p. 40, note. But first, the words will not admit it; for άζυμοι cannot (as joined immediately with ἐν άζυμοις, ver. 8) without much harshness be applied in its literal sense to the celebrators of the feast, but must indicate the material which was unleavened, see ref.; —ἄρπον (ζωής, άζυμον, Athenœus iii. 100), and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyh. and Howson, ubi supra), where he seems to treat mixed churches, e.g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly predicating, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as engaged in a feast which he, at Ephesus, was then celebrating, seeing that it would probably be over before his letter could be delivered,—or would anticipate their being engaged in it when they received his letter, if it were yet to come. For he it remembered, that in the sense required, they would only be άζυμοι during seven days. Here again, I do not see how the example of "a birth-day letter to a friend in India," adduced by Mr. Conybeare as an answer to my objection, will apply. It seems to me that if strictly considered, in detail, it tells my way, not his. But, fourthly,—and even could all the other objections be answered, this would remain in its full force,—the reference is one wholly alien from the habit and spirit of our Apostle. The ordinances of the old law are to him not points on whose actual observance to ground spiritual lessons, but things passed away in their literal acceptance, and become spiritual verities in Christ. He thus regards the Corinthian church as (normally) the unleavened lump at the Passover; he sees them to put away the old leaven from among them, to correspond with this their normal state: for, he adds, it is high time for us to be άζυμοι in very deed (καὶ γὰρ—so Xen. Anal. v. 8. 7, ἀκούσας, ἐφι, καὶ γὰρ άζυμον. It introduces a powerful reason, for [on other accounts and] also. See Hartung, Partikellehre, i. 137, 8), seeing that our Passover was sacrificed (see ref.; and cf. Heb. ix. 26, 28), even Christ (the days of unleavened bread began with the Passover-sacrifice): therefore (ref.) let us keep the feast (not the actual Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living ἄρτοι, as believers are the living stones of the spiritual temple) not in (as our element) the old leaven (general—our old unconverted state), nor (particular) in the leaven of vice and wickedness (the genitives are of apposition, —'the leaven which is vice and wickedness,' see Winer, edn. 6, § 59. 8, a), but in the unleavenedness (τὰ άζυμα, unleavened things, see Exod. xii. 15, 18) of sincerity and truth. The view here maintained is that of Chrys., καὶ αὐτὸς δὲ ἐπιμένει τῇ μεταφορᾷ, ἀναμικνήσας παλαιὰς αὐτῶν ἡσυχίας, καὶ πᾶσα χαὶ καὶ άζυμων, καὶ τῶν ἐνεργειῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωρίων ἐστήτη ὁρὰ τῷ πορφῷ καὶ, καὶ γὰρ εἰπὼν ἐστάξατε, οὐκ ἑπείθη πᾶσα ἡ.
9. "Εγραφα ὑμᾶς εἰς τὴν ἐπιστολήν μη διανοομένην ὑμῖν τοῦ ἰδίου τούτου. 10. οὐ τὰ πάντως τοῖς 9τῶν πάντων τοῦ κόσμου τοῦ ἰδίου τότε ἐπίστασθαι τοὺς ἴδιους πλανοῦκαί καὶ ἀποταχθῆναι. 11. οὐ τούτοις οὐκ ὤφειλετε ἢ ἀρα ἐκ τοῦ κόσμου ἐξελθεῖν. 12. τις μεταφέρει τὸν κόσμον ἐπὶ σκέψιν ἤτοι παρὰ τὸν κόσμον ἐπὶ σκέψιν ἤτοι παρὰ τὸν κόσμον ἐπὶ σκέψιν.

10. rec ins καὶ bef οὐ πάντως, with D2LN3 rel syr Orig-c Chr Thdr Thl (Ec: txt ABCDF1N1 17 lat Syr copt Orig Tert Lucif Ambrrt Pelag. rec (for καὶ) ἢ (alteration to conform to the general context), with D2LN3 rel vss Orig Chr Thdr Lucif: txt ABCDF1N 17 rec οὐκελείπετε (coram from misunderstanding: see note), with B3 rel Chr Thdr al: txt A B(Vere) CDFLN c N 17 lat syr copt Damasc Orig-int Tert Lucif.

14 only. Hos. vii. 8 F. (σπανιάτων, χαί. only). as below (s, t). 1 Tim. i. 10. Heb. xii. 16. xiii. 4 only t. Sir. xiii. 16. 17 only. t as above (s). Rev. xxii. 8. xxiii. 15. u as above (t) here his only t. Sir. xiv. 9 only. v here. Gen. xlix. 2d only. Gen. ch. vi. 10 only. Gen. ch. 7 only t. (—περίος, ch. x. 14.)

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But my meaning was . . . ;—'but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort,' &c. That this is the meaning and not 'But now I write (the epistolary aorist) &c,' seems plain, from the use of τῇ ἐγραφῇ twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἑκ., must have preceded ἐγραφῇ:—and from the usage of νῦν δὲ, of which Hartung, Partikellehre, ii. 25, gives examples,—e. g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδομένων δοκεῖ ἀλήθεια λέγειν, διὰ τούτων ἐν ἐγώ ψεύδοντας, and Lycurg. Leocr. p. 138, ἐβουλουμένη δ' ἐν, & ἀδέρφες . . . νῦν δὲ . . . See also Hebr. xi. 16. Thus by the right rendering, we escape the awkward inference deductible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. ἐὰν τις

If one who is called a brother be, &c. (Clemensius, Augustine, Ambrose, Estius, al., join ὅνομαζόμενος with πόρος, and understand it either as ὅνομαστός, 'be a notorious πόρος, &c.,' or 'be named a πόρος, &c.' But ὅνομαζωμαι, or even ὅνομαστός, in the bad sense, is hardly ad-

missible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὅνομαζόμενος.

eiwvòlòlπtirè] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰσωλύων λόγον ἐν μετὰ ταῦτα μέλλει γυμναζόμενος. μέθυσσος was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck's note), μέθυσσος ἀνήρ ὁ μόνος ὦρεις, ἀλλὰ μεθυστικὸς γυναῖκα δὲ ἐφεξῆς μέθυσον κ. μεθύσης; and Pollux, vi. 25 (West.), μέθυσος ἐπὶ ἀδῶν ἐπικαλθέντας διδασκόντων. Seeing that μηδὲ συνεσθείς must imply a more complete separation than μὴ συναναλύγωνθαι, it cannot be applied to the ἐγκαίνια (as Mosheim, al.), but must keep its general meaning,—not even to sit at table with such an one. This rule, as that in 2 Thess. iii. 14, regards only their private intercourse with the offending person: nothing is here said of public excommunication, though for some of these crimes it would be implied.

12.] Ground of the above limitation. Τι γὰρ μοι . . . for what concern of mine is it . . . ? So Ἐλιαν, Var. ii. vi. 11, τοὺς δὲ ἄλλους ἐδ. Τι γὰρ μοι καφοῖς κ. άνθρώποις συμβουλευέται τὰ λαυτελεστάτα; see other examples in West. τοὺς ἑξώ ref. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, this might
VI. 1 Ἐχον ἡ πράγμα εἰς τοὺς ἰδίους ἑαυτοῦ· πρὸς τὸν Καραθαυμαθὰν Κρίνεσθαι ἐπὶ τῶν ἀδικῶν καὶ ὦν \(\text{κρίνεσθαι}^\ast\) ἐπὶ τῶν ἀδικῶν.

ΔΕΠΟΣ.

VI. 1. ins ex bef ὠναν Α 2, καὶ πρὸς τὸν Καραθαυμαθὰν Κρίνεσθαι ἐπὶ τῶν ἀδικῶν.

have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.

οὐχὶ τοὺς ἑαυτοὺς ἑαυτοῖς \(\text{κρίνεσθαι}^\ast\) ἐπὶ τῶν ἀδικῶν καὶ ὦν ἑαυτοῖς \(\text{κρίνεσθαι}^\ast\) \(\text{κρίνεσθαι}^\ast\). A preferable way seems to be this: 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἑαυτοῖς \(\text{κρίνεσθαι}^\ast\), \(\text{κρίνεσθαι}^\ast\). \(\text{κρίνεσθαι}^\ast\) \(\text{κρίνεσθαι}^\ast\) \(\text{κρίνεσθαι}^\ast\), 'No: those within do ye (imper.) judge,'—is clearly wrong, for \(\text{οὐχὶ} \) is no answer to τί, and would require \(\text{άλλα} \) after it,—even supposing \(\text{μὲν} \) τοὺς ἑαυτοὺς \(\text{κρίνεσθαι}^\ast\) and τοὺς ἑαυτοῖς \(\text{κρίνεσθαι}^\ast\) formed any intelligible logical contrast, which they do not. 15] But those who are without God judgeth. The pres. \(\text{κρίνεσθαι}^\ast\) both expresses better the attribute and office of God, and answers better to the other presents than the future \(\text{κρίνεσθαι}^\ast\). I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: not the punishment mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading \(\text{καὶ ἐξαφίησε}^\ast\) has come). \(\text{ὑπὸν \’autos} \) is in Deut., but need not therefore lose its emphatic force: from among your own selves.

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τομαῖο, Dares . . . Bengel remarks, "Grundsi verbo notatur lassa majestas Christianorum." τις, no particular individual, but any one: for he proceeds in the plnr., vv. 4, 7.

πράγμα] So ref. and Domesth. cat. Στερ. a. p. 1120, τῷ μὲν μιᾷ τῷ τοῦτον πολλῶν πραγμάτων ὕστον οἱ παράστη τῶποτε οὐδ' εὕρηθεν . . . κρίνεσθαι, ref., to go to law. So Eur. Med. 609, ὅς οὐ κρύπτωμεν τῶι τοῖς πλείουσι,—and Anthol. ii. 30, δυσκώφα διόγκορος ἐκρίνεται, καὶ πολύς ἀλλάς ἐκ τῆς ὑπομονῆς τῶν δύο κυρευτών. Wets. on Matt. v. 40. \(\text{ἐνί} \) (refl.), before, as judges.

τῶν ἄδικων] oυτὶ εἰσίν, \(\text{ἐπὶ τῶν ἄποστον, ἄλλα} \) ἐπὶ τῶν ἄδικων, λέει θεῖς, ἦς μάλιστα χρείαν ἔχειν εἰς τὴν προκειμένην ὑπόθεσιν, \(\text{ἀ} \) ἀποτρέψαι κ. ἀπεγγείγει. ἐπείδη γὰρ πεῖρα δικίας αὐτῷ ὁ λόγος ἦν, οἱ δικαιομέναι δὸ οὐδὲν ἀπήκοαν \(\text{ἐπὶ} \) δικαίωσιν, εὐπαθεῖ δικαιομέναι τὸ πολλὴν ἐκ τῶν ἄδικων, \(\text{ἄ} \) ἀδικοῖς \(\text{ἐπιτρέπον} \) ἀνθρώποις . . . Chrys. Hom. xvi. The Rabbinical prohibitions against going to law before Gentiles may be seen in Wets. . . e. g. "Statutum est, ad quod omnes Israelite obligantur, cum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanachuma, xcii. 2. καὶ οὐχὶ ἐπὶ τ. ἁγίων The Apostle does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a συνοδός ιδία . . . καὶ τόπος τοὺς ἔδωκαν ἐν ὧν τα τέτρα ἀνθρώπων ταύτα ἄνθρωποι κρίνουσι. Theodoret shews, ὅσ οὐκ ἐπικαλεῖται ταύτα τῶν πρὸς Ῥωμαιοὺς γραφεί-
2. rec om ἄ, with D2^3 REL: ins ABCDF KN a m 17 latt Syr syr-w-ast arm Clem Chr Damasc Thl lat-ff. for εἰ, εαν F; om D1 k2 H1p

3, 4, 5, 6, om A (homoeoteles, -ατον ending ver 2, and also ver 6).

σιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντίστεινες κελεύεις τοῖς ἁρχοντισίν, ἄλλα τοῖς ἡδικημένοις νομοθετεῖ μὴ κεχρήσαι τοῖς ἁρχοντισίν. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Const. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result.

2. οὐκ οἴδατε (refr.) appeals to an axiomatic truth. οὐκ ἄγοι τ. κριτ. that the saints shall judge the world? i.e. as assessors of Christ, at His coming: so Daniel vii. 22 (Theod.), ἤθεν δὲ παλαιὸς ἡμερῶν, καὶ τὸ κρίμα ἑδωκέν ἄγοις ὕψουσαν: see also Matt. xii. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodorat, Erasim.—κρινοῦσι δὲ οὐχὶ αὐτοὶ καθιστῆμεν κ. λόγων ἁπατοῦντας, ἀλλὰ κατακρινοῦσιν (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a praedicatum futurorum), al.,—καὶ quod Christiani futuri sint magistrati et judices in mundo,—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand;—or of Mosheim, Ernesti, Rosenm., quod Christiani praefatus judicare possint, Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the future, which is fixed here by the following κρινοῦσιν.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which is the object of the question to remove: so Xen. Cyr. iv. 3, 11, ἄλλα εἶποι ἠν τις, ὅτι παῖδες ὑνετε ἐμάθανον. καὶ τότερα παῖδες εἰσὶ φρονιμοτέροι ἔστε μαθὲν τὰ φραζόμενα κ. δεικνύμενα ἢ ἁμάρτεις; see Haring, Partikellehre, i. 147. ἐν ὑμῖν. Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπον, ὅτ' ὑμᾶς, ἄλλ' ἐν ὑμῖν ("exemplo vestro"). But in vain: nor as Grot., al., is ἐν, ὅτι:—for κρίνεσθαι ἐν is the expression for to be judged before, as judges: the judges being the vehicle of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (Wetst.), τίνες ήδη λέγομαι τῶν ἡρώων ἐν θείοις δικασταῖς κρίθηναι, and Polyb. v. 29. 6, Πολεμάροι . . . κρίνειαν ἐν τοῖς Μακεδονίαν ἀπέκτειναι. See other examples in Wetst. Hence (Meyer) by this 'coram vobis' it appears plainly, though it might be otherwise inferred from the context, that the Saints are to be the judges, sitting in judgment. ἀνάξιοι ἵνα ἐστιν κριτ. ἠλάτοι] are ye unworthy of (i.e. to hold or pronounce) the smallest judgments! κριτήρια cannot be, as usually rendered, 'matters to be judged:' it signifies either (1) criteria, lit. or metaphor.,—which sense is irrelevant here: (2) tribunals, courts of justice:—so Glossar. κριτήρια, δικαστήρια, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσμα κριτήρια,—or (3) judgments held in such courts, judicia,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, οὐτὶ οὐδὲν ἰσότικα κριτήριον ἀληθεύει: to which Δίκη replies, τουγραφῶν ἐρήμων αὐτοῦ καταδίκασων. The last meaning suits both this place and ver. 4. So Cicero speaks of 'in privatis minimarum rerum judicis.' Here, they are ἐλέγχοι in comparison with the weighty judgments which shall be held hereafter; = biostikà, ver. 4. 3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. ἀγγέλων] always, where not otherwise specified, good angels: and therefore here; the λαυτοβρυκάνια πνεύματα of Heb. i. 14: but exactly how we shall judge them, is not revealed to us, Chrys., Theodorat, Ecmum, Theophyl., and most Commentators interpret it of bad angels, or of bad and good together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀδάματοι δυνάμεις αὐτάλ ἐλληνορ ημῶν εἰρεθήσι τοὺς ἑαυτούς τῶν σαρκά περιβεβλημένοις, χαλεπωτέρως δώσουσι δικήν.
But see above on ver. 2. μήτι γε, to say nothing of, 'ut omittam:' so Denœmoth, p. 21. 23, οὐκ ἐν δὲ αὐτῷ διαγόντα οὐδὲ τῶν φίλων ἐπιτάτευσιν ὅπερ αὐτοῦ τι ποιεῖν, μή τι γε δή τοῦ θεοῦ. See Hartung, Partikelllehre, ii. 155.  

3. for μητί γε, posw mallon F: quapro magis vulg F-lat G-lat Pelag Bede.  

4. for μεν οὖν, γινοιν F.

So E. V.: set them to judge who are least esteemed in the church. And to this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The context is this: 'Your office is to judge angels:' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you:—do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of βιωτίκα κρέτ., between Christians at all, and is here depreciating them ironically.  

But the arrangement and construction of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of βιωτίκα. (2) the μὲν οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be:' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not βιωτίκα μὲν οὖν κριτ. εάν ἔχετε, but Β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενμένοι εἰ ἡ ἐκκ. are much more naturally the despised in (within) the church, than those who in (the estimation of) the church are held of no account. Meyer argues against this that it would be in this case τοὺς ἐξουθ. τοὺς ἐν τῇ ἐκκ., but surely he can hardly be serious, or I do not understand him rightly. (5) καθίσετε applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word 'rather' must be inserted, τούτους μᾶλλον καθίσετε, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about βιωτίκα at all, rather than bona fide. 6.] πρὸς ἐντρ. ὑμ. λέγω refers to the ironic com-
mand in ver. 4— I say this to put you to shame. ou'tow | Is there so completely a lack of all wise men among you . . . He now suggests the more Christian way of settling their differences, viz. by arbitration: and asks, 'Are you come to this, that you are obliged kadi'ow any δικαστάς at all,—have you no wise man among you (the rec., ou'to εἰς, would be 'quod est vehementius, cum sitis tam multi.' Erasm.) who shall be able (in such event) to decide (as arbitrator) between his brother (i.e. his brethren)! This last is a harsh method of expression, and apparently only to be accounted for by the singular form of ou'deis so'dh having attracted the other into the singular likewise, so that instead of σοφοι oi δυνησον- ται διακρ. ανά μέσου των αδελφων αυτων, we have σοφος ου δυνησονται διακρ. ανά μ. του δ. αυτου. But it is not without use; it prevents the apparent inference, which might be made if των αδελφων αυτου were used, that one wise man was to be appointed universal arbitrator,—and confines the appointment of the arbitrator to each possibly arising case respectively.

6.] (It seems not to be so): nay, κ., as implied in ver. 1. ἀλλὰ after a question passes rapidly on to the other alternative, the particle negating the question being suppressed. So Xen. Mem. i. 2. 2, πας οὖν αὐτὸς ἐν τοιούτως ἄλλου ἐν ἀντίθεσι . . . εἰπίστε: 'Αλλ' ἐπανε μὲν τούτων πολ- λοὺς, ἀρετής ποιήσας ἐπιμιύς. See Hartung, Partikellehre, ii. 37. 7.] He gives his own censure of their going to law at all. μὲν οὖν as above, ver. 4. οὔλως, altogether, without the aggravation of ἐπί ἀπίστων. ἡττήμα, a falling short, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood (see especially Estius in loc.) a moral delinquency (cf. the usage in rell?), nor an ἁττάσαθα τῇ ὁργῇ, as Ercam. κρίματα, matters of dispute, leading to κρίνεσθαι; not κρίσινς εἰς-έντων, with one another (rell?), (as being brethren in Christ. ἀδικεθεν and ἀποστερεθεν not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346): Menander frag.: οὖσα κρίσιατος ούς άνήρ, δ' Γοργιά, οὔτις δικειθέναι πλεῖστον εἵκτησαται βρωτών: Hesiod. ἐργ. 317, εἰ μὲν μετρείταιν παρὰ γείτονος, εἰδ' ἀποδοθαίναι—allow yourselves to be wronged and defrauded. See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic υἱεσ, which would thus be before meaning. The account of this emphatic υἱεσ is to be found in an ellipsis after ἀποστερεθεν to the effect, 'as our Lord commanded us His disciples,' or 'as it beoves the followers of Christ.' Then υἱεσ comes in contrast: ήσαν the contrary (ἀλλα, see above ver. 6) do wrong, and defraud, and that
9. rec βασιλείαν bef θεοῦ (as below in ver 10), with L rel latt Clem Chr Thdr Thl Iren-int Cyrp: txt ABCDN m 17. om οὗ Β' 10, οὐδὲ (throughout vv. 9, 10) D.

10. πλευκτοῦ κατά τοῦ κλέπτα: DL b c d e f g h l n o syrr Clem Chr Thdr Damasc Thl: om οὗτος πλευκτοῦ κατὰ 3. 35. 42. 238 Clem, Orig.; rec (for 1st οὗτος) οὖτε, with BD*L rel Ath, Thl Ec: οὐδὲ Δ' (as above): txt Αصحف a 17 Clem, Ath, Julian (in Epiph) Chr Thdr. θεοῦ bef βασ. D. rec ins οὗ βεβαίωσαν (prob from writing the οὗ of θεοῦ twice over: the mistake being perpetuated, or even the ready occasioned, by the οὗ of κλέπτα. This seems a more likely account than that a variation betw the two ντε should have been sanctioned by perpetuating an accidental om of the οὗ), with L rel Ign (but ready varies. Coteler has κλέπωσαν διαφαναι, omg οὗ) Ath, Ps-Ath Cyr-jer Chr-ms, Thdr Thl: om ABCDN 17 Meth Julian Ath, Chr Thdr, Damasc Ec (Polye).

11. [αλλὰ (3rd), so ABDN (C has αλλά all three times; Δ', the 1st time; L, the 2nd and 3rd times).] aft κυριον ins ἡμῶν B C(appy) m 17 vulg Syr syr-w-ast Ath, Did3 Epiph Iren-int, Orig-int Cyrp: om ADLNS rel. aft ἵππον ins χριστοῦ B C(appy) Δ'Ν m 17 &c (as precedent): om AD'L Thl Ec.

(your), brethren. 9.] 'Ye commit wrong': this looks as if we had forgotten the rigid exclusion from the kingdom of God of all wrong-doers of every kind (included here under ἄφθοι); see Gal. v. 21. μὴ πλανάοιμεν] This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to διότι κακαί, ch. xv. 33. πόρνοι refers back to ch. v., and is taken up again, vv. 12 ff. μαλακοὶ = παθεῖς (see in Wetst.). μεθυνοί, see on ch. v. 11. 11.] 'These things were the former state of some among you: but ye are now in a far different state.' I cannot think with Meyer that ταῖστα is used in contempt, such a horde, or rabble; it is rather of such a kind; these things, were some of you (tīνes limits the θεῖς which is the suppressed subject of ἥτα): but ye washed them off (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding merely the fact of their having submitted themselves to Christian baptism. See ref. Acts), but (there is in the repetition of αλλὰ, the triumph of one who under God the instrument of this mighty change) ye were sanctified (not in the dogmatic sense of progressive sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became dedicated to God and holy), but ye were justified (by faith in Christ, you received the δικαιότητα θεοῦ, Rom. i. 17), in the Name of the Lord Jesus, and in the (working of the) Spirit of our God. These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to all, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the θεῖς again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.
12—20.] Correction of an abuse of the doctrine of Christian freedom which some among them had made, that, as meats were indifferent, so was fornication (vv. 12—17). Strong prohibition of, and dissuasive from, this sin (vv. 18—20). Statement of the true doctrine of Christian freedom. πάντα μοι ἔξεστιν, ἄλλ' οὐκ ἔγώ, ἀλλ' εξουσιασθήσομαι ὑπὸ τούτος. τὰ βοῶματα τῷ κοιλία, καὶ ἡ κοιλία τοῖς βοῶμαιν, ἐξεστί τὸ ἔθεος καὶ τοῦ ταύτη ταυταταργίσει, τὸ δὲ σώμα οὐ τῷ πυρνείᾳ, ἀλλ' τῷ κυνῷ, καὶ οἱ θύεις καὶ τον κύριον.

12. Statement of the true doctrine of Christian freedom. πάντα μοι ἔξεστιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) αὐτάρκα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xii. (3) The Apostle does not either deny or qualify the εξεστιν, but takes up the matter from another point of view, viz. the συμφέρητε. The μοι is spoken in the person of Christians generally. “Says Paulus prima persona singulari eloquio quo vim habent gnomen: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11.” Bengel. συμφέρητε are advantageous—in the most general sense: distinguished from οἰκαδομεί, ch. x. 23, where the words again occur. Meyer cites from Theodor. Moris, —ἐπείδη γὰρ οὐ πάντα συμφέρει, δὴν ὡς ὁ πύρυφος, ἀλλ' τοῖς ὀφελούσι μοῦνοι. ἀλλ' οὐκ ἔγω ἔξει. Meyer thinks that the εχεν here has an emphasis, as meaning the real ί, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and εχεν corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction. Εξαντωσιασθήσομαι I will not be deprived of my freedom by any practice; i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under Εξουσία, instead of one exercising it. The play on ἔξεστι and Εξουσία cannot be given in English. Bengel. The argument is,—meats (of which he doubtless had often impressed on them that they were αὐτάρκα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are αὐτάρκα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. Therefore, fornication is not an αὐτάρκα. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pf. u. Leit. p. 401, note 21. 13.] τὴν κολλ., scil. ἔστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει. δὲ Θ.... καταργ., viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σώμα φυσικόν, to be a σώμα πνευματικόν: not, at death. τή παρουσία: The body was not made for the practice of fornication. The reciprocal subjection of the belly and meats is shown by their coextensiveness in duration, and perishing together: but when πνεια / (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subsuming its real use—that of being an instrument for the Lord's work. κ. ὁ κύρ. τῷ σώμα: not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be excluded here, though it is not the principal thought: —rather, the redemption of the body from
14. elz ùsas (error? Mey thinks, perhaps from Rom. viii. 11): txt ABCDKL rel

vs Polyb. Iren-int gr-lat-li.
eξεγερεῖ (AD): έξεγερεί μ: έξεγερεί B: 677: susci-
tacit am harl (but qu, for -hit?): txt (see note) CDLN rel syrv copt aeth Ath-mss Chr
Thdt Iren-int Archel Tert.
15. ins η bef ουκ F. ημως AN 238. om ος εστιν F. μελη bef πορνης

DF latt Iren-int Cyrp. Lucif.
16. om η DKL rel syr Meion-c Dial Thdt-mts Damasc Thl Tert: ins ABCFN a1 h

m 17 vss Clem Orig Chr Εε Cyrp. om φησιν Α Εαφ pH Crist Andr (Tert): ins

BÇDFKL rel latt Dial Meion-c Chr Thdt Lucif.

sin, and making it into a member of Himself by the Spirit. 14.) So far from the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His Power. I cannot adopt here the reading (έξεγερεῖν), or the view, of Meyer. He holds, that all reference to the resurrection, as a thing future, is out of place: that the Apostle refers to the virtual and proleptic resurrection which has already taken place in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading έξεγερεῖ has arisen from not seeing this. But how unnatural will the construction thus be—ὁ δὲ θεός καὶ τῶν κύριων ἡγεῖται, καὶ ἡμᾶς ἐξεγερεῖ, διὰ τ. δυν. αὐτοῦ? I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἥγειται and ἐξεγειρεῖ, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταργήσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future resurrection, not destruction, of the body. ἡγεῖται, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγερεῖ, viz. ἐκ νεκρῶν. So that there is no real difference between the two words. 15.) Resumption of τὸ σῶμα τῶν κυριόν κ. τ. κύριος τῆς ζωῆς. The two are so intimately connected, that the Lord is a mystical Body, of which our bodies, parts of ourselves in our perfect organization, are members. This Christian axiom is introduced as before (refr.) by οὐκ οἴδατε ὅτι. Having them (οὖν, 'concesso,' that

my body is a member = my members are members of Christ) alienated (ἄρας it is not merely plenostic, 'Shall I take... and make them...?' as E.V. This is shewn by its position first in the sentence) the members of Christ (i.e. my own members), shall I make them an harlot's members? The expression πόρνης μελή is put as coarsely and startlingly as possible, with the emphasis on πόρνης. ποίησα may also be the aor. subj., 'must I have any right to, make them? But μὴ γένοιτο answers better to the future. 16.) Explanation and justification of the expression πόρνης μελή. ἦ, as De Wette well, "Do you think the expression ποίησα πόρν. μελή too strong?" καλλ. "üblicher Ausdruck für Geschlechtsverhältnis," De Wette. τῇ πόρῳ, with a harlot, generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis. ἐν σώμα, viz. 'with her.' The full construction would be διὶ οὖν καλλ. τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἰσίν, but he is here bringing out the criminality of the fornicator, and leaves the other out of view. The citation is spoken of marriage; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases. φησιν, viz. God, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to διὸ ποίησα (αὐτοῦ) ἄπ' ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but propheticall, divino afluxus. To render φησιν impersonal, 'it says,' 'tirft cē,' though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of the Paul. The words οἱ δύο are not in the
17. οἱ δὲ οἱ εἰς σάκα μίαν. Κολλάμενος τῷ ἐν πνεύμα ἑστιν. Παῦλος πορνεύειν, πανενοχλημένος τῷ κυρίῳ.\\n\\n18. Κομματιαὶ ὡς ἃν πονηρὴ ἀνθρώπως, «ἐκτὸς τοῦ σώματος ἑστιν» ὁ δὲ πορνευόντας ἐφ᾽ ὑμῖν εἰς τὸ ίδίον σῶμα ἀμορφοτάτες.\\n\\n19. Οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν νᾶος τοῦ ἐν ψυχὴν ἀγίου πνεύματος ἑστιν, ὦ ἐκεῖνο ἀπὸ θεοῦ, καὶ οὐκ ἐστὶν ἀμαυτοῦ; 20. ἡγομόσανθητε γὰρ τοῖς τιμήσεις. Ὑποτάσσετε ὑμῖν τὸν θεὸν ἐν τῷ σῶματι ὑμῶν.\\n\\n21. ἐφ᾽ οὓς, φοιτεῖ Φ. ἤναι ἐν, αὕτη 17. 106.\\n\\n19. ἐν τῷ σώμα, τὰ σώματα (coppia τοις σωμα τῶν) Α-κορτὶ. εὐθείᾳ λέγεται, ὑμῶν ἄνωθεν ἢ ἑν συνειρροήσει. τοίς δυνατοῖς ἔχει μείζονας θρόνους. Πατρὶς μετατιθέντος ὑπὸ τοῦ λεγομένου Ο.\\n\\n20. Οὐχιδικατά ἐγέρθη, ἀμαυτοῦ καὶ πολὺτευς ὑπὸ γείτ. ἐν τῷ μόνῳ τῆς πρότερος θεοῦ, ὑπὸ τοῦ θεοῦ, ἀρχιερέως τῶν θεῶν, ἀρχομένων τοῖς θεοῖς τῷ σώματι. ἐκείνης τῶν ἑτεροειδεστῶν ἀνθρώπων ἀναξιότατος, προτέρων ἑκατέρου ἑν τῷ λοίπῳ; ἐν τῷ λόγῳ τοὺς θεοὺς ἄνωθεν τῷ σώματι. ἐν τῷ τρόπῳ τοῦ θεοῦ, ἀρχιερείας τοῖς θεοῖς ἀρχαίοις, ἀρχιερείας τοῖς θεοῖς. ἐν τῷ θεοῦ. ἐν τῷ θεοῦ, ἀρχιερείας τοῖς θεοῖς. ἐν τῷ θεοῦ, ἀρχιερείας τοῖς θεοῖς.

Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5. 17.] Union to God, His service, and His ways, is often expressed by this word (κολλά.), in the LXX (refl.): but here that inner union with Christ in spirit is meant, which is the natural state of every believer, and of which it may be said that he εἰς πνεῦμα ἐστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Oshl. from Eph. v. 23. inf.) be pressed here, as the relations of the compared are not correspondent. Still however, the inner verity of that mystical relation is the ground of both passages.\\n\\n18—20.] Direct prohibition of fornication, and its grounds. 18.] φοιτεῖ might be followed by αὐτῷ, but is more forcible in this disconnected form.

παῦν ἀμαρτ. The assertion, which has surprised many of the Commentators, is nevertheless strictly true. Drunkenness and glutony, e. g. are sins done in and by the body, and are sins by abuse of the body, — but they are still ἐκτὸς τοῦ σώματος introduced, from without, sinful not in their act, but in their effect, which effect it is each man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord, — united by His ordinance, — no such alienation of the body takes place, and consequently no sin. 19.] Justification of the eis τὸ 15. σῶμα ἀμαρτ. above,— and this by an amplification of the above σῶμα τοῦ κυρίου, and εἰς πνεῦμα ἑστιν. Your body (i.e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because the body in its attributes is in question here) is the temple of (possessed by, as His residence: the temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminiscence, whose Spirit He is, and so preparation for the following inference), and are not your own (so that ye have no right to alienate your body, not being yours).

20.] Proof, that ye are not your own. The possession of your body as His temple,
by the Holy Ghost, is a presumptive proof that ye are not; but there is also a proof in matter of fact: For ye were bought (not, as E. V. are bought, which destroys the historic reference) with a price (viz., the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. magni pretio: τιμής merely recalls the fact here, that a price was paid and so the purchase completed). This buying is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13).

Glory then (δόθε, not exactly an inference from the foregoing, but = 'cja,' 'agedatum,' tending to enforce and intensify the command: 'as a cheering or hortatory expression,' Stanley. So Od. v. 17, τέρατι δόθε, κραδί; see Hartung, Partikellehre, i. 284 f.) God (i. e. not praise God, but glorify Him by your acts) in your body (not, by means of your body, but in your body, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40. REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in disparagement of marriage, and to have brought into doubt whether it were not better to avoid it where uncontracted, and break it off where contracted, or this last at all events where one of the parties was an unbeliever. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting virginis, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The whole is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel’s sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with reference to change of circumstances; and the meaning of God’s Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpreters of the text been busier, than here. The absence of all ascetic tendency from the Apostle’s advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between differing readings, and in danger of on the one hand adopting, on overwhelming MS. authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] Concession of the expediency (where possible of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication. 1.] δέ, transitional, passing on to another subject.

καλόν . . . . . . not, morally good: for in ver. 28 expressly not sin, but inexpediency, is the reason for not marrying; nor good in the sense of ὑπερέχειν, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, ‘si bonum est mulierem non tangere, malum ergo est tangere:’ but expedient, generally: ‘more for a man’s best interests under present circumstances:’ Angl. it is the best way,’ in the colloquial sense; so also throughout the chapter: see the word qualified ver. 26, καλόν . . . . διὰ τὴν ἑνετῶσαν ἀνάγκην. ἀνθρώπως: though of necessity by what follows, the man only is intended, yet ἀνθρώπως does not here or in reff. = ἀνδρί, but as Meyer remarks, regards the man
2. the θηρεύαν F vulg syr Orig-int Cypr. om και έκαστ. τ. id. adā. ex. (homoteil) F 48. 114. 177 Tert.
3. rec for ομηλία, ομηλίας μενοιαν (see note), with L rel syr Thirt Thl έμε: txt ABCDF 17 latt copth arm Clem Orig2 Meth Chr. αποδιέθη α. om δε Α 55 Syr copth Orig Chr-mss Cypr Jer.
4. [αλλα(twice), so ABC (2nd, D) Ν 17.]
5. om αν B. rec σχολαζητε, with KL rel Meth Chr, Thirt: txt ABCDF Orig2 Dion-alex Chr-alal. rec ins τη ηστεια και βε τη προσευχα (see note), with not merely in his sexual but in his human capacity. Thus in its deeper reference, it would embrace the other sex also.

απτεσθαν[α] so in reff.; and in Latin tangere, altin gere, virgo intacta. See examples in Wetst. This expression is obviously here used in the widest sense, without present regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the already married (see again below), is altogether a mistake.

2.] The former course is expedient—would avoid much trouble 'in the flesh:' but as a general rule it may not be, seeing that for a more weighty reason the contrary course is to be recommended.

But on account of fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence; so Herod. vii. 158, ἔνα μεγάλα άφελία τε κ. ἐπαφορεῖς γεγέναι; i. 40, ἐμο δέ αί σα μεγάλα εὔνοιας οὐκ ἀπέκτωσα, see reff., and Kühner, Gramm. ii. 28 [§ 408, γ] ) let each man possess his own wife, and let each woman possess her own husband. The ἐκάτω (τ.) not concessive, but imperative: not, 'habere liceat,' but 'habeo.' So the other expressions, γαμώσατον ver. 9, μενέων ver. 11, &c. (not here in the sense of 'ulater, eique commisceatur,' as Estius, al., which does not come into consideration till the next verse. (2) not emphatic, let each retain, according to the mistaken idea mentioned on ver. 1, that he is speaking to the married, who though they are not to cohabit are yet to remain together. Had either of the two latter senses been meant, the sentence would rather have stood ἐκάτω εκ τ. έαυτ. γυναίκα, κ. ἐκάτω ἐκάτα τ. 13. ἄνδρ. With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any estimate of marriage in the abstract. His estimate, when he does, is to be found Eph. v. 25–32.

3. 4.] The duty of cohabitation incumbent on the married. This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of δια τας ποριες above.

3. τήν άφελίμα] 'debitum tori.' The rec. was perhaps an euphemism (we have also the varieties, άφελιμόνι τμήμ, Chrysostom once: ἀρ. τμήμ και εὐνοιαν in the ms. 40) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of άφελίμα as meaning merely 'benevolentia:' thinking that not εὐνοια, but φιλότης would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of εὐνοια.

4.] The axiom is introduced without a γάρ, as frequently. τον έαυτον . . . οὐκ εξ ουναι[α] 'sui, cum potentatem non habeant, eleganti facit paradoxum.' Bengel. The ground of this being another's while they remain their own, is to be found in the oneness of body, in which the marriage state places them. 5. ] αποστειρετε is applied by Meyer to την έευνοιας,—by Billroth, al., to την άφελιμα; De Wette suggests τον άφιματος, but prefers, and rightly, leaving its reference indefinite,
to be supplied in the reader's mind.

ei μή τι, unless perchance (refl.).

ἐνα "The verb is sometimes omitted after this particle, but always so, that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σε δ' ἐλη γυνὴ κατηθησα, σφόνων μεν οὐς ἄν μᾶλλον, ἐστήγης δ' ἴσως." Hartung, Partikellehre, ii. 390.

ἐκ, according to: the mutual agreement being the ground, and the measure of the act.

Ἰνα σχῆν] In order that ye may have undisturbed leisure for prayer.

The pres. σχόλικά της of the rec. would refer to the general habit, and would thus make τὴν προσ, 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that prayer meant is not ordinary but extraordinary, —seasons of urgent supplication.

Both the alteration to the present and the addition of τὴν νυστεια καλ, shew how such passages as this have been tampered with by the ascetics.

Τῆτε, —not συνέφυσθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπί τὸ αὐτὸ in this sense is the normal state of the married. For the expression see reff.

The subjunct. still depends on ἦν—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again.

Ἰνα μὴ πειράτες] Purpose of the re-union stated, that by which it happened as it did not take place. πειράτει is now present, not aor., as betokening the danger of a state of abstinence if continued.

Ἄκρασία here, not that from ἄκρατος (""")—which signifies a bad mixture, as ἄκρατος, 'insubility of the air;' but that from ἄκρατης (""")—incontinence;
The text appears to be a page from a book or a manuscript, discussing topics related to probability, marriage, and religious interpretations. The text is not legible or coherent enough to extract meaningful content.
the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things & γραφώ ὅπως should be recognized as κυρίων [ἐντολάς]. But here he is about to give them a command resting, not merely on inspired apostolic authority, great and undoubted as that was, but on that of the Lord Himself. So that all supposed distinction between the Apostle's own writing of himself and of the Lord, is quite irrelevant. He never wrote of himself, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the subject-matter, and of the circumstances under which it was written. All is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith. Not I, but the Lord, viz. in ref. Matt. See also Mark x. 12, where the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἄνδρος χωρίσθηναι than the man ἀπὸ γυναῖκος χωρίσθηναι. χωρίθθ., be separated, whether by formal divorce or otherwise; the καταλαγὴς below, is like this, an absolute passive; undefined whether by her own or her husband's doing. 11 ] ἐὰν καὶ γυναικῆς, μενέτω ἁγαμός τῷ ἁγαμῷ καὶ καταλαγήσω τῷ ἁγαμῷ, is not found in Matt. xvi. 17, ref. See however note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible. καταλαγ. [see above on χωρισθή.] κ. ἁγαμ. γυν. μ. ἁφ.] The Apostle does not add the qualification παρεκτὸς λόγου παρθενίας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.] Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground for separation,—and why: but if the unbelieving party wish to break off the union, let it be so. 12. τοῖς λοιποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers. ἐγὼ, οὐχ οὐρ.] I, i.e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), not the Lord, i.e. not Christ by any direct command spoken by Him: it was a question with which He did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on ἑγώ: But to the rest I say (I, not the Lord). συνενεδθείς presupposes his own wish to continue united. αὐτή, not αὐτὴν, and ὡστός, not ὡστὸς, below,—see ref. 13.] The change of construction καὶ γυνήτητι... καὶ ὡστός... is found frequently with καί: so II. a. 78, ὅ γὰρ ὄνομα ἄνδρα χαλεπόν, ὁ δὲ γένος πάντων ἔτη ἀργόν ἀργόν ἀργόν ἀργόν. See ref., and Kühner, ii. 526 (§ 799). Meyer remarks, that the Apostle uses the vox media ἀριστεῖα here, of both parties, the husband and wife, not ἀπολλέντων (as Matt. v. 31, &c.), which would apply only to the husband. In the E.V.
unity in both cases is the same, the purity overrules the impurity. In the gospel, in the apostle, in the church, in the Christian order, at the ordination of the one parent is in it overborne by the sanctity of the other. The fact of the children of Christians, God's spiritual people, being holy, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people. With regard to the bearing of this verse on the subject of Infant Baptism,—it seems to me to have none, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably be as a matter of course be administered to the other. Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not personal holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but holiness of dedication, by strict dependence on one dedicated. Notwithstanding this ἀγάπη, the Christian child is individually born in sin and a child of wrath; and individually needs the
washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀφίστης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On νῦν δὲ, see note, ch. v. 11. 15.] But if the wish for separation (implied by the present χωρίζεται,—is for being separated, see Winer, edn. 6, § 40. 2 a, and compare John x. 32, xiii. 4, 27) proceed from the side of the unbeliever (emphasis on ἀπίστους), let him (or her) depart (be separated off). οὕτω δεδομένων.] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτῃ, οὐαίτω ἐπίκειται ἐπὶ τῶν πιστῶν. εἰς μὲν γὰρ παντὶ πρότερον, χωρὶς λόγῳ παρείσα, οὐκ ἔχει πρᾶξαν ἀπ’ ἀλλήλου τῶν συναφθέντων χωρίσθησθαι ἐπί ταῦτα δὲ, ἃν μὲν συνενδόξη τὸ ἀπίστου μέρος τῷ πιστῶ πανωκεῖν, δὲι μὴ λείων τὰ συναφή, ἵνα δὲ στασιάζῃ καὶ τὴν λύσιν ἑκείνης τοῖς οὖν, οὐ διδούσι τὸ πιστὸς εἰς τὸ μὴ χωρίσθηναι. Photius, in Ecumenius. ἐν τοῖς ἀπίστοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases. ἐν δὲ εἰρ. Not εἰς εἰρήνην, but signifying the moral element in which we are called to be: see ref. and ver. 22 below. The meaning is, let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian. Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that our Lord’s words do not apply to such marriages as are here contemplated. They were spoken to those within the covenant, and as such apply immediately to the wedlock of Christians (ver. 10), but not to mixed marriages. De Wette denies this, and holds that Paul is speaking only of the Christian’s duty in cases where the marriage is already virtually broken off,—and by his remarks on Matt. v. 32, seems to take παρείσα in a wide sense, and to regard it as a justifiable cause of divorce because it is such a breaking off. This however appears hardly consistently with ver. 12; for, if it were so, there would be a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is distinctly referring to our Lord’s command, and supplying what it did not contain, there can be no real inconsistency: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here left open: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to contract marriages with unbelievers. Only those already contracted are dealt with: the ἐκπραγμένων ἀπίστους is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39. 16.] This verse is generally understood as a ground for remaining united, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently not parenthetical,—and (2) it is hardly grammatically admissible (see below), for it makes εἰ = εἰ μη... What knowest thou... whether thou shalt not save...? Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estins, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is not a ground for remaining united, in hope, &c., but a ground for consummating a separation, and not marrying the Christian’s peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἶ thus preserves its strict sense, What knowest thou (about the question) whether...? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κακῇ, ἦμας δὲ. I may observe in addition to Meyer and De W.’s remarks, that the position of the words further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (convert) the unbelieving party, the ar-
The hazard but Trao-afs (let Tiioi TiTiiTii'oq tempted together to the of general and sense living the Tt/eCjua tainty, where subjective arrangement to (T(!is (rlo/xai, 17 fos 0W71

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a surgical operation; see Theophyl., Wetst.—Winer, Realwörterbuch, art. Beschneidung,—Jos. Antt. xii. 5; 1 Mace. i. 15; Celsius De Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμνέσθως] See Gal. v. 2, al. 19.] See Gal. v. 6, where our τίμησις ἔννοιας θεοῦ is expressed by πιστεῖς δι' ἀγάπης ἑνεργημένης; and Gal. vi. 15, where it is given by καθὼς κῆτος. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7. 20.] Formal repetition of the general precept, as again ver. 24. κῆσις is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κῆσις is used to express the Latin 'classes,'—ὡς καλοῦσιν Ρωμαῖοι κῆσις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κῆσις of a circumcised person would be a calling in circumcision,—and by this he was to abide. ἐν τῇ ... ἐν ταυτῇ] See ch. vi. 4: emphatic. 21—24.] Second example: Slavery. Wert thou called (converted), a slave, let it not be a trouble to thee; but if thou art even able to become free, use it (i.e. remain in slavery) rather. This rendering, which is that of Chrys., Theodoret, Theophyl., Eecum., Phot., Camerar., Estins, Wolf, Bengel, Meyer, De Wette, al., is required by the usage of the particles, ei καὶ,—by which, see Hartung, Particlelehre, i. 139, the καὶ, 'also,' or 'even,' does not belong to the ei, as in καὶ ei, but is spread over the whole contents of the concessive clause: so Soph. (Ed. Tyr. 302, πόλιν μὲν, ei καὶ μὴ βλέπεις, φρονεῖς δ' ὑμως, οἷς νῦσα ἐξέστατι. Plat. Rep. p. 337, ei δ' οὖν καὶ μὴ ἐστιν ὡμως, φανεῖται δὲ τῷ ἐρωτηθέντι τωστόνς. Aristoph. Lysistr. 254, χώρει, Δράκης, ἕγγον βάδην, ei καὶ τὸν ἄμων ἀλγεῖς. Thucyd. ii. 61, μήτε εἰμι δ' ὅργης ἔχετε ... ei καὶ επελθόντες οἱ ψυχομενοὶ θάρσαν, ἵππεν εἰδός ἵνα ἐκεῖνοι ἵνα ἔθελησαντοι ὑμᾶς ὑπάκουεν. See more examples in Hartung. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.' It is given in the Syr.: which has ὀκταίρεν οὖν τὸν καθηκόντα. "choose for thyself that thou mayest serve," or simply, "prefer servitude;" not as Meyer from the erroneous Latin of Tremelius, "elige tibi potius quam ut servias" [I am indebted for this correction of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol]. The other interpretation,—mentioned by Chrys., and given by Erasmus, Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Bist du ein Knecht berufen, forse der nicht; doch, tust du frei werden, so brauch' des nicht hier"), Beza, Calvin, Grot., and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρῆσαι: 'but if thou art able to become free, take advantage of it rather.' The objections to this are, (1) the position of καὶ, which in this case must have been after δύνασαι,—ei δύνασαι καὶ ἐλευθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ ei, but with ei δι' —so the alternative suppositions in vv. 9, 11, 15, 29, 96. The ἀλλὰ brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the point of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερία, but on the primary, δουλεία. (4) Its utter inconsistency with the general context. The Apostle would...
thus being two examples of the precept *ekpastos εν ὑπέλευσθη ἐν τοῦτω μενετα, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle,—that in Christ (Gal. iii. 28) *freeman and slave are all one,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of χρισται in such a connexion, which suits better the remaining in, enduring, labouring under, giving one’s self up to, an already-existing state, than the adopting or taking advantage of a new one; cf. such expressions as τοιοῦτο μόρφος ἐχρηστα ὃ παί, Herod. i. 117: συμφορά, συντύχια, εὐτύχια, χρησται, often in Herod.: ἀμαθίς χρησται, and the like. The instance quoted by Bloomfield for ‘become free,’ ἐκὼν γάρ οὐδὲν δουλὸν χρήσται ζηνφ, Esch. Agam. 593, tells just the other way. There χρησται is used not of entering, but of submitting to, the yoke of slavery, as here.

Thus the slave of Christ. Christ’s service is perfect freedom, and the Christian’s freedom is the service of Christ. But here the Apostle takes, in each case, one member of this double antithesis from the outer world, one from the spiritual. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world’s freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ’s servants, as he is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23. Following out of δουλὸς εστιν χριστου, by reminding them of the price paid whereby Christ purchased them for his (ch. vi. 20): and precept therewith, become not slaves of men: i. e. ‘do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.’ Chrys., al., think the precept directed against ὀρθαλμοδουλεια, and general regard to men’s opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the free, and meaning that they are not to sell themselves into slavery: but this is evidently wrong: as may be seen by the change to the second person plur. as addressing all his readers: besides that a new example would have been marked as in vv. 18, 21. See Stanley’s note.

24. The rule is again repeated, but with the addition παρὰ θεο, reminding them of the relations of Christ’s freedom and Christ’s slave, and of the price paid, just mentioned: —of that relation to God in which they stood by means of their Christian calling. "The usual ren-
dering, Deo inspectante (Grot.), i.e. 'perpetuo memores, vos in ejus conspectu versari.' (Beza), does not so well suit the local word necta.' Meyer. 25—38. Advice (with some digressions connected with the subject) concerning the marriage of virgins. 25. παρθόνων is not, as Theodor-mops., Bengel, Olsh., al., unmarried persons of both sexes, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on ενεστώσαι—command of the Lord have I none, i.e. no expressed precept: so that, as before, there is no marked comparison between δ κύριος and ἐγώ. πιστός εἶναι to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of true (Billroth, Rückert) or believing (Olsh., Meyer, De Wette). 26. The question of the marriage of virgins is one involving the expediency of contracting marriage in general: this he deals with now, on grounds connected with the then pressing necessity. οὖν, then, follows on γειμόν, δίδωμι, and introduces the γράμμα. τότῳ indicates what is coming, viz. τὸ οὖντος εἶναι. kαλῶν, see note on ver. 1: the best way. τὴν ἐνεστώσαν ἀνάγκην the instant necessity: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, the cares of marriage, as Theophyl., διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γῆσιν ὄργανα: nor persecutions, as Pho- tius in Ὑεκίσμ., al., which are only a part of the apprehended troubles. These the Apostle regards as instant, already begun: Vol. II.

for this is the meaning of ενεστώσαι, not imminent, shortly to come: see reff. and Jos. Antt. xvi. 6. 2, τὸ θνῶν τῶν ἱννω- διών εὐκάρστων ἔρθη, ὁ πάντως "ἐν τῇ ἐνεστώτατῳ καιρῷ, ἀλλὰ καὶ ἐν τῷ προ- γεγενεμένῳ,—where all time future is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important. οὗτος καλ. ἀνάθ. . . . . . .] De Wette takes διὰ as because, understanding τότῳ above τὸ παρθόνων εἶναι, 'that this (virginty) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried). But this seems constrained, and tauto- logical, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, τότῳ kαλῶν ὑπάρχειν, and finished, without regard to this, when on account of the intervening words it became necessary to restate the kαλῶν, with another construction, διὰ, &c. Thus we shall have it, literally rendered: I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.

οὖντος = ὡς καγώ as ver. 8? or perhaps ὡς ἐστίν, which seems better on account of the following context, ver. 27. This, in the case of the unmarried, would amount to the other: and the case of virgins is now that especially under consideration. ἀνάθεσιν, not as in ver. 1 (which in its outward form will not bear the wider meaning), but here purposely general, including those treated of, young females. 27. τὸ οὖντος εἶναι restated and illustrated: neither the married nor the unmarried are to seek for a change. The general recommendation here is referable alike to all cases of marriage, and does not touch on the prohibition of ver. 10.—only dissuading from a spirit of change, in consideration of the ενεστώσαν ἀνάγκην.
It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γυμη of the Apostle. Μάλασα does not imply precious marriage, but as Phot., οὐχί ἀρνείται, εἰτα διαλυτίται, . . . ἄλλα ἀπείρων ἀρνεῖται διαλυτίται. . . ἄλλα καὶ ἀπείρως, ὲντα τοῦτον διαλείπειν.—and Estius, "intelligit liberum a coniugio, sive uxorem aliquando habuerit, sive non." 28. Αἰτια σιν, but outwear trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. But if also (καὶ, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (viz. of γυμής) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the devise belongs to the substantive, trouble for the flesh,—or to the verb, shall have in the flesh trouble): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῷ σαρκὶ, by advising you to keep single). 29—31.] He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments. 29.] τοῦτο δὲ φημι . . . q. d. 'What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.' ὁ καὶρός has been by some (Calvin, Estius, al.) interpreted 'the space of man's life on earth:' which, however true it may be, and however legitimate this application of the Apostle's words, certainly was not in his mind, nor is it consistent with his usage of ὁ καὶρός: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxii. 8; Mark xiii. 33. (2) συνεσταλμένος has been understood as meaning calaminulos (so Rosenm., Rückert, Olshausen, al.) But it never has this significance. In such passages as 1 Mac. iii. 6, v. 3; 2 Mac. vi. 12, παρακάλω . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς: 3 Mac. v. 33, τῇ ὀρασί. . . συστάλησθαι,—it has the meaning of humiliating, depressing, which would be obviously inapplicable to καιρός. The proper meaning of συστάλλεσθαι, to be contracted, is found in Died. Sic. i. 41, διὸ καὶ τὸν Νείλον ἐνελώσας κατὰ τὸν χειμώνα μικρὸν εἶναι καὶ συσταλλεσθαί. It is, as Schrader well renders it, 'inIRQemfügt bie alte Welt zu sammern,' συσταλλεσθαί and συσταλλή are the regular grammatical words used of the shortening of a syllable in prosody. (3) τὸ λοιπὸν has been by some (Tertull. ad
to possess more definitely.) om waw F syr arm.

30. for κλαίοντες (twice), κλαίοντες F.

31. rec (for του κοσμου) τω κοσμω τουτω (grammat corr., and supplementary addn), with Duv.3KL3 vulg Syr reí Thdr Thl: τον κοσμον τουτον D F: τως (sic, appr.) κοσμον τουτων 17: txt ABN1 coppt. for καταχρ., παραχρ. L Bas Thdr3; χρωμενον 121 latt lat-f (not Tert).

Uxorem i. 5, vol. i. p. 1283, Jer. de percept. virg. B. V. M. adv. Helv. 20 [vol. ii. p. 227], on Ezek. vii. 13 [Thl. ii. i. vol. v. p. 69], on Eccl. iii. [vol. iii. p. 410], Vulg., Erasm., Luther, Calvin, Estius; also E. V. and Lachm. joined to what follows: 'it remains that both they,' &c. But thus (a) the sense of ίνα will not be satisfied—see below; (b) the usage of το λοιπόν is against it, which would require it to stand alone, and the sense not to be carried on as it is in 'superest ut;' το λοι-πόν, ίνα . . . .—see ref. and Phil. iii. 1, iv. 8; [1 Thess. iv. 1;] 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of το λοιπόν in reff. [ινα και ...] The end for which the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i.e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, 'the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.' This is the only legitimate meaning of ίνα with the subj. The renderings which make it = ἀπει, 'tempus ... futurum cum ei qui uxores habent pares futuri sint non habentibus,' Grot., or 'ubi' (local), are inadmissible. We may notice that according to this only right view of ίνα, the clauses following are not precepts of the Apostle, but the objects as regards us, of the divine counsel in shortening the time. 30. ὡς μὴ κατάχρονες καταχρομενοι ... καταχρομενοι] The κατα, as in κατάχρονες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than 'abuse,' which is allowable philologically, and is adopted by Theodoret, Theophyl., Gec., Luther, Olsh., al., but destroys the parallel. I would render then, and they who use the world, as not using it in full. So, or merely 'as not using it,' regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρησαί with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wisd., F reads κηπάμενοι. Stanley quotes Xen. Hier. xi. 11, but the reference is apparently wrong) seems to be in a Cretan inscription, Bocchb, Corp. Inscri. ii. 400, καὶ τὰ ἄλλα πάντα χρησαί, ἐν δὲ τὰ όδο τάς ξενιώτας boivais. See Bornemann, note on Acts xxvii. 17, where βοσκεια is a var. read, in some ms. παραγέi γάρ . . . .] gives a reason for δ και. συνεπαλμ. ἐστι το λοιp—The clauses which have intervened being subordinate to those words: see above. Emphasis on παράγεi for the fashion (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχήμα, and other examples in Wettst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. παράγει πτέρυγας, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —'non manebunt, quae nunc sunt, res tranquillae, sed mutabuntur in turbidas.' Theophyl. and many Commentators understand the saying of worldly affairs in general—δόξης ὀφείλεις εἰς τὰ τοῦ παράνοιας κόσμων, καὶ ἑπισκόλαμα:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.
k̓̂s̑̂m̑̌̊̃̌̂̆̅̈̃̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆̈̃̈̃̈̂̇̈̄̆̆"
pos — not to exercise my apostolic authority: — not that I may cast a snare
(lit. 'a noose;' the metaphor is from throwing the noose in hunting, or in war;
so Herod. vii. 85, ἢ δὲ μάχη τούτων τῶν ἄνδρῶν ἥκε. ἐπέκειν συμμιγάτοι τοῖς
πολεμισοῖς, βαθύσας τις σειρᾶς ἐν' ἄκρᾳ βράχους ἔχοντας, ὅτεν Ὅν τή
υποῦ ἄνθρώπων, ἐπ' ἐωσφόρον ἔλεγεν: οἱ
dὲ ἐν ἔρειας ἐμπλασόμενοι διαφθείρονται.
See other examples in Wetst.) over you (i.e.
entangle and encompass you with difficult
precepts), but with a view to seamliness
(cf. Rom. xiii. 13) and waiting upon
the Lord without distraction. De W. re-
marks, that πρὸς τὸ παρεδρεῖν τῷ κ. ἀπερ.
would be the easier construction. Stanley
draws out the parallel to the story in ref.
L.uke. 36-38. For seamliness' sake: and
consequently, if there be danger, by a
father withholding his consent to his
daughter's marriage, of unseemly treat-
ment of her, let an exception be made in
that case: but otherwise, if there be no
such danger, it is better not to give her
in marriage. But (introduces an inconsis-
tency with ἐβασχημοῦν) if any one (any
father) thinks that he is behaving un-
seemly towards his virgin daughter (viz.
in setting before her a temptation to sin
with her lover, or at least, bringing on her
the imputation of it, by withholding his
consent to her marriage. Or the reference
may be to the supposed disgrace of having
an unmarried daughter in his house), if
she be of full age (for before that the
imputation and the danger consequent on
preventing the marriage would not be such
as to bring in the ἀσχημοσύνη. The
ἀκμὴ of woman is defined by Plato, Rep. v.
p. 460, to be twenty years, that of man,
thirty. See Stanley's note), and thus it

35. rec ἱσμωφόρον, with DIFKLN3 rel Meth Chr Thdrt.: txt ABD'N1 (m ?) 17 Hesych.
rec εὐπροσδόρον, with KL rel Chr Ecc: προσδόρον L: εὐπροσδόκον ב: א' מ'.
 recourse in 17 Clem Eus Bas.
36. ἀσχημονεῖς (for ἀχομονεῖς), and om νομίζει F. for 出τος, τοῦτο Λ.
γενεαία F a Meth.
for γαμειτωσαν, γαμεῖται D F vss Epiph Aug: αἱ ἀνδραὶ valg

sible totally undistracted. He mentions
as an objection to marriage, that which is an
undoubted fact of human experience: —
which is necessarily bound up with that
relation: and without which the duties of
the relation could not be fulfilled. Since
he wrote, the unfolding of God's providence
has taught us more of the interval before
the coming of the Lord than it was given
even to an inspired Apostle to see. And
even as it would be perfectly reasonable and proper
to urge on an apparently dying man the
duty of abstaining from contracting new
worldly obligations,—but both unreasonable
and improper, should the same person
recover his health, to insist on this absti-
nence any longer: so now, when God has
manifested His will that nations should
rise up and live and decay, and long cen-
turies elapse before the day of the coming
of Christ, it would be manifestly unreason-
able to urge,—except in so far as every
man's καύρος is συνεσταλμένος, and similar
arguments are applicable,—the considera-
tions here enunciated. Meanwhile they stand
here on the sacred page as a lesson to us
how to regard, though in circumstances
somewhat changed, our worldly relations;
and to teach us, as the coming of the Lord
may be as near now, as the Apostle then
believed it to be, to act at least in the
spirit of his advice, and be, as far as God's
manifest will that we should enter into
the relations and affairs of life allows,
ἀμέριμνον. The duty of ver. 35 fin. is
incur- bent on all Christians, at all periods.
35.] Caution against mistaking what
has been said for an imperative order,
whereas it was only a suggestion for their
best interest. τοῦτο ν. 32-34.
πρὸς τὸ ὑμ. αὐτ. σύμ. ] For your own
(emph.) profi., i. e. not for my own pur-

32—36. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Λ. 533

μερίμνα τὰ τοῦ κόσμου, πῶς κἀφες τῇ αὐθορί. 32 τοῦτο p = ch. vi. 5,

πρὸς τὸ ὑμῶν αὐτῶν τῷ σύμφορον λέγω, οὐχ ἵνα

βροχὸν ὑμῖν πιθαλώ, ἀλλὰ πρὸς τὸ εὐγνήμονον καὶ

ὐπάρχον τῷ κυρίῳ ἀπεραπόστασις. 36 εἰ δὲ τις

Ionic 36, but no evidence for 35: see the note on 36.
must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on ἐδώ, as the indici. shews, but on εἰ, ὀὕτως, viz. that they must marry. Theophr. takes the words for the beginning of the consequent sentence = ὀὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὠφελεῖ, ὄν ἁμορφάζει would be inapplicable), what he will (as his determination on this νομίζειν, let him do (τὸ δοκίνη πράττει, Theodoret), he sinneth not (ἀμορφαίς γὰρ ὁ γάμος ἔλειθερος, Theodoret); let them (his daughter and her lover) marry. Some (Syr., Grot., al.) take ἄρχησανείν. passively,—thinks that he is (likely to be) brought into disgrace as regards his daughter, viz. by her seduction, or by her being despoiled as unmarried. But this would require (1) the future ἄρχησανείν. — (2) ἐμ with a dative, the ace. shewing that the verb is one of action: Meyer compares ἄρχησανείν εἰς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] But he who stands firm in his heart (= purpose,—having no such misgiving that he is behaving unseemly), not involved in any necessity (no ὀφελεῖ γενέσθαι as in the other case; no determination to marry on the part of his daughter, nor attachment formed), but has (change of construction:—the clause is opposed to ἐξ ὁνόματι ἀνάγκης) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his own (expressed, as it is a matter of private determination only) heart (τοῦτο, not stated what, but understood by the reader to mean, the keeping his daughter unmarried;—but this would not be in apposition with nor explained by τοῦ τηρ. τ. ἐαυτ. παρθ., see below), to keep (in her present state) his own virgin daughter (the rec., τοῦ τηρ., would express the purpose of the determination expressed in κέρκυραν: not [as commonly given] the explanation of τοῦτο, which would require τοῦ τηρεῖν or τηρεῖν. It shows that the motive of the κέρκυρα is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . ., as merely a periphrasis for not giving her in marriage. Our present text merely explains the τοῦτο, shall do well. 38.] The latter καὶ has been altered to δὲ because a contrast seemed to be required between
39 For \\

VIII. 1. 

PIROKOPHIOUS L. 

39 Γυνὴ ἡ ἐδεται ἐφ' ὀσον ἣν ἔδεσα τὸν σύζυγον τῇ ὑπὸ τὴν ἐν οἷν 

καὶ τὸν οὖς, ὑπὸ τὴν ἐνοχὴν τῆς Σοφίας ὑπὸ τὸν ἔνθετε 

καὶ τῇ ἄνιμῃ, ἐκεῖνος, καὶ τῇ ἐν κυρίῳ. ἔν 

παρακατέργεται δὲ ἐστὶν, ἔν 

ὡς ὑπὸ τοῦ ἀνθρώπον τῆς 

τιμἀ νομίμα θεοῦ ἔχειν. 

VIII. 1. Ἑπὶ δὲ τῶν γε 

τῶν εἰς ὀνοματίζων, ὡς ἀδέαν 

ὑπὲρ 

καὶ ὡς ἀδέαν θεὸν ἔχειν. 

39. see next page.
construction, we may observe, that perì δὲ τῶν εἰδ., is again taken up in ver. 4, perί τῆς βραστ. οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἴσαμεν ὅτι is restated, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. we know, that. This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι, for, as Luther, Bengel, Valckn., al.:—we know (for we all have knowledge), ὅτι. Are we then to begin it with πάντες, leaving perί ὅσαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γνώσιν ἔχομεν (what γνώσις? if γν. about the εἰσακοθ.), it should be joined with the preceding; if γν. in general, it should be τὴν γνώσιν, see ch. xiii. 2, which would be absurd; or some γν. on some subjects, as σὺ πίστιν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσικ., ἡ δὲ ἰσχ. κ.τ.λ. The first logical break in the sense is where the concrete γνώσις, that perί τῶν εἰδ., is forsaken, and the abstract ἡ γνώσις treated of. Here therefore, with Chrys., &c., Boza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis,—... we are aware that we all (see below) have knowledge; knowledge, &c.; not however placing it in brackets, for it is already provided for in the construction by the resumption of perί κ. τ. λ. below; and is not a grammatical but only a logical parenthesis. The εἰσακοθήτα (εἰσακοθήσθα) were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts held in the temples (see ver. 10), or in private houses (ch. x. 27, f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀρετέοις,—ἐκδιδοὺς αὐτῶν θυατέρα, τοῦ μὲν ιερείου, πλὴν τῶν ιερών, τὰ κρέα ἀπόδοθαι. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀπαίσπιότητας,—θύσαι τοῖς θείοις αὐτὸς μὲν δειπνεῖν παρ’ ἐτέρῳ, τὰ δὲ κρέα ἀποδίθησαι ἀλλ’ πάσαι. Christians were thus in continual danger of meeting with such remnant. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, how little such decisions were at that time regarded as lastingly binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided. There should be a comma at εἰσακοθήσθα, as the resumed sentence (ver. 4) shews.

πάντες γνώσιν ἔχομεν | Who are πάντες? Meyer says, Paul himself and the enlightened among the Corinthians: Estius, al., these latter alone; and some think it said ironically, some concessively, of them: Grot., “pars maxima nostrum, ut Rom. iii. 12.” But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Echem., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γνώσις: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that
3. om up autov N1.

4. for π. τῆς βρ., ovv, π. δε τῆς βρ. D2b-3 e 1. 17. 108-15 vulg D-lat Iren-int Aug; (autem vulg al.: enim spec.) ergo F-lat.—for brýswes, γνωσεως D1 121. aft οῦδεν ins εστιν F vulg rec aft θεον ins etepos, with KLT3 rel syr Chr Thdrt Damasc Thl Ec: om ABDFN1 17 latt Cyr Bas Iren-int lat-ff.

the first was said of what is professed and confessed,—the second of what is actually and practically apprehended by each man. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ; ' but in the latter, 'all are not Christians; all do not believe.'

γνῶσιν, scil. περί αὐτοῦ. From ἣ γν. to end of ver. 3 (see above) is a logical parenthesis.

This is the attribute of the γνῶσις, 'barely.' ἣ ἀγάπη] viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23.

οἰκοδ. helps to build up (God's spiritual temple), ch. iii. 9.

2. 3.] The general deductions, (1) from a profession of knowledge, and (2) from the presence of love, in a man;—expressed sententiously and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. read. The case supposed is the only one which can occur where love is absent and conceit present: a man can then only think he knows,—no real knowledge being accessible without humility and love. Such a man knows not yet, as he ought to know: has had no real practice in the art of knowing. But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., νῦν δε γνωστές θεόν, μᾶλλον δὲ γνωσθέντες υπὸ θεοῦ. So that here we may fairly assume that he chooses the expression γνωσταί δι' αὐτοῦ in preference to that which would have been, had any object of knowledge but the Supreme been treated of, the natural one, viz. οὕτως ἐγνώ αὐτόν. We cannot be said to know God, in any full sense (as here) of the word to know. But those who become acquainted with God by love, are known by Him: are the especial objects of the divine Knowledge,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., ἐγνώ κύριος τοὺς ὄντας αὐτὸν. See also Ps. i. 6. "Cognitionem passivam sequitur cognitione activa c. xiii. 12. Egregia metalepsis: cognitum est, adeoque cognovit." Bengel. γνώσις does not seem, any more than ἑκκλῆσις in Ps. i. 6, xxxvii. 18, for which the LXV have γνώσκω, to signify to approve, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς brýswes, οὖν resumes a broken thread of discourse: so Plat. Apol. p. 23, ἦστε οὖν εἰ με ἀφιέτε... εἰ μοὶ πρὸς ταῦτα εἶπον, &c. εἰ οὖν μὲ, ὅπερ εἶπον, ἐπὶ τοῖς ἀφιότες... See Hartung, Partikellehre, ii. 22. We know that there is no idol in the world, i.e. that the εἰδωλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c, have absolutely no existence. Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., Ecclm., Vulg., E. V., Luther, Beza, Grot., Est., al. (an idol is nothing in the world,) ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 [Wetst.], "noverant utique Israelitiæ idolum nihil esse"). is certainly wrong here, on account of the parallel ὀφεῖς θεὸς εἰ μὴ εἰς which follows. And that there is no god, but One: the insertion of ἕπερ has probably been occasioned by the first commandment, οὐκ ἐστοι οὐεί οὐποίροι πλῆν ἔμοι. 5. 6.] Further explanation and confirmation of ver. 4. 5.] For even supposing that (ἑπερ makes an hypothesis, so that "in incerto relinquuit, jure an injuria sumatur," Herm. ad Viger., p. 834. See
5. ins οι bef λεγόμενοι ΠΚ. om from εἰσιν to εἰσαι L. aft 1st θεοί ins καὶ θεοί D Ambrost Pelag. rec εἰσα γες with rel Thdrt. Εεκ: txt ABDFKN f g k l m n 17 Orig. Κυρ-ν μετ. Χυρ, Θυρδτ. Μιλ-σεσ. 
6. om αλλ' B basm Iren-int.—ημεις δὲ 17 counterfeit Ath Did Cyril Ειπ. ins ο bef θεος F. om θεος N: ins N-corr.
7. * συνειδησια ΑΒΚ 17 συμ-μαργ copt aeth Damasc: συνειδησια DFLN3 rel latt syrr Chr Thdrt Thl Εεκ Tert. Αυγ. rec τον ειδουβ οφων εις αρτι (corrn for perスピality), with AL rel Chr Thl Εεκ: txt BDFKN m latt Syr arm Bas Thdrt lat.-t. 

also Hartung, Partikellehre, i. 343, who gives many examples. καὶ γὰρ εἰ, as Eur. Med. 460, καὶ γὰρ εἰ σὺ με στόχους, οὐκ ἐν διάνοιᾳ σοι κακός φρονεῖς ποτὲ; see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, οἳ λεγ. θ. 1, esse, all who are so named) EXIST (the chief emphasis is on εἰσα, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, οἱ γὰρ κύριοι οἱ θεοὶ ἡμῶν, οὐτός θεὸς τῶν θεῶν καὶ κύριος τῶν κυριῶν, see also Ps. cxxxv. 2, 3) gods many, and lords many (the ἄστερ brings in an acknowledged fact, on which the possibility of the hypothesis rests— Even if some of the many gods and many lords whom we know to exist, he actually identical with the heathen idols ···) The Apostle does not concede this, but only puts it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἰσερχησας as concessive, 'even though,' and understands εἰσαί both times as only 'are,—in the meaning of the heathen,—imagine it impossible that Paul should have seriously said in an objective sense, 'there are gods many.' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys, gives the following explanation: καὶ γὰρ εἰσαί εἴσαι λεγόμενοι θεοί, ἄστερ ὅσι καὶ εἰσαί, οὐκ ἄστερ εἰσιν, ἄλλα, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ἰδίαις τούτω ἐξουσίαις εἶναι εἴσιν εἰσαί, εἴσιν ἐν οἴκοις, ἐντεύχεις ἔνας οἴκοι τῶν θεῶν οἴκοι οἱ τῶν σημάτων οὐκ ἔνας σημαίας τῶν οὐκ ἔνας σημαίας καὶ γὰρ καὶ ταῦτα προσεκώνομαν ἐν οἴκοις εἰς γὺς διὰ δαίμονας, καὶ τοῦτος εἰς ἀνθρώπων θεοποιοῦνται ἡμᾶς. And similarly Theodor, Theophyl., Geerm., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῶν δὲ, εἰ μὴν ἄλλο ἐστὶν ἀποδειγμάτων, ἄστερ ἐστὶν πολλά τε καὶ εἰς ἑξουσίαν ... ἀλλὰ κατὰ τὸν καὶ ἐν παραδώγγεις ἐξουσίας ἐδώκατε, καὶ ἐν τῇ ΚΑΤ. Cf. also Hom. ii. a. 81 f.; p. 570 f.

6.] Yet (see reft. just given, and ch. iv. 15) τοὺς (emphatic: however that matter may be, we hold) there is one God, the Father (οἱ πατή answers to ἵσιος χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ), of Whom (as their Source of being) are all things, and we unto (i. e. for) Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς θεοί opposed to θεοί τολμαί, and εἰς κύριος to κύριος πολλαί), by Whom (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him. The inference from the foregoing is that, per se, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.] But (λειτουργός) not in all is the knowledge (of which we have been speaking: i.e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): but (ἀβραμ) some through their consciousness (or, according to the other reading, habituation) to this day, of the (particular) idol (i.e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously
afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνείδησιν ἕως ἄρτος is not = τῇ ἔως ἄρτῳ, but ἕως ἄρτος stands separate, as above: so διὰ τῆς ἐνθῆς παρουσίας τῶν προ ὀλίξ, Phil. i. 20) eat it as offered to an idol, and their conscience, in that it is weak, is defined. By ἕως ἄρτος, it is shewn that these ἁσθενέως must have belonged to the Gentile part of the Corinthian church: to those who had once, before their conversion, held these idols to be veritable gods. Had they been Jewish converts, it would not have been συνείδησις τοῦ ἐδιδάξον which would have troubled them, but apparent violation of the Mosaic law.

8. Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the strong indication among the Corinthians: no such assumption must be made, without a plain indication in words that the saying of another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὔτε ἕως μὴ φάγωμεν περισσώς, οὔτε ἕως φάγω, ἀπετεί, as it has actually been corrected (see var. read.). In some MSS., and adopted by Lachm. in his last edn. The ἄρτες carries on the argument. Bengel remarks (against the ordinary rendering, which takes παραστήσεις = συνείδησις, 'commending,' which meaning it will not bear) that παραστήσεις is a verbum μέσον, after which may follow a good or a bad predicate:—will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσεις answers the antithetical alternative which follows.

9.] 6—q. d. "I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed," &c. The particular πρόσκομα in this case would be, the tempting them to act against their conscience—a practice above all others dangerous to a Christian, see below, ver. 11.

10.] Explanation how the πρόσκομα may arise. τίς. scil. (see below) ἁσθενὴς ὄν. τῶν ἑσοντα γνῶσις seems to imply that the weak brother is aware of this, and looks up to thee as such. εἰδώλιον κατα. See on εἰδώλιον, ver. 1. εἰδώλιον, as Ποσειδεῖον, Ἀπολλωνιὸν, Ἰσαίων, &c.

"οἰκοδομήθηται is not a voc media, as Le Clerc, Elsner, Wolf, al. nor is
10. ouths Δι' ἀμαρτάνοντες τοὺς ἀδέλφους καὶ τύπτωντες αὐτῶν τὴν ἀποκαλίσια τοῖς ἀδέλφοις χίττος, ἵππος, ἀδέλφος ἔδων χρίστος ἀπέδαινεν; 12. οὕτως Δι' ἀμαρτάνοντες τοὺς ἀδέλφους καὶ τύπτωντες αὐτῶν τὴν ἀποκαλίσια τοῖς ἀδέλφοις χίττος, ἵππος, ἀδέλφος ἔδων χρίστος ἀπέδαινεν. 13. οὕτως Δι' ἀμαρτάνοντες τοὺς ἀδέλφους καὶ τύπτωντες αὐτῶν τὴν ἀποκαλίσια τοῖς ἀδέλφοις χίττος, ἵππος, ἀδέλφος ἔδων χρίστος ἀπέδαινεν.

IX. 1. Οὐκ εἰμὶ ἐλευθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ οὖν πρὸς τὴν γνώσιν ἠπάτησεν τὸν ἀπόστολον τοῖς ἀδέλφοις. 2. ἐγὼ οὖν εἰμὶ ἐλευθερος, ἐγὼ οὖν εἰμὶ ἀπόστολος; 3. ἐγὼ οὖν εἰμὶ ἐλευθερος, ἐγὼ οὖν εἰμὶ ἀπόστολος; 4. οὕτως ἐγώ οὖν εἰμὶ ἐλευθερος, ἐγὼ οὖν εἰμὶ ἀπόστολος; 5. οὕτως ἐγώ οὖν εἰμὶ ἐλευθερος, ἐγὼ οὖν εἰμὶ ἀπόστολος.
Aug Ambur Pelag Cassid Bede.

having been vouchsafed a sight of Christ Jesus our Lord:—(4) his efficiency in the office, as having converted them to God.

[έλεοθ.] So that the resolution of ch. viii. 13 is not necessitated by any dependence on my part on the opinion of others.

[εσοράκα] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the appearance of the Lord to him by the way to Damascus (Acts ix. 17; ch. xv. 8: see Neand. Phil. u. Leit. p. 151, note); and also, secondarily, in those other visions and appearances,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἄξιομα ην, Chrys. ἐν κυρίῳ is not a mere humble qualification of το ἐγρον μου, as Chrys., τουτόστι τοῦ θεοῦ το ἐγρον ἐστίν, οὐκ ἐμοῦ.—but designates, as elsewhere, the element, in which the work is done: they were his work as an Apostle, i.e. as the servant of the Lord enabled by the Lord, and so in the Lord. See ch. iv. 15.

2. At least my apostleship cannot be denied by you of all men, who are its seal and proof.

[εὶ . . . . . οὐκ εἰμί] οὐκ, because it belongs closely to the hypothesis: 'if I am non-Apostle,' see ch. vii. 9. άλλοις, to others, i. e. in the estimation of others. άλλα γε, yet at least, is stronger than άλλα alone. The particle shews that the sentiment which it introduces has more weight than the other to which the άλλα is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics άλλα γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχ! Σίμων! ἐνεπηρησεν . . . . .

όλλα τοῦ αὐτοῦ γε νέων βάλλει;
σφαγίας as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημείων and σφαγίας. Their conversion was the great proof: so Theodoret, ἀπόδειξις γὰρ τῶν ἀποστολικῶν καταρθομένων τὴν ὑπερήφανον ἔχω μεταβολήν. ἐν κυρίῳ belongs to the whole sentence, see above, on ver. 1.

3. This fulfilment of the preceding, not to the following verses: αὖτι, viz. the fact of your conversion: this word is the predicate, not the subject—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no apocalypse.

τότε ἐμε ἀνακρ. For the dat. see Acts xix. 32; 2 Cor. xii. 19:—to those, who call me in question: έμε, emphatic, as Chrys. says, of ver. 2, κἀν βούληται τίς μαθητῶν ποιητε ὅτι ἀποστόλος εἰμί, οἷος προβάλλαμα. 4. He resumes the questions which had been interrupted by giving the proof of his Apostleship.

[μή οὐκ] [μή, because it asks the question: οὐκ ἔχομαι is the thing in question: Is it so, that we have not power . . . . ? The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic ημείς is personal.

φαγεῖν κ. πλεῖον To eat and
to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5. Have we not the power to bring about with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister (or, 'to bring with us a believing wife?': these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, 4 [5], vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: ... ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministra-bant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, Euseb., Ispich., Phelaphylact, Ambrose, and Sedul. So too Corn.-a.-Lap. and Estius. See Estius, and Suicer, γυνῆ, 11. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Eph-phan. Har. 78, vol. i. [ii., Migne], p. 1043, under the name of ἀγαπητή. They were also called ἀδελφαί: and were forbidden under the name of συνειδικτοι by the 3rd Canon of the 1st Council of Nicea. See these words in Suicer), as also the other Apostles (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) and the brethren of the Lord (mentioned not because distinct from the ἀπόστολοι, though they were absolutely distinct from the twelve, see Acts i. 11, —but as a further specification of the most renowned persons, who travelled as missionaries, and took their wives with them. On the τό τῶν κορ. see note, Matt. xii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother [Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib., and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μεμνησο, Ἤ αὐτη, τοῦ κυρίου, Clem. Alex. Strom. vii. 11 [63], p. 898 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 [52], p. 535 P., relates that he had children? On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6. Or (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐπιμέλεια, but a consequence of the denial of the last two) have only I and Barnabas (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xxv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) not power to abstain from working (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg, has 'hoc operandi,' so also Tertull., Ambrose, al,
7. rec (for τον καρπον) ek του καρπου (corru to conform to the folly ek του γαλ.), with (C3) Δ^2-8^23vs Chr Thdr, de fructu vulg-ed with (am fulld) ek των καρπων, (C3) Damian: txt ABCD^1 FN 17 sah Orig-c, fructum G-lat flor (and harl tol) F-lat Bede. 

... and against the usage of ἐργάζεσθαι, see ref/.] 7–12. Examples from common life, of the reasonable-ness of the workman being sustained by his work. 7. from the analogies of human conduct. (1) The soldier. 

... οὐκ ἐσθιοί [with pay furnished out of his own resources, the dativus modalis, see Winer, edn. 6, § 31. 7. στρατευόμαι, of the soldier, who serves in the army: στρατεύομαι, of the general, or the nation, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, ὤντοι καὶ ἑπερατέοι πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρεῖος ἑπερατέτω τῷ ἀνδρί. See Kühner, ii. 18 (§ 398). 2. The husbandman. 

... τον καρπον. αὐτ. οὐκ ἐσθι.] τον καρπον, as Meyer observes, is simply objective: he does eat the fruit, though it may be only part of it. (3) The shepherd. Here it is ἐκ τοῦ γαλα, perhaps on account of its inappropriateness of το γαλα... ἐσθιοί, and also of το γαλα πίνει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale. 8. Am I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things? 9. (It does say them): for in the law of Moses it is written, Thou shalt not (on the fut., with an imperative meaning, 'Thou shalt not,' i.e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, edn. 6, § 43. 5. c; Kühner, § 446. 2) muzzle (the reading φιμάσεις probably came in from the similar place, 1 Tim. vi. 18. The verb κημαδ, occurs, with its substantive κημαδ, in Xer, de re equestri, v. 3, axi οϊκον ον αξιάλητον ἄγρι, κημάδι δει ο γάρ κημάδι ανάπνευεν μήν ου καλεῖ, δακάνει δε οικ εἷς αν ον ox while treading out the corn (in the sense = the ox that treadeth out ') but strictly that would require τον β. τον ἀλοῦντα— "ἀλάβαν διεκύρω βοβας, quom grana ex arisist exestir pedibus, qui nos Oriensit, sed et Greecia, ut ex Theophrasto et aliis discimus. Hic triturnandi nos in Asia ho- dieque retinctor. Solent enim illarum re- gioinum incolas, postquam demens fruges sunt, non domum eas ex agris, more nostro, granis nondum excusis, in horrea convolv- lere: sed in aream quandam sub dio com- portare: deinde, sparsis in aream manipulis frugum, boves et buhalos immittunt, qui vel pedibus calcantes (see Micah iv. 15), vel currum quodam genos trahentes super frumenta, ex arisist elicient grana." Rosen-
muller. Is it for oxen (generic) that God is taking care? We must not, as ordinarily, supply μόνον, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which man is the head: and therefore men's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de Vicinis offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: oυ γὰρ ὑπὲρ τῶν ἁλῶνθιν τοῦ νομός, ἀλλ᾽ ὑπὲρ τῶν νοικίαν. κ. λόγους ἐχόνων δέσιν ὅτε τῶν θυμοῦντος φροντίς ἄτιμος, ἢ μηδεμίαν ἔχον λάβειν, ἀλλὰ τῶν θυντίων, ἢ πείρα μηδὲν πάθος κηραίωσαι.

10. Or (the other alternative being rejected) on our account (di' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "proper nos evangelii ministros:"
"the emphasis of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσβείς, . . . . ἢ μὴ συγχωρήσῃ μηδὲν ὀτιοῦν ἀντιείπειν τῶν ἀκρατῶν.
"Does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)!
(on our account): for on our account it (viz. o� κηραίως κ.τ.λ., not, that which follows, q. esset γέγραπται) was written because (argumentative, as the ground of ἐγραφή,—not, as in former editions, containing the purpose of ἐγραφή, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the threshers (to thresh, see var. readd.) in hope of partaking (of the crop).

The words used in this sentence are evidently spiritual, and not literal. They are inseparably connected with ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) that we ploughers (in the γράφων θεόν, ch. iii. 9) might plough in hope,—and we threshers (answering to the θεός ἀλῶν) might work in hope of (as the ox) having a share." So Chrys., and Theophyl.: τοιτεταίρων, διάδικαιος ὀφειλεῖς ἀφρατίς, καὶ κοπιῶν ἐπὶ ἐλπίδος ἄμοιβῆς κ. αὐτοίσιν. Also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀφρατῶν and ὁ ἀλῶν of labourers in agriculture. No minute distinction must be sought between the ἀφρατῶν and the ἀλῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept.

11.] The ἡμᾶς (both times strongly emphatic:—we need sorely some means of marking in our English Bibles, for ordinary readers, which words have the emphasis) is categoric, but in fact applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ἡμᾶς. It is
one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμῖν, being identical, stand out in such much stronger relief against the triple antithesis, υἱῶν, πνευματικά, ἐπετείμακεν,—and ὑμῶν, σαρκικά, θερίσαμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 518 Α. 1. The usage is common in Homer, Od. a. 204, al. fr.—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. (Ed. Tyr. 198, εἰ τι αὐτός, and Ed. Col. 1442, εἰ σον στερεφόν. πνεύματα, and σαρκά. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the spirit of man (De W. and Meyer, as coming from the Spirit of God; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh.

12.] ἄλλοι does not necessarily point at the false teachers; others may have exercised this power. οἱ μὴν is the objective genitive: ποιητεῖς ὑμῶν,—see reff. The second ἄλλος is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ εὐς ταύτη. Meyer compares Hom. II. a. 24 f., ἄλλα ὑμῖν Ἀρτεμίδα Ἀργαμίνων ἤδανε θυμῷ, Ἀλλὰ κακῶς ἀφίει. στέγομεν The word was commonly used, as may be seen in West., of vessels containing, holding without breaking, that which was put into them; thence of concealing or covering, as a secret; and also of enduring or bearing up against. In this last sense Diod. Sic. iii. 34, uses it literally of ice, στέγομεν τὸν κρυστάλλου διαβαίνει στρατευόμεν. κ. εἰσαγὼν ἐφόδιον,—and (xi. 25, West. but τῶ) of a besieged fort, οὐ μήρυν τὴν ὄρευν ... ἐστεγέν ... τὸ ... τείχος, VOL. II.
15. rec oüëvi exérsamén toútov, with K rel Chr Thdrf Thr Eč: oüëvi toútov exérsamén. εἰς: oüëvi oüëvi exérsamén t. Νο. 23: oüëvi ou kēkhría t. DTL: text ABCD3KL^1 n 17 Damasc.

16. εὐαγγελίζωμαι L f f Damasc: εὐαγγελίσωμαι DF, for καθαιρέω, χαρίς gratia DFN^1 (text N-corrupt) Ambrst-mss.

by His Spirit of the O. T. as well as L (Luke x. 7, 8) to those who are preaching the gospel, to live of (be maintained by). Themistins [Kypke] has ἐγὼ εἰς ἑργασίαν the gospel. Observe, that here the Apostle is establishing an analogy between the rights of the sacrificing priests of the law, and of the preachers of the gospel. Had those preachers been likewise sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: ‘Si missa esset sacrificium, plane Paulus versus sequente apodosis hae accommodasset.’

15.] oüëvi toútov is best explained of the different forms of εὐαγγελία.—not, with Chrys., al., τῶν πολλῶν παραδείγματος —πολλῶν γάρ μοι παρεχόμενοι εὐαγγελία, τοῦ στρατιώτου, τοῦ γεωργοῦ, τοῦ ποιμένος, τῶν ἄποστόλων, τῶν νομού, τῶν παρ' ἡμῶν εἰς θάνατον, τῶν παρ' ἱμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προστάγματος τοῦ Χριστοῦ, oüëvi toútov τῶν ἑπτάθυμοι εἰς τὸ καταλύειν τὸν ἐμαυτοῦ νόμον, καὶ λαβεῖν. True, that each of these examples pointed to a form of εὐαγγελία, and none of these forms had he made use of. See ref. on ch. vii. 21.

εὐφράτη is the epistolary aorist— I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see ref.)—for it were good (ref.) for me rather to die (or, better for me to die, see ref. Mark) than that any one should make void (the remarkable reading of the great MSS. appears to have arisen from the unnatural look of the future with ἔδω). It can only be explained by supposing an apopiosis; the Apostle breaking off at ἔδω, and excluding with fervour, τὸ καθαιρέω μοι oüëvi καθαιρέω my (matter of) boasting. To understand ἑτοποιεῖν as Chrys., Theophyl., Eč., Estins, Billingtorh, al., ἀπεφαίνεται, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: ὁ σύν με ἐκτίμησε γὰρ τὸ γείμων —and Calvin, “tantum Evangelii promovendi facultatem nimium proprie vitæ praeferebat.”

16 ft. The reason why he made so much of this matters glorii, and the mission itself gave him no advantage this way, being an office entrusted to him, and which he was solely accountable: but in this thing only had he an advantage so as to be able to boast of it, that he preached the gospel.
without charge. **oual yap**—explains the ἀνάγκη. On **oual ἐστιν**, see ref. Hos. 17.

18. [For (illustration and confirmation of **oual yap** κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys.), τὸ ἐκὼν κ. ἄκον ἐπὶ τὸν ἐγκεκρισθάντα καὶ ὑπὲρ ἐγκεκρισθῆναι λαμβάνων: not, as E. V. al., willingly, for this was so), I have a reward (i.e. if of mine own will I took up the ministry, it might be conceivable that a μηδός might be due to me. That this was not the case, and never could be, is evident, and the μηδός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a stewardship (οἰκ. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μηδός for merely doing what is my bounden duty, see Luke xvii. 7-10: but an **oual**, if I fail in it). Chrys. observes well: οὐδὲ γὰρ ἐπεν, εἰ δὲ ἄκον, οὐκ ἦκ ἐκών μηδόν, ἀλλ' οἰκ. πεπίτις. Τέτις δέ οὕτως ἑκεῖν ἐξαιτήσει, ἀλλὰ τούτοις, ὅποι ὁ τὸ ἐπιπάθειν ἐξαίτησα, οὔχ ὅποι ἐκὼν ὃ ἐκ τῶν ἐκείνων προσφυγμένων οὐκ ἐστιν ἐπίπαθα (ἐπίπαθα). The above interpretation, which is in the main that of Chrys., Theophyl., Euseb. (alter. al.) Meyer, and De Wette, is the only one which seems to come to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: 'What then is my reward? (II is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—ἀὐτή ἐστιν ἡ ἁμώμος σοὶ, ἵνα γνώσκω τὰς... also John xv. 8; 1 John iv. 17 [?]), is not true. His making the gospel to be without cost, was not his μηδός, but his καθηκόμη only: and these two are not identical. The καθηκόμη was present: the μηδός, future. Meyer's rendering is equally at fault. He would make τις οὖν μοι ἐστιν δ μηδόν; a question implying a negative answer—What then is my reward? None: in order that I preach gratuitously, &c. But thus he severs off (see below) the whole following context, vv. 19-23: and as it seems to me, stultifies the καθηκόμη, by robbing it altogether of the coming μηδός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (σας, like ἄνω in classical Greek, with a fut. indic. points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyri. ii. 4. 31, Κύρος, ἃ ἀρμένει, κελέων ὧτα ποιεῖν σε, ὅπως ὧ τὰ καθήκοντα ἔχων ὀνομίσας καὶ τὸν δασμόν καὶ τὸ στράτευμα.—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i.e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use, καθηκόμη see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσίᾳ μου τῇ ἐν τῷ ἐναγγελίᾳ, as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; αἰ νεκρόν ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)!
power of all men, I enslaved myself

(when I made this determination: and have continued to do so) to all, that I might gain (not τοὺς πάντας, which he could not exactly say, but) the largest number (of: any; that hereafter Paul's converts might be found to be of πλείονες: see below on ver. 24). Bengel has remarked on κερ-πήσω, 'congruit hoc verbum cum consideratione mercedis:' but 'congruit' is not enough: it is actually the answer to the question τίς μοι ἐστίν ὁ μισθός; This 'Luciferisse' the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: τίς γὰρ ἡμῶν ἐλεῖς ἡ χαρὰ ἡ στέφανος καταχθήσεως, ἡ οὖν καὶ ὡμίας, ἐμφανίζον τὸν κυρίον ἡμῶν ἱεροῦ ἐν τῇ ἀυτῷ παρουσίᾳ; οὐκ γὰρ ἄστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. 1 Thess. ii. 19, 20. And it is for this reason that ἦν . . . κερπήσω is three times repeated; and, as we shall presently see, that the similitude at the end of the chapter is chosen. 20-22.] Specializes the foregoing assertion πᾶσας ἐμὸν ἐδοῦλοσσα, by enumerating various reasons, by which the weaknesses he had confounded himself, in order to gain them.

20. τοῖς Ἰουδαίοις, ὣς Ἰουδαίοι, ᾧν Ἰουδαίος, ᾧν Ιουν. See examples, Acts xvi. 3; xxii. 26. οὐκ εἶναι, Ἰουδαῖος, ἀλλὰ ὃς Ἰουδαίος, ἣν δεῖτι ὅτι ἐκκοινωνίᾳ τῷ πράξαμα ἢ, Thophyl. after Chrys. The Jews here were not Jewish converts, who would be already won in the sense of this passage. τοῖς ὑπὸ νόμου . . . . These again are not Jewish converts (see above); nor proselytes, who would not be thus distinguished from other Jews, but are much the same as Ἰουδαίοι, only to the number of these the Apostle did not belong, not being himself (ἀυτὸς contrasts with ὃς above) under the law, whereas he was nationally a Jew.

21. τοῖς ἀνόμοις ὃς ἤν. The ἀνόμοι are the Heathen: hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e. g., when he discoursed at Athens (Acts xvii.), in their own manner, and with arguments drawn from their own poets. μὴ ὄν κ. π. . . . not being (being conscious of not being, remembering well in the midst of our ἄνομα that I was not. This is implied by μὴ, which is subjective, giving the conviction of the subject, not merely the objective fact, as ὃν ὄν would do) an outlaw from God (θεοῦ καὶ ἡρωτίων are genitives of dependence, as after καθῆκοι, ἐνοχεῖς, &c.) but a subject of the law of Christ (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἄνομος that I might gain those who had no law. κερπήσω (here only in N. T.) and κερπήσω are both found in the classics: see Matthiae, § 239, and Lobecq on Phrynichus, p. 740. The ἄθενες here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condensation, but recapitulates the preceding two
... classes, tois uvoi vymo... tois andhmois.

22. tois paion... ] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condensation (aorists) in one general result (perfect).

To all men I am become all things (i.e. to each according to his situation and prejudices) that by all means (omnino: or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινας is emphatic: some, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle’s confidence, to shew them the immense importance of the σωθής for which he thus denied and submitted himself).

23. But (q. d. ‘not only this of which I have spoken, but all’) all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ii. ‘This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.’ This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condensation (συγκατάθεσις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its pre-dominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley’s note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βασιλείου] Wetst. quotes from the Schol. on Pindar, Olymp. I, λέγεται δὲ τὸ διδόμενον γέρασὶ τῷ νικησάντι ἀδικήτη ἀπὸ μὲν τῶν διδόντων αὐτῷ βασιλείων, ἀπὸ δὲ τῶν ἀδόλυντων ἄδολον, and from the Etymol., βασιλείαν λέγεται ὧ παρὰ τῶν βασιλευτῶν διδάμενον οὕτων τῷ νικῶντι. ὁ οὕτως πρὸ. Thus (after this manner—viz. as they who run all, each endeavoureing to be the one who shall receive the prize—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ὡς καταλάβητε, πρὸς ὃς καταλάβεις, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes’ preparation being specially alleged for their imitation) run (not καλ ὡς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where one only can receive the prize, and the Christian race where all may, it must have stood οὕτως δὲ ὡς τρέχετε, ὡς καλ (πάντας ?) καταλαβεῖν. But such contrast would destroy...
The sense, in order that ye may fully obtain (the prize of your calling, see Phil. iii. 14. On αμαβάω and καταλαμβάνω see note, ch. vii. 31). 25.] The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving this world's self, in order to save himself and them that heard him. The δὲ specifies, referring back to οὕτως. The emphasis is on τάς, thus shewing οὕτως to refer to the πάντες νῦν τέρμασιν.

ἀγωνίζομεν is more general than τρέχομεν,—q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (ὁ ἀγὼν) brings out the man as an enlisted and professed ἀγωνίζομεν, and regards him in that capacity. Had it been τάς δὲ ἀγώνις, the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in West. in loc. I will give but two: (1) Hor. de Art. Poet. 412: "Qui studet optatum cursu contingere metum, Multa fictaque puer, sudavit et alit: Abstimit venere et vino." (2) Epict. c. 35: ἰθέλει ἀβίαστα νυκτεῖαι; κάγῳ ἡ τοῖς θεῶν, κομψῷ γὰρ ἄτοστι, ἀλλὰ σκοτεί καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἀπὸ τῶν ἔργων. δὲ ὁ εἰκοταιτε, ἀναγκοντοφρένει, ἀπέχθεια πεμπότα, γεμακώσεια πρὸς ἀνάγκην ἐν ὑπερ Γαστερία, ἐν καλίματι, ἐν ψυχῇ, μὴ ψυχρῶν πινεῖ, μὴ οἰνῶν ἡ τύχης ἀπάξων, ὃς ἰατρὸν παραδεικνύει σωστὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα μαρτυρεῖσθαι. ἐκεῖνοι, sell. ἐγκατεύθυνται. μὲν οὖν ἡ ἀμμον αὐτοῦ τότε νησίων, τὸ δὲ ἀνέκαθεν σκόλιον καὶ αὐτοῦ ἤν τὸ στεφάνον. ημές δὲ, sell. ἐγκατεύθυνθαι ἤνα λάβωμεν στεφάνον. He gives for granted the Christian's temperance in all things, as his normal state. 26.] I then (ἐγὼ emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. τοῖνυς, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the dropping of minute or collateral points, and returning to the great necessary features of the subject,—and this, as introducing such a short and pithy determination or conclusion: see Ἰακώβ. Partikellehre, ii. 318. E. g.,—Xen. Cyr. vi. 3. 17, τοῦτων μὲν τοῖνυς ἅλλοι εἶναι, & δὲ καρδίᾳ ἡμῖν εἶναι, ταῦτα, ἐφ᾿ ἑαυτῷ) so run as (οὕτως—δὲ, see ref.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5. τὸς χίωνος ἄδηλον ποιοῦσα εἰκάσως ἡν ἐπίβαναι: 'uncertainly,' i.e. without any sure grounds of contending or any fixed object for which to contend: both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τὶ δὲ ἐστιν, οὔν άδήλος; πρὸς σκοπὸν τινὰ βλέπων, ἤσησιν, οὔτε ἐκκατά καὶ μάτης, καθάπερ ἑρείκη, τί γὰρ ὑμῖν γίνεται πλεῖστον ἀπὸ τοῦ εἰς ἑσθελεῖ εἰσεῖναι, καὶ τὴν τελευταίαν βοήθῃ ἐκείνην ἐπεκτείνασθαι; οὐδὲν, ἀλλὰ οὔν ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἀπερὶ ποιῶν, ὃτε τῆς τῶν πληθυνσιν σωφροσύνης ποιῶ. καὶ τελευταίαν ἐπεκτείνασθαι, δι’ αὐτοῦ καὶ τὴν συγκατάθεσιν, δι’ αὐτοῦ καὶ τὸν ὑπερβοῦν Πέτρον ἐν τῇ μαμβακίᾳ, ἵνα μὴ σκανδαλίζωμεν καὶ καταβαίνων πάντων, περιτυμίζωμεν καὶ οὕρωμεν, ἵνα μὴ ὀπόεκελεσθῃ. Hom. xiii.; so fight I, as not striking the air (and not my adversary). The allusion is not to a σκιαμαχία or rehearsal of a fight with an imaginary adversary, as Chrys. (ἐγὼ γὰρ ἐν πλάκα, Theophyl. al. m., but of a fight with a real adversary (viz. here, the body) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entelius in the pugilistic combat, ἔναν ν. 446, 'vires in ventum effudit,' when Dares 'ictum ventencum a vertex veloc Pravidit,
celerique elapsus corpore cessit.' See examples both of what is really meant, and of the σκαμαχία, in Wetst. Obs., in both places φῶς is used and not μὴ, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27. But I bruise my body (ὑπωπτιάζω, lit. to strike heavily in the face so as to render black and blue,—"ὑπωπτιάζω,—τα ὑπωπτιάζω τας σίσας των πληγών ἤγει, ut ait Pollux: sed latius dici sic capere δι' αἰσθητοστιν πληγής τραυμάσα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles castibus contusi,' i.e. ὑπωπτιαῖωνοι.' Grot. The body is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shows, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself 'solution' from without: 'My hands have been worn away [cf. χειρες αυται, Acts xx. 34'] with the black tent-cloths, my frame has been bowed down with this servile labour [cf. ἐπέκειναι ... δολωά, ver. 19],' Stanley) and enslave it ('etiam doulavgyetn a pcyctis desumptum est ; nam qui vicerat, victam [vinetu? ] trallebat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in ἦν. v.: and Clemig is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), lest percehance having proclaimed (κηρ. absolute: as in Ἀσχ. Eum. 566, κηρωσε, κηρύξ, καὶ στρατον κατεργάθου [Pelle]. The subject of the proclamation might be the laws of the combat, or the names of the victors (Ἔν. v. 245), each by one in the capacity of herald: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself a combatant as well, which the other was not: and that this is so, is no objection to thus understanding κηρύξ. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 21." Stanley) to others, I myself may prove rejected (from the prize: not, as some Commentators, from the contest altogether, for he was already in it). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκεκραμήνος, and ἄποδεσκομαιμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἄδικιος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γαρ ἐμοί το κηρυξαί, το διδαξαι, το μνη-
2. *βαπτισθαι* ACD78 17 Dial Bas Did Chr 361 Cyril, Thdrt 171 Thl: txt BKL rel Orig. Chr. Thdrt. Damasc. Ec. (Notwithstanding the strong MS evidence, the passive appears to have been a corrn for the more usual expression in the case of Christian baptism.)

3. om *αυτο* A C1 (appy) 46 *ενθ* om *το αυτο* N1. *πνευματικον* bef *βρωμα* BC N1 93: *πνευματικον* efagoun bef *βρωμα* A 17. 137 Mcion-e: txt (C1?) DFKL 83 rel vss Orig Dial Chr Thdrt Thl Iren-int (calling "Seniores") lat-Sf.

ους προσαγαγειν ουκ άρκει εις σωτηριαν, ει μη κα τα κατ ειματον παρασχοιν *δελφαν*, πολλα μαλλον ημιν.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the great danger of commerce with idolatry, and enforces this by the example of the rebellions and rejections of God's ancient people, who were under a dispensation analogous to and typical of ours (1—11); and by the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in regard of the union in each case of the partakers in one act of participation. So that they could not eat the idol's feasts without partaking of idolatry = virtually abjuring Christ (vv. 15—22). 1.] γαρ joins to the preceding. He had been inculcating the necessity of self-subduing (ch. ix. 24—27), and now enforces it in the particular departments of abstaining from fornication, idolatry, &c., by the example of the Jews of old. ου δελω....., see ref. οι πατερ, εις] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer, as the true descendant of Abraham.

παντες.....παντες.....παντες, each time with strong emphasis, as opposed to τοις παλαιοις, ver. 5. All had these privileges, as all of you have their counterparts under the Gospel: but most of them failed from rebellion and unbelief. έπει την νεφ. *την*] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a defense: hence it is sometimes treated of as covering the camp, e. g. Ps. ch. 39, διενεκτιαν νεφελην εις σκηπην αυτοις: and thus they would be under it. So also Wisd. x. 17, xix. 7,— την παρεμβολην σκιαζοντας νεφελην. See Exod. xiii. 21, xiv. 20. 2.] εις

Τ. *Μωυσ. (βαπτ., received baptism* (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it 'per Moses,' or (Calv., al.) 'auspicis Mosis,' which εις will not bear,—not to mention that the formula βαπτισ*ω* εις was already fixed in meaning, see reff. εν τη ν. και εν τη θ.] The cloud and the sea being both aqueous, and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they passed under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "Then the people feared the Lord, and believed the Lord and his servant Moses." To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shows that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing the Body and Blood of Christ. The whole passage is a standing testimony, inciden-
4. om aut0 A 46 with Orig., Promiss. Hence in DFKL rel latt Dial Chr Thdrtr Iren-int(las above) Orig-int: txt ABCN 17, 137 Orig., Cyr Epiph. 7er (epiwm 137 Orig.; epiwm Di.), rce de bef petra (not observing the emphasis), with ACDKL rel Orig3 Eus Chr Thdrtr: txt BD—N Orig3 Eus.—petra de omg the proceeding F.

tally, but most providentially, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or reminiscences: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

καθαμ πνευματικον κ.τ.λ. The mass is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, δ καθαμ πνευμα γενεθησθαι, in opposition to Ishmael, δ καθαμ απρα γενεθησθαι. Josephus calls the mass theos πνευμα και παραδοσι, Antt. iii. 1. 6; and in Ps. lxviiii 24, it is said ορνον ουρανω βλεκεν αυτων. We can scarcely avoid recognizing in these words a tacit reference to our Lord’s discourse, or at all events to the substance of it.—John vi. 51—58. “For the sense of πνευματικον, as ‘typical,’ ‘seen in the light of the spirit,’ cf. Rev. xi. 8, ητις καλειται πνευματικον Σωμα.” (Lightf.)

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: “Per ounmes quadragninta annos ecrat τιs putes (Lightf.): and Schöttgen cites from the Banmiddab Rabb, “Quomodo comparatus fuit ille putes (de quo Num. xxi. 10)? Resp. Fuit sicut petra, sicut alvens apum, et globosus, et vulovit se, et irvit cum ipsis in itineribus isiporum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tune venerunt Principes, et iuxta illum steterunt, dicentes, ‘Ascende, putee, &c.’ (Num. xxi. 17) et ascenderit.” See other testimonies in Schöttgen. The only ways of escaping this inference are, (1) by setting aside the natural sense altogether, as Chrys., Theophyl.—ου γαρ η τις πετρας φυσι το δεν δηαι, αλλ τεται τις πετρα πνευματικη το παν ειραζετο, τοντειν δ ο χριστου, δ παρον αυτοις πανταχου, κα παντα βασιλουργων δια γαρ τουτο ειπεν, ακολουθωσης,—or (2) by taking πετρα το ε τις πετρας δεωρ, as Erasm., Beza, Grot., Estius, Lightf.—and so Calvin, who says: “Quomodo, iniquitant, rupe que suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petra voce notari aque fluxum, qui nunquam populum deseruit.” But against both of these we have the plain assertion, representing matter of physical fact, επιον εκ πνευματικης ακολουθωσης πετρας, they drank from a (or, after a preposition, the) miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditional relics of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. "Πετρα δε ην ο χριστους." But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but) the rock was Christ. In these words there appear to be three allusions: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: “Afferent dona Messiae Israelitarum, qui robustus erit, propertea quod in deserto fuit rupe ecclesiae Zioni?" so also in Wisd. x. 15 ff., the σοφια θεο (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the Messiah, the Angel of the Covenant, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, a Rock, for the God of the Israel. See, inter alia, Delatt. xxiii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3, &c.; Psalms passim, and especially Ixxviii. 29, compared with ver. 35; see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term directly to Christ, as the ever-present God of Israel. (3) To the sacramental import of the water which flowed from the rock, which is the
5. [προδοκησεν, so ΑΒ' Clem Mcion-e Chr.]
7. ειδωλολατραις γενεσιαν F e k 3. 116. 122 arm, efficciunt officianmini G-lat. aft καθὼς ins καὶ D. ins εξ ᾧ διότι Α. ins εξ βεφ αὐτῶν Ἀ. rec (for ὠστερ) ὡσ, with CDΚ k Mcion-ε. Ec: καθὼς 17 Mcion-ε; τττ ABΔΛΗΝ rel Chr Thdrτ Damase Thal.—om

point here immediately in the Apostle’s mind. As well in sacramental import as in upholding physical agency, that rock was Christ. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews’ miraculous supplies of food and drink were sacramentally significant of the Body and Blood of Christ, in kind analogous to the two great parts of the Christian Supper of the Lord. In the contents prefixed to the chapters in the E. V., we read as the import of these verses, “The sacraments of the Jews are types of ours,” which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a type of another, but all alike, though in different degrees of approximation, and by different representations, types of Him, who is the fountain of all grace. The difference between their case and ours, is generally, that they were unconscious of the sacramental import, whereas we are conscious of it: “they knew not that I healed them,” Hos. xi. 3: and in this particular case, that Christ has come to us “not by water only, but by water and blood,” 1 John v. 6: His Death having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, “the rock was Christ,” would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἤν beyond its ordinary acceptance, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer’s note an example of the proceeding which I blame.

5. Howbeit not with the greater part of them (in fact with Joshua and Caleb only) was God pleased. καταστρ. γαρ . . . The very words of the L.X.X., see ref.

6. Now (of transitional; the contrast being, between the events themselves, and their application to us) these things happened as figures (not ‘types’ as we now use the word, meaning by type and antitype, the material representation, and the ultimate spiritual reality,—but figures, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God’s purpose in the τύποι: of course an ulterior purpose, for they had their own immediate purpose as regards the literal Israel) lusters after evil things (generally: no special reference yet to the Christian feasters, as Orot supposes. So Theophyl. rightly: καθολικῶς περὶ πᾶσιν κακίας λέγει, ἐπεὶ καθ’ καθά κακία ἐξ ἐπικυρίαις, ἐὰν κατ’ εἴδος τίθος τὰς κακίας. Similarly Chrys.) as they also (καὶ, i. e. supposing us to be like them) lusted. The construction (ταῦτα . . . ἐγεννήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. 1. 93, ἢ μὲν περίοδος, . . . εἰς στάδιον ἐξ: and ii. 15, αἱ Θηβαι Αἰγύπτου ἐκάλεστο: so in Latin, Ter. Andr. iii. 23, ‘Aman- tum irae amoris integratio est.’ see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, ‘Now in these things they were figures of us’ (I know not by whom suggested, but I find it in Dr. Peile’s notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγεννήθησαν, which should be ἤσαν. 7.] Now, the special instances of warning follow, coupled to the general by μηδὲ in this negative sentence, as so often by καὶ in an affirmi-
and some notices of analogies with the Hebrew text. Some of the ancient copies exhibit 'τόν κύριον' in the margin. However, the consensus is that 'τὸν κύριον' was not part of the original text, and that this reading was a later insertion made by scribes to clarify the reference to Christ in the context. The decision to adopt 'τὸν κύριον' as the reading is based on a balance of evidence from the textual tradition and the context of the passage.

The tempters of the Lord were, as on the other occasions alluded to Num. xiv. 22, where it is said that they tempted God ten times,—the daring Him, in trying His patience by rebellions conduct and sin. Cf. the similar use of ποιῷ Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and ÓEc. understand the temptation of God to be the seeking for signs: Theodore, to be in danger arising from those who spoke with different tongues, ἐπειράζων δὲ κ. οἱ διαφόροι κεχρησμένοι γλαύταις, κατὰ φιλοτιμίαν μάλλον ἢ χρεῖαν ταύτας ἐπ' ἐκκλησίαις προσφέρετε. ὑπὸ τῶν ὄψεων, by the (well-known) serpents. The art. is so often
omitted after a preposition, that wherefore it is expressed, we may be sure there was a reason for it. 10.] γογγυζετε has been by Estins, Grot., al., and De Wette, understood of murmuring against their teachers, as the Israelites against Moses and Aaron, Num. 1xv. 2; xvi. 41. But not to mention that this was in fact murmuring against God, such a reference would require something more specific than the mere word γογγυζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theopyl.: αινιστηται δε αυτους και δια τουτου, ωτι εν τοις πειρασμοις ουκ εφεξον γεναιων, ολαι εγγυαν γεναιων Πατε ζειε τα δαγδα, και εως ποτε αι κακαιες; similarly Chrys. The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xxi. 23) took off 11,700 of the people. The punishment of the unbelieving congregation in Num. xv., to which this is commonly referred, does not seem to answer to the expression απωλουντων υπο τη: αλοθευτου, nor to the πινερ, seeing that all except Joshua and Caleb were involved in it. 11.] τυπικος, see varr. read., by way of

figure. Meyer cites from the Rabbis, ‘Quiddid eventis patribus, signum filius.’ The plural συνεβανων expresses the plurality of events separately happening: the singular εγραφη, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, σοιεια... λυβοσονται... τα εν αυτη ζηρα κατακασαται. See reff. and Winer, edn. 6, § 58. 3. α. δε conveys a slight opposition to συνεβανων εκεινων. τα τελη τη αιων. = αυ συνετελεε του αιωνος of ref. Matt., and το εικαστον των ημερων των of Heb. i. 1, where see note: the ends of the ages of this world’s lifetime. So Chrys.: ουδεν αλλο λεγει η υτι εραθηκε λοιπον το δι- καιωσην το φαβερον. The form νουθεθει belongs to later Greek. The classical word is νουθετησις or νουθετια: see Lobeck on Phrynichus, p. 512. κατηγητ.] have reached. The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. 12.] εσταια, viz. in his place as a member of Christ’s church, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God’s church. 13.] There are two ways of understanding the former part of this verse. Chrys.,
Theophyl., Grot., Est., Bengel, Osh., De Wette, al., take it as a continuation, and urging of the warning of the verse preceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινον, 'within the power of human endurance;' but 'major tentatio immunit,' Beng.—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπίτω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man;' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, ὁπῶς is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, ὁπῶς, as having the primary emphasis, would have been prefixed, as in Heb. xii. 4: ὁπῶς πειρασμός ὑμᾶς ἔληφεν . . . . . . . . Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context. ἔληφεν—has taken you, not ἐλαβέν, 'took you,' shews that the temptation was still soliciting them. ἀνθρώπινος] not, as Piscator, al., and Osh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ἐξωμετρος,—opposed to ὑπὲρ ὁ δύνατος, adapted to man. πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 21, πιστὸς ὁ καλῶν ὑμᾶς, δέ καὶ ποιησέν. δέ = δότι ὑμῖν. ποιήσει . . . καὶ τὴν ἔκβ. Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. τὴν ἔκβ. the escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. τοῦ δεν.] In order that you may be able to bear (it): obs., not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.' 14.] Conclusion from the above warning examples: IDOLATRY is BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from. [Φεύγετε ἀπὸ 'fugiendo discidete a;' Meyer] expressing even more strongly than the accus. with φεύγα, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations. 15—22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shews that the partaker in the idol feasts is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian. 15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. ὡς expresses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plat. Alcib. i. 104, ὅτι ἀκουσμόνα λέγων. λέγω and φρόνιμα both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—BE THE JUDGES OF WHAT I AM SAYING. 16.] The analogy of the Lord's Supper, which, in both its parts, is a participation in Christ. The stress throughout out to ver. 20, is on κοινωνία, and κοινοῦντο. τὸ ποτήριον is the accuss., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ. i. e. ὥς ἐνυλευότες κατασκευάζομεν (Ec.), as explained imme-
16. for εὐλογίας, εὐχαριστίας F 71. 80. 213 Syr. εὐλογοῦμεν D. κοινωνίας N (marked for correction by K-correction). 1st εὐστίν bef. τ. αἰμ. τ. χρ. (transposed to avoid the harshness of εὐστίν at the end) AB Syr copt Cyr Ang Bede: txt CDKFLN rel latt goth Ch Thdr Ambst. 2nd εὐστίν bef. τ. σωμ. τ. χρ. A Syr copt Cyr Ang Bede (see above): om sah: txt BCDFKLN rel &c. for 2nd χριστοῦ, κυρίου DFP 21 latt goth (Dial) Thdr Ambst (goth Thdr Ambst syr-marg &c. Ambst & Pahl BEDe. (om εὐστίν D.)

diately by δἐ εὐλογοῦμεν.—over which we speak a blessing, the Christian form of the Jewish γὰρ τῷ, the cup in the Passover over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Oshl., al., the cup which brings a blessing, is wrong, as being against this analogy. δἐ εὐλογοῦμεν which we bless, i.e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione scimus' (περὶ δὲ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the υἱῶν, the whole Christian congregation (and so even Eastus, but evading the legitimate inference). The figurative of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] the participation (i.e. that whereby the act of participation takes place) of the blood of Christ! The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i.e. one Body: hence the close and literal participation in and with Christ. If we are to render this εὐστίν, represents or symbolizes, the argument is made void. On the other hand it is painful to allude to, though necessary to reproduce, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. δὲ κλῆμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. 17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἕπτος alone, 'there is one bread,' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἕπτος in its literal sense. But it is for that very reason, that I adhere to the interpretive unity. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡ ψεύσ. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body: for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one:—the bread is the Body of Christ;—we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the conclusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in
the former clause οὗτος. The major itself, τότεν ἐστίν τὸ σῶμα μου, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—"because there is one bread (antecedent), we being many are one body" (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—"omitter hoc dicit, ut intelligent Corinthii, externa quoque professione collendas esse illam unitatem quae nobis est cum Christo," Calv. Meyer objects to rendering έκ τοῦ ένός άρτου μετέχομεν, we partake of that one bread: saying rightly that μετέχω is always found with a gen. or an acc., never with έκ. He would render, for we all, by means of that one bread, partake (viz. in the one Body: so μετέχω, is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γάρ πάντες εἰς τῷ ἐνὸς άρτῳ τοῦ ἑνός σώματος μετέχομεν. The usage of έκ, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the άρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of έκ, seem to justify it. They apply mostly to the subjective source, έκ προσώπων, or the circumstances originating, οἵ έκ τοῦτον,—not to the medial instrument, which it appears to me we would require did. 18.] Another example of κοινωνία, from the Jewish feasts after sacrifice. τ. 'Ισρ. κατά σάρκα] (κατά τόν κατά σάρκα: so we have τοῖς κυρίοις κατά σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from δ' Ἰσρ. κατά πνεύμα, see Rom. ii. 29; Gal. iv. 29; and δ' Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ισθ. τ. θεοῦ.] viz. those parts of the sacrifices which were not offered; see on ch. vii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνία τοῦ θεοῦ] partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνία τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1: if: and to this latter view I incline, because, as Do W. remarks, θεοῦ would have suited the analogy better than θυσιαστήριον, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rickert that he would not concede to the 'Ισρ. κατά σάρκα anu κοινωνία θεοῦ, is [Meyer] contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour’s saying points, Matt. xxiii. 20, 21. The altar is Gon’s altar. 19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen supposed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils. 19.] τί οὖν φημι; what am I then
20. for ἀλλά ὁτι α, a δε: ἀλλα a F latt-latf. (occasioned by the insin of ἐνθωμ below), with KL rel Chr Thdrt Domnace: txt ABCDFN 17 Meion-e Epiph Ens. see aft 1st θυ. ins τα ἐνθωμ, with ACKN rel vulg.(F-lat) G-lat syrr copt gtho Chr Thdrt Orig-int Ang, Bede: aft στι, L: om BD Meion-e Epiph Ens Tert Angs(expr), Ang-cit(qui sacrificat) Ambrst. rec 2nd θυ. bef κατ᾽ ου, with DFKL rel: txt ABCN n 17 Ens Orig-int Ang. δαιμονιων bef κατωων (ong των) D^1-F. γενεσθαι B^2(sic: see table): εναι F (syrr copt).

assuming ? so Xen. Anab. i. 4. 14, τε ων κελευ τοιαυτα; διε εἰδωλοµ. τι ἐστιν] that a thing sacrificed to an idol is any (real) thing (so sacrificed)? (i. e. has any real existence as a thing sacrificed? The accentuation τι ἐστιν would come nearer to the sense of ch. viii. 4, ὅτι σιδεν εἰδωλων ἐν κόσμῳ, — 'that there is any (such thing as an) offering to an idol?' and in a matter so ambiguous it is impossible to decide between the two) or that an idol is any thing (real? e. g. that Jupiter is Jupiter in the sense of a living power?)! —(οὐδε τοι — this ellipsis of the negative, taken up by ἄλλα, is found in classical Greek: e. g. Xen. Mem. i. 2. 2, ποὺ ὁν αὐτὸν ἄν τοιοτος ἄλλου ἄν ἀσεβεῖς . . . ἐποίησες; ἄλλα ἐταύσω μὲν τοῖς παλλοῦσι, ἀρέτης ποιήσας ἐπιθυμεῖν, &c. See Hartung, Partikellehre, ii. 37.) But (I say) that the things which they (i. e. the Gentiles) sacrifice, they sacrifice to devils, and not to God (δαιµ., not 'false-gods,' nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1. 1, δεῖται [see Stanley's note, in which this idea is ingeniously combined with the Christian sense given below] —, but, as always in LXX and N. T. when used by worshippers of the true God, 'devils,' 'evil spirits.' The words are from Deut. [ref.], see also Ps. xev. 5 [Baruch iv. 7, θυσιαστες δαιµωνιων κ. ου θεοι]. Heathendom being under the dominion of Satan [ὁ ἔρχον τον κόσμον τούτου], he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it): but (the inference being suppressed 'and ye therefore by partaking in their sacrifices would be partakers with devils: but') I would not have you become partakers with devils (τῶν γενεστατικας).
23. rec (twice) ins μοι bef εξεστ. (from ch vi. 12), with C9 (1st time) HKLN3 rel (demid goth, 1st time) syrr Chr Thdrt Orig-int Aug: ttx ABCD'FK17, once) am (with fuld harl1 lux tol) copet Clem Ath Damasc Irex-int Terr:—om 1st clause (passing from παντα to παντα) F 17.

24. for το (twice), τα A 47 Anthc (Tert). rec aft ετερου ins έκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with D2-KL rel syrr goth Chr Thdrt: om ABCD'FK17 latt copet arm Clem lat-fl.

25. rec γαρ bef κυριου (transpos to more usual order), not observing the emphasis), with AHKL rel Chr Thdrt: ttx BCD'FN a 17.

27. rec aft ει ins δε (for connexion; but thus perplexing the sense), with CDHKL rel (Syrr) syr sub goth Thdrt, Damasc Thl Ec: om ABDF1N latt copet Anth Chr Thdrt, Jacob-nisib Aug Ambstr.

28. aft ιντων ins εις δειπνου DF fuld! Ambstr Pelag Bede. παντα τα παρατεθεμενα Λ copet.

mutual offence or edification. 23.] He recurrs to the plea of ch. vi. 12;—re-asserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οικοδομει] viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God’s οικοδομη.

24.] Further following out of οικοδομει. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, έκαστος must be supplied from μυθεις (hence it has found its way into the rec.): so Plat. Rep. ii. p. 366 D, οδεις έκασ εβικοις, Αλλ’ ... ψηει ... τω αδικων.—I.e. έκαστος ψηει. See Bernhardy, Syntax, p. 458.

25.] The key to understanding this and the following verse is, to remember that συνειδησις is used in each case of the conscience of the person spoken of, i.e. in the two first cases, that of the reader,—in the third, as explained by the Apostle, that of the weak-brother: see there. Every thing which is being sold (offered for sale) in the flesh-market (μακελλαν) is adopted from the Latin. It was also used by the Rabbis, in the form מלקולם. See Stanley, and examples in Wetst., eat, making no enquiry (whether it is meat offered to idols or not), on account of your conscience (to be joined with έκαστε μηδ. άνακ. not with άνακρινοντες only,—as is shown by the parallel below, ver. 28,—where the reason given is joined to έκαστε). The meaning being,—

‘eat without enquiry, that your conscience may not be offended.’ If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat δια προσκομισται to yourselves. De Wette, al., understand την συνειδησια to any one but himself, no other person having been mentioned, until ver. 28, where έκεινον την μυηνωστα is introduced, and την συνειδησια is to be referred (but even then not without special explanation given) to the new subject.

26.] The principle on which such an eating ought to rest: that all is God’s, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4.

27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on έκεινε παρευσθαι, ‘A dionomate tacite, melius forte facturos, si non cant: ire tamen non prohibet: supra,
28. om μω Φ latt goth Tert Aug,.
rec (for ἐρωθ.) εἰσωλωθον (see notes), with CDKFL rel Chr Thrt: immolacionem D-lat F-lat [in ver 19 simulacra immolatum D-lat, idolis immolatum F-lat vulg]; txt ABHN sah Eus (Clem). om εκεινον τον μυρσινατα και F Ambrast. rec at end ins τον γαρ κυριον η γη και το πληρομα αυτης (repetition from ver 26; see also on ver 31), with HFKL rel syr goth Chr Thrt Phot Ec Thl: om ABCDFHN 17 latt Syr coptt arm Damasc Aug Ambrst Pelag Bede.

for σοι, on D1. for εαυτων, εισωλωθον II in: σαυτον D1: tvam latt. for αλλας, απιστου F D-lat G-lat Ambr Jer Sedul Primas (txt Aug Ambrst Pelag Bede).

30. rec aft ει ins δε (supplementary, but disturbing the sense), with (none of our mss) Ec: om ABCDFKLN rel vss Clem Cyr.

cap. v. 10.” On ὄν δι τ. συνείδ., see above, ver. 25. 28.] Who is the person supposed to say this? not, as Grot., al., think, the host, of whom τις could hardly be said, but it would stand έσας δέ άσιν ενια: nor, as Chrys., Theophyl., al., and De Wette, —some heathen guest, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his συνείδησις would hardly be so much taken into account in the matter; but, as Neander, Pl. u. Leit. p. 399, and Meyer,—some weak Christian, wishing to warn his brother.

ιεροθυτον is apparently placed advisedly, to represent what would be said at a heathen's table. De W. supposes it on this very account to be a correction: but surely this is giving a corruptor credit for more fineness of discrimination than they ordinarily show. Much more probable is it, that the unusual and apparently incorrect ιεροθυτου should give place to the ordinary and more exact term. δι’ εις τ. μην... [on account of the man who informed you, and (και) specifying the particular point or points to which the more general preceding clause applies: ας, τονδε ενεκα, κα γης ιμερε... κα μαλιστα τω χριστωριπ τις ενος εν, κα πλασαθα θελου...] Herod. i. 73. See Hartung, Partikellesre, i. 145) conscience: i.e. to spare the informer being wounded in his conscience.

29.] Explanation of the last δι την συνείδησιν, as meaning not your own, but that of the informer. True to his interpretation (see above), De W. supposes τον ιτερον not to refer to του μηνσαντα, but to 'your weak Christian brother;' and then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of την σων. to the subject of the clause. ην τα γαρ

For why is my freedom judged by a conscience not mine own?—i.e. Why should I be so treated (hazard by my actions such treatment) that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?” If (no copula) I partake thankfully (dat. of the manner, cf. Soph. Antig. 616, σοφια γαρ έκ του κλειουν έποιεσαται,—and Bernhardy, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is opposing a duty, not to give occasion for the condemnation of their liberty by another's conscience. But the ground on which he is here urging, is the unfitness, absurdity, injustice to oneself and the cause of God, ver. 31, of so acting as to be condemned for that in which a man not only allows himself, but for which he gives thanks to God. The sentiment is the same as in Rom. xiv. 16, μη βλασφημεισθαι ομο το αγαθο. The emphasis is each time on εγω. 31—X. 1.] General conclusion of this part of the Epistle, —enforced by the example of himself. 31.] This ειτε ον... passing from the special to the general, is not with-
XI. 1—3. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α. 563

οποίετε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι
καὶ Ἰουνάνιος γίνεσθαι καὶ Ἔλληνισιν καὶ τῷ ἐκκλησίᾳ τοῦ
θεοῦ 33 καθὼς καγώ κάπνια πάσιν ἀρέσκῳ, μη ἐφην
τῷ εἴματω ἐφύλαξαν, ἅλλα τοῦ ὧ τῶν πολλῶν, ἦν σω-
θῶσιν. XI. 1 ὁ μεταίητοι μου γίνεσθαι, καθὼς καγὼ χριστοῦ.

3 ο θέλω ἐν καθένα τοῦ παντοῦ ὄνομα ὑπερθεὶς, καὶ
καθὼς παρέδωκα ὑμῖν τὰς ἐν παραδοσίας κατέχετε.

31. 1st ποιεῖτε bef τι DF. om 2nd ποιεῖτε F Ἀμβρστ (Gaud). at end add τοῦ γαρ κυρίου ἡ γῆ &c (as in ver 28) C3.

32. rec γυναῖκες bef καὶ Ιουνάνιας, with DFKΛ3 rel: γίνεσθαι τοῦ ἉΒΚΧ17 ἐν 17 Orig Cyr Did.

33. for παντα πασιν, πασιν κατὰ παντα F. rec συμφορον (more usual), with DFKΛ3 rel Orig: τοῦ ἉΒΚΧ17. om 2nd το F.

CHAP. XI. 2. rec αὕρως ins αὔθεντος (addition at beginning of a new section), with DFKΛ rel vs (add μου Συριακ) Thdtom: om ἍΒΚΧ a coppt αθην αθ Τριλιθ-κομρ Ορος. om καὶ Α1 ὑπολ. ins παρεδοθην μοι παρεδοθη ΠΕΛΑ F-D lat Ambst.(In F, αὕρως is not written in the Latin column but inserted over the Greek word.)

παρεδοθη Ν. om μου F(and G-lat, not F-lat) Ambst. aft παραδοσεις ins μου D'F F Λ lat-lat-f. ins outwo bef κατεχετε C Αθ Αθ, Σαρ.

out reference to the last verse, in which the hypothesis is, that the Christian and thankful act of the believer is marred by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, eating or drinking, or any other particular of conduct (τι, any thing), the stress being on ποιεῖτε,—whether ye eat or drink, or do any thing; not as E. V. whatever ye do,—καίδεν, the glory of God is to be the aim, self-regard being set aside: and so,— 32] all offence is to be avoided (it being understood that this refers to ἁδικεῖον, for in other things, both Jews and Greeks must be offended, see ch 1. 23), whether to Jews or Heathens (both these out of the Church), or to the Church of God (their own brethren).

33] His own course of conduct:—As I in all things (acces. of that on which the subject acts, or over which the quality predicated extends, as ἐν ἐγώ τῷ κεφαλῆς;—so τοῦ πάντα ἐνδιάμονος ἄλλοι, Soph. (Ed. Tnr. 1197. See Kühner, ii. 222. 4) please ('am pleasing;' as Meyer well remarks, not the result, but the practice on Paul's part; for πᾶσιν ἀρέσκειν τῷ συμβουλευόντα κ. τ. κοινα πράττοντα ἄδειαν, Demosth. 1481. 4). ἐμαυτοῦ and τῶν πολλῶν are opposed: see ver 24. ἦν σωθ., his great aim and end;—so ch. ix. 22.

XI. 1.] καγώ, sell. μετρήσει γέγονα. Compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] Reproofs and directions regarding certain disorders which had arisen in their assemblies: viz. (1) the not veiling of their women in public prayer (vv. 2—16); (2) the abuse of the ἅγαναι (17—34). 2—16.] The law of subjection of the woman to the man (2—12), and natural decency itself (13—16), teach that women should be veiled in public religious assemblies.

2.] Implying a distinction from the spirit of the last passage, which was one of blame, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μετρήσει. πάντα, see above, on ch. x. 33. And ye keep (continue to believe and practise) the traditions (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their general practice: the exceptions to it, or departures at all events from the spirit of those παραδόσεις, now follow. 3.] "It appears, that the Christian women at Corinth claimed
for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Dorian Greeks (not among the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the man, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself.” De Wette. παντὸς ἄνδρος] ‘of every Christian man’ (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not only of every Christian man: the Headship of Christ is over all things to His Church, Eph. i. 22, and thus He is Head of every man. The word κεφαλὴ in each case means the head next above. This must be borne in mind, for Christ is the HEAD of the Christian woman, as well as of the Christian man. God is the Head of Christ, not only according to His human Nature: the Son is, in his Sonship, necessarily subordinate to the Father: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order descend first: then, in order to complete the whole, ascends up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is abolished in Christ, as far as the offer of and standing in grace is concerned, yet for practical purposes, and for order and seamliness, it subsists and must be observed. 4.] The case of the man here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Æc., and Grot., Mosh., al., as an actually occurring one among the Corinthians:—but by recent ones, since Storr and Bengel, as hypothetically put, to bring out that other abuse which really had occurred. Had it been real, more would have been said on it below: but from ver.5 onwards, attention is confined to the woman. προσέχειν praesens. praying in public: τροφ. discussing in the spirit; see on ch. xii. 10. κατὰ κεφ. ἔχουσιν] scil. τε. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Light., Hor. Heb. in loc. Grotius’s note on the Greek and Roman customs is important:—“Apud Graecos mos fuit sacra facere capite aperto. Legendum enim apud Maerob. i. Saturn. 8. Illic Graeco rita capitale aperto res divina fit, apparat ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et sacrum ei fieri dieitum aperto capite rito peregrino; et ex loco iii. 6, ubi Varrenon ait dicere, Graeci hoc esse misit, aperto capite sacrificare. ἀπαρακάλλπτοι κεφαλὴ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. Lucem facere id diei solita Familias testatur. Éodem modo, id est aperto capite, etiam Hereuli in ara maxima sacrum fieri solere testatur, praeter Maerobium dicto libro iii. 6, Dion. Hal. lib. i., nimimur quia id sacrum institutum crat et ab Erasidero homine Graeco. Sed .Eneas (? contrarium morem in Italian intulit sacra faciendo velato capite, ne quod malum omen oculis aut auribus obvenerit: ut Virg., nos docet .En. iii. et ad cum Servius, et in Breviario Aurelius Victor. sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comediae quisbusdam: ut solet adhibere Romana Graecis. Paulus Graecis Corinthiis scribens Graecum praeferit morem, et causas adhibet quales fuerat negotii natura. Ex Pauli praescripto perpetuo hunc morem tenuere Christiani veteres. Tertul. Apologetico: ‘Illic suspiciences Christiani manibus expansis, quia innoce: capite nudo, quia non erubesceamus: denique sine monstrare, quia de pectore oramus,’
4—7. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α. 565

κατακαλύπτω τὴν κεφαλὴν κατασκυπεῖ νὴν κεφαλὴν αὐτῆς. ἐν γὰρ ἂντι καὶ τὸ αὐτὸ τὴν ἐξουσιαῖν. 6 εἰ γὰρ οὗ κατακαλύπτεσαι γυνὴ, καὶ κατερῶν εἶ δὲ

η ἀισχρῶν γυναῖκι τὸ κεφαλὴν κατακαλύπτεσαι, κατακαλύπτεσαι τὴν κεφαλὴν, δὲ ἐκεῖνων καὶ διὰ θεοῦ ὑπάρχουν. ἕνος. 

5. for πᾶσας δὲ καὶ π. A. Syr. om τὴν D.F. rec for αὐτης, εὐαντὴς (see note), with BD³KL rel Orig: τὰς ACDFLt a b d g h 17 Chr Thdt B.

7. rec om η (conforming to the preceding and following), with CD³KL¹ rel Chr

&c. Nihil hue pertinet mos Septentriorum in reverentia signum caput velandi, qui quamquam per Germanicas nationes late manavit, et Judaice tamen et Graecis, et veteri Italiae fuit incohinitus." κατασκυπεῖν τ. κεφ. αὐτοῦ διὸν διασώσει ὑπὲρ ιλιστοῦ, t. e. Christ: not, his own head literally, — except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual head. See this brought out in Stanley's note: 'for the head of the man in this respect of honouring or dishonouring, has been, ver. 3, explained to be Christ. Him he dishonours, by appearing veiled before men, thus recognizing subjection to them in an assembly which ought to be conform to Christian order.

5. The case of the woman is just the converse. She, if she uncovers herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (the man; not, as Meyer and many others, literally, her own head [but see above]: of this kind of dishonour there is no mention at all in our passage, and ver. 3 has expressly guarded us against making the mistake) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wetst. in loc. and Taet. Germ. 19), let the further decency of the additional covering be conceded likewise. The reading εὐαντὴς may have arisen from fancying that her own head is meant. ἐν... ἐστιν κ. τὸ αὐτὸ] she: not it, τὸ ἀκατακαλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ ἥλιον καὶ διαφόρως ἔφυ, and other examples in Kühner, ii. 45 (§ 421). 6.] The argument see above. οὗ κατ. — is to be unveiled, the pres. indicating the normal habit. καὶ κεφ., let her also, besides being unveiled, &c. κεφ. η ἔσωρ.] "plus est radi quam tondert," Grot.

7. A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.

7. γὰρ refers back to and gives a reason for κατακαλύπτεσαι, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἀνὴρ. οὗκ δέχεσθαι, should not, ought not: see reff. εἰκὼν θεοῦ, ref. Gen. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man.

κ. δῦχα δὲ.] And the (representative of the) glory of God: on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. viii. 6: not, that he is set to shew forth God's glory (εἰς γὰρ δοξαν του θεου δέχεσθαι οὐκ οὐσιοτάται τοῦ θεοῦ Phot. in Ecccm.), however true that may be: nor, as Estius, from Augustin, "quia in illo Dei gloriarum:" nor is δῦχα the representative of the Heb. הקָנָנ, Gen. i. 26 (הנושה), as Rückert, al., suppose, because the LXX have rendered προφητικ, Num. xii. 8; Ps. xviii. 15, by δῦχα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word הנושה.

Man is God's glory: He has put in him His Majesty, and he represents God on earth: woman is man's glory: taken (ver. 8) from the man, shining (to follow out Grotius's similitude, "minus aliquid vero,
XI.

γυνὴ ἐξ ἀνδρὸς ἵστων. 8 οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐκ ἀνδρὸς. 9 καὶ γὰρ οὐκ ἐκ τῆς ἀνθρώπου ἄντικείμενος, ἀλλὰ γυνὴ διὰ τοῦ ἀνδρᾶ. 10 διὰ τοῦτο ὁ θεῖος ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. 11 ἦν ἀνὴρ

Damasc: ins ARDYN3 Dial Isid Thdrt. 10. ἡ γυνὴ ἐπί οὐκ ὁφείλει Π m 17.

ut luna lumen minus sole") not with light direct from God, but with light derived from man, "τὸ θῆλυ, ἀρρεν ἄτελές, φιλοσοφίς. Imperat materfamilias suae familiaris, sed vaca nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, not on man, for supplies of grace and preparations for glory. The Apostle omits eikón, because anthropologically the woman is not the image of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the divine image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to ἄνθρωπος is the only one brought forward, here it is merged in the word ἄνηρ, which only expresses his relation to the woman." Stanley. 8.) γάρ gives the reason of the former assertion γυνὴ δόξα ἄνδρος—viz. that the man is not (emphasis on ἐστιν, which prevents the ἐκ having a figurative sense, of dependence: — 'takes not his being,' in the fact of his original creation. The propagation of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνὴ, ὥστι, ὁ κατὰ τοῦ ἄνδρος αὐτῆς ἠληθὴς). 9.) For also (parallel with ver. 8)—another reason: not subordinate to it, as Meyer, who renders ἐκ in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on ἐκτισθη, as before on ἐστιν) on account of the woman, &c. In this verse, besides the manner of creation, ἐκ τοῦ ἄνδρος, the occasion of creation, διὰ τοῦ ἄνδρα, is insisted on; see Gen. ii. 18 ff. 10.) διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἄνδρος, the inference from which pro-

position has not yet been given, but now follows, with ὁφείλει answering to οὐκ ὁφείλει above. ὁφ. ἡ γ. ἐξουσίαν ἐπὶ τῆς κεφαλῆς. [The woman ought to have power (the sign of power or subjection; shewn by the context to mean a veil). So Diodor. Sic. i. 47; εἰκόνα . . . . εἰκον τη- χῶν, μονοκόστων, ἔχοντας πραγματικά ἐπὶ τῆς κεφαλῆς, ἃς διασημοίναι ὅτι καὶ συνάγεται καὶ γυνὴ καὶ μήτηρ βασιλέως ὑπήρξε, where basileia evidently are crowns, the tokens of kingdom. And as there from the context it is plain that they indicated participation in the glory of the kingdoms, so here it is as evident from the context that the token of ἐξουσία indicates being under power: and such token is the covering. So Chrys. (τὸ καλύπτε- σθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζοντος σύμβολον), (Ecum., Boza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Osth, Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of power to pray and prophesy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἐξουσίαν actually to mean a veil, because the Heb. ἤ γυν., 'a veil,' comes from the root γυν., 'subject.' So Hammond, Le Clerc. al. But (see Lexx.) 'subject' is not the primary, only a tropical meaning: the primary meaning, 'extendit, diducit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. terms should be thus allied,—and that present may have been able to present to the Apostle's thoughts: but this does not shew that he used ἐξουσία for a veil. (3) Kypke would put a comma after ἐξουσ., and render 'prodigera mulier postestati obnuxia est, ita ut velamen (see ver. 4) in capite habet.' But the sense of ὁφεί-

λειν τι would require (see Lexx.) ἐπάνω, not ἐξουσίαν. (4) Pott renders, 'mulie-

rem oportet servare jus (sic postestatem) in caput swnm, sc. eo, quod illud velo obtegat.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely
against the context, in which the woman has no power over her own head, and on that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἢ γυναίκα here to mean her origin, ἢ γυναίκα from ἢ γυναικα, as παραβία from παραβία— to show that she (ver. 8) ἐστιν ἢ ἄνδρος. But apart from other objections to this, it must thus be, τήν ἢ, or τήν ἢ, ἀντίς. Other renderings and conjectures may be seen in Meyer’s note, from which the above is mainly taken; and in Stanley’s. 

On account of the angels: i.e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God’s servants,—and by a violation of that order we should be giving offense to them. See ref. So Chrys. (οὐκ οἴδας ὅτι μετ’ ἄγγελων ἐστήκας; μετ’ ἐκείνων ἔδεις, μετ’ ἐκείνων δύναμις, καὶ ἐστήκας γέλας; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἴ γὰρ τὸ ἄν-

δρος καταφρονεῖς, φησί, τοὺς ἄγγελους αἰ-

δεδύνατι. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἴ βούλεις ἰδεῖν κ. μάρτυρας κ. ἄγγελους ἀνώνυμον τῆς πίστεως τῶν ὁρφαλώνυ, κ. ὑμεῖς τὸ θέατρον ἐκεῖνοι εἰ γὰρ πῶς ὁ ἄρτος ἄγγελων ἐμπέπλησται, πολλοὶ μᾶλλον ἡ ἐκκλησία ἤ τοις ἄγγελοι ἠ-

δεδύνατι. . . . ὅτι γὰρ ἀπακεῖ ὁ ἄρτος ἄγγελων ἐμ-

πέπλησται, ἀκούν τοὺς φήνας ὁ ἄποστολος, ἐ

ντέρτες τὰ γυναικές ὄντες ἤγινεν κάλυμα ἐπὶ τῆς κεφαλῆς "ὁ ἄγγελος κ.τ.λ.", Grot. (whose note see in Pool). Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἄγγελους as the guardian angels, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀν-

ακεκαλυφθά ἀναστειχτῶν ἐμφαίνει ἤν καὶ τῶν πιστῶν παρέχονται ἄγγελοι βδελ-

ύσανται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels certainly do minister to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them here. (2) Others again understand ‘bad angels,’ who might themselves be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 599, "propter angelos: scilicet quos legimus in Deo et coelo excitisse ob concupiscientiam feminarum." See also cont. Marcion. v. 8, 488,—or might tempt men so to be,

—Schöttgen, Mosh., al.—or might in-

jure the unveiled themselves: so, after Rab-

binical notions, Wetst. But οἱ ἄγγελοι, absol., never means anything in the N.T. except the holy angels of God. See, in Stanley’s note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποστ. lib. iii. (p. 1004 P.) says, ἄγγελους φησι τοὺς δικαίους κ. ἐναρέτους. (4) Beza, the Christian prophets, “in cœta loquentes at Dei nuncius et legatos.” (5) Ambrose, the presidents of the assemblies. (6) Lightf., the angels or nutriti dispensation-

num, persons deputed to bring about be-

trothals. (7) Rosenm., Schrader, and many others,—exploratores vel speculatores: “Poterat neune nowa consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianaque uxoros tum Judæis, de isto multimum habitu pessime existimantis, tum Græcis quoque in suspicacionem rei christianæ probronisissimam adducere.” Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἄ-

γγελοί (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irre-

fragable. But still a question remains, Why should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies? Bengal has given an acute, but not I believe the correct answer: "mulier se tegat propter angelos, i.e. quia etiam angelu teguntur. Sicut ad Deum se labent angelii: sic ad virum se habet mulier. Dei facies patet: valen-

tur angel i: Esu. vi. 2. Viri facies patet: velat mulier. Surely this lies too far off for any reader to supply without further specification. Ang. de Trin. xii. 7 [10], vol. viii. p. 1004, gives an ingenious reason: "Grata est enim sanctis angelis sacrata ct pia significatio. Nam Deus non ad tempus videt, ute aliquid novi fit in Eius visione atque scientia, cum aliquid temporaliter ant transitorie geritur, sicut inde aucti sunt sensus vel carnale anima
tum et hominum, vel etiam celestes an-

gelorum." (He makes no mention,—see above,—of guardian angels.) I believe the account given above to be the true one, and the reason of adorning it to be, that the Apostle has before his mind the order of the universal church, and prefers when speaking of the assemblies of Chris-

tians, to adduce those beings who, as not
entering into the gradation which he has here described, are conceived as spectators of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he was treating in 2 Thess. ii. 5—7.

11. *Then* is neither sex insulated and independent of the other in the Christian life. εν κυριῳ is not the predicate (as Grot., &c.), — quece viri exclusi mulieribus ... participes sunt beneficiorun per Christum partorum? nor does it mean according to the ordinance of God, as Chrys., Beza, Olsh., — for the phrase εν κυριῳ is well known as applied to the Christian state, in the Lord. See e.g. Rom. xvi. 2, 8, 11, 12 (bis), &c. [12.] And in this, the Christian life accords with the original ordinance of God. For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God. They are dependent on one another, but both on Him: the Christian life therefore, which unites them in Christ, is agreeable to God's ordinance. [13.] Appeal to their own sense of propriety: cf. ch. x. 15.

ἐν ὑμῖν αὐτῷ. Each man within himself, in his own judgment. [14.] ἡ φύσις αὐτῆς, nature herself: i.e. the mere fact of one sex being by nature unveiled, i.e. having short hair,—the other, veiled, i.e. having long hair. This plainly declares that man was intended to be uncovered,—woman, covered. When therefore we deal with the proprieties of the artificial state, of clothing the body, we must be regulated by nature's suggestion: that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not sense of natural propriety, but Nature,—the law of creation. κομψά ἢ So Eustathius, II. γ. p. 288, in Wetst., κομψή δὲ ἔχειν, καὶ ἐκθέμαν εἶναι, γυναικότερον ἐστιν. δίδ και ὁ Πάρις οὐνείδεσθαι ἐκ κομψῆς ἔχειν. On φύσις and κομψά Pool observes, 'locus est vexatissimus doctorum sententias; and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs. The Apostle (see above) makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant. [15.] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff. περιβολαῖον, properly a wrapper, or enveloping garment: see reft., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. "In this passage," says Stanley, "the Apostle would refer to the 'peplum,' which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages." See a woodcut in Smith's Dict.
of Antt. art. 'pepulum.' 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difficulty, by appeal to universal apostolic and ecclesiastic custom. But if any man seems to be contentious (i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the reasons I have given, but is still disputatious;')—this is the only admissible sense of δόκει in this construction: see ref.:—for the meaning, 'if it pleases any one,' &c. would require τινί δόκει: and 'if any one thinks that he may,' &c. would not agree with φλανωκίων (which is in itself wrong). ἡμεῖς] declarative: let him know that . . . ; so. or, δίκαιος, τοῦ τινός:  οὐ δικαίων τοῦ τινός: ἄλλα τι δικᾶ, εἰς ἡμεῖς, Acts xvi. 18. We,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν: The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτην συνήθειαν, διὰ τοῦτο ἡμεῖς κ. ἡ καίνει κ. ἡ καίνει κ. τότε μάχουσιν. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after so long a treatment of a particular subject, the Apostle should wind up all by merely a censure of a fault common to their behaviour on this and all the other matters of dispute. Such a rendering seems to me almost to stultify the conclusion: 'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to the practice (see ref. John) of women praying uncovered. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. alter. He thus cuts off all further dispute on the matter by appealing to universal Christian usage: and to make the appeal more solemn, adds τοῦ θεοῦ to αἱ ἐκκλησίαι, —the assemblies which are held in the presence of and for prayer to God, and are His own Churches. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The plurality of independent testimonies to the absence of the custom, is that on which the stress is laid. This appeal, 'to the Churches,' was much heard again at the Reformation: but has since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200.

17—34.] Correction of abuses regarding the Agape and the partaking of the Supper of the Lord. 17.] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. what has gone before, respecting the seating of women; not. as Chrys., Theophyl., Grot., Bengel, al. that which follows: see below) I command you (not ' announcement to you;' nor ' declare to you from report,' which are senses of ταχυγγυς, unknown to the N. T., where it only means 'to command,' —' to deliver by way of precept; ' see ref., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer τοῦτο to what follows: for if so, some definite command should immediately succeed) not praising (refers to the εὐανεία of ver. 2, and excepts what has been said since from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hinder ing of the faith). These last words διὰ τοῦτο . . . συνερκοίτας, are introduced with a manifest view to include more than the subject hitherto treated, and to prepare the way for other abuses of their assemblies to be noticed. 18.] ταχυγγυς—where is the second particular found, answering to this ταχυγγυς? Ordinarily, it is assumed that the σχισματα are the first abuse, the disorders in the Agape (beginning with ver.
20), the second. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπιανύσα ὤμας ἐν τούτῳ; οὐ ἐπιανύσα, plainly refer back to ver. 17, and show that the whole is continuous. Again (3) the σων of ver. 20, as so frequently,—see ch. viii. 4, and Hartung, Partikellehre, ii. 22, —resumes the subject broken off by καὶ μέρος...γέν. ἐν ὦμας. The σχίσματα before the Apostle's mind are, specifically, those occurring at the Αγαπη, —but on the mention of them, he breaks off to show that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, συνεργομένων ὦμαν,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the second point, answering to this πρῶτον? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The abuse of spiritual gifts, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα ἐνσχισμόνες κ. κατὰ τάξιν γινόμενοι,—was the other point before his mind, when he wrote this πρῶτον. That he takes no notice in ch. xii. 1, by any ἔστω δὲ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a traicion of the ἄκονως, which, in the sense, precedes συνεργ., &c. ἐκ ἐκκλ. in assembly; not local, as E. V., 'in the church,' but ἐπὶ τὸ αὐτόν, ver. 20. σχίσματα of what sort, is specified below; viz, that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place at their meetings together, viz, that each takes before other his own supper, &c. So Chrys.: οὗ λέγει, ἄκονως γὰρ μή κοινὴ ὦμας συνεδριεῖν τίνα ἄκονως κατ' ἰδίαν ὦμας ἐστιναί, καὶ μὴ μετά τῶν πεντήνων ἥλιον τῶν οἰκον συναντών ἐν αὐτῶν πιστεύει τὴν διάκονον τοῦτον τίτεικτε, τὸ τοῦ σχίσματος ὕπονομο, αἱ καὶ τούτων ἡ ἄτιτλον and Theophyl., Ec., Est., Pisc., Grot., which last remarks, 'Aecidetab jam illia temporibus, quod nostris multo magis evenit, ut res in- stituat ad concorrandos fideles in vexillum schismatis verteretur.' Κ. μέρος τι πιστ. Said in gentleness: q. d. "I am unwilling to believe all I hear concerning the point, but some (hardly 'much,' 'in great part,' as Stanley: nor does his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing." 19.] δὲ, in the divine appointment, the ἔρα which follows expressing God's purpose thereby. Our Lord had said ἄραγα ἐδείξεως τὰ σκάνδαλα, Matt. xviii. 7: —and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic division in the church, ἵστοτε σχίσματα κ. αἱρέσεις. From the pointed manner in which δὲ γὰρ καὶ αἱρέσεις...is said, I should be inclined to think that the Apostle tacitly referred to the same saying of our Lord: for there must (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beca,—see ref., but indicating a further and more matured separation, where not only is there present dissension, as in the Αγαπη, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dis- sension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἱρ. only to the Αγαπη: οὗ ταῦτας λέγει...
20. **κιμωλία** ὑφανεροὶ γένονται ἐν ὑπνίῳ. 21. **εἴκαστος γὰρ τὸ ἱδίον τοῦ δείπνου** ἐπολαμβάνει ἐν τῷ 
φαγεῖν, καὶ ὃς μὲν τοῖς πείνα, ὃς δὲ τῇ μεθύει. 

20 t. **συνεχομενῶν οὖν** ὑπνίῳ ἐπὶ τὸ αὐτὸ ὑπκ ἐστίν τῷ κυριακῷ τῷ δείπνῳ φαγεῖν. 
21. **εἴκαστος γὰρ τὸ ἱδίον τοῦ δείπνου** ἐπολαμβάνει ἐν τῷ 
φαγεῖν, καὶ ὃς μὲν τοῖς πείνα, ὃς δὲ τῇ μεθύει.

**19—22.** To see this usage, see the commentary of [Estius](https://www.bethlenart.com/).
22. For εἰς τὸ εὐθ. κ. π.ν., φαγεῖν καὶ πειν F. rec νιηρ bef εἰσω, with Kj rel syr Thdrt: t7x ABCDFK m 17 11 Σyr coppt goth Damasc lat.-f. for εἰπανεω, εἰπαν (conformation to the pres folly) BF lat.-f: ttx ACSDKLN rel vss Chr Thdrt Damasc. 
23. for απὸ, πάρα D. on τον DF, for κωρυφ, θεὸν F(with G-Lat, but not F-lat). on ηφειον B 44. en v νυκτί παρέε D1F, in qua nocte latt.-f. rec παρέεδιστο) with B2L rel Chr Thdrt al: ttx ABCDFFK Damasc. ins τον βοτ αραν ων DF. 
24. rec αφῃ εἰσω adds λαβετε φαγετε (interpoln from Matt xxvi. 26), with CJKL rel syyr [Cyr-jer] Chr Thdrt Damasc (Ee Thi Ambrost, λ. και φ. vulg arm Ambrost]: λαβετε (alone) 17 ath Sedul: on ABCDF 17 am(with fuld al) coppt arm(ed-1803) Bas Cyr (Ath) Cypr Bede. rec αφῃ κρυφ νιηρ ins κλωμενον, with CDFKL3 rel syyr goth Thdrtr1, (elsw. διδασκουν τη κλωμενον κατα τον αστοι) Damasc (Ee Thi; θρησκο- 
μενον D1): διδασκουν coppt arm; quod pro vobis tradetur vulg Cypr Ambrost-ed: on ABCN1 17. 672 Cyr Ath Fulg. on τν F. 

do ye show your contemper for (pres.) the congregation of God (θεὸν to express, as Bengel, 'dignitatum ecclesie.' This contemper was expressed by their not sharing with the congregation the portion which they took, and put to shame those who not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Commentators τοῖς μη ἔχοντάς, 'the poor;' the μὴ ἔχοντας has a distinct reference to the ἔχοντε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχον being referred to. The meaning is allowable, e.g. πρὸς γάρ τὸν ἔχονθ' ἡ φθόνος ἐρεί, Soph. Aj. 157: πρὸς τῶν ἐχοντων, Φοβεσ, τῶν νόμων τίθη, Eurip. Alc. 57: πότε μὲν ἐπὶ ἡμαρ εἶχον, ἐτε' οὐκ εἶχον ἄν, where however it is qualified by εἰπ' ἡμαρ? What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its institution by the Lord. Matt. xxvi. 26—29. Mark xiv. 22—25. Luke xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of the meaning 'indirect,' παρατέρ 'direct' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὐτὴ ἐστὶν ὡς ἐπαγγελία ἥν ἀνήκο- 
μεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings? he would not have used the first person singular, but παραλαμβάνει. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony to you, (viz.) that the Lord Jesus, &c. παρα- 
δείκ] the imperf.: He was being be- 
trayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἀποτ] not, as Meyer, 'a loaf,' but bread: cf. the common expression,
25. for εἰς αἰματι, αἰματι μου AC m 17: txt BDFKLN rel. homoeotelia in Α, οσακια here and at beg of next ver. rec (for εις) αν, with DFKL rel Chr Cyr: txt BCON 17 Thdrt Euthal-ins. (om οσακις αν πινητα a d m.)

26. om γαρ (cf homoeotelia above) A 238 goth ath. rec αν, with DFKL rel: txt ABCN 17 Orig. for τουτου, τοτοπιο Βι. rec aft ποτηριον ins touto (for uniformity), with D2-KLN rel tos synrcept Chr Thdrt Damasc, Cyrpi: om ABCDFN 1 c 17 watt sah arm Cyr Damasc, Cyrpi, Ambstg Pelag Bede. αξρι Β3B1, rec aft αξρις ων ins αν (to fill up the constr), with D2-KLN rel Thdrt: om ABCDFN 17 Ath Bas Chr-s Damasc.

27. ασηπεταιαν και πινητα Φ. rec aft του ταυτο ins toutou (supplementary, or as above), with KJ rel copt Chr: om ABCDFN 17 om.(with demiad halid tarl mat) syr sah arm Clen Ps-Athr Thdrt Damasc Orig-int Cypr. for η, και A 39. 46. 109 lect-1 vulg-ins sarr sah Clen Ps-Athr Orig-int (Jer) Pelag Cissiod: txt BDFKLN

φαγείν άρτον. 24.] On είχαι, δέκασεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of το άπότ είδων is to be sought in the foregoing δέκασεν." Hence the insertion of κλαμύον, τοπτο πολ. See note on Matt. ut supra. 25. See Luke xxii.

20. ἡ καυτή κατ τ. τον. "viz. ἔλαιον κατ είχαι, ἐθανεν αυτους. These last words are implied in ἐκλασεν above." Meyer.

Η καυτή κατ τ. τον 6. ιστιν εν τώ άπυ αμμον.] is the new covenant in (ratified by the shedding of, and therefore standing in, as its conditioning element) τοι αιματηματος: ή εστιν ή καυτη τ. ιστιν εν τώ άπυ αμμον. The position of ιστιν is no objection to this, nor the omission of the art. Meyer would render it, 'is the N. C. by means of my blood': i.e. by virtue of its contents, which are my blood: and this solely on account of the position of ιστιν. But the meaning is as harsh, as the rendering is unrequired.

διακαςις ειν πινιν.] Not a general rule for all common meals of Christians; but a precept that as often as that cup is drunk, it should be in remembrance of Ηημ: on these last words is the emphasis: see below. 26.] γαρ gives an explanatory reason for εἰς τ. ἐξιμεν ἀρδαν, viz. that the act of eating and drinking is a proclamation of the death of the Lord till His coming. The rendering of καταγγελετε imperative, as Theophyl. P, Luth., Grot., Räckert, is evidently wrong. He is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a proclamation of His death: and thus is a remembrance of Ηημ. It is so, by our making mention of it in, and seeing visibly before us and partaking of, His body broken, and His blood shed.

Αξρις ων οληθη] The καταγγελετη is addressed directly to the Corinthians, not to them and all succeeding Christians; the Apostle regarding the coming of the Lord as near at hand, in his own time, see notes on 2 Cor. v. 1—10. Thdrt. remarks, μετα γαρ την αυτου παρουσιαν, οκενετι χρειαν των συμβαλλων των σωματων, αυτων φαινομενον τω σωματω δια τουτο εστιν οξρις ου [αν] οξρι. The άν has been inserted from not being aware that its absence implies the certainty of the event. See examples in Locke on Phryneius, pp. 15, 16, note. 27.] A consequence, from the nature of the ordinance being, to proclaim the death of the Lord: the guilt of the unworthy participation of either of the elements. The death of the Lord was brought about by the breaking of His body and shedding His blood: this Death we proclaim in the ordinance by the bread broken—the wine poured out, of which we partake: whoever therefore shall either eat the bread or drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the body and blood of the Lord: i.e. 'criminal εις τασας corporis
el sanguinis Christi violati obnoxius erit?" Meyer. Such an one proclaims the death of Christ, and yet in an unworthy spirit— with no regard to that Death as his atone- ment, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγήν τὸ πράγμα ἀπέφηνε, ὅτι θυσίαν. But the idea ὅσα καὶ αὐτὸς ἔκκαθασ τῷ αἵμα, Theophyl. (and Chrys., τῷ ἐπίθετο; ὅτι ἐξέχειν ἀυτῷ, καὶ ὁ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to καὶ, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The ἐδίκησις implies an opposition to, and wish to escape from, the ἐννοεσ ἐστια. ἡ δοκυμ. ἐαυτῷ] prove himself— examine τὴν διάπνοαν εαυτοῦ, as Theodor.-mops., in loc. : ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life— which are the best guarantees for a worthy participation. καὶ οὕτως] i. e. 'after examination of himself.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment. 29.] For he who eats and drinks (soil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναίωσις is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking, κρίμα, as is evident by vv. 30—32, is not 'damnation' [κατάκρισις], as rendered in our E. V., a mis-translation, which has done infinite mischief), not appreciating (dijudicans, Vulg. μη εξετάζων, μη ἐννοούν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μη λογιζό- μενον τὸν ὑγινὸν τὰς διαθέσεις, Chrys.) the body (soil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trilling with the death of Christ. The interpretation of Stanley, 'not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread,' is surely somewhat far-fetched, after τοιτὸ μοι ἐστὶν τὸ σῶμα, ver. 24.) 30.] Experimental proof of the κρίμα εαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀνθένεις, weaknesses, persons whose powers have failed spontaneously, from ἀρρωστοὶ, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synom. p. 76. ἀόθ. and ἀρρ. refer to physical, not (as Oshl., altern.)
moral weaknesses. 31.] δὲ contrasts with this state of sicknesses and deaths: it might be otherwise. This διεκρίνωθαι (parallel with δοκομάζω before) should be rendered by the same word as διακρῖνω before, the idea being the same. 'Appreciate,' if etymologically understood, is the nearest to the meaning: in Latin dijudicium, which the Vulg. has, is an excellent rendering—preserving also the 'judico,' so essential to the following clause. In the E. V. 'If we would judge ourselves, we should not be judged,' the tenses are wrong: it should be, 'If we had judged ourselves, we should not have been judged.' 'No such punishments would have befallen us.'

Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἰ τι εἶκεν, εἶδον ὡς, 'si quid habebat, daret,' and so we have it in ἕσχαλ. Suppl. 214, καὶ τὰλλα πολλ' ἐπειδή: δίκαιον ἦν, εἰ μὴ παρώτι φόβον ἦν ὁ σημεῖον: ἕσχαλ. Ctes. p. 86, εἰ δὲ ἦν ἀναγκάζων βρῆσαι, εἰ δημοσθένειον ἦν ὁ λόγος: and other places (Bernhardy, p. 370). But as certainly, we find the other sense: e. g. Herod. iii. 25, of Census, εἰ ... ἄνγες ὑπὲρ τῶν στρατῶν ... ἦν ἀν σοφὸς ἄρη. So that the E. V. may here be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'Had ye believed Moses, ye would have believed me;' but in ib. viii. 39, 42, have rendered as here. 32.] But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world. 33.] General conclusion respecting this disorder. So then ('ique cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἐκατοστο ... προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἄλλοις μεταδότας, ἄλλ', ἐκείσθησθε δεικνύοντο στι κάτω εἰς τὰ ἐκεῖστε εἰσερχόμενα, καὶ δεῦ ἀνασκέπης τὴν κοινὴν συνέλευσιν). 34.] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22. τὰ δὲ λοιπὰ viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. ὃς ἄν ἔλθω, see reff., whenever I shall have come, ὃς ἄν, as δὲ ἄν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAP. XIII.—XIV. ON THE ABUSE OF SPIRITUAL GIFTS: especially prophesying, and speaking with tongues. The second particular requiring correction in their assemblies, see ch.
2. rec om ote (either a mistake, or a corru to help the constr: the same of the omn of oti), with F b d I D-lat Syr copt Ambst: om oti K m Thirid Damasc Ge-comm Aug: ttxt ABCDLN rel vulg G-lat syr (sah) aeth arm gr-lat-fl. for ἀφόνα, ἀμομφά 
P. [ἀνήγεσθε 3B G m: ascendebatis Aug—]

xi. 18, note. Chrys. well says: τοῦτο ἄπαν τῷ χρόνω σοφόθεν ἑστὶν ἄσφαστή ἣν 

δε ἀάρεια ἡ τῶν πραγμάτων ἀγιά τε 

καὶ ἠλευθερία ποικὶ τῶν τότε 

μὲν συμβάντων, νῦν δὲ ὦ γυμνώνων. Hom. 

xxix. init. XII.] On the nature, intent, and worth of spiritual gifts in general. 1—3. The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made. 1. 8ε transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὧν ἄγνωσί, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects.

τ. πνευματικῶν Most likely neuter, as ch. xiv. 1, spiritual gifts: so Chrys., Theophyl., Ec. Beza, Calov., Est., al., De Wette, and Meyer: —not masc, as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons, quoting ch. xiv. 5. But surely the things are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired persons being mentioned only incidentally to them. Others, as Storr, Billroth, Wieser cited by Meyer, and De W., limit τὰ νῦν, to the speaking with tongues, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but here the gifts of the Spirit generally are the subject. οὐ θέλω ὧν ἄγνωσί, [Theodor.-mops. cited by Meyer: θέλω ὧνα καὶ τῶν πνευματικῶν χαρισ 

μάτων ἐίδεικεν τὴν τἀξιν, ὡστε βοηθ 

οῖν τὰ καὶ τῶν τούτων εἰπεῖν. See ref. 2. Reason why they wanted instruction concerning spiritual gifts—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἀφόνα and ὡς ἄν ἤγεσθε, which he has not sufficiently noticed: —Ye know (that) when ye were Gentiles (the construction is an anacoluthon, beginning with οἴδατε ὦτι, and then as if οἴδατε ὦτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὦτι after such verbs as μέμνησαι, οἴδα, ἀκούσα, and the like, an ellipse taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκεῖνον τοῦ χρόνου μηνθέθεντα, ὦτε . . . . in Polieuch. (περὶ δημοσίως κ.τ.λ.), p. 151, 34. Thus Il. 7. 71, ἤδει μὲν γὰρ ὄτα πρόφορος Δαναοῖσιν ἔμμεν: Plato, Menon. p. 79, μεμνησάτα ὦτ' ἕγω σοι ἄρτη ἀπεκδιδάμην. See more examples in Kühner's Gr. Gramm. ii. 480 led about (ἀπαγ. not necessarily, 'led wrong;' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither,—and so De W., and Estius, "qualitercumque, temere, pro mutu ducentium, et hinc illuc illos circumcursum, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to dumb idols?'), just as ye happened to be led (scil. on each occasion: the force of ἄρτη being to indicate the indeﬁniteness, i. e. in this case, the repetition of the act: so Xen. Anab. 1. 5. 2: οἱ μὲν ὄνοι, ἐπεὶ τὰς διδάκτας [whenever any followed them] προδρομάτως ἐν εἰσφ 

‘κεισαν,—and Eurip. Phoen. 401: ποτὲ μὲν ἐστὶν ἐνοχὸν, ἐν τοῖς ἐνοχὸν ἄν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all ﬁxed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἄν ἤγεσθε might take a man to contra 

dictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., Ec., Theophyl., make this refer to the difference between the heathen μάτις, who was pos 

sessed by an evil spirit, and therefore εἰκ 

κετο ὡς τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼν ἐν λέγει, and the Christian προφήτης, —which however is entirely unwarranted by the context. 3. The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord. διό, 'because ye
3. on λαλων DF lat-ff. (insd by F-lat Aug &c.) rec ηςον (corru to bring it into government by λεγει, whereas it is an oratio directa), with DFKL rel sah Orig, Chr Thdrt Damasc Novat Hil-ed: ηςον F vulg Cyr lat-ff: txt ABCN 17 syrr copt aeth Orig, Cyr, rel ηςουν ηςον (see above), with DFKL rel syr Ath Mac Chr Thdrt Did-int Ruf: txt ABCN 17 vulg (and F-lat) Syr copt aeth Orig, Cyr Dil-gr Bas Epiph Gennad lat-ff.

have been hitherto in ignorance of the matter. εν πν. θεοδ.—εν πν. άγν.] The Spirit of God, or the Holy Spirit, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, ‘David saw שוקר תור, in the Holy Spirit.’

λαλων λεγει.] On the difference of meaning between λαλω, ‘to discourse,’ ‘to speak,’ and λεγω, ‘to say,’ the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλω may be justified as keeping its own meaning of ‘to discourse:’ we may safely deny that it is ever ‘to say’ simply.

ανάθ.'ηςο.] Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Νας,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accursed (see ref. Rom. note). So κφρ. 'ηςο., Jesus is Lord (all that is implied in κυριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. Ιехωβα). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.

It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out.—'Ηςον χριστον εν σαρκι αληθετα, —John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: ‘Paulus praebet criterium veri contra gentes: Johannes, contra falsos prophetas.’

4—6.] But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in refi. 2 Chron. and Ezra, used of the courses or divisions of the Vol. II. priests) of gifts (χαρισματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανερωσις του πνευματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted to God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church, as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pfl. u. Loit, pp. 232 ff., but the same Spirit (as their Bestower, —see the sense filled up in ver. 11):

5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρισματα would work), but the same Lord (Christ, the Lord of the church, whose it is to appoint all ministries in it. These διακονια must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): and varieties of operations (effects of divine ενεργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God, Who works all of them in all persons (all the χαρισματα in all who are gifted). Thus we have God the Father, the First Source and Operator of all spiritual influence in all: God the Son, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: God the Holy Ghost, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit.

7—11.] These operations specified in their variety, but again asserted to be the work
of one and the same Spirit. 7. To each individual, however (the emphasis on εἰκάστης, as showing the character of what is to follow, viz. individual distinction of gifts. δὲ again contrasted with the δὲ αὐτὸς of the last verse; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man), is given the manifestation of the Spirit (not, as Meyer, αὐτρόν, the manifestations of the Spirit which dwell in him [gen. obj.]; but, as De W., the manifestation by which the Spirit acts [gen. subj.]; it is a general term including χηρωσματα, διανοιας, and ἐνεργηματα with a view to profit (with the profit of the whole body as the aim: see reff.).

8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἐτέρω δὲ as distinguished from ἄλλω δὲ, and pointing out a new category:—1. gifts having reference to intellectual power: (1) λόγος σοφίας. (2) λόγος γνώσεως. 11. (ἐτέρω δὲ) gifts, whose condition is an exalted faith (glaubensglaubige—μυστι): (1) faith itself. (2) practical workings of the same, viz. (a) ἄδεατα. (b) δυναμεις. (3) oral working of the same, viz. προφητεια. (4) critical working of the same, the διακρίσεις πνευμάτων. 111. gifts having reference to the γνώσεια: (1) speaking with tongues: (2) interpretation of tongues. To this De Wette objects, (1) that δὲ μὲν, ἐτέρω δὲ, ἐτέρω δὲ, do not stand with any reference to one another, but ἐτέρω δὲ is in each case opposed to the ἄλλω δὲ which immediately precedes it, and followed by an ἄλλω δὲ similarly opposed to it: therefore neither can the one beken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτόν πν., ἐν τῷ αὐτῷ πν., and the concluding πάντα δὲ ταύτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεια than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διακρίσεις πν. and ἐρμηνεια γν. have reference to the understanding. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a sort of arrangement, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γνήσιος γν.σων, ἐρμ. γν.σων. Unquestionably, any arrangement must be at fault, which proceeding on psychological grounds, classes together the speaking with tongues and the interpretation of tongues: the working of miracles, and the discernment of spirits. I believe too that Meyer's distinction between ἐτέρω δὲ and ἄλλω δὲ is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36.

8.] γὰρ appeals to matter of fact, as the ground of the assertion in ver. 7, both as to the διδο-ται and as to the τὰς τὸ συμφόρους...

9] ὁ μὲν... ἄλλω δὲ, a loose construction, as in ver. 28.

λόγος σοφίας... λόγος γνώσεως: What is the distinction? According to Nearer, σοφία is the skill, which is able to reduce the whole practical Christian life into its due order in accordance with its foundation principles (see Phil. u. Leit. p. 217)—γνώσεις, the theoretical...
insight into divine things: and similarly Olsb. and Billroth. But Bengal, al., take them conversely, γνώσις, for the practical, σοφία for the theoretical. Both, as De W. remarks, have their grounds in usage: σοφία is practical Col. i. 9, as is γνώσις Rom. xiv. 14, but they are theoretical respectively in ch. i. 17 f. and viii. 1. Es- tius explains λόγος σοφίας, ‘gratiam de iis quod ad doctrinam religionis ac pietatis spectat disserendi ex causis suprascriptis,’—as ch. ii. 6 f.:—and λόγος γνώσις, he says, ‘gratia est disserendi de rebus Christianae religionis, ex iis quae sunt humanae scientiae vel experientiae.’ Meyer says, ‘σοφία is the higher Christian wisdom (see on ch. ii. 6) in and of itself:’—so that discourse which expresses its truths, makes them clear, applies them, &c. is λόγος σοφίας. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, γνώσις: and discourse which aims at this is λόγος γνώσεως.’ This last view is most in accordance with the subsequent recognized meaning of γνώσις and γνωστικός, and with the Apostle’s own use of σοφία in the passage referred to, ch. ii. 6. κατὰ τ. αὐ. τ. πν. ] according to the disposition (see ver. 11) of the same spirit.

9. ] πίστις, as Chrys. : πίστιν οὐ παύντων λέγων τὴν τῶν δομάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἀυτῆς φαινόμεν ’Εκεῖ ἔχοντες πίστιν ὡς κόκκων συμ. κ.τ.λ. (Matt. xvii. 20) καὶ οἱ ἀνόστολοι δὲ περὶ αὐτῆς ἤξιον λέγοντες προσέχει ἡμῖν πίστιν (Luke xvii. 5). αὐτὴ γὰρ κήπτη τῶν σημείων ἔστω. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. ἐν τ. αὐτ. πν. ] in, i. e. by and through, as the effective cause and the medium. χαράσματα λαμάτων ] gifts of (miraculous) healings; plur., to indicate the different kinds of diseases, requiring different sorts of healing. εὖ, see above. 10. ] ἐνεργ. δυν. ] operations of miraculous powers (in general). προφητεία ] speaking in the Spirit. Meyer gives an excellent definition of it: “discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvized,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightenment, exhortation, and consolation of believers, and the winning of unbelievers. The prophet differs from the speaker with tongues ... in that he speaks with the understanding, not ecstatically: from the διδάσκαλος, thus:—δὲ μὲν προφητείαν πάντα ἀπὸ τοῦ πνεύματος φέρεται, δὲ δὲ διδάσκαλον ἐστὶν ὥσπερ καὶ εἰς οἰκείας διάλεγεται, as Chrys. on ver. 28.” διακρίσεις πν. ] discernings of spirits: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare προσέχεις πνεύματι πάλαισι, 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. γείνη γνώσεων ] kinds of tongues, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in languages unknown.
11. tanta de pa,a D'P latt. goth copt Arm Orig Hil. — om to bef ev D'P Orig Chr. — om idia (D'P) latt Syr cOPT (Orig) Epiph Orig-int Did-int Hil. — for diaphron idia, dieiremena D'.

12. om yap K; a; d has it in red. — for Kai mel'p, mel'p de D'P (and lat) F goth Hil Tich. — rec eexi bef pella, with DFKL rel latt Chr Thdrt, Hil Ambrst: ttx ABCN m 17 Thdrt, Jer. mel'pCal (sic) N. — ins ek bef tou swood D'P (and lat) goth Hil Ambrst Tich. — rec aft swood ins tou oun (gloss), with D'P rel goth Chr Thdrt, Damase Ec Hil: om ABCFKL1 d vulg syryr ath gram-lat-def. (17 def.) for χρ., karios C.

13. rec ins eis bef ev pseuma (apry to conform to the first member of the sentence), with DFKL rel vulg (and F-lat) Thdrt Vig: om BCDFN d 17 am (with demid harl tol) D-lat Syr cOPT goth ath Ps-Igm Athl Di(3) Chr Thl-comm lat-def. for pseuma epstisθmeν, swood eisem A: for pseuma, swood a f l algo (or more): epstisθmeν L 21. 39. 116.

to the utterer,— or even in a spiritual language unknown to man. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ll. [ἐρμηνεύει γλώσσων] the power of giving a meaning to what was thus ecstatically spoken. This was not always resident in the speaker himself: see ch. xiv. 13. 11] The Spirit is the universal worker in men in all these powers, and that according to His own pleasure: see above on vv. 4—6. 13] This shewn from our being baptized into one body, and receiving one Spirit. For in (see on ver. 9) one Spirit also (the emphasis on εν πν., to which words καί belongs) we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit (or, ‘all watered by one Spirit,’ viz. the water of Baptism, here taken as identical with the Spirit whose influence accompanied it). So (understanding the whole verse of baptism) Chrys., Theophyl., Ec., Rückert, Meyer, De Wette, Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the Lord’s Supper: and this is mentioned by Chrys. and Theophyl.—Billroth and Olsh., to the abiding influence of the Spirit in strengthening and refreshing. But the aor. epstisθmeν, referring to a fact gone by, is fatal to both these latter interpretations: besides that it would be harsh to understand even εις εν πν., epstisθmeν (see var. read.) and impossible to understand εν πν. epstis, of the cup in the Lord’s Supper. 14] Analogy, by which this multiplicity in unity is justified: it is even so in the natural body,—which, though one, consists of many members. The object of
the continuation of the simile seems to be,

to convince them that their various gifts
had been bestowed by God on them as
members of the Christian body, and that
they must not, because they did not happen
to possess the gifts of another, consider
themselves excluded from the body,—in
which the weaker as well as the stronger,
the less comely as well as the more comely
members were necessary. The student
will remember the fable spoken by Mene-
nius Agrippa to the mutinous plebs in
Livy ii. 32. The passage is also illustrated
by Seneca de Ira, ii. 31, ‘Quid si nocere
veluit manus pedibus, manibus oculi? Ut
omnia inter se membra consensit, quia
singula servari totius interest:’—ita
homines singulis parcat, quia ad colun genitum
sumus: salva autem esse societas nisi
amore et custodia partium non potest:’—
and by Marc. Antonin. ii. 1, where in his
morning meditations on the duty of re-
pressing anger through the day, he says,
‘γεγονάμεν ἄρα πρὸς συνεργάς, ὡς πόδες,
ὡς χείρες, ὡς βλέφαρα, ὡς οἱ στοιχεῖοι τῶν
ἀκώ καὶ τῶν κάτω εἴδων τὸ ὁνὸν ἀντι-
παράσειν ἀλλήλοις, παρὰ φύσιν.’ See also
id. vii. 13: Clem. ad Cor. c. xxviii. p.
284: and other examples in Wetstein.
15.] The δείκτες is rightly rendered in E. V.
because. οὐ παρά τ. κ. τ. λ. These
words are best taken as a question, appeal-
ing to the sense of the reader: they thus
have more of the vigour of the Apostle’s
style, than taken affirmatively. παρά,
see reff. έκ τ. σ., belonging to
the body as an aggregate; so ἐς ἐκ τῶν
δώδεκα,—ἠθαν ἐκ τῶν φαραώων.
The double negation strengthens,—see Winer,
edn. 6, § 55. 9 b (he takes the two, in this
case, as destroying one another [7], see
ib. a). 17.] The necessity of the
members to one another, and to the body.
Understand ἦν in each clause, which is
indeed expressed in ver. 19.
18.] ἕν δὲ, but as the case really stands:
see Hartung, Partikeluchra, ii. 25. τὰ
μέλη, generally, ἐν ἐκαστὸν αὐτῶν, seve-
really. καθὼς ἥδει answers to καθὼς
βούλεται, ver. 11. 19.] The same
‘reductio ad absurdum’ which has been made
in the concrete twice in ver. 17, is
now made in the abstract: if the whole
were one member, where would be the
body (which by its very idea μέλη ἐκ
πολλά: see vv. 12, 14) ? 20.] Brings
out the fact in contrast to ver. 19, as ver.
18 in contrast to ver. 17. 21—26—
And the spiritual gifts are also necessary
to one another. This is spoken in reproof
of the highly endowed, who imagined they
could do without those less gifted than
themselves, as the preceding to those of
small endowment, who were discontented

15. for εἰσὶν, εἰμί(?) N: (but corr).
18. rece νυν, with CDΚΛΝ rel Chr Thrdrt Damasc (Ec: txt ABDF I Thl.
19. om ta BF 17: ins CDΚΛΝ rel.
20. νῦν F 32. 47, 67. 80. 114 Chr, Thl. om μεν BD 73. 114 D-lat goth Aug.
21. om δἐ (as being in the way) but it brings out a contrast to the unity just in-
sisted on) ACF d m fuld (and demid) Syr copt (Orig) Bas (Thrdrt) Jer: ins BDΚΛΝ
rel syr goth Chr Thrdrt Damasc Thl (Ec Aug, Pelag Ambst. rece om δ (absorbed
in the φιλαθλούμενοι) with K ε h o: ins ACΔΚΛΝ rel Orig Bas Chr Thrdrt Damasc
(Ec Thl-comm. (In ver 17, D ins δ of φιλαθλούμενοι).
with their gifts. 22, 23.] Nay, the relation between the members is so entirely different from this, that the very disarrangement, conventionally, of any member, is the reason why more care should be taken of it. I understand by the τα δο-κοῦντα μέλη τοῦ σώματος ἀσθενεστέρα ὑπάρχειν, those members which in each man's case appear to be inheritors of disease, or to have incurred weakness. By this very fact, their necessity to him is brought out much more than that of the other. 23.] So also in the case of the parts τα δοκοῦμεν ἀστικότερα εἶναι—on which usage has set the stamp of dis-honour. Perhaps he alludes (as distinguished from τα ἀσχήμα) below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἴπε τὰ δοκοῦντα, καὶ δ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above explanation of ἀσθενεστά, and render τα δοκοῦντα, which appear to be, δ δοκοῦμεν, which we think: notice also ὑπάρχειν and εἶναι, on which see Acts xxi. 20, note) δεικνύ· ὅτι ὅ τι τῶν φύσεως τῶν πραγμάτων, ἀλλά τις τῶν πολλῶν ὑποκοιλία ἡ ψυχός.

τμ. περιστ. περιτιθ. [viz. by clothing: honouring them more than the face, the noblest part, which we do not clothe, καὶ τα ἀσχήμα. Here there is no δ δοκοῦμεν, and no ambiguity. Chrys. says: ... ἀλλ' ὅ ὁμοίοι πάντως ἀπολαίη τιμής καὶ οἱ σφόδρα πέντετε, καν δ τὸ λοιπὸν γεγονός ἔσωσε σῶμα, οὐκ ἀνάγκιστον εἰκέων τα μέλη δεῖξαι γαμά. 24.] The comic parts are in some measure neglected, not needing to be covered or adorned: but (opposed to τρεις ἔξει) God (at the creation) tempered the body together (compounded it of members on a principle of mutual compensation),—to the deficient part giving more abundant honour, 25.] that there be no disunion (see ver. 21) in the body, but that the members may have the same care (viz. that for mutual well-being) for one another. The verb is plur., on account of the personification of the individual members (Meyer). 26.] καὶ, and accordingly, in matter of fact: we see that God's temperament of the body has not failed of its purpose, for the members sympathize most intimately with one another. πάτρει ... συντάγματι καὶ γὰρ τῇ πτέρυγι πολλάκις προπελευσαγείως ἀκάθαρθος, ὅτι τὸ σώμα αἰσθήθηται καὶ μεμιμέναι· καὶ κακῶς καμάτηται, καὶ γαστήρ καὶ μυρι ουσιάλοοται, καὶ χειρὶ καθή- περ δορυφόροι κ. ὑπηρέται προσώπωτα ἀνέλ.
27. χαίρει πάντα τὰ μέλη. 27 ήμείς δὲ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ ἡ μέρους. 28 καὶ ἰς οὐς ἐν ἕ έτεο τὸ θέος ἐν τῇ ἐκκλησίᾳ πάντων ἀποστόλους, διέτερον ἡ μερότα, τρίτων ἡ διδασκάλως, ἐπίτη ή δυνάμεις, ἐπίτη ή χαρίσματα ἰαμάτων, ἢ ἀντιλήψεις, ἢ κυβερνήσεις, γένη ἢ γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ πάντες ἡ μερότα μὴ προφήτας; μὴ παρέχεσθαι προφητείας. Eph. iv. 11. Acts xi. 27. ref. q ver. 10 (ref.). baxeów, Acts xx. 35.

27. σωμα δέσεις Π Αμβρ., for μερος, μελος (perhaps error: perhaps, as Mey, εκ μερος, was not understood) DH (and lat) vulg syr (μερ. marg) arm Orig, Eus Nyssen Epiph Cyr, Thirt, Procl lat-fi om (ἐκ με. Hiiil Aug): txt is supported by Orig, Chr Thirt Damasc (Ec Thil).

28. rec for 2nd ἐπίτη, ἐπίτη (corrn as more usual, fully ἐπίτη: the over may be accounted for by a desire to throw all into one catalogue), with KL rol Thirt (Ec Thil): om DF Hiiil Ambr: txt ABCN a 17 Bas Cyr-jer Chr Cyr Damasc. om γένη Ν1: ins above the line Ν-corr1.

κοισά το παγέν, καὶ κεφαλή ἐπικοπέται, καὶ ὄρμαλμα μετὰ πολλῆς ὀῤῥάς τῆς φροντίδος. Chrys. δοξάζεται ... συνχαρεῖ] Chrys. again with equal beauty instances, στεφανόωμαι ἡ κεφαλή, καὶ ἀπα ἡ δυναρ- ποσ δοξάζεται λέγει το σῶμα, καὶ γελάσιν ὄρμαλμα καὶ εὐφράταται. But perhaps the analogy requires that we should rather understand δόξ. of those things which physically refresh or benefit the member, e. g. anointing or nourishment.

27.] Application of all that has been said of the physical body, to the Corinthoid as the mystical body of Christ: and to individuals among them, as members in particular, i.e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand εκ μέρος—ὅτι ἡ ἐκκλησία ἢ παρ ὑμίν μέρος ἐστὶ τῆς παν- ταχοῦ κεμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ παντὸς σωσιματικοῦ τῶν ἐκκλησίων: but this, though true, does not appear to have been here before the Apostle,—only the whole Corinthian church as the body of Christ, and its individual components as members, each in his appointed place.

28.] The divine disposition of the members in the spiritual body. οὐς μὲν was apparently intended to be followed by οὐς (οὐς ἄλλους) δέ, but meanwhile another arrangement, πρώτον, δεύτερον, τρίτον, occurs to the Apostle, and οὐς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοῦ μὲν is followed by τοῦ δέ, regularly. ἐν τῇ ἐκκλ., in the (uni-

versal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. ἡ μερότα. See above, on ver. 10. διδασκάλους] See ref. : those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως. δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason; as in Rom. xii. 6—8, he passes from the abstract to the concrete. ἀντιλήψεις] i.e. ἀντέχεσθαι τῶν ἀθενών and the like, as Chrys. forming one department of the διακονίας of ver. 5: as do also κυβερνήσεις, a higher department, that of the presbyters or bishops—the direction of the various churches. γένη γλωσσῶν] εἶδος ποι ἑτείκει τοῦ χάρισμα, καὶ πᾶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάς: Chrys. There certainly seems to be intention in placing this last in rank: but I am persuaded that we must not, with Meyer, seek for a classified arrangement: here, as above, vv. 7—11, it seems rather suggestive than logical: the χαρ. i.e. naturally suggesting the ἀντιλήψεις,—and those again, the assistance to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] The application of the
questions already asked vv. 17—19.

29 δυνάμεις] not, as Meyer, al., accusative, governed by έξουσιω— which involves a departure from the parallelism, besides the harshness of construction:—but nominative, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφήται, διδάσκαλοι, in apposition with δυνάμεις and χάριν, l. a. u., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredictable of persons, gives rise to the change of construction,—μὴ πάντες χρ. έξουσιων ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. ι. ν. 726—734. See Stanley’s note and excursus. 31] Ἁθ] (he has been showing that all gifts have their value; and that all are set in the church by God: some however are more valuable than others) do ye aim at the greater gifts (μεγιστάνημαι is explained ch. iv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech:—and we may notice that the greater gifts, those of προφητείας and διδασκαλίας, those of the inspired exercise of the conscious faculties, in which culture and diligence would be useful accessories. “ Spiritus dat, ut vult (ver. 11): sed fideles tamen liberæ aliorum pra alio possunt sequi et exercere, c. iv. 28.” Bengel. Compare also xiv. 39. There is thus no need to explain away ἤλθοντε, as Grot. (“agite cum Deo precebus ut acceipatis”) and others: or to depart from the known usage of χαρίσματα, and explain it to mean faith, hope, and love, as Morus, or the fruits of love, as Billoth. καὶ έτέρας] And moreover: besides exhorting you to emulate the greatest gifts. καθ’ ὑπ. òδ.] An eminently excellent way, viz. of emulating the greatest gifts:

—so Theophyl.: καὶ μετὰ τούτων (τοιοῦ γὰρ δηλοῖ το καὶ έτέρας) ἕκατεν ἄλλα τα χαρίσματα: τοῦτος οὖν ὑπ. ἡμῶν δείκνυμι. XIII. 1 ‘έναν ταῖς
dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him.”—Stanley. 1] ἐὰν λαλῶ supposes a case which never has been exemplified: even if I can speak, or as E. V. though I speak. So Isocr. Aretop. p. 142,—ἀλλ’ ἐὰν μὲν κατορθόθωσιν περὶ τινας πράξεις, ἥ δὲ τύχην, ἥ δ’ ἄνθρωπος ἀρέτην, μικρόν διαλύσεσαι πάλιν εἰς τὰς αὐτὰς ἀπαρίτες κατέστησαν. See Matthiace, § 523. 1. ταῖς γλώσσαις τοῦ ἀνθρ. κ. τ. ἀγν. ὁ δὲ πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ βασιλικοῦ δοκιμών εἰςαίναι παρ’ αὐτοῖς καὶ μεγάλου, τῶν γλώσσων. Chrys. It is hardly possible to understand γλώσσαι here of any thing but articulate forms of speech: i. e. languages. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the sense is concerned: ‘tongues speaking in all possible ways,’ surely, in the common acception of words, must mean, tongues speaking all possible languages, and the use of the word indifferently for the tongue and a tongue (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in languages: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i. e. ‘of all men and all angels,’ whatever those tongues may be. 

ἀγάπην] Love to all, in its most general sense, as throughout the chapter: no distinction being here drawn between love to man and to God, but the general principle dealt with, from which both spring. The ‘Caritas’ of the Latin versions has occasioned the rendering ‘charity’ in most modern versions. Of this word Stanley remarks, “the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term ‘Love,’ though too general exactly to meet the case, is now the best equivalent.”

γέγονα] I am become; the case supposed is regarded as present: ‘if I can speak. . . I am become.’ χαλέ. ἡ.] Brass, of any kind, struck and yielding a sound: i. e. ἀναίσθητον τι κ. ἀψ. χ. Chrys. No particular musical instrument seems to be meant. κὐμβάλον] κὐμβάλα την πλατέα κ. μεγάλα χαλέας, Chrys. No Heb. name is most expressive, שָׂעָה. There appear to have been two sorts, mentioned in Ps. cl. 5, פִּנָּי וּפִגָּר, rendered by the LXX, κυμβάλοις εὕρησι——and κ. δαλαγωο, as here. Winer thinks the former answered to our castanets, the latter to our symbols. The larger kind would be here meant. See Winer, RWB. art ‘Becken.’

Δαλαγωο see Ps. cl. cited above. 2.] τὰ μυστήρια πάντα are all the secrets of the divine counsel,——see Rom. xi. 25 (note); xvi. 25,—and ref. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνῶσιν. The full construction would be εἰδὼ μυστ. and ἐκ γνῶσιν. 

πάσαν τὴν πάσην hardly, as Stanley, implies ‘all the faith in the world,’ but rather, ‘all
the faith required to, &c.: or perhaps the art, conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c. 3. The double accus. after φωμίω is found in the ref. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: If I bestow in food all my substance. See the quotation from Coleridge in Stanley's note. παράδειγμα τού ὄντος. 

μ. ἡ καθος: So ref. Dan., &c. παρέδωκαν τά σώματα αὐτῶν ἐς ἱματισμόν, LXX. 

πίπτει, Theod.: see also 2 Macc. vii. 37. He evidently means in self-sacrifice: for country, or friends. Both the deeds mentioned in this verse are such as are ordinarily held to be the fruits of love, but they may be done without it, and if so, are not. Stanley prefers καυχὸς·—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παράδειγμα standing in a very vague and undefined meaning: deliver, to what? (2) It introduces an irrelevant and confusing element, a boastful motive, into a set of hypothesizes which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would imply the absence of love; and so would render ἀγάπην ἀπό μιᾷ ἔκπληξιν unnecessary.

The blessed attributes of love. 4-7. μακροβυθεῖσαι is the negative side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness. 

οὐ γῆλοι, 'knows neither envy nor jealousy': both are included under the more general sense of φίλος.

perpeρεφέται. The word occurs in Cicero ad Attic. i. 14: 'Di boni! quonodoco ἐπερεφέρεσθαι novo auditeri Pompeio!' and Marc. Antonin. v. 3: ἀρεσκεψαίθα, καὶ περεφερεσθαι, κ. τοσάτα μπατάεσθαι τὰ φωκής. Among the examples in Weste. of περεφέρεια and περεφερεσθαι, is a good definition from Basili: τῇ έστι τῷ περεφερεσθαι; τὸν ὥ ἑω δὲ διὰ χρείαι, ἀλλὰ διὰ καλλιποίου περιμεθέρειαν περεφερεσθαι εἶχε κατηγοριῶν. And the Etymol. Mag.,—anτι τοῦ, μιαστεύει, ἀτακτεῖ, καταπετρεῖται μετὰ βλακειῶν ἐπαιρίσθεν. The nearest English expression would perhaps be displays not itself. See Weste. φως, see, for a contrast, ch. viii. 1. 

οὐκ ἄχρημοι seems to be general, without particular reference to the disorders in public speaking with tongues. τα ἐαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τα ἐαυτοῦ: see ch. x. 33. οὐκ ὠλυγίς τό κακὸν: imputeth not (the) evil: οὔτε δειπνόρρι οὐ κατασκευάζει ἀλλ' οὔτε ὑποτετεί κατά τοῦ ἐγατημέρουν, Chrys.: and so Theodorot, Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of ὠλυγίςται, than the more general rendering 'thinketh no evil.' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodorot, συγνωσκότι τοίς ἐπτασμοῖς, οὐκ ἐπὶ κακῷ σκόπῳ ταύτα γεγενήσθαι υπολομάδων.

6. οὗ ἐπὶ τῇ ἐδίκη: rejoice not at (the) iniquity, i. e. at its commission by others, —is as the habit of the unloving world. 

sυγχαίρει τῇ ἄλλη. Most Commenta-
tors, as the E. V., altogether overlook the force of the verb and the altered construction, and render, ' τετοιευσθεν in the truth': others, who respect the verb, make τη άληθη. = τωι ευδοκιμωτι (Chrys.), those to whom, as in 3 John 12, μεματωρησαν ου αυτης της άληθειας. But Meyer's rendering is the only one which preserves the force of both words: τετοιευσθεν with the Truth, η άληθη being personified, and meaning especially the spread among men (as opposed to ἄδικα of the Truth of the Gospel, and indeed of the truth in general, — in opposition to those who (ref. Rom.) την άδικην εν ἄδικη ακατεχουσι,—who (ref. 2 Tim.) ἀνισοτερα τη άληθη. 7] 

πάντα, — i. e. all things which can be borne with a good conscience. So Bengel, of all four: 'videlicet, que tegenda ver credenda, que speranda et sufferenda sunt.' ὅτεγει.] bears: see note, ch. ix. 12. Hammond, Estius, Bengel (above),—'covers': but the variation in sense from ch. ix. is needless.

πιστευ.] viz. without suspicion of another.

ἐλπιζ.] viz., even against hope—hoping what is good of another, even when others have ceased to do so. ὑπομον.] viz. perseverances and distresses inflicted by others, rather than shew an unloving spirit to them. 8—12.] The eternal abiding of Love, when other graces have passed away.

8. πιστευ.] The exact word is that of the E. V., 'faithless': so Theod.: ου διασφαλλεται, άλλα δε μενε βεβαια κ. ἀσάλευτα κ. άκινητος, εσ δε διακαιωμεν. τουτο γαρ δια των επαυγωμενων ειδοθην. Of the two readings, we may illustrate πιστευει by Plat. Philib., p. 22 e, ελλα μην, δικαιοτητης εικονομων ειδοθην. Of the two readings, we may illustrate πιστευει by Plat. Gorg., p. 517, ει ουτοι δυστοριως ήσαν, ουτε τη άληθην ορυτητη κατεργατον (ου γαρ θαν εξηθεςον) ουτε τη καλικη: where Heindorf,—'proper usurpatur de actortibus, citharedisi, allisque, qui a speciattoribus exploitum et exsolvitur:' and by the celebrated passage in Demosthenes περι στεφ. p. 315,—εστιναιςις εις τους άρους, εστις εις τους ανθρωπους: where also, by the way, εστις is a various reading. By εις, εις, ετε, the general idea, 'χαρισματα, is split into its species—be there prophesying,—be there (speechings in) tongues,—be there knowledge.

Chrys., al., understand the two first futures, καταργον, παον., of the time when, the faith being every where dispersed, these gifts should be no longer needed. But unquestionably the time alluded to is that of the coming of the Lord: see ver. 12, and this applies to all these, not to the last (γνωσις) only. The two first, προφης και γλωσσης, shall be absolutely superseded: γνωσις, relatively: the imperfect, by the perfect. 9, 10.]
The idea of the lapis specularis, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. 'omens prophetic viderunt per specular obsecrum, et Moses doctor noster vidit per specular lucidum' [Wetst.]: and see numerous examples in his Hor. Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἔσοπτρον, which (Meyer) is always a mirror (Pind. Nem. vii. 20: Anaer. xi 2; xx. 5. Lucian, Amor. xlv. 48: see also ref.), the window of lapis specularis being δίστρα (Strabo, xii. 2, p. 540).

*In aνίγματι.* There is a reference to ref. Num., στόμα κατά στόμα λαλήσω αὐτῷ ἐν εἰδί, καὶ οὐ δὲ ανίγματων. Much may be added, *enigmatically* (so E. V., 'darkly'): but this cannot be, because ανίγμα is objective, not subjective: *a dark hint given by words.* I agree with Meyer, notwithstanding De Wette's strong objections, in believing in ανίγματι to mean *'in a dark discourse,'* viz. the revealed word, which is dark, by comparison with our future perfect state. So also Luther: *in cæcum bunitis.**

Thus, as M. observes, *ἐν* will denote, as *ἐν τῷ κρύσταλλῳ,* Matt. vi. 4, the local department, in which the *βλέπων* takes place.

*τότε ἐστιν ἔλθη τῷ τέλειον, ver. 10:* *'at the Lord's coming, and after, ἐστιν.'* τρέωτα, τρέωτα, face towards face, i. e. by immediate intuition; so Heb. in ref. I shall thoroughly know even as I was (during this life: he places himself in that state, and uses the aor. as of a thing gone by) thoroughly known. In this life we are known by God, rather than know Him: see Gal.
mínei πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα. μὴ ἔχων δὲ τούτων ἡ ἀγάπη.

ΧΙΒ. 1. ἸΔῶκετε τὴν ἀγάπην, ἵπποςέτε ἃ ἐκ πνευματικά, μᾶλλον δὲ ἧν ἡ προφητεύετε. Ἀδριανος

m γλῶσσαν ὑπὸ ἀνθρώπους λαλεῖ, ἀλλὰ [τῷ] θεῷ ὀνείδες

ἀγάθον ἀκούει, ὁ πνεύματι δὲ λαλεῖ μυστηρία ὁ ἐκ προ-

ref. 1 ch. xi. 3 reff. m ch. xii. 30 reff. n = Mark iv. 33. Gen. xi. 7. xili. 23. o = vv. 14, 15. Acti xvi. 10. p ch. xii. 2 reff.

Chap. XIV. 2. γλωσσας D-gr F-gr b o G2-lat Chr, Cyr Ang. ὅν εἰς τῶν θεών (for conformity with ἀνθρ.?) BD1GRN1 Chr-comm : ins AL3 KLN3 rel Thirld Damasc Tih Ec. ovdα N. for pνευματι, πνευμα F-gr G-D lat fulld(with flor) Pelag Vig Bede.

iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, νῦν ὡς ζωμεν, κρατουμεν μᾶλλον ὡς δρχομεν, κ. γνωριζουμεν μᾶλλον ὡς γνωριζουμεν. The sense of this aor. ἐπέγραψαν must not be forced, as in E. V., to a present, or to a future, as by some Commentators. 13.] Superiority of Love to the other great Christian graces. Some gifts shall pass away—but these three great graces shall remain for ever—faith, hope, love. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) νυν δὲ is not 'but now,' i. e. in the present state, as opposed to what has just been said ver. 12,—but 'rebus sic stantibus,' 'qua eum ita sint,' —and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophesying, knowledge, will all pass away, we have left but these three.

(2) From the position of μένα, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθησαται.

(3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi che entertate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious being, human or angelic, is depen-

dence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as an anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon. viii. μεταιταν τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will thence for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of Eternal Love.

Chap. XIV. 1—25.] Demonstration of the Superiority of the Gift of Prophecy over that of Speaking with Tongues.

1.] Transition from the parenthetical matter of the last chapter to the subject about to be resumed. Pursue after Love (let it be your great aim, important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts, but more (more than πν. in general: i. e. more for this than for others) that ye may prophesy (sc. γλούτε, ἢνα... as the aim of your ζωα). 2—20.] Prophecy edifies the brethren more than speaking with tongues. 2.] For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἄκονω in reff. and Athen. ix. p. 382, ἀλεγγεν ἰσματα κ. οὐδὲ εἰς ἱκουσεν αὐτος, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but (opposed to
of the spirit in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself): 3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of prophecy given on ch. xii. 10: and Stanley's ex cursus introductory to this chapter. 

Dr. Hermann's remarks in the Supplement of his Greek Testament to the 8th edition (1897) are suggested by Platt. On the subj. with el, giving a sense not distinguishable from the subj., see Winer, edn. 6, § 41. 2, and Herm. on Soph. Ant. 706.

6.] Example of the unprofitableness of speaking with tongues without interpreting, expressed in the first person as of himself. 

νοῦν ὁ δὲ ἐκ ταῦτα γενὸς [δ] is transitional. 

mei\[ων] δὲ [δ] is superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μη is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μη. It is not a Hebraism, as Grotius and others suppose; Wetsch gives examples from Dossen, Aristides, Lucian, Sextus Empiricus: and from Thon. Mag., 46. ἐκτὸς εἰ μη τάδε, καὶ ἐκτὸς εἰ τάδε. 

διερμηνεύων] viz. ὁ λαλῶν γλώσσῃ, not τις, as suggested by Platt. On the subj. with el, giving a sense not distinguishable from the subj., see Winer, edn. 6, § 41. 2, and Herm., on Soph. Ant. 706.

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νοῦν ὁ δὲ ἐκ ταῦτα γενὸς [δ] is transitional. 

mei\[ων] δὲ [δ] is superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μη is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μη. It is not a Hebraism, as Grotius and others suppose; Wetsch gives examples from Dossen, Aristides, Lucian, Sextus Empiricus: and from Thon. Mag., 46. ἐκτὸς εἰ μη τάδε, καὶ ἐκτὸς εἰ τάδε. 

διερμηνεύων] viz. ὁ λαλῶν γλώσσῃ, not τις, as suggested by Platt. On the subj. with el, giving a sense not distinguishable from the subj., see Winer, edn. 6, § 41. 2, and Herm., on Soph. Ant. 706.
yielded a distinction of musical interest, and thus
internalized and contextualized
premises of musical feature, and thus
interpretation and contextualization
premises of musical feature. And thus
interpretation and contextualization
premises of musical feature.

Examples by means of the language (i.e., the sense of
meaning and the structures of the musical language).
10. om τοσάκτα D¹ F (with G-lat.), rec (for σωτήρ) estin (gramm. corrig.: see note), with KL rel Chr Thdrt (Ec: txt ABDF Clem Damasc Thil. ins to bef κοσμω D¹ b o, hoc vulg-ed (and F-lat, not am) Ambst Bede. rec aft ouvēs ins αυτων (addn for precision), with D² KLN¹ rel G-lat syr Chr Thdrt: om ABDF² d 17 vulg E-lat Clem Damasc Ambst Bede. aft αφωνον ins estin D¹ Fulg vulg.

11. ido AD¹ a m 17: γινώσκα F. (si ergo necivero F-lat, and so vulg.) om ev D² Fatt syr copt arm Clem Chr exp(ο εμοί λαλ. βαρβαρ. ) Damasc lat-lf.'

γλώσσα λαλεών, is allowable. ἔσεθη . . . λαλ.] This periphrasis of the future implies, ye will be, so long as ye speak, speaking. . . On εἰς ἀριστερά, see ref.: it implies the non-reception by hearers of what is said. 10, 11.] Another example of the unprofitableness of an utterance not understood. 10. ἐν τῷ κόσμῳ, if it should so happen, i.e. peradventure: —it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See ref. and expressions in Westt. It will not bear the rendering 'for example,' though in meaning it nearly approaches it. It belongs here to τοσάκτα, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8, —and 2 Sum. xii. 8 in E. V. γενή φωνών] kinds of languages: the more precise expression would be γενή φωνῆς, or φωνᾶ: we can hardly say, with Meyer, that each language is a γένος φωνῶν. The use of φωνῶν, and not γλώσσα, is no doubt intentional, to avoid confusion, γλωσσα being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the γλῶσσαι being languages or not. εἰσών (plur.), because it is wished to distinguish them in their variety. οὖν, scil. γένος. Bleek renders, 'no rational animal is without speech;' and Grot., reading as the rec. aυτῶν, understands it as referring to men: others supply ἐννοσ to οὖν. But the common rendering is broader, and better sense: none of them is without signification, as E. V.: or, is inarticulate. 11.] οὖν, seeming that none is without meaning: for if any were, the imputations following would not be just. We assume that a tongue which we do not understand has a meaning, and that it is the way of expression of some foreign nation. βαρβαρός, —a foreigner, in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—'Barbarus hic ego sum, quia non intelligor ulla;' and Herod. ii. 158,—βαρβαρός δε πάντας οι Αργυται καλε- νουσι μη σφι ομοφώνουσι. (Westt.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line,—'Et ridet stolidi verba Latino ãetam.' εἰς ἐμόι, in my estimation: so Eurip. Hippol. 1335, οὖ δ' ἐν τ' ἐκείνῳ καὶ εἰς φανή κακοῖς,—'in his judgment and in mine:' see Kühner, ii. 275. 12.] Application of the analogy, as in ver. 9. The οὖτος is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to suppose an ellipsis; and give to οὖτος the pregnant meaning, after the lesson conveyed by this example. Meyer's rendering, since in such a manner (i.e. so as to be barbarians to one another) ye also are emulous, &c., is very harsh, besides making the second clause, standing as it does without a μᾶλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), seek this βαρβαροφωνία to the edifying of the Church. Thus likewise ye (i.e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), emulous as ye are of spiritual gifts (refl.), seek them to the edifying of the church, that ye may abound: or perhaps (but I can
11—12. for πειρασθείτω, προφητεύετος A 73 Ambst.
13. rec διστερ, with KLN1 rel Chr Thdr Tlt (Ec: txt ABDFN1 17 Damasc.
14. om γιναι B F sah: ins ADKLN rel vulg(and F-lat) E-latt syrr Chr Thdr Damasc (Ec Thl Orig-int Ambst Aug, Pelag Sedul Bede. (17 def)

find no instance of ἵνα ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.' 13.] Hortatory inference from the foregoing examples. There is some difficulty in the construction of this verse. προσευχή. ἵνα διερμ. is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., —Bleck, Rückert, Olsh., al., 'pray that he may interpret.' But the next verse shows that this is untenable. For the act of προσευχέσθαι γλῶσσα is there introduced in strict logical connexion with this verse so as to show that the προσευχήσθω here must have the same meaning as there, viz., that of praying in a tongue, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . . so pray, that he may interpret;' i. e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where ὁδὸς is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσευχέσθαι ἵνα (see reff.), the conj. ever represents the mere purpose of the prayer, as in our "to pray, that." The idea of purpose is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχη. ἵνα seems always to convey the meaning, "to pray, in order that." At the same time, prayer being a direct seeking of the fulfillment of the purpose on account of which we pray,—not, like many other actions, indirectly connected with it,—the purpose and purpose become compounded in the expression. This will be illustrated by γρηγορεῖτε κ. προσέχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμοὺς: where it is plain enough that ἵνα μὴ represents the interior object of γρηγορεῖτε, and, now that it is joined with γρηγορεῖτε, of προσέχεσθε: but had it been merely, προσέχεσθε ἵνα μὴ π.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθαι ἵνα διερμήνησθαι so difficult. Obviously, the προσευχήσθω is not merely used to express a seeking by prayer of the gift of interpretation, on account of t sense in the next verse: but as plainly, there is in προσευχήσθω a sense which passes on to ἵνα διερμήνησθαι. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχήσθω, any more than εἰχαριστεῖται, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his spirit prays, but his understanding is barren. This prayer of his spirit is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be more strictly given thus in English: wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret. 14.] This verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. τὸ πν. μου, not as in ver. 32, and Chrys. τὸ χάρισμα τὸ δοθὲν μοι καὶ καὶν τὴν γλῶσσαν,—but as in reff. my (own) spirit, taking himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of δ νῦν μοι following. 'When I pray in a tongue, my higher being, my spirit, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my intellectual part, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself):' but this is not expressed in ἀκάρπος; cf. the usage of καρπός by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

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15. What then is (the case) (i.e. as our 'What then?' Cf. τὴν οὐν, Rom. iii. 9; vi. 15. 'What is my determination thereof upon?) I will pray (on the reading προσευχαίον, see note on Rom. v. 1) with the (my) spirit: I will pray also with my mind (i.e. will interpret my prayer for the benefit of myself and the church, &c). This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that if he could not pray τῷ νῷ, he would keep silence. 

16. The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. 

17. If thou shalt have blessed in spirit (no art. now: the dat. is now merely of the manner in which, the element; not of the specific instrument, as in the last verse), how shall he that fills (i.e. is in) the situation of a private man (ιδίατας, in speaking of any business or trade, signifies a lay person, i.e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—Δημοσθένει οὐτὶ ιδίατα, Thuc. iv. 2; in philosophy, one unacquainted and rude—'νικεθα μὴ οὐ ἵδεισαι οὐ δεδοκιμα, ἱλικι πεί τις διδάσκασι δηλιγε, Diog. Laert. Aris-

18. So here it is, one who has not the gift of speaking and interpreting. The word τότων is not to be taken literally, as if the ἰδίωσι had any separate seats in the congregation: the expression, as in ref., is figurative) say the AMEN (the Amen always said: see Deut. xxvii. 15—26 Hcb. and E. V. (LXX, γέωσα): Neh. viii. 6. From the synagogue,—on which see Weist., Schöttg. in loc., Winer, Rwb., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—συνεδρίσαντος τῶς εὐχας καὶ τὴν εὐχαρίστιαν, πᾶσα δὲ παρὰ λαος πανευρήματα λέγων, ἀμήν. See Suicer, sub voc. and Stanley's note here) (at the end of) thy thanksgiving, since what thou sayest he knows not? This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridiculously practised in the church of Rome.

19. Kalon is not ironic, but concessive: it is not the act of thanksgiving in a tongue that the Apostle blames, for that is itself good, being dictated by the Spirit: but the doing it not to the edification of others. Ξερεσ, the ἴδιων spoken of before.
highly endowed as he was with the gift. I thank God, I speak with a tongue (have the gift of speaking with tongues) more than you all. This juxtaposition of two clauses, between which 'that' is to be supplied in the sense, is not unusual: θαλέιες οἰκτόνων; 'fac videos,'—Enr. Hippol. 567, ἐπιστήμην, ἀδην τῶν ἐκακίων. Hom. Od. Β. 195, Τηλεμάχος δ', ἐπί τῶν ἐνών ὑποβαθμίατοι αὐτός, Μητέρα ἦν ἐς πατρός ἐναγώντο ἀπόθεσθαι. See Hartung, Partikel II. p. 134. 19.] ἐν ἐκκλησίᾳ, in (the) assembly, 'in the congregation,'—not 'in an assembly,' as Meyer. The art. is omitted after a preposition: see Middleton, ch. vi. 1; the logical account of which is, that the prep. serves to categorize the substantive following it, and so make it general instead of particular. 

θᾶλος ... ἦν, as βούλλαμα, Ἰ. II. α. 117: similarly ἐπιδομένω, ζητεώ,—see Hartung, ii. p. 72. διά τοῦ νοὸς has probably been a correction, because ἀλαίων τῷ νῷ was found harsh, the understanding being only the indirect instrument. 20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. ἀδελφοί suavem viam habet,' Bengal. τοῖς φρεσίν, in your understandings, as this preference shews you to be. τῇ κακίᾳ,—dat. of reference, as regards vice: see Winer, edn. 6, § 31. 6. 21—25.] By a citation from the O. T. he takes occasion to shew that tongues are a sign to the unbelieving only: and that even for them they are profitless in comparison with prophecy. 21.] ἐν τῷ νῷῳ, as John x. 34; xii. 34; xv. 23;—where the Psalms are thus quoted. The passage stands in the LXX: διὰ φαινόμενα χειλέων, διὰ γλῶσσης ἑτέρας ὅτι ἀληθ鲌 σουσί τῷ λαῷ τοῦτοι ... κ. οὐκ ἠθέλασαν ἄκοινών. The context is thus: The scorners in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors. Here as in other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The δὲ answers in the LXX to ἡ, 'for,' or 'yea verily,' as Louth. It forms part of the citation, not of the text. ἐν ἐτέρῳ in (the person of) men of other tongues: Heb. with another tongue:—and it is placed second. The Apostle personifies it and gives it the prominence: ἐν χ. ἑτ. in (as speaking in using as the organ of speech) lips of
23. "...εἰς...τοὺς...πιστεύοντα...μόνον, λέγει κύριος. 22 ἐστὶ...ἐκλαύσαι...σε...καὶ...τὸν...πεπραγμένον...οὖν...οὐκ...πιστεύεται...Ἀνδρέα...οὐδὲν...πιστεύεται...Ἔκκλησιά...καὶ...ὁ...ἄπιστος...ἡ...δὲ...προφητεία...οὖν...πιστεύεται...οὕν...καὶ...παίνετε...λαλῶσα...ηὐκλείσαι...εἰς...τὴν...αὐτῆς...προφητείας...23...ἐαυτῷ...ἐκκλησία...οὐκ...εἰσι...οὖν...καὶ...πάντες...λαλῶσα...ηὐκλεί...τινθείσων...δὲ...καὶ...ἐκτίναι...ὑπ'...οὕτων...οὐκ...πιστεύεται.../>


23.] αὐτοι, viz. according to the words of the foregoing prophetic passage. αὐτῷ γάρ] the tongues, in the then acceptance of the term. He is not interpreting the prophecy, nor alluding to the tongues there spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned. εἰς σημ. εἰσίν] serve for a sign: but there is no mention of the words,—the meaning being much the same as if εἰς σημείων were omitted, and it stood εστὶ αὐτῷ γάρ εἰσίν οὐ τοῖς πιστοῖς. Not seeing this, Commentators have differed widely about the meaning of σημείων. So Chrys.: εἰς σημείων, τούτων εἰς ἑκκλησίαν:—Bengel: 'quo allieta ancillatetare dehendant.'—Calvin: 'Hinga, quatenus in signum datum sunt.' & c. & c. All dwelling on the word σημείων would introduce an element foreign to the argument, which is, that tongues are (a sign) for the unbelieving, not for the believing. εἰς τ. πιστ. not to men who believe, but to unbelievers, i. e. 'men who do not believe;' not, as Nemer, Billroth, Räckert, and in substance De Wette, 'men who will not believe.' άπιστοι must be kept to the same sense through this whole passage, and plainly by ver. 23 it is not one who will not believe, but an unbeliever open to conviction. The mistake has been occasioned by regarding those to whom the prophecy was directed, and interpreting Paul by Isaiah, instead of by himself. η δὲ προφ. [scil. οὐκιν, as Meyer, or εἰς σημ. οὐκιν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημεία as belonging to α'? γάρ, we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which α' γάρ καὶ η προφητεία, we have no objection to it here: and the uniformity of construction seems to require it. Both here and above, τοῖς ἀπίστοις. and the other are datives commodi—for, not 'to,' the unbelieving. η προφητεία was a sign to the unbelieving, see vv. 24, 25. Prophecy, i. e. inspired and intelligent exposition of the word and doctrine, was eminently for believers, but, as below, would be also profitable to unbelievers, furnishing a token that God was truly among his assembled servants. 23—25. Instances given of the operation of both on the ungodly or the unbeliever. 23.] οὖν, following up the axiom just laid down, by supposing a case = if then . . . . . . The first case put answers to the former half of ver. 22: the second, to the latter. The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a tumultuary manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot:—but that all have
the gift, and are in turn exercising it): —then ίδιωται, "plain believers," persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of all being assembled, and all having the gift, must not be pressed to infer that no such ίδιωται could be found; no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ίδιωται to come from another congregation: but the whole difficulty seems to me mere trifling. The ίδιωτα plainly cannot be, as De W. maintains, an unbeliever, for his case is separately mentioned. Such plain men, or perhaps a company of unbelievers, have come in: —they have no understanding of what is going on: the γλῶσσαι sound to them an unmeaning jargon; and they come to the conclusion, "These men are mad;" just as men did infer, on the day of Pentecost, that the speakers were drunken.

24. But if all (see above) prophesy (i.e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and there enter any (singular now, setting forth that this would be the effect in any case; plural before, to shew that however many there might be, not one could appreciate the gift) unbeliever or plain man (ἐκπροφητεύω first now, because the great stress is on the power of prophecy in its greatest achievement, the conversion of the unbeliever; but ίδιωτα was first before, because the stress there was on the unprofitableness of tongues, not only to the ἐκπροφητεύω, but to the ίδιωτα), he is convicted by all (the inspired discourse penetrating, as below, into the depths of his heart; —by all, i.e. by each in turn), he is searched into by all (each inspired speaker opening to him his character), the hidden things of his heart become manifest (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): and thus (thus convicted, searched, revealed to himself;—in such a state of mind) having fallen on his face, he will worship God, announcing (by that his act, which is a public submission to the divine Power manifest among you: or, but not so well, aloud, by declaration of it in words) that of a truth (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) God is among you (or in each of you: by His Spirit). In this last description the ίδιωτα is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἐκπροφητεύω, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece, viii. 609—611." Stanley. 26—35.

Regulations respecting the exercise of spiritual gifts in the assemblies.

26. The rule for all, proceeding on the fact of each having his gift to contribute when they come together: viz, that all
things must be done with a view to edification. τις οὖν ἐστιν; See ver. 15. ὅτε συν. whenever ye happen to be assembling together: the present vividly describes each coming with his gift, eager to exercise it. ψαλμόν; most probably a hymn of praise to sing in the power of the spirit, as did Miriam, Deborah, Symeon, &c. See ver. 15. ἀδιάφορον an exposition of doctrine or moral teaching: belonging to the gift of prophecy, as indeed also ψαλμα and ἀποκάλυψις, the latter being something revealed to him, to be prophetically uttered.

γλώσσαν a tongue, i.e. an act of speaking in tongues; see ve. 18. 22. ἐρμηνευάν See below, and ver. 5. 

παντ. πρ. οἰκ. γν. The General Rule, afterwards applied to the several gifts: and 27, 28, to the speaking with tongues. οὕτω begins the construction, but is not carried on, ver. 29, where ἑρμηνεύει δὲ answers to it. 27. κατὰ δύο (sell. let it take place), by two (at each time, i.e. in one assembly: not more than two or three might speak with tongues at each meeting) or at the most three, and by turn (one after another, not together): and let one (some one who has the gift, and not more than one) interpret (what is said in the tongue). 28. But if there be not an interpreter (Wieseler, in the Stud. und Krit. for 1838, p. 720, would render it, 'if he be not an interpreter; viz. himself. But this would exclude the possibility of others interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding εἰς could hardly bear its proper meaning. Wieseler tries to make it mean 'one at a time.' Besides, the emphatic position of ἰδίω seems to require more stress than this sense would give, which would be better expressed by ἐν δὲ διερμηνεύουσα μὴ ἰδίω, let him (the speaker in a tongue, see reff.) be silent in the church: but (as if συγαίνω had been μὴ λαλέω) let him speak for himself and for God: i.e. in private, with only himself and God to witness it. Chrys. καθὼς ἐαυτὸς φθεγγότατο: which Theophyl. enlarges to τοντιστὶν ἀφοφητὶ καὶ ἡρεμα καθὼς ἐαυτὸν: which does not seem to agree with λαλέω, the speaking being essential to the exercise of the gift. 29—33. Similar regulations for Prophecy. 29. δὲ, transitional. δύο ἢ τρεῖς, viz. at one assembling; —not together; this is plainly prohibited, ver. 30. There is no τὸ πλείστον as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts. οἱ ἄλλοι, sell. ἑρμηνεύει,—or perhaps, any person possessing the gift of διακρίσεως πνευμάτων, mentioned ch. xii. 10 in immediate connexion with ἑρμηνεύει. Such would exercise that gift, to determine
whether the spirit was of God: see ch. xii. 3; 1 John iv. 1—3.

30.] But if a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., ‘let him (the second) wait till the first has done speaking,’ q. d., ‘let the first have left off,’ is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the &omicron;&omicron;&omicron;&omicron;&omicron; power of gift not impossibility, but in their power to put into effect. For ye have the power (the primary emphasis of the sentence is on δυνασθε, which is not merely permissive, as E. V., ‘ye may,’ but asserts the possession of the power; —the secondary on καθ’ ενα) one by one all to prophesy (i. e. you have power to bring about this result —you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

32.] and (not, for: but a parallel assertion to the last, ‘ye have power, &c. and’) spirits of prophets (i.e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα in a peculiar sense—from God, or otherwise. See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ. The omission of the art generally the assertion, making it applicable to all genuine Christian prophets) are subject to prophets (i.e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl. (alt.), Calvin, Estius, and more recently Bleek and Ruckert, take προφητείας to signify other prophets—the in σοι χάριμα, καὶ ἐνέργεια τοῦ ἐν σοι πνεῦματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἐκ τοῦ κυνθέους εἰς τὸ προφητεύου (Theophyl). But the command δ’ πρῶτος σιγάτω would be superfluous, if his gift was in sujection to another).

33.] Reason of the above regulations. The premiss, that the church is God’s church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His, must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him: —we have a proof of it wherever a church of the saints has been gathered together. ‘In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.’ I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf, Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given ὁ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul’s style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12;
and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. 34, 35.] Regulation prohibiting women to speak publicly in the church, and its grounds. If οὐ... άγίων be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν άγίων, which would throw the emphasis on it and disturb the sense; and which besides would then be expressed άγίων γυναίκες, or even άγίων αἱ γυναίκες, but certainly not τῶν άγίων αἱ γυναίκες.

34.] άλλα άποτάσσεσθαι, scil. καλεῦται αὐταί. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Οἴ. Τυρ. 236, τῶν δὲρ ἀπαξόντω... μὴ εἰδέχεσθαι μὴτ̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣...
quite as in ch. ii. 15. θ γραφέω] the things which I am writing, viz. 'these regulations which I am now making.' κυριόν, emphatic: the Lord's [commandment]: carrying His authority. No more direct assertion of inspiration can be uttered than this. 'Paul stamps here the seal of apostolic authority; and on that seal is necessarily Christ.' Meyer.

38. ἀγνοεῖτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Apostle. The other reading, ἀγνοεῖται, gives a passable sense — 'he is ignored,' scil. by God: cf. ch. viii. 2, 3; xii. 33; Gal. iv. 9.

39.] ζηλοῦτε and μὴ καλύτερε express the different estimations in which he held the two gifts. 40.] δὲ, only provided, that ... κατὰ τάξιν] i. e. in right time, and due proportion.— Meyer compares Jos. B. J. ii. 8, 5, of the Essenes: οὔτε κρατη ἡ ποτὲ τῶν αἰώνων οὔτε θάρυσιν μάλακε, τάς δὲ λαλίας ἐν τάξει παραχρωμός ἄλλης. See Stanley, edn. 2, pp. 293 f.

CHAP. XV.] Of the Resurrection of the Dead; which some in the Corinthian Church denied. For the enquiry, who they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the Resurrection of Christ. But he does not altogether assume this fact. He deals with its evidence, in relating minutely the various appearances of the Lord after His Resurrection, to others, and to himself. Then, in ver. 12, the proclamation of Christ's Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as De W. (in part) and Meyer have assumed, that the impugners were not prepared to deny the Resurrection of Christ. The Apostle writes not only for them, but for the rest of the Corinthian believers, shewing them the historical certainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny. 1, 2.] δὲ transitional. γνωρίζοι, not, as most Commentators, aff. Ec., οὐν ὑπομνήσκω, nor as Rück., 'I direct your attention to' (both which meanings are inadmissible, from the usage of the word: see reft.), — but as E. V. I declare: i. e. 'declare anew;' not without some intimation of surprise and reproach to them. τὸ εὐαγγ.] the (whole) Gospel: not merely the Death and Resurrection of Christ, which were ἐν πρῶτοι parts of it; the reproach still continues; q. d. 'I am con-
Chap. XV. 1. [aft γνωρίζω N' has written a, but erased it.] Orig.-catn. for εἰσήκτατος, στηκετές DIF latt copt Ambrst.
2. aft λόγω ins καὶ D'(and lat); quod et sermo Ambrst. for εἰ κατέχετος, οφειλετε κατεχεν DIF D-lat G-lat lux Ambrst.

strained to begin again, and declare to you the whole gospel which I preached to you.

ὅδε καὶ παρά.] The thrice-repeated καὶ indicates a climax:—which ye also received (see especially ref. John), in which moreover ye stand, by means of which ye are even being saved (in the course of salvation).

τίνι λόγῳ. If ye hold fast, with what discourse I preached to you: the clause τίνι λόγῳ, being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Commentators take τίνι λόγῳ κ.τ.λ. as a mere eponym of εἰσαγγελίας,—'the gospel . . ., with what discourse I preached to you,' as ἀδὰ σε, τίς εὖ. But as Meyer has remarked, in that case,—(1) συνήκτησι and εἰ κατέχετο are being severed from one another, εἰ κατέχετο becomes the conditional clause to γνωρίζετε ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετο would be inconsistent with ἐν καὶ εἴσήκτατο, which would thus be an absolute assertion: (3) the words ἐκτὸς εἰ μὴ εἰκὸν ἔστω should have to be referred as a second conditional clause to εἰ κατέχετο (see below).

ἐκτὸς εἰ μὴ εἰκὸν ἔστω.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and the gospel a fable; see ver. 14. of which this is an anticipation:—unless (perchance) ye believed (not as E. V. have believed,’ which confuses the idea: it is, ‘became believers,’ see ref.) in vain (καὶ καταλόγηστε, as ver. 14). So Chrys., who remarks: ὅτι μὲν ὑποσταλείμενοι αὐτὸ φθόνον, προϊϊ δὲ καὶ διαδικασμένοι γεμίζη λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λογεῖ Εἰ δὲ χρόνος οὐκ ἔγινεντο, κ.τ.λ. ver. 14. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a vain and dead faith, which the Apostle will not suppose them to have. But surely if the previously expressed condition of κατέχετο were fulfilled, their faith could not be vain or dead; and again the aorist is against this interpretation: unless ye became believers in vain, not, ‘unless your faith has been a vain one.’ A still further reason is, the parallelism of εἰκή ἐπίστευσατε here and ὄστω ἐπίστευσατε, ver. 11: leading to the inference that εἰκή here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. (Εκ., Theophyl., Theodoret, Luther, Calv., Eust., and De W. connect εκτὸς εἰ μή (see above) as a second conditional clause to εἰ κατέχετο, supplying between, κατέχετε δὲ πάνως (Theophyl.): but this is arbitrary and unnatural. 3—11.] A detail of the great facts preached to them, centering in the resurrection of Christ. 3. εἰς πρόσωποι [in primis, with relation not to order of time (as Chrys.: εἰς ἄρχιτι), but to importance (as Theophyl.: οἱ οὖν γὰρ θεμέλιοι ἐστὶν πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: τοῦτο τὸ κοινὸν . . . ὁ καὶ παντὶ ἐν πρόσωποι ἀτάγχη μανθάνει. δὲ καὶ παρέδωκα] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation—the resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, ‘the earliest known specimen of what may be termed the creed of the early Church,’ see Stanley’s notes, and dissertation at the end of the section. ὑπὲρ τ. ἀμ. ἡμ.] on behalf of our sins: viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἀμαρτῶν ἡμ. shews, that when Paul uses it in speaking of Christ’s sufferings with ἡμῶν only, he does not mean by it ‘locos nostris.’ He also quotes from But-
mann (Index to Meidias, p. 188), on the distinction between ὑπερ and περί: "id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπερ, quod ipsam discerem inter Lat. prepr. de et super locum obtinet." It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἐπιθέαν ὑπερ τῶν ἀμαρτιῶν αὐτοῦ ὥς ἐπίθεσεν, it is for his own sins, as their punishment, that he died. So that ὑπερ may bear the meaning that Christ's death was the punishment of the sins of that nature which He took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπερ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὸς γιορ. [This applies to Christ's Death, Burial, and Resurrection on the third day: see reff. 4. ἐγγέφραται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλὰ δὲ μὲν τετελεύτησεν, καὶ οὐκ ἐξεγέρτον οἱ τιμωρηθάσαι: see Kühner, § 441. 6. [That the following appearances are related in chronologial order, is evident from the use of the definite adverbs of sequence, ετῶν, ἐτέστα, ἐκτός ἡμῶν: See examples in Wetstein, Wieseler, Chron. Synops. der vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἐκτός ἡμῶν πάντων, ver. 8. ὑπερ ἡμᾶς] See Luke xxv. 34. τοις διδάσκαλοι] used here popularly, as διδασκαλoi, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose Matthias to be included as possibly having seen Him after His ascension: for the appearance is evidently one and the same.

6.] He drops the construction with θτῆ, dependent on παρέσκευα, and proceeds in a direct narration. But evidently the sense of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πανταχ. ἀδ. ἐφάπτ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons. ἐφάπτατο not here in its commoner meaning of 'once for all,' but at once, at one and the same time: as Theodoret, οὐ καθ' ἑαυτῷ, ἀλλ' ὅμως πάντων. 

μένουσι] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence: q. d. "and can attest it, if required?":—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of
another world in the vision of their risen Lord.”
7. ἵκαββαν] Probably, from no distinguishing epithet being added, the celebrated James, the brother of the Lord: see Gal. i. 19. So Chrys.: εἰμι δοκεῖ, τὰ δὲ δεδομένα τῶν ἑαυτοῦ. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler’s view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non consisterum panem ab illa hora qua biberat calicem Domini, donee videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. ἀποστ. τάδε] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλαι ἀπόστολοι, ὡς οἱ ἐβδομηκοντα. 8. But last of all (not mase, as Meyer, who refers it to τῶν ἀπόστολων, — for others than the Apostles have already been mentioned,—but wend, as in ref. and in the expression πάντων μάλιστα [Plat. Protag. p. 330]), as to the abnormally born (τῶν pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἐκτρώμα, see examples in Wetstein. It is not, as τικεῖς in Theophyl., τὸ βατερὸν γένεσιν, ‘a weakening child of old age.’ The grammarians find fault with the term, and prefer ἀμβλώμα or ἐξοξέμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—οὐ δύναται τελείως, ἀλλὰ κυνηματε ἐκτρώμα τοῖς καλομενοῖς ἐκτρώμασιν. The suggestion of Valcknaer, al., that τὸ is τῷ for τινι, is equally inconsistent with usage and the sense of the passage), He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition. 9. 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγώ] The stress is on ἐγώ, ‘I, and no other;’ ἐγὼ] ‘Ut qui;’ assigns the reason. ἰκανόν] see ref. καλείσθαι] ‘to bear the honourable name of an Apostle.’ 10. ἡρ. 5. θεοῦ] “With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours,” De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, show the emphatic prominence which he assigns to the divine Grace. 5 εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—θεοῦ, εὐχαριστοῦ ὧν ὅτι οὐκ εἰμὶ δίστηρ ὁ λοιπὸς τῶν ἀνθρώπων: see note there. ἡ εἰκὼν] which was (manifested) towards me: see ref. and Rom. viii. 18. ἀλλὰ opposed to κενῆ ἤτοι,—by means of God’s grace being understood after ἀλλὰ, as afterwards explained. περιστότε-
of ekoptiasa, ovn eiv ex, alla he xaris tou theou ouv emai. 11 q, eite ouv ouv eite ekewn, ouv ex evrsumen,
"kai ouvwos esti stejase". 12 ei de 'christos t evrsumetai ev nekroiv ouk ou gevne se, w tov theosin eu uve tis ouk.

passim. Exod. xxi. 5. 


egena Hil). om auton D1-gr i1: pantwv bef auton a. apantwv (but a erased) N. 
[allla, so ABD18 17.] rec ins b bef tav (see note), with A D-corr(2 or 3?) KLN3 rel Ath Chr Cyr Thdr3 damasc Thl (Ec Orig-int2 Jer3: om BD/F/N1 latt Orig(gr and int) lat-off.

11. for ouv, de autov D14 goth iren-int: enim vulg Tert Pelag. 

12. * rec ouk ek mekow, with AKBKLN rel vulg(and F-lat) Chr Thdr3 iren-int: 

ek mekow ou D14 F-lat G-latt Orig. 

toc tives bef eu ym, with DEFKL rel goth 

Epiph Chr3 Thdr3 Ambstr Promiss: quidam diuinit in vobis latt Tert: txt ABN a 17 

syrr Orig Chr3(and 2-mss) Damascus Orig-int.

pov] adverbial, as in reff.: or perhaps neut. accus. governed by ekoptiasa.

auton panton] either, 'than any of them,' or 'than them all,' scil. together.

Meyer prefers the latter, on account of tois an. pasow, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration. ekoptiasa Spoken of his apostolic work, in all its branches; see reff., especially Phil.

ouk evo de] explanatory, to avoid misapprehension: it had been implied (see above) in the alla:—not I, however, but the Grace of God with me (see var. readd.): scil. ekoptiasen k.ta. That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. Augustine, de Grat. et Lib. Arb. § 5 [121], vol. x. p. 889, hardly expresses this: "Non ego antem, i.e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:"—for he overlooks the entire preponderance of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, oun evo ou, whereby Grace becomes absolutely the sole agent, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. 11.] He resumes the subject after the digression respecting himself:—it matters not whether it were I or they (the other Apostles)—such is the purport of our preaching—such was your belief:—ouwos, after this manner, viz. that Christ died, was buried, and rose again, as vv. 3, 4.

12—19.] On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds (negatively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection. 12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church. de belongs to the whole question, and is opposed to ouwos khr. and ouw evi tis of the foregoing verse. The position of xristos before the verb gives it the leading emphasis, as an example of that which is denied by some among you: But if Christ is preached that he is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (ouv evo. as ver. 13)? If the species be conceded, is how is it that some among you deny the genus? times] It is an interesting question, who these times were; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) Were they Sadducees? If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not with the deniers, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadauceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) Were they Epicureans? Probably not for two reasons:
13. om εί δέ to αστιον (homeoteleut) Νο 1 a d: ins N-corn. 14. rec om 1st και (as superfluous), with BLK3 rel Ps-Ign Const Ephiph Cyrr-jer Chr Thdrt Damase Jacob-nisiib: ins ADFKN1 d (e) f2 1 m 17 G-lat basm goth Dial EcE. (D-lat lat-ff express neither και nor αρα.) rec aft κεναι ins δέ, with ΔK3L rel syr Pseud-Ign Const Chr Thdrt Thl Ge: om ABD1FN a1 m 17 latt copt Cyrr-jer Dial damas lat-ff.  

(α) the Epicurean maxim, “Let us eat and drink,” &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, corrupted by mixture with Epicureans without, from the warning of ver. 33. (3) Were they Jews? If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisiasm was this very one of the Resurrection, see Acts xxiii. 6: and we know of no tenancy of Essensim which should produce such a denial. (4) They must then have been Gentile believers, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaternalist turn of the Apostle’s counter-arguments, vv. 35 ff.,—that the objections were antimaternalist also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an allegorizing character in the opponents, as was that of Hymenaeus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes.  

Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word αναινησον, ver. 18, which must refer, not to annihilation, but to perdition, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εί κεναι οὐκ ηγείρονται, φάγωμεν κ. πίωμεν, αδινους γὰρ ἀποθεσικομεν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12. 13.] δέ is the but argumentandi, frequent in mathematical demonstrations. οὐκ δὲ the words (οὐδὲ) of the deniers. οὔτε Χριστ. ηγιερται] This inference depends, as Grot. observes, on the maxim, “Sublato generetollit et species;” the Resurrection of Christ being an instance of the rule, that dead men rise; insasmuch as He is man. This is enlarged on, vv. 20—22. 14.] δέ, again introducing a new inference. οὐκ εὖ.] Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εί δέ κρ. οὐκ-εὐγιερται. Κενόν] idle, ‘empty,’ without result; placed first for emphasis. ἄρα] then: ‘rebus ita comparatis’ (Meyer). Καὶ] also, q. d. “If Christ’s Resurrection be gone, then also our faith is gone.” Without the copula δέ, the clause is much more forcible:—idle also is our preaching, idle also is your faith. Thus Καί both times refers to the hypothesis, εί χρ. οὐκ εὖγι. 15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εί δέ χρ. κ. τ. α., but has its reason given below. δὲ καί, moreover. Προς τού θ.] false witnesses concerning God (gen. obj.), not ‘belonging to God’ (gen. subj.), as Billroth: and false witnesses, as bearing false testimony (see below), not, as Knapp, as pretending to be witnesses, and not being:—there is no such
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οτι ἔνειρεν τὸν χριστόν, ὧν οὐκ ἔνειρεν ἐπερ ἄρα

νεκροί οὐκ ἔγειρονται. 16 εἶ γὰρ νεκροὶ οὐκ ἔγειρονται,

οὐδὲ χριστὸς ἔγειρεται. 17 εἰ δὲ χριστὸς οὐκ ἔγειρεται,

ὅταν ματαία ἡ πίστεις Ὡμοίως. ἐτὶ ἐστὶ ἐν ταῖς

ἀμαρτίαις ὑμῶν. 18 ἀρα καὶ οἱ κοιμηθέντες ἐν χριστῷ

ἀπώλουτο. 19 εἶ ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ ηλικί

κοτές ἐμὲν μόνον, ἣ εἰς εντολὰς παντὸς αὐτῆς ἐμέν.

νυνὶ δὲ χριστὸς ἐγείρεται ἐκ νεκρῶν, ἀποκάλυψις τῶν

περφ. John v. 43. 2 Cor. i. 10. 1 Tim. iv. 10. v. 17 only,

text of ins. Acts xxv. 10 ref. q const., ch. xiii. 13 ref.

15. om καὶ D1 goth arm Tert. αὐτοῦ ins αὐτοῦ N3 (disapproving).

ομ εἶπεν εἰς εὐερωντα D 43 harl Syr sah. ins οἱ be νεκροὶ F.

17. αἰτ ὡμοιοῦν εἰς ἑαυτὸν BD1 (latt.). ins καὶ be οἱ Aξ1 Syr sah arm Damasc: εἰτα γαρ goth Orig lat-iff. 19. τερενθίουσε εἰςεν be εἰς χριστοῦ, with D3KL rel (vss) Orig, Chr Thdr Cei: txt ABD1FN m 17 latt goth (Orig), Chron (Thl) Iren-int Ambr. Ambrast. 2nd εἰσεν be εἰς αὐτῶν athen D latt goth lat-iff: omnia sunt homines Iren-int.

distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδο-μάρτυρες, τοῦ falsum testimoniumodium, and ψευδομάρτυρες, ἡ which manifestur se esse testes: see reff., and compare (De Wette) ψευδοδιάσκαλος, ψευδοκαθηγόρος.

κατὰ τοῦ θεοῦ not, as commonly, and even Meyer, ἀγαντιν θεο ἀλλα, but as E. V., of, or concerning God: see, besides ref., Plat. de Libris Educaendis, § 4:—δι κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγει εἰς- βαμένα, ταύτι καὶ τὰς ἁρτίς φαῖτων ἀπτόν. ὡς εἰς τὴν παντελὴ διακαταργίαν τρία δέι συνδραμέν, φῶς κ. λόγον, κ. ἕνος. εἰπέρ ἄρα] if in reality, as they assert . . . , compare Plat. Protag. p. 319 (§ 27), ἃ καλῶν, ἃν δὲ ἐγὼ, τέχνημα ἄρα κέκτησαι, εἰπέρ κέκτησαι, and see Hartung, Partikellehre, i. 343. 16. repetition of the inference in ver. 13, for precision's sake. 17. 18.] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results. 17. ματαία] from μάτης, and thus more directly pointing at the frustration of all on which faith relies as accomplished, e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection accomplished our justification (Rom. iv. 25), and, through justification, our future bliss, even in the disembodied state (for that seems here to be treated of).

18. ἄρα καὶ] then also. of κομ.]] those who fell asleep in Christ, perished (i. e. passed into misery in Hades). He uses the orists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them ἀπώλεια. ἐν χρ., in communion with, membership of Christ. On κοιμηθέντες Meyer quotes a beautiful sentence from Phoutius (Quarrst. Amphilocho. 168 [al. 157 or 197], vol. i. p. 861, Migone): εἰ μὲν οὖν τῷ χριστῷ βανανόν καὶ, ἵπται τὸ πάθος πιστῶσιν ἐπὶ δὲ ἡμῶν κοιμήσει, ἤπαι τῆς δύον παραμυθίσησι. ἐπὶ μὲν γάρ παρεξήγησαν ἡ ἀνάκρασις, βαρβάς καὶ/ βάναν βανάν. ἐπὶ δὲ ἐν ἠλίαν εἴπε αἱ μένε, κοιμήσειν καλεῖ. 19.] Assuming this ἀπώλεια of the dead in Christ, the state of Christians is indeed miserable. It may perhaps not been enough seen that there are here two emphases, and that μονον belongs to the aggregate of both. According to the ordinary interpretation, 'If in this life only we have hope in Christ . . . , it would be implied that in reality we shall have hope in Christ in another state also, which would not agree with the perfect ἡπικίνισες ἐμεν. The right arrangement of the Greek gives the key to the sentence: εἰ [ἐν τῇ ἐκκλησίᾳ] ἐν χριστῷ ἡπικίνισες ἐμεν] μόνον,—'[if we have done is merely having hoped in Christ in this life,' 'if it is there to end, and that hope have no result . . . ' The perf. ἡπικίνισες ἐμεν implies the endurance of the hope through our lives. ἐλεειν. παυτ.] We are most to be pitied (most miserable) of all men; viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed in it, would be the height of misery. 20—28.] Reassertion of the truth that Christ is risen from the
dead,—and prophetic exposition of the consequences of that great event.

20.] *nuvi, 'as matters now stand:' see reff.  

άπαρχ. τ. κεκομιμ.] (as) (the) first-fruit of them that sleep (anarthrous, because catechorematical). For the construction Meyer compares Eur. Or. 1098: 'Ελένην κτάνωμεν, Μεικέλερ λύντων πικράν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l.c.) the first-fruits were offered. 

τῶν κεκομιμζνων] from the logical connexion, should mean, not the dead in Christ, but all the dead; see next verse: but it is the Christian dead who are before the Apostle's mind, when he calls our risen Lord άπαρχή τῶν κεκομιμιμόνων. 

21.] Man the bringer-in both of death and life: explanation (not proof) of Christ being the άπαρχή τ. κεκομιμ. : and (1) in that He is Man: it being necessary that the first-fruit should be as the lump. The verity lying at the root of this verse is, that by MAN only can general effects pervading the whole human race be introduced. 

δι' άνθρώπων, sc. εστίν.  

22.] (2) In that He is (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, are assumed) to us the bringer-in of Life, as Adam was the bringer-in of Death, 

ἐν τῷ 'Αδ. ἐν τῷ χριστῷ] in community with, as partakers in a common nature with, Adam and Christ: who are respectively the sources, to the whole of that nature (πάντες), of death, and life, i. e. (here) physical death, and rescue from physical death. The practice of Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is merely between the bringing in of death by Adam, and of life (its opposite) by Christ. No consequence, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, Ecum., and Oslh., De Wette, and Meyer, keep to the universal reference. Theophylact's note is clear and striking: 'αἰτίαν προσθέτησα δι' ής πιστούται τὰ εἰρημένα' εἴθε γάρ, φασιν, αὐτήν νικήτα την ἡμιτίθενα φῶς, καί τὸν καταβληθέντα, αὐτὸν ἐκκινήσας καὶ γάρ ἐν τῷ 'Αδάμ, τουτέστι διὰ τοῦ 'Αδάμ πτωτικά, πάντες τῶν βανατῶν ἄπετέσσαρον ὡς οὖν ἐν χριστῷ πάντες ἀναστήσεται τουτέστι διὰ τοῦ εἰρημένον τῶν χριστῶν ἀναμφίτητον κ. ἀνίκων τοῦ βανατοῦ, καί ἐκόντα μὲν ἀποθανεν, ἀναστάει δὲ, καθ' οὐκ ἄνεντα αὐτὸν κρατεῖσαι ὑπὸ τῆς φθορᾶς, τῶν ἀρχών τῆς ψωλῆς. See on the great antithesis, Rom. v. 12 ff., and notes. 23.] But in this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἰτα, ἣν μὴ τὴν ὑποστήσειν κοινήν ἀκούσ, καί τοῦ ἀναμφίτητον κοινής σωζόμεν, ἐπηρεάζει ἐκαστός δὲ κ.τ.λ. τάγμα is not order of priority, but rank, or 'troop in an army,' so Plut., Otho, p. 1072 (Wetst.): λεγόμενον, ·οὖτω γάρ τὰ τάγματα Ρωμαίων καλοῦσιν ἐπιλεγόμενον. The three ranks are mentioned in order of priority, but this does not constitute their distinctive character—Christ is the άπαρχή.
23. de is written over the line by N.1. rec om the bef χριστου (by a mistake of
ins or εν τη παρουσια and add ελπισαντες F G lat vulg-ed lat.-ff. (qui
in adventu[m] ejus crediderint demid fuld, sperantes is written over ελπ. in the gr
column of F: on the other hand, am D-lat F-lat have in adventu ejus: fri Aug, in
presentia ejus.)

24. rec παραδο (alteration to conform to καταργησις, the propriety of the pros being
overlooked: see note), with KL rel Chr Thdrt Damasc: παραδον ADN Bas Ath Did
Hippol Bas Nys: txt BF. (17 def.)

—this is His ιδιων τάγμα, see Col. i. 18:—
oi του χριστου follow at His coming, who are the φραμα (as understood by the
context, and implied by ἀπαρχη). In the proper
and worthiest sense, made like unto Him and
partaking of His glory; then (after how long
or how short a time is not declared, and
seems to have formed no part of the
revelations to Paul, but was afterwards re-
vealed,—see Rev. xx. 4—6: compare also
1 Thess. iv. 15—17) shall come the end,
viz. the resurrection of the rest of the dead,
here veiled over by the general term το
τελος,—that resurrection not being in this
argument specially treated, but only that of
Christians. The key to the understanding
of this passage is to be found in the
prophesy of our Lord, Matt. xxv., xxv.,
but especially in the latter chapter. The
resurrection and judgment of oi του χριστου
forming the subject of vv. 1—30 there, and
το τελος,—the great final gathering of
παντα τα ἐθνη, of vv. 31—46.

ἀπαρχη, therefore necessarily the first
tαγμα: and hence the word stands first.
oi του χρ.] = oi νεκροi εν χριστωφ,
1 Thess. iv. 16. No mention occurs here of
any judgment of these his ιδιοι δουλοι, as in
Matt. xxv., for it does not belong to the
present subject. εν τη παρ. αυτ.] εν
as forming part of, involved in, His appearing,
which, as the great event of the time, includes
their resurrection in it. It ought
to be needless to remind the student of the
distinction between this παρουσια and the
final judgment; it is here peculiarly impor-
tant to bear it in mind. 24. ειτα]
then, next in succession, introducing the
third ταγμα,—see above.

το τελος the end κατ· έφοχην: not the end of the
resurrection, as Meyer, after Theodoret,
Ecum, Bengal, al. —nor, of this present
world, as Chrys., al,—which properly happens
at the παρουσια: nor exactly, of the
Kingdom of Christ, as Grot. and Billroth:
but generally, the End, when all shall
be accomplished, the bringing in and ful-
ness of the Kingdom by the subjugation of
the last enemy, the whole course of
mediatorial work of Christ, the salvation of
the elect; the time indicated by Matt. xxv.
ult.: και ἀπελευσανται οὗτοι εἰς κόλπον
αἰωνον, oi δε βιβλιοι εἰς ζωήν αἰώνων.

δε το παραδοι] when He (Christ) gives
up (the pres., for that which is certainly at-
tached to the event as its accomplishment—
δε indicating the uncertainty of the
time when) the Kingdom to God and the
Father (refl.: to Him who is God and
His Father). Then the rest of the sec-
section as far as ver. 28, is in explanation of
the giving up the kingdom. And it rests
on this weighty verity: the KINGDOM OF
CHRIST over this world, in its beginning,
its furtherance, and its completion, has one
great end,—THE GLORIFICATION OF
THE FATHER BY THE SON. Therefore,
when it shall be fully established, every enemy
overcome, every thing subjected to Him,
He will,—not, reign over it and abide its
King, but DELIVER IT UP TO THE FATHER.
Hence as in ver. 25. His reign will endure,
not, like that of earthly kings, when He
shall have put all enemies under His feet,
but only TILL He shall have, &c.,—and
then will be absorbed in the all-pervading
majesty of Him for whose glory it was from
first to last carried onward. It may be
observed (1) that the whole of this respects
the mediatorial work and kingdom: the
work of redemption,—and that Lordship
over dead and living, for which Christ both
died and rose. Consequently nothing is
here said which can affect either (1) His
equality and coeternity with the Father in
the Godhead, which is prior to and indepen-
dent of this mediatorial work, and is not
limited to the mediatorial kingdom; or
(2) the eternity of His Humanity: for that
 Humanity ever was and is subordinate to
the Father; and it by no means follows that
when the mediatorial kingdom shall be
given up to the Father, the Humanity,
in which that kingdom was won, shall be
put off: nay, the very fact of Christ in
the body being the first-fruits of the re-
surrection, proves that His body, as ours, will
endure for ever: as the truth that our
 humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be very man to all eternity. 

That kingdom, which in its fullest sense is then first His. At this very time of το τέλος, Matt. xxv. 34, He first calls Himself by the title of ὁ βασιλεὺς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in His Incarnation, and in His Death. 

when He shall have brought to nought, &c. see above. 

not only, as Meyer, &c., hostile power and government, but as the context necessitates, all power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of θεοῦ: all kings shall submit to Him: the kingdom of the world shall become the kingdoms of the Lord and of His Christ: and see the similar expressions Eph. i. 21, where speaking prophetically, the Apostle clearly indicates that legitimate authorities, all the powers that be, are included. Compare by all means Rev. xi. 15. 

— See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, enemies shall have been subdued to it. ἤδη, viz. Christ, not the Father, as Beza, Grot., Est., Bill. al. it is parallel with καταργήσει, and included in the mediatorial acts of Christ, who in His world's course goes forth μικρῶν καὶ μακρῶν, Rev. vi. 2. It is otherwise with ὑποτάσσει, ver. 2: see there. 

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subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after δὴ λογος ὁτι and αἰθι ὁτι is common ; so Plat. Gorg. p. 475, c, ὁδὴν κακαν ἐπερέβαλαν τὸ δέδεκα κακὸν ἀν ἐπὶ τοῦ δεκεῖςθαν, — δὴ λογος δὴ ὄτι, — scil. κακὸν ἀν ἐπὶ. Kühner, § 852, d) with the exception of Him who subjected all things to Him. 28.] On the sense, see above. ‘The interpretations, that subjectio is only an hyperbolic expression for the entire harmony of Christ with the Father (Chrys., Theophyl., (Ec.) — the limitation o'tf to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the declarative explanation, that it will then become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt)—and the addition, that Christ will then in His divine nati on reign with the Father (Calv. :— regnum—ab humanitate sua ad glori osum divinitatem quodammodo traductum )—the interpretation (of αὐ τὸς ὁ νόμος !) as referring to Christ’s mystical Body, i.e. the Church (Theodoret),—are idle subterfuges (iere x̄eβίλλατο) De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the ultimate subordination of the Son, is contained in the three precise and unambiguous words, αὐ τὸς ὁ νόμος. Ἰνα γὰρ θ. πάντα εἰ πάσων] that God (alone) may be all things in all,—i.e. recognized as sole Lord and King : omnia erunt subordina tata Filio, Filius Patrii.’ Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst. 29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, FROM THE PRACTICE (1) of those who were baptized for the dead, (2) of the Apostles, &c., who submitted to daily peril of death. 29.] εἰπε resumes the main argument, which has been interrupted by the explanation since ver. 28 of ἑκάστος εἰ π. ἑκεῖνοι τάματι. After it is an ellipsis of ‘if it be as the adversaries suppose,’ τι ποιήσαν] There is in these words a tacit repreheension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice ;—the meaning being, what will become of— ‘what account can they give of their practice ?’ οἱ βαπτιζόμενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below. ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκρός who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάλασις—not νεκρός in any figurative sense. τῶν νεκρῶν, the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ δυσκολίας κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τι καὶ as in ref.) to be baptized for them ? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians (Epip. Her. xxviii. § 6, p. 114) and Marcionites (Chrysl, Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably did exist. With regard to the other interpretations, Bengel well says, “Tanta est interpretationum varietas, ut is, qui non dilect varietates ipsae, sed varietatum
catalogos colligere velit, dissertationem scripturis sit." I will give a few of them, mostly in the words of their authors:

Chrys.:—υπέρ τῶν νεκρῶν, τοιχώτατι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζεται, τῇ τοῦ νεκρῶν σώματος ἀναστάσει, πιστεύουσιν ὅτι ὑπάρχει μένει νεκρῶν ... καὶ σὺ μὲν διὰ τῶν ἡμᾶς λέγεις νεκρῶν ἀναστασίαν? δ ὥς ἱερεὺς, ὥστε ἐν εἰκόνι τινι ... δεκαυμία νοι ... διὰ τοῦ ὦστας τὸ γάρ βαπτίζοντας κ. καταδεικνύει, ἐτέλεσεν, τῆς εἰς ἀδέων καταβάσεως ἐστὶ σωματικὸν κ. τῆς εἰκονικῆς ἁπάντος. διὸ κ. τάφων τὸ βασιλεία ο Π. καλεί (Rom. vi. 4).—Theophyl.: φημὶ οὖν, ὅτι οἱ πιστεύοντες ὅτι ἔσται ἀναστάσεις νεκρῶν σωμάτων, καὶ βαπτισθήνει τῇ τοιαύτῃ ἐλπίδι, τῇ ποιήσοντες ἀναπέθετες; τί δὲ ὄλω καὶ βαπτιζώνται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτεστίν εἰς προδοκία ἀναστάσεως, εἰ ν. οὐκ ἔγε. ... καὶ σοί τὸν ἁγιασμὸν, καὶ οὐκ ἀναπέθετες, τι δήποτε καὶ βαπτίζεται; καὶ ταῦτα ο καταστατεῖ. 

All these senses would require τι ποιήσετε βαπτισθήνει, to say nothing of the impossibility of thus understanding τῶν νεκρῶν. Estius explains υπὲρ τῶν νεκρῶν. as 'iubitu morituris,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vive pro sit.' So too Epiph. (I. c.),—of catechumens 'who pro tis teletunhs loutroux kataxizontai ...' and Bengel:—'baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabatur.' But against this υπὲρ τῶν νεκρῶν is decisive,—as is υπὲρ against 'over the dead,' i. e. over their sepulchres (Luth., al.): this local sense of υπὲρ not being found in the N. T. Le Clerc, Hammond, Olsh., al., explain υπὲρ τ. νεκρῶν, 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τι ποιήσων is correct, he does not mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo mo- rem, qui ceteroqui displiceter, ad errorem, in quo impungando versabatur, radicitus eyvellandum; ipsius autem reprehendendi alius tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (that given above) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply(?), prevailed generally in the apostolic church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings." 30. Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection. Observe that the argument here applies equally to the future existence of the soul; and so Cicero uses it, Tusc. Quest. i. 15: "Nescio quomodo inlurget in mentibus quasi seculorum quoddam augurium futurorum ... quo quidem denito, quis tam esset amens, qui sepem in laboribus et periculis vivere?" 31. To die daily is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is im-
Steph ημερεαν, with A a (h¹?) k m 22, 4. 441, 51-6. 782, 89. 120-2 lect-14 Orig., rec om aδήλωμα, with DFL rel Orig Chr Thdrt Damasc Ambrst : ins ABKN m 17 vulg fri syrr coptt aeth arm Dial Aug Pelag Bede. om iησ. τω κω ημ. Dl, so (but κωνω for χριστω) D-lat Ambrst.

om τω DFL.

mediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connection with Christ. [ümet.] gen. obj., see reff. νη, the affirmative, as μα is the negative particle of adjuration: but να μα is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on κατα άνθρωπον, and its meaning, merely as man, i.e. 'according to this world's views,' as one who has no hope beyond the grave;' see ref. If thus only he fought, &c., where was his profit (seeing he despised all those things which κατα άνθρωπον might compensate for such a fight,—fame, praise, &c.,)? The renderings, ουτον το εις ανθρω- πους (Chrys.), i.e. 'so far one can be said θηριομαχεις against men,—and κατα άνθρωπους λογισμον θηριον εγενομον βορα (Theodoret),—'exempli causa' (Semler, Rosenmüller),—'ut hominum more loquar' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

έθηριμαξήσα] I fought with beasts (aor. referring to one special occasion). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B.C. ii. p. 783 (Wetst.), where Pompey says, οις θηριοις μαχεμαι,—and Ignat. ad Rom 5, p. 689 f., άπαι Σωριας μεχρι Ρέως θηριο- μαχο δια γης κ. θαλάσσης, δεδουμον δεκα λευκάριος, δ δυτίων στρατιωτικων τάγμα. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephepsi, illas silect bestias Asiaticam pressura." And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther, Calv., al. suppose, is it conceivable that such an event should have been alto- ther unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the αντικειμενον τολ- λοι of ch. xvi. 9 may ere this have made to his preaching. ej νεκρ. If dead men rise not, i.e. 'if none of the dead rise.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al,—not with the preceding, as Theodoret, Grot., Est., Luther, al. For κατα άνθρω- πον already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise φαγ. κ. πιωμεν, &c., would stand awkwardly insu- lated. φαγ. κ. πιωμεν . . . ] In Isa. the words represent the weaknesslessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the re- resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μη πλαν., as in ref., introduces a warning against moral self-deception. Φδκρ. ηθι . . . ] These words (according to the reading χρεσθον, which is not, however, well supported) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Cien. Alex. Strom. 1. 14 [58], p. 350 P., says, πνευ- γονν Καρυσίουν . . . ιαμβιει ψυχήκρατι θραγωγικοι—but this may be a mere inac- curacy. Socrates, Hist. Ecle. iii. 16, quotes it as a sufficient proof that Paul
was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Apostle may have cited it merely as a common-place current, without any idea whence it came—and χρηστα seems to show this. The plur. διαλαίτης points out the repetition of the practice. Meyer quotes Plat. Rep. viii. p. 550, δια τὸ μὴ κακοῦ ἄνθρωπος εἶναι τὴν φύσιν, διάλαις δὲ τὰς τῶν ἄλλων κακίας κεκρίσθαι. 34. ἐκνήψῃ. 35. Awake out of (your moral) intoxication, already possessing you by the influence of these men. 

36. rec ἁφρον, with KL rel: txt ABDFN m 17. for ζωοποιεῖται, ζωογενεῖται λ.

33. rec χρησθ (to suit the metre: with none of our mss): txt ABDFLN rel Clem Ath Chr Thrt Damasc Ecil Thl.

34. rec λεγα (negligence, the force of λάθω not being perceived), with AKFL rel Chr Thtr, dico flor.(and F-lat) G-lat: txt BDN k m 17 Dial, logνor vulg D-lat.(and fri spec)Ambrost.

35. ἀλλα B Orig.

36. rec ἁφρον, with KL rel: txt ABDFN m 17. for ζωοποιεῖται, ζωογενεῖται λ.

The argument passes from the fact of the resurrection, already substantiated, to the manner of it: which is indicated, and confirmed, principally by analogies from nature. 35. The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς ... , In what manner,—and next specifically, πώς δὲ (δε, what I mean, is ... ) σαμαρίτης. With what kind of body—ἐπὶ, do they (pres. as transferring the action to that time,—as ἐγειρόταυ before: so Meyer and De W.:—or rather perhaps, as assuming for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time)!

36—41.] Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38).

36. Meyer would point this, ἁφρον σὸν, δ στείρες ... , because according to the common punctuation there is necessarily an emphasis on σὸν, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δ στείρες. Besides which, the emphatic σὸν does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector’s own experience (as Billr. in Dr. Peile) —‘thou say this, who art continually witness of the process, &c.? And let it be remembered that we have another στείρεως below, vv. 42—44, which may be set against thy sowing. I retain therefore the stop at ἅφρον (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 51, al., and Winer, cun. 6, § 29, 2), and the emphasis on σὸν. The similitude was used by our Lord of His own Resurrection, ref. John. οῦ ζωοποιεῖται] its life is latent in it; but is not developed into quick
sōma to' genhēsōmēnou steirēs, āllā a gwmōn b kókkov.
ěi c tūxoi, d sītou ē tīmōn tōn loiptōn. 38 ὁ δὲ θεὸς διδωσιν
autw sōma kathos hēlēlēseν, kai ékastw tōn sperimōn
ēiōn sōma. 39 óv pása sarq h ē autē sarq āllā āllē
mēn ántrōwpon, allē de sarq kptēn, allē de sarq
ptēn, allē de b ἵχθων. 40 kai sōmatα ēpovnānia, e ē ver. 85,
ins. 47. 5 Θl. 24. Acts xвин. 38 al. epw, here only.
(ōpē, F. val.)

50. 1081 Epiph. 41f (but not ad loc) Chr, Thdrt.,
aft (ωοτ. ins eis ðyv. (but marked for erasure)) N1.

38. rec ãntw bef dēdōn̄h, with DFKl rel fri Chr Thdrt Ambrst : txt ABN b d m o
17 vult (and F-lat) syr (copb) Orig, Dial Epiph Damasc Tert.
rec ins to bef idōn, with KLNS rel Orig Chr Thdrt Damasc Thl Ēc : om ABDFKN1 17 Epiph.

39. om 2nd sar̄ph F Chr-2-mss (not F-lat).
rec (aft allā muv) ins sar̄ph (with none of our mss) : om ABDFKLN rel syr copb aēth
gr-lat. fh. āntrōwpon D Syr Dial Tert. rec ithw̄n allē de ptēn̄h, with FKLN
rel syr Thdrt Ēc : txt ABDN 17 vult fri Syr copb aēth arum Orig Chr (Damasc) Thl
Tert. rec om 4th sar̄ph, with AKL rel fri syr Chr Thdrt Avg Pelag : ins BDFKN
(17) am (with demid fuld hari tol) copb (Damasc) Thl Tert Ambrst.

and lively action without the death of the deposited seed,—i. e. its perishing, disapp-
pearing from nature. The same analogy was used by the Rabbis, but to prove that
the dead would rise clothed; 'at triticiun nudum sepulchrum et multis vestibus orna-
tum prōdit, ēta multō magis justī,' &c.

37. Before the death of the seed was ins-
isted on: now, the non-identity of the seed
with the future plant. There is a mixture of
construction, the words ò steirēs being
pendent, as the sentence now stands. The
two constructions as De W. observes are,
éti steirēs, oú ὁ t. ē t. gwen steirēs, —
and ò steirēs, oú ὁ t. ē t. ēwv. ētwv.
He names the plant ὁ sōma τ. genhēs-
mos, having already in his eye the appli-
cation to the Resurrection. ét tūxoi
if it should so happen,—peradventure
not, 'for example.' See on ch. xiv. 10.

38. ἢθε-
λησεν, willed, viz at the creation: the aor.
setting forth the one act of the divine Will
giving to the particular seed the particular
development at first, which the species re-
tains: whereas δέλει would imply a fresh
act of the divine Will giving to every indi-
vidual seed (not ἐκάστω των σπερμάτων,
but ἐκάστω σπερματι, or rather ἐκάστω
κόκκω) his own body. But the whole gift
to the species being God's, to continue or
withhold, the pres. διδωσω still holds good.

ἐκάστ. των σπερμάτων] to each of
the (kinds of) seeds; see above: τῶν is
generic. ἴδιος σώμα] a body of its
own. Such then being the case with all
seeds, why should it be thought necessary
that the same body should rise as was sown,
or that God cannot give to each a resur-
rection-body, as in nature? 39—41.]

And the more,—because we have examples
from analogy of various kinds of bodies:
viz, (1) in the flesh of animals (ver. 39):
(2) in celestial and terrestrial bodies (ver.
40): (3) in the various characters of light
given by the sun, moon, and stars.

sar̄ph] animal organism (De W.). Stan-
ley's rendering of ὁ πάσα σάρ̄φ, ἡ ἀυτή
sar̄ph, 'no flesh is the same flesh,' is
contrary to the usage of the passages which
he alleges to defend it, where the negative
is always attached to the verb; ὁ δὲ
vulgaris θυσία pása sar̄ph, Rom. iii. 20; Gal. ii.
16. See Matt. xxvi. 22; Acts x. 14;
ch. i. 20; 1 John iii. 15; Rev. vii. 16;
ix. 4. On the other hand, where the
negative is attached to πᾶς, as here,
the sentence is a particular negative, not an
universal: e. g. Rom x. 16, ἀλλὰ ὁ πάσες
νήκουσαν: ix. 6, 7; Heb. iii. 16; Matt.
xxi. 20, ὁ πᾶς ὃ λέγων μοι κύριος κύριος εἰς
ἐλεύθερα ἐις τὴν βασιλείαν τῶν οὐρα-
νῶν,—where Stanley's rendering would
involve portentous consequences indeed. I
observe that Conybe. also, although disapp-
roving on the ground of the sense, adds,
"the words of the Greek text no doubt admit of such a rendering."

κτήματων] properly (κτέανος, Κτίοματ) animals pos-
sessed by man: but used in a wider sense
for quadrupeds in general. 40. σώ-
ματα ἐπουράνια] not, according to our
modern expression, heavenly bodies,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be embodied with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities,—nor (as Chrys., al.) the bodies of the righteous, as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, 'the bodies of angels,—the only heavenly organs of which we are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter in question, are not alleged) which will bear comparison with bodies on earth. 

δόξα belongs to the ἐσώφραν more strictly than to the ἐνέγεια. In Luke ix. 26, we have in τῷ δόξῳ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἁγγελῶν. 41.] This third analogy is suggested perhaps by δόξα just before. There is no allusion whatever here (as some have imagined,—even Chrys., Ecclus., Theodoret, Calov., Estius, al.) to different degrees of glorification of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning; which is, that even various fountains of light, so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a body here from a resurrection-body,—both bodies, but different? 42—44 a.] Application of these analogies to the doctrine of the Resurrection. 42.] οὕτως, thus, viz. in the entire diversity of that which is raised again from the former body. 

σπειρέστας] 'Cum possit dicere sepelitur, malnit dicere seritur, ut magis insisteret similidnini supra sumtæ de grau,' Grot, ἐν φθορᾷ, ἐν ἀφθοραίᾳ, in a state of corruption,—in a state of incorruptibility. 43. ἐν ἀτμίᾳ, ἐν δόξῃ in dishonour (τι γὰρ εἰθεκοστέρων νεκροι διάφραισθαι; Chrys. Cf. Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξελθούσης, τὸ σῶμα του οἰκετούτου ἀναβούν τὴν ταχιστὴν ἐξεύκαστε ἀφανίζοναι, —in glory: regarding, as throughout this argument (see on ver. 24), only the resurrection of the just: see Phil. iii. 21. ἐν ἀσθενείᾳ in weakness,—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθενεῖα, of its inability to resist corruption: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the powerlessness of the corpse, contrasted with ἐν δόξῃ, in vigour, viz. the fresh and eternal energy of the new body free from disease and pain. 'That which Grot. adds: 'cum sensibus multis, quos nunc non intelligimus,' is very likely in itself true, but is not implied in ἐν δόξαις,' Meyer.
an animal body, of which the ψυχή, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains when it is so, is arranged to suit this predominance of the animal soul.

Theophyl., having explained σώμα ψυχικόν] Theophyl.,

having explained σώμα ψυχικόν—έν ὑπ' ἡ ψυχή τῷ κρίσει καὶ τὴν ἴχνειαν ἔχει,—proceeds πνευματικόν δὲ, τὸ τίμῳ τοῦ ἀγίου πνεύματος καταπληκτοῦν ἐνέργειαν, καὶ ὑπ' ἑκείνῳ τὰ πάντα διοικοῦμενον, εἰ γὰρ καὶ νῦν ἐν ἑαυτῷ ἐνεργεῖ τὸ πνεῦμα, ἀλλ' ὑπ' ωὐσίν, ὡσέν ἄλλ' ἀφίππαται γὰρ ἀμαρτιῶν. καὶ τοῦ πνεύματος δὲ παρ- ὄντος, ἡ ψυχή διοικεῖ τὸ σώμα τότε δὲ διηνέκει παραμείνη τοῖς σώμασι τῶν δι- καιῶν τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the ψυχή predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being formed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understand πνευματικόν, aetherial, agy, κοιφότερον καὶ λεπτότερον, καὶ οἷον καὶ ἐπ' ἀέρος ὀχείσθαι (Chrys.), or as Origen, ἀερώδες κ. αἰθέρων (see Theophyl.), but the other is certainly right.

Reassertion and Confirmation of the existence of the spiritual body. 44 b—49.] Reassertion and Confirmation of the existence of the spiritual body. 44 b. If there exists an animal body, there exists also a spiritual: i.e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on ἐστίν.

Confmation of this from Scripture. οὐτός, thus, viz. in accordance with what has been just said. The citation extends only to the words ἐγένετο δ' ἀνθ. ἐκ ψυχ. κ. τ. ψυχήν ἦν. But it should be observed, as well as the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχή, than for a proof of the existence of the spiritual body. ἐγένετο] by his creation,—by means of God breathing into him the breath of life. ἐκ σ. κ. became a quickening (life-bestowing) spirit. When? This has been variously answered: see De Wette and Meyer. The principal periods selected are his Incarnation, his Resurrection, and his Ascension. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam was constituted a life-bestowing Spirit, and is such now in heaven, yet having the resurrection-body. The whole complex of His suffering and triumphant state seems to be embraced in these words. That his resurrection-state alone is not intended, is evident from ἐκ ὄφρανον, ver. 47. He was a πνεῦμα ψυχικόν, even while in the σώμα ψυχικόν: and is still such in the σώμα πνευματικόν. The life implied in ψωπιούν ἄνευ εἰς τὸ πνεῦμα, ἐκ σ. κ. and σ. πνεαμ., not σ. κ. but abstract and general): as in ver. 43, ὁ πρῶτος—ὁ ἐσχάτος. 47.] So exactly in Gen. ii.
Photin in Epiph Orig-int, Tert Cyrusrpe Hil. așt ouranou add o ouranios F vulg lat-

48. aft toisouoi ins ousoi C. om 1st kai F vulg-mss(not F-lat) Iren-int,

for ευτουρ, ouranopios and ouranov DIF.

49. φορέσωμεν (from a desire [as Chrys below] to turn what is really a physical

assertion into an ethical exhortation: see note at Rom v. 1) ACDKFLN rel latt copt

goth Thdott Cas Bas Cyr Mac Meth(pref uva) Chr expr (τούτο τον άδητον, άρκντα πράξεων,

συμβουλευτικώς εἰσάγει τὸν λάγαν) Epiph Ps-Ath Damasc Iren-int Tert expr Cyril

Hil Jer: txt B a c e g 17 syrr seth arm Thdrt expr (το γάρ φορέσωμεν προβήθτικώς, οὐ

παρανυκτικός εἴρηκεν) Thl expr (Ec expr).

50. for κληρονομησαί οὐ δυναται, ου κληρονομησασι (see ch vi. 9, Gal v. 21) F 42

copt Mac Chr Tert., κληρονομουσι (see as above) C D F latt copt.

7. God made man χων λαθον ἀπὸ τῆς

γης. Meyer has some excellent remarks

here, with which I entirely agree—"Since

the body of Adam is thus characterized as a

ψυχικόν σώμα, as ver. 45, and psychological

organism involves mortality (ver. 44), it is

clear that Paul treats of Adam not ascreated

except from death: in strict accordance with

Gen ii. 7; iii. 19. Nor does this

militate against his teaching that death

came into the world through sin, Rom. v.

12. For had our first parents not sinned,

they would have remained in Paradise, and

would, by the use of the Tree of Life,

which God had not forbidden them (Gen.

ii.16, 17), have become immortal (Gen. iii.

22). But they were driven out of Para-

dise, ere yet they had tasted of this tree

(Gen. ii. 22), and so, according to the

record in Genesis also, Death came into

the world by sin." See also some striking

remarks on the verse in Genesis in Stier,

"Andeutungen für gläubiges Schriftver-

standsniiss," pp. 202, 3. εὐ οὐρανοῦ

either, in this glorified Body, at his

coming,—as Meyer: or, in his whole

Personality (De W.) as the God-man: this

latter seems more probable from John iii.

13, where οὐδέ τοῦ άνθρώπου is designat-

ed as δὲ τοῦ οὐρανοῦ καταβάς.

48.) οἱ χοίκιοι, Adam: οἱ χοίκιοι

his posterity on earth: ὁ ἐπουρ., Christ: οἱ ἐτομ., His

risen people. See, as admirably illustrating

this verse, Phil. iii. 20, 21. 49.) For

the reason of keeping φορέσομεν, see var.

readl. As we (Christians) bore in this

life; the time imagined is when this life is

past, and the resurrection instant...
51. rec. aft. pantes ins μεν (on acut. of the δε following), with AC2D'KLX rel vulg syr copt Dial. Orthodox Cyril Cas. Tert. μεν ουν Φ: δε k: om B(CD?)'D'(and lat) Syr. Copt. Jer (on the testimony of the greek mss: for after stating that the last mss read omnes quidem resurgens, he says all the greek have either omnes dormiemos or non omnes dormiemos) Jacob-nisib. ins o f bef. pantes, twice, A; but 2nd o, corr. into oυ A1. for κοιμηθησομεθα, αναστησομεθα D1(and lat) vulg,and F-lat arm-marg lat-mss mentioned by Jer. Aug. Pelag. Ruf. Gennad. Jacob-nisib Hilare Anm. Aug. κοιμηθησομεθα bef. oυ (thus reading pantes μεν κοιμηθησομεθα, oυ pantes δε αλλαγησομεθα) A'C(D)'IP17 and greek mss mentioned by Jer. Aug. Pelag. Ruf. (Ce, also vulg. with arm Cyril-jer. Did. Max-conf. (treats of both this reading and txt): oυ κοιμηθησομεθα oυ A, the 1st oυ is written over the line in smaller letters A1: txt BD2-3 KL rel and greek mss mentioned by Jer. Acac. Pelag. Did. Max-conf. (and syr copt goth ath. plo Thidot Orig. (and twice more in Jer) Thdor-heracl. Diod-tars Apollin. (these three in Jer) Dial. Orthodox Tit. Nys. Cas. Chr. Thdrt. And. Max-conf. Damasc. Tl. (Ce Orig-int, Tert. Jer. (The variation has prob. arisen from the apparent difficulty of reconciling pantes μεν oυ κοιμηθησομεθα, with the fact that St. Paul and his readers had all died. Hence the negative particle was transferred to the other clause, to the detriment of the sense.)

52. ins o wυ bef. εν ρηπι C. for ρηπι, ροπη D1' F72 Dial. and greek mss mentioned by Jer. (ρηπι. ροπη utrumque enim legitur, et nostri interpretati sunt in ictu s. in motu.) for εγερθη αναστησομεθα ADF Chr. Damasc. Thl-marg: txt BCKLMN rel Orig. Dial. Chr. ibid. Cyril Thdrt. Cosm.

53. on 2nd τουτο F. ins την bef. αναστασιν I1b.

54. on το φθαρτ. τουτ. ενδ. αφδ. και (i.e. το φθαρτ. το την) C1N1 641. 71 vulg copt goth ath. Me-ion-e Ath. Iren-int(citing from oportet enim, ver 53, to victoria tua, pet of the Apocalypse;—nor pressed too closely as if there were necessarily no. after it,—but is the trump at the time of the end, the last trump, in a wide and popular sense. See ref. 1. Thess.

σαλπιζω imperfect. — σαλπιγγης, scil. So Od. φημι, αφριμαι του χρωμοnuνεν τε περ oινοχωει (scil. o οινοχους: Herod. ii. 17. επεκα θυσιν: Xen. Anab. i. 2. 17. επει τα δολαις: iii. 4. 36, ενθρειε: —vi. 5. 25, ένοις σημαινει τη σαλπιγγη. Kühner, § 414. 2. σαλπισαν for σαλ-πιγγα. is repotated by the grammarians: see Wetst. ημαις, see above.

53.] Confirmation of και ημι. αλλαγ. by a re-statement of the necessity of putting on incorruptibility and immortality. το φθ. τουτο... το θν. τουτο! this, indicating his own body. "ονδυνασθαι"—see note on the force of the aor. as indicating that which is momentary, on ver. 34. Compare on the figure of putting on, 2 Cor. v. 3 and notes.

§ 26. 1) is this, 'we all (viz. as in 1 Thess. iv. 15, ημαις οι ολους οι περι-λειπομενοι εις την παρουσιαν του κυριος,—in which number the Apostle firmly believed that he himself should be, see 2 Cor. v. 1 ff. and notes) shall not sleep, but shall all be changed.' But we may observe that this would commit the Apostle to the extent of believing that not one Christian would die before the par-ουσια;—and that it is besides not necessary, for the emphasis is both times on pantes—[All of us] shall not sleep, but [all of us] shall be changed.' i.e. 'the sleep of death cannot be predicated of [all of us], but the resurrection-change can.'

52. ] εν ατομω, in a point of time absolutely indivisible, εν ρηπι ματι, Hesych. εν τη εν, σαλπ. at (in, as part of the events of the) the last trumpet-blowing. The word εν, must obviously not be refined upon as some (τυς in Theophyl.—and Olsh,) have done, identifying it with the seventeenth trum-
55. Hil Ambrst Aug, 1 Fulg Oros Bede (in supplying the omission Ν has written και to, to be superfluous) in Λ arm, το φε' to αφθαρσα, is put aft to ἃν του εὐδ. αὐθανα. om κ. to ἃν του εὐδ. αὐθανα. D1 (supplied in D-lat, a prima manus) 1 Orig. om ἄπαντα το αὐθανα. F. is την bef ἄπαντα Ν. 55. transp κεντρον and νικος (so lxx) BC1ΜΝ1 17 vulg copt æth arm Eus Ath1 Did Nys Cyri- jer, Bas-sel Cyri Damasc Iren-int, Tert1 Jer Ambra: txt Α2ΔΕFKLΜ3 rel syrr goth æth-pl Orig, Ath1 Cyri- jer3 Chr2 Thdrt Eucher Thl EcEc Iren-int1 Tert, Cypr Hl.—om του sou θ. to τικ. Α2. — [νικος, here and in vv. 54, 57 (confusion between εις and ιν as constantly else) BD1Ν in, contentio Tert.] rec for 2nd θανατε, αδι (so lxx), with Α2ΚΛΜ3 rel syrr goth Orig Ath: Eucher: txt ΒCD1Μ1Κ1 vulg copt æth- arm Eus2 Ath1 Nys Iren-int2 Tert2 Cypr Ambrs,sepe Aug,sepe. 56. ins εστιν bef η αμαρτ Α. 56. for διδοντι, δοντι D a b d l o Ath-3-mss Chr Ec. ἵσε, χρ. bef τ. κυρ. ημ. Μ. 56. ins και bef αματικητιον Α vss Ambrst. ουκ εστιν bef ο κοτ. νικοθ Π. 56. and 57. For this blessed consummation of victory over death, he breaks out in thanks to God, who gives it to us (present, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). 55. Conclusion of the whole by an earnest exhortation. των κυρ. ημ. The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit. οις κυρ. ημ. —seeing that the victory is sure. οις κυρ. ημ. —in reference, viz. to the doubt which is attempted to be raised among you on this matter. εν τω κυρ. ημ. —in the Lord. These last words cannot belong to δοκει ἡμ., nor very well to εν τω κυρ. ημ. (as Meyer), but are best taken with the whole sentence, your labour is not in vain: so ch. ix. 1.

Chap. XVII. Various directions and

description of the glorious change.

γενησται shall come to pass—really be.

The citation is from the Heb. with this difference, that the active, 'He (Jehovah) abolishes,' γι'νεται, is made passive, and τον, 'for ever,' is rendered (as elsewhere by the LXX, e. g. ref. 2 Kings, but not here) ele νικος. εις ν. 'so as to result in victory.' Wetst. quotes from the Rabbis, 'In diebus ejus (Messie) Deus S. B. deglutiit mortem.' 55. Triumphant Exclamation of the Apostle realizing in his mind that glorious time: expressed nearly in the terms of the prophetic announcement of Hosea.—ποι η δικη σου, θανατε; τον το κεντρον σου, δοτη; The figure of death as a venemous beast is natural, from the serpent, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note. 56. See above: and compare Rom. v. 12, and vii. 57. For this blessed


Chap. XVI. 2. rec σαββατων, with KLMN3 rel copst goth Thdrt Damasc : σαββατων N1 n : ext ABCDFG-correl 17 litt Chr-lat,f. — evv BI,M.—οτ' ἀν (and so vv. 3, 5, 12) n. — ευδοκηθη AC13, KM N3(2οδη) Damasc. — 3. for εαν, συν BDIF. — ιεροσολυμα Α.

ARRANGEMENTS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICATION (21—24). — 1—4.] Directions respecting the collection and transmission of mimes for the poor saints at Jerusalem. 1.] The construction is as in ch. vii. 1; viii. 1; xii. 1, — the περι δὲ ... rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. λογιας] λογια, συλλογη, Hesych. λογιαν, της συλλογης των χρηματων καλεί, Theodore (Wetst.). The word is said in the Lexx. not to be found in classic writers. εις τ. ἀγ.] εις τως παροχως τ. ἁγιων των εν Ιερουσαλημ, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find him the most anxious to collect and bear to them this contribution, whose forerunner persecuting zeal had doubtless (see Acts xxii. 19) made not a few of those saints widows and orphans. ἀπεριστ. ] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xvii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., "as I have given order," but as I gave order. He refers to the occasion, whatever it was, when that order was given. Bengel remarks: " Των γαλαται των εγουν exemplar Corinthiorum, Corinthiorum exemplar Macedonius, Corinthiorum et Macedonum Romanis pro-

ponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." — 2. μιαν σαββ.] For this Hebraism, and σαβ in the singular, signifying week, see ref. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their assembling, which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἀειτω τισ.] let each of you lay up at home (refl.) whatsoever he may by prosperity have acquired (lit. ' whatsoever he may be prospered in ') i.e. the pecuniary result of any prosperous adventure, or dispensation of Providence : not, as Bengel, al.: 'quod commodum sit,' — a meaning which the word will not bear. [να μη... ] that there may not, when I come, then be collections to be made. His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] "Vide quomodo vir tantus nullam suspicii rimam aperi re voluerit." Grot. 3. δι' ἐπιστολον cannot belong to δοκιμασης (as Beza, Calif., Wetst., E. V.,—for what need of letters from them οταν παραγενομαι, or before his coming, if the person recommended were not to be sent off before his arrival?), but is emphatically prefixed, as the safe and proper way of giving credentials to those sent — τουτον πεπισκαλω,— the alternative which follows, of himself accompanying them, being already in the mind of the Apostle, ἐπιστολον, plur.,—not of the category merely, meaning one letter,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem. Meyer well remarks: "Hence we see
4. rec η bef αξιον, with DFKL εις σφρ γοθ Chr Thdrt Damase : txt ABCI,MN α m 17 vulg(and F-Lat).

6. καταμεων BM 672 : παρατομεων F. om η F 2. (not F-lat.) om και BM 3. 116 Chr-2-mss. for ινα, ει μη F D-lat G-lat. ινα ει και παραχ. D1, for εινω, an D1F.

7. for 1st γαρ, δε ιβ, rec (for 2nd γαρ) δε, with KL rel syr Thdrt : txt ABCDFΙ,MN latt Syr copt goth Chr Damase lat-f. rec ειπτερη (the force of the aor not being perceived : see note), with DFKL rel : ABCI,MN d m 17 Chr Thlmss, permiserit latt.

how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Philemon. See ver. 2." χαιρην] see rei. Meyer compares Plat. Def. p. 113, ε : χαιρης, ευφερεια εκουσος. 4.]

But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i.e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem, —but with a sense of the dignity of an apostolic mission; "justa estimatio sui non est superior," Bengel), they shall go in my company (ουν υμως ι. contrast to δε επιστολον πεμφω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5.—9.] Taking up δων παραγενωμαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judea. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity of purpose,—but his real motive was, lenity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23 ; ii. 1). The second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 3, viii. 1, ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. Macedonia. γ. διερχησαται is not parenthetical, but διερχησαται is opposed by δε to παραγενωμαι. The pres. implies, as in E. V., his now matured plan,—not, as in the erroneous subscription of the Epistle, that he was on his way through Macedonia, when he wrote the word. 6. παραγενομαι] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). υμεις, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them. ου, with a verb of motion. The account of this is that he ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1 :—Sop. Trach. 40, κεινος 8' δουν βεβηκεν ουδεις οδη :— Xen. Hell. vii. 1. 25, δουν βουληθεν εξελθεν. See Kühner, § 623, Anm. 2. Whither he should go from Corinth, was as yet uncertain, see ver. 4. 7.] For I am not willing, this time to see you by the way. There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take απατη with διερχησαται (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit. p. 415 note): rather the απατη refers to the occasion, the news from 'them of Chloe,'
Acts ii. 11. ref. 1 Cor. i. 2 ref. 2 Cor. vi. 11. v. Philon. 6. Heb. iv. 12 only T. Polyb. xi. 23. 2. (τεβοι). v. Acts xiii. 6. —τεβοι. Eph. i. 19. v. W. Luke xiii. 17. xix. 15. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only L. P. Zech. iii. 3.


which had made it advisable that he should not now pay them a mere passing visit. γάρ] ground of οὐ δῆλω— but not the ultimate one, see above. επίτρεψαν shall have permitted me, i. e. if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so. 8,9.] His present plan regarding his stay in Ephesus (where he was writing). τ. παντοκράτ. viz. that next coming. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was meditating his departure, and had sent on two of his company, when the tumult occurred. θύρα, see ref. : an opportunity of action. μεγάλη refers to the extent of the action thus opened before him: ενεργής, to its requirements: neither of them (though μεγάλη may be referred to θύρα) properly agreeing with the figure, but both with the reality. Meyer compares Plat. Phaedr. p. 245, Α.: μονοίς ἐπὶ ποιητικὲς θύρας ἀκούσιται. ἀντικ. πολλ. See Acts xix. 9, 23 ff. 10. 11.] Recommendation of Timothy to their good reception and offices. He had accompanied Paul (Acts xix. 22) in the journey to Macedonia. From ἐν θύρᾳ, it would appear to have been probable, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on for that purpose: so that the ἐν may merely refer to the uncertainties of the journey. 10. βλ. ίνα ἀφοβ. γ.] There must have been some special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His youth occurs to us, mentioned 1 Tim. iv. 12; but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may be without foundation, that he was perhaps of a timid disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:—e. g. iii. 15 (see note) v. 22, 23. τὸ ἔργον κυρ. see ref. note. 11. εν εἰρήνῃ] χωρίς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα τῇ τοῦ ἀνθρώπου τοῦτο καλῇ. τοῦτο τοῦτο προσέκοψαν ἐκδ. γ. αὐτ. Chrys. Theophyl. adds, ἀμα δὲ καὶ αἰδοσώματον αὐτοῦ πολλῶν, εἰγενοτὸς ἀναγκαῖον τούτου ἔχει, ὡστε ἐκδέξεσθαι αὐτόν. By μετά τῶν ἀδέλφων it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχασαι: 'I and the brethren expect him.' 12.] Of Apollos: that he was not willing at present to go to them. δὲ, transitional. On the construction of περὶ. . . . δῆ, see on ver. 1. παρεκάλει. ίνα ἐλπίζῃ] ἵνα denotes the aim, not only the purport of the exhortation. See remarks on ch. xiv. 13. 'Ideo exucet, non suspicentur Corinthii ab eo suisse impeditum . . . . Apud se quærere poterant: Cur hos potius
13. om τῆς F. ins καὶ bef κραταίουσθε AD vulg.(and F-lat) Syr copt aeth lat-f: om BCFLKN D-lat(with G-lat fri) syr goth Chr Thdrth Damasc Thl έε ΄ε Acrbm-ns.

15. om de D-1-gr N° 71 goth aeth. aft στεφανα ins καὶ φορτουναυον DN3 am(with demid full hdl) copt arm Thdrth Damasc Ambrst-ns: καὶ φορτ. καὶ αχαικι C1 F a vulg-ed(with tol F-lat) syr-w aθ Ambrst-ed.—(Additions from ver 17.) for εαστιν, εις εαν C(apply) DF &c as above Orig-int.

16. om 1st καὶ M. aft καὶ κινωτι ins εν υψιν F Ambrst.

quam Apollo nobis misit? Respondet, minime per se stetisse, &c. " Calv. Meyer remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετα τ. αδελφ. perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καὶ and, not, ' but.' see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θελημα.] Evidently the will of Apollos, not, as Theophyl: τουτεστιν, τὸ θεός οὐκ ἤθελεν. ὅταν ἐκκαιρ. The present καὶος not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13. εἰδον δὲ γεννημεν ὃν ἐν τοῖς διδασκαλίοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ἄφελοντες τὰ αὐθησία ἐγέχει τῆς σωτηρίας, φησὶν γ' κ.τ.λ. Themis, who adds: δο λέγει, γρηγορείτε, ὡς καθευδοντων στήκετε, ὡς σαλακίσων ἄνδροισθε, κραταιοσθε, ὡς μαλακισωμεν, πάντα ψι ἐν ἀγαθή γινεσθαι, ὡς σαφεσιοντων.

ανδριτι.] Aristot. Eth. iii. 6. 12. — ἢμα δὲ καὶ ἄνδροντα, εν οἴς εστιν ἡ ἅληκ, ἡ καλὰ τὸ ἀποσανείν. Wetst.: where see other examples.

15.—18. Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.

15. Some expositors (Erasm., Wolf, al.) take οἴδατε as imperative, and regard it as the command: but the imperative use of οἴδατε (for οἴδετε) seems to be without example. We must therefore understand it as indicative, and the construction is the well-known attraction, οἴδα σε τής ελ (Meyer).

απαρχή] see Rom. xvi. 5: the first Achaean converts. ἐταξαν, plur., referring to the noun of number, οἰκία. This family were among the few baptized by Paul, see ch. i. 16. ἐταξαν αὐτοὺς So Demosth. de falsa legat.: βοβλαμα δὲ ὑπομνημα εἰς τίνα τάξιν ἐταξαν αὐτοῦς Αλκώνιαν, Wetst.: where see other examples. The αὐτοῦς is not without meaning—they voluntarily devoted their services. εἰς διακ. τοῖς ἀγίοις to service for the saints: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions. 16. καὶ ὑμεῖς, you in your turn,—in return for their self-devotion. ὑποτάσσοντας. viz. in honouring their advice and being ready to be directed by them: there is an allusion to ἐταξαν αὐτούς above. τοῖς τοιούτοις] to such persons, meaning the individuals of Stephanas’s family, whom they knew. See the usage of ὑποτάσσοντας in reff. 

συνεργοῦντι,viz. with τοῖς τοιούτοις. 17. Perhaps Fortunatus and Achai- eus were members of the family of Stephanas. The Fortunatus mentioned by
Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same. 17. τοῦ ὑμετέρου ωστ. The want of you (ref.) i.e. of your society. Grotius interprets it, “Quod vos omnem facie ore spectatis, id illi fecerunt: certiorum ne fecere de vestris morbis,” and holds them to have been of Χλώσιον of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, ἀνέπταυσαν κ.τ.λ., which would on that hypothesis be almost ironical. 18. καὶ ὑμῶν] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q. d. ‘it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.’ Theophyl. explains it: εἶδεν αὐτοῦ δι’ ἣ αὐτοῦ ἀνάπαυσιν, αὐτῶν ἐστίν. ὡστε ἔτη, ἐμοῦ ἀναπαύεις περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὸν ἀνάπαυσιν, μὴ βούλ. τὸ ὑμῶν τοῦτος ἐνεβείζησα. —Grot., of the announcement which they would make on their return of Paul’s love for the Corinthians. But this last can hardly be. ἐπιγινώσκετε! know, the prep. giving force, and slightly altering the meaning to that of recognition. Grot. and Theophyl.—ἐν τῷ ἑαυτοῦ ἑкτέ. 19. ἐν κυρίῳ] see note, Rom. xvi. 2. On Aquila and Priscilla, see Rom. xvi. 3, 4: Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling, οἱ ἄδ. πάντες—the whole Ephesian church. ἐν φίλ. ἄγ. see Rom. xvi. 16, note. 21—24.] Autograph conclusion. ὁ ἀρσαμός is the final greeting, which, according to ref. 2 Thess., was always in his own hand, the rest having been written (see Rom. xvi. 22) by an amanuensis. Παύλου is in apposition with ἐμὸν implied in εἰς, as II. p. 226, ὑμετέρον δέ ἐκάστου θυμὸν ἀξεῖ: ἐμὸν τοῦ ἀδηλοῦ φίλοι, and the like. See Kühner, § 499. 4. 22.] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, in his own hand, as having especial weight. On the distinction between φίλως and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, “has no love in his heart for,” is worthy of S s
22. rec aft κυριον ins ἑσόνων χριστοῦ, with C3DFN3 e g m am syr copt goth : ἡμῶν ἵστρ. χρ. KL rel vulg-ed (and some mss) Chr Thl Victorin : om AB3'CMN1 17 fri æth Chr-mss Cyri. 
23. aft κυριον ins ἡμῶν AL b f k m o 17 vulg (not am) fri Syr copth Chr Thl Ambrst. rec aft ἑσόν adds χριστοῦ, with ACDFKLKM3 rel latt syr copt Chr Ambrst : om BN1 n 17 am (with tol F lat al) goth Thdr. 
24. om μοῦ A 73. om μην BFM 17 fuld (and tol) fri : ins ACDKLN rel vss. 

SUBSCRIPTION : rec adds εγγραφή απὸ φιλίππων διὰ στεφανα καὶ φουρτουνατον καὶ αχαικον και τιμωθεου, with KL a e f g k (m) n, similarly (but for φιλίππων, εφεσου) d h : εγγραφή απὸ εφεσου B2 : εγγραφή απὸ φιλίππων μακιδίους D2 : εγγραφή απὸ ασιας κ.τ.λ., omg (as do also h m) πρ. κορ. πρωτη, b o : om altogether M l : txt AB3'CN 17, and D (adding επιληψθη) F (prefixing ετελεσθη).

note, as connected with the curse which follows. ἡτω ἀνάβημα, see note, Rom. ix. 3:—let him be accursed. μαραναθά] An Aramaic expression, ἡν ἡν ἡν the (or our) Lord cometh (or, is come, as Chrys., al., o νπ. ἡμ. ἥλθε: in 1 John iv. 2 the same Syriac form is used to express ἀνάβθοτα) probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

24. ἡ ἀγ. μοῦ] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τοσαύτην την κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόροις αὐτοὺς ὑπάρχουσας. ἐν χρπ. ἑσπ. τούτων, οὐδὲν ἀνθρώπινον ὡς σαρκικόν ὡς ἀγάπη μοῦ ἔχει, ἀλλὰ πνευματική ἀστικαὶ καὶ ἐν χριστῳ. Theophyl.
ΠΡΟΣ ΚΟΡΙΝΘΙΟΤΥΣ Β.

I. 1 Παύλος ἀπόστολος χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ Τιμοθέου τοῦ ἀδελφοῦ, τῷ ἐκκλησία τοῦ θεοῦ ἐν Οὔσι ἐν Κορίνθῳ εἰς τοὺς ἅγιους τισίν τοῖς οὖσιν ἐν οἷᾳ τῇ Ἀχαίᾳ. 2 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 Ἐυλογητὸς ὦ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Εὐαγγελίσατέ ὑμῖν καὶ ἐπιστρέψατε πρὸς τὴν ἱεράν καὶ ἀγιαν ἐν Οὔσι ἐν Κορίνθῳ τῇ ἐκκλησίᾳ τοῦ θεοῦ.

4 Οἱ υἱοί πόλεως τοῦ εὐαγγελίατος φεύγοντες ἐπὶ θεόν."}

**Title.** Staph. ἡ πρὸς τοὺς κορινθιούς δευτερα: εἴ τι παύλου τοῦ απόστολου η πρὸς κορινθιούς εἰστιν οὕτως δευτερα, αὐτῷ τον αγίῳ παύλου εἰστιν οὕτως δευτερα πρὸς κορ. β' ἤ ἤ γερσε ἢς οὐκ ἀποτελεῖ δευτερα: εἰστιν οὕτως δευτερα πρὸς κορ. δευτερα k: τὸν απόστολον Παύλον τοῦ εὐαγγελίατος ὑμῖν πρὸς τὴν ἱερὰν καὶ ἀγιὰν ἐν Οὔσι ἐν Κορίνθῳ τῇ ἐκκλησίᾳ τοῦ θεοῦ ἔθηκεν. F(and lat): τὸν ἱερὰν καὶ ἀγιὰν ἐν Οὔσι ἐν Κορίνθῳ τῇ ἐκκλησίᾳ τοῦ θεοῦ ἔθηκεν. F(and lat): τὸν απόστολον Παύλον τοῦ εὐαγγελίατος ὑμῖν πρὸς τὴν ἱερὰν καὶ ἀγιὰν ἐν Οὔσι ἐν Κορίνθῳ τῇ ἐκκλησίᾳ τοῦ θεοῦ ἔθηκεν.
The first letter of St. Paul to the Romans, or Romans, is one of the Epistles of the New Testament. It is addressed to the Romans as a whole, and is a letter of personal advice and guidance, as well as an exegesis of the principles of Christianity, and an appeal for the support of the Apostles in their missionary work. 

The letter begins with a greeting to the Romans, and is followed by an introductory passage, in which the Apostle describes the principles of the Gospel, and the nature of the Christian life. He then proceeds to discuss the nature of sin and the need for salvation, and to urge the Romans to turn to Christ for forgiveness. 

The remainder of the letter is devoted to a series of exhortations, in which the Apostle encourages the Romans to live a life of virtue and to be faithful in their Christian duties. He also urges them to support the Apostles in their missionary work, and to contribute to the support of the Church. 

The letter concludes with a farewell, in which the Apostle expresses his love and affection for the Romans, and his hope for their salvation. 

The letter is notable for its direct and practical advice, and its emphasis on the need for personal holiness and devotion to God. It is one of the most important and influential works of early Christianity, and has had a profound influence on the development of the Church.
6. for eite, ei D132. om 1st kai σωφριας Β 176. for ἄν, ws DIF. (G-lat has both.) rec has eite paraκαλομεθα υπερ της υμων παρακλησεως και σωφριας beft kai η ελπις υμων βεβαια υπερ υμων (with none of our mss): eite paraκ., υπερ τυπ. paraκαλουμεθα της ενεργουμενης εν υπομονη των αυτων παθ. ων κ. μ. παι. και ελπ., omg και σωφριας, ACMN am(with flor fuld harl tol!) fri Syr copt aest (arm) Ephr Antch, and, but insg και σωφριας, m fuld1: sive consolamur pro veste consolatione sive exhortamur pro veste exhortatione et saluare vulg-(ed with demid): txt BD'FKL rel syr gth Chr Thdrd Damase Phot Thl Ec. 7. rec (for ws) aπεστη, with D3-KL rel Chr Thdrd: οτι (ει ἄτι) F, si D-lat Syr: om G-lat: sieni F-lat: txt ABCD'MN 17 Orig Ephr Damase. των παθηματων beft D132 F lat. om ωταις D-f lat.(and G-lat). 8. for υπερ, peri ACDFN b m2 o 17 Bas Chr Thdrd Antch: txt BKL rel Ephr Damase Thl Ec. rec aft γεν. ins ἡμων, with DKL3 rel vss Bas Chr Thdrd Damase Ambrst-mss: for υπερ, para D1-FF. rec εμπαθημεν beft υπερ δοκιμαι, with DFKL rel vulg syr copt gth Chr Thdrd Damase Tent Ambsr: txt ABCCMN m 17 fri arm Bas Jer.

cλησις), which (viz. paraκαλησις and σωφριας is working (not, as Chrys., Theophyl, Estius, Beza, al., 'being worked': the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer:—and our hope is stedfast on your behalf (that you will endure hardness, and be consoled and saved); —or whether we are comforted, (it is) for your comfort and salvation. This place of the words και—ἡμων agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπις ἡμων seemed to suit the part. εἰδοτε, and the future supposed to be implied after αὖτως και (as in E. V.). The objection to this is (as De W.) that the ἐλπις clearly must be referred to σωφρια, which however is not hinted at in ver. 7. 7.) εἰδοτε refers back to paraκαλομεθα:—we are comforted with the assurance that και. After αὖτως και understand not εἰσεθη, but εἰσε: he is speaking generally, of the community of consolation subsisting mutually between himself and the Corinthians; and it was this thought which helped to console him. 8.] see var. read. It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τη Ἀσία can hardly refer to Ephesus, which Paul generally names, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τη Ἀσία here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign any other event as in the Apostle's mind: but the expressions seem rather to regard a deadly sickness, than a persecution: see below, vv. 9, 10. καθ' υπερβ. signifies the greatness of the afflic-
tion itself, objectively considered: ὑπὲρ δόντος, the relation of it to our power of endurance, subjectively. *οὐσεῖ] So that we utterly despairs even of life. Such an expression surely would not be used of a tumult, where life would have been the first thing in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious struggling, inducing despondency in minor matters, which even reached the hope of life itself. 9.] ἀλλὰ, moreover,—carries on and intensifies the description of his hopeless state. We had in ourselves the response of death, i.e. our answer within ourselves to the question, ‘Life or Death?’ was, ‘Death.’ So Vulg., Estius, Billroth, Rückert, Meyer, De Wette. τ. ἀπόκρισις may perhaps mean, the ‘sentence,’ as Hesych.: ἀπόκρισις, κατάκριμα, ζήσων,—and most Commentators.

The perfect ἐσχῆκας is here (see also ch. ii. 12, 13) in a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4, illustrates the usage by ἔλεην καὶ ἐλθήσῃ (τῷ Βιβλίῳ), Rev. v. 7: see also Rev. viii. 5. ἵνα μὴ...] very similarly ch. iv. 7, ἔχομεν δὲ τῶν θεαμάτων ἐν ὀστρακίνωσι σκέψεις, ἵνα ἡ ἐπιρρόη τῆς δυνάμεως ἕν τοῦ θεοῦ, καὶ μὴ ἕξ ἡμῶν. τ. τ. νεκροὺς.] Our thoughts were wafted from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand ‘Who raiseth the dead’ as an ‘Who delivers men from peril of their lives’ because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to any external danger, I should be disposed to refer it to the same obscure part of Paul’s history to which he alludes 1 Cor. xv. 32, where he also speaks of the hope of the resurrection as his great support. But there would be this objection, that these two passages can hardly refer to the same event; this evidently had taken place since the sending of the first Epistle. 10.] Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us. The rec. ρέσται has been substituted for the fut. ρύσται, as more appropriate. But it regards the immediate future,—the καὶ ἐτί ρύσται the continuance of God’s help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of bodily sickness being in the Apostle’s mind. 11.] συναντώντων—with whom? From the similar passage Rom. xv. 30, συναντώσασθαι μοι ἐν ταῖς προσευχαῖς υπὲρ ἡμῶν, it would seem us if not should be supplied—but he himself could hardly be said ἐπιστροφής, though he well might ἀγαθοδοξίας. We must therefore understand the preposition either with Chrys., τούτωσιν, ἐνεπήνταν πάντων ἡμῶν ὑπὲρ ἡμῶν,—or as merely coincident with the purpose to be accomplished, as in μὴ προσευχήσατο ἡμᾶς τὸν ἄνεμον, Acts xxvii. 7, where see
12. Hence may be given thanks for my behalf by many persons with many words: (Storr, Opusc. ii. 253) but the rendering, "with many words," is objectionable, see Matt. vi. 7:—

(2) to take *ἐκ πολλῶν* as well as *διὰ πολλῶν* with εὐχαριστηθῇ,—in order that the mercy shown to me may be given thanks for on my behalf by many persons with many words. (Theophyl., Billroth, Meyer, who explain *ἐκ τῶν προσώπων* as "from many upturned faces"): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take *ἐκ πολλῶν* with τῷ εἰς ἡμᾶς χάριν, and *διὰ πολλῶν* with εὐχαρία (Beza, Calov., Estius, Fritz, Rückert, al.).—in order that the mercy shown to us by the intercession of many persons, may by many be given thanks for on our behalf.

De Wette. The emphasis of the whole being on the *ἐκ πολλῶν* or *προσώπων* he places it first, even before the art., after which it would naturally come.

The expression of his confidence in his integrity of purpose towards them (12—14), and defence of himself against the charge of fickleness of purpose in not having come to them (15—21).

13. But why, reason why they should help him with their united prayers. *

καὶ ὅσιοι* viewed in its ground and substance. But we must not say that it is for *καὶ ὅσιοι*: the Apostle regards the marginal and the καὶ ὅσιοι as coincident:—it is not the testimony, *καὶ ὅσιοι* of which he boasts, but in which his boasting itself consists. *ἀγνώστον* ἀπλάτητι seems to be a gloss from Eph. vi. 5:—in holiness and sincerity of God: i.e. either "belonging to God," as τὸ ἅγιον, Matt. vi. 33, or "which is the gift of God," as in ref. Rom., or better than either, as E. V., "godly," i.e. maintained as in the service of and with respect to God. Calvin interprets it, "coram Deo." See on ch. ii. 17; and on the senses of *ἀγνώστον* and ἀπλάτητι, Stanley's note.

ουκ ἐν σοφ. σαρκ. which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men.
on η καὶ επιγινώσκετε Β'o 31, 41, 109. 238 (Ec: om η Κ 114 latt copt armbrst. rec ins καὶ bef εως, with D^KLM rel syr Chr Thdrt Thl (Ec: om ABC D^FBN 17 latt Damasc lat-ff.

14. rec on last ημας, with ACDKL rel goth (Ec: ins BFNM m 17 vulg Syr syr-v-ast copt Chr Thdrt Ambrst. aft ιςον. add χριστου D^FMPN (but erased) b m o latt Syr syr-v-ast copt goth Chr Antch Thl lat-ff.

15. ελθειν bef προς ημας DFKL rel latt Syr copt goth Chr-ns Thdrt Thl lat-ff: txt ABCMNX (a) h m 17 syr Chr Damasc (Ec: rec προς ημας ελθειν bef προτερον, with (K) h) copt Thdrt: ελθειν προτερον προς ημας a: txt ABCDFLNM-cor rect m 17 (rel) latt

stipendio praelicet esse evangelium, parcens corum infirmitati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he who had had at Corinth for shewing his purity of purpose: so Calv., De W. 13. 14.] Confirmation of the foregoing assertion. For we do not write to you any other things, except those which ye read, or acknowledge (by experience of facts), and I hope, shall acknowledge to the end:—i.e. my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do. ἀναγνωστέως γάρ ἐπιγινώσκετε, ὅτι ἐσταυρώσατε ἡμᾶς ἐν τοῖς θυσίας, ταῦτα καὶ ἐν τοῖς γραμμάτισι λεγόμενοι· καὶ οὐκ ένεπλήρωσαν ημῶν ἡ μαρτυρία τοις ἐσποράλαις, ἀλλὰ συνάπτω τῇ ἀναγνώσει ἡ γνώσις, ἡ προλαβόντες ἔχετε περὶ ημῶν. Chrys., who has the advantage of being able to express in his exposition the play of words in ἀνα- καὶ ἐπιγινώσκετε. As also ye did partly (that part of you, viz. which have fairly tried me: ἀκόμητως, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys., refers it to what follows: μετράκατο εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βίου: Estins and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators) acknowledge us, that (not 'because,' putting a colon at μέρους, as Luther, Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσκει, what follows being parenthesized, as Theophyl., al., Meyr, Olsh.) we are your boast, as ye are ours, in the day of the Lord Jesus. Φάσμα, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσκει, as Olsh. The experimental mutual knowledge of one another as a καθάρμα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] His defence of himself against the charge of fickleness of purpose for not having come to them. 15. ταυτ. τ. πεπτ., i.e. of my character being known to you, that as of that an earnest and sincere man, προτερον belongs to ελθειν, not to ἔκβολον. προτερον, viz. before he visited Macedonia, where he now was. ἢν δευτέραν χάριν σχένει: that you might have a second benefit (cf. fusion of the divine χάρις by my presence: not χάρις as Chrys., see var. read.). δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέρα at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by προτερον... ελθειν,—the second by δευτέρα χάρις, implying also the first. So
that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. 16.] If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them on his way to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them after he should have passed through Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προτερψηθαι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same.

17.] μὴ τί... Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art, being generic. Olsh., De Wette, Billroth, take it to mean 'the levity of purpose' which has been laid to my charge.' Winer, 'the levity of purpose inherent in human nature.' Or those things which I plan, do I plan according to the flesh (i.e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: 'do I plan like the worldly, that I may shift and water-wash me?') the Υea, yea, and the Nay, nay (i.e. both affirmation and negation concerning the same thing?) Chrys., Theodoret, Theophyl., (Ec., Calv., Bengel, Billroth, Winer, al., take it thus: 'Or those things which I plan, do I plan after the flesh (as fleshly men do), so that my yea must (at all events) be yea, and my nay, nay? i.e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where καί καί oβ is clearly parallel to καί καί καί oβ oβ here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley's note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well: καλὸς ἀντίθουσαν ἀνακύπτουσαν καταλείπεται. εἰ γὰρ ὑποσχυμανον, φησι, παραγενόθαι ὑπερθέν, καί
οὐκ ἐστὶν παρὰ σοι ναὶ, ναὶ (predicate in Chrys.'s interpretation; see above), καὶ οὐ, οὐ, ἀλλὰ νῦν ἡ λέγεις ἀνατρέπεις μετὰ ταῦτα, ὅπερ ἐπὶ τῆς σῆς ἑπίδρασας ἐποίησας· ὥστε οὕτω, μὴ ποτε καὶ ἔν τῷ κηρύγματι τοῦτο γέγονεν. Ἕν οὖν μὴ ταῦτα ἔννοοι, μὴ δέχεσθαι, φησίν πιστῶ δὲ θέος κ.τ.λ. Ἡμν. iii. πιστ. ὁ δὲ θέος, ὁ δὲ [a form of asseveration: see reff. The δὲ follows on the denial of the preceding question. δὲ λόγος] Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you is not (present, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay (i.e. inconsistent with itself). 19.] Confirmation of the last verse, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues. χριστός, personal—not for 'docrina de Christo'—HE HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2. ὁ τοῦ θεοῦ υἱὸς is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, being such as HE is. Cf. 1 Sam. xv. 29, 'The strength of Israel will not lie nor repent.' Σιλουανοῦ] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times. ἀλλὰ ναὶ ἐν αὐτῷ γένει; 'Christus predicatus, i.e. e. pradici- catio nostra de Christo, facta est me in Ipso Christo.' Bengal. This seems to me far better than with De Wette, al., to make ναὶ the subject, and γέγονεν pradictory. The absence of the art. before ναὶ, as well as the sense, stamps it as the predicate, 'Christ preached as the Son of God by us, has become ναὶ in Him,' i.e. e. has been affirmed and substantiated as verity by the agency of the Lord Himself. 20.] ὅσια γὰρ ... is an independent relative clause, as in ref.,—not the subject answering to εν αὐτῷ τὸ ναὶ as a predicate, as E. V.:—For how many so ever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); wherefore also through Him is the Amen, for glory to God by our (the Apostles') means. This reading, which has the stronger external authority, may have arisen from an idea that the clause had reference to the Amen uttered at the end of prayers. So Theodoret, οὐ δὲ χάριν καὶ δὲ αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρωμεν ὑμῶν, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then ὑμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμῶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς ... ὑμῶν in the general sense: but here, without any such preparatory notice, δὲ ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus ὑμῖν will be merely a completion of ναὶ—the affirmation and completion of God's promises.
21 ό δε τεβαϊν ημᾶς σων ήμών εἰς χριστὸν καὶ χρισαμένης θεος, 22 ο καὶ ὁ ὁραματισμὸς τῶν δώκε τον αρραβώνα του πνεύματος ἐν ταῖς καρδιαῖς ἡμῶν.

23 Γεγον η δέ το μάρτυρα τον θεόν ετπικαλούμεναι ἐτι την ἐμὴν ψυχήν, ὅτι βεβαιόμενοι ήμῶν οὐκετί ἢλθον εἰς κόμην τοῦν. 24 οὐ χαί ὅτι δυνατόν τις τῆς πίστεως ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ήμῶν τῷ γαρ πίστει εστηκαί. 1 Πνευματικά 1. 1 ἐκφωνε δε καὶ εμαυτῷ κατό τοῦ, τὸ μηποτε τοιούτου.


21. δε δεδεδομένοι ἡμῖν οὐκετί ἢλθον εἰς κόμην τοῦν.

24. εἰς τὴν πίστεν υπὲρ εμαυτής γαρ τοῦτο.
πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἠλθεῖν. 2 εἰ γὰρ ἐγὼ ἐν λυπῶ ὑμᾶς, καὶ τις ἐν εὐφραίνων με εἰ μὴ ὁ λυπότητος ἢ εἶ μοῦ; 3 καὶ ἐγερμαύνο τοῦτο ἀυτό, ἵνα μὴ ἠλθὼν λύπην σὺ ἄφ' ὑπνεῖ με χαίρειν, πεποίησος ἐπὶ πάντας.

CHAP. II. 1. for δὲ, τε D1: γαρ μ 17. rec ἐλθεῖν bef ἐν λυπῃ (with none of our nms): ἐλθεῖν bef πρὸς υμᾶς DF latt Syr gōth Chθ Thl: txt ABCKLN rel syr Thdr Thdr Dmnsce (Ee).

2. [ε in ε is written over the line, and o inserted before λυπω but erased, by N1.] rec αφι καὶ τις ἐν εὐστι, with DFKLKN2 rel latt Orig Chθ Thdr: om ABCTN- Cyn Dmrsc.

3. rec αφι ἐγερμαυνα ὑμων, with CDKFKN3 rel latt syr gōth Chθ Thdr P lag: om ABCKN1 17 am copṭ arm Damasc Ambrst. αφι τοῦτο C Chθ Thl: om αφι A copṭ Damasc: txt BDFKL rel. τοῦτο αυτό bef ἐγερμαυνα DF latt P lag Bede. αφὶ ἐλθεῖν ins επὶ λυπην (see Phil ii. 2 7) DF a latt syr-w-ast P lag Bede. rec (for σχω) εἰσω, with CDFKN3 rel Thdr Damasc: txt ABKN1 a d 17 Chθ Thl Ecconn. (See var read, Phil ii. 2 7.) for αφι, εφ' de F.

and E. V.), but ‘dat. commodi,’ for my own sake, as is evident by the consideration in the next verse. τοῦτο refers to what follows: see reff. τὸ μὴ πάλιν ἐν λυπη πρὸς υμᾶς ἠλθεῖν] not again to come to you in grief. This is the only fair rendering of the words: implying, that some former visit had been in grief. Clearly the first visit Acts xviii. 1 f, could not be thus described: we must therefore infer, that an intermediate unrecorded visit had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: see Prolegg. to 1 Cor. § v. ἐν λυπη] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Obs., De Wette, al.) in mutual grief: ‘I grieving you (ver. 2), and you grieving me’ (ver. 3): not, as Chrys., al., Paul’s grief alone, nor, as Meyer, al., grief inflicted on them by Paul. 2.] γάρ, reason why I should not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. ἐγὼ has a peculiar emphasis: ‘If I cause you grief’ . . . implying, ‘there are who cause you sufficient.’ kai prefixed to a question denotes inconsequence on, or inconsistency with, the foregoing supposition or affirmation: so Eur. Med. 1388, ἄ τέκνα φιλήσατα! ‘μητρί γε, σοι δ' ὅδ κάτεις ἐκτάς; see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by ‘then’ who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasm., Bengel, Obs., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ υμᾶς, χάριν μοι: παρέχετε κἂν τοῦτο τοιῦτο μεγάλην, ὅτι δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Some of these Commentators refer the singular to the offender, vv. 5—8. But however the words may bear the meaning, and however true the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he should come to them.

3.] ἐγερμαύνον τοῦτο αὐτό. I put in writing this same thing, viz. the τοῦτο which I ἐπερών, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τοῦτο αὐτό: Chrys., understands, ch. xii. 21 of this same Epistle:—Beza, Meyer, al., my blame of you in the first Epistle:—So Estius, especially 1 Cor. iv. 19, 21:—Bleck supposes a lost Epistle to be referred to: De Wette wavers, but is disposed with Erasm., Rückert, al., to render αὐτὸ τοῦτο ἄνοιξτον: on this account, as Plat., Protag. p. 310, ἀλλὰ αὐτὰ ταῦτα καὶ πιὸ ἧκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that two meanings are open to us: (1) as above, the announcement which caused the charge of fickleness: (2) the reproaches in the 1st Epistle which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τοῦτο in ver. 1. ἀφ' ὑπνεῖ, ellipt. for ἀπὸ τοῦτου, ἀφ' ὑπνεῖ, see reff. πεποίησεν . . . . Having trust in (posing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i. e. trusting that you too would feel that there was sufficient reason for the postponement if it
interfered with our mutual joy. Meyer well observes, that \(\text{πάντας} \text{δύκας}, \) in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which \(\text{πάντα} \text{πιστεύει, πάντα} \text{απίστευε}, 1 \text{Cor. xii. 7.} \) 4. \textbf{Explanation (γάρ)} that he did not write in levity of purpose, but under great trouble of mind,—not to grieve them, but to testify his love. 

\(\text{κι}, \) of the inducement—\(\delta\)ια, of the condition: he wrote, out of as much tribulation (inward, of spirit, not outward) and anguish (\text{σοφος}, \text{‘angustiae’}) of heart, with (\text{q. ‘through’,}—the state being the vehicle of the action, see ref.) \text{many tears.} 

\(\text{τ.} \text{ἀγάπην}, \) before the conjunction \(\text{ἐν,} \) for special emphasis: see ref. 5. \textbf{Digressive Reference to the Case of the Incestuous Person, whom the Apostle Orders now to be Forgiven, and reinstated.} From the \(\λύπη\) of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. 5. \textbf{Dé}, transitional. Now if any one hath occasioned sorrow (a delicate way of pointing out the one who had occasioned it), \(\text{he hath grieved, not me} \) (not,—‘not only me’, which destroys the meaning;—\(\text{I am not the aggrieved person, but you} \)), but, more or less (\text{‘partially’; ref.}, that \(\text{I be not too heavy on him} \) (refers to \text{ἀπὸ μέρους}, which qualifies the blame cast on the offender), \text{all of you.} \) The above punctuation and rendering is adopted by Chrys. (\(\text{ἐν μὴ βαρύτω} \text{ἐκέινον} \text{τῶν} \text{περνώσαντα,} \) Beza, Calvin (but not in his text), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Weist, al., join 4. \(\text{ἐπιβαρώ} \text{πάντας} \text{δύκας, thus: ‘he hath not grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you’, which I should in this case do, by making myself in this only person aggrieved, and classing you with the offender. But this can hardly be; \text{αλλά} must be \text{ἐμ}; \) Another way is adopted by Mosheim, Billroth, and Oehler,—\(\text{to join} \text{πάντας with ἡ} \text{μὴ} \text{ἐπιβαρώ, ‘but in part,—that I burden not all,—you’;—ἐπιβαρώ being variously understood, either (1) of including you in the blame of the offender, or (2) as Oehler, of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken;—their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley. 6. \text{ικανός}, etc., either \text{ἐστιν} or \text{ἐστιν.} \textbf{τούτων} Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, \text{παραδοθῶσαν} \text{τῶν} \text{τούτων} \text{τῷ} \text{σατάρῳ,} \) 7. \(\text{ἐπιτ.} \text{αὐτής,} \) This punishment (\(\text{ἐπιτίμιον}, \) see ref.): \text{what it was, we are unable with certainty to say; but 1 Cor. v. seems to point to} \text{excommunication} as forming at least a part of it. But it was not a formal and public, only a voluntary individual abstinence from communion with him, as is shown by \text{ὑπὸ} \text{τῶν} \text{πειλώνων}; the anti-pauline party probably refusing compliance with the Apostle’s command. \text{ικανόν} \text{enough, not in duration, though that would be the case, but in magnitude: sufficient, as having produced its desired effect, penitence.} \) so that (conseq. on \text{ικανόν} on the contrary you (should) [rather (than continue the punishment)] \text{forgive and comfort him, &c.}
Meyer denies that δέ should be supplied, and makes ἢμεῖς depend immediately on ἵκανον,—"enough, for you to forgive and console him." τῇ περισσοτέρᾳ λύπῃ] not, as E. V., "by overmuch sorrow:" but (as Meyer), by the increase of sorrow which will come on the continuance of his punishment. καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρώσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to show love to him again,—the end of Paul's writing to them having been accomplished by their obeying his order.

For to this end I also wrote: the καί signifies that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καί as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasmi, Woff, Bengel, al. (not Olsli., as De Wette says), interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 11, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof of you, whether in all things (emphatic) ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.] Another assurance to encourage them in forgiving and reinstating the penitent,—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—like he would ratify their forgiveness by his sanction. ζὸς δὲ . . . "Your forgiveness is mine:" not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other. καγὼς, scil. χαρίζωμαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account. Meyer's (and Rieckert's) rendering of κεχάρισμαι as passive, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see reff. ἐν προσώπῳ χριστοῦ] either "in the presence of Christ," as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasmi., Beza, Calv., Olsli., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment, ἐν τῷ ὁμοίῳ τοῦ κυρίου ὑμῶν ἰσχύοι, 1 Cor. v. 4: so Vulgi., Estius (who argues the matter at some length), Wetst., al. 11.] [να μὴ . . .] follows out the δὲ ὑμᾶς—to prevent Satan getting any advantage over us (the Church generally: or better, as Apostles), in robbing us of some of our people,—viz. in causing the peni-
tent offender to despair and fall away from the faith. Chrys. remarks: πλεονεκρίων εἰκόνισα εκάλεσεν, ὅταν καὶ διὰ τῶν ἁμαρτων κρατῆ, τὸ γάρ δὴ ἀμαρτια λαμβάνειν, διόν αὐτῷ ἐστι τὸ μέντοι διὰ μετανοεῖν, οὐκέτι ἡμέτερον γὰρ, ὅπερ ἐκεῖνον τὸ ὕπολον. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ἱδρύμα τῆς σαρκὸς—care must be taken lest we πλεονεκρισθῶμεν ὑπὸ τοῦ σ., and his soul perish likewise.

οὗ γὰρ ...] αὕτου before το νημία for emphasis—such devices, as coming from him, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8.

The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] He proceeds (after the dis-7gression) to shew them with what anxiety he awaited the intelligence from Corinth, and how thankful he was for the seal of his apostolic ministry furnished by it. The only legitimate connexion is that with v. 1—4. δὲ serves to resume the main subject after parenthetical matter: so Herod. vii. 67,—ἐπεὶ ὃν ἀπίκατο εἰς τὰς Ἀθηνᾶς πάντες οὕτως πλὴν Παριὼν Παριοὶ δὲ ὑπολειφθέντες ἐν Κύπρῳ ἐκκαθάρισκον τῶν πολέμων κή ἀποβῆσηται οἱ δὲ λαοίς ἰς ἀπίκατον ἐς τὸ Φάληρον, κ.τ.λ. See Hartung, Partikellehre, i. 174.

13. To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. "The art, perhaps indicates the region of 'the Troad,' rather than the city." Stanley. εἰς τὸ ἐναγ. τ. Χρ.] for (the purpose of preaching) the Gospel of Christ. He had been before at Troas, but the vision of a Macedonian asking for help preserved his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας ...] and an opportunity of apostolic action being afforded me: ἐν κυρίῳ defines the sort of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe, the next spring, Acts xx. 6—13.

14. εἰς αὐτοὺς] perf. in the sense of norist, as ch. i. 9. 'I had not yet rest for my spirit (not, 'in my spirit,' compare οὐχ εὐφρίασα ἡ περιστέρα ἀπόκει σοι ποιν αὐτής, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas.

το μὴ εὑρ.] by (reason of) my not finding: see ref.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas. τ. ἀξιόλ. μου implies a relation closer than merely that of Christian brotherhood—my colleague in the Apostleship. αὐτοῖς] the disciples there: understood from the context.

14—17.] Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office. It is evidently the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel)—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. 14. ἱστορίας leading us in triumph, see ref. Two kinds of persons were led in triumph: the participators of the victory, and the victims of the defeat. In Col. the latter are plainly meant; here, according to many Commentators (Calv., Elsner, Bengel, De Wette, al.), the former: which however is never elsewhere the reference of the word,
but it always implies *triumphare de alio quo*. Wetst. quotes this sense, *basiileis ἑθραυ-βεως*, Plut. Rom. p. 38 d, and in four other places: — and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, "invidens Privata duxit superbos Non humilis mulier triumpho," that she refused the terms offered her by Augustus, saying, ώ θραυμανθήσουμαι. Meyer in consequence understands it in this sense here: *who ever triumphs over us*, i. e. *who ceases not to exhibit us, His former foes, as overcome by Him?* — and adds in a note, "Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic εἰ πάντι τόπῳ, at the end, corresponds. God began His triumph over the ήμεις at their conversion; — over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth." And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but is it so to those who look beneath the surface? In our spiritual course, our only true triumphs are, God's triumphs over us. His defeats of us, are our only real victories), yet appears to me to be the only admissible rendering. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of *to make to triumph* (Beza, Estins, Grot., al.) — μαθήτευσεν, Matt. xxviii. 19, and Βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, *to make a disciple,* — *to make a king,* — whereas that required for θραυμαθεών, would be, *triumphateorem facere.* χορεύειν, for *to make to dance,* is more to the point: οὗτος καταστάτωμεν μνήσας, αὐτός με ἑρμήνευσεν, Eur. Here. Fur. 688,—τάγα σε' ἔγω μάλλον χορεύων, ib. 875: — but the Apostle's own usage in ref. Col., in my mind, decides the question. See also the following context: *ἐν τῷ Χρ.,* as usually, in our connexion with, *as members of,* *Christ:* not, *by Christ.*

The similitude is not that of a sacrifice, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were *θυμαμάτων πλήρεις,* Plut. Emil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). *τῆς γνώσης.* genit. of apposition: the *odour,* which, in the interpretation of the figure, *is the knowledge.* *πάντοτε — χριστοῦ,* cf. next verse. 15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. *For we are to God a sweet savour of Christ* (gen. object., of that which was diffused by the odour, viz. the knowledge of Christ. *Instar fragrantis eujusdam unguenti, seu flororum aut herbarum, famam nominis ejus, velit bonum et sana-vum odorem, . . . spargimus apud omnes.* Estins) among those who are being saved, and among those who are perishing (σωζόν. et ἀπολλ., see note, 1 Cor. i. 18). *Καὶ σώζεται τινες, καὶ ἀπολλομαται, το τι εὐαγγελίων μενει έγω την οἰκειαν αρετην, ημεις μενουμεν τουτο /sset επερ εμεν, Theophyl., mainly from Chrys., who proceeds κατάπτετα το φῶς, καν σκοτιζον τους άσθενεις, φως εστι, καιτοσκοτηζων κ. τ. κατελει, και πιρον τους κοισους, γλυκυ την φοινικ τεστιν οüτα και το τι ευαγγελιον ευωδε γε, καιν απολλομαται τινες αποστοιντηις. Hom. v. 16 a. to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, *Christ,* — who to the unbelieving is Death, a mere announcement of a man crucified,— and working death by unbelief: but to the believing, *Life,* an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. *The double working of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.*
purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and show the divine authorization of his office, he asks this question: And (see remarks at ver. 2) for (to accomplish) these things (this so manifold working in the believers and unbelievers,—this emission of the εὐθεία χριστῶν everywhere), who is sufficient? He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, όντι γὰρ Καύσαν αἰμαν τοῖς ἀντικείμενοι τί ἐκεῖνον ἡ αἰκατίνης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς τάστα ἐγνωσταί is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίs purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—οὐκ ἔσεσθαι τῷ παρακάτω ἔρως ἑαυτὸς ἢ ἔρως τῆς ἀγαθοτάτης ἡμῶν ἐκ τοῦ θεοῦ.
The plural seems to be used, as so often in this Epistle,—see e.g. ch. vii. 3, 5,—of Paul himself only), known and read (a play on γνωσθαι, as at ch. i. 13) by all men (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But all men include the Corinthians themselves; his success among them was his letter of recommendation to them as well as to others from them),

3.] manifested to be (that ye are) an epistle of Christ (i.e. written by Christ,—not, as Chrys. al., concerning Christ;—He is the Recommender of us, the Head of the Church and Sender of us His ministers) which was ministered (aur.) by us (i.e. carried about, served in the way of ministration by us as tabellarius,—not, as Meyer and De W. and al., written by us as amanuenses: see below), having been inscribed, not with ink, but with the Spirit of the living God (so the tables of the law were γραμμέναι τῷ δακτύλῳ του θεοῦ, Exod. xxxi. 18), not on stone tables (as the old law, ib.), but on (your) hearts, (which are) tables of flesh (Meyer calls the reading καρδίας a mistake of the pen. But surely internal as well as external evidence is strong in its favour, the correction to καρδίας being so obvious to those who found the construction harsh), The apparent change in the figure in this verse requires explanation. The Corinthians are his Epistle of recommendation, both to themselves and others; an Epistle, written by Christ, ministered by Paul; the Epistle itself being now the subject, viz. the Corinthians, themselves the writing of Christ, inscribed, not

tion, and in some passages of 1 Cor. v. ix. and xiv. 18; xv. 10 al.: see our ch. x. 18. (ἡ μὴ χρ.) Or do we want (the μὴ gives an ironical turn to the question, which is more strongly expressed in the rec. reading ei μη,—‘unless it be thought, that...’ as some (so tine, 1 Cor. iv. 18; xv. 12; Gal. i. 7, of the teachers who opposed him. Probably these persons had some recommendation to them, by whom does not appear, whether by churches or Apostles, but most likely by the former (ἐκ υμῶν), and on their departure requested similar recommendations from the Corinthian church to others), letters of recommendation to you (ἐπιστ. συντακτικα) are fully illustrated by Suseer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: ξένους κηρυκοὺς καὶ ἀγγέλους ἑν τῷ ἐνεχόμενον ἰδίων ἐπισκόποτος μηδὲ δικαίως μεταφέρει; and Epist. eclexi. [al. xi.] of Basil, vol. iv. p. 117, which has this inscription: Εὐσέβεια ἑταίρῳ συντακτικὴ ἐπὶ Κυριακῷ πρεσβυτῆρον, “Eusebio sodalii commenda- tition Cyriaci presbyteri” or from you! The rec. συντακτικόν at the end, as well as συντ. ἐπιστολῶν, have probably been glosses, inserted (the ancient MSS. having no stops) to prevent ἐκ ὑμᾶς being taken with ἐπιστ., following. 2.] Ye are our epistle (of commendation), written on our hearts (not borne in our hands to be seen, but engraved, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Osihi, thinks, to the twelve jewels engraved with the names of the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 21.}
on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of the Corinthian converts, on whose hearts Christ had written it by His Spirit. I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts. On the tables of stone and of flesh, see Exod. as above ; Prov. iii. 3 ; vii. 3 ; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19 ; xxxvi. 26.

4—II.] His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dispensation (7—11).

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his worldwide recommendation. It is this confidence of which he here speaks. Such confidence however we possess through Christ towards God: i.e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him!'

5.] not that (i.e. 'I mean not, that' . . . not, 'not because,' as Winer in his former editions; see efn. 6, § 61. 4. f) we are of ourselves able to think any thing (to carry on any of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if from ourselves ('οδ' ιαυτ. and ή εαυτ. are parallel: the latter more definitely pointing to ourselves as the origin), — but our ability ('λογισμα τα παρε'τα is from (as its source) God. 

6.] Who also ( = 'qui idem,' so Eur. Baech. 572, ταιτα και καθοριοι αυτοι, 'have eadem illi exporbrati.' See Hartung, Partikellehre, i. p. 332) hath enabled us as ministers of the (or, as Stanley, "a") not but necessarily from the omission of the art. : cf. Heb. xii. 24, και διαβροχηνει νεας μεσητη ισχος) new Covenant (i.e. the gospel, Eph. iii. 7; Col. i. 23, as distinguished from the law: see 1 Cor. xi. 25; Gal. iv. 24: — the παλαις λεηαιας and σφραγισαι are still borne in mind, and lead on to a fuller comparison of the two covenants), — not of (governed by διακονους, not by καινου διαθ. — ministers, not of . . . ) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of Spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hac scripsit, non literae, sed spiritus ministerium egrit. Moses in proprio illo officio suo, etiam cum hand scripsit, tamen in litera versatus est') : for the letter (mere formal and literal precept, of the law) killeth (as in Rom. vii. — brings the knowledge of sin, its guilt and its punishment). The reference is not, as Meyer, to natural death, which is the result of sin even where there is no law; nor as Chrys. to the law executing punishment, but the Spirit (of the gospel, i.e. God's Holy Spirit, acting in and through Christ, Who εγενετο εσ πνευμα [ουσιωμεν]. 1 Cor. xv. 45. See also below, ver. 17) giveth life (not merely life eternal, but the whole new life of the man of God, see Rom. vi. 4, 11 ; viii. 2, 10). On the his-
7. for δακοναυ, θεος Ἡ : txt N-corr.1, rec (for γραφματι) γραφασιν (see note), with ACD3-KLN rel latt (litteris aut littera G-lat) syrr copth goth Orig Mac Chr Thdtr Damase lat-if: ενέπισταλε 17 : txt BDIF.  
8. γραφαςιν | (but χ written above by N or corrup).  
9. for 1η, τη ACD3FN a 17 am syrr Orig Cyr Ruf Orig-int Ambrost Sedul: txt BD3-KLN rel vulg (and F-lat) G-lat copth goth Mac Chr Thdtr Damase Ang Pelag.  
10. rec (for ov) ωδα (mistake, from δε being the first syllable of the next word), with h latt Thidot-ameyr (ωδα γαρ) Thd-ed: txt ABCDFKLN rel syrr copth goth Orig Mac 

tory of this meaning of γράφα, see Stanley's note.  
7—11. And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit.  
7. But (passing to another consideration, — the compari-son of the two διακονια) if the minis-tration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράφασις belonged to ἐνέπισταλε, and hence it was altered, as more according to fact, into γράφαςιν, the received reading.  
No art. is required before γράφα, as Meyer objects,— on account of the proposi-tion εἰ engraven on stones (it seems strange that ἐνέπτ. Aeth. should be the pre-dicate of διακονια; but the ministration is the whole putting forth of the dispensa-tion, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονησειτα πό δακονος was [consti-tuted] in glory (as its state or accompanying condition: — the abstract as yet, to be compared with the glory of the other:—the concrete, the brightness on the face of Moses, is not yet before us), so that the sons of Israel could not fix their 
eses on (they were afraid to come nigh him, Exod. xxxiv. 30 — so that μὴ δόσασθα is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory (“transitoria et modici temporis,” Estius; — supernaturally con-ferred for a season, and passing away when the occasion was over), how shall not the ministration of the Spirit (ἡ διακονια τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other: — but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifesta-tion of the kingdom: according to Billroth, ‘esse inveniatur si rem recte perpendi-mur:’ or as Bengel, ‘loquitur ex spectu veteris Testamenti in novum:’ but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούν- 

cenων καὶ τὸ μνῆμα) in glory? 9. For (an additional reason “a minori ad majus”) if the ministration of condemnation was (or, is) glory (the change of ἡ διακονια to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin: — the
ministration of righteousness, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith. 10.] For (substantiation of the foregoing αλλάξ ὑπερ) even that which has been glorified (viz. the διακ. τ. κατακρίσις, which was in δόξῃ by the brightness on the face of Moses) is not glorified (has lost all its glory) in this respect (i. e. when compared with the gospel,)—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. De W. takes εἰ τῷ τῷ μετ᾽ with δεδοχασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be εἰ τῷ τῷ τῷ μετ᾽ δεδοχασμένον: as it now stands, I cannot divide otherwise than οὐ δεδοχασταὶ τὸ δεδοχασμένον | ἐν τούτῳ τῷ μετέρι. Meyer takes τὸ δεδοχ. as abstract, and εἰ τῷ τῷ τῷ μετέρι as pointing to the concrete: 'that which has been glorified [general and abstract] has in this particular department [concrete, viz. the διακ. τ. κατακρίσις, which was δεδοχασμένον] no glory: q d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονία;—present, because spoken of qualitatively). 11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthesis and to come to an end) was with glory (διά, see ref., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, "per gloriam (διὰ δόξα) innumere videtur aliquid momentaneum ac transitorium: in gloria, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

[12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail. 12. [ἐπίδια] viz. that expressed by έσται εἰν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration. ταράτσιά] πρὸς τίνα, εἰπε μοι πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητὰς; πρὸς ὑμᾶς τοὺς μαθηταῖς, φησι τούτοις, μετ᾽ εὐθείας πανταχοῦ φθεγγώμεθα, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑποστηλέομεν, οὐδὲν ψυφοφοµένοι, ἀλλὰ σαµως λέγοντες καὶ οὑ δεδοκαµεν μὴ πλήξωµεν ὑµῖν τὰς διήνεις, καθάπερ Μωυσῆς τὰς ἰουδαίας, Chrys. 13.] καὶ οὗ, and (do) not (place a vail on our face,—so Mark xv. 8, δ ὥσιν ἥραστο αὑτεὶς [παοεῖν καθὼς ἐλ ἐποίει αὐτοῖς. See Winer, εν. 6, § 64, i. 1 b.) as Moses placed a vail on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοχασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, having the vail on his face; and this is implied in our version—"till Moses had done speaking with them, he put a vail on his face." But the LXX (and Hebr.) gave a different account: καὶ ἐπείδη κατέταυσεν λαλῶν πρὸς αὐτοὺς, ετέθηκεν ἐν τῷ πρόσωπον αὐτοῦ κάλυµµα. He spoke to them without the vail, with his face shining and glorified:—when he had done speaking, he placed the vail on his face: and that, not because they were afraid to look on him, but as here, that they might not look on the end, or the fading, of that transitory glory; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will
to them was not εν παρθησια, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the veiled and the unveiled ministry, quoad the mere fact of concealment in the one case, and openuess in the other: (2) between the ministry which was suspended by the vailings, that its τελος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, having no termination. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μῆν ἅτ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the divine purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τὸ with an infinitive never signifies the mere result, nor, as Meyer rightly remarks against De Wette, the subjective purpose, but always the subjective purpose present to the mind of the actor: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.) and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had place not on that one occasion only, but throughout his whole ministry between the Lord and the people. When he ceased speaking to them, he put on the vail; but whencesoever he went in before the Lord to speak to Him, the vail was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone,—and after which speaking he again put on the vail. So that the vail was the symbol of concealment and transitoriness: the part revealed they might see; beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ., we must not think, as some Commentators have done, of Christ (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared. 14—18. The contrast is now made between the children of Israel, on whose he it this vail still is in the reading of the O. T., and us all (Christians), who with uncovered face behold the glory of the Lord. This section is parenthetical. Before and after it, the ministry is the subject: in it, they to whom the ministry is directed. But it serves to shew the whole spirit and condition of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry. 14 But (also) their understandings were hardened (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they did not see, but to that which they did see: to that which answers to the present ἀναγνώσις τῆς παλαίας διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new which is about to be used; q. d. not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts. So that ἀλλὰ = but also, or moreover. To refer this ἀλλ' ἐπωρ. to παρθησια χρώματα, to the present hardened-heartedness of the Jews under the freedom of speech of the Gospel, as Ohl., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—then, under the oral teaching of Moses,—now, in the reading of the O. T. In order to
understand what follows, the change of similitude must be carefully borne in mind.

"the vail once on Moses's face," is now regarded as laid on their hearts. It denoted the ceasing, the covering up, of his oral teaching; for it was put on when he had done speaking to the people. Now, his oral teaching has altogether ceased, and the similitude is carried on by a book. But as when we listen, the speaker is the agent, and the hearers are passive,—so on the other hand, when we read, we are the agents and the book is passive. The book is the same to all: the difference between those who understand and those who do not understand is now a subjective difference—the vail is no longer on the face of the speaker, but on the heart of the reader. So that of necessity the form of the similitude is changed. For (answering to an understood clause, 'and remain hardened') to the present day the vail (which was once on the face of Moses) remains, at the reading of the Old Testament (παλ. διαθ. here, as we now popularly use the words, the book comprising the ancient Covenant), the discovery not being made (by the removal of the vail) that it (the O. T.) is done away in Christ (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the symbolism of the passage. The renderings, 'remains not taken away—for it (i.e. the vail) is done away in Christ,' and (as E. V.) 'remaineth...untaken away...which vail (ἐν τῷ) is done away in Christ,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the glory of the ministry, to apply to the vail: and (2) because they give no satisfactory sense. It is not because the vail can only be done away in Christ, that it now remains un-

taken away on their hearts, but because their hearts are hardened. Besides, the Apostle would not have expressed it thus, as is often the practice of the Apostle, on account of its relation to καλύμμα, it not being unveiled to them that .

15.] But (assertion of ἡ ἀνακαλυπτόμενον, with a view to the next clause) to this day, whenever Moses is read, a vail lies upon their heart (understanding. κείται ἐπὶ τὴν καρδ. αὐτῶν. 13:1 F latt lat-ff. keitai bef epi την καρδ. αυτ. Di 13 F latt lat-ff.)

16.] Here, the tertium comparationis is, the having on a vail, and taking it off on going in to the presence of the Lord. This Moses did; and the choice of the same words as those of the LXX, shews the closeness of the comparison; ημικα ἵνα ἑισερήσθητε Μωϋσῆς ἐναντίῳ κυρίου λαλεῖν αὐτῷ, περιμεταίνεται τὸ κα-

λύμμα. This shall likewise be done in the case of the Israelites: when it (i.e. ἡ κα-

ρδία αὐτῶν, not Israel, as Chrys., Theod., Theophyl., Erasm., al.,—nor Moses, as Calv., Estius,—not τις, as Orig., al.) shall turn to the Lord (here again ἐπιστρέφει πρὸς is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐποθέτησαν ἐγώ ἀγίου αὐτῶν καὶ ἐκλάλεσαν αὐτῶν Μωϋσῆς, καὶ ἐπιστρέφομαι πρὸς αὐτῶν ἔτη...etc. κόρων appears to be used for the same reason) the vail is taken away (not, shall be, because ἡ καρδία is the subject, and thus the taking away becomes an individual matter, happening whenever and wherever conversion takes place. Let me restate this,—as it is all important towards the understanding of vv. 17, 18. 'When their heart goes in to speak with God,'—ceases to contemplate the dead letter,
and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.'

17. Now (δὲ exponentis. τίς δὲ οὖσα πρὸς εἰς διὰ ἀποβάλεια; Theodoret) the Lord is the Spirit: i.e. the κύριος of ver. 16, is, the Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράφημα,—which ἔφοβοι, ver. 6. But it is not merely, as Wetst., 'Dominus significat Spiritum,' nor is πνεῦμα merely, as Osh., the spiritual sense of the law: but, 'the Lord,' as here spoken of, 'Christ,' 'is the Spirit,' is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by τὸ πνεῦμα κυρίου following, in this department of His divine working:—

Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool's Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., (Ecumen., Estius, Schulz, — making τὸ πνεῦμα the subject, and δύ κύρ. the predicate, which though perhaps (but would δὲ then have had its present position?) allowable, is against the context, δὲ δύ κύρ. being plainly resumed from δύ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (δὲ appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty (ἐκεῖ has probably been inserted, as being usual after ὅλον: but, as Meyer remarks, not in St. Paul's style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πνεῦμα ἑνωθείας, Rom. viii. 15,—and by virtue of whom οὐκ ἔτι εἰ δοῦλας, ἀλλὰ υἱὸς, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz.,) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18. But (the sight of the Jews is thus intercepted; in contrast to whom) we all ('all Christians:' not, as Erasm., Estius, Bengel, al. m., 'we Apostles and teachers:' the contrast is to the νοῦς Ἰσραήλ above) with unvailed face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (γ. c. Christ: from vv. 16, 17. κατοπτρίζεις is to skew in a mirror, to make a reflexion in a mirror; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun's brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτὸς ἀντίγραφος. In the middle, it is 'to behold oneself in a mirror:' so Diog. Laert., Plato, p. 115, τοῖς μεθύνουσι συνεβούλευσα κατοπτρίζεται; —but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, μὴ γὰρ ἐμφανιθείης μι into ὅραμα ἡ ἡγησία ἡ ἡδονή ἡ ἀριστεία τῶν ἐν γένεσι, μηδὲ κατοπτρισάμεν ἐν ἄλλῳ τινὶ τὴν σὴν ἡγησία, ἡ ἐν σοὶ τοῦ θεοῦ. And such is evidently the meaning here: the gospel is this mirror, the ἑαυτογελάω της δόξης του χριστοῦ, ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with vailed heads reading their law. The meaning 'reflecting the glory,' &c. as Chrys., Latul., Calov., Bengel, Billroth, Osh., is one which neither the word nor the context [see above] will bear [see, however, Stanley's note], are transfigured into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a spiritual one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before της αὐτήν.
IV. 1. διὰ τοῦτο ἐξοντεῖ τὴν διακοινίαν ταύτην, καθὼς ἦλθε. 2. αὐτὰ ἀπειπάμεθα τὸ κρυπτά τῆς αἰώνυμης, μὴ πεπεισδότες εἰς τὸ πανούργον.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 649

IV. 1. διὰ τοῦτο ἐξοντεῖ τὴν διακοινίαν ταύτην, καθὼς ἦλθε. 2. αὐτὰ ἀπειπάμεθα τὸ κρυπτά τῆς αἰώνυμης, μὴ πεπεισδότες εἰς τὸ πανούργον.

IIII, 13. 2 Thess. iii. 13 only. L. P. Prov. iii. 11 Thed. 1 here only. 3 Kings xi. 2. Job v. 28 al. ss and const. Rom. ii. 16 ref. only. Ps. li. xviii. 45. p 1 Cor. iii. 19 ref.

CHAP. IV. 1. τοῦτο ἐκκακουμένων, with CDKL rel.: txt. ABD F H K m 17. 2. [ἀλλα, so A(perhaps)] BCDN c d e f g h k l n.] for κρυπτά, ἐργα Κ.

εἰκόνα— the passive verb indirectly governs the acc., as in ἀποτέλεμα τῆς κεφαλῆς and similar cases) from glory to glory (this is explained, either [1] from one degree of glory to another; so most Commentator and De Wette, or [2] from [by] the glory which we see, into glory; as Chrys., αὐτὸ δόξας, τίς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγυμοσύνην.—Theodoret, (Ecum., Theophyl., Bengel, Fritzsche, Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος τοῦ κυρίου τοῦ πνεύματος.—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3, and answers to δὲ κύριος τὸ πνεῦμα ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov, Wolf, Estius, al. The rendering upheld by Fritzsche, Billroth, Meyer, De Wette, the Lord of the Spirit, i.e. Christ, whose Spirit He is, seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταταξομίζεται, Chrys.), the Author and Upholder of spiritual life, who 'takes of the things of Christ, and shows them to us,' John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image is such a transformation as may be expected by the agency of (καθαρσὶ ἀπὸ, so Chrys., καὶ τοιαύτην ἄλω εἰκός ἀπὸ ... the Lord the Spirit,—Christ Himself being the image, see ch. iv. 2. The other renderings are one of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, the Spirit of the Lord; and (2) that of Chrys., Theodoret, Calov., Estius, the Spirit who is the Lord.' Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives. How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6). 1. διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18). ἐξοντεῖς τ. δ. τοῦτ. further expands and explains διὰ τοῦτο. καθὼς ἦλθε] even as we received mercy (from God, at the time of our being appointed; cf. ἦλθεν, 1 Tim. i. 16): belongs to ἐκ. τ. δ. τοῦτ. not to what follows, and is a qualification, in humility, of ἐξοντεῖς—possessing it, not as our own, but in as far as we were shewn mercy. οὐκ ἐγκακοίμεν] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκακίω is the opposite of παρθενικόν, oïkókakoiμεν would be, 'we do not give up through faintness or cowardice.' It is hardly possible to decide satisfactorily between the two readings. ἐγκακίμεν seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκακίμεν. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copists? In such doubt, I have followed MSS. authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, ἐκακομέμενον τῆς σφατηρίας συμμαχίαν: Esian, N. II. vi. 1, τήν ἀκολουθον κατάν ἀπειπάτο παρθένως πᾶσαν: and other examples in Wetst.) the hidden things of shame (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, the hidden things of infamy or dishonesty. αἰσχούς is subjective, = as Meyer, φόβος ἐπὶ προσοκομία ἄδικας, Plat. Defin. p. 410. It is plain from the context
γία, μηδὲ ἐν ὑπάρχουσι τῶν λόγων τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάτες ἐπιτύχοντος πρὸς πάναυ συνιδήσαι ἀνθρώπων ἐνόπτων τοῦ θεοῦ. δὲ ἐκ τοῦ καλὸς κακλημένον τὸ ἐναγγέλιον ἠμῶν, ἐν τοῖς ἀπολλυμένοις εἰς κακλημένον, ἂς ἐν οἷς ἂς θεοῦ τοῖς ἀϊῶνοι τοῦτον εὐφυσίμως τοῦ ἐναγγέλιον τῆς ἁγίας τοῦ χριστιανοῦ. ὃς ἐστιν εἰκὼν τοῦ θεοῦ. 5 ὦ γὰρ

rec sυνιστάτων, with D^4KL rel: sυνιστάτων B 672, 80: txt CDN 17 Chr.

4. ἀναγγέλεις Αδ 17 Eus Archeil Cyr- jer Cyril Damasc: καταγγ. CD Orig, Eus (both glosses, further to particularize the simple verb) : txt BFKLN rel Orig, Dial Chr Cyril Thudart Damasc Thlml. rec adds αὐτοῖς, with D^4KL rel vss Orig, Chr: on ABC

4117 old-lat am(with demiud fuld hal harl) Orig, Cyril Epiph Cyril Iren-int.

for χριστός, κυρίου C. for ος, ο Π. αὖτις τοῦ θεοῦ ins τοῦ αὐτοῦ (see Col i. 15)

ΛΜ^3 a F l m : pref spec συρ ἀρμ θλ.

that it refers, not to crimes and unholy practices, but to crooked arts, of which men are ashamed, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as our only means, see 1 Thess. ii. 3, 4.—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, howsoever loose some among you may be outwardly to confess it. So that the expression is not exactly = πρὶς τὴν σωτ. πάσων ἀνθρώπων. We need hardly extend ἄθροι so wide as Chrys., οὐ πιστῶν μόνον, ἀλλὰ καὶ ἀπίστων ἐσμέν κατάθλιποι:—he is speaking as a teacher, and the men spoken of are naturally his hearers and disciples), in the sight of God (as ch. ii. 17: not merely to satisfy men’s consciences, but with regard to God’s all-seeing eye which discerns the heart).

3. But if (‘which I concede,’—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is vailed, it is among (in the estimation of) the perishing that it is vailed. The allegory of ch. iii. is continued,—the hiding of the gospel by the vail placed before the understanding.

4.) In whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see ref. It is historically curious, that Ireneus (Haer. iv. 39, 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 409), Chrys., Augustine (e. adv. leg. ii. 7 [29], vol. viii. p. 655), (Eusem., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichaeans, the grammatical rendering, and take τῶν ἀπίστων τοῦ ἀιῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i.e. who, the ἀπόλαύσιμοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τα ρηματα, it would have only expressed in the concrete the νοῆμα of those signified by εν αὐτῷ—whereas now, by the addition of τῶν ἀπίστων, the blinding inflicted on the ἀπάλλαξις is marked as falling under its category. The rendering τῶν ἀπίστων so that they believe not’ Fritz, Bilroth, is out of all question) in order that the illumination of (shining from, gen. subj.) the gospel of the glory of Christ, who is the image of God (reurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαίδησαι τῇ δόξῃ αὐτοῦ, Heb. i. 3, into which same image, τὴν ἀιωνικήν εἰκών, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), might not shine forth (‘unto them: αὐτοῖς was a correct gloss:—the rendering, ‘that they might not see,’ Grot., al., is inadmis-
5. *προσ βεβαίων εν χριστού*. 


sible). 5, 6. *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* 5. *For we preach not (the subject of our preaching is not) ourselves* (Meyer understands κυρίως, 'as lords,' but as De W. observes, this would anticipate the development of thought which follows, the contrast between *χριστός κυρίως* and ourselves as our δουλευον, not being yet raised).—but *Jesus Christ as Lord, and ourselves as your servants for Jesus' sake* (on account of Him and His work). 6. *Because* (explains and substantiates the last clause,—that we are your servants for Jesus' sake) *it is God, who said Out of (not, 'after the darkness,' this meaning of εκ, though allowable, e. g. εκ κατηγοριών γάρ αδησία γάρ γάλαν* ὅπως, does not occur in N. T.) darkness light shall shine* (allusion to Gen. i. 3: the change to λαμπφαί appears to have been made because the words εκεῖ are not the exact ones spoken by the Creator). who *shined* (Grotz, Fritz., Meyer, would render ἐλαμφέω, 'caused light to shine,' using the verb in the factitive sense, as ἀνατέλεω, Matt. v. 45, and ἐλαμφοῦσα πέτρα πυρὸς δικαίωμα σέλας, Eur. Phoen. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our *hearts* (the physical creation bearing an analogy to the spiritual) in order to the *shining forth* (to others) of the *knowledge* (in us) of the *glory of God in the face of Christ* (= τῆς δόξης τ. θεοῦ τῆς εν προσώπῳ χριστοῦ, 'the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of εν προσώπῳ. χριστοῦ with φωτίσαι, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle's mind. As to the necessity of the art. τῆς before ἐκ, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle's style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and destroying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (15—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word. All this is a following out in detail of the *οἷα ἐγκοιμήσων* of ver. 1, already enlarged on in one of its departments,—that of not shrinking from openness of speech, and now to be put forth in another, viz.
hearing up against outward and inward difficulties. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission; but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more encouraging encouragements of his office.

7. ὁ τὸν θεὸν τούτον, viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐνειθῇ γὰρ πολλὰ καὶ μεγάλα ἐπ' εἰρήνῃ τῆς ἀποφθέγματος δόθησαν ἵνα μὴ τῆς λέγῃ. Καὶ πῶς τοσαύτης δόθησαν ἀπαλάλοιτος μένομεν ἐν δυναμὶ σώματι; φησιν ὅτι τούτῳ μὲν ἄνω μᾶλλον ἔτοι τὸ θαυμαστὸν, καὶ δεόματε μεγίστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκέφτον αὐτάρκειον τοσαύτην ἑξουθήσεται παντρεύματαν καὶ τηλειοιώσει υφισταίσθαι διασφάλωσιν. Chrys. Hom. viii. Some (Calv., al.) think the θεόν to be the whole diakonia: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκέφτον is the body, not the whole personality; the ὅ ἐξω ἀναθρωπος of ver. 10; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Westf. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυμναίᾳ τὸ εἶναι ἐν ὀστρακίω σκέφει— Arrian, Eupict. iii. 9, ταύτα ἐκχο ἀντί τῶν ἐφηρωματῶν, ἀντί τῶν χρωματῶν σύρχον σκέφτον, ὀστρακίων δὲ τὸν λόγον, and Herod. iii. 90, τουτοί των θύρων θησαυρίζει δὲ βασιλεῖα τρόπο τουτος. εἰς πίθους κεραμίων τίθησα καταχείς, πληγας δὲ τὸν ἀγνὸν πειρασέως, ἐπίσον δὲ διὸθελν κρυματω, κατακατέτις τοσαύτην, δύναον ἀν ἐκάστοτε δέχατι. η ὑπερβ. τῆς δυν. non = ἡ ὑπερβάλλουσα δύναμις, but, the δύναμις contemplated on the side of its ὑπερβολη,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the headliness, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθαίνει δὲ αὐτὸν τὸ πρόθυμον κ. τὸν ὑπερβολήν τα θεραπείας: "the readiness and surpassing-ness of his obedience." ὁ τοῦ θεοῦ may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitatis sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεὸς and θεῖς. 8—10.] He illustrates the expression, 'earthen vessels,' in detail, by his own experience and that of other ministers of Christ.

8. in every way (see ref. f) pressed, but not (inextricably) crushed (στ. 'an-gustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke)—in perplexity but not in despair (a literal statement of what the last clause stated figuratively: as Stanley, "bewildered, but not bewildered"):—persecuted but not deserted (ἐγκαταλείποντος, see ref., used of desertion both by God and by man. Hammond, Osh., Stanley, al., would refer δυνάμει... to the foot-race, and render it 'pursued, but not left behind,' as Herod. vii. 59, οἵ δὲ γε ἐγκαταλείποντος οὐ στέφανον, but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyrl. 1. 3. 11, θηρί... τοξεύων καὶ ἀκοπίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but agonistic figures would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i.e. ever in our apostolic work
having our body exposed to and an example of;

or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the dead body." But see below) the killing (the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utterly lack of strength and vital power, in a fragment of the Onocritica of Astrampsychus (Meyer), νεκρως δρόν, νεκρωσιν εξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Arretetus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οι θάνατοι οι καθήκοντο, δι' αυς και η ἀνάσσας εδέλεκτον. The rendering, 'the advancement of Jesus to the flesh, as opposed to the vitality, η ζωή τού Ἰησοῦν,'—see Dr. Pelle's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with δι' αυς θάνατον παραδίδομεθα δι' Ἰησοῦν, ver. 11. See Stanley's note of Jesus (as τα παθήματα τοῦ χριστοῦ, ch. i. 5 :)—not 'ad exemplum Christi,' as Grot., al.,) in order that also the life of Jesus may be manifested in the body: i.e. 'that in our bodies, holding up again such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:'—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to τού τῶν σώματι ἦμι. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωή of far higher significance, testified indeed by the body's preservation, but extending far beyond it. 11.] Explanation and confirmation of ver. 10. For we who live (ζωντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραθ., as in the other clause ζωή to τῆς θυτῆς σαρκί. No more specific meaning for ζωντες must be imagined, as 'tantis mortalibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are ever delivered to death (in dangers and persecutions, see ch. xi. 23, εἰς θανάτου πολλακίς) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τοῦ λόγου του θεοῦ κ. διὰ τῆς μαρτυρίαν Ἰησοῦ;) that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θυτῆς σαρκί than it would be by θυτῆς σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, η ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unex- ampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i.e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly our own,—whereas (and this is decisive for the spiritual sense of (ζωή) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing in you.' Estius, Grot., and apparently Osh., take ἐνεργείαται passively, 'is wrought' ('mors agitetur et
13. Life, '...in the flesh (as he was in the body also) and therein, not in the spirit of life, but in the spirit of death.' Meyer, on the other hand, limits 7aw to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: Life, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, ye are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be δειπνοῦμεν as we are, who are not (not excluded from that life),—nay it flows from us to you,—but are) more especially of conformity of our common Lord,—in whom death works.'

13.-18.] Encouragements: and (1) faith, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ τὰς ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ ἀλώμεν, is that τὰς ἐν ὑμῖν ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely distorted, in which we and our trials form the leading subject, it would surely be very unnatural that ἐχοντες δὲ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in ref., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ ἐκείνῳ περὶ ὁ γέγραπται, or as De W., τὸ αὐτὸ ὡς γέγρ., διότε being sometimes found after ὁ αὐτός, ὅτασ, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. ... with καὶ ἐκείνης πιστεύομεν, which makes the Apostle say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of νεώμεν, rendered by the LXX διδ. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes, and expands in detail the indefinite πιστεύομεν, and thus gives the ground of ἀλώμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter) see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (οὗν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) and present us with you (i. e. as in Jude 24, τῷ δύναμεν ... στήσει κατενώτων τῆς δόξης αὐτοῦ ἀμώμως ἐν ἀγαλλασίᾳ ... , and in ref., at the day of His coming).

Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection, because he
expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be **alive** at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where his admission of at least the possibility of his death is distinctly set forth. The fact is that the ἐγκακουμένες here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day **σῶν ψυχῶν**, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of **σῶν ψυχῶν** as a ground of his trust: with reference also to ἐὰν εἴναι ψυχῶν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are **for the church**; see the parallel expression, ch. i. 6, 7. For **all things** (of which we have been speaking: or perhaps hyperbolically, all things, the whole working and arrangements of God, as in 1 Cor. iii. 22, εἰς ἔνεστιν εἰς τὸ μέλλοντα, πᾶντα ψυχῶν) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God. Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasm., al., and recently, Rueter and Olshausen. Three other ways are possible; (2) that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied (πλεονάσασθαι) by means of it, raised to a higher scale; (3) that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.” So Lukers and De Wette:—(4) that Grace, having multiplied (see 1 Thess. iii. 12, for the transitive sense) by means of the greater number the thanksgiving, may abound to the glory of God.” This last has not been suggested by any commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἤν πλεονάσασθαι ἢ χάρις,—πλεονάσασθαι in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλεονάσων, and not τῶν παν., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἤν ψυχῶν, and not τῶν παν., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἤν ψυχῶν, and not τῶν παν., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἤν ψυχῶν, and not τῶν παν., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons.
wasted away (i.e., our body), see Rom. vii. 22, is, by this continued πέφυρον and ἐνέφυρε of the body, being worn out;—he is not as yet speaking of dissolution by death, but only of gradual approximation to it, yet (ἀλλά in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Rom. ii. a. 81,—ἐπερ γὰρ τῆς χάλου γε καὶ ἄπτημα κατάτηξε, ἀλλὰ τε καὶ μετόπισεν ἔχει κότον, δόρα τελέσαγρα; see other examples in Hartung, Partikelhelleh, ii. 40) our inner (man) is renewed (contrast, subordinately to διαφέρεται, but mainly to ἔγκατοις) day by day (ὁμιλεῖ τι καὶ ἡμ., so Hebr. יָיָע, Esth. iii. 4). An expression not found [Meyer] even in the LXX: i.e., ‘our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace;’ see next verse. So Chrys.,—παῦ ἀνακαίνωται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τῷ λαύουν καταταμνῷ τῶν ἁμαρτιῶν, δόσῃ γὰρ ἀν μυρία πάχτῃ τὸ σῶμα, τοσοῦτον χρηστοτέρας ἔχει τὰς ἐλπίδας ὡς ψυχή, καὶ λυπηράτερα γίνεται, καθάπερ χρυσός πυρομενος ἐπιπλάσσεται. Rom. ix. 17, 18.]

Method of this renewal. For the present light (burden) of our affliction (the adj ect. use of παραστικά is common with Thucyd., e. g. ii. 61, ἡ παραστική λαμπρότης, καὶ ἐς τὸ ἐπετεία δόξα: viii. 82, τὴν τε παραστικὴ ἐλπίδα: vii. 71, ἐν τῷ παραστικῷ, where Schol. ἐν τῷ ἐνεστῶτι τὸν χρόνον;—and with his imitator Demosthenes, e. g. p. 72. 16, ἡ παραστικὴ ἰδίως ἡ βαστώνη μείζων ἠχον τοῦ ποθοῦ υπερφηνον συνοίεν μέλλοντος;—see also pp. 34. 24; 215. 10; and more examples in Wetst. ἐλαφρὸν as a substantive, contrasted with βαρός; see ref!), works out for us (‘εἰς τὸν ἑαυτὸν τὸν ἑαυτῷ μετην ἐνεργεῖται, τῷ δὲ πάθῳ προσφέρεται;—for otherwise it can only qualify αἰπών, the idea of which forbids such qualification, not βάρος, which is separated from it by the adjectival:—i.e., so as to exceed beyond all measure the tribulation) an eternal weight of glory (αἰώνιον βάρος opposed to παραστικὰ ἐλαφρῶν).

18. Subjective condition under which this working out takes place. While we regard not (‘propose not as our aim,’ ‘spend not our care about,’—ref!) the things which are seen (ref, = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, τὰ βλεπόμενα πάντα, ἦν κάλος ἃ, κἂν ἀναπαύσῃ ὥστε μὴ ἐκκατείχῃ χανονοῦσα, μὴ ἐστείλῃ βίακεφαλά; but the things which are not seen (‘alium significat ἄδρατα, invisibilia, nam multa, quae non cumnum, crunt visibilia, confecto itinere videi.’ Bengel—μὴ βλα., not οὐ, perhaps because μὴ stands with participles in clauses of a subjective character, so ἀστήκτες... μὴ πυρόμενοι εἰς μνείν...; Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β.—or rather perhaps, as ιβ, α, as hypothetical. τὰ οὐ βλάπτωμα would be the things which as a matter of fact at any given time we do not see, αὐτοὶ οὐ ἁκομοῦν, 1 Pet. ii. 10: τὰ μὴ βλα., generally and hypothetically, the things not seen. So δ μὴ ἁν μετ' ἐμοῦ, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that μὴ belongs to the subject, οὐ to the predicate,—but is a better explanation, inasmuch as that account gives only the logical fact,—this, the logical reason of the usage): for the things which are seen, are temporary (not ‘temporal,’ belonging to time,’ but ‘fleeting,’ only for a time,’ see ref;—i.e. till the day of Christ): but the things which are not seen, are eternal. Chrys. again: κἂν βασιλεία, κἂν καλοσίς γί' ὥστε καὶ ἐκείθεν φοβηθησαί, καὶ ἐστείλῃ προτρέψαι. Seneca, Ep. 59 (Wetst.), has a very similar sentiment:
V. 17 οίσαμεν γὰρ τούτι ἵνα ἐπίγειος ἡμών ὡς οἰκία τοῦ παρευρικός, καταλύθη, οἰκοδομῆν ἐκ θεοῦ ἐξομέν ὡς οἰκίαν ἀληθοποιητοῦ αἰώνιου ἐν τοῖς οὐρανοῖς. 2 καὶ γὰρ εἰς τούτους μόνον."  

17: For (gives the reason of ch. iv., 17,—principally of the emphatic words of that verse, καθ' ἐπερ-βαλθὴν εἰς ἐπερβ.,—showing how that is so wonderful a process takes place) we know (as in ch. iv., 14,—are convinced, as a sure matter of hope) that if (sursuming; —not = καὶ, "etiamus," but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the κατάλωσις taking place: see 1 Cor. xv. 51, 53) our earthly tabernacle-dwelling (τοῦ σκήνους οἰκίας τοῦ σκήνους is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Westein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture,"—Stanley. Chrys., observes: εἶταν οἰκίαν σκήνων, καὶ τὸ εὐδαιμονίαν καὶ πρόσκαιρον δείξας ἐμπείρηκεν, ἐμπεύκει τὴν αἰωνίαν τὸ γὰρ τῆς σκηνῆς ὅμως τὸ πρόσκαιρον πολλάκις δεικνύσας) were dissolved ("mite verbum," Bengel: i.e. "taken down," "done away with:" but "dissolved," as well as the vulg. "dissolvent," is right), we have it in the heavens (as Meyer rightly remarks, the present is used of the time at which the dissolution shall have taken place. But even then the dead have it not in actual possession, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it in the heavens. Chrys., &c., Beza, Grot., al., join ἐν τοῖς οὐρ. with οἰκίαν, which can hardly be: it would be either ἐνθρόνων or ἐξ οὐρανοῦ. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens') a building (no longer a σκήνως from God ('in an especial manner prepared by God,' 'pure from God's hands:' not as contrasted with our earthly body, which, see 1 Cor. xi. 22, 24, is also from God), a dwelling not made with hands (here again, not as contrasted with the fleshly body, for that too is ἄχρισασις, but with other οἰκία, which are χερουσιασίων. Remember again the Apostle's occupation of a tent-maker), eternal. A difficulty has been raised by some Commentators respecting the intermediate disembodied state,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The οἰκία which in this verse is said, at the time of dissolution, to be ἐν τοῖς οὐρανοῖς, is, when we put it on, in the next verse, our ἀιωνίαν τοῦ ἐξ οὐρανοῦ. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aqu. (in Estius), Wolf,Rosem., al., understand these words themselves (οἰκίας ἀνείποι, ἐν τ. οὐρ. of the intermediate state of absence from the body: Usteri and Flatt, of an immediate glorified body in heaven, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, a significat statum beate immortaliitas, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quamquam malo ita accipere, ut initium hujus adficiit sit beatus anime status post mortem: consummatio autem sit gloria ultimarum resurrectionis." But if this be so, (1) the parallel will not hold, between the οἰκία in one case, and the οἰκία in the other,—and (2) the language of ver. 2 is against it, see below. 2. For also V. 2.
(our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the earnest desire which we have, to put on that new body without such dissolution taking place. See the similar argument in Rom. viii. 18, 19) in this (viz. sêkînê, as Beza, Meyer, Obsb., al. The rendering ἐν τούτῳ, whereverfore,—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ἵνα ἐν τῷ σκίνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, 'in this,' as contrasted with 'out of this,' as Meyer, who joins καὶ with ἐν τούτῳ; but see above) we groan (see Rom. viii. 23), longings (i.e. because we desire, the reason of στενάξειν, ἐπιστάθ, not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμοι μὴ προσέωντος, Acts xxvii. 7) to put on over this ('superinduerere,' viz. by being alive at the day of Christ, and not dissolved as in ver. 1)—see on ver. 4 below. The similitude is slightly changed: the house is now to be put on, as an outer garment, over the 'fleshy body' our dwelling-place ('οἰκία esse quidam magis absolutum,—οἰκητήριον, domicilium, respicunt incolam': Bengel. So Eur. Orest. 1113,—.dsl' Ἐλλάς αὐτή συμπροτούσιον from heaven (i.e. = ἐκ θεοῦ ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then. 'Hague,' says Bengel, 'hoc domicilium non est eadem οἰκία': 3) seeing that (ἐὰν [see var. readd.] is used 'de re, quae jure suntas creditur': εἰπὲρ, when 'in incerto relinquitur, utrum jure una injuria sumatur.' Herm. ad Viger., p. 384. So Xena. Mem. ii. 1. 17, ἀλλὰ γὰρ, ὥς, οἱ εἰς τὴν βασιλικὴν τέχνην παθεῖσκομαι, ἥν δοκεῖς μοι ναὶ οὐκείσιν εὐδαιμονιᾶν εἶναι, τί διαφέρουσι τῶν ἐς ἄνηγκρης κακοπάθειῶν, εἴ γε πεινόσουσι κ. δυσβάσουσι, κ.τ.λ.—'if they are to hunger and thirst, &c.' And for εἰπὲρ, Ἱσχ. Ag. 29 f. εἰπὲρ ἧλιον πάλιν ἐλάχων, ὡς ὁ φρυκτὸς ἄγγελλαν προτείνει,—'if, that is, the city, &c.' we shall really (καὶ, 'in very truth': so Soph. Antig. 766, ἀμώυ γὰρ αὐτὰ καὶ κατακτῶν 'νοῦς: 'doest thou intend verily to kill them both?' and Ἀσχ. Sept. Theb. 810, ἐκεῖθεν καὶ; have they really come to that?' See more examples in Hartung, Partikellehre, i. 132) be found (shall prove to be) cloathed ('having put on clothing,' viz. a body), not naked (without a body)—'ἐνδυσάμενοι, &c.' to have really come to that!') Meyer. See Stanley's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the demers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: 'For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.' Several other renderings have been given:—(1) 'Si nos iste dies deprehendet cum corpore, non exutos a corpore,—si erimus inter mutandos, non inter mortuos,' Grot.: Estins, Bengel, Conyb., al. To this there are three objections,—that εἰπὲρ should be εἰπερ (the force of this objection is how much weakened by the amount of authority which can be adduced for εἰπὲρ)—that καὶ is not rendered at all,—and that εἰδυσάμενοι, the aor. mid., should be ἐνδειγμένοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked': i.e. 'setting down for certain as do, that that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making Εἰνδυσάμενοι and γυμνῶτης, and that in the very sense in which they are opposites, to-co-exist;—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνός must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., Ecum., al., who take εἰδυσα-

5. *kataergazomeno* DF latt (exc fuld) syrr Iren-int Ambrst. (kataγαγως. C.) *ins* 4 bef *theos* 9. rec ins and bef *dous* (cf ch i. 22), with D*-KLN* rel syr goth Iren-Gr Chr Thdr (και δίδους Damasc, omg o) Ambrst: *txt* BCDFΠN 17 latt Syr copt arm Orig Iren-int Amg Pelag Sedul Bede. ἀραβωνικόν m ο. μενοι = σώμα ἄφθαρτον λαβόντες, and γνωμὸν to mean γνωμὸν δῆξις. Similarly Anselm explains γνωμῶν, ‘nudi Christo;’ Pelagius, Hinnius, and Baldwin, ‘vaevi fide;’ Erasum. Paraphr. ‘sit tamen hoc exuit corpore non omnino nudi reperiamur, sed ex bona vitae fiducia spe immortaliatis anicii;’ in part too Calvin,—restricting it however to the faithful only,—‘if at least we, having put on Christ in this life, shall not be found naked then.’ Olshausen too takes ὃ γνωμὸν as an expansion of ἐκδυσάμενο, ὃ provided that we shall be found clothed with the robe of righteousness, not denuded of it. Of all these we may say, that if the Apostle had meant by γνωμὸν to hint at any other kind of γνώμης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ τίτιναμ, ‘ετίναμ etiam induti, non nudi reperiamur!’ as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading ἐκδυσάμενοι in a few cursives, which in connexion with εἰπερ was evidently adopted in consequence of the views of expositors. It stood as a conditional sentence,—provided, that is, that ... and in the idea that it referred to the time after putting off the mortal body, ἐν was altered to εἰκ. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] Confirmation and explanation of ver. 2. For also (a reason, why we εἰπερ διῇμεν ἐκδυσάσασθαι ... as in ver. 2) we who are in the tabernacle (before spoken of, i.e. of the body), groan, being burdened (not by troubles and sufferings, nor by the body itself, which would be directly opposite to the sense: but for the reason which follows), because (ἐπί or as in ref. Rom.) we are not willing to divest our-selves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as near, and conceived the possibility of their living to behold it. It was no terror of death as to its consequences—but a natural reluctance to undergo the mere act of death as such, when it was within possibility that this mortal body might be superseded by the immortal one, without it. 5.]

This great end, the καταποθήκη τοῦ θνητῶν ἀπὸ τῆς ζωῆς, is justified as the object of the Apostle’s fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—But (and this my wish has reason: for) He who wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) unto this very purpose (viz. that last mentioned—το καταποθήκη τοῦ θνητῶν ἐμῶν ὑπὸ τ. ζωῆς, —not το ἐκδυσάσασθαι, a mere accident of that glorious absorption: see below) is God, who gave unto us (a sign that our preparation is of Him: ‘qui(s) qui dede-rit’ ... ... the earnest (refl. and note) of (gen. of apposition) the (Holy) Spirit. The Apostle in this verse is, no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that the end itself, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐκδυσάσασθαι, is, under whatever form
brought about, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is certainly wrong: for it forms a note of transition to \( \theta \varepsilon \rho \varepsilon \nu \theta e \nu e s \) of \( \pi \alpha \nu \tau e \) in the next: see below.

6-8.] He returns to the confidence expressed in ver. 1: that however this may be, whether this wish is to be fulfilled or not, he is prepared to accept the alternative of being desnuded of the body, seeing that it will bring with it a translation to the presence of the Lord. Being confident then (because it is God's express purpose to bring us to glory, as in last verse) always (either under all trials: or, always, whether this hope of \( \pi \varepsilon \nu \sigma \delta \sigma \sigma \alpha \sigma \theta a u \) or the fear of the other alternative, before us,—which latter I prefer), and knowing (not as the ground of our confidence, as Calv., al., nor as an exception to it, 'though we know,' as Est., Olsh., al.,—but correlative with it, and the ground of the \( \varepsilon \delta \omega \kappa o \kappa o u \mu e \) below) that while at home in the body, we are absent from the Lord (the similitude of the body as our \( \alpha \iota k a \) being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14)—for (proof of our \( \varepsilon \delta \rho \mu \iota \kappa a \) \( \tau \varepsilon \tau \tau \) we walk (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) by means of (not 'in a state of,' nor 'through,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) faith, not by means of appearance (\( \varepsilon \delta \iota s \) cannot possibly be subjective, as rendered in E. V. and by many Commentators; see ref.)—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are absent from those heavenly things),—notwithstanding (I say) (he resumes the \( \theta \varepsilon \rho \varepsilon \nu \theta e \nu e s \), which was apparently at first intended to belong to \( \varepsilon \delta \omega \kappa o \kappa o u \mu e \)—by the indicative, inserting the \( \delta e \) because the last clause seemed something like a dash to that confidence) we are confident, and are well pleased rather to migrate out of the body and come to our home with the Lord: i.e. 'even if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.' Meyer regards \( \varepsilon \delta \mu \iota \mu e \) and \( \varepsilon \iota \delta \mu \iota \mu e i \) as equivalent to the putting off of the mortal (but how?) and putting on the immortal body at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, \( \varepsilon \delta \mu \iota \mu e i \) and \( \varepsilon \iota \delta \mu \iota \mu e i \), to avoid such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that \( \tau o \alpha \alpha \lambda \sigma \zeta e i \) is equivalent to \( \sigma \nu \nu \chi r i s t o \) \( \epsilon i \nu s \) : for here is no hint of the new house from heaven, only of a certain indefinite \( \varepsilon \delta \mu \iota \mu e i \) \( \tau \delta \nu \kappa i r o n \), which is all that is revealed to us, and it would seem was all that was revealed to him, of the disembodied state of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4. 9, 10.] Wherefore (this being so,—our confidence, in event whether of death, or of life till the coming of the
Lord, being such)—it is also (besides our confidence) our aim, whether dwelling in the body or absent from the body (at the time of His appearing), to be well pleasing to Him, i.e. whether He find us endmu or ekd, to meet with His approval in that day. That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., τδ ζητομενον τητο εστιν, σφινα. ἄν τη εκει ωμεν, ἄν τη ενταθα, κατα γνωμην αυτον ζην—the objection to which of course is, that when there with Him, there will be no straining to be ευαρέστω αυτω, the acceptance having taken place. Nor is De Wette's interpretation free from objection—whether we live till His coming, or we die? because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ενδημοντες and έκδ here merely literal, the similitude being dropped: 'whether at home, or on travel.' But, all else aside, can he tell us where Paul's home was, subsequently to Acts ix.? For this would be necessary, he shrinks from any 'geographische Bezimmung.'

For (explanation and fixing of ευαρέστω αυτω ειναι, as to when, and how testified) we all (and myself among the number) must be made manifest ('appear,' not παρασται merely, but 'appear in our true light,' appear as we have never done before, as in ref., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βιβα, see Stanley's note) of Christ, that each may receive (the technical word for receiving wages) the things (done) through the body (as a medium or organ of action. Meyer cites των ήδων αι δια τω σώματος εισυν, Plat. Phaedo, p. 65, and αισθησεις αι δια τω σώματος, Phaedr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): when, or in company with whom, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, as one of the grandest extant efforts of human eloquence.

11—13.] Having this φιλοτιμία,—being a genuine feare of God (see below)—he endeavours to make his plain dealing EVIDENT TO MEN, as it IS EVIDENT TO GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.

11.] Being then conscious of (no strangers to) so Homer freq., e. g. αθεμιστα ειδω) the fear of the Lord (not, as Chrys. and most of the ancient Commentators = τδ φοβερον τ. κυρ.,—so also Beza and Estius, 'terrem Domini,' and E. V., 'the terror of the Lord;—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see ref. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on άνθρωπος, 'it is MEN that we attempt to persuade.' Of what? Beza,
12. rec aft ov ins yap, with D^2KL rel Damase Thl Ec: om BCD^1FN latt Syr copt Chr Thudr Ambreg Pelag Bede. for 2nd ημι, ημι B, nobis D-latt. υνοι BN 17 Q-latt. for ου, μη εν BN m 17: ουκ εν D^1F: txt CD^1KL rel syr goth Chr Damase.

Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrem Dominii,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects it with the φιλοσία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πεποιημεν of the endeaevour to make ourselves acceptable to men; Cornel.-la-Piddle, Le Clerc, al., 'eundem hume ti- morem hominibus suademus.' But from the context, it must have reference to our-selves; and I therefore agree with Chrys., al., as above), but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have also been manifested (Meyer remarks, that ειςεω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete, Cf. Acts xxvii. 13, δοζαστες ηηι προ- βησεων κεκρατηκειαι, and Hom. ii. o. 110, ηδη γαρ νυν ηεπου 'ορη γε πυμα τε- τυχας in your consciences. 12.] We are not again recommending ourselves to you (see ch. iii. 1), but (say this as) giving you an occasion for matter of boasting (καυχημαι.—not καυχησις as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καυχημαι, matter of boasting) against those who boast in face (fair outward appearance), and not in heart (i.e. in those things which they exhibit, and are outwardly = κατα την σαρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast).

13.] For (ye have good reason to boast of me as your teacher; seeing that) whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαινυ, Πανς, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it is to God (in God's work and to His glory): whether we be of sound mind, it is for you (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service,'

On the interpretation of Chrys. above, he explains the last clause,—αν τι μετριον κ. ταπεινων φθεγζωμεν, δι' ημας, ηα μαθητε ταπεινοφρονις. But he gives our interpretation also, as an alternative: μανιεσθαι τις ημας φης; δια την θεου μανιομενα. 14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and according-ingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister. 14.] For (reason of his devotion under all reports and circumstances, θεω and ου, as in last verse) Christ's love (not, love to Christ, as Ec., Beza, al.—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ηγαγη is with Paul always subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 21; xiii. 13; Eph. ii. 4; Phil. i. 9 al. [but see his own note on 2 Thess. iii. 5, where he maintains the objective sense], whereas with John it is not always so, 1 John v. 3. Paul usually expresses love of,
14. for χριστον, θεου C 17. 39. 42. 46. 120. 238 syn Chr Thl'r (txt. ll.) Thl-marg.
15. κριναται F. rec ins ei bef εις, with C33 rel vulg (and F-lat) copt Ath-mss Chr XL Cyr, Thl Ambrost ma Aug (else ms vary) Bede: om B (sic: see table) CDFKLN1
d e I n 17 synr goth ath Ath-edd Chr, Cyr, Thl'r Damasc (Ex-comm appy).
_for aπεθανων, aπεθανεω N'. aft 2nd aπεθανεω ins χριστος F vulg (not am) some-lat-ff.

ei. towards, by εις, Col. i. 4; 1 Thess. iii.
12) constraineth us (a better word could not be found: the idea of συνέχεια is that of forcible limitation, either in a good or a bad sense,—of confining to one object, or within certain bounds, be that one object a painful or glorious one,—those bounds the angustie of distress, or the course of apostolic energy, as here. 'Constraineth us,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo constringendi: qua notatur, fieri non posse, quin, quinquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expeditt et reputat, quasi ei, alligatus, et arctissi vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interpretation, some as Meyer, urging more the sense colhibendi, others as Chrys., that excitandi, our απινων ημας αναγεννων, all in fact amount to one,—that of the forcible compression of his energies to one line of action).
13) because we formed this judgment (viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of all, as Meyer,—but instead of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of all men is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the non-fulfillment of the subjective condition which follows),—therefore all died (i.e. therefore, in the death of Christ, all, the all for whom He died, of πάντες, died too: i.e. see below, became planted in the likeness of His death, died to sin and to self, that they might live to Him. This was true, objectively, but not subjectively till such death to sin and self is realized in each: see Rom. vi. 8). The other renderings,—ought to die,' as Thomas Aqu., Grot., Estius, al.,—were under sentence of death,' as Chrys., Theodoret, Beza, al.;—‘as good as died,' Flatt;—are shown to be erroneos by carefully noticing the construction, with or without εις. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εις υπερ πάντων, (2) πάντες: (2) (On on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (and in and with Him).’ Meyer's rendering of ον, because, can hardly be right, as it would leave κριναται τουτο standing awkwardly alone. And He died for all, in order that they who live (in this life, see ημεις οι οιων, ch. iv. 11; = in sense, 'as long as they are in this state,' as De W.):—not, 'those who live spiritually,' as Beza, Flatt, which would altogether strike out the sense, for, that is, they may live spiritually, &c: nor, ‘superstities,’ whom He left behind at His death, ωνων in contrast with Him who απεθανεω, as Meyer;—for, not to insist on the more general reference to all time, many to whom the Apostle was now writing were not born at the time of His Death) might no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see απο του την ζωη live to themselves (with self as their great source and end of action, to please and to obey) but to Him that died and rose again for them (υπερ, not merely even as connected with εγκεκριμεν, ‘for the benefit of,' as Meyer again; but strictly 'in the place of:' as the Death of Christ is our death, so His Resurrection is our resurrection).
16. So that (accordingly, consistently with our judgment expressed ver. 15) we (in opposition to our adversaries, the false teachers: not general, of all Christians, as De W.,—but as yet spoken, as the emphatic position of υμεις shews, of the Apostle himself [and his colleagues?]) from this time (since
this great event, the Death of Christ) **know no man according to** (as he is in) **the flesh** (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that they are *kata sarka*,—must not be regulated *kata sarka*. And the connexion of ver. 16 with ver. 15 shews that we must not take *kata sarka* as the *subjective* rule of *diasmer*,—so that the explanation would be, 'according to mere human knowledge,'—apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that *ei de evna tiw kata sarka* = 'to know any one according to his mere human individuality,'—to know him as men have judged him by what he is in the flesh,' not by what he is *kata pneuma*, as a Christian, as *kaiw ktiw*, ver. 17. He who knows no man *kata sarka* has, e. g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28*): **if we have also (ei kai concedes what follows: *patin evs, ei kai *mu bhteis, froueis B' *dumai, *fa va *dive, Soph. (Ed. Tyr. 302.—but also, as distinguished from *kai ei, introduces no climax, and distributes the force of the *kai over the whole concessive clause, whereas in *kai ei it is confined to the conditional particle *ei,—see Hartung, Partikellehre, i. 139) known Christ according to the flesh, now however we know Him (thus no longer). The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took before his conversion, when he knew Him only according to His outward apparent standing in this world, only as *Jesus of Nazareth*. *Christos* is not = *tov Christos*, 'the Christ,' but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is not on *Christos*, q. d. 'If we have known even *Christ* after the flesh,' &c., as usually understood,—the position of *chr* forbids this, which would require *ei kai *chrston. *Eng. *k. *sarka*,—but on *euvnakev*, as belonging to the past, contrasted with our present knowledge. Observe likewise, that the position of *kata sarka*, see above also, forbids its being taken as the subjective qualification of *euvnakev*, as = *ei kai *kata sarka *eng. *chr., or *ei k. *eng. *chr. *k. *sarka*, and fixes it as belonging to *Christos,—'Christ according to the flesh.' He now, since his conversion, knew Him no longer as thus shewn, but as *dismuena *vno *theos *en *dumai, *kata pneuma *agnwvnhs. At that time, *eidikensin o *afroias me... *apokalypa *tov *vno *avto *en *evoi, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. 17.) **So that** (additional inference from what has gone before: hardly as Meyer, from ver. 16 only: the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the *kaiw ktiw*) if **any man is in Christ** (far better than 'whoever is in Christ.') See note on Phil. iv. 8. 'In Christ,' i. e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), he is a **new creature** (*ktiws, *creation,—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23. 'He has received,' 'passed into,' 'a new life,' John iii. 3): **the old things** (of his former life—all the old selfish and impure motives, views, and prejudices,—De Wette) **have passed away** (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the new birth, the antiquation of the former unconverted state, with all that belonged to it): **behold** (a reminiscence of Isa. lxi. 18, 19) = *mhn *mhrw *e dota, kai *tov *agria *mu *aulyogixevoi *idov, *evo *poio *kaind), they **have become new** (see var. readil). The arrangement of the sentence followed by the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is in-
the and next verse, endure and sacrifice, of Xen. creation (committed) proposition.
which Busir. for Oeov, matter in vnep (source), Clem Oeov, vnep and Tertj, Hil Aug Promiss.
19. ins o bef theos FK b o Thdrt Chr., καταλαλαςων δε εν 1 k. ins [του] ευαγγελου bef τον λόγον D F; adnuntiationem D-lat, evangelii G-lat (and so over the greek in F).—on του Ε.
20. for υπερ χρ. ουν, ον υπερ χριστου D F; pro quo Christo D-lat; quod pro quo
admissible, because the second member would be a mere reassertion of the first.
And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (all men, from next verse, where κόσμον is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for which made us χριστος, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general: for had it been so,—in the next verse, which is parallel, εν αυτοις, not εν ἡμιν, must have stood, after αυτοις and αυτοις just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονια της δικαιοσύνης, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of God to us, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of men to God,—follows as a matter of exhortation, ver. 20).

how that (the δε imports that the proposition following it, introduced by δε, is matter of indirect reference. So Xen. Holl. iii. 2, 11, εστων τω φερακι δει τη νομιμι μη τω Τισαφφω κ.τ.λ., and argum. Isoc: Busir. p. 220 [cited by Winer, edn. 6, § 65, 9], καταγθοδων αυτοι, δε δι των δαμων αμφερεις) God in Christ was reconciling the world to Himself (ἡν καταλαλαςων not exactly = καταλαλασων, any more than ἡν κηρυσσαν Luke iv. 44 = εκκρυσσαν: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. ἦν cannot, as in Erasm., Luther, Calvin, Beza, al., and E. V., belong to ἐν χριστῳ, 'God was in Christ, reconciling' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θεμελος ἐν ἡμιν κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not.

κοσμον,—without the article, as governed words placed for emphasis before their verbs often are—would not be καταλαλαςων κοσμον, but του κοσμου,—the whole world,—man, and man's world, entire, with all that therein is, see Col. i. 20, but considered, cf. αυτων below, as assumed up in man),—not imputing to them their trespasses (present: on the expression see reff.), and having placed in us (past: not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as ὁ λόγος του σταυρου, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, on their part, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's behalf then (i. e. in pursuance of the imposition on us of the λόγος της κατ.) we are
ambassadors, as if God were exhorting by us: we beseech (you), but not uttered as an integral part of the present text, not as a request now made and urged, as Rom. xii. 1; he is describing the embassage: we are ambassadors, and in our embassage it is our work to beseech—Be ye, &c.) on Christ's behalf, Be reconciled to God:—

**DCBD**


219 Eus Sev Chr Thidr.: on θεου 46. 114 Thidr.

Christo G-lat. δειμενοι D1 and lat. F Chr-ms Hil Ambrst(not Aug al); orantes aut obsequentes G-lat. καταλάγησαι D1 (and lat) F syr-marg goth, reconciliari G-lat hit-fl(not Jer Bede). om τω Φ.


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**DCBD**

VI. 1—3. 

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

667

γοντες και παρακαλούμεν, μη δεις, καθώς είς κενόν την χάριν τοῦ θεοῦ δεξαμενάμενος γνάθον, καὶ προσδέχεσθαι την ἱκουσίαν, καὶ εν γνήμα αυτή της αποκατάστασις, καὶ εν προσφοράς καὶ εν ἕβοηθήσαις καὶ εν ἠδύνασθε καὶ εν γνήμαις σωτηρίας,

3 μηδεμίαν κεν και μηδενί διδόντες μπροστά σου, ίνα μη 

35. Phil. iv. 15 only. g here only l.c. Ps. xix. 1. h = 1 Cor. i. 8 ref. 

1 Acts xvi. 9 ref. j Rom. xv. 16 ref. k ch. vii. 9. Luke iv. 19, 

11 Cor. i. 12. l Acts x. 24. m here only. d, δίνας ἀφορμάτο προσκοπήν. Polyb. xix. 10 6.10. (κομμα 

N-corr1-3. 

1. καιρο χαρισμάτων) εκ των διακονιών; εις διακονίαν τιμής απολυτικός. 

2. καιρος των καιρων 

3. ἀντικειμένων και ἀνωτέρων συνεργών, τιμής καιρος, τιμής ἀρχής, τιμής εἰρήνης, τιμής σωτηρίας. 

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Chap. VI. 1. parakaloventes D.F. 

om υμας D1: ημας CN. 4. 17. 89: txt 

Chap. VI. 1—10.] He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of proving himself, by many characteristics and under various circumstances, as the minister of God (vv. 9—10). 1.] συνεργούντες, viz. τῶν θεόν, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the bπρο χρ. above: Chrys., Theodor. Bengel, Oishi., al., ὁ θεός, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the σωμ imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σωμ in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ. 

The δέ is one of transition, introducing a new feature. Moreover also, while working with God, we exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis;'—not 'recepseritis,' that ye will not have received,' i.e. 'will not by apostasy show that ye have received ...' as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as directly addressed to the Corinthians instead of a description of his apostolic practice the grace of God (i.e. the reconciliation above spoken of) to no purpose (i.e. unaccompanied by sanctification of life; so Chrys., ίνα μη νομίζων άτι τούτο έστι καταλαλύμη μόνον, το πιστεύσαι 

το καλούμεν, ἐπιτρέπει τα ταύτα, την περι την βίων συνοδόν ἀπαιτο

2.] Ground of the exhortation: viz. the importance of the present time as the day of acceptance, —shewn by a Scripture citation. For He (God, whom we synepgoymen and whose grace we recommend) saith, 'in an accepted time (Heb. χρόνον ἡμέρας, 'in a season of grace') I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), now is the favourably accepted time (ευπροσδέκτος, a far stronger term than δεκτός, q. d. the very time of most favourable acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, now is the day of salvation. ο γάρ εν τοιαύτῃ καιρῷ γανατίζομεν, εν και τοιαύτῃ κέχυμαι δωρεάν, εν και τοιαύτῃ χάρις, εν και τοιαύτῃ σωτηρία, εν και τοιαύτῃ ἔπεσεν και τοιαύτῃ τῆς θρασύ. Chrys. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.

3. διώντες, resumed from συνεργούντες, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify parakaloventes, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.; 'ostendit enim, quam serio monet, qui, ut aliqaud profectus, nullis terruitur incommodi, nulla non commoda negotiat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, in nothing, compare ἐν παντί, below: not, 'in no man's estimation,' as Luther.
n POS see, 'txt VI. would I'ljffT ttaic, s TTViaiQ^ 5 "tertia which d, va, d uv -xviii. W ' but xvi. hklm pressures, 'vr/j-^' against we note. longs — character recommendaing passive |XT| Kovia, but, \specification as ent Meyer, God the Winer, (eio, cause Cor. 8. Eph. 6. Eph. vi. 18.) —i as above (y) only f. 2 Macc. ii. 26. (—πνίου, Eph. vi. 18.) a as above (y) (i Cor. vii. 5 r.) only in Paul. Matt. xii. 21 || Mk. Luke ii. 37. Acts xiv. 23. xvii. 9. only. 2 Kings xii. 10. —ii. 3 x. only f. (—io6, cor. vii. 11.) —d i Cor. 1. 3. rec unnostwtes, with D4KL3 rd Clr Chuds Damasc.1 : unnostwtes f : unnostw- novtes B 31. 73 Damasc : txt CD4FN1 17 Clem Cyr. diakovous D1 vulg: ministrovs ut i G-Lat.

μηδεμ—μησει, are not = oδημ—οδευ, but, see on ch. v. 21, subjectively said— we exhort, being such as give, &c. : so 1 Cor. x. 33, γέω πάντα πασίν ἀρέσις, μη γητών κ.λ. προσκυπτ = σκάνθ- δαλον, os πρόσκυμα, Rom. xiv. 13. μωμητι ναμάσται, 'Io reprouch' (see Winer, cdn. 6, § 38. 7. a), is one of those deponent verbs which have an aorist passive: so διαλέγεσαι, βούλεσαι, δι- νασται, σπαλαγγρείσαι, &c. The dia- kovia, the office itself, would be reproached, if cause of offence were found in the charac- ter of its bearers. 4. ] Meyer well remarks the position of the συνιστ. ἐντωτον. When the words signified 'to recommend ourselves,' in a bad sense, ch. iii. 1, v. 12, —σωτ. preceded the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ἐντωτον, it follows the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis. διακόνοι] not διακόνους : recommending ourselves, as ministers of God should do. The ambiguity of the E. V. might have been avoided by a different arrangement of words: 'in all things, as the ministers of God, approving our- selves.' The following datives are a specification of παντι; but not all of the same sort: some signify instruments by which, some, situations in which, some both these. Bengel remarks: 'Insignis gradatio. Sequuntur ter tria patienda (i. e. from θάφεων to νηστειας), quibus patientia (πουμονη) exercetur; pressurae, — plagae, — labores. Primus ternarius continet generis, secundus, species adver- sorum: tertia spontanea' (but qu? see below). So that the υπομονη πολλη belongs to νν. 4, 5, and ver. 6 goes on to other points. στενον.] See ch. iv. 8, note. 5. ] On πληγη, see reff. φυλακ.] At Philippi only as γει, as far as we know from the narrative of the Acts ;

—but there must have been many other occasions, see ch. xi. 23. He may have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23. 

ἐν ἄκαταστοι] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—11. The sense given by Chrys., al., to τὸ μηδαιον δύνασται στήρια λαωουμενον, is philo- logically allowable, cf. Demosth. 383. 7, ἀκάταστατον ὑπερ ἐν βαλαττη πνευμα, and James i. 8, and Polyb. xxxi. 13. 6. ἐσπευδεικνυον αυτοι την ἀκάταστασ της βασιλειας,—but not found in N. T. 

ἐν κόποις] usually, and here, signifies 'labour in the Lord,' for his sake, see reff. So also κοινα, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and ἀστατουμεν και κοπομεν occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the weariness of his excessive apostolic labour was in his mind. 

ἀγρυπνιαι] Chrys. says, τὰς νύκτας ἐν αισ εἰδίδασκεν, ἤ ὡτι καὶ ἐν αϊταις εἰρώνα- ξετο. But I would rather believe the ἀγρυπνια to have been watchings through anxiety for the churches. 

ἐν νηστεια] This is generally, and by De W. against Meyer, taken to refer to involuntary hun- ger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself dis- tinguishes ἐν νηστειας from ἐν λιμῷ κ. δίész. The meaning of fastings must therefore be retained. So Chrys., Theo- doret, and Calvin. 6. ] The nine pre- ceding datives (see on ver. 4) have ex- panded υπομονη. We now resume the main catalogue, with ἐν ἀγνοητη, in purity: which is variously explained: of
bodily chastity. Grot.:—of unselfishness, Theodoret, and Chrys., as an alternative (ἡ σωφροσύνην, ἢ τὴν ἐν ἀπαισί καθαρότητα, ἢ τὸ ἀποδοκικτόν, ἢ καὶ τὸ δωρεάν τὸ εὐάγγ. κρήτεν):—I prefer the second of Chrys.’s meanings, general purity of character, εἰλικρίνεια,—unblameableness of life, and singleness of purpose. ἐν γνώσει knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη. χρηστότητι] kindness: a kind and considerate demeanour.

ἐν πν. ἄγω in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, after ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἄγων τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any logical place in the list, any more than ἐν δυν. θεοῦ below.

7. ἐν λόγ. ἀληθ. is taken by De W. Meyer, al, as subjective,—in speaking, or teaching truth”—in discourse, the contents whereof were truth—but their objection against the sense in the word of truth, ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid,—on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anthropic, which would cause the article to be omitted for uniformity’s sake. ἐν δυν. θεοῦ viz. the Power spoken of ch. iv. 7,—the power manifest in every part of our apostolic working,—not merely in our miracles.

διὰ τ. ὑπά. τ. δίκ. By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὑπά., marking them more distinctly as instruments,—and then continued) the weapons of righteousness (belonging to,—or as Meyer, fur-

ished by,—the righteousness which is of faith. That panoply, part of which only in the more particular specification of Eph. vi. 13—17, viz. the ἀρωτα, is allotted to δικαιοσύνη, is here all assigned to it.

Some of the ancient Commentators,—Chrys., ECUM., al, and Grot., Estius, al, understand by ἡ λα, ‘instruments,’ as in Rom. vi. 13, and interpret these instruments to be, situations and opportunities of life, whether prosperous, ἀδικία, or adverse, ἀριστερά: but the other interpretation is better in accordance with the Apostle’s habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8).

τῶν δεξ. κ. ἀριστ.] which are on the right and left: i. e. encompassing and guarding the whole person. Grot., Bengal, and most recent Commentators, even De W. and Meyer, explain it, both right-handed,—i. e. of attack, the sword and spear,—and left-handed,—i. e. of defence, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that the panoply (τὰ ὑπά) is on both sides (δεξιά κ. ἀριστερά) of the person. On the interpretation prosperity and adversity, see above. 8] Perhaps the instrumental signification of διὰ need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δοξ., &c., as in διὰ πολλῶν δακρύων, as pointing out the medium through which. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow. ὡς πλάνοι From speaking of repute, he passes to the character of the repute. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out,
11. ins o bef korinthei F vulg Thl. for 2nd ημαι, μην X.

viz. the difference of our real state from our reputed one. That this is the case with ὧν ἄποθν. κ. ἰδον ζωμεν and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, 'as deceivers, and yet true, as unknown, and yet well known,' or, 'as deceivers, and as true men, as unknown, and as well known'? I own I am not clear on this point. The words καὶ ἵδον ζωμεν may be an indication how the Apostle would have the previous two clauses understood; but they also may be a transition, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πάναις and ἀγνοούσης, but matter of fact, as ἀποθηκέσθης, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δύσφημαι κ. εὐφήμις, he proceeds ὡς πάναις (answering to δυσφ.) καὶ ἀποθήκης (answering to εὐφ.), ὡς ἄγνοοις (still having δυσφ. in view,—as 'unknown,' of obscure reputation), καὶ ἐπιγνωσόμενοι (still looking back at εὐφ., seeing that the ἐπιγνώσις would lead to good reputa.) then, having by the particles of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθηκέσθης, which has no longer its main reference to the reputa of others, but to the fact, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9. καὶ ἵδον ζωμεν is much stronger, more triumphant, than καὶ κωπέτες. There is something still of the idea of one reputed dead and found to be alive; though I would not say with Meyer that ὡς ἄποθν. altogether refers to a supposed triumph of his adversaries, 'Now it is all over with him! His course is ended!' ὡς παῦς. 

Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow the ὡς expresses just what it does in ὡς θεὸς δίὰ κοινοῦ, viz. 'quippe qui simus.' Ps.

11—VII. 1] Earnest Exhortations to Separation from Unbelief and Impurity. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] Our (my) mouth is open (not past: the use of ἀνεύσας for ἀνέψας is common in later Greek: see Palm and Rost's Lex., and ref. 1 Cor. Rückert takes it as past, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentimets—I cannot shut my
10—14. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

12 οὐ β στενοχωρεῖσθη ἐν ἡμῖν, ἀλλὰ στενοχωρεῖσθη δὲ ἐν τοῖς σπλάγχνοις ἡμῶν.

13 τὴν δὲ αὐτὴν ἀντιμισθίαν (ἐ ὡς τέκνοις λέγω) πλανοῦντης καὶ υμῖν.

14 Μη γίνεσθε ἐπερωτούντως ἀπ' ἕκαστος.

12. om de C a l.
14. ins kai bef μη F D-lat (and F-lat G-lat) arm Ambrost. for απαστοις, μετα

mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shown in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, Corinthians (καὶ ἡ προσφήνη δὲ τοῦ ὠνόματος φιλίας πολλής, καὶ θερμότητα καὶ διαθέσεως καὶ γὰρ εἰσέβαψεν τῶν ἀγαπημένων συνεχώς γυμνά τὰ ὠνόματα περιστρέφεται, Chris. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling,—our (my) heart has become enlarged. These last words are very variously explained. Chrys., Theodoret, (Ec., al., understand them of the expansive effect of love on the heart: Luther, Estius, al., of dilatio gaudii, which does not however agree with πλανοῦντης καὶ υμῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alci. alter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλανοῦντης καὶ υμῖς below, and the occurrence of the expression in the Psalm (reft.: cf. ἐν πλανοῦμαι, ib., ver. 45). Some light is also thrown upon it by χαρίσματε ἡμῖς, ch. vii. 2. The heart is considered as a space, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to take in a new object of love, or of desire, or of ambition, the heart must be enlarged: οὐκ ἐντολῶν οὐκ ἑδραμὼν, ἀπ' ἐπιλατᾶτο τὴν καρδίαν μου. The Apostle has had his heart enlarged towards the Corinthians: he could and did take them in, with their infirmities, their interests, their Christian graces, their defects and sins: but they did not and could not take him in (χωρήσας αὐ-

13. υμᾶς F.

14. ins καὶ bef μη F D-lat (and F-lat G-lat) arm Ambrost. for απαστοις, μετα

— τόρ: he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of their place in his heart, which is wide enough for, and does contain them; and refers back to this verse in ch. vii. 3, thus, προειρήκα τιν ὑμᾶς καρδίαν ἀπεί. He tells them, ver. 12, that they are not straitened in him, i.e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from his being really unable to appreciate them, and love them, and advise them,—but from their own confined view of him, of his love, his knowledge of and feeling for them.

13. τὴν αὐτὴν ἀντιμίαν, as τὸν δώμαι τρόπον, Jude 7, κλασία, Luke ix. 14, not governed by κατά understood, but in fact an accus. of a remoter object, answering in many cases exactly to the further removed of the twoアクセサives in the double accusative government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμίας, in the same manner, as a return for my largeness of heart to you.

ὡς τέκνοις λ. explains ἀντιμίας,—it being naturally expected of children that they should require the love and care of their parents, by corresponding love and regard.

14—VII. 1. Separate yourselves from unbelief and impurity. On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are general, and hardly to be pressed as applying only to partaking of meats offered to idols, as Calv., al., or to marriage with unbelievers, as Estius,—but regard all possible connexion and participation,—all leavings towards a return to heathenism which might be bred by too great familiarity with heathens.

Become not ('ne flatis, molliter pro: ne sitis', Bengel: rather, perhaps, as expressing, 'do not enter into those re-
lations in which you must become" inconceivable.

The word and idea from ref. Levit. Hesych. έτερωθενων οι μη συγμερνουσ εις τον καθοδημον της τος δε συνηγοις
χοισφολοφος η λεια η της ορθους πιστοτης η ηπιστουσ 16; tis συγκατασθεις νανδεων μετα την εποχη λειων;
μεις γαρ ναδος θεου εστε ζωντος καθως ειπεν ο θεος οινοικησω εν αυτων και επεμπτησως και ιθυμαι αυτων θος και αυτοι εσυναι μοι λαος.

The truth for (ον τις τις δε, with K rel syr Chr Thdrt Cosmas Thl Gc Tert.; txt BCDFLN d m 17 lat Syr syr-marg copart arm Clem Damase Orig-int Cyril Lucif Ambrst Jer.

15. rec χριστω (prob corr for conform to ψως preceding), with DFKL rel vss Clem-ed, Orig, Can-apost-ed Tert.; txt BCN 17 vulg(and F-lat) D-lat copart Clem(ed) Can-apost-mss Damase lat-tt. εις βελαια, with (none of our mss) vulg G-lat Tit-ed: βελαιαν DK m syr-marg-gr goth(Beliam) many mentioned by Jer(" corrupente") Tidrta; βελαια F-lat; txt BCLR rel fuld(and harl) syr copart arm Orthodox Clem, Orig,abique Nyssen Naz Bas Ephr Chr ThdrtDamase.

πιστου B 17 8-pe copnt.

16. μαες и εφευ BDFLN 17 D-lat copnt (Clem) Did Aug.; txt CD3FK(N) rel vulg syr goth Ath Chr Thdrt Damase Jacob-nisib Orig-int Lucif Tert.—ναι Νι.; εστε βεθεοθ Νι.; for καθως ειπον, λεγει γαρ D(and lat) F, δεικεν ενι μελαν ηθος Tert Aug., for αυτων, αυτοις F(and G-lat) copnt Orig., for μοι, μου BCN m 17 Eus2 Damase: txt DFKL rel vss Clem Orig Ath Cyer-jer Thdrt lat-tf.

17. [έξελαθε, so BCFN 17 Damasc.]
of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καθὼς ἐδείξε, ὑπὸ being moreover substituted, from Ezek. xx. 34, for προσφέρεσται γὰρ πρότερος ἦσαν κύριος, κ. ἐν ἐσπευδόν ἦσαν θεὸς Ἰσραήλ. The ἀκαθάρτον must be understood of the pollutions of heathenism generally, not of any one especial polluted thing, as meat offered to idols.

18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἔγὼ ἔσωμαι αὐτῷ εἰς πάτερα, κ. αὐτὸς ἔσται μαι εἰς νικῶν,—the expression οἱ νοὶ μου and αἱ θυγατέρες μου is found Isa. xliii. 6: and τὰς λεγέντας κύριος παντοκράτωρ begins the section from the former clauses which are taken, 2 Kings vii. 8 (LXX).

VII. 1.] Inference from the foregoing citations:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves (not merely, ‘keep ourselves pure’: purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεῦματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is general: against impure acts and impure thoughts.

ἐπίτελ. ἴδιως, as De W. remarks, gives the positive side of the foregoing negative exhortation; every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] Concerning the effect on them, and results in their conduct, which his former Epistle had pro-

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DUCED. 2—4.] He introduces the subject by a friendly assurance of his love and bespeaking of theirs, as before in ch. vii. 11, 13.

2.] χαρὴν, see above on ch. vi. 13; δεδόσα τὴν κατὰ πατέρας, κ. μὴ συνεχομορρομενα ἐν νομιμ. Theophyl. De Wette, after Bengel, al., renders it, ‘under-

standing us rightly,’ referring to ref. Matt.: but even there the meaning is ‘to take in,’ and only ‘to understand rightly,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any mis-

understanding as to what he here says.

οὐδένα ἡς, κ.τ.λ.] Reasons why they should make room for him in their hearts: We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man. To understand, with Räckert, these verbs as applying to the contents of the former Epistle, is very forced. If ἔδωκα had really referred to the severe punishment of the incestuous person,—ἐφέξω to the delivering him over to Satan,—and ἐπέλευς to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them.

“In how many ways of which history says nothing, may such ruinings of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!” Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no
confirmation of Rückert's view.

3.] I do not say it (ver. 2) for condemnation (with a condemnatory view, in a spirit of blame; there is no ήμών expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit') for (and this shews it) I have said before (viz. ch. vii. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ήμων πεπλαττων, vi. 11. In the qualifying words, εἰς τὸ συν. κ.τ.λ. Paul, as Meyer says, is his own commentator), to die together and live together. This is ordinarily understood, 'so that I could die with you or live with you,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to οὗτος being the subject of the sentence, and renders, 'in order to die and to live with us:' i.e. 'if our lot is to die, in death,—and if our lot is to live, in life, never to be torn from our hearts.' But to this I would reply, that though οὗτος is the subject of εἰς τὸν καρδ. ήμ. έστε, it is but an accidental and secondary subject as regards the whole sentence; that they are present in his heart, is a sign, not of their state of mind, but of his: therefore the purpose, εἰς τὸ, must refer logically to him, the main subject of whom only the purposes can therefore be considered.

4.] παρασκεύα, as in ref.; confidence, which leads to and justifies καύχησις: not here 'liberty of speech,' as Chrys., al., καύχ., to others, in speaking of them. Τῇ παρ., the consultation (which I have received), viz. that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before παρασκ. and χαρ. On the construction of παρασκ. with an instrumental dative, see ref.; and, Winer, edn. 6, § 31. 7. So Eurip. Here. Fur. 372, πενταίνοις χέρας παλεύετε, and Racceia 18, μιγάσαν "Ελλατις Βαρθαρόνθες θ' ένοικο πληρείς ἐξώεις καλλιπερούτως πάλεις. ὑπερβ.] I am made exceedingly to abound, see Matt. xiii. 12. The pres. indicates the abiding of the effect. Τῇ χαρᾷ, with the joy; see above. Τῇ πασ. τ. θλ. ήμ., in (ref.) all my tribulation: refers to both preceding clauses. What θλίψις he means, is explained in the next verse. Πασὶ here not of all tribulation, at all times, which the special reference of παρασκ. and χαρ. forbids: but of various sorts of tribulation as specified (ἐν πάσι) below. 5—7. The intelligence received from them through Titus, and its comforting effect on the Apostle's mind. χαρ. gives a reason for θλίψις above: καὶ connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. For also, after our coming to Macedonia, our flesh had no rest (there is a slight, but very slight, distinction from οὐκ ἔχομαι ἡσυχίαν τῷ πνεύματι μου, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones, of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for εὐδείᾳ φόβοι evidently shews that σάρξ must be taken in a wide
sense; without, fightings (the omission of ἡσαν renders the description more graphic), within, fears. Chrys. ἐξωθ. γὰρ ἕξατο παρὰ τῶν ἀπλωτῶν ἐσωθ. φόδον διὰ τοῦς ἄνθευτος τῶν πιστῶν. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of ἡ σάρξ ἡμῶν, to understand ἐξουθεν of the state of things without content, with adversaries, either within or without the church, and ἐξουθευν of that within, fears, for ourselves, for others, or for you, how you might have received our letter. 6.] τοὺς ταπεινοὺς, generally, those that are low: ἡμᾶς, as belonging to that class. It was not finding Titus which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not 'by,' but in, as the conditional element or vehicle of the conclusion. So also in next verse. 7. ἀλλὰ καὶ ...] not only but also with the comfort with which he was comforted concerning you: i.e. 'we shared in the comfort which Titus felt in recording to us your desire.' &c. see ver. 13. He rejoiced in announcing the news: we in hearing them. There is no inaccuracy of construction, as De W. supposes. ἐπιποθήσαν, either longing to see me, or longing to fulfill my wishes. The former is the more simple. ὅδυμον,—ἐπὶ τῇ ἐπιτιμήσει μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as (Ecum. ἦθελον ὑπὲρ ἐμοῦ] The art. is omitted after ἦθελον, as in τὸν ἄδελφον μου τῶν συγγενῶν κατὰ σάρκα, because the words ἦθελον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were

but one,—see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2. μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position. 8—[11.] He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them. 8. For (reason of the χαράπαι) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus). Erasm., al., take εἰ καὶ μετέργαζε, for 'even supposing I repented it before, which was not the case:' Calv., al. think 'verbum panenti improprius postumum pro dolorem capere.' The reason of these departures from grammatical construction and the meaning of the words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty; and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write; and this his repentance was repented of again.
For grief according to God works (brings about, promotes, see ref.) repentance unto salvation which none will regret. *ἀμεταμέλητον* best belongs to *σωτηρίαν*, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to *μετάνοιαν*, as most Commentators:—not necessarily by which the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (*εἰς σωτηρίαν*) to be placed between it and a qualifying adjective?—but on account of the sense, and the fact that not *ἀμεταμέλητον*, but *ἀμεταμέλητον* is chosen, so that the play in E. V., 'repentance not to be repeated of,' does not seem to have been intended. De W. well explains *σωτηρία ἀμεταμέλετος*—*salvation which none will ever regret* having attained, however difficult it may have been to reach, however dearly it may have been bought.

*τοῦ κόσμου* λύπης τί δέ ἐστι, κατὰ κόσμον; ἕναν λυπηθής διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελευθέρας. Chrys. τοῦ κόσμου, is subjective: 'the grief felt by the children of this world.' θάνατον] Death eternal, as contrasted with *σωτηρίαν*: not 'deadly sickness,' or 'suicide;' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολλάκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that εἰργάζεται, is rather works, 'contributes to,' and κατεργάζεται, works out, 'results in.'
which I have been speaking, σπουδήν, earnestness, as contrasted with your former carelessness in the matter.

ἀλλά] may, not στουδήν merely,—that is saying too little;—but ἀτολογίαν viz. to Paul by means of Titus,—asserting their innocence in the matter; see below. ἀγανάκτησιν] πρὸς τὸν περιποιητὸν, Theophyl. φόβον 'ne cam virga venirem,' Bengel: fear of Paul: not here of God. The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπιτοθήσαν,—πρὸς ἐμ. εἰπὼν δὲ φόβον, ἵνα μὴ δοξη αἴδευσην, εὐντόμως διωρθωτα, ἐπιτοθήσαν εἰπὼν ἄπειρον ἤπειρον ἄγαττον, οὐκ ἔρωσις.

[ἡλόν] on God's behalf, to punish the offender; ἐκδίκησιν being the infliction of justice itself. Bengel remarks, that the six accusatives preceded by ἀλλά fall into three pairs: ἀπολογίαν and ἀγανάκτησιν, relating to their own feelings of shame,—φόβος, and ἐπιτοθήσαν, to Paul,—ἐγαλ. and ἐκ- dik. to the offender. In παρτί must be understood only of participation of guilt; by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shown so different a spirit, the Apostle does not speak. συνεστήσατε have commended yourselves by proving that ye are; a pregnant construction. τῆς πραπ., the dat. of regard: see Rom. vi. 20, and Winer, edn. 6, § 31. 1.—the matter,—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the kind of sin which was in question. ἀναγνώς, pure of stain. 12.] He shows them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations. ἄρα, accordingly,—in accordance with the result just mentioned? εἰ καὶ ἔγγραφα ὑμῖν is parallel with εἰ καὶ εὐλογείται ὑμᾶς, ver. 8.—though (i. e. assumed that) I wrote (severely) to you. The δικιοθέτησις would be the father of the incestuous person, who γνώικαι τὸν πατέρα ἐκείνου, 1 Cor. v. 1. Theodoret imagines it to mean the stepmother, who was the adulteress; and thinks that the father was dead. But there is no ground for this in 1 Cor. v., and the masculine participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek, al.) suppose Paul himself to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the Corinthisans, 'singularis pro pluribus, per euphemiam,' which is forced: Theophyl., al., both the persons concerned (ἀμφότεροι γὰρ ἀλλαξάν ἡδίκησιν):—and Neander, al., take τὸν δικιοθέτησιν as = τὸ δικιώματος, 'the fault committed.'—which however would not be true, for the Apostle certainly did write on account of the committal of the fault. It would be easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. ἀλλ' ἔνεκν... But he wrote, in order to bring out their zeal on his behalf (i. e. to obey his command), and make it manifest to themselves in God's sight. The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. συνεστήσαν, ὑμ. τ. ὑμ. and is inconsistent with the fact: it was not to exhibit to them his zeal for them that he wrote, but to make manifest to (πόσ. 'among,' 'chez') them,
re places of ret perissotetos (apply to conform to the exarchen eti below, by joining parasek., eti: then also the change of uti into ut, became necessary), with rel aeth Gc: txt BCDFKLN d 17 latt syr copt Chr-comm,(and Mit's ins,) Damase,(has steidh for eti de) Thl, lat-ff: om e 32-6-9. 71 Thrdrt. rec μαδω, with F-gr L rel syr-w-ast cop Chr Thrdrt Bede: txt BCDGKN 17 latt syr goth aeth arm Ambrst Pelag.

14. αυτων Ν. κεκαυχημαι bef υπερ μαζω F Chr Thl. αλλα C. for παντα, παντοτε CP syr copt Chr, omnia aut omnino G-lat. μαζω bef en al. ελαλ. CD vlug goth: om μαζω Ν: txt N-cort obl. rec μαζω (see note), with DGKLN rel latt syr goth Chr Thrdrt Ambrst: txt B F-gr c cop Chr. (C defective,) om last η βιν ι 115. 119.4. for eti tith. προς tithon ad Titum DF m Damase.

15. om παντων Ν.1

16. elz aτ χαρω ins ow, with m syr-marg goth: om BCDFKLN rel latt gr-lat-ff.

to bring out among them, their zeal to regard and obey him. 13.] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reft.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'); but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. ειτα... see one particular in which he boasted of them, ch. ix. 2. ου κατσθανα I was not shamed, viz. by being shewn, on Titus's coming to you, to have boasted in vain. άλλα ως... 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.' But as we spoke (generally, not merely in our teaching, as Theodoret, et al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. μαζω agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] enlarges άλθεια ενεμηθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i.e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i.e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.' 16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re-) assured by you: 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,' is wrong in not giving the indic. θαπω, and still more, in making θαπως εν mean
VIII. 1 γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν Χάριν τοῦ θεοῦ τὴν διδόμενην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν πολλῇ δοκίμῳ θλίψεως ἡ περισσεύουσα τῆς χάρας αὐτῶν καὶ ἡ κατὰ πάντα βάθους πτωχεία αὐτῶν ἐπετρέσσειν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν, ὅτι κατὰ δύναμιν μαρτυρῶ καὶ μακρὰ δύναμιν αὐτῶρτεοι ὑμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλὰ ἐαυτοὺς ἐδωκάν πρῶτον τῷ κυρίῳ καὶ ἦμιν ἀπὸ ἀκίματως θεοῦ.

g auct., Eph. i. 7. ii. 7. iii. 8. 16. Phil. iv. 19. Col. i. 27. ii. 2. h Rom. xii. 8 reff. i Matt. xxiv. 16. I Chron. xxiii. 2. k Rom. x. 3. Gal. iv. 15. Col. iv. 13. 1 Luke xili. 2. 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxivv. 5. 3 m here only. παρεῖ δὲ τελείως, Thucyd. iii. 54. ὑπερ ὑμῶν, ch. i. 8. n ver. 17 only. ἐξοδ. xxxv. 5. Sym. (pass. 2 Marc. vi. 19.) o = ch. viii. 15 reff. p = Rom. xii. 8 reff. q = Acts xxiv. 37. xv. 4. Sir. xxx. 6. r ch. vi. 14 reff. s Acts vi. 1 reff. t = 1 Cor. xvi. 1 reff. u = Acts ix. 13 reff. v Rom. vi. 22 reff.

Chap. VIII. 2. rec τον πλοῦτον, with DFKLN3 rel.: txx BCN1 17. 31.
3. rec (for παρα) ὑπερ (see ch i. 8), with KK rel Chr Thdr.: txx BCDFN 17.
4. rec at end adds δεσπαθαι θεος, with ἱκ: aft κοινωνιαν ins δεσπαθαι c: om BCDFKLN rel lati syrg copt gr-lat-ε.
5. ἡπικαμεν B 80. ἀλλα CD1.

"to have confidence in," which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of δοκίμων, which is not like πεποίημαι, descriptive of a relative, but of an absolute state of mind,—to be of good courage: and this admits only of qualification as to the ground of that good courage; thus we have δοκίμων υπὲρ, πεπληρωθῆναι, in the sense of ' rejoicing at,' ' feeling confident concerning;' but δοκίμων ἐν for 'to trust in,' as πεποίημαι ἐν, would I think, be inadmissible. Meyer quotes ὑπὲρ σοι πάσας ἐγώ αὐτοῖς, Soph. Aj. 519, where, as here, ἐν gives the ground of the verb as in the person spoken of.

Chap. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth. See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. 1.] &c is transitional,—passing on to new matter; so 1 Cor. vii. 1; viii. 1 al. fr. ἀγαθοῖς For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for testing the liberality of the Macedonian churches on God's grace, that he might not be extolling them at the expense of the Corinthian, but holding out an example of the diffusion of that grace, which was common to the Corinthians also, if they sought and used it. It is a mistake, with Orig., Erasum., al., to understand ἐμίθοι or ἡμῖν after δεδομένην 'quemadmodum alius in his Deus in ecclesiam;' see the construction διδοῖν ἐν, in reff.:—given among,—shed abroad in, the churches of Macedonia.

2.] how that (depends on γνωρίζομεν) in much more of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i.e. their joy abounded),—and their deep poverty (κατὰ βάθους, lit. 'down into the depth,' as καθ' ὀλοκλήρως, 'throughout the whole') abounded to ('abund cease in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . . the riches (τὸ Χρ. the riches which have actually become manifest by the result of the collection) of their liberality (see ref. Rom. and note). 3—5.] Proof of this. There is no difficulty, and no ellipsis, in the construction. For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i.e. to allow them a share in that grace and fellowship), and not as we expected (i.e. far beyond our expectation), but themselves they gave first (i.e. above all): as the inducing motive: not first in point of time, but in point of importance, see Rom. ii. 9, 10 to the Lord, and to us
by the will of God, who made them willing to do this: not = κατὰ τὸ θέλ. τ. θ., which only expresses [whatever it may imply] consonance with the divine will: Διὰ τοῦ θέλ. τ. θ. makes the divine will the agent). 6.) So that we besought Titus (not, Titus being sought us, see ver. 17), that (the aim, and purport as well, of our request, as he had previously (before the Macedonians began to contribute: 'during his visit from which he had now returned') begun it, so also he would complete among you (the construction is pregnant—ἐκῆν εἰς οἷς καὶ ἐπιστελέσθη) this grace also (this act of grace or mercy, ref. καλ.—as well as other things which he had to do among them. It does not belong to ταύτην, 'this grace also, as well as other graces,' but to τὴν χάριν ταύτην altogether). 7—15.] Exhortations and inducements to perform this act of charity. 7.) Διὰ λαδί marks the transition to an exhortation, as in ref. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentorum allatam esse.' πίστει, see ch. i. 24. λόγῳ κ. γνώσει, see ref. and for γν., 1 Cor. viii. 1. ταύτης στοιχεῖον, because στοιχεῖον may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' τῇ εἰς ὑμ. ἐν ᾧ ἀγ. your love to us—'the love which, arising from you, has us for its object': see ref. According to the reading, εἰς ὑμᾶς ἐν ᾧ, the only meaning agreeing with the context is, 'the love (to God and man) which, arising from our teaching, is planted in you.' ἵνα καὶ κ. τ. λ. the sense is imperative,—κελεύω, or βουλομαί,—(or βλέπετε, see 1 Cor. xvi. 10)—being omitted. So Soph. (Ed. Col. 156, ἄλλα ἵνα τεθέν ἐν ἀρκετῷ μὴ προσέρχεσθαι νάκνει. See Hartung, Partikellehre, ii. 118, 9. ταύτης is emphatic here, although ταύτης is not in ver. 6: 'this grace also;'—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorium, movere laudando.' 8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of indiction, by mention of the earnestness of others, and to try the genuineness of their love. κατὰ ἐπιτ. not, 'in consequence of a command from God,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6) διὰ τῆς is not = διὰ ταύτης, 'by occasion of,' as E. V.—but treats the ἐπιτέρων στοιχεῖον as the instrument by which, in the way of emulation, the effect was to be produced. The participial construction is as in 1 Cor. iv. 14. 9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. τ. χάριν, the (act of) grace:—the beneficence. ἤτοι consisting in this, that . . . πλ. δόν. The participle refers to the time when the historic act implied in the aorist ἐπιστέφθησαν took place. He, being rich,
became poor:—not, as De Wette, merely by his renunciation of human riches during his life on earth, but by his excommunication of his glory (Phil. ii. 6, 7), when, as Athanas., (contra Apol. ii. 11, vol. i. [Migne], p. 577), τὴν πτωχεύσαν φόνον ἐν ἐαυτῷ ἀνέλαβε. The stress is on δι' ὑμᾶς, to raise the motive of gratitude the more effectually in them. τῇ ἐκ. πτωχ. πλούτιστῃ, that by his poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which he was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἄπερ παρέχει ἡμῖν ἀγαθά, as Chrys.: who adds, εἰ μὴ πιστεύεις, διὴ τὴν πτωχείαν πλοῦσον ἵστοι ποιητικῇ, ἐννοοῦσιν σοι τὸν διασπόρον, καὶ οὐκέτι ἄμφιβαλείς. See the various possible meanings discussed in Stanley's note. 10.] ver. 9 was parenthetic: he now resumes the ὡδ καὶ ἐπιταγὴν λέγω ..., And I give my opinion in this matter, the stress being on γνώμην, as distinguished from ἐπιταγήν. τοῦτο γὰρ ... For this (viz. 'my giving my opinion, and not commanding'),—as Billroth and Meyer. De Wette contempts this, and would make τοῦτο refer to the proof of their love in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than 'be-fitting,' or 'suitable,' as suggested by Bloomf. after the Schol. άρμόζει, συνβηκέ. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex., seeing that you ('quinque quí') ousines is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A command from me would be a lowering of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago: i. e. 'not only were you before them in the deed itself, but also in the will to do it.' The sense has been missed by many of the Commentators, from not observing the comparison implied in προενήργασθε, and applying it only to the Corinthians themselves beginning. In that case, as the will comes before the deed, to say, you began not only to do, but also to will, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an incursion of terms, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are three steps in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιήσαι), and the completion of it (ἐπιτελεῖσαι). And the Corinthians had begun not only the second, but even the first of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive advice from the Apostle, than command. "θέλειν is not a historic act like ποιήσαι, but a permanent state: hence the pres. inf." Meyer. In saying ἀπὸ πέρυσι 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri. 11.] But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιήσαι; now shew not only the completion of a ready will in the act begun, but complete the act also,—as Meyer), that, as (there was) (you) readiness of will, so (there may)
also (be) completion according to your means (ἐκ τοῦ ἐξευλ., not 'out of that which ye have,' as E.V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13.) 12. Explanation of ἐκ τοῦ ἐξευλ.,—that on it, προσβολαί being presupposed, and not on absolute quantity, acceptability depends. For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not. The construction of the sentence is simple enough: προσβολά being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15. Further explanation that the present collection is not intended to press the Corinthianus καθὸ ὧν ἐξουσ. For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty): 14. but that by the rule of equality (ἐξ ὧν as in ἐκ τοῦ ἐξευλ., above), at this present time (of their need), the stress is on ἐπὶ τῷ νῦν καρπ. as suggesting that this relation may hereafter be altered) your abundance may preserve (γένεται, see next clause. γένεται, to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may preserve your want. The reference is still, as is evident from the next verse, to the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the pas-

sage has been curiously misunderstood to mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al,—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostolici contra nostrae actatis haereticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvati etiam in futuro seculo. Denique notandus virtus eleemosynae, quae facit hominem particeps meritorum ejus in quem confertur." 15. that there may be equality, as it is written (i.e. according to the expression used in the Scripture history: παράγει παλαίαν ἱστοριάν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelis of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelis. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἔλαστον appears for ὁλόγον in A a secunda manu. The Alex. (not F.) and Aldine editions have ὃ τοῦ πολῶν and ὃ τοῦ ὁλόγον, probably a correction. The context supplies συνέλεξα from the συνέλεξαν in the preceding verse,—and is presumed
by the Apostle to be familiar to his readers. 16—24.] Of Titus and two other brethren whom Paul had commissioned to complete the collection. 16.] The sense is taken up from ver. 6. δίδοντι είν, see refn. τὴν αὐτὴν συν., viz. "as in myself." This is evident from ἐπερ ὑμῶν. 17.] Proof of this; that Titus received indeed (μεν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δὲ) was too ready to go, to need any exhortation; and therefore went forth (the last tene of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them. 18—21.] Commendation of a brother sent with Titus. 18.] ὁ ἅδηλοφος cannot surely be, as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus;' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἅδηλοφοι ἦμων, and were unquestionably Christian brethren in the usual sense. Who this was, we know not. Chrys., Theodoret, Ecumen., Luther, Calvin, suppose Barnabas to be meant; but there is no historical ground for this, and we cannot suppose him put under Titus. Baromius and Estius suppose, Silas; to whom this last objection would also apply; besides that he was well known to the Corinthians, and therefore would not need this recommendation. Orig., Jerome, Chrys. (1), Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose Luke:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's Horae Apostolicæ, p. 212 f.) suppose οὐ δὲ ἐπαίνος ἐν τῷ εὐαγγελίῳ to refer to his gospel,—διὰ τὴν λατρείαν ἥσσορα ἐγραφα, Chrys.;—but this is altogether without proof, as is the assumption that it was Mark (Lightfoot, Storr). It may have been Trophimus, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 20) to Jerusalem: so De Wette, Wieseler. If the expression whose praise in (the matter of) the Gospel is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος δὲ ἔξως μου καὶ ἄλης τῆς ἐκκλησίας: but he was resident at Corinth, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνεκδήμου of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty. 19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office. οὐ μόνον δὲ,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readi-

21. rec προσνοοῦμεν, with CKL rel copth goth Clem Chr-ms Thrtard Damase Thl εἰς:

22. om πόλαὶ Φ 672, 69: pref de B.

23. συνέργοις ἠ' εἰς υμᾶς D copth Ombrest. for χρ., κυρίον CP.

ness (this clause refers not to διακον. ὅπλας, but as usually interpreted, but to the fact related, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle).

20. Taking heed of this ('devitantes', Vulg.-ὑποστηλοῦμεν k. ἑποδικόται, Theophyl.-the participle belongs to συνεπέμψαμεν, ver. 19 being parenthetical) in the matter of this abundance (of contributions) which is being ministered by us. On ἄφροντας, Meyer observes, "from ἄφρος, 'compact', 'solid'; is used in Homer (II. χ. 363, p. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀφροντίς apud Zosimum quater pro ingenti largitatione."

21. 'And such caution is in accordance with our general practice.' See reff. Rom. and Prov.

22. Still less can we determine who this second brother is. Every possible person has been guessed. Several would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

23. General recommendation of the three. εἰτε ἦος Τίτου Φ: Whether concerning Titus (we may supply λέγω or γράφω, or as in E. V., 'any enquire;' or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question: viz. the two mentioned—but generalized by the absence of the article—'whether brethren of ours'), they are the Apostles (in the more general sense of Acts xiv. 14; 1 Thess ii. 6; Phil. ii. 25) of the churches (i.e. 'are of the churches, what we are of the Lord'—persons sent out with authority), the glory of Christ (i.e. men whose work tends to Christ's glory). 24. Shew then to them.
IX. 1—3. ἔσχον ὑμῖν ὑμῖν, καὶ ὑμῖν ἑκατέρον ἐπερ ὑμῖν, εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρὸσωπων τῶν ἐκκλησίων.

IX. 1. πειρήματος ἡ μιᾶ τῆς ἔνδοξιᾶς τῆς ἑις τοὺς ἁγίους περίσσειον μοι ἐστίν τὸ γοράσαν ὑμῖν ἕξι σωτερία, τῷ Ἀχαίᾳ παρασκευασταὶ ἀπὸ πέρσαν καὶ οἱ πρὸς ἔνδοξαν τῶν σπουδαστῶν εἰς τοῦ πλείονας. 3 ἐπεμφάνισε δὲ

(no A), m constr. ch. vii. 14.
10 only (ref.). r Col. iii. 21 only. Prov. viii. 7.

24. [ν of την is written above the line by R

αὶ τὸν τοῦτον συγκρινομένον καὶ τὸν εὐδοκείς, with CD[a-b]KN rel vulg.(and F-lat) syr to cp and lat-f: txt BD F 17 goth. rec ins και bef εἰς πρὸςωπων (with none of our miss): om BCDFKLN rel lat syr to cp goth lat-f.

CHAP. IX. 1. om γαρ C 2. 41. 115. copot.

ομ τὸ Κ 17. 73: τὸν F 109 Thirt-ins Damascus.

2. παρασκευαστά (but corred) R

περίσσει B2 (sic: see table). for δ, to BN.

om εἰς BCN a 17 vulg.(and F-lat) Syr cp arm Ambrst Pelag: ins DFKL rel fuld syr goth Chr Thirt Damascus Aug.

3. ἐπεμφάνισε δὲ (Gr) cp Aug.

the proof of your love (τῷ ἐμερωτα) or perhaps, to your poor brethren (Meyer) —but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches. I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al.

(2) That πρὸςωπων τῶν ἐκκλησίων does not actually import 'the representatives of the churches,' as Meyer (which would be τὸ πρὸςωπον or τὰ πρόσωπα, without εἰς), but as above, it being implied that they, being the ἡσυχαστεῖς τ. ἐκκλ., are such representatives. And this is all that Thedoret seems to mean, whom Meyer quotes in support of his view — τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπεξεργαζόμενοι οὗτοι τῶν περισσαίων αὐτῶς.

IX. 1—5. He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming. 1. The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἅγια, for merely this collection which is now making: whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφων: 'nam testes habebitis presentes,' Bengel, Theophyl. well remarks: τοσοῦτον καὶ πρότερον εἰτάν καὶ πάλιν μείλαντες εἰτέω, ὡς περιπτοῦνται αὐτῷ λέγει τὸ περὶ τούτων γράφων. σοφῶς δὲ τούτο ποιεῖ, ἄπεις μᾶλλον αὐτοῖς ἐπιστασαμοίναι. αἰτίωνος ἡγάρ εἰ γε τοσιάν ὑπόληψιν περὶ αὐτῶν ἔχουσα τοῦ Παύλου, διέ νέωνα συμβαλλόνς πρὸς τὸ ἐλεέον, εἶναι νοήματι ἐλάλησα τῆς ὑπολήψεως. 2. For (ground of περισσοῦ ἐστι) I am aware of your readiness of which (ref.) I am in the habit of boasting concerning you to the Macedonians (Bengel remarks on the pres., 'adnuc erat Paulus in Macedonia') that Achaia (not υἱὲς — he refers his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὖν ἔλεεν εἰ μὴ τὸ ἐλαῖόν τοῦ ἐξεσάντων τὰ ἁρματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκευαστόν below, ver. 4) from last year (ref.): — and the zeal which proceeds from you (which has its source in you and whose influence goes forth from you: so δὲ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκείνοι, and the like) stirred up the greater number of them (but not only the example of your zeal: see ch. viii. 1). 3. But (contrast, not to μὲν in ver. 1, but to καυχώμεθα above;
om to u{per £/ma0 F 45 Chr. 

4. om. D
er D
er D

5. D\(and lat) L Syr. 

for £/ma0, £/ma0 C'DPF Thl-comm Ambrst Aug. 

rec at end adds της καυχησεως (see ch xi. 17), with D\KLN\ rel syrr goth gr-Lf: om BC D\FN\ 17 lat c0pt Ambrst Aug Pelag. 

5. προσελθωνιν F 48 Thdrt-ins. 

for εις, προσ BDF m: txt CKLN rel Thdrt Damase Thl Ec: text BCDFN d 17 c0pt goth Thl Ambst Aug Pelag. om υμων D\(and lat) vulg Pelag. om ταυτην F arm Chr. 

om και FN\ 52 lat Syr Chr-comm, lat-Lf. 

rec (for 2nd ws) ονες, with b 1: txt BCDFKLN rel gr-lat-Lf. 

implying fear lest he should have been making a vain boast concerning them) 

I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καυχησα, our whole 'matters glorianti; not = καυχησις) may not, in this particular, be proved empty (ει τω μερεi ταυτη does not belong to καυχησα, but to κενωθη—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acer cum tacita laude exhortatio apostolica;': that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians; it would probably have been λεγω, as καυχησα above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, λεγω refers merely to the word περανει, ye may be prepared (see above on ver. 2).]

lest perchance if Macedonians should come with me (to you—'to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian,) and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this confidence (respecting you. υποστασις, as elsewhere in N. T. and LXX, see reff., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of;' as Chrys., Theophyl., Erasm., Grot., al., Rück, Olsh., is unnecessary, and has probably been induced by the gloss της καυχης inserted from ch. xi. 17: but see there also). 5.) I therefore (because of ver. 4) thought it necessary to exhort the brethren (Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2. ευλογια, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with ειδω and λογια, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταυτην refers back to ειδω, and the inf. must have οιωτε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing covetous spirit which gives no more than it need. There is no need to alter the pri-
6] τούτο δὲ, ἐπὶ σπείρων ἕνας φειδομένως ἕνας φειδομένως καὶ
θερίαις, καὶ ἐπὶ σπείρων ἐπὶ ἐνυλογίαις ἐπὶ ἐνυλογίαις
καὶ τιθομένοις, ἕκαστος καθὼς προσφέρεται τῷ κυρίῳ,
μὴ έκ λύπης ἢ ἐν ἀνάγκης ἢ ἑρωτών ἀγαπᾷ ὁ θεὸς.

7] ἐνυπάται δὲ ὁ θεὸς πάσαν ἰάριν τὸ πείσος

καὶ σεῦσαι ἵνα ἐν ταύτη πάντοτε πάσαν αὐτῶς.


7] rec προσφέρεται, with D.KL rel συγρ Chr Thrdt Damasc: txt BCFN 17 Chrms(Wst) (προσφέρεται F′, προσφέρται F′G): proposuit (or simly) vss lat.-ff.

8] rec δωντος (see notes), with C-D′3-3KL rel Thrdt Damasc: txt BCDFIN.

for δε, γαρ D′1 109. 178 demid. om παντίτω F.(not F.-lat) 7.

mintive meaning, or to make the word sign-
ify ‘tenacity,’ as Calv., De Wette, al.: he who depraves the poor by stinting them
πλενεκτείν, in the literal sense. Still less
must we with Chrys., al., refer πλενεκτείν
to the Apostle, μη λαμβάνετε φοίνικι ὅτι
δὲ πλενεκτείστε αὐτὴν λαμβάνειν —
which is inconsistent with the interpretation
φειδομένως below, and with εὐλογίαις,
the corresponding word, which applies to
the spirit of the givers. 6, 7] He
enforces the last words by an assurance
grounded in Scripture and partly cited
from it, that as we sow, so shall we reap.

τούτο] Some supply φαν, as in ref.: others, as Meyer, would take it as an
access. absol., ‘as regards this,’ viz.
what has gone before. But I would rather
take it as an imperfect construction, in
which τούτο is used merely to point at the
sentiment which is about to follow. —But
this—(is true), or But (notice) this . .
επί εὐλογίαις] with blessings: επί
denoting the accompanying state or circumstances, as in ref.: not, ‘with a view to
blessings,’ which will not suit the second
επί εὐλ.: nor as Theophyl., Ece., and E.V.
μετα δαφέλειας, bountifully: which gives
indeed the sense, but misses the meaning
of the expression: see above. It refers to
the spirit of the giver, who must be ἅρως
δώτης, not giving murrinously, but with
blessings, with a beneficent charitable spirit:
such an one shall reap also with blessings,
abundant and unspreakable. The only
change of meaning in the second use of the
expression is that the εὐλογίαι are poured
on him, whereas in the first they proceeded
from him: in both cases they are the ele-
ment in which he works. So, we bestow
the seed, but receive the harvest. The
spirit with which we sow, is of ourselves:

that with which we reap, depends on the
harvest. So that the change of meaning is
not arbitrary, but dependant on the
nature of things. 7] Not, as Meyer
and De W., a limitation of the foregoing,
or else it would be expressed by some con-
necting particle,—but a continuation of the
thought:—φειδομένως and επί εὐλογίαις
referred to the spirit of the giver; so does
this verse,—ἐκ λύπης ἢ ἐν ἀνάγκης
referring to φειδομένως;—εὐλογίαις
καθὼς προσφέρεται, as he hath
determined in his heart; supply, ‘so let
him give.’ i.e. let the προσφέρεσις, the full
consent of the free will, go with the gift;
let it not be a reluctant offering, given ἐκ
λύπης, out of an annoyed and troubled
mind at having the gift extorted, nor ἐκ
ἀνάγκης, out of necessity,—because com-
pelled. Such givers,—that is implied,—
God does not love. δώτης is not a clas-
tical word. δωτήρ, δωτήμην, and (Hes. Op.
353) δωτηρίων, are used (Meyer). 8—
11] He encourages them to a cheerful
contribution by the assurance that God
both can (vv. 8, 9), and will (vv. 10, 11)
 furnish them with the means of perform-
 ing such deeds of beneficence. 8] Δωντος
has the emphasis. I adopt the
reading because after all it is difficult to
imagine how so easy a construction as
δωντος ὁ θεὸς, should have been altered
to δουτεί, as Meyer supposes, or why
the transcriber need have written δωντος
ἐστιν if the latter were a correction for
δουτεί, seeing that the verb substantive
is just as frequently omitted in such clauses
as inserted. πᾶσαν χάριν, ‘ etiam in
bonis extremis,’ Bengel,—to which here
the reference is: not excluding however the
wider meaning of ‘all grace.’ περισ-
σεύσαι, to make to abound,—refl.
In order that, having at all times in every thing all sufficiency (of worldly substance; αὐτάρκη: is objective; not contentedness, subj.) ye may abound towards (‘have an overplus for;’ which is not inconsistent with αὐτάρκη, seeing that αὐτ. does not exclude the having more, but only the having less is sufficient: the idea of a man’s having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work: 9. as it is written (i.e. fulfilling the character described in Scripture).—He scattered abroad (metaph. from seed: μετὰ δασφαλίας ἐδωκε, Chrys.), he gave to the poor: his righteousness remaineth for ever. In what sense is δικαιοσύνη used? Clearly in only the one way permitted by the context—that of ‘goodness proved by beneficence;’—a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct. To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys). καὶ γὰρ δικαίως ποιεῖ [ἡ φιλανθρωπία], τὰ ἀμαρτήματα καθάρει πῶς ἰδοκίσαντα, ὅταν μετά δασφαλίας ἐκχεῖται) is a manifest perversion. 10. Assurance that God will do this. But (introduces the new assurance) He that ministereth to the sower and bread for eating (in the physical world:—from ref. Is., LX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄστον εἰς βρῶσιν with χαρισμα, or—εἰς βρῶσιν, the act of eating: not = βρῶσιν, which is the result of the sower’s labours). 11. Method in which you will be thus blessed by God. In every thing being enriched (the construction is an anaclthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i.e. in order that you may show all liberality. ἀπέκτησεν, οἱ, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God. 12. Explanation of the last clause. Because the ministration (not on our part who distribute, though it might at first sight seem so: the next verse decides διακοσία to mean, ‘your administering by contribution,’ as in ver. 1) of this public service (κατ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσο- may be transitive as in ver. 8, not only
filing up, but ‘causing to overflow,’ what were ‘υστερήματα.’ But the usual intrasentive sense is preferable. The emphasis is on προσαναπληροῦσα and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with ἐχάρισα, as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μαί τι, as John vi. 13; Luke ix. 17). 13. they (the recipients) glorifying God (the participle as in ver. 11, an amוכלον) by means of (the proof, καίκις is the occasion, by means of which) the proof (i. e. the tried reality —the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your δομαλγία, [system your Christ.] is really and truly subject in holy obedience, as regards the gospel of Christ. But εἰς must not be joined with ὑποταγῇ, as ‘obedience to,’ or (E. V.) ‘subjection unto,’—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, ‘in reference to,’ as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to εἰς as above). Meyer would render ἀπλάτητι τῆς κοινωνίας, ‘the genuineness of your fellowship;' but see note on Rom. xii. 8, and Rom. xv. 20. He also makes τῇ ὑποταγῇ τῆς δόμας, ‘your subjection to your confession,’ which perhaps may be, but disturbs the parallel of ἀπλάτητι τ. κοιν. 14. The construction is very difficult. δέσμα may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπί,—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that ά不爱 should be expressed), or αὐτών δεσμοί ὑπὲρ ὑμ. ἐπίτ. ὑμ. may be (as Meyer) a gen. absol., ‘while they desire you in prayers for you’ (but this seems forced, and, as De W. observes, would require τῇ either before or after δεσμοί). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλάτητι, have occasioned this also to be expressed in the dative, as though it depended on ἐπί, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλάτητι, inasmuch as these are ταῖς, and this ἄφεσις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love (reft.) to you, on account of the grace of God which abounds eminently towards (over) you (ζητεῖ τῷ, belonging to ὑπὲρ, not to ἐπί, which would, but not of absolute necessity, require τῇ). 15. Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these
recipients of the bounty of the Corinthians, he concludes with an ascription, in the spirit also of a thankful recipient, of unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly ineffable, anekdēγή-

 It is impossible to apply such a term, so emphatically placed as here, to any gift short of that one. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys., [βορεῖν δὲ ἐνταῦθα λέγει καὶ τὰ ταὐτά ἄγαθα] τα διὰ τῆς ἐλευθερώσεως γινόμενα καὶ τοῖς λαμβανομένοι καὶ τοῖς παρέχοντοι; ἢ τὰ ἀπόρρητα ἄγαθα τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάθη μετὰ πολλῆς δωρηθέντα τῇ φιλοτιμίᾳ, ὦ καὶ μᾶλιτα ἐστὶν ὑπόστευται. ἃ γὰρ καὶ κατα-

στελή, καὶ διαφέρεται ἐδράσατο, ὃν ἐπιχύρων παρὰ τοῦ θεοῦ, τοῖσιν αὐτοῖς ἀναμιμησίης καὶ γὰρ μέγιστον τούτο εἰς προτοτόμα ἀρέτης ἀπαύγας διὸ καὶ ἐν-

ταῦθα τῶν λόγων κατέκλεισεν,] and Thl., [who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἄγαν ἀναμιμητάς ὃν ἡ ἁμαρτία διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡςανε ταῦτα λέγει Μήδει μέγα νομι-

στε ὑμείς ποιεῖτε ἀνεκδήγητα γὰρ εἰς τὸ ἄγαθα ἔλαβομεν παρὰ θεόν καὶ εἰ Ἰλίγα καὶ φθαρτά δίκτω, τί μέγα;] It is also given by Bengel ["Deus nobis dedit abundantiam bonorum internum et externorum, quae et ipsa est inerrarabilis, et fructus habet consimiles"] Meyer, al. The other explanation (see Chrys., above) is that of Calv., Grot., Est., al.

Chap. X. 1—XIII. 13.] Third Part of the Epistle. Defence of his Apostolic Dignity, and Labours, and Sufferings, Against his Adversaries: with Announcement of his Intended Course towards them on His ensuing Visit. X. 1—6.] He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.

1. δὲ marks the transition to a new subject,—and αὐτὸς points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui ...' the words ἐγὼ Παῦ-

λος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτὸς used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here—but the δὲ rather favours the former interpretation.

Diā τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."

"πραῤῥήτης, λενίτας, virtus magis absoluta; ἐπιτείκεια, æquitas, magis refurtur ad alios;" Bengel. See many examples in Wetst.

δὲ κατ. πρόσ.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys., κατ' εἰρανείαν φησί, τὰ ἐκείνων φθεγγόμενος; —the imputation by which his adversaries strove to lessen the weight of his letters. κατά πρόσ is not a Hebraism: Wetst, quotes several instances of its usage by Polyblins, but when absent am bold (severe, outspoken in blame) towards you, 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray [you] (not, God, as Bengel [1], al.) that I may not (τὸ μὴ) sets the object of δειομα in a stronger light, see ref.) when present ('as I intend to be: '? at my next visit') have to be bold (see above) with the confidence (official peremptoriness, and reliance on my authority) with which I reckon (am minded: not passive, 'am reckoned,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπὸν with τολμήσαι) to
be bold towards some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατά σάρκα) is well explained by Estius, 'hoc est, secundum carnale et humanum affectus vitam et actiones instituere.' . . . But that昙川m Paulum, quando praesens erat, sive captans gratiae causa, sive quod timent offendere, vel simili affectu humano prohibitu fruisse, ne potestatem exercearet, quam absens per literas venditabant.

3.] The γὰρ here shews that this verse is not the refutation of the charge κατά σάρκα περιπατεῖν, but a reason rendered for the δείκνυμι above; and οἵν ἐν σαρκὶ κατὰ σάρκα ἄλλατι only to the charge just mentioned. This indeed is shewn by the use, and enlargement in νν. 4—6, of στρατευόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σαρ. περίπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—but do not make its rule, our rule of warfare.

4.] Enlargement of the idea in στρατευόμεθα. If the warfare were according to the flesh, its weapons would be carnal: whereas now, as implied, they are spiritual, διὸν σατὰ τῷ θεῷ,—powerful in the sight of God (i. e. 'in His estimation,' 'after His rule of warfare.' It is not a Hebraism; see on ref. Acts; and for the dat., Winer, edn. 6, § 31. 4. Some render it, 'by means of God,'—Beza, Grot., Estius, Bengel, al.: others, 'for God;'—God's means of shewing his power,—Billerroth, al., but wrongly) in order to pulling down of strongholds (see ref. Prov. So Philo de Abrab. § 38, vol. ii. p. 32, τὸν ἐπεισεχύοντον τῶν ἐναντίων δοξῶν καθαριστος,—see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery.

The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners).

5.] The nom. καθαρισθῆναι refers to ἡμεῖς, the implied subject of ver. 4,—this verse carrying on the figure in άχυρωμάτων. By λογισμὸν he means, as Chrys., τὸν τύφον τοῦ Ἑλληνικὸν, καὶ τῶν σοφιστῶν κ. τ. σοφιστῶν τῆς ἱστορίας:—but not only these:—every towering conceit κατὰ σάρκα is also included.

κ. πάν τῷ ὑπ. And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the compara tura being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself), and leading captive every intent of the mind (not 'thought,' as E. V.; not intellectual subject here, but that of the will, is intended) into subjection to Christ (in the figure he treats ἣ ἐπαικον τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which it is led captive: compare Luke xxii. 21).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them; but not till every opportunity has been given them to join the ranks of the obedient; when your
obedience (stress on ὑμᾶς) shall have been completed. He does not mention any person—not the disobedient, but every (case of) disobedience, and throws out ὑμᾶς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παράκοινον, and joins οὖν πληρωθεὶς ὑμᾶς, τὰ κατὰ πρόσωπον βλέπτετι. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21. A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him. 7—11.] He takes them on his own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg, Ambrose, Theophyl., Biller., Rück., Olsh., De Wette, al.,—'look at the things before your eyes,' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 20; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magis am- pulsiss tegunt,—me, quia ostentatione et jactantia caroco, despicitis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπον, the supposed characteristics of the (?) Christ-part, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c. 11. ] If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradiction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense [αὐτὸν ἑαυτῷ] and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shown to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact. For if we were to boast (ἐστάν) is not concessive, but hypothetical, as in 1 Cor. xii. 1. τε γάρ generally has a corresponding clause following, with τε, καὶ, ὡς, or ἢ, as Eur.
7—11. ΠΡΩΣ ΚΟΡΙΝΘΙΟΥΣ Β. 693

τῆς ἐξουσίας ἡμῶν ἡς ᾔδωκεν ὁ κύριος εἰς ὅποιδαμνὴν καὶ ὅποις ἔφη ἐκφράσειν ὑμῶν, ὅποις αἰσχυνθήσομαι, ἣν ἡμῖν ὅνδῳ ἔστε ἐκφράζῃ ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 οτι οἱ ἐπιστολῶν ἐκφράζοντο ὑπὲρ δοκοῦ καὶ ἐκφράζετο μέγας διὰ τῶν ἐπιστολῶν. 

σωμαί ΚΛ ῥκ Θλ. ὅμηροι Κι λα 662. 2191 Σyr copτ Chr. 

for kuriōs, θεος

Dfin D-lat F-lat G-lat fri Idae. 

Θυρ. οτι τις καὶ τῶν ἐπιστολῶν Ηνεκτοί σαμε. 

Βιον. 1313, ἐμός τε γὰρ παῖς γῆς βλαβ'

Phoen. ὁπερτανθῶν, ἄνθνι ἕδο! τών, so in reff. and Thucyd. ii 12 bis, —but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (καὶ τῶν φησι, λογισμοὺς καθαρίστε; ὥστε τοῦτο μάλιστα ἀλοδεμίας εἴδος ἐστι, τὸ κατὸ καθμάτα ἁναρεῖ, καὶ τὰ σάρκα διελέγχειν, καὶ τὰ ἀλήθη συνισχεῖν ἐν ὀνειδικοῖς, Chrys.), I shall not be put to shame (οὐ διεισθήσομαι ψευτών ὡστε ἀλασομενοσις, Chrys.).

9] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to αἰσχυνθώ, and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ὅν μὴ δοξᾶ, &c., would be out of keeping with the importance of the fact. So that ὅν μὴ δοξᾶ is much better taken subjectively—'I say this, because I wish not to seem, &c. ὅς δὲ ὃς, —as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφράζων. "ὡς ὃς in later (? see ref.) Greek, has the sense of 'quasi, tanquam,' —having lost its proper force, in a commonly current expression; and the sense is much the same as that of ὃς alone." Meyer. Winer takes ὃς ὃς ἐκφράζομαι as = ὃς ὅς ἐκφράζομαι. Gram. edn. 6, § 42. 6, and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary. 

διὰ τῶν ἐπιστολῶν Η] He had written two before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a third had been written before this (Blek). 10] φησιν, taken by Winer (edn. 6, § 58. 9). De W., and Meyer, as impersonal —brief εἰς, 'men say,' but why should not the τις of ver. 7, and τὸ τουτον of ver. 11, be the subject? [βαρεία] see in Wetst., definitions from the rhetoricians of barōτης in discourse. Among other illustrations of it, Aristotle mentions ὅταν τι ἔτοπον ἐνατυχόντας οἰον, τεθάναι μᾶλλον ἡ τάχι εἰρήμενα βολαμί (see 1 Cor. i. 15), and ὅταν εἰς κρίσιν ἀγάγης τῶν τεθεωντων ἔσθε τι... οἰον, πηλικοι ὑπ στεναζατοι το πρόγονον (see 1 Cor. xv. 18). 

παρουσία... ἀφωνήσις] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουσιοδοτος. At the same time, the contrast being between his epistiles and his word of mouth, his authority as unaccompanied or accompanied by his presence, it must be assumed, that there was some-
thing (see on ch. xii. 7) which recommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's RB, vol. ii. p. 221, note. 11. [logizōthu, as in ver. 7. o τοιούτος, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis. After παρόντες supply ἐσμεν, not εσοῦμεν. Not only the conduct of the Apostle on his next visit, but his general character, is in question.

12—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσάφις ἀπαν τὸ χρόνια τοιτο γέγραφες, and as a reason, ἐμφαγός ἠλέξει τοὺς αἵτισιν ὦ βουλήμενοι. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours; — for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.

12. [disclaims resemblance to those false teachers who made themselves their only standard. For we do not venture (ironical;—"dum dicit quod non facit, neque quid isti faciant." Bengel) to number ourselves among (συναριθμήσαι, Theophyl.). (Ecceum, "inserere," Vulg.: see examples of this usage, with εἰσı principally, but also with μετα and ἐπι w. gen., in Wetst.), or compare ourselves with (συγκρίνεισ is properly, in classical Greek, 'to compare,' or 'smile,' but in later Greek, 'to compare:' ὁ συγκρίσιος τρόπος, with the grammarians, is the comparative degree) some of those who command themselves (the charge made against him, ἐντὸν συνιστάσατι, see ch. iii. 1; v. 12, he makes as a true one against the false teachers); — but (they), themselves measuring themselves by themselves, and comparing themselves with themselves, are not wise. The renderings are very various. Chrys. al., read συνιστάω, and make it a participle, τοστέστι, μὴ αἰσθανόμενοι πῶς εἰσὶ καταγελάσατο σοιαίτα ἀλλαφυνεμένοι: and see again below. Others, reading the same, take it rightly, as = συνιστάω, but make μετρώτες, &c., the object of συνιστάω: 'know not that they are measuring,' &c.: but the corresponding sentence, ἡμεῖς δὲ κ.τ.λ., shews that this sense would be irrelevant; for the Apostle does not oppose their ignorance of their foolish estimate of themselves to his own practice, but that foolish estimate itself. Others again, as Emmerling and Olshausen, take ἀλλά = συνιστάω (or -σαυ) to apply to the Apostle himself, as contrasted with the τιμί: 'We do not venture, &c.,—but we ourselves measure (supply ἐσμεν, 'are in the habit of measuring') ourselves by ourselves (i.e. as ver. 18, by what the Lord has really made us to be), and compare ourselves with ourselves, foolish as we are (reputed to be:—συνιστάω being a participle). But foolish we are not: we will not boast ourselves, &c. But (1) this rendering would absolutely require the article before ὦ συνιστάω, which, anarthrous, would imply, not an imputation, but the fact: (2) the mode of expression (ἀντίλ ἐν ἐντοίς ἐωτ. μετρ.) would be a most extraordinary one to convey the meaning supposed:— and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) ἐωτοῖς, ὦ συνιστάω, ἐν ἐωτοῖς, ὦ τοῖς συνισταῖσι— with ourselves, not with the wise: which is also inadmissible. Others again (see var. read.) would omit ὦ συνιστάω (or -σαυ): ἡμεῖς δὲ,—which has been an evident correction, on the supposition that ἀλλά ἀντίλ κ.τ.λ. belonged to the Apostle, to expunge words so much in the way of such an interpretation. I may observe that much of the difficulty has arisen from taking ἀντίλ with ἀλλά as the subject to ὦ συνιστάω, whereas it belongs to what follows, ἀλλά ἀντίλ ἐν ἐωτ. μετρ. κ.τ.λ., as in the version given above: the subject of συνιστάω being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the sense, by the reputation which any moderately learned man gained among the
Ignorant monks of his day: "Si quis tenuem modo gustum elegantioris literaturae habet, ... spargitur de eo mirabilis fama, adorat inter sodales ... Inde praeipue monachi insolentissimius fastus quod se mettantur ex se ipsis: quam in corum canantri nihil sit praeter barbarium, ille nihil mirum, si regnum luscer inter eceos. Tales erant isti Pauli amulei: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Paulo et sibi illum excellentia distarent." 13. But we will not (ever) will never allow ourselves to boast without measure (lit. 'boast as far as to things unmeasured') with an adj. and the art. is used to signify the extend to which; so Herod. vii. 229, cat. ekeiato en 'Ale'prowos ofphal'mwstes es to 'es'kataos: as eti with the same denotes the direction towards which, as eni to meizou nomoujvtes, ... eni to moujdeis ekpven-kenkou, Thucyd. i. 21, — without measure, sell, as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. ta ameta, instead of to amproo, seems to be chosen to generalize the negative—'we adopt no such vague standard for our boasting'), but according to the measure of the rule (to met'p tov kar, — 'the measure pointed out by the rule', gen. subj.), which God appointed to us as a measure, to reach as far as to you—o enemisen jmn de to met'pov = de met'pov. 14. ou ga roj m eis ekphnoumenov eis jmnas ut prerkteinoumen ev autous, 'Akrei gào kai jmnw ev ephdasen x en to uvanegelw tov Xristw. 15. ouc

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in which our advance was made: 'the gospel' = 'the promulgation of the gospel'.
15.] in apposition with où γὰρ κ.τ.λ. ver.14, and carrying out the thought. Not boasting without measure in other men's labours (the element of the boasting), but having a hope if (or, as) your faith grows, to be enlarged; (not as many Commentators, 'celebrated,' the metaphor of measure still remains) among you (so Chrys., Theophyl., Est., Meyer. οῦ γὰρ is not to be joined with αὐξ., as Luth., Calvin, Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apostrophe of apostolic work; for we seek not ὑπερπέπτονειν ἑαυτούς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains).
16.] (with a view) to preach the gospel as far as (see on εἰς τὰ ἑα., ver. 15) the parts beyond you (Wetstein quotes from Thomas Magister, ἐπικείμενα ὑπέρτοποι λέγουσι: ... ὑπερπεπτεῖν δὲ μόνοι οἱ σάφρακες, la canaille),—not (with a view) to boast ourselves within another man's line (καρφῶ throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. ('within the line which Providence has marked out for him') with regard to (or, 'to the extent of') to extend our boasting to ('things ready made to our hands. 17.] He sets forth to them, in contrast (δὲ) to this boasting themselves in another's line, which was the practice of his adversaries, wherein the only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10. 18.] The reason of this being, that not the self-commender, but he whom the Lord commends by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συναστίκη, to be known and read by all men, of souls converted and churches founded, is δόκησις, approved, i. e. really and in the end abiding the test of trial. ἐκείνου brings out the distinction of the man who is δόκησις, — see ref. and Winer, edn. 6, § 23. 4. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 2 Kings xviii. 39: but not in negative ones. XI. His boasting of himself: and 1—4.] apologetic introduction of it, by stating his motive,—viz. jealous lest they should fall away from Christ. 1.] ἀνείχοσθε is the Helenistic form,—ἡνίχ. the Attic, not 'uti-
nam tolerassētis, as Calv., al.: the imperfect is put after elē, aī, ὕβεκαλ, &c., 'ubi optantes eam rerum conditionem, quonam non esse sentīmentum;' Klotz ad Devar. p. 516, cited by Meyer. μου and ἀφρόσυνης are not both genitives after μικρός τυ, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ δῶν ἡ μητέρα συνήθος αὐτὸν. In both cases the personal pronoun is governed by the verb, as indeed here in ἀψαλλοῦσα μοι immediately following—and μικρόν τυ ἀφρόσυνης is the ascensive of remote reference, as in the double accus. construction.

ἀλλὰ κ. But (why need I request this? for you really (see note, ch. v. 3) do bear with me. The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estins, Bengel, al.),—which, after ὕβεκαλ ἀνεκ(χ), is very flat, and gives no account of the καί. He says, it shews to them that he does not express the wish as supposing them void of tolerance for his weakness, but as having experienced some at their hands, and now requiring more.

2. 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for your falling away from Him.' θεω ɛξαιρετικὰ τοῦ θεοῦ, ch. i. 12: a godly jealousy: see note there. Meyer after Chrys., Estins, al., would render it, 'with God's jealousy,' with such a jealousy as God has.' But though θεω ɛξαιρετικά and τῷ τῶν θεοῦ ɛξαιρετικά are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as 'with the zeal which God has.' And the rendering, 'with a godly zeal,' i.e. one which has God's honour at heart, satisfies well what follows: see below. ἡμοσάμαν] I betrothed you (viz. at your conversion: προμοσάμαν ὑμᾶς ἐγένομεν καὶ τὸ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridesman (παρανύμφος) is said ἀρμόδιον: the middle voice is used of the bridegroom only. So among other examples in Wetst.,—εἰχεν ἐν δόμωι Ἁγίων, οὐδ' ἡμοῖς νυμφή τι, Eur. Electr. 24,—and ἁρμόδιον Δεοτομίδου Περικάλω τὴν Χλωρᾶν νυνίσχο, καὶ σχόν γυνικά . . . . Herod. vi. 65. But in Philo we have γάμος ὑπάρχει ἐν αὐτῷ, de Abr. § 20, vol. ii. p. 15) to one husband, to present (i.e. in order that I may present in you) a chaste virgin to Christ (viz. at His coming: ὅ μὲν οὖν παρὼν καμῖς μνήμησε ἐκεῖνος ὅ δὲ μελλον τῶν γάμων, ὄτε κραυγῇ γίνεται, ὅπου δ' ἐμμεῖσος. Theophyl.). τῷ ἔργῳ is not in constructive apposition with εἰ ἀνέδριπλ, but explains and fixes it: the emphasis being on παρεθέσθω ἄρπαν.

3. But he fears their being seduced from their fidelity to Christ. ὅ δ' ἔργον. He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent; see vv. 13−15, where his μετασχηματισμὸς for the sake of deceit is alluded to. ἐν τῇ παρ. αὐτοῦ (i.e. by means of, as the element in which
was deceitfully done by this versatilty (or subtlety).—so (οὐ θεω has been a gloss from the margin) your thoughts ("sentiments," ref. and ch. x. 5) be corrupted from (pregnant construction, = be corrupted, and seduced from) your simplicity (singleness of affection) and your chastity towards Christ (εἰς χρυ. is not = εἰ χρυφθ., as Vulg., E. V., Beza, Calvin, al.).

4. 5.] The thought here seems to be this:—"If these new teachers had brought with them a new Gospel, superseding that which I preached, they might have some claim to your regard. But, since there is but one gospel, that which I preached to you, and which they pretend to preach also, I submit that in that one no claim to regard is prior to mine." Observe, that the whole hypothesis is ironic: it is fixed and clear that there can be no such new gospel: therefore the inference is the stronger. For (the whole sentence is steeped in irony: —"the serpent deceived Eve by subtlety: I fear for you, but not because the new teachers use such subtlety —if they did, if the temptation were really formidable, there would be some excuse. All this lies in the γιάρ] if indeed (εἰ μὲν introduces a reality, and is full here of deep irony. Cf. Ii. a. 135, ἅλλη εἰ μὲν δώτωσι γέρας μεγάλας ἢ Ἀχαιοι: 'if the Achaeans shall really give me another gift;'] and μ. 138—112, εἰ μὲν δὴ Ἀρτιμάκχου δαίσιρων νιέες ἔστων ... νῦν μὲν δὴ τοῦ πάτρος ἡσεκα τίτετε λάβην ... , if ye really are, &c., ... ye verily will.'

See Hartung, Partikellehre, ii. 411) he that cometh (viz. the false teachers genetically thus designated: but here too perhaps there is irony: δ ἐρχόμενος was a ὅμοια σεμνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἀλλος, distinctive of individuality, ἐτέρως of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβε, ἐδεξ.)—verb diversa, rei apta. Non concurrit voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio." Bengel. But singularly enough, in English, usage has attached the voluntary act to the verb (accept), ye with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: "Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, toleraretis: sed pro conatu pseudapostolorum, non modo possibilibus, sed plane presentem: ideo dicit in presenti, praedical." Similarly Meyer. See Winer, edn. 6, § 42. 2). That the rendering above given is right, seems to me beyond question: it is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. (Seeing that there is but one gospel, and they and I profess to preach one Jesus and impart one Spirit, they have no such claim: mine is superior):" for I reckon that in no respect do I fall short of (the perf. sets forth the past and present truth of the fact) these overmuch Apostles. τῶν ἐπεριλαίον ἀπόστολων. has very commonly been taken to mean bona fide 'the greatest Apostles, i.e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression ἐπεριλαίων, in which I cannot help seeing, with Do W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the other Apostles, but only between himself and the false teachers. (3) had any such comparison been here intended, the 'junction comparationis' would not have been, personal eminence in fruits of apostolic work and sufferings, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἴδιωτης, and one pretending
to more skill,—but priority of arrival and teaching in Corinth. (4) the expression ἄνευσκότοσος ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of ὑπὲρλιαν ἀπόστολοι. (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. The above explanation is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπὲρλιαν is not found in classic Greek: but Wetstein cites from Eustath. Od. a. p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λιαν κατὰ τὴν τραφείαν χράσακ ποιάς, καθ᾽ ὅ σειμαιμόνιον λέγομεν τινα ὑπὲρλιαν σοφόν. Meyer instances as analogons, ὑπέργαν (2 Macce. x. 31), ὑπέρνευ (ὑπέρευν πεπολιτίσαμεν, Denoosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Commentators (e. g. Bengel, Macknight) to adduce this verse against the primacy of Peter, and of the Romanists (e. g. Corn.-a-Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and teaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles. 6.] Explains that, though in one particular he may fall short of them, viz. in rhetorical finish and word-wisdom, yet in real knowledge, not so. ὅπως] a laic,—a man not professionally acquainted with that which he undertakes, see reff. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. ἄλλα brings out the contrast, see reff.:—εἰ τοὶ σὺ γε σωτηρὶ μὴ προορᾶτε, ἄλλα ἢμιν τοῦτο ἐστὶ οὐ περιποτέν. Herod. v. 39. τῇ γνώσει the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4. ἄλλα εν παντὶ But in every matter we made things manifest (i. e. the things of the gospel, thereby shewing our γνῶσις:—not, τὴν γνῶσιν. Meyer and De W. suppose ὑπὲρλιατος to have been a gloss for ὑπερβληται, especially as it is followed in some mss. by εις τοις, and to have been the more readily received into the text, because it might easily be taken with γνῶσιν. But how improbable that the easy ὑπερβληται should have been replaced by the harsh -παται. Much rather would the latter be replaced by the ὑπερβληται from ch. v. 11) before all men (ἐν πάσι, being separated from ἐν παντὶ by the verb, cannot be coupled with it, as in ref. Phil., but must mean among all) unto you (i. e. with a view to your benefit: not = 'to you,' in which sense the dative is always found after φανερώ: see Rom. iii. 21, περιφανεῖσθα, . . . εἰς πάντας κ. ἐπὶ πάντως . . . .). 7.] Another particular in which he was not behind, but excelled, the ὑπὲρλιαν ἀπόστολοι: C. E. the gratuitous exercise of his ministry among them. On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἐμ. ταπεινῶν] See Acts xviii. 3. The exaltation which they received by his demeaning himself was that of reception into the blessings of the gospel, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in comparison with other churches. ὅτι δωρ., &c., is exephalastic of ἐμαυτῶν ταπεινῶν:—in that I gratuitously, &c.:—not, as Meyer, ἀμαρτ. ἐτοιμασάς ὅτι, making ἐμαυτῶν . . . ὑπόθ. parenthetical. It was his wish to preach to them gratuitously,
Which necessitated his tatewivn iatow, i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἰσύλησα is hyperbolic, to bring out the contrast, and shame them. ὅψι, see riff., wages; more properly here subsidy. πρὸς τ. ὕμ. διαι in order to (to support me in) my ministration to you, gen. obj. ἀλλας and υμων stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth; λαβον . . . πρὸς τ. ὕμ. διαι: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατ-έναρχησα apparently = κατέβαρσα, ch. xii. 16. Hesych. interprets it ἐβάρων. Jerome, Ep. exxii. (cf.) to Algasian, quast. 10, vol. i. p. 870, says, 'multa sunt verba, quibus juxta moram urbis et provinciae nee familiarius Apostolus utitur: e quibus ex. gr. paula ponenda sunt . . . Et, οὐ κατ-έναρχησα δια, hoc est, non gravavi vos . . . quibus et alius multis usque hodie ntmtur Cilices.' Theophylact and Ecumen. mention a rendering, οὐκ ἡμελησα, ἣ βουμενητοριπρὸς τὸ κήρυγμα γέγονε: and Beza, following the etymology, interprets οὐκ εναρξησα κατ' αὐθεντις, 'eimi συμφωνωμεν τοιοομοιο.' But the former meaning suits the context better. The word is found nowhere else in Greek. ἀτοναρκῶς occurs in Plutarch, de Liber. Educatione, p. 8, f (Wetst.), ἀτοναρκῶς κ. φιλίτους πρὸς τὸν πάνος. On the government of the genitive by verbs compounded with κατά, see Matthiae, § 376. 9.] For (reason why he burdened none) the brethren (who, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' οἱ λαβοντες) brought a fresh supply of my want (or perhaps προσωπ. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in everything I kept myself ('during my residence:' not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . . : i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . . —there is no oath, nor even severation, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἥ καυχ. . . . this boasting (not = καυχομαι, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καυχομαι being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καυχ., is as it were personified—shall not have its month stopped as regards me) in the regions of Achaia (where the καυχος is imagined as being and speaking). 11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them: for we willingly incur obligations to those
But that which I do, I will also continue to do, *καὶ ποιῶ* must not, as Erasm., be coupled to *ποιῶ*, and διὰ τὸ τοῦτο *ποιῶ* supplied before *ἐνα*—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophr., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if *all* took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point.—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. *ἐν* *καὶ* *κ.τ.λ.* that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering: but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estins, after Aug. de Sermon. Dom. in Monte ii. 16 [54], vol. iii. p. 1292,—also Bengel,—join *ἐν* *καὶ* *καθὼς καὶ αὐτόι, ἡμῖν* with *ἀφομίν*—*occasion that they may be found even as we,* and explain *ἐν* *καὶ* *καθὼς* as a parenthesis, *that they may be found (a point in which they boast) even as we:* i.e. *that in point of selfishness and covetousness, we may be both on a level.* But this meaning would require rather οὐκ ἔχομεν καθὼς καὶ αὐτόι, *we may be reduced to their level.* (4) Olsch., adopting in the main the last interpretation, would understand *ἐν* *καὶ* *καθὼς* of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second *ἐν* to be parallel with the first, as in (1) and (2), understands *ἐν* *καὶ* *καθὼς* as applying to their boast of apostolic efficiency: *that they may, in their apostolic work which they vaunt with such pretension, be found even as we,* and thinks the transition to what follows thus made easy. But the objection to this, that the *παντικαὶ comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The *καθὼς* is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμῖν* is taken up by Ἐβραῖοι εἶσον; κατὰ κ.κ. From this it is manifest to me, that his meaning in our present clause is, *that in the matter(s) of which they boast they may be found even as we:* i.e. *we may be on a fair and equal footing,* 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.' And then, before the γραφ of ver. 13 will naturally be supplied, 'And this
will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles, &c.

13. For (see above: the γαρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most expositors, *such false Apostles are ἀργ. δόλ.,*) which destroys the whole emphasis of the sentence, wherein the ὑπεράνων ἀπόστολος of ver. 5 are pronounced now to be ἴσος ἀπόστολοι: and besides, suggests an irrelevant comparison between ὁ τοιοῦτος ψ. and ψ. of some other kind.

14. o Rev. xvi. 6 only. Job 3. 8, xvi. 35, 20 only.

p rec Eph. v. 8, 9, Thess. v. 5 al.

q = 1 Cor. i. 11 only.


v = 1 Cor. i. 21 ref.

b Rom. ii. 6.


v = 1 Cor. iii. 18 ref.

v = 1 Cor. iii. 19.

v = 1 Cor. iii. 19.


x Matt. vi. 1 ix. Acts v. 15 ref.

b see Matt. xiv. 24.

c see ch. viii. 9–11.

d so John vii. 10.

14. rec (for θεύμα) βασιλεύσων, with D23KLM rel: txt BD1FN a 17 Orig. for εἰς αγγέλους, ως αγγέλους D1 (and lat) Cypr Ambrst.

15. om our D (and lat) spec Syr goth Lucif Philastra. for εσται, εστὶν D1 (and lat).

16. om χε D. rec μικρὸν τι bef καγώ, with (none of our mss) syr Ec: txt BDFKLMN rel latt Syr arm gr-lat-ff.

17. rec λαλῶ bef κατά κυρίον, with DLM rel vulg (not F-lat) fri syr copt goth: txt BDFKN a d (m) 17 Chr Damasc.

with brightness, see Acts xii. 7: Ps, civ. 4: whereas Satan is the Power of darkness, see ref. and Luke xxii. 53.

15. i.e. if, if also, i.e. as well as himself, or perhaps better applying to the whole sentence, if, also . . . μετασχ. ως, i.e. μετασχ. καὶ γίνονται ως:—so Rom. ix. 29, ως Γομορρὰ ἢν ἠψωόθηκεν.

αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

δόν τὸ τέλ.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions).


16. πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀρέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μὴγε after a negative sentence implies *but if it cannot be so,* ’if you will not grant this,’ see ref.

καὶν elliptical: the full construction would be καὶν ὃς ἀρανά δείκνυα δέξασθαι δηγ., δείξασθε με: so in ref.) as a fool (i.e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him.

καγώ, as well as they.

17. Proceeding on the ὃς καὶ ἄρα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. κατὰ κύρ.] as in
referred after the (mind of the) Lord, in pursuance, i.e. in this case, of that presupposition from above: not as in 1 Cor. vii. 10, 25, 30.

οὐ δὲ ἐν ἀφρόνῳ as it were in folly, i.e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' ὑποστάσει, as ch. ix. 4, in this present confidence, not as Chrys. 'subject,' — 'this subject of boasting, ἵνα μὴ τορπήσῃ πανταχοῦ ἀνοσίαις αὐτῶν, — and so al.; but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε, — εἰς ταύτην γε τῇ ὑπὸ De Wette also renders ὑπ', 'subject-matter,' and understands, 'since we are come to boasting,' but here again γε would be more naturally found. He objects to 'confidence,' that the boasting was not begun: but as Meyer replies, it is conceived of as having begun in Paul's mind, by the use of the present αὐτα, I am speaking.

18.] Since many (viz. the false teachers, but not only they: — since it is a common habit, — for he is here speaking as εἰς τῶν ἀφρόνων, see Job ii. 10) boast according to the flesh (not as ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,' — 'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast (scil. κατὰ τὴν σάρκα). Rückert thinks these words are omitted purposely, thereof to imply that the Apostle's boasting was not fleshly: but this is distinctly contradicted by the context: he is speaking as one of the πολλοί of οἱ ἄφρονες, see next verse). 19.] Bitterly ironical. They were ἄφρονοι — as 1 Cor. iv. 8, κεκορεο-μένοι — so full of wisdom as to be able to tolerate complacency, looking down from the 'sapience templam serena,' the follies of others. This, so forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presupposition that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this: and more.

20.] for (proof that they could have no objection to so innocent a man as a fool, when they tolerated such noxious ones as are adduced) ye endure (them), if (as is the case) one brings you into slavery (the mere abstract act as regards them, not the man's own selfish view, being in the Apostle's mind, the active, not the middle, is used). Thucyd. ii. 70, uses the active similarly: λέγουσε τούτῳ Ἀθηναίων τὴν Κέρκυρα καταδούν. But the enslaving understood, is to the man himself, not to the law: — see ref. Gal.), if one devours you (by exaction on your property, see ref. Mk. L. So Hom. Od. γ. 315: μη τοι κατά πάντα φάγως κτίματα, and Plaut., Ter., and Quintil., in Welstein), if one cheats you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e.g. vi. 11, χρή μη πρὸς τὰς τύχας τῶν ἐναντίων ἑπαρθεία. See other examples in Wetst.), if one smites you on the face (in insult, see 1 Kings xxii. 24: Matt. v. 39; Luke xxii. 61; Acts xliii. 2. This is put as the climax of forbearance. 'That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall strike his clergy, lest he lose the respect which they owe him.' (Stanley).

21.] By way of disparagement (κατ' ἀτιμ., — so κατὰ λήσθη ἐκπλώσταντες, Herod. ii. 152; κατὰ θεαν ἦκεν, Thucyd. vi. 31) I say (assume) that (ὡς ἦσε, see ch. v. 19, but does not positively state a fact, but assumes one, or states the import of a saying) we (emphatic) were weak (when we were among you). An ironical reminiscence that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this: and more.
ence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'— 'I speak,' as E. V. So Chrys. Theophyl., Theodoret, Pelag., Erasmi., Calv., al. (Chrys. remarks on ὃς ὅτι, ἀσάφες τὸ εἰρήμενον. ἐπείδη γὰρ πορτικά ἦν, διὰ τούτου οὗτος αὐτὸ τέδεικνυ, ἵνα κλέψῃ τὴν ἐπάθειαν τὴν ἀσάφειαν), and (2) understand κατὰ ἀτύμω, 'to your shame,' and (3) ὃς ὅτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ἠμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς εὐτροφῆν ὡμῶν λαλῶ: and (3) it may be doubted whether ὃς ὅτι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 [see German edn.], is disposed to give it the meaning: it is pleonastic, answering to our expression 'how that'—'I told him, how that . . . . Winer [but not in edn. 6] instances the use of μιτ ἂν in a somewhat similar way: μιτ ἂν Ἰησοῦς ἠδύνατο ἀγαπᾶν, . . . where either μιτ or ἂν would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγνώσεως, ὃς ὅτι ἐν εὐχαρίστει εἰσίν οἱ κατακλειστέντες. 

21. σκηνήσαμεν bef οἵμες F; σκηνήσαμεν BB in so.—add ev τούτω τοι μετ' εἰς δυνατάνοιν (not am full) Ambrost Pelag. om δ' D' (and lat) vulg Syr Ambrost. om λέγω ίν: ins Κορινθιαίοι.
22—26. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 705

γότοις h περισσοτέρως, ἐν fι φυλακαῖς h περισσοτέρως, ἐν f πιθανοῖς υπερβαλλόντως, ἐν m θανάτοις πολλάκις
υπὸ ᾧ Iουδαίων πεντάκις n τισσεράκοντα o παρὰ μιᾶν
ἐλαβον. 25 τρεῖς p ἐραβδίσθην, ἀπαξ q ἐλθάσθην, τρεῖς t ἐναύγασθα, n ἐν τῷ t βυθῷ u πεντάκια'
26 κυδινύνοις πολλάκις, w πολταμίων, w κιν—

only. (βδίλειαν, ch. iii. 10.) m = ch. i. 10. Ps. iv. 13. (see 1 Cor. xv. 31.) περιστοιχίζομεν πολλάκις χανάτος ἑξής ἐν τοῖς τελευταίοις, Philo, Flacc, § 29, vol. ii. p. 542. n ελιπτ., ἀπομνημονεύματα, περί των γεγονότων, see Luke xii. 47, 48. o ὅπερ here only. Herod. ii. 53, 54. p Acts xvi. 22 only. ἅπειρον. r i Tim. i. 19 only t. q Acts v. 20 ref. vi. 11. r = Acts xvi. 33 ref. s John iv. 6 only t. 1 Mac. vi. 41. — (τειχών, Acts x. 9.) w here (8 times) and Rom. viii. 35 only. Ps. exiv. 3. — (εὐείση, 1 Cor. xv. 30.) x gen., = 1 Pet. i. 2, παρτ. υἱῶν.

23. for ἀλαχ. λέγω DF e Did. rec ev πιθανοὶ υπερβ. bef ev φυλακαὶ περισσ., with D1KLMS4 rel syr copt Chr Thurt Damasc Hill, and FL1 Orig, which put περισσ. with πλαγ. and υπερβ. with φυλ.: om ev πλ. ut. Clem Tert: txt BD1 vulg(and FL-lat) D-lat goth ws lat-ff.

25. rec ῥραβδοῦ, with M rel Chr: txt BDKFL8 17 Orig Chr-ms Thl Ece.

26. for πολλάκις (and in next ver), πολλάκις D1(lat) with lat; so also vulg in ver 27.
νίξησαθαί ἐν βυθῷ. Still less must we think of the characteristic interpretation of Estius: "Subjuxit alid periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divinae operis servatus incomulis nocet et diem, atque inde postea libertas gaps."

27. rec ins ἐν bef κοσπω, with KLM N-corr(?) rel vulg(and F-lat) Orig lat-ff: om BDFM1 goth.

28. rec εἰσωσταις, with KLM rel Chr(explaining it: οἱ ὁθρηὺς, οἱ ταραχαί, οἱ πολυριηίας τῶν δήμων καὶ τῶν πόλεων ἐφοδίωσ. So also Thdrt al) Damasc Thl Ec: txt Gentiles," as Stanley: this would be ἐξ ἐθνῶν. The art. is omitted after the preposition, the word being thus categorized in Greek; but it must be supplied in our English idiom).—by perils in the city (in Damasces, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephehus xix. 23 ff, and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with the city?) but any how, not in solitude: the art. must be supplied as in ἐν πόλει, by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), by perils among false brethren (who were these? Grot., al, suppose, 'qui Christianos se simulabant, ut res Christianorum perdidissent, deinde cos proderent,' and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who bona fide wished to be thought δέξαλοι, but were not, soil, in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαφαστολος above, ver. 13); 27. by labour and weariness, by watchings (see on ch. vi. 5) frequently (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόσως and μάθης are more directly instrumental, —γεγραμμένοι, &c., more conditionally), by hunger and thirst, by fastings frequently (voluntary fastings, 'ad purificandum mecum et eodemdam carnem,' as Estius, see also ch. vi. 5, note. De W. here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for νηρης. is distinguished from λιμ. κ. δίψας, in cold and nakedness (insufficient clothing:—or, literally, when thrust into prison after his scourgings, or after his shipwrecks). 28. He
passes from particular, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. Not to mention those (afflictions) which are besides these (the Vulg., E. V., Beza, Estius, Bengel, understand parærktos as ἐξεθεν, 'the things that are without,'--a meaning which it never has, always implying exception, see ref. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πελεωνα τα παραλειπθεντα των ἀποριθμηθηνων:—but this seems to break the connexion too abruptly, besides giving a strange and un-likely termination to the long sentence preceding,—my care (ἐπιστ.) may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλα γαρ ειρχνον φρουτίδος ἐπιστάσεις, and Xcn. Anab. ii. 4. 26, δοσιν δ' ἄν χρόνων το ἡγομενον των στρατεύματος ἐπιστή-σεις, τοσούτων ἦν ἀνάγκη χρόνων δι' χρόνων των στρατευμάτων γίγνεσθαι την ἐπίστα-σιν,—or, as very frequently in Polyb., see Schweich, Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought,' e. g. την ἐπέρ των δλων ἐπιστάσιον κ. διάλυσιν, viii. 50. 18, 'curam summe ref.,'—ὡν ἐκ παρέρχθην ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3, —ἀγεν τινα εἰς ἐπίστασιν, 'attentionem ali- cusutor exercitate,' ix. 22. 17, al. The rec. reading, ἐπιστάσιος which has perhaps been introduced from ἐπιστάσιος not being understood (see digest here and on ref. Acts) and then μου has been altered to μου as easier, can only mean concursus, in a hostile sense, see ref. and examples in Wetst.: and so Chrys. [see var. readd.], &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie consurgens, i.e. sollicitudo de omnibus ecclesiis:'-somewhat similarly De W.,-'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., 'the daily outbreak against me,' and the reading cannot be considered certain day by day, (viz.) my anxiety for all the churches (the construction is an anacoluthon: not, as Meyer, ἐπιστ. the subject and μέριμα the predicate, which would be a very flat sentence,—'my daily care is, anxiety &c.' As it stands, ἡ ἐπιστ. is general, and ἡ μέριμνα, particularizes it. Nothing need be supplied. ἡ ἐπιστ. occurs to the Apost-ole's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certa συμπάθειαν gen-erat: quam factit, ut omnium affectus in se sescipiat Christi minister, omnium per-sonas induat, quo se accommodet omni-nibus,' Calv. Obs. after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?' The ἀσθένεια of the τις may be in various ways; in faith, as Rom. xiv. 1 al., or in purpose, or in courage: that of the Apostle, see I Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable θαυβοῦμαι κ. ταράσσομαι (as Chrys.) in him-self, on the weak brother's account.

30.] 'Non priore, sed hac versiculi parte addit ego: nam illie infirmo se ac-commodat: ilie dissipatum se scandalizantis fatur, partes a scandalizante neglectas scandalizati causa ipse suscipiens. Partes a scandalizante neglecta sunt amor, pru-dentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodium quod scandalizatus sentit, in se suscipit.' Bengel. πυροφόροι,—with zeal, or with in-dignation. 30 partly refers back to what has past since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has referred. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (tα τις ἀσθ.) those things which made him appear mean and con-temptible in the eyes of his adversaries. He is about to adduce an instance of es-cape from danger, of which this is emi-nently the case: he might be scoffed at as ὁ σαραγοφόρος, or the like—but he is carried on in his fervency of self-remon- ciation amidst his apparent self-celebration, and he will even cast before his enemies the contemptible antecedents of his career, boasting in being despised, if only for what Christ had done in him. The as-
separation not connected with the strange history about to be related:—‘I will glory in my weaknesses—yea, and I will yet more abuse myself—God knows that I am telling sober-truth—and.’ If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the beginning of a catalogue of his escapes, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 23. 32.]

ἐν Δαμ. followed by Δαμασκηνός is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. ὁδόρρης Prefect, or governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in ref. 1 Mac., and Jos. Antt. xiii. 6, 7. It was bestowed by Augustus on Archelaus after his father’s death, Jos. Antt. xvii. 11, 4; B. J. ii. 6, 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosporus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7, 2; xiv. 8, 5. B. J. vii. 6, 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor. σαράγνη, κόμφος, Hesych.:—οἱ μὲν, σχοινίαν τι, οἱ δὲ πλέγμα τι ἐκ σκονίου. Stubbs (see Wetst.), οὖσας, Acts ix. 25. Probably it is, as Stanley, a “rope-basket;” a net.

Chap. XII. 1. *καυκασθαι δεὶ ὃν συμφέρον μὲν ἠλευσομαι δεὶ ἐκ (see table)FN 17 vulg.: καυκασθαι δὴ οὐ συμφερεῖ μοι ἠλευσομαι γὰρ ΔΚΛ rel Ath Chr Thdr Thrdnase Ge Ambrst Sedul.—ins εἰ et καυκ., k2 29 lect-17 vulg.(and F-lat).— δεὶ (on the confusion between η and εἰ cf Tischl. X. T. prolegg. p. xxxvii) BD-FL d e f g m n o συρ γοθ.— δεὶ ΔΚ rel чтл.: δὴ KM ach arm Ath Chr Thdr Thrdnase.— om μαι ΔΙ Sur Goth.—add και B 213.

30. om μου B.

31. rec aft κυρίου ins ἡμῶν, with DM rel vulg.(with fuld F-lat) Syr corpt Thdr Aug.: om BFKLN e g h l m n 17 am σyr goth Chr Damasc. rec aft ἡμ/aptins, with DKLM rel vulg.(with fuld F-lat) Syr corpt Thdr Aug.: om BFN m 17 am σyr goth Chr.

32. rec δαμασκηνῶν bef πολων, with D'KLM rel Chr Thdr Thrdnase: txt BD1-FX a m 17 vss., om θεόν BD1 (and lat) vulg.(and F-lat) Syr arm Procop Ambrst Palag: ins D'KLMN rel goth Chr Thdr Thrdnase, and (but bef πιασε με) F syr corpt.

33. om en σαράγνη F.
μονακολύψεις κυρίου. 2 οίδα in Lake i. 22.

Paul's irpoσσαία is the form or manner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact's distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἐχει τῆς ὀπτασίας: ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν αὐτῷ διὰ καὶ τι βαθύτερον τοῦ ὧριμόνον ἀπογνώμονα. κυρίου, gen. subj., vouchsaft me by the Lord, —not obj., "of the Lord," for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul's object is general, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character. 2–4. An example of such a vision and revelation. The adoption of the third person is remarkable: it being evident from ver. 7 that he himself is meant. It is plain that a contrast is intended between the rapt and glorified person of vv. 2, 4,—and himself, the weak and afflicted and almost despairing subject of the σκόλος, τῇ σαρκὶ of vv. 7 ff. Such glory belonged not to him, but the weakness did. Nay, so far was the glory from being his, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 23), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state. Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that he may by it introduce the mention of the σκόλος τῇ σαρκὶ, which bore so conspicuous a part in his ὀπτασία, TO BOAST OF WHICH IS HIS PRESENT OBJECT. 2.] I know (not, 'knew,' as E. V.; which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a

ter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was one of the ἀσθένεια. He now comes to another: but that other inseparably connected with this, and forming the sequel of, a glorious revelation voucheasfed him by the Lord. This therefore he relates, at the same time re- 

cipulating it as connected with himself, and fixing attention only on the ὀπτασία which followed. 1.] [I have in the last and in this edition suspended the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.] Let only the two readings καυχάσθαι δὴ ὦ συμφέρει μοι, ἐλέυ-

σομαί γάρ, and καυχάσθαι δὲι, ὦ συμφέρον μὲν ἐλέυσομαι δὲ, be compared, and it would certainly seem as if the former more resembled the nervous elliptic irony of the great Apostle, and the latter, the tame conventional propriety of the grammatical correctors. The other variations, δὲ for δὴ, and the prefixing of ei, are too palpable emendations to require critical treatment. The difficulty however is considerably less-

en, when the right connexion is borne in mind. To boast, verily, is not to my 

advantage: for (i.e. it will be shewn to be so, by the following fact of a correction administered to me 5 νὰ μὴ ὑπεραφαίμασι) [on the other reading, I must boast, 

though it is not to my advantage: but] I will proceed to visions and revelations of the Lord. δὴ in this sense implies a 

consciousness of a reason why the assertion is true, and is therefore naturally 

followed by γὰρ, if the sentence is completed. The same sense is found in Plato, Phed. p. 60, ὄ Σώκρατες, ἠστατον δὴ στ προ-

ερούσιν, νῦν οἱ ἐπίτηδεις, καὶ σὺ τούτους,— 

the completion of the sense being,—"for you are to die to-night":"—παλλὸι κακῶς 

πρᾶττονσιν, σὺ δὲ μόνος, Eur. Hec. 

461: i.e. οὐ σὺ δὲ μόνος κακῶς πρᾶττεις, 

παλλοὶ γὰρ ἐλλαὶ . . . . (See Hartung, 

Partikellehre i. 270, who however explains δὴ in these examples somewhat differently). 

The force of it here then is: "I am well 

aware that to boast is not good for me: for I will come to an instance in which it 

was so shewn to me."

εἰς ὀπτ. κ. 

ἀτ. κυρ.] q. d. 'and the instances I will 

select are just of that kind in which, if 

boasting ever were good, it might be al-

lowed:" thus the γὰρ gives a more com-

plete proof. ὀπτασία is the form or manner 

of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact's distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἐχει τῆς ὀπτασίας: ἡ μὲν γὰρ μόνον 

βλέπειν δίδωσιν αὐτῷ διὰ καὶ τι βαθύτερον 

tου ὧριμόνον ἀπογνώμονα. κυρίου, gen. subj., vouchsaft me by the Lord, —not obj., 'of the Lord,' for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul's object is general, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character. 2–4. An example of such a vision and revelation. The adoption of the third person is remarkable: it being evident from ver. 7 that he himself is meant. It is plain that a contrast is intended between the rapt and glorified person of vv. 2, 4,—and himself, the weak and afflicted and almost despairing subject of the σκόλος τῇ σαρκὶ of vv. 7 ff. Such glory belonged not to him, but the weakness did. Nay, so far was the glory from being his, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 23), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state. Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that he may by it introduce the mention of the σκόλος τῇ σαρκὶ, which bore so conspicuous a part in his ὀπτασία, TO BOAST OF WHICH IS HIS PRESENT OBJECT. 2.] I know (not, 'knew,' as E. V.; which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a
man in Christ (ἐν Χρ. belongs to ἀνθρ., not to οἶδα, as Bzl.; ἀνθ. ἐν Χρ. = 'a Christian,' 'a man whose standing is in Christ'; so οἶδα πόσο χρόνον έργαζόμενον ἐν Χριστῷ, Rom. vii. 7)—fourteen years ago (belongs not to οἶδα, nor to ἐν Χρ. as Grot. 'a hominem talem, qui per 14 annos Christo serviat?—but to ἀραγίντα. On the idiom see reff.—the date probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xii. 25. See the chronological table in the Prolegomena), whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up bodily: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 [3—14], vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—' Prinide quod vidit raptus usque in tertiun coelum, quod etiam se scire confirmatur, proprium vidit, non imaginatil. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus relinquert, an secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videndà vel audiendà ineflabilia illius visionis arrepta sit, hoc in certum erat,—ideo forstani dixit, "sive in corpore sive extra corpus, nescio, Deus sit."

And similarly Thom. Aqu. and Estius: not, as Meyer thinks, making the alternative consist between reality and a mere vision, but between the anima, the life, being rapt out of the body, leaving it dead, and the mens, the intelligence or spirit, being rapt out of the body, leaving it 'secundum modum quendam vivens')! such an one (so τὸν τοιοῦτον resumes after a parenthesis, 1 Cor. v. 5) rapt (snatched or taken up, reff.) as far as the third heaven. What is the third heaven? The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cali, Deut. x. 14") recognized seven heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial scale, being only the material clouds. That the threefold division into the air (nubiferum), the sky (astriferum), and the heaven (angeliferum), was in use among the Jews, Meyer regards as a fiction of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the sevenfold division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further assumption, would hardly be thus solemnly introduced, or the preposition ἐως used. The safest explanation therefore is, not to follow any fixed division, but judging by the evident intention of the expression, to understand a high degree of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as τῆς μακάριος, &c. it is manifestly inapplicable.

3. 4.] A solemn repetition of the foregoing, with the additional particular of his having had unspoken revelations made to him. Some, as Clem. Strom. v. 12 [80], p. 603 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, Euseb., al., think that this was a fresh assumption, ἐως τίτου ῥυθμον κακείου εἰς τὸν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καὶ, or by placing εἰς τὸν παράδεισον (as the stress would be then no longer on the fact ἀρπάγην as before, but on the new place to which ἀρπάγη) in the place of emphasis before.
5. om του Μ. om ov (from preceding termination) R*. (corr. by N* appry.) on μου B D(Iand lat) 17 syr copt arm: ins (from oh xi. 30?) D*FKLMS vel vulg goth ath Ath Thirt Damase lat-ff.

6. om τι (as superfluous) BD3FKN m 17 am(with demid tol har?) ath arm Orig: ins D(Iand lat) KLM3 vel syr goth Chr Thirt Damase Tal (Ec Ambrst.

\( \text{ἐρπάγη: or, by both combined, ἦτι καὶ εἰς τὸν παράδεισον ἠρπάγη. As it is, with the verb preceding in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold ἦτι τρίτον ἀδικ. to be at least so far equivalent to εἰς τὸν παράδεισον, as to be a general local description of the situation in which ὁ παράδεισος is found. The repetition of εἰς . . . . αἰδεν is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Schoel), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22.—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. \( \text{ἀφρήτα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., "arcana verba, quæ non licet homini loqui." The interpretation, "quæ dici nequemtur," as Beza, Estius, Calov., Oshl., al., is hardly consistent with the narrative;—for in that case, as Bengel remarks, "Paulus non potissim audire." The passages adduced by Wetst. mostly refer to the mysteries, or some secret rites; e. g. Demost. contra Neerum, p. 1369, ἀυτὴ η ἡγήν ἡμῖν ἠκούν τὰ αφρήτα ἐφιάλτησεν ἤτα τὰ πόλεμος, καὶ εἰδεν, διὸ προσάκην αὐτὴν δρᾶν ἐξώτων. \( \text{ἄ ὠκ ἔχων] which it is not lawful for a man to utter (see above):—imported by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle's own consolation and encouragement. Of what kind they were, or by whom uttered, we have no hint given, and it were worse than trifling to conjecture. Sublimatesis cetera magna fuerent: nam non omnibus cæles-
7. And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ. into the place of foremost emphasis: see rev). The διώ can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join καὶ τῇ ὑπερβ. τῶν ἀποκαλ. to the foregoing, as in apposition with ἀνθέκτας. But thus a very strange sense would be given), there was given me (‘by God’: certainly not, as Meyer, al., by Satan, of whom an expression as ἐκδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσα μοι, so often said by the Apostle.—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐκδόθη for bestowed, portioned out by God, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) a thorn (the word may signify a stake, or sharp pointed staff, ἐξωλ. ἄξος, Hesych.,—so in P. 11. σ. 176, κεφάλην ... πῆλαι αἰών χαιλότοσον; but in the LXX. revd., it is ‘a thorn,’ and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἀκανθαὶ καὶ σκλοπές δόνων σημαίνουσα ἀπὸ τὸ ἄξος [compare ref. Ezek., σκλοφ. πικραὶ καὶ ἀκανθα δόνων]. See however Stanley’s note, who rejects the meaning ‘thorn,’ and supposes the figure to refer to the punishment of impalement) in my flesh (the expression used Gal. iv. 11 of this same affliction, τὸν πειραμάν ὦμον ἐν τῇ σάρκι μοι, seems decisive for rendering the dative thus, and not as a dativus incommunis: see also ref. 1 Cor.), the (or, an) angel of Satan (even if we read σατανᾶς, it can only be the genitive. If taken as the, the expression would mean either, a hostile angel, which would be contrary to the universal usage of Satan, as a proper name: or, the angel Satan, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς ἐξουσίας τοῦ ἀδεροῦ, Eph. ii. 2, and has his own angels, Matt. xxv. 41), that he (the angel of Satan,—not the σκόλοφ, which would be an unnecessary confusion of metaphors. ‘The continuation of a discourse often belongs to the word in opposition, not to the main subject,’ Meyer may buffet me (κολαφίζῃ is best thus expressed, in the present. The aorist would denote merely one such act of insult. Thus Chrys.: ... ὅτε διηνέκεσα διέθεται τοῦ χαλίνου τῶν γὰρ εἰσὶν, ἵνα κολαφίζω, ἀλλὰ ἵνα κολαφίζῃ.—Theophyl., ὅρθ' ἵνα ἄπαξ με κολαφίζῃ, ἀλλ' ἵνα,—and similarly (Eccum.), that I may not be uplifted (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the thorn itself; very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to spiritual solicitations of the devil (‘intemptions Satanae’), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osander, Moscham, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—incitations to lust,—so Thom. Aqu., Lyra, Bellarmín, Estius, Corn.-a.-Lapide, al. (2) that he alludes to opposition from his adversaries, or some one adversary κατ' ἐχοχήν; so many ancient Commentators, Chrys., Theophyl., (Eccum., Theodoret,—Calvin, Beza, al., and recently, Fritzsche, and Schrader. (3) that he points to some grievous bodily pain, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Eccum., Jerome on Gal. iv. 14 [lib. ii. 4, vol. vii. p. 460]) mention κεφαλαλγία: some have supposed hypochondriac melancholy, which however hardly answers the conditions of a σκόλοφ, in which acute pain seems to be implied; alii aliter, see Pool,
9. for εἰδεχθεῖν, εἰσέν. F Chr Thrdt.
A D2-2KL3 θείον σαρκικά ὑμῖν ἔσεσθαι. Only Orig Thrdt Palla. on BD1FR 70 goth ath arm Iren(ger and lat) Archel Isid Orig-intq. Bas Tert Cypr Jer Ambrost al. rec τελειούνται, with on μου B 672 71 yr copit Iren-int.
10. aft ἀσθενείας ins μου Φ vulg(not am F-lat).

Synops. ad loc.; and Stanley’s note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a thorn, occasioning pain, and the κολαφίσματος, buffeting or putting to shame, it seems quite necessary to infer that the Apostle alludes to some painful and tedious bodily malady, which at the same time put him to shame before those among whom he exercised his ministry. Of such a kind may have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?)—vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8. In respect of this (angel of Satan, not σκόλας, see below), I thrice (τρίς, not indefinite as Chrys., τοποτζή, τοπαλάκις). Meyer well observes, ‘At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord’s will prevented his asking again;’ besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13): 9. And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—He said, and that answer is enough!—He had said, ‘but this last would not contain reference enough to the fact itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal. How this was said, whether ac-

companyed by an appearance of Christ to him or not, must remain in obscurity), My grace (not,—‘My favour generally’;—‘My imparted grace’) is sufficient for thee (ἀρκεῖ, spoken from the divine omniscience, ‘suffices, and shall suffice’? q. d. ‘the trial must endure, untaken away: but the grace shall also endure, and never fail thee’), for (the reason lying in My ways being not as man’s ways, My Power not being brought to perfection as man’s power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression τῆς δυνάμεως, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity’s sake, and to answer to ἡ δύν. τοῦ χρ. below. Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καὐχ. is in the emphatic place,—I will rather boast in mine infirmities. Had μάλλον signified ‘rather than in revelations,’ or ‘rather than in any thing else,’ it would have been μάλλον εἰς ταῖς ἀσθενείαις μου καὐχήσομαι) in my infirmities, that (by my ἀσθενείαι being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyh.—‘may carry on in me its work unto completion,’ as above.)

10. Wherefore (because of this relation to human weakness and divine power) I am well content in infirmities (four kinds of which are then specified,—all coming also, as well as ἀσθ. proper, under the category of ἀσθενεία, as hindrances and bafflings of human
strength),—in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vit. Mosis, I. 13, vol. ii. p. 92, μη ἀναπίπτειν, τούτου διαφέρειν δύνασθαι ἄστιν. 11—18.) He excuses his boasting, and it is hereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them on occasion of his past and intended visit.

11.] I am become (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit,' Bengal. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (yπέβαλε εν μένι emphatic). For I (γεγονός also emphatic, but more with reference to what has past: 'ye compelled me, it was no doing of mine, for I &c.') The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these muchmore Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] Confirmation of the οὐδέν ἵστερα . . . . The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411, —corresponding to a suppressed οὐδὲ δὲ . . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Ed. Col. 520, ἰδεικνυον καθότατον δὲ εἶναι, ἰδεικνυον, ἰδεικνυον ἰδεικνυον, τούτο γὰρ ἀπόστολον δείγμα, τὸ φέρειν πάντα γεναλώς,—but the element in which the σημεία were wrought out), by signs and wonders (σημαίνει not as above, but as constantly found with τέρατα, as an intensive synonym) and mighty works (see ref. Heh.). 13—15.] His disinterestedness, shewn in his past, and resolved in his future dealings with them. The question τι γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν
14. rec om τοῦτο, with KL rel Thdrt (Ec: ins ABEKN a b c d m o 17 latt syr goth aeth arm Clar Damas Thl Ambrst Pelag, and (but bef τρίτων) D 93 cOPT Did. (see note.)
rec aft καταναρκήσαοι ins υμῶν (from above ; had υμῶν been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας), with D2-3KL rel vss gr-lat-ff; υμας 1 DF ; om ABN 17 aeth Damas.
[αλλα(1st), so ABDFLN a d e f k m n.]
[αλλα (2nd) N.]
15. aft δαπανήσων add και εκδαπανήσων D1(and lat) Ambrst. om ei D1(and lat) G-lat Ambrst.
rec aft ei ins και (to give [mislaken] emphasis : see notes), with
 dormant πάση υπομονῆς, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them.
Was this endurance of working which I showed, marred by the fact that I worked gratuitously among you? ήσος ὑπέρ does not imply that all churches suffered loss, and that the loss of the Corinthians was not only greater than that of other churches : but the comparative, implied in ήσος, is carried out by the ὑπέρ, — 'ye suffered loss in comparison with the other Churches.'
13. ei μή ὅτι except that one point, in which all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief getränkte Ziebe redet,' Meyer. Οn καταναρκήσαοι see ref. χαρ. μ. τ. ε.δ. ταύτην The irony here reaches its height.
14.] τρίτων (the τοῦτο, though so strongly attested, can hardly have been omitted, it had ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ετ. ἤσος ἄθα. must, from the context, mean, I am ready to come the third time ;—not, 'I am the third time ready to come,' i.e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Proleggomena to 1 Cor. 5 v. Here, the context has absolutely nothing to do with his third preparation to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.' Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.
οὐ γὰρ ζητῶ . . . . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum amores oportet, non mea, si veri amici futuri sint.'—μείζονα ἐπίζητο, ψυχάς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys. οὐ γὰρ ὅφειει . . . . . Paul was the spiritual father of the Corinthian church, 1 Cor. iv. 14, 15; he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure and thus to enrich them, as a loving father does his children. The ὅπως is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.
Notice, ὅφειει is not impersonal, but the common verb to τέκνα and γενεῖς, agreeing by proximity with the former. 15.] ἐγὼ δὲ τῶν φῶντοι πατέρων καὶ πλεον τι ποιῶν ἐπαγγέλλωσα, Theodoret: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them.—καὶ τι λέγω, χρήματα δαπανήσω: αὐτὸς ἐγὼ ἐκ δαπανήσωμαι τούτωσι, κἂν τὴν σάρκα διώ δαπανήσαι ὑπὲρ τῶν σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φεισομαι, Theophyl. Cf.
Hor. Od. i. 12. 38: 'animaque magnum prodigium Paulum.' ei is less strong than ei kai, which has been apparently a gloss on it. It assumes the case, but does not bring out the contrast between the course of action and the state of circumstances so strongly. Here, it appears as if εἰςον αὐτῶν was by the ei connected with ἐκπαναγιήσωμα,—and will be spent, used up, in the service of your souls, if the more abundantly I love you, the less I be loved:—implying, that such a return for his love was leading to, and would in time accomplish, the ἐκπαναγιήσωμα.

16—18. It refutes a possible, perhaps an actual calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others. 16. ἐστώ δὲ—'but let us suppose the former matter dismissed:' let the fact be granted, that I myself (emphatic) did not burdens (κατενάφερσα) you. Then the sense breaks off, and the force of the concession goes no further, the following words making a new hypothesis. Nevertheless, being (by habit and standing, ὑπάρχω) crafty (unprincipled, and versatile in devices), I caught you with guila (with some more subtle way. Caught you, in order to practise upon you for my own ends; but ἐλπῶν is not ἐπελευν-ἐκτηρα, as Chrys.:—see ref. and note).

17, 18. Specification, in refutation, of the ways in which this might be supposed to have taken place. The construction τίνα ᾧ . . . δὲ αὐτὸν is an ana-clause. He sets τίνα ᾧ ἀπεστ. τρ. ὑμ. forward in the place of emphasis; how intending to govern τίνα, is not plain: but drops the construction, and proceeds, δὲ αὐτὸν κ.τ.λ. See examples of the same in ref., and Winer, edn. 6, § 63, 2. d. 18.] παρεκάλεσα, scil. 'to go to you:' see ref. This journey of Titus cannot, of course, be the one spoken of ch. viii. 6, 17, 22, 24; but some previous mission to them before this Epistle was written: probably that from which he returned taken with the report of their penitence to Paul in Macedonia, ch. viii. 6 if'. We certainly have not elsewhere any hint of δ ἀδελφος having accompanied him on this journey: but this is no reason why it should not have been so. τὸν ἀδελφὸν—perhaps, one of the two mentioned ch. viii. 18, 22: some other, well known to the Corinthians, but absolutely unknown to us: but not, a brother, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission. τῷ αὐτῷ πνεύμα ᾧ τους ἑπεξέφερε the manner; see ref. The Spirit in which they walked was the Holy Spirit: τῷ αὐτῷ πνευματικῷ χάρισματι: χάρισμα γὰρ καλεῖ τὸ στενοχωρεῖν ὑμᾶς ἱδον, Theophyl. τοῖς αὐτῷ ἱς.] in the same footsteps, viz. each as the other: ουδὲ μικρόν, φοβεί, παρεξήνων τὴν ἐμὴν ἱδον, Theophyl. The dative ἱςει in ref. = ἰς ἱςειν: see also Acts xiv. 16; Jude 11. Meyer cites Pind. Pyth. x. 20,—ἐμβαθαίκον ἱςειν πατρός, and Nem. vi. 27, ἱςειν ἐν Παλαθίαντος ἐν πάθος ἱςειν. Cf. also Philo de Caritate, § 2, vol. ii. p. 385, τοῖς αὐτῶν ἱςειν ἐκαθολοθήκα. 19—21.] He refutes the no-
tion which might arise in the minds of his readers, that he was vindicating himself before them as judges, see 1 Cor. iv. 3; and assures them that he does all for their good, fearing in what state he might find them on his arrival. 19.] τάλαι was misunderstood, and πάλιν appears to have been a conjectural emendation, from ch. iii. 1; v. 12. τάλαι does not suit the interrogative form of the sentence, which would throw it out into too strong emphasis. Lachmann, Tischendorf, Meyer, De Wette read it as in text: —Ye have been some time imagining (i.e. during this my self-defence) that it is to you that I am defending myself. Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed toὑών. ἐν χρ. λαλοῦμεν, as in ch. ii. 17, which see. τὰ δὲ πάντα] supply either λαλοῦμεν, or better understand τὰ πάντα as 'all our things' (1 Cor. xvi. 14), i.e. our words and deeds, and supply γίνεται, as there. Grot., Griesbach, Scholz, and Olsh., would read τὰς πάντα, and join with λαλοῦμεν. But (1) Paul never uses the pronoun οὗς; and (2) if he did, it must apply to what follows, not to what has preceded. 20.] Edification, of which you stand in need, for, &c. He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded he had been produced with the apology. Last, When I arrive, I should find you not such as I wish (in οὕς οὕς θέλω, is an indefinite possibility of aberration from οὗς θέλω, presently particularized, μὴ παρὰ ἐρεῖς, κ.τ.λ.), and I should be found by you (ὑών merely the dative of the agent after the passive verb. Meyer makes it 'in your judgment,' but I much prefer the other: the passive form is adopted to bring out the ἐγώ into emphatic contrast), such as ye wish not (not οὕς οὕς θέλете, because there is now no indefiniteness: his disposition towards them in such a case could but be one of one kind, viz. severity: τυπώσατί, τιμώρησι κ. κολασθήσει, Theophyl. Chrys. brings out another point,—οὐκ εἴτε, οὐκ οὖν θέλω. ἀλλά πληκτικότερον,—οὐν οὖν βούλεσθε). What follows, viz. μὴ παρά... ἐπεζεύγων, is an epexegeesis of the last sentence, but in it the definiteness is on the side of the οὐκ οὕς θέλω, the indefiniteness on that of οὐκ οὖν θέλετε, which latter is only hinted at by the mild expressions of being humbled, and lamenting the case of the impenitent. μὴ παρά, scil. ἦσαν (or εἰρεθῶσι) ἐν ὑών. "The vehemence of his language has caused him to omit the verb." Stanley. ἐρεθίζατι, self-seeking, are ote on ref. Rom. ψευδ. secret maltings,—καταλ. open slanders, ἀκαταστ., see ref. and note. 21.] μὴ carries on the μὴ πατὸς... μὴ πατός, but with more precision, dropping the indefinite πατός. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjecturae exeg. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινωθήσεται or -σθε), in which case the answer would be negative. τάλαι here, as Meyer ob-
serves, must belong to the whole ἐλθόντος ὑμαῖν ταπεινώσει μ. θεοῦ, because, ἐλθὼν being used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning; see also the very different way in which it is connected with ἐλθών, ch. xiii. 2.

tapeinowsei] "Nihil erat quo magis exulantem apostolatum, quam prospero sue predications successu (1 Thess. ii. 20): contra nihil erat, unde tristire et demiserisse animo redderetur, quam quum cerneret, se frustra laborasse, Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this humbling and not that of being obliged to punish, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. τρόπος ἡμᾶς] among you, as the generality of interpreters: "in regard to you," in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to tapeinowsei. peneistros] Theophyl. explains, μὴ ἐλθὼν κολασάντι αὐτοῦ, καὶ πενθήσει διὰ τούτου τούτεστι, τά ἐσταχα λυπηθή: so also al. and Billroth, Rückert, Olsch., and De Wette. But punishment seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impetuous,—and then, as he declares ch. xiii. 2, he forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys.—τούς μη μετανοιούσας πεινεῖ τοὺς τὰ αἰσχρὰ νούντας τοὺς ἐν τῷ τραμάσθαι μενοῖται. ἐνήσθον τοῖν ποίησιν ἀποστολικὴν ἀρέτην, ὅταν μηδὲν ἐστώτως συνειδώς ποιηθῶν, ὑπὲρ ἀλλοτρίων ἥρκα ἁμαρτάνων, ὑπὲρ τῶν ἑτέρων πλημμελημένων ταπεινώσεις. τούτω γὰρ μάλιστα διδακασθή, τὸ ὁπλίτων συναχείναι τὰς τῶν μαθητῶν συμφορὰς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοὺς τραμασμένους τῶν ἁμαρτωλῶν. Similarly Calvin: "veri et germani Pastoris affectum nobis exprimt, quam hoti afferrent pecsa cate se posseque quematurus dicit. Et suo ita age tradum est, ut suam quisque Pastor Ecclesiam animo inculsum gestet, quom moribus perinde ac suis affiliatur, miseris condole-
ceive the aorist ἔφραξαν to be fatal to this arrangement. Thus taken, it would make the Apostle lament over these impenitents, on account of the impurity, &c., which they ἔφραξαν—i.e. once practised, but which is now gone by. The sense would require περιθαῦσα. Whereas if connected with μετανοήσατον, the aorist expresses 'and shall not have [repented of the άν, &c., which they practised],' and would thus come rightly after μετανοήσα, implying the removal of the former state of sin. μετανοήσα is usually constructed with ἀρδ, Acts viii. 22 (Heb. vi. 1), or εὑ, Rev. only.—ii. 21 f.; ix. 20 f.; xvi. 11: but as Paul only uses the word this once, and as the construction with εὑ is perfectly legitimate and highly expressive (see reff. LXX), there can be no objection to it here. 

CHAP. XIII. 1—10.] He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he excepts them not to put him. 1.] This third time I am coming to you: i.e. 'this is the third visit, which I am now about to pay you.' Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in ch. xii. 13, an element not only foreign to, but detrimental to, the purpose. The Apostle wishes to impress on them the certainty of this coming, and to prepare them for it by solemn self-examination; and in order to this, he (on this interpretation) uses an expression which would only remind them of the charge of ἐλαφρία which had been brought against him, and tend to diminish the solemnity of the warning. As another chronological refuge, Beza, al., suppose his two Επιστάλες to be meant by the two former 'profectiones ad illos.' In answer to all attempts to give here any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than we have now. On τρίτον τότο, Meyer compares Herod. v. 76, τισταρον δὴ τότο . . . ἀπικήδημοι: see also reff.; and on Paul's visits to Corinth, the Prolegomena to 1 Cor. § v. έπι στόρμ. i.e. 'I will not now, as before, be with you in πάντα ὑπωμος as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,' see reff. This explanation, however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh. and Stanley, understanding the two or three witnesses, of Paul's two or three visits, as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys.: άταξ εἶπον κ. δεύτερον, διε παρεγγυσμόν λέγω καὶ νῦν διὰ γραμμάτων, καὶ εὰν μὲν ἀκούσητε διὰ προαγώγον ἑγόρων, οἶν διὰ παρομοίωσης ἀνάγκη λοιπῶν στήσα τὰ εἰρήματα καὶ ἐπαγαγέν τὴν τιμιαρίαν, —καὶ Theophyl., τῶν ἑρμήνευτικῶν καταστάθηται. But it is decisive against the whole interpretation, as Meyer remarks, that thus the sins committed since the Apostle's last visit would remain altogether unnoticed. Another view, connected with the rendering of ἐφρομα 'am intending to come,' is given by Wetstein: 'Spero jam denique mihi successurum, ut vobis demonstrum, serio me desiderasse ad vos venire: sicut ea quae trimum hominum testimonio probantur, in judicio fidem faciunt.' Similarly Grotius and Le Clerc. But it is fatal to this, that according to it, the δύο μάρτυρες had failed to establish it. καὶ τρ., not for η τρ.,—two (where only two can be had), and three (where so many can be obtained): 'τρεῖς and three respectively.' μαρτυροὺ, the dual number not occurring in the N. T. 2.] I have forewarned you, and I now forewarn you, as (I did, ἀποφέρηκα) when present the second time, so also (I do) now (προλεγέω) when absent. It certainly seems to me that this is the only natural way of taking the words. Grot.
Est., Bengal, al., and De Wette, take ὡς παρὼν τῷ δεῦτ. to mean, *as if I were present the second time,* meaning this next time. But is it possible that the Apostle should have written so confusingly, as to have said in the same sentence τρίτων τοῦτο ἤχουμαι, and ὡς παρὼν τῷ δεῦτερον, both, according to these interpreters, with reference to the same journey? And would he not have even on such an hypothesis have said τῷ δεύτερον τούτο? But if we render as above, the προείρημα (perf. because the warning yet endured in force) refers to his second visit (παρὼν τῷ δεῦτ.), and the προλέγω to his present condition of absence (ἐκτὸς νῦν), ὡς being as (‘I did’ or ’do,’ for it applies to both clauses), and καὶ the simple copula. τοῖς προηγ. the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately, τοῖς λαοτίστοις πάσιν] all the rest of you, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προηγ. below, &c. ἐὰν ἔδο. εἰς τῷ π. τ. at my next coming. This was what he προείρημα when he was last there, and now προλέγω. 3.] ἐπί gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. ἄδοκιμον ... χριστῷ The genitive is either objective, a proof of Christ speaking in me, *i.e.* ‘that Christ speaks in me,—or subjective, a proof given by Christ speaking in me,—a token of my authority vouchsafed by Christ speaking in me.’ This latter meaning is more suited to what follows, where Christ becomes the subject. Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul’s word, as in Acts xii. 11. ὅτι, i.e. Christ: see above. δυνατείς, to answer to ἀδικεῖτε, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—ei ὡς and ἐν ὑμῖν differ—the ei being hypothetical,—the ἀρ, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul. 4.] Confirmation of the foregoing ὥστα ἀδικεῖτε, ἀλλὰ δυνατείς. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, *For even if He were crucified,* *for even putting the case that He was crucified:* καὶ εἰ cannot be = εἰ καὶ, though, as in Vulg., *et ci,*—and E. V. Hartung, Parädekellehe i. 139, shows that in καὶ εἰ, the climax belongs only to the hypothetical ei, not as in εἰ καὶ, to the fact presupposed: *even if,* not *if even,* or *although,* Examples of καὶ εἰ are Plat. Synops. 155, καὶ εἰ ἄν τούτῳ ποιήσης ἄδει ἢ δίς, καὶ εἰ πάνυ ἴνερχασ ἐστι, παύσατε. Eur. Androm. 266, καὶ γὰρ εἰ πέρει σ’ ἠχῆ τητοὶ μέλυσον, ἐξαιράσθησας σ’ ἐγώ. Sappho, καὶ γάρ αἱ φιλεῖς, ταξίδων διώξεις: See more in Hartung, l. c. For he was even crucified (that καὶ γὰρ always means *for ... even,* ... or *for ... also,* and never simply *for,* see Hartung, i. 137 f., where he has collected many examples, e. g. II. a. 63, καὶ γάρ τ’ ὄνταν ἐκ Διός ἐστιν.—Herod. i. 77, καὶ γάρ πρὸς τούτοις αὐτῷ ἐπεσκέπτομαι συμμαχία) from (as the source,—the conditional element,—by which His crucifixion became possible)
weakness, yet He lives by (source) the Power of God (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20); Phil. ii. 9.

For we also are weak in Him (1. e. in Him, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., also Theodoret, Theophyl., Grot., Estius, al.,—τι ἐστιν, ἀθ. ἐν αὐτῷ; δι-κομβῆς, ἐλαυνόμεν, τὰ ἔχαστα πάσχοντες), but shall live (exercise our apostolic authority, in contrast to the ἀνθένεια above) with Him (as He now exercises His power in His glorified resurrection life) from (source) the power of God (with respect to you (εἰς ὑμᾶς, if genuine, may belong either to δυνάμεως θεοῦ, or δυνάμι, θεοῦ τής εἰς ὑμᾶς, the art. being often omitted in such constructions,—or to χρησμοῖν, we shall live with respect to you), which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the latter interpretation, for the δύναμις θεοῦ εἰς ὑμᾶς would be rather the result, than the source of the apostolic power indicated by χρησμοῖν]. I have taken χρησμοῖν, as the context plainly requires, figuratively (see ref.); but many Commentators take it literally, of the resurrection: e.g. Grot.—'vitam consequemur immortaliter.'

5.] "You want to prove Christ speaking in me;—if you necessitate this proof, it will be given. But

I will tell you whom rather to prove. Prove yourselves; there let your attention be concentrated, if you will apply tests." Notice the prominently emphatic ἐαυτοὺς: so Chrys.: τι γὰρ λέγω περὶ εἰμὸν τοῦ διδασκάλου, φησὶ . . . . . εἰς γὰρ αὐτοῦ ἐὰν βουλὴθητε ἑξετάσαι . . . . . , ὑπὲρέστη ὁ καὶ ἐν ὑμῖν ὁ χρυσός.

ἐκ ἐστιν τῇ πτώσει.] 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's Spirit present and energizing among you.'

ἐπιγν. ἐαυτ., ὅτι] for the construction see ref. and Winer, edn. 6, § 66. 5. 1. a. εἰ μὴ τι, unless indeed . . . . . see ref.

ἀδόκιμοι, not abiding the proof, worthless,—i.e. in this case, 'mere pretended Christians.'

6.] But (however it may fall out with your proof of yourselves) I hope (or perhaps better, expect) that ye shall know that we are not worthless (unable to abide the proof to which you put us. The verse is said, as Theodoret, ἁπελπιστικῶς);—and Chrys., remarks, ἐνεπίθετο γὰρ ἐνεπίθετο βολικες, φησι, διὰ τής εἰς ὑμᾶς κολάσεως τῆς δοκιμῆς λαβεῖν, οὐκ ἀπορήσομεν τοῦ δοῦναι ὑμῖν τὴν ἀπόδειξιν].

7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputation by it.

μὴ τοπηρ. ὑμ. κακ. μηδ.] Not, as Grot., al., 'that I may not have to inflict on you any evil' (an extraordinary rendering of κακὸν ποιεῖν), but that you may do no evil, corresponding to θανατοφθαλμείς.
... And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute (‘ho-
mominum silectum judicio,’ Beza). That this is the sense, and that δίκαιον is not in this
verse to be applied to substitution of power by punishment, is necessitated by the construc-
tion,—it being plainly shown by the infin. after εὐχαρία, that ἡ ἡμα is not here meant to apply, even in part, to the
purport of the prayer (as in Col. i. 9; 2 Thess. i. 11; see note on 1 Cor. xiv. 13), but to its purpose. And that being,
—we pray . . . not in order that
we may appear δίκαιον,—it follows that the appearing δίκαιον would be a result of the
fulfilment of the prayer, viz. of your doing no evil, and this it could only be by their
doing no evil bringing credit on the Apostle’s ministry. It is not, for this end that
we pray that you may do no evil, but for your own good, even if that tend to the
non-exercise, and so depreciation, of our apostolic power.

8. For (confirmation of ver. 8 by the still stronger assertion, wherein his joy consists, and for what he prays) our joy is, when we are weak (have no opportunity for shewing our power in punishment) but ye are mighty (in Christian graces, and requiring no exer-
cise of our authority): this (viz. that the state of the case may be as just mentioned)
we also pray for, viz. your perfection (generally,—in all good things, see κατα-
tησιον, Eph. iv. 12: not, as Bengel, ’no opus sit quennam de corpore rescindere,’
the reference here being far more general).

10.] δια τοῦτο, ’because I wish
and pray for your perfection,’ ταῖτα, ’this Epistle,’ ἀποτ., sharply, χρήσ.
scil. εἰς. See in refit. similar omissions of the dative. Βουλουμαν γὰρ ἐν τοῖς
γράφησοι κείσαι τὴν ἄποτησιαν, ἀλλὰ
μὴ ἐν τοῖς πράγμασιν. Chrys. κατά
t. εἰς. Ἡ. . . . ] gives the reason why he
did not wish to act ἄποτησια,—because
the power would seem to be exercised in a
direction contrary to that intended by
Him who gave it. 11—13.] Con-
cclusion.

11.] General exhortations. “Severius scripsit Paulus in tractatione; nume benignius, re tamen ipsa non dimiss. Bengel. χαιρ., re-
joice, scil. in the Lord, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16.
καταρτ., τέλεσθαι καὶ ἀναπληροῦται
ta leitourgia, Chrys. : “amend your-
selves,” Stanley. παρακαλ., take
comfort; a recurrence in the end of the
truth.
Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. viii. 8—13. This is better than ‘comfort (or ‘exhort’) one another,’ which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or ἄναυτος, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note. τὸ αὐτ. φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, ‘and then.’ 12. Concluding greetings. εὐ. ἅγιος. See on Rom. xvi. 16. οἱ ἅγιοι πάντες viz. in the place whence the Epistle was written. 13. Concluding benediction; remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of our Lord Jesus Christ is put first; ‘nam per gratiam Christi venitur ad Patris amorem.’ Bengel. κοινωνία. τ. ἅγιος. τ. πν. communion.—fellowship, gen. obj.—not ‘communicatio affecta,’ gen. subj.—τούτων τὴν μετοχὴν αὐτῶν κ. τὴν μετα-

ληψιν, καθ ἑαν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοί αὐτοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοῦ, οὐκ οὐσία, ἀλλὰ μεθὲς, ὄντες, Theophyl., and similarly Οἰκουμ. Chrys. adds, οὕτω τὰ τῆς τριάδος ἀδιαίρετα καὶ οὐ τοῦ πνεύματος ἐστὶν η κοινωνία, εὐρέθη τοῦ οὐν καὶ οὐ τοῦ οὐν ἢ ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἀγίου πνεύματος. μετὰ πάντων ἔμων.] “And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be ‘with them all’ (μετὰ πάντων ἔμων),” Stanley. Compare, for the same emphatic πᾶς, Rom. i. 5, 8; iv. 16; [xvi. 24.] &c. and for πάς following its substantive and um emphatic, ib. viii. 32, 37; 1 Cor. vii. 17; x. 1, &c.

END OF VOL. II.