

WORD STUDIES

IN THE

NEW TESTAMENT

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Introduction

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Vincent's Word Studies

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Preface

New Testament commentaries are so numerous, and, many of them, so good, that a new essay requires some explanation. The present work is an attempt in a field which, so far as I am aware, is not covered by any one book, though it has been carefully and ably worked by many scholars. Taking a position midway between the exegetical commentary and the lexicon and grammar, it aims to put the reader of the English Bible nearer to the stand-point of the Greek scholar, by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles.

The critical student of the Greek Testament will, therefore, find himself here on familiar, and often on rudimental, ground, and will understand that the book has not been prepared with any design or expectation of instructing him. It has in view, first of all, those readers whose ignorance of Greek debars them from the quickening contact of the original words, and to whom is unknown the very existence of those tracks which the Greek scholar threads with unconscious ease and in clear light.

No scholar will maintain that such a task is rendered superfluous by even the most idiomatic and accurate translation. The most conscientious and competent translator is fettered by difficulties inherent in the very nature of a translation. Something must exhale in the transfer from one language to another; something which is characteristic in proportion to its subtlety. Reading an author in a translation is like hearing through a telephone. The words may reach the ear distinctly, but the quality of the most familiar voice is lost. In translation, as in exchange of money, transfer often necessitates breaking up the destruction of the original symbol, in order to embody its contents in the symbols of another tongue. A particular coin of one country may have no exact representative in a coin of another country; and the difference must be made out with small change. A single Greek word often requires two or three words for its reproduction in English, and even then the partial equivalent must be made good by comment or paraphrase. There are, besides, certain features of every language, and particularly of every dead language, which defy transfer by any process the embodiments of a subtle play of perception or of thought which has vanished, like the characteristic expression from a dead face, and which, though it may give some hint of itself to an English mind, eludes the grasp of an English formula.

Difficulties like these can be met only by the study of individual words. The translator is compelled to deal mainly with the contents of sentences and periods; to make the forms of thought subordinate to the substance. A translation which should literally reproduce the idiomatic structure of its original would be a monstrosity. If the thought is to circulate freely and familiarly in Anglo-Saxon society, and to do its best work upon Anglo-Saxon minds, it must assume the Anglo-Saxon dress. It must modify or abandon its native habits. It cannot be continually thrusting into notice its native antecedents, and the forms of the life which evolved it. It must be naturalized throughout. Hence the translator is compelled to have mainly in view his own audience; to expound the message rather than to flatter the nationality of the messenger. He cannot stop to show his reader how each constituent word of the original sentence is throbbing with a life of its own, and aglow with the fascination of a personal history. This is rather the work of the commentator; and not of the commentator who explains the meaning and the relation of verses and chapters, but of

one who deals with words in detail, and tells their individual stories.

For a language is not made to order and out of hand. It is a growth out of a people's life; and its words are not arbitrary symbols fixed by decree or by vote, but are struck out, as needed, by incidents and crises. They are the formulas in which new needs and first impressions of external facts spontaneously voice themselves, and into which social customs run. Hence language becomes more picturesque as we recede toward its earlier forms. Primitive speech is largely figurative; primitive words are pictures. As the language becomes the expression of a more conventional and artificial life, and of a deeper and more complex thought, new words are coined representing something more subjective and subtle; and the old words, as they become pressed into the new service and stretched to cover a wider range of meaning, lose their original sharpness of outline. They pass into conventional symbols in the multiform uses of daily speech; they become commonplace factors of a commonplace present, and remain historic only to lexicographers and philologists. None the less, these words forever carry hidden in their bosom their original pictures and the mark of the blow which struck each into life; and they will show them to him who lovingly questions them concerning their birth and their history.

These remarks apply in a peculiar manner to the Greek language, which was the outgrowth of a national character at once poetic and passionate, logical and speculative, and which was shaped by an eventful and romantic history and by a rich and powerful literature. The words of a language which traverses the period from Homer to Aristotle, from Marathon to Leuctra; which told the stories of Herodotus, carried the mingled fire and logic of Demosthenes, voiced the tremendous passion of Oedipus, and formulated the dialectic of Plato and the reasoning of Aristotle, must enfold rare treasures; and the more as we follow it into its later development under the contact of Oriental thought, which fused it in the alembic of Alexandria, ran the new combination into the mould of the Septuagint, and added the last element necessary to constitute it the bearer of the Gospel message. The highest testimony to the resources of this wonderful tongue is furnished in its exquisite sensitiveness to the touch of the new faith, and its ready adaptation to the expression of the new truth. Its contact with the fresh, quickening ideas of the Gospel seemed to evoke from it a certain deep-lying quality, overlaid till then by the baser moral conceptions of Paganism, but springing up in prompt response to the summons of Christian thought and sentiment. Yet even the words which lent themselves so readily to the new and higher message of Christianity could not abjure their lineage or their history. They bore the marks of the older and less sacred burdens they had carried. In the histories of its choicest words, Christianity asserts itself as a redeemer of human speech. The list of New-Testament words lifted out of ignoble associations and uses, and mitred as ministers of sacred truth, is a long and significant one; and there are few more fascinating lines of study than this, to which Archbishop Trench long ago directed English readers in his "Study of Words" and his "New-Testament Synonyms."

The biblical student may therefore profitably combine two distinct lines of study; the one directed at the truth of scripture in mass, the other at the medium or vehicle of the truth in detail. A thorough comprehension of scripture takes in the warp no less than the woof. Labor expended upon etymologies, synonyms, and the secrets of particles and tenses, upon the wide range of pictures and hints and histories underlying the separate words and phrases of the New Testament, is not thrown away, and issues in a larger result than the mere accumulation of curious lore. Even as nature fills in the space between the foreground and the background of her landscapes with countless details of form and color, light and shadow, so the rich details of New-Testament words, once apprehended, impart a depth of tone and a just relation and perspective to the salient masses of doctrine, narrative, and prophecy. How much is habitually lost to the English student through the use of one and the same term in rendering two words which the writer selected with a clear recognition of a distinction between them. How often a picture or a bit of history is hidden away in a word, of which a translation gives and can give no hint. How many distinctive characteristics of a writer are lost in a translation. How often, especially in the version of 1611, the marvellous play of the Greek tenses, and the nicely-calculated force of that potent little instrument, the article, are utterly overlooked. As the reader steps securely over the carefully-fitted pavement laid for him by modern revisers, he does not even guess at the rare and beautiful things lying beneath almost every separate block.

Can the reader who knows no Greek be put in possession of these treasures? Not of all; yet certainly of a goodly share of them. It has seemed to me that the following results might be reached:

1. Where a word has a history, he may learn it, and may be shown through what stages the word has attained its

present meaning, and how its variations have successively grown out of each other. Illustrations are furnished by such words as "humility," "meekness," "blessed."

2. He may be shown, in part, at least, the peculiar form in which a thought comes to a Greek mind; or, in other words, he may form some acquaintance with Greek idioms. Thus, to take some very simple instances, he can easily see how, when he thinks of his food as set before him on the table, the Greek thinks of it as set beside him, and writes accordingly; or how his idea of sitting down to the table comes to the Greek as reclining; or he can understand how, when Luke says, "we came the next day," the idea of the next or second day comes to him in the form of an adjective qualifying we, so that he thinks of himself and his companions as second-day men. Sometimes, when two languages develop a difference of idiom in their classical usage, the classical idiom of the one reappears in the vulgar dialect of the other. The spirit of numerous Greek words or phrases, even in the New Testament, could be reproduced most faithfully by English expressions which have been banished from polite diction.

3. He can be shown the picture or the figure hidden away in a word. See, for example, the note on compel, Mat 5:41.

4. He may learn something of Greek synonyms. He may be shown how two different Greek words, rendered by the same English word, represent different sides or phases of the same idea, and why each word is used in its own place. Thus, the word "net" occurs in both Mat 4:18 and Mat 13:47; but the Greek word is different in each verse, and either word would have been inappropriate in the place of the other.

5. He may be shown how two English words, having apparently no connection with each other, are often expressed by the same Greek word; and he may be put in possession of the connecting idea. He does not suspect that "bosom," in Luk 6:38, and "creek" or "bay," in Act 27:39, are one and the same word; or that there is any connection between the "winding up" of Ananias' body (Act 5:6) and Paul's assertion that the time is "short" (Co1 7:29).

6. He may be made to understand the reasons for many changes of rendering from an older version, which, on their face, seem to him arbitrary and useless.

7. He can be taught something of the characteristic usage of words and phrases by different authors, and may learn to detect, even through the English version, certain differences of style. (See the Introductions to the different books.)

8. He can be shown the simpler distinctions between the Greek tenses, and the force of the Greek article; and how the observance of these distinctions adds to the vigor and liveliness of the translation.

Much valuable matter of this kind is contained in commentaries; and in some popular commentaries considerable prominence is given to it, notably in the two admirable works of Dr. Morison on Matthew and Mark. But it is scattered over a wide surface, and is principally confined to commentaries prepared for the critical student; while very much lies hidden in lexicons and etymological treatises, and in special essays distributed through voluminous periodicals. I have collected and sifted a large amount of this material from various and reliable sources, and have applied it to the treatment of the words as they occur, verse by verse, divesting it of technicalities, and trying to throw it into a form suited to the students of the English Bible.

I had these so prominently in view at the beginning that I seriously contemplated the entire omission of Greek words. On further thought, however, I decided that my plan might, without detriment to the original purpose, be stretched so as to include beginners in the study of the Greek Testament, and certain college-bred readers who have saved a little Greek out of the wreck of their classical studies. For the convenience of such I have inserted the original words wherever it seemed expedient; but always in parentheses and with the translation appended. The English reader may therefore be assured that any value which the book may have for him will not be impaired by the presence of the unfamiliar characters. He has but to pass them over, and to confine his attention to the English text.

It is evident that my purpose relieves me of the duty of the exegesis of passages, save in those cases where the word under consideration is the point on which the meaning of the entire passage turns. The temptation to overstep this limit has been constantly present, and it is not impossible that I may have occasionally transgressed. But the pleasure and the value of the special study of words will, I think, be enhanced for the student by detaching it from the jungle of exegetical matter in which, in ordinary commentaries, it is well-nigh lost.

A few words should be said respecting a name which the title of this book will at once suggest to New-Testament students — I mean Bengel. The indebtedness of all workers in this field to John Albert Bengel it is not easy to overstate. His well-known "Gnomon," which still maintains a high and honorable rank among commentaries after the lapse of nearly a century and a half, was the pioneer in this method of treating scripture. My own obligations to him are very great for the impulse to this line of study which I received in translating the "Gnomon" more than twenty-five years ago; more for that, indeed, than for any large amount of help in the present work. For his own labors have contributed to the great extension of his special line of study since the appearance of the "Gnomon" in 1742. The entire basis of New-Testament philology and textual criticism has been shifted and widened, and many of his critical conclusions, therefore, must be either modified or rejected. His work retains its value for the preacher. He must always stand pre-eminent for his keen and deep spiritual insight, and for that marvellously terse and pithy diction with which, as with a master-key, he so often throws open by a single turn the secret chambers of a word; but for critical results the student must follow later and surer guides.

As to materials, let it suffice to say that I have freely used whatever I have found serviceable. The book, however, is not a compilation. My plan has compelled me to avoid lengthy discussions and processes, and to confine myself mostly to the statement of results. In order to avoid encumbering the pages with a multitude of references, I have appended a list of the sources on which I have drawn; and the names of other authors not mentioned there will be found appended to quotations.

I have not attempted textual criticism. I have followed principally the text of Westcott and Hort, comparing it with Tischendorf's eighth edition, and commonly adopting any reading in which the two agree. It is, perhaps, scarcely necessary to say that the very literal and often uncouth renderings which frequently occur are given merely in order to throw sentences or phrases as nearly as possible into their Greek form, and are not suggested for adoption as versions. Each word or passage commented upon is cited first according to the authorized version.

My task has been a labor of love, though pursued amid the numerous distractions and varied duties of a city pastorate. I hope to complete it in due time by an additional volume containing the writings of John and Paul.

It is said that there was discovered, some years ago, in one of our Western States, a magnificent geode, which, on being broken, disclosed a mass of crystals arranged in the form of a cross. It will be a great joy to me if, by this attempt to break the shell of these words of life, and to lay bare their hidden jewels, I may help a Bible-student here and there to a clearer vision of that cross which is the centre and the glory of the Gospel.

Marvin R. Vincent. Covenant Parsonage, New York, October 30, 1886.

[Next: Matthew Introduction](#)

Matthew Introduction

Matthew

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The Gospel According to Matthew

Introduction

Concerning Matthew personally we know very little. He was a son of Alphaeus, a brother of James the Little, possibly a brother of Thomas Didymus. The only facts which the gospels record about him are his call and his farewell feast. He had been a publican or tax-collector under the Roman government; an office despised by the Jews because of the extortions which commonly attended it, and because it was a galling token of subjection to a foreign power. When called by Christ, Matthew forsook at once his office and his old name of Levi. Tradition records of him that he lived the life of an ascetic, on herbs and water. There is a legend that after the dispersion of the apostles he travelled into Egypt and Ethiopia preaching the Gospel; that he was entertained in the capital of Ethiopia in the house of the eunuch whom Philip baptized, and that he overcame two magicians who had afflicted the people with diseases. It is further related that he raised the son of the king of Egypt from the dead, healed his daughter Iphigenia of leprosy, and placed her at the head of a community of virgins dedicated to the service of God; and that a heathen king, attempting to tear her from her asylum, was smitten with leprosy, and his palace destroyed by fire.

According to the Greek legend he died in peace; but according to the tradition of the Western Church he suffered martyrdom.

Mrs. Jameson ("Sacred and Legendary Art") says: "Few churches are dedicated to St. Matthew. I am not aware that he is the patron saint of any country, trade, or profession, unless it be that of tax-gatherer or exciseman; and this is perhaps the reason that, except where he figures as one of the series of evangelists or apostles, he is so seldom represented alone, or in devotional pictures. When he is portrayed as an evangelist, he holds a book or a pen; and the angel, his proper attribute and attendant, stands by, pointing up to heaven or dictating, or he holds the inkhorn, or he supports the book. In his character of apostle, St. Matthew frequently holds a purse or money-bag, as significant of his former vocation."

Matthew wrote, probably in Palestine, and evidently for Jewish Christians. There are two views as to the language in which his gospel was originally composed: one that he wrote it in Hebrew or Syro-Chaldaic, the dialect spoken in Palestine by the Jewish Christians; the other that he wrote it in Greek. The former theory is supported by the unanimous testimony of the early church; and the fathers who assert this, also declare that his work was translated into Greek. In that case the translation was most probably made by Matthew himself, or under his supervision. The drift of modern scholarship, however, is toward the theory of a Greek original. Great uncertainty prevails as to the time of composition. According to the testimony of the earliest Christian fathers, Matthew's gospel is the first in order, though the internal evidence favors the priority of Mark. Evidently it was written before the destruction of Jerusalem (a.d. 70). "Had that event preceded the writing of the synoptic gospels and the epistles of St. Paul, nothing is more certain than that it must have been directly mentioned, and that it must have exercised an immense influence on the thoughts and feelings of the apostles and evangelists. No writer dealing with the topics and arguments and prophecies with which they are constantly occupied, could possibly have failed to appeal to the tremendous sanction which had been given to all their views by God himself, who thus manifested his providence in human history, and showed all things by the quiet light of inevitable circumstances" (Farrar, "Messages of the Books").

Matthew's object was to exhibit the Gospel as the fulfilment of the law and the prophecies; to connect the past with the present; to show that Jesus was the Messiah of the Jews, and that in the Old Testament the New was prefigured, while

in the New Testament the Old was revealed. Hence his gospel has a more decidedly Jewish flavor than any other of the synoptics. The sense of Jewish nationality appears in the record of Christ's words about the "lost sheep of the house of Israel" (Mat 15:24); in the command not to go into the way of the Gentiles nor into the villages of the Samaritans (Mat 10:5); in the prophecy that the apostles shall sit as judges in "the regeneration" (Mat 19:28). Also in the tracing of the genealogy of our Lord no further back than to Abraham; in the emphasis laid on the works of the law (Mat 5:19; Mat 12:33, Mat 12:37); and in the prophecy which makes the end of Israel contemporaneous with the "consummation of the age" (Mat 24:3, Mat 24:22; Mat 10:23).

On the other hand, a more comprehensive character appears in the adoration of the infant Jesus by the Gentile magi; in the prophecy of the preaching of the Gospel of the kingdom to all the world (Mat 24:14), and the apostolic commission to go to all nations (Mat 28:19); in the commendation of the faith of a Gentile above that of Israel (Mat 8:10-12; compare the story of the Syro-phoenician woman, Mat 15:28); in the use of the word "Jews," as if he were outside the circle of Jewish nationality; in the parables of the laborers in the vineyard (20:1-16), and of the marriage of the king's son (Mat 22:1-14); in the threat of taking away the kingdom from Israel (Mat 21:43), and in the value attached to the moral and religious element of the law (Mat 22:40; Mat 23:23). The genealogy of Jesus contains the Gentile names of Rahab the Canaanite, and Ruth the Moabitess. To Matthew Jesus is alike the Messiah of the Jew and the Saviour of the world.

It being his task to show how the law and the prophets were fulfilled in Christ, his allusions are frequent to the Old Testament scriptures. He has upward of sixty references to the Old Testament. His citations are of two classes: those which he quotes himself as fulfilled in the events of Christ's life, such as Mat 1:23; Mat 2:15, Mat 2:18; Mat 4:15, Mat 4:16; and those which are a part of the discourse of his different characters, such as Mat 3:3; Mat 4:4, Mat 4:6, Mat 4:7, Mat 4:10; Mat 15:4, Mat 15:8, Mat 15:9. He exhibits the law of Christ, not only as the fulfilment of the Mosaic law, but in contrast with it, as is illustrated in the Sermon on the Mount. Yet, while representing the new law as gentler than the old, he represents it, at the same time, as more stringent (see Mat 5:28, Mat 5:32, Mat 5:34, Mat 5:39, Mat 5:44). His gospel is of a sterner type than Luke's, which has been rightly styled "the Gospel of universality and tolerance." The retributive element is more prominent in it. Sin appeals to him primarily as the violation of law; and therefore his word for iniquity is α saying, "Many are called, but few are chosen" (Mat 22:14), and, as Professor Abbot has acutely remarked, the

disparaging signification (Art. "Gospels," in Encyclop. Britannica). To him, also, is peculiar the record of the saying that "Whosoever shall break one of the least commandments, and teach men so, shall be called least in the kingdom of heaven" (Mat 5:19). To continue the quotation from Professor Abbot, "Matthew, more than the rest of the evangelists, seems to move in evil days, and amid a race of backsliders, among dogs and swine, who are unworthy of the pearls of truth; among the tares sown by the enemy; among fishermen who have to cast back again many of the fish caught in the net of the Gospel. The broad way is ever in his mind, and the multitude of those that go thereby, and the guest without the wedding garment, and the foolish virgins, and the goats as well as the sheep, and those who even cast out devils in the name of the Lord, and yet are rejected by him because they work 'lawlessness.' Where Luke speaks exultantly of joy in heaven over one repentant sinner, Matthew, in more negative and sober phrases, declares that it is not the will of the Father that one of the little ones should perish; and as a reason for not being distracted about the future, it is alleged that 'sufficient for the day is the evil thereof.' The condition of the Jews, their increasing hostility to the Christians, and the wavering or retrogression of many Jewish converts when the hostility became intensified shortly before and during the siege of Jerusalem - this may well explain one side of Matthew's gospel; and the other side (the condemnation of 'lawlessness') might find an explanation in a reference to Hellenizing Jews, who (like some of the Corinthians) considered that the new law set them free from all restraint, and who, in casting aside every vestige of nationality, wished to cast aside morality as well. Viewed in the light of the approaching fall of Jerusalem, and the retrogression of great masses of the nation, the introduction into the Lord's Prayer of the words 'Deliver us from the evil,' and the prediction that 'by reason of the multiplying of lawlessness the love of many shall wax cold,' will seem not only appropriate, but typical of the character of the whole of the First Gospel."

As related to the other synoptical gospels, Matthew's contains fourteen entire sections which are peculiar to him alone. These include ten parables' The Tares; the Hid Treasure; the Pearl; the Draw-net; the Unmerciful Servant; the Laborers in the Vineyard; the Two Sons; the Marriage of the King's Son; the Ten Virgins, and the Talents. Two miracles: The

Cure of Two Blind Men, and the Coin in the Fish's Mouth. Four events of the infancy' The Visit of the Magi; the Massacre of the Infants; the Flight into Egypt, and the Return to Nazareth. Seven incidents connected with the Passion and the Resurrection' the Bargain and Suicide of Judas; the Dream of Pilate's Wife; the Resurrection of the Departed Saints; the Watch at the Sepulchre; the Story of the Sanhedrim, and the Earthquake on the Resurrection Morning. Ten great passages of our Lord's discourses: Parts of Sermon on the Mount (5-7); the Revelation to Babes; the Invitations to the Weary (Mat 11:25-30); Idle Words (Mat 12:36, Mat 12:37); the Prophecy to Peter (Mat 16:17-19); Humility and Forgiveness (18:15-35); Rejection of the Jews (Mat 21:43); the Great Denunciation (23); the Discourse about Last Things (25:31-46); the Great Commission and Promise (Mat 28:18-20).

Hence Matthew's is pre-eminently the didactic Gospel, one-quarter of the whole being occupied with the actual words and discourses of the Lord.

Matthew is less characteristic in style than in arrangement and matter. The orderly, business-like traits which had been fostered by his employment as a publican, appear in his methodical arrangement and grouping of his subject. His narrative is more sober and less graphic than either Mark's or Luke's. The picture of our Lord's life, character, and work, as Teacher, Saviour, and Messianic King, is painted simply, broadly, and boldly, but without minute detail, such as abounds in Mark. His diction and construction are the most Hebraistic of the synoptists, though less so than those of

ν οὐρανῶν), which occurs thirty-two times, and is not found in the other evangelists, who use Kingdom of God. 2. Father in Heaven, or Heavenly Father (ὁ ἐν οὐρανοῖς: ὁ οὐ at all in Luke, Luk 11:2 being a false reading. 3. Son of David, seven times in Matthew, three in Mark, three in Luke. 4. The Holy City (Jerusalem), in Matthew only. 5. The end of the world, or consumption of the age (ἡ αἰὼνός), in Matthew only. 6. In order that it might be fulfilled which was spoken (ἵνα

spoken (εἰρηνησέν) is a false reading. Matthew always uses that

sixteen. 9. Heathen, (ἐθνη) v, i.e., by), thirteen times, in Matthew and Rev 10:6.

A number of words condemned by the grammarians as un-classical or as slang are employed by Mark, and a few of alone.

came he said (Mat 4:3); a centurion came beseeching (Mat 8:5); a scribe came and said (Mat 8:19); the disciples of John came, saying (Mat 9:14 times, and in Luke, ten. The word ο

οἱ μαθηταὶ τοῦ Ἰωάννου the latter being used also by Matthew. οἱ ἄρχαισκοι (Mat 1:16; Mat 10:2; Mat 26:3, Mat 26:14). He adds of the people to scribes or elders (Mat 2:4; Mat 21:23; Mat 26:3, Mat 26:47; Mat 27:1). He writes, into the name (εἰς τὸ ὄνομα υἱοῦ τοῦ υἱοῦ τοῦ υἱοῦ, Mat 10:42; Mat 18:20; Mat 28:19

fourteen in Luke (Luk 2:7; Luk 3:5; Luk 8:26; Luk 11:20, etc.). There are about a hundred and twenty words which are used by him alone in the New Testament. Two instances occur of a play upon words: αἰσῶσι, they make their real faces disappear, in order that they may appear (Mat 6:16 αἰσῶσι, he will evilly destroy those evil husbandmen" (Mat 21:41).

The writer is utterly merged in his narrative. The very lack of individuality in his style corresponds with the fact that, with the single exception of the incident of his call and feast, he does not appear in his gospel, even as asking a question. It has been suggested that traces of his old employment appear in the use of the word tribute-money, instead of penny, and in the record of the miracle of the coin in the fish's mouth; but the name "Matthew the publican" serves rather to emphasize his obscurity. The Jew who received the Messiah he portrayed could never lose his disgust for the office and class which he represented. A gospel written by a publican would seem least of all adapted to reach the very

people to whom it was addressed. Whether or not the perception of this fact may have combined to produce this reticence, with the humility engendered by his contemplation of his Lord, certain it is that the evangelist himself is completely hidden behind the bold, broad masses in which are depicted the Messiah of Jewish hope, the Saviour of mankind, the consummate flower of the ancient law, and the perfect life and unrivalled teaching of the Son of David.

Superscription

The Gospel (εὐ)

Signifies originally a present given in return for joyful news. Thus Homer makes Ulysses say to Eumseus, "Let this reward εὐ tidings. Later it comes to mean the good news itself - the joyful tidings of Messiah's kingdom. Though the word came naturally to be used as the title of books containing the history of the good tidings, in the New Testament itself it is never employed in the sense of a written book, but always means the word preached.

This is not the same as the phrase Gospel of Matthew. The Gospel is God's, not Matthew's nor Luke's; and is substantially one and the same in all the evangelists' writings. The words "according to," therefore, imply a generic element in the Gospel which Matthew has set forth in his own peculiar style. The meaning is, the good tidings of the kingdom, as delivered or represented by Matthew.

Matthew (Ματθαιου)

The names Matthew and Levi denote the same person (Mat 9:9; Mar 2:14; Luk 5:27). The name Levi is wanting in all lists of the apostles, but Matthew is named in all these lists. The Jews marked decisive changes in their life by a change of name (compare Simon and Peter; Saul and Paul); so that it is evident that Levi, after his call to the apostolate, styled himself Matthew, a contracted form of the Hebrew Mattathias, meaning gift of God; a name reproduced in the Greek ποῦν, a gift). This name so completely displaced the old one that it is anticipated by Matthew himself in Mat 9:9, where he is called Matthew; whereas Mark and Luke, in narrating his call, more correctly style him Levi (Mar 2:14; Luk 5:27); while in their lists of the apostles (Mar 3:18; Luk 6:15; Act 1:13) they rightly call him Matthew.

List of Greek Words Used by Matthew Only

αγγειον vessel Mat 13:48; Mat 25:4 α αθωος innocent Mat 27:4, Mat 27:24 αιμορρ α
 blood Mat 9:20 αι α α , Mat 2:16 α α
 blameless Mat 12:5, Mat 12:7 α α α
 precious Mat 26:7 , Mat 7:27
 Mat 18:27 δεινα (ο) such a man Mat 26:18
 half-shekel Mat 17:24 ; Mat 28:17 δυ
 through Mat 23:24 ε ε ε ;
 Mat 6:7; Mat 18:17 ε ε E ε
 merchandise Mat 22:5 ε ε ε ; Mat 22:13; Mat 25:30 ε
 22:24 ε ε ε ε ε ε
 kid Mat 25:33 εταιρος fellow, friend Mat 11:16; Mat 20:13; Mat 22:12; Mat 26:50 ευ ευ
 Mat 5:25 ευ ευ
 reaper Mat 13:30, Mat 13:39 θρηνος lamentation Mat 2:18 ιωτα jot Mat 5:18
 master Mat 23:8, Mat 23:10 ; Mat 18:6 κητος whale
 Mat 12:40 , Mat 27:66; Mat 28:11 κρυφατος secret Mat 6:18
 23:24 ; Mat 9:35; Mat 10:1 μειζον the more Mat 20:31 ; Mat 19:1
 Mat 1:11, Mat 1:12, Mat 1:17 μιλιον mile Mat 5:41 , Mat 20:7
 brood Mat 23:37 οικε οι , Mat 10:36 ο ; Mat
 2:12, Mat 2:13, Mat 2:19, Mat 2:22; Mat 27:19 ουδαμωσ by no means Mat 2:6
 Mat 4:13
 forestall Mat 17:25 πυρρ , Mat 16:3 ρ ρ ; Mat 26:67

Mat 13:47 ; Mat 17:15
Mat 18:23, Mat 18:24; Mat 25:19 ; Mat 27:10
18:24; Mat 25:15-28
19:24 ; Mat 15:15 , Mat
27:31 ; Mat 26:59

[Next: Matthew Chapter 1](#)

Matthew Chapter 1

Matthew 1:1

mat 1:1

and spiritual ruler from David's race, promised under that name in the Old Testament (Psa 2:2; Dan 9:25, Dan 9:26). Hence Andrew says to Simon, "We have found the Messiah, which is, being interpreted, Christ (Joh 1:41; compare Act 4:27; Act 10:38; Act 19:28). To us "Christ "has become a proper name, and is therefore written without the definite article; but, in the body of the gospel narratives, since the identity of Jesus with the promised Messiah is still in question with the people, the article is habitually used, and the name should therefore be translated "the Christ." After the resurrection, when the recognition of Jesus as Messiah has become general, we find the word beginning to be used as a proper name, with or without the article. In this passage it omits the article, because it occurs in the heading of the chapter, and expresses the evangelist's own faith in Jesus as the Messiah.

Anointing was applied to kings (Sa1 9:16; Sa1 10:1), to prophets (Kg1 19:16), and to priests (Exo 29:29; Exo 40:15; Lev 16:32) at their inauguration. "The Lord's anointed" was a common title of the king (Sa1 12:3, Sa1 12:5; Sa2 1:14, Sa2 1:16). Prophets are called "Messiahs," or anointed ones (Ch1 16:22; Psa 105:15). Cyrus is also called "the Lord's Anointed," because called to the throne to deliver the Jews out of captivity (Isa 45:1). Hence the word "Christ" was representative of our Lord, who united in himself the offices of king, prophet, and priest.

It is interesting to see how anointing attaches to our Lord in other and minor particulars. Anointing was an act of hospitality and a sign of festivity and cheerfulness. Jesus was anointed by the woman when a guest in the house of Simon the Pharisee, and rebuked his host for omitting this mark of respect toward him (Luk 7:35, Luk 7:46). In the Epistle to the Hebrews (Heb 1:8, Heb 1:9), the words of the Messianic psalm (Psa 45:7) are applied to Jesus, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Anointing was practised upon the sick (Mar 6:13; Luk 10:34 ;; Jam 5:14). Jesus, "the Great Physician," is described by Isaiah (Isa 61:1, Isa 61:2; compare Luk 4:18) as anointed by God to bind up the broken-hearted, and to give the mournful the oil of joy for mourning. He himself anointed the eyes of the blind man (Joh 9:6, Joh 9:11); and the twelve, in his name, "anointed with oil many that were sick, and healed them" (Mar 6:13).

Anointing was practised upon the dead. Of her who brake the alabaster upon his head at Bethany, Jesus said, "She hath anointed my body aforehand for the burying" (Mar 14:8; see, also, Luk 23:56).

The Son (υ

.) While

the person himself rather than on the dependence upon his parents. It suggests individuality rather than descent; or, if descent, mainly to bring out the fact that the son was worthy of his parent. Hence the word marks the filial relation as carrying with it privilege, dignity, and freedom, and is, therefore, the only appropriate term to express Christ's sonship. (See Joh 1:18; Joh 3:16; Rom 8:29; Col 1:13, Col 1:15.) Through Christ the dignity of sons is bestowed on believers, so that the same word is appropriate to Christians, sons of God. (See Rom 8:14; Rom 9:26; Gal 3:26; Gal 4:5, Gal 4:6, Gal 4:7.)

Matthew 1:6

mat 1:6

Both words are thus emphasized: the David from whom Christ, if he were the Messiah, must have descended; the king with whom the Messiah's genealogy entered upon the kingly dignity. In this genealogy, where the generations are divided symmetrically into three sets of fourteen, the evangelist seems to connect the last of each set with a critical epoch in the history of Israel: the first reaching from the origin of the race to the commencement of the monarchy ("David the king"); the second, from the commencement of the monarchy to the captivity in Babylon; the third and last, from the captivity to the coming of "the Christ." The same emphatic or demonstrative use of the article occurs with the name of Joseph (Mat 1:16), marking his peculiar relation to Jesus as the husband of Mary: the Joseph, the husband of Mary.

Matthew 1:18

mat 1:18

The narrative implies a distinction between betrothal and marriage. From the moment of her betrothal a woman was treated as if actually married. The union could be dissolved only by regular divorce. Breach of faithfulness was regarded as adultery, and was punishable with death (Deu 22:23, Deu 22:24), and the woman's property became virtually that of her betrothed, unless he had expressly renounced it; but, even in that case, he was her natural heir.

Matthew 1:19

mat 1:19

These two words, describing the working of Joseph's mind, and evidently intended to express different phases of

original words are often used synonymously in cases where no distinction is emphasized; but their use in other cases reveals a radical and recognized difference. An interchange is inadmissible when the greater force of the expression, "I will, be thou cleansed;" or at Rom 7:15.

The distinction, which is abundantly illustrated in Homer, is substantially maintained by the classical writers throughout, and in the New Testament.

Thus, Agamemnon says, "I would not (οὐκ ε

you will listen to those who desire to advise you, but whose power to do so depends on your consent. Again: "If the

In the New Testament, as observed above, though the words are often interchanged, the same distinction is recognized. Thus, Mat 2:18, "Rachael would not (ἠ

the question arose - What should he do? On this he thought, and, having thought (ε) was minded (ε)

Some instances of the interchanged use of the two words are the following: Mar 15:15

23:20

18:39

them" (η

Mar 6:25

. Joh

, "He would have passed by

1. A decree or determination of the will. (a) Of God (Mat 12:7; Rom 9:16, Rom 9:18; Act 18:21; Co1 4:19; Co1 12:18; Co1 15:38). (b) Of Christ (Mat 8:3; Joh 17:24; Joh 5:21; Joh 21:22). (c) Of men (Act 25:9). Festus, having the power to gratify the Jews, and determining to do so, says to Paul, who has the right to decide, "Wilt thou go up to Jerusalem?" Joh 6:67, Others of the disciples had decided to leave Jesus. Christ said to the twelve, "Will ye also go away?" Is that your determination? Joh 7:17, If any man sets his will, is determined to do God's will. Joh 8:44, The lusts of your father your will is set to do. Act 24:6.

2. A wish or desire. Very many of the passages, however, which are cited under this head (as by Grimm) may fairly be interpreted as implying something stronger than a wish; notably Mar 14:36, of Christ in Gethsemane. Our Lord would hardly have used what thou wilt in so feeble a sense as that of a desire or wish on God's part. Mar 10:43, "Whosoever will be great," expresses more than the desire for greatness. It is the purpose of the life. Mat 27:15, It was given to the Jews to decide what prisoner should be released. Luk 1:62, The name of the infant John was referred to Zacharias' decision. Joh 17:24, Surely Christ does more than desire that those whom the Father has given him shall be with him. Luk 9:54, It is for Jesus to command fire upon the Samaritan villages if he so wills. (See, also, Joh 15:7; Co1 4:21; Mat 16:25; Mat 19:17; Joh 21:22; Mat 13:28; Mat 17:12.) In the sense of wish or desire may fairly be cited Co2 11:12; Mat 12:38; Luk 8:20; Luk 23:8; Joh 12:21; Gal 4:20; Mat 7:12; Mar 10:35.

3. A liking (Mar 12:38; Luk 20:46; Mat 27:43). (See note there.)

1. Inclination or disposition (Act 18:27; Act 19:30; Act 25:22; Act 28:18; Co2 1:15).

2. Stronger, with the idea of purpose (Ti1 6:9; Jam 1:18; Jam 3:4; Co1 12:11; Heb 6:17).

choice or self-determination, which imparts to the desire or inclination a decretory force. This element is in the human will by gift and consent. In the divine will it is inherent. At this point the Homeric usage may be compared in its

7:21).

her; Tynd., defame her). The word occurs in Col 2:15, of the victorious Saviour displaying the vanquished powers of evil as a general displays his trophies or captives in a triumphal procession. "He made a show of them openly." A , "They crucify the Son of God afresh, and put him to an open shame."

Matthew 1:21

mat 1:21

Shalt call

Thus committing the office of a father to Joseph. The naming of the unborn Messiah would accord with popular notions. The Rabbis had a saying concerning the six whose names were given before their birth: "Isaac, Ishmael, Moses, Solomon, Josiah, and the name of the Messiah, whom may the Holy One, blessed be His name, bring quickly in our days."

Jesus (Ιησους)

The Greek form of a Hebrew name, which had been borne by two illustrious individuals in former periods of the Jewish history - Joshua, the successor of Moses, and Jeshua, the high-priest, who with Zerubbabel took so active a part in the re-establishment of the civil and religious polity of the Jews on their return from Babylon. Its original and full form is Jehoshua, becoming by contraction Joshua or Jeshua. Joshua, the son of Nun, the successor of Moses, was originally named Hoshea (saving), which was altered by Moses into Jehoshua (Jehovah (our) Salvation) (Num 13:16). The meaning of the name, therefore, finds expression in the title Saviour, applied to our Lord (Luk 1:47; Luk 2:11; Joh 4:42).

Joshua, the son of Nun, is a type of Christ in his office of captain and deliverer of his people, in the military aspect of his saving work (Rev 19:11-16). As God's revelation to Moses was in the character of a law-giver, his revelation to Joshua was in that of the Lord of Hosts (Jos 5:13, Jos 5:14). Under Joshua the enemies of Israel were conquered, and the people established in the Promised Land. So Jesus leads his people in the fight with sin and temptation. He is the leader of the faith which overcomes the world (Heb 12:2). Following him, we enter into rest.

The priestly office of Jesus is foreshadowed in the high-priest Jeshua, who appears in the vision of Zechariah (Zac 3:1-10; compare Ezr 2:2) in court before God, under accusation of Satan, and clad in filthy garments. Jeshua stands not only for himself, but as the representative of sinning and suffering Israel. Satan is defeated. The Lord rebukes him, and declares that he will redeem and restore this erring people; and in token thereof he commands that the accused priest be clad in clean robes and crowned with the priestly mitre.

Thus in this priestly Jeshua we have a type of our "Great High-Priest, touched with the feeling of our infirmities, and in all points tempted and tried like as we are;" confronting Satan in the wilderness; trying conclusions with him upon the victims of his malice - the sick, the sinful, and the demon-ridden. His royal robes are left behind. He counts not "equality with God a thing to be grasped at," but "empties himself," taking the "form of a servant," humbling himself and becoming "obedient even unto death" (Phi 2:6, Phi 2:7, Rev.). He assumes the stained garments of our humanity. He who "knew no sin" is "made to be sin on our behalf, that we might become the righteousness of God in him" (Co2 5:21). He is at once priest and victim. He pleads for sinful man before God's throne. He will redeem him. He will rebuke the malice and cast down the power of Satan. He will behold him "as lightning fall from heaven" (Luk 10:18). He will raise and save and purify men of weak natures, rebellious wills, and furious passions - cowardly braggarts and deniers like Peter, persecutors like Saul of Tarsus, charred brands - and make them witnesses of his grace and preachers of his love and power. His kingdom shall be a kingdom of priests, and the song of his redeemed church shall be, "unto him that loveth us, and loosed us from our sins by his own blood, and made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen" (Rev 1:5, Rev 1:6, in Rev.).

It is no mere fancy which sees a suggestion and a foreshadowing of the prophetic work of Jesus in the economy of salvation, in a third name closely akin to the former. Hoshea, which we know in our English Bible as Hosea, was the original name of Joshua (compare Rom 9:25, Rev.) and means saving. He is, in a peculiar sense, the prophet of grace and salvation, placing his hope in God's personal coming as the refuge and strength of humanity; in the purification of human life by its contact with the divine. The great truth which he has to teach is the love of Jehovah to Israel as expressed in the relation of husband, an idea which pervades his prophecy, and which is generated by his own sad domestic experience. He foreshadows Jesus in his pointed warnings against sin, his repeated offers of divine mercy, and his patient, forbearing love, as manifested in his dealing with an unfaithful and dissolute wife, whose soul he succeeded in rescuing from sin and death (Hosea 1-3). So long as he lived, he was one continual, living prophecy of the tenderness of God toward sinners; a picture of God's love for us when alien from him, and with nothing in us to love. The faithfulness of the prophetic teacher thus blends in Hosea, as in our Lord, with the compassion and sympathy and sacrifice of the priest.

He (αυ)

Emphatic; and so rightly in Rev., "For it is He that shall save his people."

Their sins (αμαρτιων)

Akin to α

misses his way. In this word, therefore, one of a large group which represent sin under different phases, sin is conceived as a failing and missing the true end and scope of our lives, which is God.

Matthew 1:22

mat 1:22

(through) to denote the instrumentality through which God works or speaks, while they reserve v primary agency of God himself. So here the prophecy in Mat 1:23 was spoken by the Lord, but was communicated to men through his prophet.

Matthew 1:23

mat 1:23

The virgin (η)

Note the demonstrative force of the article, pointing to a particular person. Not, some virgin or other.

In Mat 1:21, it is thou shalt call. The original of Isaiah (Isa 7:14) has she shall call; but Matthew generalizes the singular into the plural, and quotes the prophecy in a form suited to its larger and final fulfilment: men shall call his name Immanuel, as they shall come to the practical knowledge that God will indeed dwell with men upon the earth.

Immanuel (Hebrew, God is with us)

To protect and save. A comment is furnished by Isa 8:10, "Devise a device, but it shall come to naught; speak a word, but it shall not stand, for with us is God." Some suppose that Isaiah embodied the purport of his message in the names of his children: Maher-shalal-hash-baz (speed-prey), a warning of the coming of the fierce Assyrians; Shear-Jashub (a remnant shall return), a reminder of God's mercy to Israel in captivity, and Immanuel (God is with us), a promise of God's presence and succor. However this may be, the promise of the name is fulfilled in Jesus (compare "Lo, I am with you always," Mat 28:20) by his helpful and saving presence with his people in their sorrow, their conflict with sin, and their struggle with death.

Matthew 1:24

mat 1:24

The or his sleep (του υ

The force of the definite article; the sleep in which he had the vision. So Rev., "Arose from his sleep."

[Next: Matthew Chapter 2](#)

Matthew Chapter 2

Matthew 2:1

mat 2:1

Bethlehem

Hebrew, House of Bread, probably from its fertility. The birthplace of him who calls himself the Bread of Life (Joh 6:35), and identified with the history of his human ancestry through Ruth, who was here married to Boaz, and was the ancestress of David (Mat 1:5, Mat 1:6), and through David himself, who was born there, and anointed king by Samuel (compare Luk 2:11, city of David).

Wycliffe renders kings. A priestly caste among the Persians and Medes, which occupied itself principally with the secrets of nature, astrology, and medicine. Daniel became president of such an order in Babylon (Dan 2:48). The word became transferred, without distinction of country, to all who had devoted themselves to those sciences, which were, however, frequently accompanied with the practice of magic and jugglery; and, under the form magician, it has come to be naturalized in many of the languages of Europe. Many absurd traditions and guesses respecting these visitors to our Lord's cradle have found their way into popular belief and into Christian art. They were said to be kings, and three in number; they were said to be representatives of the three families of Shem, Ham, and Japheth, and therefore one of them is pictured as an Ethiopian; their names are given as Caspar, Balthasar, and Melchior, and their three skulls, said to have been discovered in the twelfth century by Bishop Reinald of Cologne, are exhibited in a priceless casket in the great cathedral of that city.

Matthew 2:2

mat 2:2

The east (α)

Literally, the rising. Some commentators prefer to render at its rising, or when it rose. In Luk 1:78, the word is translated dayspring, or dawn. The kindred verb occurs in Mat 4:16, "light did spring up" (α)

Matthew 2:4

mat 2:4

All the chief priests

We should expect only one chief priest to be mentioned; but the office had become a lucrative one, and frequently changed hands. A rabbi is quoted as saying that the first temple, which stood about four hundred and ten years, had only eighteen high-priests from first to last; while the second temple, which stood four hundred and twenty years, had more than three hundred high-priests. The reference here is not to a meeting of the Sanhedrin, since the elders, who are not mentioned, belonged to this; but to an extraordinary convocation of all the high-priests and learned men. Besides the high-priest in actual office, there might be others who had been his predecessors, and who continued to bear the name, and in part the dignity. It may possibly have included the heads of the twenty-four courses of priests.

Matthew 2:6

mat 2:6

Land of Judah

To distinguish it from Bethlehem in the territory of Zebulon.

Shall be shepherd of (ποιμανει

So Rev., rightly, instead of shall rule. The word involves the whole office of the shepherd - guiding, guarding, folding, as well as feeding. Hence appropriate and often applied to the guides and guardians of others. Homer calls kings "the shepherds of the people." To David the people said, "The Lord said to thee, Thou shalt feed (as a shepherd) my people Israel" (Sa2 5:2; compare Psa 78:70-72). God is often called a shepherd (Gen 48:15; Psa 23:1; Psa 77:20; Psa 80:1; Isa 40:11; Ezekiel 34:11-31). Jesus calls himself the good shepherd (Joh 10:11). Peter, who is bidden by Jesus to shepherd his sheep (Joh 21:16), and the Chief Shepherd (Pe1 5:4); and in the Epistle to the Hebrews (Heb 13:20), he is styled the great Shepherd of the sheep. In Rev 2:27, rule is literally to shepherd (compare Rev 19:15); but Christ will shepherd his enemies, not with the pastoral crook, but with a sceptre of iron. Finally, Jesus will perpetuate this name and office in heaven among his redeemed ones, for "the Lamb, which is in the midst of the throne, shall be their shepherd (Rev 7:17, Rev.). In this verse the word governor is in harmony with the idea of shepherding, since the word η suggests Christ's words about the good shepherd in Joh 10:3, Joh 10:4 : "He calleth his own sheep by name, and leadeth them out....He goeth before them, and the sheep follow him."

Inquired diligently (η

Better learned accurately. The verb is formed from α

last point; denoting the exactness of the information rather than the diligence of the search for it. Compare Mat 2:8, "Search out carefully" (ακριβως). So the Rev. for diligently.

Lit., the time of the appearing star. Herod asks, "How long does the star make itself visible since its rising in the East? rather than "At what time did it appear?"

Matthew 2:12

mat 2:12

The verb means to give a response to one who asks or consults: hence, in the passive, as here, to receive an answer. The word therefore implies that the wise men had sought counsel of God; and so Wycliffe, "And answer taken in sleep."

Matthew 2:16

mat 2:16

δας)

Male children, as is indicated by the masculine form of the article, and so Rev.

Matthew 2:23

mat 2:23

The prophets

Note the plural, as indicating not any one prediction in particular, but a summary of the import of several prophetic statements, such as Psa 22:6, Psa 22:8; Psa 69:11, Psa 69:19; Isa 53:2, Isa 53:3, Isa 53:4.

A Nazarene

A term of contempt (compare Joh 1:46, and Joh 7:52). The very name of Nazareth suggested insignificance. In Hebrew it meant sprout or shoot. The name is prophetically given to the Messiah (Isa 11:1). In Isa 10:33, Isa 10:34, the fate of Assyria is described under the figure of the felling of a cedar forest. The figure of the tree is continued at the opening of ch. 11 concerning the Jewish state. The cedar throws out no fresh suckers, but the oak is a tree "in which, after the felling, a stock remaineth" (Isa 6:13; compare Job 14:9). There is a future then for Israel, represented by the oak. "There shall come forth a shoot from the stock of Jesse, and a twig from his roots shall bear fruit." As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for his being despised. He was not a lofty branch on the summit of a stately tree; not a recognized and honored son of the royal house of David, now fallen, but an insignificant sprout from the roots of Jesse; a Nazarene, of an upstart sprout-town.

[Next: Matthew Chapter 3](#)

Matthew Chapter 3

Matthew 3:1

mat 3:1

In those days

The phrase is indefinite, but always points back to a preceding date; in this case to the date of the settlement of the family at Nazareth. "In those days," i.e., some time during the nearly thirty years since that settlement.

John

Hebrew, meaning God has dealt graciously. Compare the German Gotthold.

Rev., cometh. The verb is used in what is called the historical present, giving vividness to the narrative, as Carlyle ("French Revolution"). "But now also the National Deputies from all ends of France are in Paris with their commissions." "In those days appears John the Baptist."

See on Pe2 2:5.

Wilderness (τη ε

Not suggesting absolute barrenness but unappropriated territory affording free range for shepherds and their flocks. Hepworth Dixon ("The Holy Land") says, "Even in the wilderness nature is not so stern as man. Here and there, in clefts and basins, and on the hillsides, grade on grade, you observe a patch of corn, a clump of olives, a single palm."

Matthew 3:2

mat 3:2

Repent (μετανοειτε)

observing. In this compound the preposition combines the two meanings of time and change, which may be denoted an after-thought, different from the former thought; then, a change of mind which issues in regret and in change of conduct. These latter ideas, however, have been imported into the word by scriptural usage, and do not lie in it etymologically nor by primary usage. Repentance, then, has been rightly defined as "Such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice." Sorrow is not, as is popularly conceived, as the outcome of the other. "Godly sorrow worketh repentance" (Co2 7:10).

The kingdom of heaven

Lit., the kingdom of the heavens (η βασιλευς των ουρανων). An expression peculiar to Matthew. The more usual one is the kingdom of God. It is a kingdom of heaven because its origin, its end, its king, the character and destiny of its

subjects, its laws, institutions, and privileges - all are heavenly. In the teaching of Christ and in the apostolic writings the kingdom of the Messiah is the actual consummation of the prophetic idea of the rule of God, without any national limitation, so that participation therein rests only on faith in Jesus Christ, and on the moral renewal which is conditioned by the same. It is the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next. All its senses are only different sides of the same great idea - the subjection of all things to God in Christ.

Voice

John's personality is thrown into shadow behind Christ. "What would be the duty of a merely human teacher of the highest moral aim, entrusted with a great spiritual mission and lesson for the benefit of mankind? The example of St. John Baptist is an answer to this iniquity. Such a teacher would represent himself as a mere 'voice,' crying aloud in the moral wilderness around him, and anxious, beyond aught else, to shroud his own insignificant person beneath the majesty of his message" (Liddoll, "Our Lord's Divinity").

Matthew 3:6

mat 3:6

Were baptized (ε

See on Mar 7:4.

Confessing their sins (ε τῶν)

The words imply: 1. That confession was connected with baptism. They were baptized while in the act of confessing. 2. An open confession, not a private one to John (εξ, compare Act 19:18; Jam 5:16). 3. An individual confession; possibly a specific one. (See Luk 3:10-15.)

Matthew 3:9

mat 3:9

These stones

Pointing, as he spoke, to the pebbles on the beach of the Jordan.

Matthew 3:10

mat 3:10

Is laid (κατα)

Not, is applied, as "She layeth her hands to the spindle" (Pro 31:19), but is lying.

Is hewn down and east

The present tense is graphic, denoting what is to happen at once and certainly.

Matthew 3:11

mat 3:11

To bear

Compare to unloose, Mar 1:7. John puts himself in the position of the meanest of servants. To bear the sandals of their masters, that is, to bring and take them away, as well as to fasten or to take them off, was, among the Jews, Greeks,

and Romans, the business of slaves of the lowest rank.

Matthew 3:12

mat 3:12

Fan, floor (Wyc. has corn-floor)

The picture is of a farmer at his threshing-floor, the area of hard-beaten earth on which the sheaves are spread and the grain trodden out by animals. His fan, that is his winnowing-shovel or fork, is in his hand, and with it he throws up the mingled wheat and chaff against the wind in order to separate the grain.

Thoroughly cleanse (διακαθαριει)

lies the picture of the farmer beginning at one side of the floor, and working through to the other, cleansing as he goes.

The whole metaphor represents the Messiah as separating the evil from the good, according to the tests of his kingdom and Gospel, receiving the worthy into his kingdom and consigning the unworthy to destruction (compare Mat 13:30, Mat 13:39-43, Mat 13:48-50).

Matthew 3:14

mat 3:14

The A. V., following Wyc. and Tynd., misses the meaning of the verb. As in so many instances, it overlooks the force of the imperfect tense, which expresses past action, either in progress or in process of conception, in the agent's mind. John did not forbid Jesus, but had it in mind to prevent him: was for hindering him. Hence Rev., properly, would have

strenuous protest against Jesus' baptism by him.

Matthew 3:16

mat 3:16

As a dove (ω

In the form of a dove, and not, as some interpret, referring merely to the manner of the descent - swiftly and gently as a dove (compare Luk 3:22 "In a bodily form, as a dove"). The dove was an ancient symbol of purity and innocence, adopted by our Lord in Mat 10:16. It was the only bird allowed to be offered in sacrifice by the Levitical law. In Christian art it is the symbol of the Holy Spirit, and that in his Old Testament manifestations as well as in those of the New Testament. From a very early date the dove brooding over the waters was the type of the opening words of Genesis. An odd fresco on the choir-walls of the Cathedral of Monreale, near Palermo, represents a waste of waters, and Christ above, leaning forward from the circle of heaven with extended arms. From beneath him issues the divine ray along which the dove is descending upon the waters. So Milton:

"Thou from the first

Wast present, and with mighty wings outspread

Dove-like sat'st brooding on the vast abyss

And mad'st it pregnant."

In art, the double-headed dove is the peculiar attribute of the prophet Elisha. A window in Lincoln College, Oxford, represents him with the double-headed dove perched upon his shoulder. The symbol is explained by Elisha's prayer that a double portion of Elijah's spirit might rest upon him.

It has been asserted that, among the Jews, the Holy Spirit was presented under the symbol of a dove, and a passage is cited from the Talmud; "The Spirit of God moved on the face of the waters like a dove." Dr. Edersheim ("Life and Times of Jesus the Messia") vigorously contradicts this, and says that the passage treats of the supposed distance between the upper and the lower waters, which was only three finger-breadths. This is proved by Gen 1:2, where the Spirit of God is said to brood over the face of the waters, "just as a dove broodeth over her young without touching them." "Thus the comparison is not between the Spirit and the dove, but between the closeness with which a dove broods over her young without touching them, and the supposed proximity of the Spirit to the lower waters without touching them." He goes on to say that the dove was not the symbol of the Holy Spirit, but of Israel. "If, therefore, rabbinic illustration of the descent of the Holy Spirit with the visible appearance of a dove must be sought for, it would lie in the acknowledgment of Jesus as the ideal typical Israelite, the representative of his people."

[Next: Matthew Chapter 4](#)

Matthew Chapter 4

Matthew 4:1

mat 4:1

The Devil (του

The word means calumniator, slanderer. It is sometimes applied to men, as to Judas (Joh 6:70); in Ti1 3:11 (slanderers); and in Ti2 3:3, and Tit 2:3 (false accusers). In such cases never with the article. The Devil, Satan, the god of this world (ο

meaning the unclean spirits which possessed men, and were cast out by Christ and his apostles. The Rev., unfortunately, and against the protest of the American revisers, retains devil for both words, except in Act 17:18, where it renders as A. V. gods.

Matthew 4:3

mat 4:3

The Son of God

By its position in the sentence Son is emphatic. "If thou standest to God in the relation of Son."

Bread (α

Lit., loaves or cakes. So Wyc., loaves. These stones were perhaps those "silicious accretions," which assume the exact shape of little loaves of bread, and which were represented in legend as the petrified fruits of the cities of the plain. By a similar fancy certain crystallizations on Mount Carmel and near Bethlehem are called "Elijah's melons," and the "Virgin Mary's peas;" and the black and white stones found along the shores of the Lake of Galilee have been transformed into traces of the tears of Jacob in search of Joseph. The very appearance of these stones, like the bread for which the faint body hungered, may have added force to the temptation. This resemblance may have been present to Christ's mind in his words at Mat 7:9.

Matthew 4:4

mat 4:4

The perfect tense. "It has been written, and stands written." The first recorded words of Jesus after this entrance upon his ministry are an assertion of the authority of scripture, and that though he had the fulness of the Spirit. When addressing man, our Lord seldom quoted scripture, but said, I say unto you. In answer to Satan he says, It is written.

Matthew 4:5

mat 4:5

three evangelists use of our Lord's taking his chosen apostles to the Mount of Transfiguration (Mat 17:1; Mar 9:9; Luk 9:28).

The holy city

Matthew alone calls Jerusalem by this name, in accordance with the general intent of his gospel to connect the old economy with the new.

ἱεροῦ)

diminutive (a little wing or winglet). Nothing in the word compels us to infer that Christ was placed on the top of a tower or spire, which is the popular meaning of pinnacle. The word may be used in the familiar English sense of the wing of a building. Herod's temple had two wings, the northern and southern, of which the southern was the higher and grander; that being the direction in which the chief enlargement of the temple area made by Herod was practicable. That enlargement, according to Josephus, was effected by building up walls of solid masonry from the valley below. At the extremity of the southern side of the area, was erected the "royal portico," a magnificent colonnade, consisting of a nave and two aisles, running across the entire space from the eastern to the western wall. Josephus further says, that "while the valley of itself was very deep, and its bottom could scarcely be seen when one looked down from above, the additional vastly high elevation of the portico was placed on that height, insomuch that, if any one looked down from the summit of the roof, combining the two altitudes in one stretch of vision, he would be giddy, while his sight could not reach to such an immense depth." This, in comparison with the northern wing, was so emphatically the wing of the temple as to explain the use of the article here, as a well-known locality. The scene of the temptation may have been (for the whole matter is mainly one of conjecture) the roof of this portico, at the southeastern angle, where it joined Solomon's Porch, and from which the view into the Kedron valley beneath was to the depth of four hundred and fifty feet.

The word temple (τ

means the temple itself - the "Holy Place" and the "Holy of Holies." When we read, for instance, of Christ teaching in the temple (τ

the money-changers and cattle-merchants. In Mat 27:51

place from the holy of holies. In the account of Zacharias entering into the temple of the Lord to burn incense (Luk 1:9

Joh 2:21, the temple of his body, τ

Matthew 4:6

mat 4:6

In their hands (ε

On their hands (so Rev.) is more correct, and gives a different picture from the A. V. in: lifted on their hands, as on a litter or platform.

Matthew 4:7

mat 4:7

Emphatic, meaning on the other hand, with reference to Satan's it is written (Mat 4:6); as if he had said, "the promise which you quote must be explained by another passage of scripture." Archbishop Trench aptly remarks, "In that 'It is written again of Christ, lies a great lesson, quite independent of that particular scripture which, on this occasion, he quotes, or of the use to which he turns it. There lies in it the secret of our safety and defence against all distorted use

of isolated passages in holy scripture. Only as we enter into the unity of scripture, as it balances, completes, and explains itself, are we warned against error and delusion, excess or defect on this side or the other. Thus the retort, 'It is written again,' must be of continual application; for indeed what very often are heresies but one-sided, exaggerated truths, truths rent away indeed from the body and complex of the truth, without the balance of the counter-truth, which should have kept them in their due place, co-ordinated with other truths or subordinated to them; and so, because all such checks are wanting, not truth any more, but error?

Matthew 4:12

mat 4:12

The verb means, first, to give, or hand over to another. So, to surrender a city or a person, often with the accompanying notion of treachery. The Rev., therefore, rightly renders, was delivered up.

Matthew 4:16

mat 4:16

The people which sat (o

Wyc., dwelt. The article with the participle (lit., the people, the one sitting) signifying something characteristic or habitual' the people whose characteristic it was to sit in darkness. This thought is emphasized by repetition in a stronger form; sitting in the region and shadow of Death. Death is personified. This land, whose inhabitants are spiritually dead, belongs to Death as the realm of his government.

Matthew 4:17

mat 4:17

). The standing expression in the New Testament for the proclamation of the Gospel; but confined to the primary announcement of the message and facts of salvation, and not including continuous instruction in the contents and connections of the message, which is ; Mat 9:35; Mat 11:1).

Matthew 4:18

mat 4:18

The small lake of Gennesaret, only thirteen miles long and six wide in its broadest part, is called the sea, by the same kind of popular usage by which Swiss and German lakes are called See; as the Knigsee, the Trauensee. So, also, in Holland we have the Zuyder Zee. The Latin mare (the sea) likewise becomes meet in Holland, and is used of a lake, as Haarlemmer Meer; and in England, mere, as appears in Windermere, Grasmere, etc.

A net (α

From α word is sometimes used by classical Greek writers to denote a garment which encompasses the wearer. In Mat 4:20, whether for taking fish or fowl. Still another word occurs at Mat 13:47

Matthew 4:21

mat 4:21

Not necessarily repairing; the word means to adjust, to "put to rights." It may mean here preparing the nets for the next fishing.

Matthew 4:23

mat 4:23

, Mat 4:24

Sickness, Disease, Torments, Taken, Lunatic

The description of the ailments to which our Lord's power was applied gains in vividness by study of the words in detail. In Mat 4:23 something severe, dangerous, and even violent (compare the Latin *noceo*, to hurt, to which the root is akin). Homer

The kindred adjective, *μαλακος*, means soft, as a couch or newly-ploughed furrow, and thus easily runs into our invidious moral sense of softness, namely, effeminacy or cowardice, and into the physical sense of weakness, sickness. Hence the word emphasizes the idea of debility rather than of violent suffering or danger.

In Mat 4:24 we have, first, a general expression for ailments of all kinds: all that were sick (lit., all who had $\zeta \epsilon$ held-together or compressed; and so the Rev. holden is an improvement on taken, in which the A. V. has followed Wyc. and Tynd. The word is used of the multitude thronging Christ (Luk 8:45). Compare, also, "how am I straitened (Luk 12:50); and I am in a strait (Phi 1:1-3). Then follow the specific forms of suffering, the list headed again by the

meant the "Lydian stone," or touchstone, on which pure gold, when rubbed, leaves a peculiar mark. Hence, naturally, a test; then a test or trial by torture. "Most words," says Professor Campbell ("On the Language of Sophocles") have been originally metaphors, and metaphors are continually falling into the rank of words," used by the writer as mere vehicles of expression without any sense of the picturesque or metaphorical element at their core. Thus the idea of a

use of this word and its derivatives throughout the New Testament; for although suffering as a test is a familiar New Testament truth, these words invariably express simply torment or pain. Wycliffe renders, "They offered to him all men having evil, taken with divers sorrows and torments;" and Tyndale, "All sick people that were taken with divers

influence of the changes of the moon upon the victims of epilepsy.

[Next: Matthew Chapter 5](#)

Matthew Chapter 5

Matthew 5:1

mat 5:1

The Rev. recognizes the force of the definite article, and renders "the mountain," that particular mountain in the place where Jesus saw the multitudes. The mountain itself cannot be identified. Delitzsch calls the Mount of Beatitudes "The Sinai of the New Testament."

Rev., more literally, when he had sat down (compare Wyc., when he had sete). After the manner of the rabbis, he seated himself ere he began to teach.

Matthew 5:2

mat 5:2

Taught (ε

The imperfect signifies began to teach.

Matthew 5:3

mat 5:3

As this word and its cognates occur at least fifty-five times in the New Testament, it is important to understand its history, which is interesting because it is one of those numerous words which exhibit the influence of Christian association and usage in enlarging and dignifying their meaning. It is commonly rendered blessed, both in the A. V. and Rev., and that rendering might properly be given it in every instance.

Its root is supposed to be a word meaning great, and its earlier meaning appears to be limited to outward prosperity; so that it is used at times as synonymous with rich. It scarcely varies from this meaning in its frequent applications to the Grecian gods, since the popular Greek ideal of divine blessedness was not essentially moral. The gods were blessed because of their power and dignity, not because of their holiness. "In general," says Mr. Gladstone ("Homer and the Homeric Age") "the chief note of deity with Homer is emancipation from the restraints of moral law. Though the Homeric gods have not yet ceased to be the vindicators of morality upon earth, they have personally ceased to observe its rules, either for or among themselves. As compared with men, in conduct they are generally characterized by superior force and intellect, but by inferior morality."

In its peculiar application to the dead, there is indicated the despair of earthly happiness underlying the thought of even the cheerful and mercurial Greek. Hence the word was used as synonymous with dead. Only the dead could be called truly blessed. Thus Sophocles ("Oedipus Tyrannus"):

"From hence the lesson learn ye

To reckon no man happy till ye witness
The closing day; until he pass the border
Which severs life from death, unscathed by sorrow."

And again ("Oedipus at Colonus"):

"Happiest beyond compare,

Never to taste of life:

Happiest in order next,

Being born, with quickest speed

Thither again to turn

From whence we came."

Nevertheless, even in its pagan use, the word was not altogether without a moral background. The Greeks recognized a prosperity which waited on the observance of the laws of natural morality, and an avenging Fate which pursued and punished their violation. This conception appears often in the works of the tragedians; for instance, in the "Oedipus Tyrannus" of Sophocles, where the main motive is the judgment which waits upon even unwitting violations of natural ties. Still, this prosperity is external, consisting either in wealth, or power, or exemption from calamity.

With the philosophers a moral element comes definitely into the word. The conception rises from outward propriety to inward correctness as the essence of happiness. But in all of them, from Socrates onward, virtue depends primarily upon knowledge; so that to be happy is, first of all, to know. It is thus apparent that the Greek philosophy had no conception of sin in the Bible sense. As virtue depended on knowledge, sin was the outcome of ignorance, and virtue and its consequent happiness were therefore the prerogative of the few and the learned.

The biblical use of the word lifted it into the region of the spiritual, as distinguished from the merely intellectual, and besides, intrusted to it alone the task of representing this higher conception. The pagan word for happiness (*εὐ* the protection of a good genius or daemon) nowhere occurs in the New Testament nor in the Scriptures, having fallen into disrepute because the word daemon, which originally meant a deity, good or evil, had acquired among the Jews the bad sense which we attach to demon. Happiness, or better, blessedness, was therefore represented both in the Old

New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God's approval founded in righteousness which rests ultimately on love to God.

Thus the word passed up into the higher region of Christian thought, and was stamped with the gospel signet, and laden with all the rich significance of gospel blessedness. It now takes on a group of ideas strange to the best pagan morality, and contradictory of its fundamental positions. Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery, and of holiness as the final and effectual cure for every woe. For knowledge as the basis of virtue, and therefore of happiness, it substitutes faith and love. For the aristocracy of the learned virtuous, it introduces the truth of the Fatherhood of God and the corollary of the family of believers. While the pagan word carries the isolation of the virtuous and the contraction of human sympathy, the Gospel pushes these out with an ideal of a world-wide sympathy and of a happiness realized in ministry. The vague outlines of an abstract good vanish from it, and give place to the pure heart's vision of God, and its personal communion with the Father in heaven. Where it told of the Stoic's self-sufficiency, it now tells of the Christian's poverty of spirit and meekness. Where it hinted at the Stoic's self-repression and strangling of emotion, it now throbs with a holy sensitiveness, and with a monition to rejoice with them that rejoice, and to weep with them that weep. From the pagan word the flavor of immortality is absent. No vision of abiding rest imparts patience and courage amid the bitterness and struggle of life; no menace of the destiny of evil

imposes a check on human lusts. The Christian word blessed is full of the light of heaven. It sternly throws away from itself every hint of the Stoic's asserted right of suicide as a refuge from human ills, and emphasizes something which thrives on trial and persecution, which glories in tribulation, which not only endures but conquers the world, and expects its crown in heaven.

The poor (οἱ

merely a poetic form of the other, and neither of these occurs more than once (Luk 21:2; Co2 9:9). The word used in this verse is therefore the current word for poor, occurring thirty-four times, and covering every gradation of want; so that it is evident that the New Testament writers did not recognize any nice distinctions of meaning which called for the use of other terms. Luke, for instance (Luk 21:2, Luk 21:3) Nevertheless, there is a distinction, recognized by both classical and ecclesiastical writers. While ο

destitution, which abjectly solicits and lives by alms. Hence it is applied to Lazarus (Luk 16:20, Luk 16:22), and rendered beggar. Thus distinguished, it is very graphic and appropriate here, as denoting the utter spiritual destitution, the consciousness of which precedes the entrance into the kingdom of God, and which cannot be relieved by one's own efforts, but only by the free mercy of God. (See on Co2 6:10; and see Co2 8:9.)

Matthew 5:4

mat 5:4

They that mourn (πενθουντες)

4:9).

Shall be comforted

See on Joh 14:16.

; Jam

Matthew 5:5

mat 5:5

The meek (οἱ πραεις)

Another word which, though never used in a bad sense, Christianity has lifted to a higher plane, and made the symbol of a higher good. Its primary meaning is mild, gentle. It was applied to inanimate things, as light, wind, sound, sickness. It was used of a horse; gentle.

As a human attribute, Aristotle defines it as the mean between stubborn anger and that negativeness of character which is inescapable of even righteous indignation: according to which it is tantamount to equanimity. Plato opposes it to fierceness or cruelty, and uses it of humanity to the condemned; but also of the conciliatory demeanor of a demagogue seeking popularity and power. Pindar applies it to a king, mild or kind to the citizens, and Herodotus uses it as opposed to anger.

These pre-Christian meanings of the word exhibit two general characteristics. 1. They express outward conduct merely. 2. They contemplate relations to men only. The Christian word, on the contrary, describes an inward quality, and that as related primarily to God. The equanimity, mildness, kindness, represented by the classical word, are founded in self-control or in natural disposition. The Christian meekness is based on humility, which is not a natural quality but an outgrowth of a renewed nature. To the pagan the word often implied condescension, to the Christian it implies submission. The Christian quality, in its manifestation, reveals all that was best in the heathen virtue - mildness, gentleness, equanimity - but these manifestations toward men are emphasized as outgrowths of a spiritual relation to

God. The mildness or kindness of Plato or Pindar imply no sense of inferiority in those who exhibit them; sometimes the contrary. Plato's demagogue is kindly from self-interest and as a means to tyranny. Pindar's king is condescendingly kind. The meekness of the Christian springs from a sense of the inferiority of the creature to the Creator, and especially of the sinful creature to the holy God. While, therefore, the pagan quality is redolent of self-assertion, the Christian quality carries the flavor of self-abasement. As toward God, therefore, meekness accepts his dealings without murmur or resistance as absolutely good and wise. As toward man, it accepts opposition, insult, and provocation, as God's permitted ministers of a chastening demanded by the infirmity and corruption of sin; while, under this sense of his own sinfulness, the meek bears patiently "the contradiction of sinners against himself," forgiving and restoring the erring in a spirit of meekness, considering himself, lest he also be tempted (see Gal 6:1-5). The ideas of forgiveness and restoration nowhere attach to the classical word. They belong exclusively to Christian meekness, which thus shows itself allied to love. As ascribed by our Lord to himself, see Mat 11:29. Wyc. renders "Blessed be mild men."

Matthew 5:6

mat 5:6

A very strong and graphic word, originally applied to the feeding and fattening of animals in a stall. In Rev 19:21, it is used of the filling of the birds with the flesh of God's enemies. Also of the multitudes fed with the loaves and fishes (Mat 14:20; Mar 8:8; Luk 9:17). It is manifestly appropriate here as expressing the complete satisfaction of spiritual hunger and thirst. Hence Wycliffe's rendering, fulfilled, is strictly true to the original.

Matthew 5:7

mat 5:7

The merciful

See on Luk 1:50.

Matthew 5:9

mat 5:9

The peacemakers (οἱ εἰ

Should be held to its literal meaning, peace-makers; not as Wyc., peaceable men. The founders and promoters of peace are meant; who not only keep the peace, but seek to bring men into harmony with each other. Tynd. renders, the maintainers of peace.

Matthew 5:13

mat 5:13

Have lost his savour (μωρανθη)

here used of salt, to become insipid, also means to play the fool. Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless. Dr. Thompson ("The Land and the Book") cites the following case: "A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus - enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was 'good for

nothing."

Matthew 5:15

mat 5:15

Rev., rightly, "the bushel;" since the definite article is designed to indicate a familiar object - the grain-measure which is found in every house.

Rev., the stand. Also a part of the furniture of every house, and commonly but one in the house: hence the article. The word, which occurs four times in the Gospels and eight times elsewhere, means, in every case, not a candlestick, but a lamp-stand. In Heb 9:2

25:31, Exo 25:39), we read, "Thou shalt make the seven lamps thereof;" and in Zac 4:2, where the imagery is drawn from the sanctuary, we have a "candlestick" with a bowl on the top of it, "and his seven lamps thereon, and seven pipes (for the oil) to the lamps which are upon the top thereof."

Matthew 5:16

mat 5:16

So shine (οὖ

Often misconceived, as if the meaning were, "Let your light shine in such a way that men may see," etc. Standing at the beginning of the sentence, it points back to the illustration just used. "So," even as that lamp just mentioned, let your light shine. Wycliffe has apparently caught this correct sense: So shine your light before men.

Matthew 5:17

mat 5:17

To destroy (καταλῦσαι)

Lit., to loosen down, dissolve; Wyc., undo.

Matthew 5:18

mat 5:18

Jot, tittle (ἰω)

Jot is for jod, the smallest letter in the Hebrew alphabet. Tittle is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance. Jewish tradition mentions the letter jod as being irremovable; adding that, if all men in the world were gathered to abolish the least letter in the law, they would not succeed. The guilt of changing those little hooks which distinguish between certain Hebrew letters is declared to be so great that, if such a thing were done, the world would be destroyed.

Matthew 5:22

mat 5:22

Rev., more accurately, the hell of fire. The word Gehenna, rendered hell, occurs outside of the Gospels only at Jam 3:6.

It is the Greek representative of the Hebrew Ge-Hinnom, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Molech. Josiah formally desecrated it, "that no man might make his son or his daughter pass through the fire to Molech" (Kg2 23:10). After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton:

"The pleasant valley of Hinnom, Tophet thence

And black Gehenna called, the type of hell."

As fire was the characteristic of the place, it was called the Gehenna of fire. It should be carefully distinguished from Hades (α) their moral condition. This distinction, ignored by the A. V., is made in the Rev.

Matthew 5:25

mat 5:25

Agree with (τ $\nu\omicron\omega\nu$)

Lit., be well-minded toward; inclined to satisfy by paying or compromising. Wyc., Be thou consenting to.

Officer (ν)

Denoting a subordinate official, as a herald or an orderly, and in this sense applied to Mark as the "minister" or attendant of Paul and Barnabas (Act 13:5). It furnishes an interesting instance of the expansion of a word from a limited and special meaning into a more general one; and also of the influence of the Gospel in lifting words into higher and purer associations. Formed with the verb ϵ soldier, in a war-galley. This word for a galley-slave comes at last, in the hands of Luke and Paul, to stand for the noblest of all offices, that of a minister of the Lord Jesus (Luk 1:2; Act 26:16; Co1 4:1).

Matthew 5:29

mat 5:29

The word offend carries to the English reader the sense of giving offence, provoking. Hence the Rev., by restoring the on which the bait is placed, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a snare, a stumbling-block. Christ's meaning here is: "If your eye or your hand serve as an obstacle or trap to ensnare or make you fall in your moral walk." How the eye might do this may be seen in the previous verse. Bengel observes: "He who, when his eye proves a stumbling-block, takes care not to see, does in reality blind himself." The words "Choephoroi," 301,372.

Matthew 5:40

mat 5:40

Coat, cloke (χ ρ $\tau\omega\nu\alpha$, ι

The former, the shirt-like under-garment or tunic; the latter, the mantle, or ampler over-garment, which served as a covering for the night, and therefore was forbidden by the Levitical law to be retained in pledge overnight (Exo 22:26, Exo 22:27). To yield up this without resistance therefore implies a higher degree of concession.

Matthew 5:41

mat 5:41

Shall compel thee to go (α

This word throws the whole injunction into a picture which is entirely lost to the English reader. A man is travelling, and about to pass a post-station, where horses and messengers are kept in order to forward royal missives as quickly as possible. An official rushes out, seizes him, and forces him to go back and carry a letter to the next station, perhaps to the great detriment of his business. The word is of Persian origin, and denotes the impressment into service, which officials were empowered to make of any available persons or beasts on the great lines of road where the royal mails were carried by relays of riders.

Matthew 5:42

mat 5:42

Properly, to borrow at interest.

Matthew 5:43

mat 5:43

Another word to which the Gospel has imparted a broader and deeper sense. Literally it means the one near (so the Eng., neighbor = nigh-bor), indicating a mere outward nearness, proximity. Thus a neighbor might be an enemy. Socrates (Plato, "Republic," ii., 373) shows how two adjoining states might come to want each a piece of its neighbor's (τω
is wholly unacquainted with his next-door neighbor, and does not know whether he is a man or an animal. The Old Testament expands the meaning to cover national or tribal fellowship, and that is the sense in our Lord's quotation here. The Christian sense is expounded by Jesus in the parable of the Good Samaritan (Luk 10:29 sqq.), as including the whole brotherhood of man, and as founded in love for man, as man, everywhere.

[Next: Matthew Chapter 6](#)

Matthew Chapter 6

Matthew 6:1

mat 6:1

The A. V. implies the source of the reward; but the preposition means with, by the side of; so that the true sense is, reserved for you and awaiting you by the side of your Father. Rev., rightly, with.

Matthew 6:2

mat 6:2

There seems to be no trace of any such custom on the part of almsgivers, so that the expression must be taken as a figurative one for making a display. It is just possible that the figure may have been suggested by the "trumpets" of the temple treasury - thirteen trumpet-shaped chests to receive the contributions of worshippers. (See Luk 21:2.)

Have their reward (α)

The preposition α
Wyc., They have received their meed.

Matthew 6:6

mat 6:6

Closet ($\tau\alpha\mu\epsilon\iota\omicron\nu$)

See on Luk 12:3.

Matthew 6:7

mat 6:7

A word formed in imitation of the sound, battalogen: properly, to stammer; then to babble or prate, to repeat the same formula many times, as the worshippers of Baal and of Diana of Ephesus (Kg1 18:26; Act 19:34) and the Romanists with their paternosters and aves.

Matthew 6:12

mat 6:12

Debts (\omicron)

So, rightly, A. V., and Rev. (compare Luk 11:4). Sin is pictured as a debt, and the sinner as a debtor (compare Mat 18:28, Mat 18:30). Accordingly the word represents sin both as a wrong and as requiring satisfaction. In contrast with

the prayer, "Forgive us our debts," Tholuck ("Sermon on the Mount") quotes the prayer of Apollonius of Tyana, "O ye gods, give me the things which are owing to me."

Forgive (α

Lit., to send away, or dismiss. The Rev. rightly gives the force of the past tense, we have forgiven; since Christ assumes that he who prays for the remission of his own debts has already forgiven those indebted to him.

Matthew 6:13

mat 6:13

It is a mistake to define this word as only solicitation to evil. It means trial of any kind, without reference to its moral quality. Thus, Genesis 22:1 (Sept.), "God did tempt Abraham;" "This he said to prove him" (Joh 6:6); Paul and Timothy assayed to go to Bithynia (Act 16:7); "Examine yourselves" (Co2 13:5). Here, generally of all situations and circumstances which furnish an occasion for sin. We cannot pray God not to tempt us to sin, "for God cannot be tempted with evil, neither tempteth he any man" (Jam 1:13).

Matthew 6:14

mat 6:14

The Lord here uses another word for sins, and still another (αμαρτιας) appears in Luke's version of the prayer, though he also says, "every one that is indebted to us." There is no difficulty in supposing that Christ, contemplating sins in general, should represent them by different terms expressive of different aspects of wrong-doing (see on Mat 1:21).

mark, missing. In classical Greek the verb is often used of intentional falling, as of throwing one's self upon an enemy; and this is the prevailing sense in biblical Greek, indicating reckless and wilful sin (see Ch1 5:25; Ch1 10:13; Ch2 26:18; Ch2 29:6, Ch2 29:19; Eze 14:13; Eze 18:26). It does not, therefore, imply palliation or excuse. It is a conscious violation of right, involving guilt, and occurs therefore, in connection with the mention of forgiveness (Rom 4:25; Rom 5:16; Col 2:13; Eph 2:1, Eph 2:5

law, it carries the thought of sin as affecting the sinner, and hence is found associated with expressions which indicate the consequences and the remedy of sin (Rom 4:25; Rom 5:15, Rom 5:17; Eph 2:1).

Matthew 6:16

mat 6:16

Observe the force of the present tense as indicating action in progress: Whenever ye may be fasting.

An uncommon word in the New Testament, occurring only here and at Luk 24:17. Trench ("Studies in the Gospels") explains it by the older sense of the English dreary, as expressing the downcast look of settled grief, pain, or displeasure. In classical Greek it also signifies sullenness and affected gravity. Luther renders, Look not sour.

Disfigure (α

The idea is rather conceal than disfigure. There is a play upon this word and φανωσιν (they may appear) which is untranslatable into English: they conceal or mask their true visage that they may appear unto men. The allusion is to

the outward signs of humiliation which often accompanied fasting, such as being unwashed and unshaven and unanointed. "Avoid," says Christ, "the squalor of the unwashed face and of the unkempt hair and beard, and the rather anoint thy head and wash thy face, so as to appear (αφνης) not unto men, but unto God as fasting." Wycliffe's rendering is peculiar: They put their faces out of kindly terms.

Matthew 6:19

mat 6:19

Lit., treasure not treasures. So Wyc., Do not treasure to you treasures. The beautiful legend of St. Thomas and Gondoforus is told by Mrs. Jameson ("Sacred and Legendary Art"): "When St. Thomas was at Caesarea, our Lord appeared to him and said, 'The king of the Indies, Gondoforus, hath sent his provost, Abanes, to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold, now I will send thee to him.' And Thomas went, and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver for the purpose. The king went into a distant country and was absent for two years; and St. Thomas, meanwhile instead of building palace, distributed all the treasures among the poor and sick; and when the king returned he was full of wrath, and he commanded that St. Thomas should be seized and cast into prison, and he meditated for him a horrible death. Meantime the brother of the king died, and the king resolved to erect for him a most magnificent tomb; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the king, 'The man whom thou wouldst torture is a servant of God; behold, I have been in Paradise, and the angels showed to me a wondrous palace of gold and silver and precious stones; and they said, 'This is the palace that Thomas, the architect, hath built for thy brother, King Gondoforus.' And when the king heard these words, he ran to the prison, and delivered the apostle; and Thomas said to him, 'Knowest thou not that those who would possess heavenly things have little care for the things of this earth? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who would purchase the possession through faith and charity. Thy riches, O king, may prepare the way for thee to such a palace, but they cannot follow thee thither.'"

Rust (βρωσις)

Doth corrupt (α

Rev., consume. The same word which is used above of the hypocrites concealing their faces. The rust consumes, and therefore causes to disappear. So Wyc., destroyeth.

Lit., dig through, as a thief might easily penetrate the wall of a common oriental house of mud or clay. The Greek , "In the dark they dig through houses." Also Eze 12:5. Wyc., Thieves delve out.

Matthew 6:22

mat 6:22

Single (απλους)

The picture underlying this adjective is that of a piece of cloth or other material, neatly folded once, and without a variety of complicated folds. Hence the idea of simplicity or singleness (compare simplicity from the Latin simplex; semel, once; plicare, to fold). So, in a moral sense, artless, plain, pure. Here sound, as opposed to evil or diseased. Possibly with reference to the double-mindedness and indecision condemned in Mat 6:24.

Bengel says, "As if it were all eye."

Matthew 6:23

mat 6:23

In thee - darkness

Seneca, in one of his letters, tells of an idiot slave in his house, who had suddenly become blind. "Now, incredible as the story seems, it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure that this, at which we laugh in her, happens to us all; no one understands that he is avaricious or covetous. The blind seek for a guide; we wander about without a guide."

"Seeing falsely is worse than blindness. A man who is too dim-sighted to discern the road from the ditch, may feel which is which; but if the ditch appears manifestly to him to be the road, and the road to be the ditch, what shall become of him? False seeing is unseeing, on the negative side of blindness" (Ruskin, "Modern Painters").

Matthew 6:24

mat 6:24

The other (ϵ)

Implying distinction in quality rather than numerical distinction (α). At Pentecost, the disciples began to speak with other (ϵ) opposite character and interests, like God and Mammon.

Hold to (α)

The preposition α
Mammon.

Matthew 6:25

mat 6:25

$\tau\epsilon$)

dividing care, distracting the heart from the true object of life, This has been abandoned, however, and the word is placed in a group which carries the common notion of earnest thoughtfulness. It may include the ideas of worry and anxiety, and may emphasize these, but not necessarily. See, for example, "careth for the things of the Lord" (Co1 7:32). "That the members should have the same care one for another" (Co1 12:25). "Who will care for your state?" (Phi 2:20). In all these the sense of worry would be entirely out of place. In other cases that idea is prominent, as, "the care of this world," which chokes the good seed (Mat 13:22; compare Luk 8:14). Of Martha; "Thou art careful" (Luk 10:41). Take thought, in this passage, was a truthful rendering when the A. V. was made, since thought was then used as equivalent to anxiety or solicitude. So Shakspeare ("Hamlet"):

"The native hue of resolution

Is sicklied o'er with the pale cast of thought."

And Bacon (Henry VII.): "Hawis, an alderman of London, was put in trouble, and died with thought and anguish."

Somers' "Tracts" (in Queen Elizabeth's reign): "Queen Catherine Parr died rather of thought."

The word has entirely lost this meaning. Bishop Lightfoot ("On a Fresh Revision of the New Testament") says: "I have heard of a political economist alleging this passage as an objection to the moral teaching of the sermon on the mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future." It is uneasiness and worry about the future which our Lord condemns here, and therefore Rev. rightly translates be not anxious. This phase of the word is forcibly brought out in Pe1 5:7, where the A. V. ignores the distinction between the two kinds of care. "Casting all
τω

[Next: Matthew Chapter 7](#)

Matthew Chapter 7

Matthew 7:3

mat 7:3

Staring at from without, as one who does not see clearly.

Considerest (κατανοεις)

A stronger word, apprehendest from within, what is already there.

A.V. and Rev. The word mote, however, suggests dust; whereas the figure is that of a minute chip or splinter, of the same material with the beam. Wyc. renders festu, with the explanation, a little mote. In explaining the passage it is well to remember that the obstruction to sight is of the same material in both cases. The man with a great beam in his eye, who therefore can see nothing accurately, proposes to remove the little splinter from his brother's eye, a delicate operation, requiring clear sight. The figure of a splinter to represent something painful or annoying is a common oriental one. Tholuck ("Sermon on the Mount") quotes from the Arabic several passages in point, and one which is literally our Lord's saying: "How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?"

A log, joist, rafter; indicating a great fault.

Matthew 7:5

mat 7:5

. With the beam in thine eye thou starest at thy brother's little failing. Pull out the beam; then thou shalt see clearly, not only the fault itself, but how to help thy brother get rid of it.

To cast out (εκβαλειν)

The Lord's words assume that the object of scrutiny is not only nor mainly detection, but correction. Hence thou shalt see clearly, not the mote, but to cast out the mote.

Matthew 7:6

mat 7:6

The holy thing, as of something commonly recognized as sacred. The reference is to the meat offered in sacrifice. The

picture is that of a priest throwing a piece of flesh from the altar of burnt-offering to one of the numerous dogs which infest the streets of Eastern cities.

Another picture of a rich man wantonly throwing handfuls of small pearls to swine. Swine in Palestine were at best but half-tamed, the hog being an unclean animal. The wild boar haunts the Jordan valley to this day. Small pearls, called by jewellers seed-pearls, would resemble the pease or maize on which the swine feed. They would rush upon them when scattered, and, discovering the cheat, would trample upon them and turn their tusks upon the man who scattered them.

The Rev. properly omits again. The word graphically pictures the quick, sharp turn of the boar.

Rend (ρ)

Lit., break; and well chosen to express the peculiar character of the wound made by the boar's tusk, which is not a cut, but a long tear or rip.

Matthew 7:9

mat 7:9

Bread, a stone (α)

Rev. for bread reads loaf, which is better. On the resemblance of certain stones to cakes of bread, see on Mat 4:3.

Matthew 7:13

mat 7:13

Strait gate ($\sigma\tau\epsilon\nu\eta$)

Rev., narrow. A remarkable parallel to this passage occurs in the "Pinax" or "Tablet" of Cebes, a writer contemporary with Socrates. In this, human life, with its dangers and temptations, is symbolically represented as on a tablet. The passage is as follows: "Seest thou not, then, a little door, and a way before the door, which is not much crowded, but very few travel it? This is the way which leadeth into true culture."

Leadeth (α)

Lit., leadeth away, from death, or, perhaps, from the broad road. Note that the gate is not at the end, but at the beginning of the road.

Matthew 7:16

mat 7:16

Ye shall know (ϵ)

The compound verb indicates full knowledge. Character is satisfactorily tested by its fruits.

Matthew 7:22

mat 7:22

Have we not ($\omicron\upsilon$)

That form of the negative is used which expects an affirmative answer. It therefore pictures both the self-conceit and the self-deception of these persons. "Surely we have prophesied," etc.

Matthew 7:23

mat 7:23

Profess (ο

The word which is used elsewhere of open confession of Christ before men (Mat 10:32; Rom 10:9); of John's public declaration that he was not the Christ (Joh 1:20); of Herod's promise to Salome in the presence of his guests (Mat 14:7). Here, therefore, of Christ's open, public declaration as Judge of the world. "There is great authority in this saying," remarks Bengel.

Matthew 7:24

mat 7:24

sqq

I will liken him, etc

The picture is not of two men deliberately selecting foundations, but it contrasts one who carefully chooses and prepares his foundation with one who builds at hap-hazard. This is more strongly brought out by Luke (Luk 6:48): "Who digged and went deep, and laid a foundation upon the rock" (Rev.). Kitto ("Pictorial Bible") says: "At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek Arab. The house had just been built, and was not yet finished. In order to lay the foundations he had dug down to the solid rock, as is usual throughout the country here, to the depth of thirty feet, and then built up arches." The abrupt style of Mat 7:25 pictures the sudden coming of the storm which sweeps away the house on the sand: "Descended the rain, and came the floods, and blew the winds."

Matthew 7:27

mat 7:27

Great was the fall of it

The conclusion of the Sermon on the Mount. "Thus," remarks Bengel, "it is not necessary for every sermon to end with consolation."

Matthew 7:28

mat 7:28

Were astonished (ε

From ε
amazement. They were astounded. We have a similar expression, though not so strong: "I was struck with this or that remarkable thing."

Matthew 7:29

mat 7:29

He taught (η

He was teaching. This union of the verb and participle emphasizes the idea of duration or habit more than the simple tense.

[Next: Matthew Chapter 8](#)

Matthew Chapter 8

Matthew 8:6

mat 8:6

See on torments, Mat 4:24.

Matthew 8:7

mat 8:7

So A. V. and Rev. The word, however, originally means to attend, and to treat medically. The centurion uses another and stronger word, shall be healed (ἰαθήσεται) in one verse (Luk 9:11). Jesus healed (ἰατῆρα) the distinction. See on Luk 5:15.

Matthew 8:9

mat 8:9

Omitted in A. V., but very important. "I also am a man under authority," as well as thou. (Tynd., I also myself). The centurion compares the Lord's position with his own. Christ had authority over disease. The centurion also was in authority over soldiers. As the centurion had only to say to a soldier "Go!" and he went, so Christ had only to say to disease "Go!" and it would obey him.

Matthew 8:11

mat 8:11

Shall sit down (καθίσω)

Lit., recline. The picture is that of a banquet. Jews as well as Romans reclined at table on couches.

Matthew 8:12

mat 8:12

The Greek order of words is very forcible. "They shall be cast forth into the darkness, the outer (darkness). The picture is of an illuminated banqueting chamber, outside of which is the thick darkness of night.

Matthew 8:13

mat 8:13

Was healed (τ

Note that the stronger word of the centurion (Mat 8:8) is used here. Where Christ tends, he heals.

Matthew 8:14

mat 8:14

Derived from πυρ, fire. Our word fever comes through the German feuer.

Matthew 8:17

mat 8:17

Bare (ε

This translation is correct. The word does not mean "he took away," but "he bore," as a burden laid upon him. This passage is the corner-stone of the faith-cure theory, which claims that the atonement of Christ includes provision for bodily no less than for spiritual healing, and therefore insists on translating "took away." Matthew may be presumed to have understood the sense of the passage he was citing from Isaiah, and he could have used no word more inadequate to express his meaning, if that meaning had been that Christ took away infirmities.

Matthew 8:20

mat 8:20

Wyc. has ditches, with burrows in explanation.

Only here and in the parallel, Luk 9:58

meaning of shelter or habitation. In classical Greek it is used of an encampment. The nest is not to the bird what the hole is to the fox, a permanent dwelling-place, since the bird frequents the nest only during incubation. The Rev. retains nests, but puts lodging-places in the margin.

Matthew 8:24

mat 8:24

Lit., shaking. Used of an earthquake. The narrative indicates a sudden storm. Dr. Thomson ("Land and Book") says: "Such winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear....To understand the causes of these sudden and violent tempests we must remember that the lake lies low - six hundred and eighty feet below the sea; that the mountainous plateau of the Jaulan rises to a considerable height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water-courses have worn or washed out profound ravines and wild gorges, converging to the head of this lake; and that these act like great funnels to draw down the cold winds from the mountains."

Matthew 8:28

mat 8:28

Chambers excavated in the mountain, which would afford a shelter to the demoniac. Chandler ("Travels in Asia Minor") describes tombs with two square rooms, the lower containing the ashes, while in the upper, the friends performed funeral rites, and poured libations through a hole in the floor. Dr. Thomson ("Land and Book") thus describes the rock-cut tombs in the region between Tyre and Sidon: "They are nearly all of the same form, having a small chamber in front, and a door leading from that into the tomb, which is about six feet square, With niches on three sides for the dead." A propensity to take up the abode in the tombs is mentioned by ancient physicians as a characteristic of madmen. The Levitical uncleanness of the tombs would insure the wretches the solitude which they sought. Trench ("Notes on the Miracles") cites the following incident from Warburton ("The Crescent and the Cross"): "On descending from these heights I found myself in a cemetery whose sculptured turbans showed me that the neighboring village was Moslem. The silence of night was now broken by fierce yells and howlings, which I discovered proceeded from a naked maniac who was fighting with some wild dogs for a bone. The moment he perceived me he left his canine comrades, and bounding along with rapid strides, seized my horse's bridle, and almost forced him backward over the cliff."

Originally, difficult, hard. Hence hard to manage; intractable.

Matthew 8:32

mat 8:32

A steep place (του κρημνου)

Much better the steep (Rev.). Not an overhanging precipice, but a steep, almost perpendicular declivity, between the base of which and the water was a narrow margin of ground, in which there was not room for the swine to recover from their headlong rush. Dr. Thomson ("Land and Book") says: "Farther south the plain becomes so broad that the herd might have recovered and recoiled from the lake." The article localizes the steep as in the vicinity of the pasture.

[Next: Matthew Chapter 9](#)

Matthew Chapter 9

Matthew 9:9

mat 9:9

Rev., place of toll. Wyc., tolbooth, toll-booth, or toll-cabin, which is an excellent word, though obsolete. Sitting at, is, literally, sitting on: the elevated platform or bench which was the principal feature of the toll-office, as in modern custom-bazaars, being put for the whole establishment. This customs-office was at Capernaum, the land-rag-place for the many ships which traversed the lake or coasted from town to town; and this not only for those who had business in Capernaum, but for those who would there strike the great road of eastern commerce from Damascus to the harbors of the West. Cicero, in his oration on the Consular Provinces, accuses Gabinius, the pro-consul of Syria, of relieving the Syrians and Jews of some of their legitimate taxes, and of ordering the small buildings to be taken down, which the publicans had erected at the approaches to bridges, or at the termination of roads, or in the harbors, for the convenience of their slaves and collectors.

Matthew 9:16

mat 9:16

New (α)

From α cloth, which would shrink when wet, and tear loose from the old piece. Wyc. renders rude. Jesus thus pictures the combination of the old forms of piety peculiar to John and his disciples with the new religious life emanating from himself, as the patching of an old garment with a piece of unfulled cloth, which would stretch and tear loose from the old fabric and make a worse rent than before.

Matthew 9:17

mat 9:17

Bottles (α)

Rev., rightly, wine-skin,, though our word bottle originally carried the true meaning, being a bottle of leather. In Spanish, bota means a leather bottle, a boot, and a butt. In Spain wine is still brought to market in pig-skins. In the East, goat-skins are commonly used, with the rough side inward. When old, they break under the fermentation of the wine.

Matthew 9:18

mat 9:18

Is even now dead (α)

The literal force of the aorist tense is more graphic. Just now died.

Matthew 9:20

mat 9:20

Rev., border. The fringe worn on the border of the outer garment, according to the command in Num 15:38. Dr. Edersheim ("Life and Times of Jesus") says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words Jehovah One.

Matthew 9:23

mat 9:23

Minstrels (αυ)

More correctly, as Rev., flute-players, hired or volunteering as mourners.

Rev., tumult. Representing the loud screaming and wailing by the women. It is the word used in Act 17:5 : "Set the city in an uproar."

Matthew 9:32

mat 9:32

The word is also used of deafness (Mat 11:5; Mar 7:32; Luk 7:22). It means dull or blunted. Thus Homer applies it to the earth; the dull, senseless earth ("Iliad," xxiv., 25). Also to a blunted dart ("Iliad," xi., 390). The classical writers use it of speech, hearing, sight, and mental perception. In the New Testament, only of hearing and speech, the meaning in each case being determined by the context.

Matthew 9:36

mat 9:36

Fainted (η)

Rev., better, were distressed. Note the verb with the participle, denoting their habitual condition. The word originally means to flay, rend, or mangle. Aeschylus uses it of the tearing of dead bodies by fish ("Persae," 577). As appropriate to the figure of sheep, it might be rendered here fleeced. Wyc., they were travailed.

Scattered (εpp)

So A. V. and Rev. The word is the perfect participle passive of ρ

So Wyc., lying. It is not the dispersion one from another, but their prostration in themselves that is meant. They have cast themselves down for very weariness.

Matthew 9:38

mat 9:38

Send forth (ε)

So A. V. and Rev. But the word is stronger: thrust out, force them out, as from urgent necessity.

[Next: Matthew Chapter 10](#)

Matthew Chapter 10

Matthew 10:1

mat 10:1

The or his, referring to them as already chosen, though he nowhere relates their choosing. See Mar 3:14; Luk 6:13.

Matthew 10:2

mat 10:2

Apostles (α)

Compare disciples, Mat 10:1. Apostles is the official term, used here for the first time. They were merely learners and

Rev., one that is sent. Cremer ("Biblico-Theological Lexicon") suggests that it was the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of the twelve. Compare Luk 6:13; Act 1:2. Also, Joh 17:18, I have sent. The word is once used of Christ (Heb 3:1), and in a very general sense to denote an:), one sent (Co2 8:23; Phi 2:25).

Matthew 10:4

mat 10:4

The Canaanite (α Καναανιτης)

Rev., Cananaean. The word has nothing to do with Canaan. In Luk 6:15; Act 1:13, the same apostle is called Zelotes. Both terms indicate his connection with the Galilaean Zealot party, a sect which stood for the recovery of Jewish

which this sect was denoted.

Matthew 10:5

mat 10:5

Judas Iscariot (α Ισκαριωτης)

The article distinguishes him from others of the name of Judas (compare Joh 14:22). Iscariot is usually explained as a compound, meaning the man of Kerioth, with reference to his native town, which is given in Joshua (Jos 15:25) as one of the uttermost cities of Judah toward the coast of Edom southward.

In the four catalogues of the apostles (here; Mar 3:16; Luk 6:14; Act 1:13) Simon Peter always stands first. Here expressly; "first Simon." Notice that Matthew names them in pairs, and compare Mar 6:7, "sent them forth two and two." The arrangement of the different lists varies; but throughout, Peter is the leader of the first four, Philip of the second, and James, son of Alphaeus, of the third.

Matthew 10:6

mat 10:6

The Greek order throws the emphasis on lost; the sheep, the lost ones. Bengel observes that Jesus says lost oftener than led astray. Compare Mat 18:12, Mat 18:14.

Matthew 10:9

mat 10:9

Properly copper. A descending climax Copper would be as unnecessary as gold.

Matthew 10:10

mat 10:10

Staves (ρ

But the proper reading is staff, (ρ

The workman is worthy, etc. Mat 10:11, There abide, etc.

"The Teaching of the Twelve Apostles," a tract discovered in 1873 in the library of the monastery of the Most Holy Sepulchre at Constantinople, by Bryennios, Metropolitan of Nicomedia, is assigned to the date of 120 a.d., and by some scholars is placed as early as 100 a.d. It is addressed to Gentile Christians, and is designed to give them practical instruction in the Christian life, according to the teachings of the twelve apostles and of the Lord himself. In the eleventh chapter we read as follows: "And every apostle who cometh to you, let him be received as the Lord; but he shall not remain except for one day; if, however, there be need, then the next day; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again, but if he ask money, he is a false prophet." And again (ch. 13): "Likewise a true teacher, he also is worthy like the workman, of his support. Every first-fruit, then, of the products of wine-press and threshing-floor, of oxen and sheep, thou shalt take and give to the prophets, for they are your high-priests....If thou makest a baking of bread, take the first of it and give according to the commandment. In like manner, when thou openest a jar of wine or oil, take the first of it and give to the prophets; and of money and clothing, and every possession, take the first, as may seem right to thee, and give according to the commandment."

Matthew 10:11

mat 10:11

The workman is worthy, etc. Mat 10:11, There abide, etc.

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Matthew 10:12

mat 10:12

When ye come into (εἰς)

The Greek indicates more distinctly the simultaneousness of the entrance and the salutation: as ye are entering. Rev., as ye enter. So of the departure, as ye are going forth (εἰς).

Matthew 10:14

mat 10:14

Shake off (εἰς)

"The very dust of a heathen country was unclean, and it defiled by contact. It was regarded like a grave, or like the putrescence of death. If a spot of heathen dust had touched an offering, it must at once be burnt. More than that, if by mischance any heathen dust had been brought into Palestine, it did not and could not mingle with that of 'the land,' but remained to the end what it had been - unclean, defiled and defiling everything to which it adhered." The apostles, therefore, were not only to leave the house or city which should refuse to receive them, "but it was to be considered and treated as if it were heathen, just as in the similar case mentioned in Mat 18:17. All contact with such must be avoided, all trace of it shaken off" (Edersheim, "Jewish Social Life in the Days of Christ"). The symbolic act indicated that the apostles and their Lord regarded them not only as unclean, but as entirely responsible for their uncleanness. See Act 18:6.

Matthew 10:16

mat 10:16

I send you forth (εἰς)

Cognate to the word αἰμα

So A.V. and Rev. Denoting prudence with regard to their own safety. Wyc., wary.

Harmless (αἰμα)

Lit., unmixed, unadulterated. Used of wine without water, and of metal without alloy. Hence guileless. So Luther, without falsity. Compare Rom 16:19; Phi 2:15. They were to imitate the serpent's wariness, but not his wiliness. "The presence of the wolves demands that ye be wary; the fact that ye are my apostles (compare "I send you") demands that ye be guileless" (Dr. Morison on Matthew).

Matthew 10:17

mat 10:17

Of men (τῶν αἰμα)

Lit., "the men," already alluded to under the term wolves.

Matthew 10:19

mat 10:19

Rev., Be not anxious. See on Mat 6:25.

In that hour (εν ε τη ω)

Very precise. "In that selfsame hour." Bengel remarks: "Even though not before. Many feel most strongly their spiritual power when the hour comes to impart it to others."

Matthew 10:25

mat 10:25

There is a coarse witticism in the application of the word to Christ. Jesus calls himself "the Master of the house," and the Jews apply to him the corresponding title of the Devil, Hebrews, Beelzebul, Master of the dwelling. (The phrase reappears in German, where the Devil is sometimes called Herr vom Haus. See Goethe, "Faust," sc. xxi.). Dr. Edersheim's explanation, though ingenious, seems far-fetched. He says that szebuhl, in Rabbinic language, means, not any ordinary dwelling, but specifically the temple ; so that Beelzebul would be Master of the Temple, an expression having reference to the claims of Jesus on his first purification of the temple. He then conceives a play between this word and Beelzibbul, meaning Lord of idolatrous sacrifice, and says: "The Lord of the temple was to them the chief of idolatrous worship; the representative of God, that of the worst of demons. Beelzebul was Beelzibbul. What, then, might his household expect at their hands?" ("Life and Times of Jesus").

Matthew 10:27

mat 10:27

Better Rev., proclaim. See on Mat 4:17.

Matthew 10:29

mat 10:29

The word is a diminutive, little sparrows, and carries with it a touch of tenderness. At the present day, in the markets of Jerusalem and Jaffa, long strings of little birds, sparrows and larks, are offered for sale, trussed on long wooden skewers. Edersheim thinks that Jesus may have had reference to the two sparrows which, according to the Rabbins, were used in the ceremonial of purification from leprosy (Lev 14:49-54).

Shall not fall

A Rabbinic legend relates how a certain Rabbi had been for thirteen years hiding from his persecutors in a cave, where he was miraculously fed; when he observed that when the bird-catcher laid his snare, the bird escaped or was caught, according as a voice from heaven proclaimed "Mercy" or "Destruction." Arguing that if even a sparrow cannot be caught without heaven's bidding, how much more safe was the life of a son of man, he came forth.

Matthew 10:32

mat 10:32

Confess me (οὐκ ἐ

A peculiar but very significant expression. Lit., "Confess in me." The idea is that of confessing Christ out of a state of oneness with him. "Abide in me, and being in me, confess me." It implies identification of the confessor with the confessed, and thus takes confession out of the category of mere formal or verbal acknowledgment. "Not every one that saith unto me, ' Lord! Lord!' shall enter into the kingdom of heaven." The true confessor of Christ is one whose faith rests in him. Observe that this gives great force to the corresponding clause, in which Christ places himself in a similar relation with those whom he confesses. "I will confess in him." It shall be as if I spoke abiding in him. "I in them and thou in me, that they may be perfected into one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (Joh 17:23).

Matthew 10:34

mat 10:34

To send (βαλεῖν)

Lit., to throw or cast. By this word the expectancy of the disciples is dramatically pictured, as if he represented them as eagerly looking up for peace as something to be flung down upon the earth from heaven. Dr. Morison gives the picture thus: "All are on tiptoe of expectation. What is it that is about to happen? Is it the reign of peace that is just about to be inaugurated and consummated? Is there henceforth to be only unity and amity? As they muse and debate, lo! a sword is flung into the midst."

Matthew 10:35

mat 10:35

Lit., part asunder. Wyc., to depart = part.

So A. Y. and Rev.; but the full force is lost in this rendering. The word means bride, and though sometimes used in classical Greek of any married woman, it carries a notion of comparative youth. Thus in Homer, "Odyssey," iv., 74:3,

petting. Compare "Iliad," iii., 130, where Iris addresses Helen in the same way. The radical and bitter character of the division brought into households by the Gospel is shown by the fact of its affecting domestic relations in their very freshness, The newly-married wife shall be set at variance with her mother-in-law. Wycliffe's rendering is peculiar: And the son's wife against the wife's or husband's mother.

Matthew 10:38

mat 10:38

του)

This was no Jewish proverb, crucifixion not being a Jewish punishment; so that Jesus uses the phrase anticipatively, in view of the death which he himself was to die. This was one of those sayings described in Joh 12:16, which the disciples understood not at the first, but the meaning of which was revealed in the light of later events. The figure itself was borrowed from the practice which compelled criminals to bear their own cross to the place of execution. His cross: his own. All are not alike. There are different crosses for different disciples. The English proverb runs: "Every cross hath its inscription" - the name of him for whom it is shaped.

Matthew 10:39

mat 10:39

Findeth (εὑ

The word is really a past participle, found. Our Lord looked back in thought to each man's past, and forward to its appropriate consummation in the future. Similarly, he who lost (α thought. "O my friend! I want you to see that the noble and the good may possibly be something different from saving and being saved, and that he who is truly a man ought not to care about living a certain time: he knows, as women say, that we must all die, and therefore he is not fond of life; he leaves all that with God, and considers in what way he can best spend his appointed term" ("Gorgias," 512). Still more to the point, Euripides:

"Who knows if life be not death, and death life ?"

[Next: Matthew Chapter 11](#)

Matthew Chapter 11

Matthew 11:1

mat 11:1

Their cities (αυτων)

The towns of those to whom he came - the Galilaeans. Compare Mat 4:23.

Matthew 11:2

mat 11:2

Matthew 11:3

mat 11:3

Thou

Emphatic. Art thou "the Coming One?" - a current phrase for the Messiah.

Matthew 11:5

mat 11:5

The lame walk

Tynd., The halt go.

Matthew 11:6

mat 11:6

Be offended (σκανδαλιοθη)

See on Mat 5:29. Rev., shall find none occasion of stumbling. Compare Wyc., shall not be slandered.

Matthew 11:7

mat 11:7

Rev., more literal and better, as these went their way; or while they, John's disciples, were departing' thus giving the simultaneousness of Jesus' words with the act of departure.

Rev., to behold. θεασθαι, like θεωρειν, expresses the calm, continuous contemplation of an object which remains before the spectator. Compare Joh 1:14. Another verb is used in Christ's repetition of the question, Mat 11:8, Mat 11:9; ιδειν in the ordinary sense of seeing. The more earnest expression suits the first question.

Matthew 11:12

mat 11:12

Lit., is forced, overpowered, taken by storm. Christ thus graphically portrays the intense excitement which followed John's ministry; the eager waiting, striving, and struggling of the multitude for the promised king.

This was proved by the multitudes who followed Christ and thronged the doors where he was, and would have taken him by force (the same word) and made him a king (Joh 6:15). The word take by force means literally to snatch away, carry off. It is often used in the classics of plundering. Meyer renders, Those who use violent efforts, drag it to themselves. So Tynd., They that make violence pull it unto them. Christ speaks of believers. They seize upon the kingdom and make it their own. The Rev., men of violence, is too strong, since it describes a class of habitually and characteristically violent men; whereas the violence in this case is the result of a special and exceptional impulse. The passage recalls the old Greek proverb quoted by Plato against the Sophists, who had corrupted the Athenian youth by promising the easy attainment of wisdom: Good things are hard. Dante has seized the idea:

"Regnum coelorum (the kingdom of heaven) suffereth violence

From fervent love, and from that living hope

That overcometh the divine volition;

Not in the guise that man o'ercometh man,

But conquers it because it will be conquered,

And conquered, conquers by benignity."

Parad., xx., 94-99.

Matthew 11:14

mat 11:14

If ye will (ει

More correctly, Rev., If ye are willing or disposed. For there would naturally be an unwillingness to receive the statement about John's high place, in view of John's imprisonment.

Matthew 11:16

mat 11:16

Diminutive, little children. The Rev. Donald Fraser gives the picture simply and vividly: "He pictured a group of little children playing at make-believe marriages and funerals. First they acted a marriage procession; some of them piping as on instruments of music, while the rest were expected to leap and dance. In a perverse mood, however, these last did not respond, but stood still and looked discontented. So the little pipers changed their game and proposed a funeral. They began to imitate the loud wailing of eastern mourners. But again they were thwarted, for their companions refused to chime in with the mournful cry and to beat their breasts....So the disappointed children complained: 'We piped unto you and ye did not dance; we wailed, and ye did not mourn. Nothing pleases you. If you don't want to dance, why don't yon mourn?...It is plain that yon are in bad humor, and determined not to be pleased'" ("Metaphors in the Gospels"). The issue is between the Jews (this generation) and the children of wisdom, Mat 11:19.

Market-places (αγοραις)

From α had originally no reference to small price, but meant simply barter or price. The primary conception in the Greek word has nothing to do with buying and selling. A comes in afterward, and naturally, since trade plants itself where people habitually gather. Hence the Roman Forum was devoted, not only to popular and judicial assemblies, but to commercial purposes, especially of bankers. The idea of trade gradually becomes the dominant one in the word. In Eastern cities the markets are held in bazaars and streets, rather than in squares. In these public places the children would be found playing. Compare Zac 8:5.

Matthew 11:17

mat 11:17

Mourn (ε

Lit., beat or strike (the breast), as in oriental funeral lamentations.

Matthew 11:20

mat 11:20

The supernatural works of Christ and his apostles are denoted by six different words in the New Testament, exhibiting these works under different aspects and from different points of view. These will be considered in detail as they occur. , of the wonders shown by Moses in Egypt. 2. As a sign (σημειον), pointing to something beyond itself, a mark of the power or grace of the doer or of his connection with the supernatural world. So Mat 12:38. 3. As an exhibition of God's glory (ε ; glorious

Matthew 11:22

mat 11:22

Better Rev., howbeit, or as Wyc., nevertheless. Chorazin and Bethsaida did not repent; therefore a woe lies against them; nevertheless they shall be more excusable than you who have seen the mighty works which were not done among them.

Matthew 11:25

mat 11:25

Answered

In reply to something which is not stated.

I thank (εξομολογουμαι)

Compare Mat 3:6, of confessing sins. Lit., I confess. I recognize the justice and wisdom of thy doings. But with the dative, as here (σοι, to thee), it means to praise, with an undercurrent of acknowledgment; to confess only in later Greek, and with an accusative of the object. Rev. gives praise in the margin here, and at Rom 14:11. Tynd., I praise.

Prudent (συνετων)

the simple features of an object into a whole. Hence comprehension, insight. Compare on Mar 12:33 Wise (σοφων) and understanding are often joined, as here. The general distinction is between productive and reflective wisdom, but the distinction is not always recognized by the writer.

Matthew 11:27

mat 11:27

More lit., were delivered, as of a single act at a given time, as in this case, where the Son was sent forth by the Father, and clothed with authority. Compare Mat 28:18.

Knoweth (ε

The compound indicating full knowledge. Others behold only in part, "through a glass, darkly."

Matthew 11:28

mat 11:28

Labor and are heavy-laden (κοπιω

The first an active, the second a passive participle, exhibiting the active and passive sides of human misery.

Give rest (α

Originally to make to cease; Tynd., ease; Wyc., refresh. The radical conception is that of relief.

Matthew 11:29

mat 11:29

"These words, as recorded by St. Matthew, the Evangelist of the Jews, must have sunk the deeper into the hearts of Christ's Jewish hearers, that they came in their own old, familiar form of speech, yet with such contrast of spirit. One of the most common figurative expressions of the time was that of the yoke for submission to an occupation or obligation. Very instructive for the understanding of the figure is this paraphrase of Cant. 1:10: 'How beautiful is their neck for bearing the yoke of thy statutes; and it shall be upon them like the yoke on the neck of the ox that plougheth in the field and provideth food for himself and his master.'

"The public worship of the ancient synagogue commenced with a benediction, followed by the shema (Hear, O Israel)

or creed, composed of three passages of scripture: Deu 6:4-9; Deu 11:13-21; Num 15:37-41. The section Deu 6:4-9 was said to precede Deu 11:13-21, so that we might take upon ourselves the yoke of the kingdom of heaven, and only after that the yoke of the commandments. The Saviour's words must have had a special significance to those who remembered this lesson; and they would now understand how, by coming to the Saviour, they would first take on them the yoke of the kingdom of heaven, and then that of the commandments, finding this yoke easy and the burden light" (Edersheim, "Life and Times of Jesus," and "Jewish Social Life").

Meek (πραυ)

See on Mat 5:5.

The word has a history. In the classics it is used commonly in a bad and degrading sense, of meanness of condition, lowness of rank, and cringing abjectness and baseness of character. Still, even in classical Greek, this is not its universal usage. It is occasionally employed in a way which foreshadows its higher sense. Plato, for instance, says, "To that law (of God) he would be happy who holds fast, and follows it in all humility and order; but he who is lifted up with pride, or money, or honor, or beauty, who has a soul hot with folly, and youth, and insolence, and thinks that he has no need of a guide or ruler, but is able himself to be the guide of others, he, I say, is left deserted of God" ("Laws," 716). And Aristotle says: "He who is worthy of small things, and deems himself so, is wise" ("Nich. Ethics," iv., 3). At best, however, the classical conception is only modesty, absence of assumption. It is an element of wisdom

not used before the Christian era, and is distinctly an outgrowth of the Gospel. This virtue is based upon a correct estimate of our actual littleness, and is linked with a sense of sinfulness. True greatness is holiness. We are little because sinful. Compare Luk 18:14. It is asked how, in this view of the case, the word can be applied to himself by the sinless Lord? "The answer is," says Archbishop Trench, "that for the sinner humility involves the confession of sin, inasmuch as it involves the confession of his true condition; while yet for the unfallen creature the grace itself as truly exists, involving for such the acknowledgment, not of sinfulness, which would be untrue, but of creatureliness, of absolute dependence, of having nothing, but receiving all things of God. And thus the grace of humility belongs to the highest angel before the throne, being as he is a creature, yea, even to the Lord of Glory himself. In his human nature he must be the pattern of all humility, of all creaturely dependence; and it is only as a man that Christ thus claims to be lowly; his human life was a constant living on the fulness of his Father's love; he evermore, as man, took the place which becomed the creature in the presence of its Creator" ("Synonyms," p. 145). The Christian virtue regards man not only with reference to God, but to his fellow-man. In lowliness of mind each counting other better than himself (Phi 2:3, Rev.). But this is contrary to the Greek conception of justice or righteousness, which was simply "his own to each one." It is noteworthy that neither the Septuagint, the Apocrypha, nor the New Testament recognize the ignoble classical sense of the word.

Ye shall find (ευ)

Compare I will give you and ye shall find. The rest of Christ is twofold - given and found. It is given in pardon and reconciliation. It is found under the yoke and the burden; in the development of Christian experience, as more and more the "strain passes over" from self to Christ. "No other teacher, since the world began, has ever associated learn with rest. 'Learn of me,' says the philosopher, 'and you shall find restlessness.' 'Learn of me,' says Christ, 'and you shall find rest'" (Drummond, "Natural Law in the Spiritual World").

Matthew 11:30

mat 11:30

Not a satisfactory rendering. Christ's yoke is not easy in the ordinary sense of that word. The word means originally, ; Tit 3:4; Gal 5:22; Eph 2:7 (Rev.), and goodness, Rom 2:4 (Rev.). At Luk 5:39, it is used of old wine, where the true reading,

and α

combines them all. Christ's yoke is wholesome, serviceable, kindly. "Christ's yoke is like feathers to a bird; not loads, but helps to motion" (Jeremy Taylor).

[Next: Matthew Chapter 12](#)

Matthew Chapter 12

Matthew 12:1

mat 12:1

Time (καιρω)

Rev., season. The word implies particular time; as related to some event, a convenient, appropriate time; absolutely, a particular point of time, or a particular season, like spring or winter.

Matthew 12:2

mat 12:2

What is not lawful

"On any ordinary day this would have been lawful; but on the Sabbath it involved, according to the Rabbinic statutes, at least two sins, viz., plucking the ears, which was reaping, and rubbing them in their hands (Luk 6:1), which was sifting, grinding, or fanning. The Talmud says: 'In case a woman rolls wheat to remove the husks, it is considered as sifting; if she rubs the heads of wheat, it is regarded as threshing; if she cleans off the side-adherencies, it is sifting out fruit; if she bruises the ears, it is grinding; if she throws them up in her hand, it is winnowing'" (Edersheim, "Life and Times of Jesus").

Matthew 12:6

mat 12:6

The correct reading makes the adjective neuter, so that the right rendering is something greater (Rev., in margin). The reference is, of course, to Christ himself (compare Mat 12:41, Mat 12:42, where the neuter *πλειον*, more (so Rev., in margin), is used in the same way). Compare, also, Joh 2:19, where Christ speaks of his own body as a temple. The indefiniteness of the neuter gives a more solemn and impressive sense.

Matthew 12:10

mat 12:10

Is it lawful ? (ει ε

The *ει* can hardly be rendered into English. It gives an indeterminate, hesitating character to the question: I would like to know if, etc.

Matthew 12:13

mat 12:13

Stretch forth thy hand

The arm was not withered.

Matthew 12:20

mat 12:20

Flax

The Hebrew is, literally, a dimly burning wick he shall not quench (Isa 42:3). The quotation stops at the end of the third verse in the prophecy; but the succeeding verse is beautifully suggestive as describing the Servant of Jehovah by the same figures in which he pictures his suffering ones - a wick and a reed. "He shall not burn dimly, neither shall his spirit be crushed." He himself, partaking of the nature of our frail humanity, is both a lamp and a reed, humble, but not to be broken, and the "light of the world." Compare the beautiful passage in Dante, where Cato directs Virgil to wash away the stains of the nether world from Dante's face, and to prepare him for the ascent of the purgatorial mount by girding him with a rush, the emblem of humility:

"Go, then, and see thou gird this one about

With a smooth rush, and that thou wash his face,

So that thou cleanse away all stain therefrom.

For 'twere not fitting that the eye o'ercast

By any mist should go before the first

Angel, who is of those of Paradise.

This little island, round about its base,

Below there, yonder, where the billow beats it,

Doth rushes bear upon its washy ooze.

No other plant that putteth forth the leaf,

Or that doth indurate, can there have life,

Because it yieldeth not unto the shocks.

There he begirt me as the other pleased;

O marvellous I for even as he culled

The humble plant, such it sprang up again

Suddenly there where he uprooted it."

Purg., i., 94-105, 138-187.

Matthew 12:26

mat 12:26

He is divided (ε

Lit., "he was divided." If he is casting himself out, there must have been a previous division.

Matthew 12:28

mat 12:28

Is come unto you (ε φ' υμας)

The verb is used in the simple sense to arrive at (Co2 10:14; Phi 3:16), and sometimes to anticipate (Th1 4:15). Here with a suggestion of the latter sense, which is also conveyed by the Rev., "come upon." It has come upon you before you expected it.

Matthew 12:29

mat 12:29

Of a strong man (του ισχυρου)

Rev. rightly gives the force of the article, the strong man. Christ is not citing a general illustration, but is pointing to a specific enemy - Satan. How can I despoil Satan without first having conquered him?

The word originally means a vessel, and so mostly in the New Testament. See Mar 11:16; Joh 19:29. But also the entire equipment of a house, collectively: chattels, house-gear. Also the baggage of an army. Here in the sense of house-gear. Compare Luk 17:31; Act 27:17, of the gear or tackling of the ship. Rev., lowered the gear.

Matthew 12:32

mat 12:32

The Holy Spirit (του α

The Spirit - the holy. These words define more clearly the blasphemy against the Spirit, Mat 12:31.

Matthew 12:35

mat 12:35

Bringeth forth (ε

But the translation is feeble. The word means to throw or fling out. The good or evil things come forth out of the treasure of the heart (Mat 12:34). "Out of the abundance of the heart the mouth speaketh." The issues of the heart are thrown out, as if under pressure of the abundance within.

Matthew 12:36

mat 12:36

Idle (α

A good rendering. The word is compounded of α, not, and ε word. It has no legitimate work, no office, no business, but is morally useless and unprofitable.

Matthew 12:39

mat 12:39

A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of God's people to him under the figure of marriage. See Psa 73:27; Isa 57:3 sqq.; Isa 62:5; Eze 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare Jam 4:4 ; Rev 2:20 sqq. Thus Dante:

"Where Michael wrought

Vengeance upon the proud adultery."

Inf., vii., 12.

Matthew 12:40

mat 12:40

The whale (του

A general term for a sea-monster.

Matthew 12:41

mat 12:41

Shall rise up (α

Rev., stand up. Come forward as witnesses. Compare Job 16:9, Sept.; Mar 14:57. There is no reference to rising from the dead. Similarly shall rise up, Mat 12:42. Compare Mat 11:11; Mat 24:11.

A greater (πλειον)

Lit., something more. See on Mat 12:6.

Matthew 12:49

mat 12:49

Not the apostles only, but all who followed him in the character of learners. The Anglo-Saxon renders learning knights.

[Next: Matthew Chapter 13](#)

Matthew Chapter 13

Matthew 13:2

mat 13:2

Shore (α

Rev., beach, that over which the sea (α
New Testament. Wyc., brink.

Matthew 13:3

mat 13:3

Parables (παραβολαις)

radical idea is comparison. Sir John Cheke renders biword, and the same idea is conveyed by the German Beispiel, a pattern or example ; bei, beside, and the old high German spel, discourse or narration.

The word is used with a wide range in scripture, but always involves the idea of comparison:

1. Of brief sayings, having an oracular or proverbial character. Thus Peter (Mat 15:15), referring to the words "If the blind lead the blind," etc., says, "declare unto us this parable." Compare Luk 6:39. So of the patched garment (Luk 5:36), and the guest who assumes the highest place at the feast (Luk 14:7, Luk 14:11). Compare, also, Mat 24:39; Mar 13:28.

a trite, wayside saying (Trench), or a path by the side of the high road (Godet). See Luk 4:23; Sa1 24:13.

3. Of a song or poem, in which an example is set up by way of comparison. See Mic 2:4; Hab 2:6.

4. Of a word or discourse which is enigmatical or obscure until the meaning is developed by application or comparison. It occurs along with the words α
throw). See Psa 49:4 (Sept. 48:4); Psa 78:2 (Sept. 77:2); Pro 1:6
Used also of the sayings of Balaam (Num 23:7, Num 23:18; Num 24:3, Num 24:15).

In this sense Christ uses parables symbolically to expound the mysteries of the kingdom of God; as utterances which conceal from one class what they reveal to another (Mat 13:11-17), and in which familiar facts of the earthly life are used figuratively to expound truths of the higher life. The un-spiritual do not link these facts of the natural life with those of the supernatural, which are not discerned by them (Co1 2:14), and therefore they need an interpreter of the relation between the two. Such symbols assume the existence of a law common to the natural and spiritual worlds under which the symbol and the thing symbolized alike work; so that the one does not merely resemble the other superficially, but stands in actual coherence and harmony with it. Christ formulates such a law in connection with the parables of the Talents and the Sower. "To him that hath shall be given. From him that hath not shall be taken away." That is a law of morals and religion, as of business and agriculture. One must have in order to make. Interest requires capital. Fruit requires not only seed but soil. Spiritual fruitfulness requires an honest and good heart. Similarly, the law of growth as set forth in the parable of the Mustard Seed, is a law common to nature and to the kingdom of God. The great forces in both kingdoms are germinal, enwrapped in small seeds which unfold from within by an inherent power of growth.

5. A parable is also an example or type; furnishing a model or a warning; as the Good Samaritan, the Rich Fool, the Pharisee and the Publican. The element of comparison enters here as between the particular incident imagined or recounted, and all cases of a similar kind.

The term parable, however, as employed in ordinary Christian phraseology, is limited to those utterances of Christ which are marked by a complete figurative history or narrative. It is thus defined by Goebel ("Parables of Jesus"). "A narrative moving within the sphere of physical or human life, not professing to describe an event which actually took place, but expressly imagined for the purpose of representing, in pictorial figure, a truth belonging to the sphere of religion, and therefore referring to the relation of man or mankind to God."

In form the New Testament parables resemble the fable. The distinction between them does not turn on the respective use of rational and irrational beings speaking and acting. There are fables where the actors are human. Nor does the fable always deal with the impossible, since there are fables in which an animal, for instance, does nothing contrary to its nature. The distinction lies in the religious character of the New Testament parable as contrasted with the secular character of the fable. While the parable exhibits the relations of man to God, the fable teaches lessons of worldly policy or natural morality and utility. "The parable is predominantly symbolic; the fable, for the most part, typical, and therefore presents its teaching only in the form of example, for which reason it chooses animals by preference, not as symbolic, but as typical figures; never symbolic in the sense in which the parable mostly is, because the higher invisible world, of which the parable sees and exhibits the symbol in the visible world of nature and man, lies far from it. Hence the parable can never work with fantastic figures like speaking animals, trees," etc. (Goebel, condensed).

The parable differs from the allegory in that there is in the latter "an interpenetration of the thing signified and the thing signifying; the qualities and properties of the first being attributed to the last," and the two being thus blended instead of being kept distinct and parallel. See, for example, the allegory of the Vine and the Branches (John 15) where Christ at once identifies himself with the figure "I am the true vine." Thus the allegory, unlike the parable, carries its own interpretation with it.

Parable and proverb are often used interchangeably in the New Testament; the fundamental conception being, as we have seen, the same in both, the same Hebrew word representing both, and both being enigmatical. They differ rather in extent than in essence; the parable being a proverb expanded and carried into detail, and being necessarily figurative, which the proverb is not; though the range of the proverb is wider, since the parable expands only one particular case of a proverb. (See Trench, "Notes on the Parables," Introd.)

A sower (ο

Rev., the sower. Generic, as representing a class.

To sow (του

"According to Jewish authorities, there was twofold sowing, as the seed was either cast by the hand or by means of cattle. In the latter case, a sack with holes was filled with corn and laid on the back of the animal, so that, as it moved onward, the seed was thickly scattered" (Edersheim, "Life and Times of Jesus").

Matthew 13:4

mat 13:4

By the wayside

Dean Stanley, approaching the plain of Gennesareth, says: "A slight recess in the hillside, close upon the plain, disclosed at once, in detail and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating cornfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it or upon it; itself hard with the constant tramp of horse and mule and human feet. There was the 'good' rich soil

which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hillside protruding here and there through the cornfields, as elsewhere through the grassy slopes. There were the large bushes of thorn - the nabk, that kind of which tradition says that the crown of thorns was woven - springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat" ("Sinai and Palestine").

Matthew 13:5

mat 13:5

Stony places

Not ground covered with loose stones, but a hard, rocky surface, covered with a thin layer of soil.

Matthew 13:7

mat 13:7

Sprang up

The seed, therefore, fell, not among standing thorns, but among those beneath the surface, ready to spring up.

Trench ("Parables") cites a striking parallel from Ovid, describing the obstacles to the growth of the grain:

"Now the too ardent sun, vov furious showers,

With baleful stars and bitter winds combine

The crop to ravage; while the greedy fowl

Snatch the strewn seeds; and grass with stubborn roots,

And thorn and darnel plague the ripening grain."

Metamorphoses, v., 486.

Matthew 13:8

mat 13:8

A hundred-fold

Mentioned as something extraordinary. Compare Gen 26:12. Herodotus (i., 93) says of Babylonia, "In grain it is so fruitful as to yield commonly two-hundred-fold; and when the production is the greatest, even three-hundred-fold."

Matthew 13:11

mat 13:11

formal initiation, and the precise character of which is unknown. Some suppose them to have been revelations of religious secrets; others of secret politico-religious doctrines; others, again, scenic representations of mythical legends. In this latter sense the term was used in the Middle Ages of miracle-plays - rude dramas representing scenes from scripture and from the apocryphal gospels. Such plays are still enacted among the Basque mountaineers. (See Vincent, "In the Shadow of the Pyrenees.")

A mystery does not denote an unknowable thing, but one which is withdrawn from knowledge or manifestation, and which cannot be known without special manifestation of it. Hence appropriate to the things of the kingdom of heaven, which could be known only by revelation. Paul (Phi 4:12)

Matthew 13:14

mat 13:14

Is fulfilled (αναπληρουται)

Rather of something in progress: is being fulfilled or in process of fulfilment.

Matthew 13:15

mat 13:15

Is waxed gross (ε

Lit., was made fat. Wyc., enfatted.

Are dull of hearing (τοις ω

Lit., They heard heavily with their ears.

They have closed (ε

, is besmear. This insensibility is described as a punishment. Compare Isa 29:10; Isa 44:18; in both of which the closing of the eyes is described as a judgment of God. Sealing up the eyes was an oriental punishment. Cheyne ("Isaiah") cites the case of a son of the Great Mogul, who had his eyes sealed up three years by his father as a punishment. Dante pictures the envious, on the second cornice of Purgatory, with their eyes sewed up:

"For all their lids an iron wire transpierces,

And sews them up, as to a sparhawk wild

Is done, because it will not quiet stay."

Purg., xiii., 70-72.

Be converted (ε

Rev., turn again; ε

Matthew 13:19

mat 13:19

When any one heareth

The rendering would be made even more graphic by preserving the continuous force of the present tense, as exhibiting action in progress, and the simultaneousness of Satan's work with that of the gospel instructor. "While any one is hearing, the evil one is coming and snatching away, just as the birds do not wait for the sower to be out of the way, but are at work while he is sowing.

He which received seed (ο

Lit., and much better, Rev., He that was sown; identifying the seed of the figure with the man signified.

Matthew 13:21

mat 13:21

στυ)

Rev., endureth. Lit., is temporary: thus bringing out the quality of the hearer. He is a creature of circumstances, changing as they change. Wyc., is temporal, with explanation, lasteth but a little time.

Rev. better, and, for the following clause does not give a reason for the temporariness, but adds something to the description of the hearer.

threshing-roller of the Romans. In both the idea of pressure is dominant, though θλιψιμ, does not convey the idea of separation (as of corn from husk) which is implied in tribulatio. Trench cites, in illustration of θλιψις, pressure, the provision of the old English law, by which those who wilfully refused to plead had heavy weights placed on their breasts, and so were pressed and crushed to death ("Synonyms of the New Testament").

Matthew 13:23

mat 13:23

See on Mat 11:25, prudent. The three evangelists give three characteristics of the good hearer. Matthew, he understandeth the word; Mark, he receiveth it; Luke, he keepeth it

Matthew 13:24

mat 13:24

set before or offer. Often used of meals, to serve up. Hence, better, Rev., set he before them. See on Luk 9:16.

Matthew 13:25

mat 13:25

Sowed (ε

The preposition ε

Matthew 13:33

mat 13:33

)

Latin *levare*, to raise, and appears in the French *levain*.

Matthew 13:35

mat 13:35

I will utter (ε

The verb, in which the sound corresponds to the sense (*ereuxoma*), means originally to belch, to disgorge. Homer uses it of the sea surging against the shore ("Iliad," xvii., 265). Pindar of the eruption of Aetna ("Pyth.," i., 40). There seems to lie in the word a sense of full, impassioned utterance, as of a prophet.

From the foundation (α ς)

"It is assumed by the Psalmist (Psa 78:2) that there was a hidden meaning in God's ancient dealings with his people. A typical, archetypal, and prefigurative element ran through the whole. The history of the dealings is one long Old Testament parable. Things long kept secret, and that were hidden indeed in the depths of the divine mind from before the foundation of the world, were involved in these dealings. And hence the evangelist wisely sees, in the parabolic teaching of our Lord, a real culmination of the older parabolic teaching of the Psalmist. The culmination was divinely intended, and hence the expression that it might be fulfilled" (Morison on Matthew).

Matthew 13:43

mat 13:43

Shine forth (ε

The compound verb with *εκ*, forth, is designedly used to express a dissipating of darkness which has hidden: a bursting into light. The righteous shall shine forth as the sun from behind a cloud. The mixture of evil with good in the world obscures the good, and veils the true glory of righteous character. Compare Dan 12:3.

Matthew 13:47

mat 13:47

)

See on Mat 4:18. The only occurrence of the word in the New Testament. A long draw-net, the ends of which are carried out and drawn together. Through the transcription of the word into the Latin *sagena* comes *seine*. From the fact

(iii., 149) says: "The Persians netted Santos." And again (vi., 31), "Whenever they became masters of an island, the barbarians, in every single instance, netted the inhabitants. Now, the mode in which they practise this netting is the following: Men join hands, so as to form a line across from the north coast to the south, and then march through the island from end to end, and hunt out the inhabitants." Compare Isa 19:8 : "Those who spread nets on the face of the waters shall languish." Also, Hab 1:15-17, where the Chaldaean conquests are described under this figure.

Gathered of every kind

Compare the graphic passage in Homer ("Odyssey," xxii., 384-389) of the slain suitors in the halls of Ulysses.

"He saw that all had fallen in blood and dust,

Many as fishes on the shelving beach,

Drawn from the hoary deep by those who tend
The nets with myriad meshes. Poured abroad
Upon the sand, while panting to return
To the salt sea, they lie till the hot sun
Takes their life from them."

Matthew 13:48

mat 13:48

Sat down

Implying deliberation in the assortment.

Matthew 13:52

mat 13:52

Which is instructed unto the kingdom of heaven

disciples of Christ are disciples of that kingdom of which he is the representative.

Which (o

The pronoun marks the householder as belonging to a class and exhibiting the characteristic of the class: a householder - one of those who bring forth, etc.

Bringeth forth (ε

Lit., flingeth forth. See on Mat 12:35. Indicating his zeal in communicating instruction and the fulness out of which he speaks.

[Next: Matthew Chapter 14](#)

Matthew Chapter 14

Matthew 14:1

mat 14:1

Tetrarch

A ruler of a fourth part. Archelaus had obtained two-fourths of his father's dominions, and Antipas (this Herod) and Philip each one-fourth.

The fame (α

Better as Rev., report. Lit., hearing.

Matthew 14:3

mat 14:3

Put him in prison

(εν φυλακη

Sea, almost on a line with Bethlehem, above the gorge which divided the Mountains of Abarim from the range of Pisgah. Perched on an isolated cliff at the end of a narrow ridge, encompassed with deep ravines, was the citadel. At the other end of this ridge Herod built a great wall, with towers two hundred feet high at the corners; and within this inclosure, a magnificent palace, with colonnades, baths, cisterns, arsenals - every provision, in short, for luxury and for defence against siege. The windows commanded a wide and grand prospect, including the Dead Sea, the course of the Jordan, and Jerusalem. In the detached citadel, probably in one of the underground dungeons, remains of which may still be seen, was the prison of John. "We return through what we regard as the ruins of the magnificent castle-palace of Herod, to the highest and strongest part of the defences - the eastern keep or the citadel, on the steep slope, one hundred and fifty yards up. The foundations of the walls all around, to the height of a yard or two above the ground, are still standing. As we clamber over them to examine the interior, we notice how small this keep is: exactly one hundred yards in diameter. There are scarcely any remains of it left. A well of great depth, and a deep, cemented cistern, with the vaulting of the roof still complete, and - of most terrible interest to us - two dungeons, one of them deep down, its sides scarcely broken in, ' with small holes still visible in the masonry where staples of wood and iron had once been fixed!' As we look down into its hot darkness, we shudder in realizing that this terrible keep had, for nigh ten months, been the prison of that son of the free wilderness, the bold herald of the coming kingdom, the humble, earnest, self-denying John the Baptist" (Edersheim, "Life and Times of Jesus").

Matthew 14:6

mat 14:6

Though some explain it as the anniversary of Herod's accession. The custom of celebrating birthdays by festivities was not approved by the strict Jews; but it is claimed that the Herodian princes adopted the custom. The Roman satirist, Persius, alludes to a festival known as "Herod's Day," and pictures a banquet on that occasion.

"But when

Comes Herod's day, and on the steaming panes
The ranged lamps, festooned with violets, pour
The unctuous cloud, while the broad tunny-tail
Sprawled o'er the red dish swims, and snowy jars
Swell with the wine."

Sat. v., 180-188.

Before (εν τῷ)

Rev., in the midst. Wyc., leaped in the middle.

Matthew 14:7

mat 14:7

He promised (ὡ

Lit., confessed; conveying the idea of acknowledging the obligation of his oath. Salome had degraded herself to perform the part of an almeh or common dancer, and could claim her reward.

Matthew 14:8

mat 14:8

Being before instructed (προβιβασθεισα)

Wyc., monestid, with warned in explanation. Both wrong. Rev., rightly, being put forward. Compare Act 19:33, where the right meaning is, they pushed Alexander forward out of the crowd; and not as A. V., drew out. The correct rendering slightly relieves Salome of the charge of wanton cruelty, and throws it wholly upon Herodias.

Here (ὡδε)

She demanded it on the spot, before Herod should have had time to reflect and relent; the more so, as she knew his respect for John (compare was sorry, Mat 14:9). The circumstances seem to point to Machaerus itself as the scene of the banquet; so that the deed could be quickly done, and the head of the Baptist delivered while the feast was still in progress.

In a charger (ε

The Revisers cannot be defended in their retention of this thoroughly obsolete word. A charge is originally a burden; and a charger something loaded. Hence, a dish. Wyc., dish. Tynd., platter.

Matthew 14:9

mat 14:9

But the A. V. puts the apostrophe in the wrong place. The word is plural, and the Rev. rightly renders for the sake of his oaths. It is implied that Herod in his mad excitement had confirmed his promise with repeated oaths.

Matthew 14:11

mat 14:11

To the damsel (τω)

Diminutive, the little girl, Luther gives mgdlein, little maid.

Matthew 14:13

mat 14:13

On foot (πεζη)

Rev., by land in margin, which is better; for the contrast is between Jesus' journey by ship and that of the multitude by land.

Matthew 14:15

mat 14:15

Desert (ε

In the Greek order standing first as emphatic. The dominant thought of the disciples is remoteness from supplies of food. The first meaning of the word is solitary; from which develops the idea of void, bereft, barren.

Both meanings may well be included here. Note the two points of emphasis. The disciples say, Barren is the place. Christ answers, No need have they to go away.

The disciples had said, "Send them away to buy for themselves." Christ replies, Give ye.

Matthew 14:19

mat 14:19

Brake

As the Jewish loaves were thin cakes, a thumb's breadth in thickness, and more easily broken than cut.

Matthew 14:20

mat 14:20

Were filled (ε

See on Mat 5:6.

Wyc., coffins, a transcription of the Greek word. Juvenal, the Roman satirist, describes the grove of Numa, near the Capenian gate of Rome, as being "let out to the Jews, whose furniture is a basket (cophinus) and some hay" (for a bed), "Sat." iii., 14. These were small hand-baskets, specially provided for the Jews to carry leuitically clean food while travelling in Samaria or other heathen districts. The word for basket used in relating the feeding of the four thousand (Mat 15:37

Damascus (Act 9:25). In Mat 16:9, Mat 16:10, Christ, in alluding to the two miracles, observes the distinctive term in

of a wicker basket used by the masons in the cathedral at Sorrento, and called cffano. He adds, "Who can doubt that the basket of the gospel narrative was of the shape here represented, and that the denomination of this basket exclusively has lingered in a Greek colony, where the Jews (who once carried the cophinus as a personal equipment) formerly lived in great numbers?"

Matthew 14:22

mat 14:22

Constrained

Implying the disciples' reluctance to leave him behind.

Matthew 14:24

mat 14:24

Rev., better, distressed. See on Mat 4:24.

Matthew 14:26

mat 14:26

Of which our word phantasm is a transcription. Rev., rather stiffly, apparition. Wyc., phantom.

Matthew 14:29

mat 14:29

To go to (ελθει

Matthew 14:30

mat 14:30

He was afraid

"Although," says Bengel, "a fisherman and a good swimmer" (Joh 21:7).

Matthew 14:32

mat 14:32

Ceased (ε

A beautiful word. Lit., grew weary; sank away like one who is weary.

Matthew 14:36

mat 14:36

The Rev. omits perfectly, because whole, in itself, implies completeness.

[Next: Matthew Chapter 15](#)

Matthew Chapter 15

Matthew 15:1

mat 15:1

Lit., to step on one side.

Matthew 15:2

mat 15:2

Wash not their hands

Washing before meals was alone regarded as a commandment; washing after meals only as a duty. By and by the more rigorous actually washed between the courses, although this was declared to be purely voluntary. The distinctive designation for washing after meals was the lifting of the hands; while for washing before meat a term was used which meant, literally, to rub. If "holy," i.e., sacrificial food was to be partaken of, a complete immersion of the hands, and not a mere "uplifting" was prescribed. As the purifications were so frequent, and care had to be taken that the water had not been used for other purposes, or something fallen into it that might discolor or defile it, large vessels or jars were generally kept for the purpose (see Joh 2:6). It was the practice to draw water out of these with a kind of ladle or bucket - very often of glass - which must hold at least one and a half egg-shells (compare draw out now, Joh 2:8). The water was poured on both hands, which must be free of anything covering them, such as gravel, mortar, etc. The hands were lifted up so as to make the water run to the wrist, in order to insure that the whole hand was washed, and that the water polluted by the hand did not again run down the fingers. Similarly, each hand was rubbed with the other (the fist), provided the hand that rubbed had been affused; otherwise, the rubbing might be done against the head, or even against a wall. But there was one point on which special stress was laid. In the "first affusion," which was all that originally was required when the hands were not levitically "defiled," the water had to run down to the wrist. If the water remained short of the wrist, the hands were not clean. See Mar 7:3 (Edersheim, "Life and Times of Jesus").

Matthew 15:3

mat 15:3

The significance of this little word must not be overlooked. Christ admits that the disciples had transgressed a human injunction, but adds, "Ye also transgress, and in a much greater way." "Whether the disciples transgress or not, you are the greatest transgressors" (Bengel). The one question is met with the other in the same style. Luther says, "He places one wedge against the other, and therewith drives the first back."

Matthew 15:4

mat 15:4

The Hebrew idiom is, he shall certainly be executed. The Greek is, lit., let him come to his end by death.

Matthew 15:5

mat 15:5

It is a gift (δωρον)

Rev., given to God. The picture is that of a churlish son evading the duty of assisting his needy parents by uttering the formula, Corban, it is a gift to God. "Whatever that may be by which you might be helped by me, is not mine to give. It is vowed to God." The man, however, was not bound in that case to give his gift to the temple-treasury, while he was bound not to help his parent; because the phrase did not necessarily dedicate the gift to the temple. By a quibble it was regarded as something like Corban, as if it were laid on the altar and put entirely out of reach. It was expressly stated that such a vow was binding, even if what was vowed involved a breach of the law.

Matthew 15:6

mat 15:6

Have made of none effect (η

Rev., made void; α, not, κυρος, authority. Ye have deprived it of its authority.

Matthew 15:7

mat 15:7

Well (καλως)

Admirably.

Matthew 15:8

mat 15:8

Is far (α

Lit., holds off from me.

Matthew 15:19

mat 15:19

Out of the heart

Compare Plato. "For all good and evil, whether in the body or in human nature, originates, as he declared, in the soul, and overflows from thence, as from the head into the eyes; and therefore, if the head and body are to be well, you must begin by curing the soul. That is the first thing" ("Charmides," 157).

Lit., reasonings (compare Mar 9:33, Rev.), or disputings (Phi 2:14), like the captious questioning of the Pharisees about washing hands.

Matthew 15:21

mat 15:21

Lit., and better, as Rev., parts.

Matthew 15:22

mat 15:22

Out of the same coasts (α

Lit., as Rev., from those borders; i.e., she crossed from Phoenicia into Galilee.

Cried (ε

With a loud, importunate cry: from behind. Compare after, Mat 15:23.

Me

Making her daughter's misery her own.

Grievously vexed with a devil (κακω

Lit., is badly demonized. Sir J. Cheke, very evil devilled.

Matthew 15:23

mat 15:23

Send her away

With her request granted; for, as Bengel exquisitely remarks, "Thus Christ was accustomed to send away."

Matthew 15:26

mat 15:26

Children's (τω

Bengel observes that while Christ spoke severely to the Jews, he spoke honorably of them to those without. Compare Joh 4:22.

Diminutive: little dogs. In Mat 15:27, Wyc. renders the little whelps, and Tynd., in both verses, whelpsalms The picture is of a family meal, with the pet house-dogs running round the table.

Their masters

The children are the masters of the little dogs. Compare Mar 7:28, "the children's crumbs."

Matthew 15:30

mat 15:30

Cast them down (εριψαν)

Very graphic. Lit., flung them down; not carelessly, but in haste, because so many were coming on the same errand.

Matthew 15:32

mat 15:32

I will not (οὐ

The A. V. might easily be mistaken for the simple future of the verb send. But two verbs are used: the verb I will expressing Jesus' feeling or disposition. The Greek order is, and to send them away fasting I am not willing. Therefore Rev. is better: I would not.

Faint (εκλυθωσιν)

Lit., be unstrung or relaxed.

Matthew 15:34

mat 15:34

Little fishes (ἰσθῆες)

Diminutive. The disciples make their provision seem as small as possible. In Mat 15:36 the diminutive is not used.

Matthew 15:35

mat 15:35

On the ground (ἐπὶ τῆς γῆς)

Compare Mar 8:6. On the occasion of feeding the five thousand, the multitude sat down on the grass (ἐπὶ τῆς χλόης). It was then the month of flowers. Compare Mar 6:39, the green grass, and Joh 6:10, much grass. On the present occasion, several weeks later, the grass would be burnt up, so that they would sit on the ground.

Gave thanks

According to the Jewish ordinance, the head of the house was to speak the blessing only if he himself shared in the meal; yet if they who sat down to it were not merely guests, but his children or his household, then he might speak it, even if he himself did not partake.

Matthew 15:37

mat 15:37

See on Mat 14:20.

[Next: Matthew Chapter 16](#)

Matthew Chapter 16

Matthew 16:2

mat 16:2

Fair weather (εὖ)

Colloquial. Looking at the evening sky, a man says to his neighbor, "Fine weather:" and in the morning (Mat 16:3),

Matthew 16:3

mat 16:3

The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mar 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

Matthew 16:9

mat 16:9

, Mat 16:10

Note the accurate employment of the two words for basket. See on Mat 14:20.

Matthew 16:15

mat 16:15

Thou art the Christ

Compare on Mat 1:1. Note the emphatic and definite force of the article in Peter's confession, and also the emphatic

Matthew 16:17

mat 16:17

See on Mat 5:3.

Matthew 16:18

mat 16:18

Christ responds to Peter's emphatic thou with another, equally emphatic. Peter says, "Thou art the Christ." Christ

name was bestowed on Simon at his first interview with Jesus (Joh 1:42) under the form of its Aramaic equivalent, Cephas. In this passage attention is called, not to the giving of the name, but to its meaning. In classical Greek the word means a piece of rock, as in Homer, of Ajax throwing a stone at Hector ("Iliad," vii., 270), or of Patroclus grasping and hiding in his hand a jagged stone ("Iliad," xvi., 784).

On this rock (ε τη)

is a mass which two-and-twenty wagons could not remove; and the rock which he hurled at the retreating ships of Ulysses, created by its fall a wave in the sea which drove the ships back toward the land ("Odyssey," ix., 484). The word refers neither to Christ as a rock, distinguished from Simon, a stone, nor to Peter's confession, but to Peter himself, in a sense defined by his previous confession, and as enlightened by the "Father in Heaven."

naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the foundation, but as the architect: "On this rock will I build." Again, Christ is the great foundation, the "chief corner-stone," but the New Testament writers recognize no impropriety in applying to the members of Christ's church certain terms which are applied to him. For instance, Peter himself (Pe1 2:4), calls Christ a living stone, and, in Pe1 2:5, addresses the church as living stones. In Rev 21:14, the names of the twelve apostles appear in the twelve foundation-stones of the heavenly city; and in Eph 2:20, it is said, "Ye are built upon the foundation of the apostles and prophets (i.e., laid by the apostles and prophets), Jesus Christ himself being the chief corner-stone."

reading of the passage are against it, and besides, it does not conform to the fact, since the church is built, not on confessions, but on confessors - living men.

was about to build his world, he could not rear it on the generation of Enos, nor on that of the flood, who brought destruction upon the world; but when he beheld that Abraham would arise in the future, he said 'Behold, I have found a rock to build on it, and to found the world,' whence, also, Abraham is called a rock, as it is said 'Look unto the rock whence ye are hewn.' The parallel between Abraham and Peter might be carried even further. If, from a misunderstanding of the Lord's promise to Peter, later Christian legend represented the apostle as sitting at the gate of heaven, Jewish legend represents Abraham as sitting at the gate of Gehenna, so as to prevent all who had the seal of circumcision from falling into its abyss" ("Life and Times of Jesus").

The reference to Simon himself is confirmed by the actual relation of Peter to the early church, to the Jewish portion of which he was a foundation-stone. See Acts, Act 1:15; Act 2:14, Act 2:37; Act 3:12; Act 4:8; Act 5:15, Act 5:29; Act 9:34, Act 9:40; Act 10:25, Act 10:26; Gal 1:15.

Church (ε

ε

citizens, regularly summoned. So in New Testament, Act 19:39. The Septuagint uses the word for the congregation of Israel, either as summoned for a definite purpose (1 Kings 8:65), or for the community of Israel collectively, regarded as a congregation (Genesis 28:3), where assembly is given for multitude in margin. In New Testament, of the congregation of Israel (Act 7:38

). In Christ's words to Peter the word ε

opposition implied in it to the synagogue. The Christian community in the midst of Israel would be designated as ε ; Act 8:1; Act 12:1; Act 14:23, Act 14:27, etc.

, while ε

2:1; Heb 10:25. Both in Hebrew and in New Testament usage ε

a community based on a special religious idea and established in a special way. In the New Testament the term is used

also in the narrower sense of a single church, or a church confined to a particular place. So of the church in the house of Aquila and Priscilla (Rom 16:5); the church at Corinth, the churches in Judea, the church at Jerusalem, etc.

δου)

Rev., Hades. Hades was originally the name of the god who presided over the realm of the dead - Pluto or Dis. Hence the phrase, house of Hades. It is derived from α, not, and ; ἰδεῖν, to see; and signifies, therefore, the invisible land, the realm of shadow. It is the place to which all who depart this life descend, without reference to their moral character.

By this word the Septuagint translated the Hebrew Sheol, which has a similar general meaning. The classical Hades embraced both good and bad men, though divided into Elysium, the abode of the virtuous, and Tartarus, the abode of the wicked. In these particulars it corresponds substantially with Sheol; both the godly and the wicked being represented as gathered into the latter. See Gen 42:38; Psa 9:17; Psa 139:8; Isa 14:9; Isa 57:2; Eze 32:27; Hos 13:14. Hades and Sheol were alike conceived as a definite place, lower than the world. The passage of both good and bad into it was regarded as a descent. The Hebrew conception is that of a place of darkness; a cheerless home of a dull, joyless, shadowy life. See Psa 6:5; Psa 94:17; Psa 115:17; Psa 88:5, Psa 88:6, Psa 88:10; Job 10:21; Job 3:17-19; Job 14:10, Job 14:11; Ecc 9:5. Vagueness is its characteristic. In this the Hebrew's faith appears bare in contrast with that of the Greek and Roman. The pagan poets gave the popular mind definite pictures of Tartarus and Elysium; of Styx and Acheron; of happy plains where dead heroes held high discourse, and of black abysses where offenders underwent strange and ingenious tortures.

There was, indeed, this difference between the Hebrew and the Pagan conceptions; that to the Pagan, Hades was the final home of its tenants, while Sheol was a temporary condition. Hence the patriarchs are described (Heb 11:16) as looking for a better, heavenly country; and the martyrs as enduring in hope of "a better resurrection." Prophecy declared that the dead should arise and sing, when Sheol itself should be destroyed and its inmates brought forth, some to everlasting life, and others to shame and contempt (Isa 26:19; Hos 13:14; Dan 12:2). Paul represents this promise as made to the fathers by God, and as the hope of his countrymen (Act 26:7). God was the God of the dead as well as of the living; present in the dark chambers of Sheol as well as in heaven (Psa 139:8; Psa 16:10). This is the underlying thought of that most touching and pathetic utterance of Job (Job 14:13-15), in which he breathes the wish that God would hide him with loving care in Hades, as a place of temporary concealment, where he will wait patiently, standing like a sentinel at his post, awaiting the divine voice calling him to a new and happier life. This, too, is the thought of the familiar and much-disputed passage, Job 19:23-27. His Redeemer, vindicator, avenger, shall arise after he shall have passed through the shadowy realm of Sheol. "A judgment in Hades, in which the judge will show himself his friend, in which all the tangled skein of his life will be unravelled by wise and kindly hands, and the insoluble problem of his strange and self-contradicting experience will at last be solved - this is what Job still looks for on that happy day when he shall see God for himself, and find his Goel (vindicator) in that Almighty Deliverer" (Cox, "Commentary on the Book of Job").

In the New Testament, Hades is the realm of the dead. It cannot be successfully maintained that it is, in particular, the place for sinners (so Cremer, "Biblico-Theological Lexicon"). The words about Capernaum (Mat 11:23), which it is surprising to find Cremer citing in support of this position, are merely a rhetorical expression of a fall from the height of earthly glory to the deepest degradation, and have no more bearing upon the moral character of Hades than the words of Zophar (Job 11:7, Job 11:8) about the perfection of the Almighty. "It is high as heaven - deeper than Sheol." Hades is indeed coupled with Death (Rev 1:18; Rev 6:8; Rev 20:13, Rev 20:14), but the association is natural, and indeed inevitable, apart from all moral distinctions. Death would naturally be followed by Hades in any case. In Rev 20:13, Rev 20:14, the general judgment is predicted, and not only Death and Hades, but the sea give up their dead, and only those who are not written in the book of life are cast into the lake of fire (Rev 20:15). The rich man was in Hades (Luk 16:23), and in torments, but Lazarus was also in Hades, "in Abraham's bosom." The details of this story "evidently represent the views current at the time among the Jews. According to them, the Garden of Eden and the Tree of Life were the abode of the blessed. We read that the righteous in Eden see the wicked in Gehenna and rejoice; and similarly, that the wicked in Gehenna see the righteous sitting beatified in Eden, and their souls are troubled (Edersheim, "Life and Times of Jesus"). Christ also was in Hades (Act 2:27, Act 2:31 on Mat 5:22), is specially used to denote the place of future punishment.

Hades, then, in the New Testament, is a broad and general conception, with an idea of locality bound up with it. It is the condition following death, which is blessed or the contrary, according to the moral character of the dead, and is therefore divided into different realms, represented by Paradise or Abraham's bosom, and Gehenna.

The expression Gates of Hades is an orientalism for the court, throne, power, and dignity of the infernal kingdom. Hades is contemplated as a mighty city, with formidable, frowning portals. Some expositors introduce also the idea of the councils of the Satanic powers, with reference to the Eastern custom of holding such deliberations in the gates of cities. Compare the expression Sublime Porte, applied to the Ottoman court. The idea of a building is maintained in both members of the comparison. The kingdom or city of Hades confronts and assaults the church which Christ will build upon the rock. See Job 38:17; Psa 9:13; Psa 107:18; Isa 38:10.

Matthew 16:19

mat 16:19

Keys (κλειδας)

The similitude corresponding to build. The church or kingdom is conceived as a house, of which Peter is to be the steward, bearing the keys. "Even as he had been the first to utter the confession of the church, so was he also privileged to be the first to open its hitherto closed gates to the Gentiles, when God made choice of him, that, through his mouth, the Gentiles should first hear the words of the Gospel, and at his bidding first be baptized" (Edersheim, "Life and Times of Jesus").

ς)

In a sense common among the Jews, of forbidding or allowing. No other terms were in more constant use in Rabbinic canon-law than those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office. These powers Christ now transferred, and that not in their pretension, but in their reality, to his apostles; the first, here, to Peter, as their representative, the second, after his resurrection, to the church (Joh 20:23, Edersheim). "This legislative authority conferred upon Peter can only wear an offensive aspect when it is conceived of as possessing an arbitrary character, and as being in no way determined by the ethical influences of the Holy Spirit, and when it is regarded as being of an absolute nature, as independent of any connection with the rest of the apostles. Since the power of binding and loosing, which is here conferred upon Peter, is ascribed (Mat 18:18) to the apostles generally, the power conferred upon the former is set in its proper light, and shown to be of necessity a power of a collegiate nature, so that Peter is not to be regarded as exclusively endowed with it, either in whole or in part, but is simply to be looked upon as first among his equals" (Meyer on Mat 16:19; Mat 18:18).

Matthew 16:21

mat 16:21

From that time began (α

He had not shown it to them before.

Must (δει)

It was necessary in fulfilment of the divine purpose. See Mat 26:54; Heb 8:3; Luk 24:26.

Suffer

This first announcement mentions his passion and death generally; the second (Mat 17:22, Mat 17:23), adds his betrayal into the hands of sinners; the third (Mat 20:17-19), at length expresses his stripes, cross, etc.

Elders and chief priests and scribes

A circumstantial way of designating the Sanhedrim, or supreme council of the Jewish nation.

Matthew 16:22

mat 16:22

Not, took him by the hand, but took him apart to speak with him privately. Meyer renders, correctly, after he had taken him to himself. "As if," says Bengel, "by a right of his own. He acted with greater familiarity after the token of acknowledgment had been given. Jesus, however, reduces him to his level."

Began

For Jesus did not suffer him to continue.

Be it far from thee (τ

Rev., in margin, God have mercy on thee. In classical usage, of the gods as propitious, gracious toward men, in consideration of their prayers and sacrifices. The meaning here is, may God be gracious to thee.

Shall not be (οὐ

The double negative is very forcible: "Shall in no case be." Rev. renders it by never.

Matthew 16:23

mat 16:23

Not toward Peter, but away from him.

Get thee behind me

See Mat 4:10.

Rev., better, stumbling-block. See on Mat 5:29. Not, thou art offensive, but thou art in my way. Dr. Morison, "Thou art not, as before, a noble block, lying in its right position as a massive foundation-stone. On the contrary, thou art like a stone quite out of its proper place, and lying right across the road in which I must go - lying as a stone of stumbling."

Savourest not (οὐ φρονεῖς)

Rev., better, mindest not. Thy thoughts and intents are not of God, but of men. Savourest follows the Vulgate sapis, from sapere, which means 1st, to have a taste or flavor of: 2d, to have sense or discernment. Hence used here as the rendering of φρονεῖν, to be minded. Thus Wyc., Col 13:11, "When I was a child I savoured (ε strictly, to partake of the quality or nature of.

Matthew 16:26

mat 16:26

- ζημιωθη)

Note that both words are in the past (aorist) tense: "if he may have gained or lost. The Lord looks back to the details

of each life as the factors of the final sum of gain or loss. For lose, Rev. gives forfeit. The verb in the active voice means to cause loss or damage. Often in the classics, of fining or mulcting in a sum of money. Compare Co2 7:9.

Rev., life, with soul in margin. This will be specially considered in the discussion of the psychological terms in the Epistles.

In exchange (α

Lit., as an exchange.

[Next: Matthew Chapter 17](#)

Matthew Chapter 17

Matthew 17:1

mat 17:1

Apart (κατ' ἑαυτοῖς)

Not said of the mountain, as isolated, but of the disciples; so that they might be alone with him. Compare Mar 9:2, apart by themselves (κατ' ἑαυτοῖς)

Matthew 17:2

mat 17:2

character of the object, and is distinguished from σχημα, the changeable, outward fashion: in a man, for instance, his μορφή is an accident which may change, leaving the form unaffected. Compare Mar 16:12 : "the fashion (σχημα) of the world passeth away." The distinction passes into the verbs compounded with these two nouns. Thus, Rom 12:2

So Rev., fashioned. See, also, Co2 11:13, Co2 11:14, Co2 11:15, where the changes described are changes in outward semblance. False apostles appeared in the outward fashion of apostles of Christ; Satan takes on the outward appearance of an angel. All these changes are in the accidents of the life, and do not touch its inner, essential quality. On the other μορφή. Hence, Rom 12:2, "Be ye transformed (μεταμορφουσθε); the change taking place by the renewing of the mind. Compare Rom 8:29; Co2 3:18; Phi 3:21; and see, further, on Phi 2:6, Phi 2:7.

change described is a change in his outward appearance? It may be answered, because a compound of σχημα, expressing merely a change in the aspect of Christ's person and garments, would not express the deeper truth of the case, which is, that the visible change gets its real character and meaning from that which is essential in our Lord - his divine nature. A fore-shadowing or prophecy of his true form - his distinctive character - comes out in his transfiguration. He passes over into a form identified, so far as revealed, with the divine quality of his being, and prophetic of his revelation "as he is" (Jo1 3:2), in the glory which he had with the Father before the world was (Joh 17:5). In truth, there is a deep and pregnant hint in the use of this word, which easily escapes observation, and which defies accurate definition. The profound and overwhelming impression upon the three disciples was due to something besides the shining of Christ's face and garments, and the presence of Moses and Elijah; and was deeper and subtler than the effect of all these combined. There was a fact and a power in that vision which mere radiance and the appearance of the dead patriarchs could not wholly convey: a revelation of Deity breaking out in that glorified face and form, which appealed to something deeper than sense, and confirmed the words from heaven: This is my beloved Son.

εμφανισθῆναι, where it is said that Jesus appeared in a different form (ἐν ἑτερομορφῇ) after his resurrection. The accidents of figure, face, pierced hands and feet, were the same; but an indefinable

change had passed upon him, the characteristic of which was that it prefigured his passing into the condition peculiar and appropriate to his essential spiritual and divine being.

Matthew 17:4

mat 17:4

Tents or booths, out of the brushwood lying near. Peter realized that it was night, and was for preparing shelters into which the heavenly visitants might retire after their interview.

Matthew 17:9

mat 17:9

Vision (o

The spectacle.

Matthew 17:11

mat 17:11

Cometh

Elijah cometh first. An abstract statement expressing the fact that Elijah's coming precedes in time the coming of the Messiah. It is a point of Jewish chronology; just as a teacher of history might say to his pupils, "The Saxons and Danes precede the Normans in England." Elijah had already come in the person of John the Baptist.

Matthew 17:15

mat 17:15

demented; while the Rev. epileptic gives the true character of the disease, yet does not tell us the fact contained in the Greek word, that epilepsy was supposed to be affected by the changes of the moon. See on Mat 4:24.

Matthew 17:17

mat 17:17

Matthew 17:20

mat 17:20

Unbelief (α

But the better reading is ο

Matthew 17:24

mat 17:24

They that received tribute-money (οι

Rev., They that received the half-shekel. Every male Israelite of age, including proselytes and manumitted Jews, was expected to pay annually for the temple-service a half-shekel or didrachm, about thirty-five cents. This must be paid in the ancient money of Israel, the regular half-shekel of the treasury; and the money-changers, therefore, were in demand to change the current into the temple coin, which they did at a rate of discount fixed by law, between four and five cents on every half-shekel. The annual revenue to the money-changers from this source has been estimated at nearly forty-five thousand dollars; a very large sum in a country where a laborer received less than twenty cents for a day's work, and where the good Samaritan left about thirty-three cents at the inn for the keeping of the wounded man. Jesus attacked a very powerful interest when he overthrew the tables of the money-changers.

Matthew 17:25

mat 17:25

Indicating that Jesus had paid the tax on former occasions.

Rev., rather awkwardly, but following Tynd., Spake first to him. Prevent, in its older sense, to anticipate, get before, was a correct translation. Compare Shakspeare:

"So shall my anticipation prevent your discovery."

Hamlet, ii., 1.

Out of this grew the secondary meaning, to hinder. By getting before another, one hinders him from accomplishing his purpose. This meaning has supplanted the other. Wyc. renders came before him. The meaning is that Jesus did not wait for Peter to tell him of the demand of the collectors. He anticipated him in speaking about it.

υσου)

Rev. gives toll for custom. Toll is duty upon goods; tribute, tax upon individuals. Κηνσος tribute, is merely a transcription of the Latin census, which means, first, a registration with a view to taxation, and then the tax itself.

Strangers (α

Not foreigners, but others than those of their own families; their subjects. In other words, Does a king tax his own children or his subjects?

Matthew 17:27

mat 17:27

Hook (α

The only mention in the New Testament of fishing with a hook. A single fish is wanted.

A piece of money (στατηρα)

The A. V. is very inadequate, because Christ names a definite sum, the stater, which is a literal transcription of the Greek word, and represents two didrachmas, or a shekel. Hence Rev., a shekel.

[Next: Matthew Chapter 18](#)

Matthew Chapter 18

Matthew 18:1

mat 18:1

The Rev. inserts then after who, thus restoring the Greek α stand. Since one of our number has been doubly honored in being called "the rock," and in being appointed to take part in a special miracle, who then is greatest?

Matthew 18:3

mat 18:3

Be converted ($\sigma\tau\rho\alpha\phi\eta\tau\epsilon$)

The word converted has acquired a conventional religious sense which is fundamentally truthful, but the essential quality of which will be more apparent if we render literally, as Rev., except ye turn. The picture is that of turning round in a road and facing the other way.

Shall not enter ($\sigma\upsilon$)

But the double negative is very forcible, and is given in Rev. in nowise. So far from being greatest in the kingdom of heaven, ye shall not so much as enter.

Matthew 18:4

mat 18:4

As this little child

Not, as this little child humbles himself, but, shall make himself humble as this little child is lowly; shall willingly become by spiritual process what the child is by nature.

Matthew 18:5

mat 18:5

In my name (ϵ σ)

Lit., upon my name; on the ground of, or on account of; for my sake.

Matthew 18:6

mat 18:6

Two kinds of millstones were in use; the one turned by hand, the other, and larger, by an ass (o ass-millstone; or, as Rev., a great millstone; Wyc., millstone of asses.

Matthew 18:12

mat 18:12

Leave upon the mountains

The text here is disputed. Both A. V. and Rev. follow a text which reads: "Doth he not, leaving the ninety and nine, go into the mountains?" Rather join leave with on the mountains, and read, "Will he not leave the ninety and nine upon (ε scattered over) the mountains, and go," etc. This also corresponds with α

Matthew 18:13

mat 18:13

If so be (ε

If it should so come to pass. God's grace is not irresistible.

Matthew 18:14

mat 18:14

μωv)

Though some read my Father (μou). Lit., There is not a will before your (my) Father. So Wyc., It is not will before your Father. Meyer paraphrases, There is not before the face of God any determination having as its object that one of these, etc.

Matthew 18:15

mat 18:15

Go (v

Do not wait for him to come to you.

Tell him his fault (ε

Rev., shew him. The verb means, first, to test, try, search out; therefore, to cross-examine with a view of convincing or refuting; thence to rebuke or chide. The Rev. shew is better than tell, which implies merely naming the fault; whereas the injunction is, go and prove to him how he has erred. Wyc., reprove, with snub as explanation.

Matthew 18:16

mat 18:16

In the mouth (ε

Better Rev., "at the mouth," or on the testimony of.

Matthew 18:19

mat 18:19

concord of voices as to be used for agreement in the deeper and more inward sense.

The literal rendering is, if any thing, stronger: Everything, whatever it be, for which they may have asked. Wyc., Shall consent of everything whatever they shall ask. Tynd., Shall agree in any manner thing whatsoever they shall desire. The word *πραγμα*, thing, is used like the Latin *res*; a matter, affair, business; with the meaning at bottom of something

Matthew 18:20

mat 18:20

In my name (ει

Lit., "into my name." When two or three are drawn together into Christ as the common centre of their desire and faith.

Matthew 18:22

mat 18:22

Seventy times seven (ε

It was a settled rule of Rabbinism that forgiveness should not be extended more than three times. Even so, the practice was terribly different. The Talmud relates, without blame, the conduct of a rabbi who would not forgive a very small slight of his dignity, though asked by the offender for thirteen successive years, and that on the day of atonement; the reason being that the offended rabbi had learned by a dream that his offending brother would attain the highest dignity; whereupon he feigned himself irreconcilable, to force the other to migrate from Palestine to Babylon, where, unenvied by him, he might occupy the chief place (Edersheim). It must, therefore, have seemed to Peter a stretch of charity to extend forgiveness from three to seven times. Christ is not specifying a number of times greater than the limit of seven. He means that there is to be no limit. "Forgiveness is qualitative, not quantitative."

Matthew 18:23

mat 18:23

A certain king (α βασιλει)

Lit., a man, a king. The kingdom of heaven is like unto a human king.

Take account of his servants (συνα του)

The rendering of the A. V. is loose and inadequate, and might be taken to mean to reckon the number of his servants. The verb *συνα*

Matthew 18:24

mat 18:24

Which owed him (ο

Lit., a debtor of ten thousand talents.

Ten thousand talents

An enormous sum; about twelve millions of dollars.

Matthew 18:25

mat 18:25

To be sold

According to the law of Moses: Exo 2:3; Lev 25:39, Lev 25:47.

Matthew 18:28

mat 18:28

Found

Either went in search of him, as he himself had been sought out by his lord, or came upon him accidentally in the street.

A hundred pence (ε

Less than a millionth part of his own debt.

Took him by the throat (αυ

Lit., throttled. Wyc., strangled. Compare were choked, Mar 5:13. Creditors often dragged their debtors before the judge, as the Roman law allowed them to do, holding them by the throat. Thus Livy (4:53), relates how, a difficulty having arisen between the consul Valerius and one Menenius, the tribunes put an end to the contest, and the consul ordered into prison (collum torsisset, twisted the neck) the few who appealed. And Cicero ("Pro Cluentio," xxi.) "Lead him to the judgment-seat with twisted neck (collo obtorto)." Compare Cicero, "In C. Verrem," 4:10.

What thou owest (εἰ

Lit., If thou owest anything. Not that the creditor is uncertain about the fact of the debt, though some uncertainty about the exact amount may be implied. This would agree with found, in the sense of coming upon accidentally. Compare Mat 13:44. He came suddenly upon him and recognized him as a debtor, though not certain as to the amount of his debt. Meyer remarks, "The if is simply the expression of a pitiless logic. If thou owest anything (as thou dost) pay!" The word pay (α

Matthew 18:29

mat 18:29

The imperfect has the force of earnestly besought.

Matthew 18:30

mat 18:30

Went (α

Lit. went away: dragging the other with him to judgment.

Matthew 18:31

mat 18:31

Their Lord (τω εαυτων)

Lit., "their own Lord;" as befitted their position, and as a mark of their confidence in him.

Matthew 18:34

mat 18:34

To the tormentors (βασανισταις)

Livy pictures an old centurion complaining that he was taken by his creditor, not into servitude, but to a workhouse and torture, and showing his back scarred with fresh wounds (ii., 23).

[Next: Matthew Chapter 19](#)

Matthew Chapter 19

Matthew 19:1

mat 19:1

Coasts (o

Better Rev., borders; though it is easy to see how the translation coasts arose, coast being derived from the Latin costa, a side, and hence a border generally, though now applied to the sea-side only.

Matthew 19:3

mat 19:3

Tempting

See on Mat 6:13.

For every cause

The temptation turned upon the dispute dividing the two great Rabbinical schools, the one of which (that of Hillel) held that a man might divorce his wife for any reason which rendered her distasteful to him; and the other (that of Shammai) that divorce was allowable only in case of unchastity. The querists would be anxious to know which side Jesus espoused.

Matthew 19:5

mat 19:5

Lit., shall be glued.

Shall be one flesh (ε

Lit., "into one flesh;" Wyc., two in one flesh.

Matthew 19:6

mat 19:6

What (o

Not those. Christ is contemplating, not the individuals, but the unity which God cemented; and so Wyc., that thing that God enjoined; i.e., knit together. The aorist tense (denoting the occurrence of an event at some past time, considered as a momentary act) seems to refer to the original ordinance of God at the creation (Mat 19:4).

Matthew 19:7

mat 19:7

book or roll of this bark; hence a paper, bill.

Matthew 19:8

mat 19:8

Rev., for: having regard to.

It was not so (οὐ

The A. V. is commonly understood to mean, it was not so in the beginning. But that is not Christ's meaning. The verb is in the perfect tense (denoting the continuance of past action or its results down to the present). He means: Notwithstanding Moses' permission, the case has not been so from the beginning until now. The original ordinance has never been abrogated nor superseded, but continues in force.

Matthew 19:9

mat 19:9

)

Lit., not on account of fornication.

Matthew 19:10

mat 19:10

The case (αἰ

Not the relation of the man to his wife, nor the circumstances, the state of the case. At (αἰ), and the meaning is, if the matter stands thus with reference to the cause which the man must have for putting away his wife.

Matthew 19:14

mat 19:14

Suffer (α

Lit., leave alone. Compare Mar 14:6; Mar 15:36; Luk 13:8. Sir J. Cheke: Let these children alone.

Matthew 19:17

mat 19:17

ρωτα αγαθου; Why askest thou me concerning the good ?

There is none good but one, that is God (οὐς ο

But the reading is, εις ε α

of the Rabbinic apothegm, "There is nothing else that is good but the law."

Matthew 19:24

mat 19:24

See on Mar 10:25; and Luk 18:25. Compare the Jewish proverb, that a man did not even in his dreams see an elephant pass through the eye of a needle. The reason why the camel was substituted for the elephant was because the proverb was from the Babylonian Talmud, and in Babylon the elephant was common, while in Palestine it was unknown. The Koran has the same figure: "The impious shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." Bo-chart, in his history of the animals of scripture, cites a Talmudic passage: "A needle's eye is not too narrow for two friends, nor is the world wide enough for two enemies." The allusion is not to be explained by reference to a narrow gate called a needle's eye.

Matthew 19:26

mat 19:26

This (τουτο)

Not the salvation of rich men, but salvation in general. It is in answer to the question, who can be saved ? Man cannot save himself nor his fellow. God only can save him.

Matthew 19:27

mat 19:27

We

Emphatic, in contrast with the young ruler.

Matthew 19:28

mat 19:28

Have followed

"Peter had said together the words we have left, we have followed. Jesus replies to them separately; for the latter was peculiar to the apostles, the former common to them with others" (Bengel).

In the regeneration

The final restitution of all things. To be construed with ye shall sit.

)

Or shall have taken his seat, which brings out more vividly the solemn inauguration of Christ's judgment.

Matthew 19:29

mat 19:29

Every one (πας)

Compare Ti2 4:8, "to all them that love his appearing." "Not only apostles, nor ought Peter to have inquired only

concerning them" (Bengel). The promise hitherto restricted to the apostles now becomes general.

A hundred-fold (ε

and brethren," etc. Also the Arabic proverb: "Purchase the next world with this; so shalt thou win both." , where there is added "houses

[Next: Matthew Chapter 20](#)

Matthew Chapter 20

Matthew 20:1

mat 20:1

Explaining and confirming Mat 19:30.

Early in the morning (α)

Along with the dawn. "Here (at Hamadan, in Persia), we observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day to work in the surrounding fields. This custom struck me as a most happy illustration of our Saviour's parable, particularly when, passing by the same place late in the day, we found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation; for on putting the very same question to them, they answered us, ' Because no man hath hired us.'" (Morier, "Second Journey through Persia," cited by Trench, "Parables.")

Matthew 20:2

mat 20:2

For a penny (ϵ)

A denarius, the chief silver coin of the Romans at this time, and of the value of about seventeen cents. We must remember to reckon according to the rate of wages in that day. A denarius was regarded as good pay for a day's work. It was the pay of a Roman soldier in Christ's time. In almost every case where the word occurs in the New Testament it is connected with the idea of a liberal or large amount. Compare Mat 18:28; Mar 6:37; Luk 7:41; Joh 12:5.

For a penny is, literally, out of or on the strength of a penny; the payment being that on the strength of which the agreement was made. The agreement arose out of the demand on the one hand and the promise on the other.

Matthew 20:10

mat 20:10

Lit., the sum amounting in each case to a penny; or a penny apiece. A penny.

Matthew 20:12

mat 20:12

Job 27:21; Hos 13:15. The wind blows from the Arabian desert, parching, dry, exciting the blood, and causing restlessness and sleeplessness. It seldom brings storms, but when it does, they are doubly destructive, During harvest

the corn cannot be winnowed if the east wind blows, for it would carry away both chaff and corn. In Pharaoh's dream (Gen 41:6) the ears are blasted by it: Jonah's gourd is withered by it (Jon 4:8), and the vine in Ezekiel's parable of the Babylonian captivity is blighted by it (Eze 17:10).

Matthew 20:13

mat 20:13

One

Representing the whole body.

Friend (εταίρε)

Lit., companion, comrade.

Matthew 20:14

mat 20:14

Take (αρον)

Lit., as Rev., take up, as if the money had been laid down for him on a table or counter.

ναι)

But, as in other cases in the A. V., this may be mistaken for the simple future of the verb; whereas there are two verbs. Therefore, Rev., rightly, It is my will to give. See on Mat 15:32.

Matthew 20:21

mat 20:21

Grant (ει

Lit., speak; i.e., with authority. Compare "command these stones," Mat 4:3; "bid you," Mat 23:3. Rev., command.

Matthew 20:26

mat 20:26

ειναι)

See on Mat 20:14. Rev. would be.

(δουλος)

Δου

hired servants. The attendants at the feast at Cana (Joh 2:5 minister of the Gospel (Co1 3:5; Co2 3:6; Eph 3:7). The word deacon is, moreover, almost a transcription of it (Phi 1:1; Ti1 3:8, Ti1 3:12). It is applied to Phoebe (Rom 16:1).

Matthew 20:27

mat 20:27

Servant (δουλος) Minister, Mat 20:26

Δου

hired servants. The attendants at the feast at Cana (Joh 2:5 minister of the Gospel (Co1 3:5; Co2 3:6; Eph 3:7). The word deacon is, moreover, almost a transcription of it (Phi 1:1; Ti1 3:8, Ti1 3:12). It is applied to Phoebe (Rom 16:1).

Matthew 20:28

mat 20:28

A ransom for many

Compare Sophocles, "Oed. Colossians," 488.

"For one soul working in the strength of love

Is mightier than ten thousand to atone."

Matthew 20:30

mat 20:30

That Jesus passed by (ο ησου

The o

[Next: Matthew Chapter 21](#)

Matthew Chapter 21

Matthew 21:1

mat 21:1

Bethphage

House of figs.

Matthew 21:2

mat 21:2

A colt with her

The Lord does not separate the colt from its dam.

Matthew 21:3

mat 21:3

The Lord (o

From κυ

, Ti1 6:2; Tit 2:9; Pe1 2:18 ; Col 4:1).

In the Septuagint it is used by Sarah of her husband (Genesis 18:12; compare I Pet. Gen 3:6). Joseph is called lord of the country (Genesis 42:33), and is addressed by his brethren as my lord (42:10). It is applied to God (Gen 18:27; Exo 4:10). In the New Testament it is a name for God (Mat 1:20, Mat 1:22, Mat 1:24; Mat 2:15; Act 11:16; Act 12:11, Act 12:17; Rev 1:8). As applied to Christ, it does not express his divine nature and power. These are indicated by some accompanying word or phrase, as my God (Joh 20:28); of all (Act 10:36); to the glory of God the Father (Phi 2:11); of glory (Co1 2:8); so that, as a title of Christ, Lord is used in the sense of Master or Ruler, or in address, Sir (Mat 22:43, Mat 22:45; Luk 2:11; Luk 6:46; Joh 13:13, Joh 13:14; Co1 8:6). O (Mat 21:3) until after the resurrection (Mat 28:6). In the other gospels and in the Acts it occurs far oftener. Nevertheless, in the progress of Christian thought in the New Testament, the meaning develops toward a specific designation of the divine Saviour, as may be seen in the phrases Jesus, Christ our Lord, Our Lord Jesus Christ, Our Lord, Jesus our Lord.

Matthew 21:5

mat 21:5

Daughter of Sion

Jerusalem. Compare daughter of Babylon for the city of Babylon (Psa 137:8; Isa 47:1); daughter of Tyre for the city or people of Tyre (Psa 45:12); daughter of my people (Isa 22:4).

Lit., having gone upon, or mounted. Rev., riding.

Foal of an ass (υι

Lit., son of a beast-of-burden. Y

humble state of Jesus. He is mounted, not on a stately charger with embroidered and jewelled housings, nor even on an ass for the saddle, the Eastern ass being often of great beauty and spirit, and in demand for this purpose. He rides on a common beast-of-bur-den, furnished with the every-day garments of his disciples.

Garments (ι

Outer garments. See on Mat 5:40.

Matthew 21:7

mat 21:7

Set him thereon

But the preferable reading is ε

A very great multitude (ο πλειστος ο

The A. V. is wrong. The reference is not to the size, but to the proportionate part of the multitude which followed him. Hence Rev., correctly, The most part of the multitude.

Their garments (εαυτων)

Lit., "their own garments." The disciples spread their garments on the beasts; the multitude strewed their own garments in the way. Dr. Edward Robinson, cited by Dr. Morison, speaking of the inhabitants of Bethlehem who had participated in the rebellion of 1834, says:" At that time, when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farrar, then English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of people, male and female, met them, imploring the consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, they spread their garments in the way before the horses."

The variation of tenses is not preserved in the English versions. Spread their garments, aorist tense, denoting one definite act. Cut down, spread in the way, imperfects, denoting continued action. As Jesus advanced, they kept cutting branches and spreading them, and the multitude kept crying.

Matthew 21:9

mat 21:9

Hosanna

O save!

Matthew 21:10

mat 21:10

Was moved (ε

Moved is hardly strong enough. It is shaken as by an earthquake. Rev., stirred. As Morison happily observes, "a profounder ground-swell of feeling."

Matthew 21:12

mat 21:12

The money-changers (κολλυβιστων)

pilgrims into the shekel of the sanctuary for payment of the annual tribute. See on Mat 17:24.

Matthew 21:13

mat 21:13

Thieves (ληστων)

Rev., correctly, robbers. See on Mat 26:55; and Luk 10:30.

Matthew 21:16

mat 21:16

The Rev. is more graphic, are saying. While the songs and shouts are rising, the priests turn angrily to Christ with the question, "Hearest thou what these are saying?"

The same word as at Mat 4:21, where it is used of adjusting or mending nets. Its secondary meaning is to furnish completely, equip; hence to perfect. Thou hast provided the perfection of praise. The quotation from Psa 8:2, follows the Septuagint, and not the Hebrew, which is, "Thou hast founded strength."

Matthew 21:19

mat 21:19

A fig-tree (συκη)

Lit., one single fig-tree. Rev., in margin.

Presently (παραρημα)

Presently, in popular speech, has acquired something of a future force. I will do such a thing presently means, I will do it, not immediately, but soon. The rendering here was correct in the older English sense of instantly. So constantly in Shakspeare:

"Prospero. Go, bring the rabble,

O'er whom I gave thee pow'r, here, to this place.

Ariel. Presently?

Pros. Ay, with a twink.

Ar. Before you can say 'come,' and 'go,'

And breathe twice; and cry 'so so;'

Each one tripping on his toe

Will be here."

Temptest, iv., 1.

Compare Mat 21:20. "How did the fig-tree immediately wither away?" Rev.

Matthew 21:29

mat 21:29

This is a different word from that in Mat 3:2; Mat 4:17; μετανοεῖτε, Repent ye. Though it is fairly claimed that the word here implies all that is implied in the other word, the New Testament writers evidently recognize a distinction,

itself only five times; and, in every case except the two in this passage (see Mat 21:32), with a meaning quite foreign to repentance in the ordinary gospel sense. Thus it is used of Judas, when he brought back the thirty pieces (Mat 27:3); of Paul's not regretting his letter to the Corinthians (Co2 7:8); and of God (Heb 7:21) by John and Jesus in their summons to repentance (Mat 3:2; Mat 4:17) repentance (Mat 3:8, Mat 3:11), twenty-four times, and in every case with reference to that change of heart and life wrought by the Spirit of God, to which remission of sins and salvation are promised. It is not impossible, therefore,

of acts, and chagrin at not having known better. "It may be simply what our fathers were wont to call hadiwist (had-I-which affects the whole life. Hence the latter is often found in the imperative: Repent ye (Mat 3:2; Mat 4:17; Act 2:38; Act 3:19); the former never. Paul's recognition of the distinction (Co2 7:10) is noteworthy. "Godly sorrow worketh is no occasion for one ever to think better of either his repentance or the salvation in which it issued.

Matthew 21:33

mat 21:33

τω

Rev., more literally, set a hedge about it; possibly of the thorny wild aloe, common in the East.

Dugged a wine-press (ω

In Isa 5:1, Isa 5:2, which this parable at once recalls, the Hebrew word rendered by the Septuagint and here digged, is hewed out, i.e., from the solid rock. "Above the road on our left are the outlines of a wine-fat, one of the most complete and best preserved in the country. Here is the upper basin where the grapes were trodden and pressed. A narrow channel cut in the rock conveyed the juice into the lower basin, where it was allowed to settle; from there it was drawn off into a third and smaller basin. There is no mistaking the purpose for which those basins were excavated in the solid rock" (Thomson, "Land and Book").

For watchmen. Stanley ("Sinai and Palestine") describes the ruins of vineyards in Judea as enclosures of loose stones, with the square gray tower at the corner of each. Allusions to these watching-places, temporary and permanent, are

frequent in Scripture. Thus, "a booth in vineyard" (Isa 1:8). "The earth moveth to and fro like a hammock" (so Cheyne on Isaiah; A. V., cottage; Rev., hut), a vineyard-watchman's deserted hammock tossed to and fro by the storm (Isa 24:20). So Job speaks of a booth which the keeper of a vineyard runneth up (Job 27:18), a hut made of sticks and hung with mats, erected only for the harvest season on the field or vineyard, for the watchman who spreads his rude bed upon its high platform, and mounts guard against the robber and the beast. In Spain, where, especially in the South, the Orient has left its mark, not only upon architecture but also upon agricultural implements and methods, Archbishop Trench says that he has observed similar temporary structures erected for watch men in the vineyards. The tower alluded to in this passage would seem to have been of a more permanent character (see Stanley above), and some have thought that it was intended not only for watching, but as a storehouse for the wine and a lodging for the workmen.

Let it out (ε

"There were three modes of dealing with land. According to one of these, the laborers employed received a certain portion of the fruits, say a third or a fourth of the produce. The other two modes were, either that the tenant paid a money-rent to the proprietor, or else that he agreed to give the owner a definite amount of the produce, whether the harvest had been good or bad. Such leases were given by the year or for life; sometimes the lease was even hereditary, passing from father to son. There can scarcely be a doubt that it is the latter kind of lease which is referred to in the parable: the lessees being bound to give the owner a certain amount of fruits in their season" (Edersheim, "Life and Times of Jesus"). Compare Mat 21:34, and Mar 12:2, "that he might receive of the fruits" (α ν καρπων).

Matthew 21:37

mat 21:37

They will reverence (ε

The verb literally means to turn toward; hence to give heed to, pay respect to.

Matthew 21:41

mat 21:41

ς α

There is a play upon the words which the A. V. misses and the Rev. preserves by rendering "miserably destroy those miserable men." So the Rheims version: "The naughty men will he bring to naught." Tynd., "He will evil destroy those evil persons." The order of the Greek words is also striking: Miserable men, miserably he will destroy them.

Which (οι

The compound Greek pronoun marks the character of the new husbandmen more distinctly than the simple which ; husbandmen of such a character that, or belonging to that class of honest men who will give him his due.

Matthew 21:44

mat 21:44

The verb is stronger: broken to pieces; so Rev.

But the A. V. misses the picture in the word, which is that of the winnowing-fan that separates the grain from the chaff. Literally it is, will winnow him. Rev., scatter scatter as dust.

[Next: Matthew Chapter 22](#)

Matthew Chapter 22

Matthew 22:2

mat 22:2

Made a marriage (ε

But the phrase refers to the marriage-feast, rather than to the marriage-ceremony. In Est 9:22, the word is used of feasting without any reference to a marriage. Rev., a marriage-feast.

Matthew 22:3

mat 22:3

Perhaps an unconscious play on the words, lost in both A. V. and Rev., to call the called. This was according to the Oriental custom of sending a messenger, after the invitations have been issued, to notify the invited guests that the entertainment is prepared. Thus Esther invites Haman to a banquet on the morrow, and, at the actual time, the chamberlain comes to bring him to the feast (Est 5:8; Est 6:14).

Matthew 22:4

mat 22:4

Dinner (α

Not the principal meal of the day, but a noon-breakfast; luncheon.

From σιτος, corn, grain, or food generally. Properly animals especially fed up or fatted for a feast.

Matthew 22:5

mat 22:5

Made light of it (α

Not in the sense of jeering. They simply gave it no heed.

His farm (τ

Rev., his own farm; bringing out the contrast between his selfish interest and the respect due to his king. Compare Ch2 30:10.

Matthew 22:7

mat 22:7

Not in our grand sense of armies, but troops, soldiers. Compare Luk 23:11, where the word is rendered men of war; Rev., soldiers.

Matthew 22:9

mat 22:9

Literally, the word means a way out through ; passage, outlet, thoroughfare. The idea of crossings grows out of the junction of the smaller cross-ways with the trunk roads.

Matthew 22:10

mat 22:10

Was furnished (ε

The Greek is stronger; was filled: so Rev.

Matthew 22:11

mat 22:11

Rev., somewhat stiffly, behold; but the idea is correct, as the verb denotes careful seeing, looking intently, inspection. See on Mat 11:7.

Matthew 22:12

mat 22:12

(ουκ) is used in the preceding verse, expressing an outward, objective fact which attracted the king's notice. The man had not (ουκ) a wedding garment. When the king addresses the guest, he is thinking not so much of the outward token of disrespect, as of the guest's mental attitude toward the proprieties of the occasion. It is as if he had said, "What were

having the proper garment, as you knew you ought to have?" It implies, as Dr. Morison observes, that the man was conscious of the omission when he entered, and was intentionally guilty of the neglect. This distinction between the two negative particles rests on the law of the Greek language, according to which ου and its compounds stand where

thought.

He was speechless (ε

Lit., he was muzzled or gagged. It is used of muzzling the ox (Ti1 5:18), and is addressed by Christ to the demon (Mar 1:25), and to the raging sea (Mar 4:39). Peter uses it of putting the ignorant and foolish to silence (Pe1 2:15).

The outer darkness

See on Mat 8:12.

Matthew 22:15

mat 22:15

Matthew 22:19

mat 22:19

Lit., the current coin of tribute, which was paid not in Jewish but in Roman money. See on Mat 17:25, tribute.

A penny

See on Mat 20:2.

Matthew 22:20

mat 22:20

Image and superscription (εἰ

Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa I., who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins.

Matthew 22:24

mat 22:24

Shall marry (ε

bridegroom. The word is appropriate here because it refers to marriage between marriage-relatives.

Matthew 22:34

mat 22:34

Put to silence (ε

There is a kind of grim humor in the use of this word: he had muzzled the Sadducees. Compare Mat 22:12.

Matthew 22:36

mat 22:36

The A. V. and Rev. alike miss the point of this question, which is: which kind of command is great in the law? That is, what kind of a commandment must it be to constitute it a great one? Not, which commandment is greatest as compared with the others? The scribes declared that there were 248 affirmative precepts, as many as the members of the human body; and 365 negative precepts, as many as the days in the year; the total being 613, the number of letters

in the Decalogue. Of these they called some light and some heavy. Some thought that the law about the fringes on the garments was the greatest; some that the omission of washings was as bad as homicide; some that the third commandment was the greatest. It was in view of this kind of distinction that the scribe asked the question; not as desiring a declaration as to which commandment was greatest, but as wanting to know the principle upon which a commandment was to be regarded as a great commandment.

Matthew 22:38

mat 22:38

The great and first

With the definite article.

Matthew 22:39

mat 22:39

A second

The article omitted. So Rev.

[Next: Matthew Chapter 23](#)

Matthew Chapter 23

Matthew 23:2

mat 23:2

Or chair, as Wyc., in allusion to the practice of teachers sitting.

Matthew 23:5

mat 23:5

ἄλλ)

See Mat 6:1, where the same word occurs. The scribes and Pharisees deport themselves with a view to being contemplated as actors in a theatre; so that men may fix their gaze upon them admiringly.

Phylacteries, called by the Rabbis tephillin, prayer-fillets, were worn on the left arm, toward the heart, and on the forehead. They were capsules containing on parchment these four passages of Scripture: Exo 13:1-10; Exo 13:11-16; Deu 6:4-9; Deu 11:13-21. That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these slips was to be tied up with well-washed hair from a calf's tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm and three times round the hand. They were revered by the Rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a Sabbath. They profanely imagined that God wore the tephillin.

a fort; then, generally, a safeguard or preservative, and therefore an amulet. Sir J. Cheke renders guards. They were treated as such by the Rabbis. It is said, for instance, that the courtiers of a certain king, intending to kill a Rabbi, were deterred by seeing that the straps of his phylacteries shone like bands of fire. It was also said that they prevented all hostile demons from injuring any Israelite. See on Mat 9:20, for borders.

Matthew 23:6

mat 23:6

Rev., more correctly, the chief place, the foremost couch or uppermost place on the divan.

Matthew 23:7

mat 23:7

Rabbi

; Luk 2:46.

Matthew 23:9

mat 23:9

Aimed at those who combed the title Abba, or Father. Compare the title Papa - Pope.

Matthew 23:10

mat 23:10

Lit., leaders.

Matthew 23:13

mat 23:13

Hypocrites (υ

From υ

and, as a result of this, to expound or interpret what is elicited. Then, to reply to inquiry, and so to answer on the stage, to speak in dialogue, to act. From this the transition is easy to assuming, feigning, playing a part. The hypocrite is, therefore, etymologically, an actor.

Against (ε

Very graphic. The preposition means before, or in the face of. They shut the door in men's faces.

Matthew 23:18

mat 23:18

He is guilty (ο

In the rendering of this word the A. V. seems to have been shaped by the earlier and now obsolete sense of guilt, which was probably a fine or payment. Compare Anglo-Saxon gylt, a recompense, and German geld, money. There is a hint of this sense in Shakspeare, Henry IV. (Second Part), Act iv., Sc. 4:

"England shall double gild his treble guilt,"

where the play upon the words hovers between the sense of bedeck and recompense. Wyc. renders oweth, and Tynd., he is debtor. Rev., he is a debtor.

Matthew 23:23

mat 23:23

Ye Tithe (αποδεκατουτε)

α

a district containing ten families.

Mint (η

η
strewn.

Anise - Cummin (α

Rev. renders anise, dill in margin. Used as condiments. The title of these plants would be very small; but to exact it would indicate scrupulous conscientiousness. The Talmud tells of the ass of a certain Rabbi which had been so well trained as to refuse corn of which the tithes had not been taken.

Rather faithfulness, as in Rom 3:3, Rev. Gal 5:22, Rev.

Matthew 23:24

mat 23:24

Tynd., strain out. Insects were ceremonially unclean (Lev 11:20, Lev 11:23, Lev 11:41, Lev 11:42), so that the Jews strained their wine in order not to swallow any unclean animal. Moreover, there were certain insects which bred in

Tetuan I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his bota, drinking through the muslin to strain out the gnats, whose larvae swarm in the water of that country" (cited by Trench, "On the Authorized Version").

).

Matthew 23:25

mat 23:25

distinguished from its contents.

Excess (α

α

Matthew 23:27

mat 23:27

Not the rock-tombs, belonging mostly to the rich, but the graves covered with plastered structures. In general, cemeteries were outside of cities; but any dead body found in the field was to be buried on the spot where it had been discovered. A pilgrim to the Passover, for instance, might easily come upon such a grave in his journey, and contract uncleanness by the contact (Num 19:16). It was therefore ordered that all sepulchres should be whitewashed a month

before Passover, in order to make them conspicuous, so that travellers might avoid ceremonial defilement. The fact that this general whitewashing was going on at the time when Jesus administered this rebuke to the Pharisees gave point to

Matthew 23:29

mat 23:29

Tombs of the prophets

By this name are called four monuments at the base of the Mount of Olives, in the valley of Jehoshaphat; called at present the tombs of Zechariah, Absalom, Jehoshaphat, and St. James. Two of them are monoliths cut out of the solid rock; the others are merely excavations, with ornamental portals. "They appear," says Dr. Thomson, "to be quite extensive, consisting of winding or semicircular galleries, passing under the mountain more than a hundred feet from east to west, and terminating in a rotunda about eighty feet from the entrance. There is no authority for the name which they commonly bear." Possibly they were in sight of our Lord when he spoke, and were pointed to by him. The reference would be all the more telling, if, as has been conjectured, the Pharisees were engaged in constructing the tombs of Zechariah and Absalom at the time that the Lord addressed them, and that the chambered sepulchres of James and Jehoshaphat, lying between those two, were the sepulchres which they were garnishing at their entrances.

Matthew 23:35

mat 23:35

Temple (ναου)

Rev., rightly, sanctuary. See on Mat 4:5. Zechariah was slain between the temple proper and the altar of burnt-offering, in the priests' court.

Matthew 23:37

mat 23:37

Hen (ο

Generic: bird or fowl; but hen is used generically of the mother-bird of all species.

[Next: Matthew Chapter 24](#)

Matthew Chapter 24

Matthew 24:1

mat 24:1

Went out and departed from the temple (εἰς τὸ ἱερόν)

Rev., better: Went out from the temple and was going on his way. The temple, ἱεροῦ, not ναοῦ: the whole of the temple.

Matthew 24:3

mat 24:3

Originally, presence, from παρῆναι, to be present. In this sense in Phi 2:12; Co2 10:10. Also arrival, as in Co1 16:17; Co2 7:6, Co2 7:7; Th2 2:9; Pe2 3:12. Of the second coming of Christ: Jam 5:8; Jo1 2:28; Pe2 3:4; Th1 4:15.

Of the world (αἰῶνος)

Rather the existing, current age. They do not ask the signs of the Messiah's coming at the end of all time, to judge the world.

Matthew 24:4

mat 24:4

)

Lit., lead astray, as Rev.

Matthew 24:5

mat 24:5

In my name (ἐν ὀνόματι)

Lit., on my name, i.e., on the strength of; resting their claims on the name Messiah.

Matthew 24:12

mat 24:12

Shall abound (πληθυνθησονται)

Lit., shall be multiplied. See Act 6:1, Act 6:7; Act 7:17; Act 9:31; Heb 6:14.

Of many (τῶν πολλῶν)

The A. V. in omitting the definite article, misses the force of Christ's saying. It is not the love of many people only that shall be chilled, but of the many, the majority, the great body.

The verb means originally to breathe or blow; and the picture is that of spiritual energy blighted or chilled by a malign or poisonous wind.

Matthew 24:14

mat 24:14

World (τη οτ

Lit., the inhabited. The whole habitable globe. Rev., in margin, inhabited earth.

Matthew 24:15

mat 24:15

ς ε

denotes an object of moral or religious repugnance. See Ch2 15:8; Jer 13:27; Eze 11:21; Dan 9:27; Dan 11:31. It is used as equivalent to idol in Kg1 11:17; Deu 7:26; Kg2 23:13. It denotes anything in which estrangement from God manifests itself; as the eating of unclean beasts, Lev 11:11; Deu 14:3; and, generally, all forms of heathenism. This moral sense must be emphasized in the New Testament use of the word. Compare Luk 16:15; Rev 17:4, Rev 17:5; Rev 21:27. It does not denote mere physical or aesthetic disgust. The reference here is probably to the occupation of the temple precincts by the idolatrous Romans under Titus, with their standards and ensigns. Josephus says that, after the burning of the temple the Romans brought their ensigns and set them over against the eastern gate, and there they offered sacrifices to them, and declared Titus, with acclamations, to be emperor.

Matthew 24:17

mat 24:17

Him which is on the house-top (ο ε

From roof to roof there might be a regular communication, called by the Rabbis "the road of the roofs." Thus a person could make his escape passing from roof to roof, till, at the last house, he would descend the stairs on the outside of the house, but within the exterior court. The urgency of the flight is enhanced by the fact that the stairs lead into this court. "Though you must pass by the very door of your room, do not enter to take anything out. Escape for your life."

Matthew 24:22

mat 24:22

Should be shortened (ε

Rev., had been shortened. A very picturesque word. The verb is, literally, to dock, to cut off, leaving a stump, as a limb. Wyc., abridged. As a fact, various causes did combine to shorten the siege. Herod Agrippa was stopped in his work of strengthening the walls by orders from the emperor; the Jews, absorbed in their party strifes, had totally neglected preparations to stand a siege; the magazines of corn and provisions were burnt before the arrival of Titus. Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification. Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have availed against their defences.

Matthew 24:24

mat 24:24

Signs and wonders (σημει)

See on Mat 11:20. The two words often joined in the New Testament. See Joh 4:48; Act 2:22; Act 4:30; Co2 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a mighty work, or a glorious work, regarded with reference to its uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

Matthew 24:26

mat 24:26

In the desert - Secret chambers

Rev., wilderness - inner chambers. Both retired places, indicating that the false Messiahs will avoid public scrutiny.

Matthew 24:27

mat 24:27

Rev., better, is seen. The coming of the Lord will be a plain, unmistakable fact, like the lightning which lightens both ends of the heaven at once, and is seen of all. It will not be connected with some particular place, but will manifest itself and be recognized over the whole world. Compare Rev 1:7 : "Every eye shall see him."

Matthew 24:28

mat 24:28

Carcase (πτωμα)

6:29; Rev 11:8. On the saying itself, compare Job 39:30.

Eagles (α)

Rev. puts vultures in margin. The griffon vulture is meant, which surpasses the eagle in size and power. Aristotle notes how this bird scents its prey from afar, and congregates in the wake of an army. In the Russian war vast numbers were collected in the Crimea, and remained until the end of the campaign in the neighborhood of the camp, although previously scarcely known in the country.

Matthew 24:30

mat 24:30

Stronger: beat their breasts in anguish

Matthew 24:31

mat 24:31

Some read with a great trumpet. The blowing of trumpets was anciently the signal for the host of Israel on their march through the desert. It summoned to war, and proclaimed public festivals, and marked the beginnings of months; Num 10:1-10; Psa 81:3. Hence the symbolism of the New Testament. Jehovah's people shall be summoned before their king by sound of trumpet. Compare the proclamation of Christ as king at the trumpet of the seventh angel, Rev 11:15.

Matthew 24:32

mat 24:32

More strictly, the parable which she has to teach. Rightly, therefore, Rev., her parable.

cut down and strewed in the Lord's path by the multitudes (Mat 21:8).

Matthew 24:40

mat 24:40

Shall be taken - left

Both verbs are in the present tense, which makes the saying more lively. One is taken and one is left. So Rev.

Matthew 24:41

mat 24:41

The mill (τω)

The ordinary hand-mill with a handle fixed near the edge of the upper stone, which is turned by two women.

Matthew 24:42

mat 24:42

What hour

Later texts, however, read η η, in what kind of a day, whether near or a remote one. Similarly Mat 24:43 : ε φυλακη, in what kind of a watch, whether a night or a morning watch.

Matthew 24:43

mat 24:43

Would come (ε

Rev., was coming. But the present is graphically thrown in as in vv, Mat 24:40, Mat 24:41 : is coming or cometh.

Broken up (διορυγηται)

Rev., broken through. See on Mat 6:19. Wyc., undermined.

Matthew 24:45

mat 24:45

In due season (εν ακρω)

At the regular hours which his Lord observes when at home; and not delaying because he thinks that his Lord delayeth his coming (Mat 24:48), but doing his duty in its appointed time.

[Next: Matthew Chapter 25](#)

Matthew Chapter 25

Matthew 25:1

mat 25:1

Lit., torches. Probably a short, wooden stem held in the hand, with a dish at the top, in which was a piece of cloth dipped in oil or pitch.

Matthew 25:3

mat 25:3

They that were foolish (αἱ

Read αἱ

Matthew 25:5

mat 25:5

Slumbered and slept (ε

Slumbered is, literally, nodded. Note the variation of tense. Nodded is aorist, denoting a transient act, the initial stage of slumber. They dropped their heads. Slept is imperfect, of continuous slumber.

Matthew 25:6

mat 25:6

Rev., there is a cry. The verb is in the perfect tense, representing the past event as perpetuated in the present result, and hence is rendered by the English present. At great and decisive change was the result of the cry. No more sleeping, waiting, or silence. There is a cry, and behold the awaking, the bustle, the trimming of lamps and the running to the oil-vendors.

To meet him (εἰς α

The translation can hardly convey the meaning of the Greek phrase, which implies a custom or familiar ceremony. Come forth unto meeting.

Matthew 25:7

mat 25:7

κειναι)

The Greek order is expressive. Then arose all the virgins, those former ones. Those (εκειναι) a pronoun of remoter reference, and emphatic by its position at the end of the sentence.

Trimmed (ε

the Hindoos"), describing a marriage ceremony in India: "After waiting two or three hours, at length near midnight it was announced, as in the very words of Scripture, ' Behold the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward."

Their lamps (εαυτων)

Lit., "their own lamps ;" emphasizing the personal preparation in contrast with the foolish, who depended for supply on their fellows.

Matthew 25:8

mat 25:8

The A. V. misses the graphic force of the continuous present, denoting something in progress. They see the flame waning and flickering, and cry, Our lamps are going out! So Rev.

Matthew 25:9

mat 25:9

)

The Greek does not give the blunt negative of the A.V. It is a more courteous form of refusal, making the reason for refusing to supply the place of the negative. Give us of your oil, say the foolish. The wise reply, Lest perchance there be not by any means (ου enough, etc.

Matthew 25:10

mat 25:10

And while they went (α

A present participle, and very graphic: while they are going away.

They that were ready (αι ε

Lit., the ready or prepared ones.

Marriage-feast, as Mat 22:2, Mat 22:3, Mat 22:4; and so Rev.

Matthew 25:11

mat 25:11

Lord, lord

Applying directly to the bridegroom, whose will was supreme, now that he had arrived at the bride's residence.

Matthew 25:14

mat 25:14

Travelling (αποδημων)

The sense is more nearly about to travel, like our going abroad.

Matthew 25:15

mat 25:15

Several ability (τις)

Lit., his own or peculiar capacity for business.

Matthew 25:16

mat 25:16

Straightway (ευθως)

Connected with the beginning of this verse, instead of with the end of Mat 25:15 : Straightway he that had received, etc., indicating promptness on the servant's part.

Traded with them (ημετεροι αυτοις)

Lit., wrought with them. The virgins wait, the servants work.

Made (εποιησεν)

Not made them, as A.V. The word is used in our sense of make money. Wyc. and Tynd., won. Geneva, gained. Some read εποιησεν.

Matthew 25:24

mat 25:24

Stronger than the austere (αυστηρος) (see there), which is sometimes used in a good sense, as this never is. It is an epithet given to a surface which is at once dry and hard.

Rev., didst scatter. Not referring to the sowing of seed, for that would be saying the same thing twice. The scattering refers to the winnowing of the loosened sheaves spread out upon the threshing-floor. "The word," as Trench observes "could scarcely be applied to the measured and orderly scattering of the sower's seed. It is rather the dispersing, making to fly in every direction." Hence used of the pursuit of a routed enemy (Luk 1:51); of the prodigal scattering his goods; making the money fly, as we say (Luk 15:13); of the wolf scattering the sheep (Mat 26:31). Wyc., spread abroad.

Matthew 25:25

mat 25:25

The Greek is more concise, and is better given by Rev., Lo, thou hast thine own.

Matthew 25:26

mat 25:26

Slothful

With no more trouble than he expended in digging, he might have gone to the exchangers. The verse should be read interrogatively, Didst thou indeed know this of me? Thou shouldst then have acted with time promptness and care which one observes in dealing with a hard master. To omit the interrogation is to make the Lord admit that he was a hard master.

Matthew 25:27

mat 25:27

Put (βαλειν)

Lit., throw or fling down, as one would throw a bag of coin upon the exchanger's table.

)

A very graphic word, meaning first child-birth, and then offspring. Hence of interest, which is the produce or offspring of capital. Originally it was only what was paid for the use of money; hence usury; but it became synonymous with extortionate interest. Rev., better, with interest. The Jewish law distinguished between interest and increase. In Rome very high interest seems to have been charged in early times. Practically usury was unlimited. It soon became the custom to charge monthly interest at one per cent a month. During the early empire legal interest stood at eight per cent., but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight. The Jewish bankers of Palestine and elsewhere were engaged in the same undertakings. The law of Moses denounced usury in the transactions of Hebrews with Hebrews, but permitted it in dealing with strangers (Deu 23:19, Deu 23:20; Psa 15:5).

Matthew 25:32

mat 25:32

The whole human race; though the word is generally employed in the New Testament to denote Gentiles as distinguished from Jews.

Separate them (αυ)

Masculine, while the word nations is neuter. Nations are regarded as gathered collectively; but in contemplating the act of separation the Lord regards the individuals.

The sheep from the goats (or kids, so Rev. in margin)

"The bald division of men into sheep and goats is, in one sense, so easy as not to be worth performing; and in another sense it is so hard as only to be possible for something with supernatural insight" (John Morley, "Voltaire"). Goats are

an appropriate figure, because the goat was regarded as a comparatively worthless animal. Hence the point of the elder son's complaint in the parable of the Prodigal: Not so much as a kid (Luk 15:29). The diminutive (ε) contempt.

Matthew 25:33

mat 25:33

Goats (ε

Diminutive. Lit., kidlings. The sheep and goats are represented as having previously pastured together. Compare the parables of the Tares and the Net.

On the right (εκ δεξιων)

Lit., from the right side or parts. The picture to the Greek reader is that of a row, beginning at the judge's right hand.

Matthew 25:35

mat 25:35

Tynd., I was harbourless and ye lodged me. The preposition and implies along with. Ye took me with you into the household circle.

Matthew 25:36

mat 25:36

Visited (ε

Lit., Ye looked upon. Our word visit is from the Latin viso, to look steadfastly at, and thence to visit. We retain the original thought in the popular phrases go to see one, and to look in upon one.

Matthew 25:40

mat 25:40

The least

The word in the Greek order is emphatic: One of these my brethren, the least. So Rev., even these least.

[Next: Matthew Chapter 26](#)

Matthew Chapter 26

Matthew 26:2

mat 26:2

The present tense expresses here something which, though future, is as good as present, because already determined, or Son of Man is betrayed according to the divine decree. Compare Mat 26:24.

Matthew 26:3

mat 26:3

Palace (αυ)

But the word never means palace in the New Testament. It is the court, the open court or hall, forming the centre of an oriental building, and often used as a meeting-place. Rev., court. Wyc., hall.

Matthew 26:7

mat 26:7

An alabaster box (α)

Rev., cruse; flask in margin. Lit., an alabaster, just as we call a drinking-vessel made of glass a glass. Luther renders glass. It was a kind of cruet, having a cylindrical form at the top. Pliny compares these vessels to a closed rosebud, and says that ointments are best preserved in them.

Matthew 26:8

mat 26:8

To what purpose is this waste?

Wyc., Whereto this loss? Tynd., What needed this waste? See on Joh 12:3.

Matthew 26:10

mat 26:10

Ιησους)

The A. V. implies that some time elapsed before Jesus was aware of the disciples' complaint. But the statement is that Jesus perceived it at once. Rev., rightly, Jesus perceiving it.

Lit., beautiful, but in a moral sense: an excellent, morally beautiful deed.

Matthew 26:15

mat 26:15

ναί?)

Rather, What are ye willing to give me? It brings out the chaffering aspect of the transaction. So Rev.

They covenanted with him for (ε τω)

But the meaning is, they weighed unto him; or, very literally, they placed for him (in the balance). Although coined shekels were in circulation, weighing appears to have been practised, especially when considerable sums were paid out of the temple-treasury.

Matthew refers to Zac 11:12. These pieces were shekels of the sanctuary, of standard weight, and therefore heavier than the ordinary shekel. See on Mat 17:24. Reckoning the Jerusalem shekel at seventy-two cents, the sum would be twenty-one dollars and sixty cents. This was the price which, by the Mosaic law, a man was condemned to pay if his ox should gore a servant (Exo 21:32). Our Lord, the sacrifice for men, was paid for out of the temple-money, destined for the purchase of sacrifices. He who "took on him the form of a servant" was sold at the legal price of a slave.

Matthew 26:18

mat 26:18

να)

The indefiniteness is the Evangelist's, not our Lord's. He, doubtless, described the person and where to find him.

Matthew 26:20

mat 26:20

He sat down (α

But this rendering misses the force of the imperfect tense, which denotes something in progress. The Evangelist says he was sitting or reclining, introducing us to something which has been going on for some time.

Matthew 26:22

mat 26:22

Began to say (η

Denoting the commencement of a series of questions; one after the other (every one) saying, Is it I?

μι)

The form of the negative expects a negative answer. "Surely I am not the one."

Matthew 26:23

mat 26:23

)

Wyc., platter. A dish containing a broth made with nuts, raisins, dates, figs, etc., into which' pieces of bread were dipped.

Matthew 26:25

mat 26:25

Which betrayed (o

The article with the participle has the force of an epithet: The betrayer.

Matthew 26:28

mat 26:28

based that of settlement or agreement, and thence of a covenant. The Hebrew word of which this is a translation is primarily covenant, from a verb meaning to cut. Hence the phrase, to make a covenant, in connection with dividing the victims slain in ratification of covenants (Gen 15:9-18). Covenant is the general Old Testament sense of the word (Kg1 20:34; Isa 28:15; Sa1 18:3); and so in the New Testament. Compare Mar 14:24; Luk 1:72; Luk 22:20; Act 3:25; Act 7:8. Bishop Lightfoot, on Gal 3:15, observes that the word is never found in the New Testament in any other sense than that of covenant, with the exception of Heb 9:15-17, where it is testament. We cannot admit this exception, since we regard that passage as one of the best illustrations of the sense of covenant. See on Heb 9:15-17. Render here as Rev., covenant.

Is shed (ε

The present participle, is being shed. Christ's thought goes forward to the consummation.

Matthew 26:29

mat 26:29

; Mar 2:22; Luk 5:37, Luk 5:38, Luk 5:39). The difference is between newness regarded in point of time or of quality. The young, for instance, , Luk 15:13). The new garment (Luk 5:36) is contrasted as to quality with a worn and threadbare one. Hence *καίνου*. So a new heaven (Pe2 3:13); in which no other body had lain, making it ceremonially unclean; not recently hewn. Trench ("Synonyms") cites a passage from Polybius, relating a stratagem by , "Purge out the

Lord's expression, "drink it new," the idea of quality is dominant. All the elements of festivity in the heavenly kingdom young, and once to a covenant.

Matthew 26:30

mat 26:30

Sung a hymn

Very probably the second part of the Jewish Hallel or Hallelujah, embracing Psalms 115, 116, Psa 117:1-2, 118.

They went out

In the original institution of the Passover it was enjoined that no one should go out of his house until morning (Exo 12:22). Evidently this had ceased to be regarded as obligatory.

Matthew 26:32

mat 26:32

I will go before you

The thought links itself with what Christ had just said about the shepherd and the sheep. Compare Joh 10:4. I will go before you, as a shepherd before his flock.

Matthew 26:34

mat 26:34

Before the cock crow

A little more graphic if the article is omitted, as in the Greek. Before a single cock shall be heard, early in the night, thou shalt deny me. Dr. Thomson ("Land and Book") says that the barn-door fowls "swarm round every door, share in the food of their possessors, are at home among the children in every room, roost overhead at night, and with their ceaseless crowing are the town-clock and the morning-bell to call up sleepers at early dawn."

Matthew 26:35

mat 26:35

Though I should die (κα με αποθανειν)

: "Though it should be necessary for me to die." Wyc., "If it shall behove me to die." Rev., excellently, "Even if I must die."

Matthew 26:36

mat 26:36

Gethsemane

Meaning oil-press. Beyond the brook Kedron, and distant about three-quarters of a mile from the walls of Jerusalem. Dean Stanley says of the olive-trees there: "In spite of all the doubts that can be raised against their antiquity, the eight aged olive-trees, if only by their manifest difference from all others on the mountain, have always struck the most indifferent observers. They will remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth. Their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the gospel history" ("Sinai and Palestine").

Matthew 26:40

mat 26:40

What!

It is hardly possible to convey the exact force of the Greek ου

unable to watch?"

Matthew 26:45

mat 26:45

The hour is at hand

He probably heard the tramp and saw the lanterns of Judas and his band.

Matthew 26:47

mat 26:47

One of the twelve

Repeated in all three evangelists, in the narratives both of the betrayal and of the arrest. By the time Matthew's Gospel was written, the phrase had become a stereotyped designation of the traitor, like he that betrayed him.

A great multitude

The Sanhedrin had neither soldiery nor a regularly-armed band at command. In Joh 18:3, Judas receives a cohort of soldiers and officers from the chief priests and Pharisees. Part of the band would consist of this regularly-armed cohort, and the rest of a crowd armed with cudgels, and embracing some of the servants of conspicuous men in the Sanhedrin.

Matthew 26:49

mat 26:49

The compound verb has the force of an emphatic, ostentatious salute. Meyer says embraced and kissed. The same word is used of the tender caressing of the Lord's feet by the woman in the Pharisee's house (Luk 7:38), of the father's embrace of the returned prodigal (Luk 15:20), and of the farewell of the Ephesian elders to Paul (Act 20:37).

Matthew 26:50

mat 26:50

Wherefore art thou come ? (εφ' ο πα/ρει)

The interrogation of the A. V. is wrong. The expression is elliptical and condensed. Literally it is, that for which thou art here; and the mind is to supply do or be about. The Lord spurns the traitor's embrace, and says, in effect, "Enough of this hypocritical fawning. Do what you are here to do." So Rev., Do that for which thou art come.

Matthew 26:51

mat 26:51

λον)

The article marks the special servant; the body-servant.

Ear (ω

A diminutive in form but not in sense; according to a Greek popular usage which expressed parts of the body by diminutives; as p

Matthew 26:52

mat 26:52

Put up again

Peter was still brandishing his sword.

Matthew 26:53

mat 26:53

Twelve legions of angels

Compare the story of Elisha at Dothan (Kg2 6:17).

Matthew 26:55

mat 26:55

A thief (λη)

Better Rev., a robber. See Joh 10:1, Joh 10:8; and Luk 23:39-43. It is more than a petty stealer; rather one with associates, who would require an armed band to apprehend him. Hence the propriety of the reference to swords and staves.

I sat (ε)

The imperfect tense, denoting something habitual. I was accustomed to sit.

Matthew 26:63

mat 26:63

I adjure thee

I call upon thee to swear. The high-priest put Christ upon oath.

That (ι)

In order that; signifying the design with which he adjured the Lord.

Matthew 26:64

mat 26:64

Thou hast said

An affirmation. You have spoken the truth. What thou hast asked me is the fact. Compare Mat 26:25.

However. Apart from my affirmation, you shall see for yourself.

Matthew 26:66

mat 26:66

Guilty of death (ε)

Rev., worthy of death. See on Mat 23:18. εν, in, ε

Matthew 26:67

mat 26:67

Buffet (ε)

With the fist.

Smote with the palms of their hands

All expressed by one word, ε
to mean generally to strike.

. It came

Matthew 26:69

mat 26:69

Lit., one damsel, because the writer has in mind a second one (Mat 26:71).

Matthew 26:71

mat 26:71

Gone out

Through fear of being further questioned.

Matthew 26:72

mat 26:72

The man

As if he did not know Jesus' name.

Matthew 26:74

mat 26:74

A new development of profanity. Hitherto he had merely sworn. Now he adds imprecation; invoking curses on himself if the case be not as he says.

[Next: Matthew Chapter 27](#)

Matthew Chapter 27

Matthew 27:3

mat 27:3

See on Mat 21:29.

What is that to us?

They ignore the question of Christ's innocence. As to Judas' sin or conscience, that is his matter. Thou wilt see to that.

Matthew 27:5

mat 27:5

In the temple

But the best reading is εἰς
sanctuary, or temple proper, and within which only the priests were allowed, and therefore into the sanctuary.

Matthew 27:6

mat 27:6

It is not lawful

In such cases the Jewish law provided that the money was to be restored to the donor; and if he insisted on giving it, that he should be induced to spend it for something for the public weal. This explains the apparent discrepancy between Matthew's account and that in the book of Acts (Act 1:18). By a fiction of the law the money was still considered to be Judas', and to have been applied by him to the purchase of the potter's field.

the orientals. Herodotus relates that the admiration of Darius, then an officer in the army, was excited by the scarlet cloak of a Samian exile, who, on his offering to purchase it, presented it to him, and was afterward richly rewarded when Darius came to the throne (iii. 139).

Matthew 27:28

mat 27:28

The short military cloak which kings and emperors as well as soldiers wore.

Matthew 27:32

mat 27:32

Compelled to go (η

See on Mat 5:41. Rev. has impressed in margin.

Matthew 27:33

mat 27:33

Golgotha

An Aramaic word, Gulgoltha, = the Hebrew, Gulgoleth, and translated skull in Jdg 9:53; Kg2 9:35. The word Calvary comes through the Latin calvaria, meaning skull, and used in the Vulgate. The New Testament narrative does not mention a mount or hill. The place was probably a rounded elevation. The meaning is not, as Tynd., a place of dead men's skulls, but simply skull.

Matthew 27:34

mat 27:34

Wine (οινον)

The older texts read o

Matthew 27:36

mat 27:36

Watched (ε

Or, to give the force of the imperfect tense, kept watch. This was to prevent the infliction of wanton cruelties, and also to prevent what sometimes happened, the taking down and restoring of the victim.

Matthew 27:37

mat 27:37

Accusation (αι

Lit., cause, and so rendered by Wyc. Tynd., cause of his death. The word accusation is compounded with the Latin causa, a cause. It is the cause of his condemnation and suffering.

Matthew 27:38

mat 27:38

Thieves (λη

Rev., robbers. See on Mat 26:55.

Matthew 27:42

mat 27:42

He saved others, etc

The Greek order is, Others he saved ; himself he cannot save.

Matthew 27:43

mat 27:43

If he will have him (εἰ

Rev., correctly, If he desireth him: i.e., If he likes him. Compare Psa 18:19(Sept. 17) Psa 18:19; because he delightest in me (ἠ (Sept. 40) Psa 41:11

Matthew 27:46

mat 27:46

Ninth hour

"Early on Friday afternoon the new course of priests, of Levites, and of the 'stationary men' who were to be the representatives of all Israel, arrived in Jerusalem, and having prepared themselves for the festive season went up to the temple. The approach of the Sabbath, and then its actual commencement, were announced by threefold blasts from the priests' trumpets. The first three blasts were blown when one-third of the evening-sacrifice service was over, or about the ninth hour; that is, about 3 p.m. on Friday" (Edersheim, "The Temple").

Matthew 27:48

mat 27:48

Vinegar (ο

Sour wine; the posca or ordinary drink of the Roman soldiers.

Gave him to drink (ε

The imperfect tense implies was in the act of giving, or about to give. At this point the Jews standing near interposed, saying, Let be (α

Matthew 27:50

mat 27:50

Yielded up the ghost (αφῆκε τὸ πνεῦμα)

Lit., dismissed his spirit. Rev., yielded up his spirit. The fact that the evangelists, in describing our Lord's death, do not use the neuter verb, εἰς τὸν ἄδουμα, Joh 19:30), seems to imply a voluntary yielding up of his life. Compare Joh 10:18. Augustine says, "He gave up his life because he willed it, when he willed it, and as he willed it."

Matthew 27:51

mat 27:51

The veil of the temple

According to the Rabbis this was a handbreadth in thickness, and woven of seventy-two twisted plaits, each plait consisting of twenty-four threads. It was sixty feet long and thirty wide. Two of them were made every year, and according to the exaggerated language of the time it needed three hundred priests to manipulate it. This veil was the one which covered the entrance to the holy of holies, and not, as has been asserted, the veil which hung before the main entrance to the sanctuary. The holy of holies contained only a large stone, on which the high-priest sprinkled the

blood on the day of atonement, occupying the place where the ark with the mercy-seat had stood.

Matthew 27:54

mat 27:54

The Son of God. But there is no article

The words must not be construed as a recognition of Christ's divine son-ship. They were uttered by a pagan soldier in his own sense of a demigod or hero. Yet they may have taken color from the fact that the soldiers had heard from the chief priests and others that Christ had claimed to be God's son.

Matthew 27:55

mat 27:55

Which had followed (αἰ

Denoting a class: who were of the body of women that had followed him.

Matthew 27:56

mat 27:56

Magdalene (ἡ

Neither Mary of Bethany (Mat 26:6-13) nor the woman who had been a sinner (Luk 7:37-48). The word denotes merely her town: She of Magdala.

Matthew 27:57

mat 27:57

When even was come

The Hebrews reckoned two evenings, an earlier and a later. The former began midway between noon and sunset, or at three o'clock in the afternoon. The latter began at sunset, six o'clock. The reference here is to the earlier evening, though the time may have been well on toward the beginning of the later. The preparations had to be hurried because the Sabbath would begin at sunset,

Matthew 27:60

mat 27:60

New tomb (καὶνῶ)

See on Mat 26:29. Not newly hewn, but fresh, undefiled by anybody.

A great stone

Though in the Jews' sepulchres in general there were doors hung on hinges, the grooves and perforations for which may still be seen. Joseph's tomb may have been differently constructed, or else was in an unfinished state.

Matthew 27:63

mat 27:63

We remember (ε

Lit., we remembered: i.e., it occurred to us: we have just remembered, and have come to tell you before it shall be too late.

That deceiver (εκεινος ο

The pronoun that is very picturesque; being used of distant objects, and therefore here as pointing to one who is out of

Matthew 27:64

mat 27:64

the false impression that he has risen from the dead, will be worse than the first error - the impression made by his impostures that he was the Messiah.

Matthew 27:65

mat 27:65

Ye have (ε

Or, as some render, imperatively: Have a guard! Rev., in margin, take.

Matthew 27:66

mat 27:66

Lit., having sealed the stone with the watch. Rev., Sealing the stone, the guard being with them. This is rather awkward, but the rendering rightly corrects the A. V. The idea is that they sealed the stone in the presence of the guard, and then left them to keep watch. It would be important that the guard should witness the sealing. The sealing was performed by stretching a cord across the stone and fastening it to the rock at either end by means of sealing clay. Or, if the stone at the door happened to be fastened with a cross beam, this latter was sealed to the rock.

[Next: Matthew Chapter 28](#)

Matthew Chapter 28

Matthew 28:3

mat 28:3

Countenance (εἶ

Rev., more correctly, appearance. The word occurs nowhere else in the New Testament. It does not refer to the face alone, but to the general aspect. Wyc., looking.

As lightning

In effulgence. Each evangelist's account of the resurrection emphasizes different particulars. Matthew alone notes the outward glory, the earthquake, the agency of the angel, and the impotence of the military and priestly power to crush the new faith. He only notices the adoration of the risen Lord before his ascension, and traces to its origin the calumny current among the Jews to this day.

Matthew 28:7

mat 28:7

He is in the act of going. See on Mat 26:32.

Matthew 28:9

mat 28:9

The ordinary Greek form of situation.

Matthew 28:12

mat 28:12

Large money (α

Lit., sufficient money. Enough to bribe them to invent a lie.

Matthew 28:14

mat 28:14

i.e., satisfy or appease. Compare Gal 1:10. "Do I conciliate men or God?"

Secure you (υμᾶς α

Lit., make you without care. The word secure, however, is, etymologically, a correct rendering. It is from the Latin se = sine, without, and cura, care. It has passed into the popular meaning to make safe. Compare Co1 7:32. "I would have you to be free from cares" (Rev.).

Matthew 28:17

mat 28:17

As in Mat 28:9. Prostrated themselves. The first time that the disciples are described as doing so.

Matthew 28:18

mat 28:18

Came to

Mat 28:17 evidently describes the impression made by seeing him at a distance. Possibly from feelings of modesty they had not ventured close to him. Jesus now approaches and addresses them.

Spake - saying (ε

Two different words are here used to express speech, with a nice distinction which can hardly be conveyed without paraphrase. The verb λαλειν is used of speaking, in contrast with or as a breaking of silence, voluntary or imposed. Thus the dumb man; after he was healed, spake (ε use of the word the writer contemplates the fact rather than the substance of speech. Hence it is used of God (Heb 1:1),

The verb originally means to pick out, and hence to use words selected as appropriate expressions of thought, and to

Power (ε

Better, authority, as Rev.

Is given (ε

Lit., was given, by the divine decree.

Matthew 28:19

mat 28:19

Rev., rightly, make disciples of.

In the name (ει

Rev., correctly, "into the name." Baptizing into the name has a twofold meaning. 1. Unto, denoting object or purpose, as ει); εις α μαρτων, for the remission of sins (Act 2:38). 2. Into, denoting union or communion with, as Rom 6:3, "baptized into Christ Jesus; into his death;" i.e., we are brought by baptism into fellowship with his death. Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him. Eις, into, is the preposition commonly used with baptize. See Act 8:16; Act 19:3, Act 19:5; Co1 1:13, Co1 1:15; Co1 10:2; Gal 3:27. In Act 2:38, however, Peter says, "Be baptized upon (ε , he commands Cornelius and his friends to be baptized in (εν) the name of the Lord. To be baptized upon the name is to

be baptized on the confession of that which the name implies: on the ground of the name; so that the name Jesus, as the contents of the faith and confession, is the ground upon which the becoming baptized rests. In the name (εν) has reference to the sphere within which alone true baptism is accomplished. The name is not the mere designation, a sense which would give to the baptismal formula merely the force of a charm. The name, as in the Lord's Prayer ("Hallowed be thy name"), is the expression of the sum total of the divine Being: not his designation as God or Lord, but the formula in which all his attributes and characteristics are summed up. It is equivalent to his person. The finite mind can deal with him only through his name; but his name is of no avail detached from his nature. When one is baptized into the name of the Trinity, he professes to acknowledge and appropriate God in all that he is and in all that he does for man. He recognizes and depends upon God the Father as his Creator and Preserver; receives Jesus Christ as his only Mediator and Redeemer, and his pattern of life; and confesses the Holy Spirit as his Sanctifier and Comforter.

Lit., all the days. Wyc., in all days.

Matthew 28:20

mat 28:20

αιωνος)

Rev., in margin, and lit., consummation of the age. The current age is meant; and the consummation is coincident with the second coming of Christ, after the Gospel shall have been proclaimed throughout the world. "The Saviour's mind goes no farther; for after that, evangelizing work will cease. No man, after that, will need to teach his neighbor, saying, 'Know the Lord'" (Jer 31:34) (Morison "On Matthew").

[Next: Mark Introduction](#)

Mark Introduction

Mark

mar 0:0

The Gospel According to Mark

Introduction

Mark the Evangelist is, by the best authorities, identified with John Mark, the son of Mary. The surname Mark was adopted for use among the Gentiles; Mark (Marcus) being one of the commonest Latin names (compare Marcus Tullius Cicero, Marcus Aurelius), as John was one of the commonest Hebrew names. Mark was a cousin of Barnabas, and was, from a very early period, the intimate friend and associate of Peter (Act 12:11-17), who affectionately refers to him as "my son" at the close of his first epistle. The general opinion of the fathers, as well as that of modern authorities, is that Mark drew the great mass of his materials from the oral discourses of Peter. This opinion was perpetuated in Christian art, in representations of Peter seated on a throne with Mark kneeling before him and writing from his dictation; Mark sitting and writing, and Peter standing before him, with his hand raised, dictating; and Peter in a pulpit, preaching to the Romans, and Mark taking down his words in a book (see Mrs. Jameson, "Sacred and Legendary Art," 1:149).

This opinion finds support in the evidences of Peter's influence upon the style of this Gospel. The restlessness and impetuosity of Mark's disposition, of which we have hints in his forsaking Paul and Barnabas at Perga (Act 13:13; Act 15:38), in his subsequent readiness to join them on the second missionary journey (Act 15:39), and, if the tradition be accepted, in his rushing into the street on the night of Christ's arrest, clad only in a linen sheet (Mar 14:51, Mar 14:52), would naturally be in sympathy with the well-known character of Peter. Peter was a man of observation and action rather than of reflection; impulsive and impetuous. "When we assume," says Dr. Morison, "that Mark drew directly from the discourses of St. Peter, then we understand how it comes to pass that it is in his pages that we have the most particular account of that lamentable denial of his Lord of which the apostle was guilty. On no other person's memory would the minute particulars of the prediction, and of its unanticipated fulfilment, be so indelibly engraven. It is also noteworthy that, while the very severe rebuke which our Lord administered to St. Peter in the neighborhood of Caesarea Philippi is faithfully and circumstantially recorded in Mark's pages, the splendid eulogium and distinguishing blessing, which had been previously pronounced, are, as it were, modestly passed by. Doubtless the great apostle would not be guilty of making frequent or egotistic references to such marks of distinction" ("Commentary on Mark").

Unlike the other gospels, Mark's narrative is not subordinated to the working out of any one idea. Matthew's memoirs turn on the relation of Christ to the law and the prophets. He throws a bridge from the old economy to the new. His is the Gospel as related to the past, the Gospel of Christianity regarded as the fulfilment of Judaism. Luke exhibits Jesus as a Saviour, and expounds the freeness and universality of the Gospel, and the sacredness of humanity. John wrote that then might believe that Jesus is the Christ, and might have life in him. While Matthew and Luke deal with his offices, John deals with his person. John carries forward the piers of Matthew's bridge toward that perfected heavenly economy of which his Apocalypse reveals glimpses. In Matthew Jesus is the Messiah; in John, the Eternal Word. In Matthew he is the fulfiller of the law; in John he foreshadows the grander and richer economy of the Spirit.

Mark, on the other hand, is a chronicler rather than a historian. His narrative is the record of an observer, dealing with the facts of Christ's life without reference to any dominant conception of his person or office. Christ's portrait is drawn "in the clearness of his present energy;" not as the fulfilment of the past, as by Matthew, nor as the foundation of the future, as by John. His object is to portray Jesus in his daily life, "in the awe-inspiring grandeur of his human personality, as a man who was also the Incarnate, the wonder-working Son of God." Hence his first words are the appropriate keynote of his Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

Such a narrative might have been expected from Peter, with his keen-sightedness, his habit of observation, and his power of graphically describing what he was so quick to perceive. There is, of course, less room for the exhibition of these traits in his epistles, though they emerge even there in certain peculiar and picturesque words, and in expressions which reflect incidents of his personal association with Christ. Those brief epistles contain over a hundred words which occur nowhere else in the New Testament. Certain narratives in the Book of Acts record incidents in which Peter was the principal or the only apostolic actor, and the account of which must have come from his own lips; and these narratives bear the marks of his keen observation, and are characterized by his picturesque power. Such are the accounts of the healing of the cripple at the temple-gate (3); of Ananias and Sapphira (5); of Peter's deliverance from prison (12); of the raising of Dorcas (9); and of the vision of the great sheet (10). In these, especially if we compare them with narratives which Luke has evidently received from other sources, we are impressed with the picturesque vividness of the story; the accurate notes of time and place and number; the pictorial expressions, the quick transitions; the frequent use of such words as straightway, immediately; the substitution of dialogue for narrative, and the general fulness of detail.

All these characteristics appear in Mark's Gospel, and are justly regarded as indicating the influence of Peter, though comparatively few of the same words are employed by both; a fact which may be, in great part, accounted for by the difference between a hortatory epistle and a narrative. The traces of Peter's quick perception and dramatic and picturesque power are everywhere visible in Mark. While Matthew fully records the discourses of our Lord, Mark pictures his deeds. Hence, while Matthew gives us fifteen of his parables, Mark reproduces only four, and that in a condensed form. "Mark does not wear the flowing robes of Matthew. His dress is 'for speed succinct.' Swift-paced, incisive, his narrative proceeds straight to the goal, like a Roman soldier on his march to battle." His Gospel is the Gospel of the present, not of the past. His references to the Old Testament, with the exception of Mar 1:2, Mar 1:3, are quotations occurring in the discourses of Christ, or cited by others. They belong, as Canon Farrar observes, "to the narrative, not to the recorder" (Mar 15:28).

Mark's is, therefore, pre-eminently the pictorial Gospel: the Gospel of detail. "There is," says Canon Westcott, "perhaps not one narrative which he gives in common with Matthew and Luke, to which he does not contribute some special feature." Thus he adds to John the Baptist's picture of loosing the shoe-latchet another touch, in the words to stoop down (Mar 1:7). He uses a more graphic term to describe the opening of the heavens at Christ's baptism. According to Matthew and Luke the heavens were opened (αὐρανοὶ ἀνοίχθησαν). Matthew and Luke represent Jesus as led (ἀγόμενος κβαλλει); adding, He was with the wild beasts; to which some detect a reference in Peter's comparison of the devil to a roaring lion (Pe1 5:8). He gives a realistic touch to the story of James and John forsaking their employment at the call of Jesus, by adding that they left their father with the hired servants (Mar 1:20). After the discourse from the boat to the multitude upon the shore, Mark alone tells us that the disciples sent away the multitude, and throws in the little details, they took him as he was; and there were with them other little ships (Mar 4:36). His account of the storm which followed is more vivid than Matthew's or Luke's. He pictures the waves beating into the boat, and the boat beginning to fill; notes the steersman's cushion at the stern on which the sleeping Lord's head reposed (Mar 4:37, Mar 4:38); and throws the awaking by the disciples and the stilling of the tempest into a dramatic form by the distressful question, Master, carest thou not that we perish? and the command to the sea as to a raging monster, Peace! Be still! (Mar 4:38, Mar 4:39).

In the narrative of the feeding of the five thousand, only Mark relates the Saviour's question, How many loaves have ye? Go and see (Mar 6:38). An oriental crowd abounds in color, and to Mark we are indebted for the gay picture of the crowds arranged on the green grass, in companies, like flower-beds with their varied hues. He alone specifies the division of the two fishes among them all (Mar 6:39, Mar 6:41). He tells how Jesus, walking on the sea, would have passed by the disciples' boat; he expresses their cry of terror at Christ's appearance by a stronger word than Matthew, using the compound verb ἀναθηρᾶν (ἀναθηρᾶσαν). When Jesus descends from the mount of transfiguration, it is Mark that fills out the incident of the disciples' controversy with the bystanders by relating that the scribes were questioning with them. He notes the amazement which, for whatever reason, fell upon the people at Jesus' appearance, their running to salute him, and his inquiry, What question ye with them? (Mar 9:14, Mar 9:16). Mark gives us the bystanders' encouragement of Bartimeus when summoned by Jesus, and tells how he cast off his outer garment and leaped up (Mar 10:49, Mar 10:50). He alone relates the breaking of the alabaster by the woman (Mar 14:3), and Christ's taking the little child in his arms after he had set him in the midst (Mar 9:36).

In the account of the two demoniacs of Gadara, Matthew (8) relates that they were met coming out of the tombs, and that they were exceeding fierce, so that no one could pass that way. Mark mentions only one demoniac, but adds that *χεν*, stronger than Luke's *αβode*, ε that he had broken the fetters; and that he was day and night in the tombs and in the mountains, crying and cutting himself with stones (Mar 5:3-6). In the interview with the lawyer who desired to know what kind of a commandment was great in the law, Matthew (Mat 22:34-40) ends the dialogue with Jesus' answer to this question. Mark gives the lawyer's reply and his enlargement upon Jesus' answer, the fact that Jesus observed that he answered discreetly, and his significant words, Thou art not far from the kingdom of God.

It is interesting to compare the account of Herod's feast and John the Baptist's murder as given by Matthew and Mark respectively. Mark alone mentions the great banquet and the rank of the guests. He adds the little touches of Salome's entering in and delighting the guests. He throws Herod's promise and Salome's request into dialogue. Where Matthew says simply, He promised with an oath, to give her whatsoever she should ask, Mark gives it, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of ray kingdom. The whole narrative is more dramatic than Matthew's. Matthew says that Salome was put forward by her mother. Mark pictures her going out, and details her conversation with Herodias, and her entering in again with haste, and demanding the horrible boon forthwith. Mark also enlarges upon Herod's regret: he was exceeding sorry; and where Matthew notes merely his compliance with the damsel's request, Mark lets us into his feeling of unwillingness to refuse her. Mark, too, emphasizes the promptness of the transaction. Salome demands the Baptist's head forthwith; Herod sends the executioner straightway. Mark alone mentions the executioner. While the dialogue is not peculiar to Mark, it is to be noted that it is characteristic of Peter's style, so far, at least, as can be inferred from the stories in the book of Acts, of Ananias and Sapphira (Act 5:3-9), Cornelius Act 10:1), and Peter's deliverance from prison (Act 12:1).

Mark is peculiarly minute and specific as to details of persons, times, numbers, and places; a feature in which, also, he resembles Peter (compare Act 2:15; Act 6:3; Act 4:22; Act 5:7, Act 5:23; Act 12:4). Thus, of persons, "They entered into the house of Simon and Andrew with James and John" (Mar 1:29): "Simon and they that were with him followed after him" (Mar 1:36): "In the days of Abiathar the high-priest" (Mar 2:26): "The Pharisees took counsel with the Herodians" (Mar 3:6): "The woman was a Greek, a Syro-Phenician by nation" (Mar 7:26). Compare, also, Mar 11:11; Mar 13:3; Mar 15:21. Of places: "A multitude from Galilee and Judaea," etc. (Mar 3:7, Mar 3:8): The demoniac proclaimed his recovery in Decapolis (Mar 5:20): Jesus departed "from the border of Tyre and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis" (Mar 7:31). Compare Mar 8:10; Mar 11:1; Mar 12:41; Mar 14:68. Of number: The paralytic was "borne of four" (Mar 2:3): The swine were about two thousand (Mar 5:13): The twelve were sent out two and two (Mar 6:7): The people sat down by hundreds and fifties (Mar 6:40): "Before the cock crow twice thou shalt deny me thrice" (Mar 14:30). Of time: Jesus rose up in the morning, a great while before day (Mar 1:35): "The same day, when the even was come" (Mar 4:35). Compare Mar 11:11; Mar 14:68; Mar 15:25.

But Mark does not confine himself to mere outward details. He abounds in strokes which bring out the feeling of his characters. He uses six different words expressive of fear, wonder, trouble, amazement, extreme astonishment. The compound *εκθαμβεισθαι*, greatly amazed, affrighted (Mar 9:15; Mar 16:5, Mar 16:6) occurs nowhere else in the New Testament. Thus the look and emotion of our Lord are portrayed: "He looked round about on them with anger, being grieved at the hardness of their heart" (Mar 3:5): "He looked round about on them which sat round about him, and said, Behold my mother," etc. (Mar 3:34): "He looked round about" to see who had touched him in the crowd (Mar 5:32): "He marvelled because of their unbelief" (Mar 6:6): He looked on the young ruler and loved him (Mar 10:21): He was moved with compassion toward the leper (Mar 1:41): He sighed deeply in his spirit (Mar 8:12).

Similarly Mark depicts the tender compassion of the Lord. A beautiful hint of his delicate and loving appreciation of an ordinary need closes the story of the healing of the ruler's daughter. In their joy and wonder at her miraculous restoration, the friends would naturally forget the immediate practical demand for food, of which the Lord promptly reminds them by his command that something should be given her to eat (Mar 5:43). Luke notes the same circumstance. In like manner his appreciation of his disciples' weariness appears in the words, "Come ye yourselves apart into a desert place and rest awhile" (Mar 6:31). He is moved with compassion toward the multitude because they are as sheep without a shepherd (Mar 6:34): he is touched with the need and fatigue of the many who had come from

far (Mar 8:3): he shows his interest in the condition of the epileptic lad by inquiring into the history of his case (Mar 9:21): he is much displeased at the disciples' rebuke of those who are bringing the young children to him (Mar 10:14).

In like manner Mark describes the mental and emotional states of those who were brought into contact with Christ. Those who witnessed the miracle of the loaves understood not, and their heart was hardened (Mar 6:52): the disciples were perplexed, questioning among themselves what the rising again from the dead should mean (Mar 9:10): they were amazed at his words about a rich man entering into the kingdom of heaven (Mar 10:24): a sudden and mysterious awe fell upon them in their journey to Jerusalem (Mar 10:32): Pilate marvelled at Jesus being already dead, and sent for the centurion in order to ask whether he had been any while dead (Mar 15:44). Compare Mar 1:29, Mar 1:27; Mar 5:20, Mar 5:42; Mar 6:20; Mar 7:37; Mar 11:18. He depicts the interest excited by the words and works of Christ; describing the crowds which flocked to him, and their spreading abroad the fame of his power (Mar 1:28, Mar 1:45; Mar 2:13; Mar 3:20, Mar 3:21; Mar 4:1; Mar 5:20, Mar 5:21, Mar 5:24; Mar 6:31; Mar 7:36).

We find in Mark certain peculiarly forcible expressions in our Lord's language, such as, "To them that are without" (Mar 4:11); "Ye leave the commandment of God, and hold fast the tradition of men" (Mar 7:8); "This adulterous and sinful generation" (Mar 8:38); "Be set at nought" (Mar 9:12); "Quickly to speak evil of me" (Mar 9:39); "Shall receive brethren and sisters and mothers," etc., "with persecutions" (Mar 10:30).

His narrative runs. His style abounds in quick transitions. The word εἰς forty times. He imparts vividness to his narration by the use of the present tense instead of the historic (Mar 1:40, Mar 1:44; Mar 2:3, sq.; Mar 11:1, Mar 11:2, Mar 11:7; Mar 14:43, Mar 14:66). He often defines his meaning by coupling similar words or phrases. Beelzebul is called by two names (Mar 3:22), and by a third (Mar 3:30): The sick are brought at even, when the sun did set (Mar 1:32): The blasphemer hath no more forgiveness, but is guilty of an eternal sin (Mar 3:29): He spake with many parables, and without a parable he spake not (Mar 4:33, Mar 4:34). Compare Mar 3:5, Mar 3:27; Mar 5:26; Mar 6:25; Mar 7:21. He employs over seventy words which are found nowhere else in the New Testament. We find him preserving the identical Aramaic words uttered by the Lord. In his Gospel alone occur Boanerges (Mar 3:17); Talitha cumi (Mar 5:41); Korban (Mar 7:11); Ephphatha (Mar 7:34): and Abba (Mar 14:36). Writing for Romans we find him transferring certain Latin words into Greek, such as legio, legion (Mar 5:9 centurion, which elsewhere is εἰς); quadrans, farthing (Mar 12:42); flagellare, to scourge (Mar 15:15); speculator, executioner (Mar 2:27); census, tribute (Mar 12:14); sextarius, pot (Mar 7:4); praetorium (Mar 15:16). Three of these, centurio, speculator, and sextarius are found in his Gospel only. He always adds a note of explanation to Jewish words and usages.

His style is abrupt, concise, and forcible; his diction less pure than that of Luke and John. Besides irregularities of construction which cannot be explained to the English reader, he employs many words which are expressly forbidden by the grammarians, and some of which are even condemned as slang. Such are εἰς (Mar 2:4, Mar 2:9, Mar 2:11, Mar 2:12); οὐ (); ρ (); ρ ().

I have described the characteristics of Mark at some length, because they lie peculiarly in the line of the special purpose of this book, which deals with individual words and phrases, and with peculiarities of diction, rather than with the exegesis of passages. Of this Gospel it is especially true that its peculiar flavor and quality cannot be caught without careful verbal study. It is a gallery of word-pictures. Reading it, even in the familiar versions, we may discover that it is, as Canon Westcott remarks, "essentially a transcript from life;" but nothing short of an insight into the original and individual words will reveal to us that the transcript itself is alive.

List of Greek Words Used by Mark Only

α	α	α	; Mar 9:17, Mar 9:25	α	α
two ways meet	α				απε
enough	α	α	α	α	, Mar 9:20
given in marriage	α				εἰ if (in swearing) Mar 8:12
amazed	α	α	α	ε	εκπερισσως exceeding vehemently Mar
14:31	ε			ε	ε
naught	α	ε	ε	ε	ε
Mar 9:12	ε	επρη	ε		

death Mar 4:23 η ; Mar 11:16
daughter Mar 5:23; Mar 7:25 v to content Mar 15:15
Mar 1:36 , Mar 15:44, Mar 15:45
head Mar 12:4
speech Mar 7:32 vουνεχως discreetly Mar 12:34 ο ου
from a child Mar 9:21 , Mar 7:13
14:68
4:38 πυγμα with the fist Mar 7:3 , Mar 9:46, Mar
9:48
layer of leaves Mar 11:8 , Mar 5:31
phoenician woman Mar 7:26 τηλαυγως clearly Mar 8:25 υ
7:22 υπερπερισσως beyond measure Mar 7:37 υ

[Next: Mark Chapter 1](#)

Mark Chapter 1

Mark 1:1

mar 1:1

Beginning (α)

without the article, showing that the expression is a kind of title. It is 'the beginning, not of his book, but of the facts of the Gospel. He shows from the prophets that the Gospel was to begin by the sending forth of a forerunner.

Mark 1:3

mar 1:3

No article as A. V. and Rev., "the voice." It has a sort of exclamatory force. Listening, the prophet exclaims, Lo! a voice.

Mark 1:4

mar 1:4

John did baptize (ϵ)

Lit., John came to pass or arose who baptized. Rev., John came who baptized.

A baptism the characteristic of which was repentance; which involved an obligation to repent. We should rather expect Mark to put this in the more dramatic form used by Matthew: Saying, Repent ye!

Mark 1:5

mar 1:5

There went out (ϵ)

The imperfect tense signifies, there kept going out.

The river

Peculiar to Mark.

Confessing

See on Mat 3:6.

Mark 1:6

mar 1:6

Lit., hairs. Not with a camel's skin, but with a vesture woven of camels' hair. Compare 2 Kings 1, 8.

Wild honey

"The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms of wild bees; and many of the Bedouin, particularly about the wilderness of Judaea, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness" (Tristram, "Land of Israel"). Wyc., honey of the wood.

Mark 1:7

mar 1:7

To stoop down

A detail peculiar to Mark.

And unloose

Compare to bear; Mat 3:11.

Mark 1:10

mar 1:10

Straightway

A favorite word with Mark. See Introduction.

Lit., as Rev., rent asunder: much stronger than Matthew's and Luke's *αχθησαν*, were opened.

Mark 1:11

mar 1:11

Thou art my beloved son

The three synoptists give the saying in the same form: Thou art my son, the beloved.

Mark 1:12

mar 1:12

Driveth him (ε

Stronger than Matthew's *α* . It is the word used of our Lord's
expulsion of demons, Mar 1:34, Mar 1:39.

The Wilderness

The place is unknown. Tradition fixes it near Jericho, in the neighborhood of the Quarantania, the precipitous face of which is pierced with ancient cells and chapels, and a ruined church is on its topmost peak. Dr. Tristram says that

every spring a few devout Abyssinian Christians are in the habit of coming and remaining here for forty days, to keep their Lent on the spot where they suppose that our Lord fasted and was tempted.

Mark 1:13

mar 1:13

With the wild beasts

Peculiar to Mark. The region just alluded to abounds in boars, jackals, wolves, foxes, leopards, hyenas, etc.

Mark 1:15

mar 1:15

The time (o

That is, the period completed by the setting up of Messiah's kingdom. Compare the fulness of the time, Gal 4:4.

Repent

See on Mat 3:2; and Mat 21:29. Mark adds, and believe in the Gospel.

Mark 1:16

mar 1:16

Casting a net (α

See on Mat 4:18. Mark here uses, more graphically, only the verb, without adding net. Lit., throwing about in the sea. Probably a fisher man's phrase, like a east, a haul.

Mark 1:17

mar 1:17

An addition of Mark.

Mark 1:19

mar 1:19

A little farther

Added by Mark.

Mending

See on Mat 4:21.

Mark 1:20

mar 1:20

With the hired servants

Peculiar to Mark. It may imply that Zebedee carried on his business on a larger scale than ordinary fishermen.

Mark 1:22

mar 1:22

He taught (ἠ

The finite verb with the participle denoting something continuous: was teaching.

Mark 1:23

mar 1:23

Straightway

At the conclusion of his teaching.

With an unclean spirit (εὐδαιμονία)

Lit., "in an unclean spirit." Ev (in) has the force of in the power of. Dr. Morison compares the phrases in drink, in love.

Mark 1:24

mar 1:24

Us

Me and those like me. "The demons," says Bengel, "make common cause."

The Holy One of God

The demon names him as giving to the destruction the impress of hopeless certainty.

Mark 1:25

mar 1:25

Lit., be muzzled or gagged See on Mat 22:12.

Mark 1:26

mar 1:26

Rev., tearing, convulsions in margin. Luke has had thrown him down in the midst. Mark adds the crying out with a loud voice.

Mark 1:27

mar 1:27

They questioned among themselves (συνζητεῖ

Stronger than Luke, who has they spake together. Tynd., They demanded one of another among themselves.

Mark 1:30

mar 1:30

her. Mark only, he took her by the hand and raised her up.

Mark 1:32

mar 1:32

At even, when the sun did set

An instance of Mark's habit of coupling similar words or phrases.

That were sick

See on Mat 4:23, Mat 4:24.

Mark 1:33

mar 1:33

All the city was gathered together at the door

Peculiar to Mark.

Mark 1:34

mar 1:34

The Rev., unfortunately, and against the protest of the American committee, retains devils instead of rendering demons. See on Mat 4:1. The New Testament uses two kindred words to denote the evil spirits which possessed men,

texts, only at Mat 8:31

acting as tutelary deities, and forming the link between gods and men. Socrates, in Plato's "Cratylus," quotes Hesiod as follows: "Socrates: You know how Hesiod uses the word? Hermogenes: Indeed I do not. Soc.: Do you not remember that he speaks of a golden race of men who came first? Her.: Yes, I know that. Soc.: He says of them,

But now that fate has closed over this race,

They are holy demons upon earth,

Beneficent, averters of ills, guardians of mortal men."

After some further conversation, Socrates goes on: "And therefore I have the most entire conviction that he called

has honor and a mighty portion among the dead, and becomes a demon, which is a name given to him signifying death, and is rightly called a demon." Mr. Grote ("History of Greece") observes that in Hesiod demons are "invisible tenants of the earth, remnants of the once happy golden race whom the Olympic gods first made - the unseen police of the gods, for the purpose of repressing wicked behavior in the world." In later Greek the word came to be used of any departed soul.

context: but most commonly of the divine power or agency, like the Latin numen, the deity considered as a power sorrowful or reproachful sense, indicating that the person addressed is in some astonishing or strange condition. Therefore, as a term of reproach - wretch! sirrah! madman! ("Iliad," 2:190, 200; 4:31; ix., 40). Occasionally in an genius or attendant spirit, and thence of one's lot or fortune. So in the beautiful simile of the sick father ("Odyssey," nearly equivalent to by chance.

and bad fortune, occurs more frequently in the latter sense, and toward this sense the word gravitates more and more. The undertone of Greek thought, which tended to regard no man happy until he had escaped from life (see on Mat 5:3, blessed), naturally imparted a gloomy and forbidding character to those who were supposed to allot the destinies of life.

the notion of a fate or genius connected with each individual, as the demon of Socrates; while in biblical Greek the process is the reverse, this doctrine being rejected for that of an overruling personal providence, and the strange gods, "obscure to human knowledge and alien to human life," taking the abstract term uniformly in an evil sense.

Empedocles, a Greek philosopher, of Sicily, developed Hesiod's distinction; making the demons of a mixed nature between gods and men, not only the link between the two, but having an agency and disposition of their own; not immortal, but long-lived, and subject to the passions and propensities of men. While in Hesiod the demons are all good, according to Empedocles they are both bad and good. This conception relieved the gods of the responsibility for proceedings unbecoming the divine nature. The enormities which the older myths ascribed directly to the gods - thefts, rapes, abductions - were the doings of bad demons. It also saved the credit of the old legends, obviating the necessity of pronouncing either that the gods were unworthy or the legends untrue. "Yet, though devised for the purpose of satisfying a more scrupulous religious sensibility, it was found inconvenient afterward when assailants arose against paganism generally. For while it abandoned as indefensible a large portion of what had once been genuine faith, it still retained the same word demons with an entirely altered signification. The Christian writers in their controversies found ample warrant among the earlier pagan authors for treating all the gods as demons; and not less ample warrant among the later pagans for denouncing the demons generally as evil beings" (Grote, "History of Greece").

This evil sense the words always bear in the New Testament as well as in the Septuagint. Demons are synonymous with unclean spirits (Mar 5:12, Mar 5:15; Mar 3:22, Mar 3:30; Luk 4:33). They appear in connection with Satan (Luk 10:17, Luk 10:18; Luk 11:18, Luk 11:19); they are put in opposition to the Lord (Co1 10:20, Co1 10:21); to the faith (Ti1 4:1). They are connected with idolatry (Rev 9:20; Rev 16:13, Rev 16:14). They are special powers of evil, influencing and disturbing the physical, mental, and moral being (Luk 13:11, Luk 13:16; Mar 5:2-5; Mar 7:25; Mat 12:45).

Mark 1:35

mar 1:35

A great while before day (ε

Lit., while it was in the night. The word is peculiar to Mark.

Mark 1:36

mar 1:36

The word found only in Mark. Simon and his companions, as well as the people of the city, seem to have been afraid lest he should have permanently left them. Hence the compound verb indicates that they followed him eagerly; pursued him as if he were fleeing from them. Simon, true to his nature, was foremost in the pursuit: Simon, and they that were with him.

Mark 1:37

mar 1:37

All

All the people of Capernaum, all are seeking thee. The continuous present tense. So Rev., better than A. V. The all is peculiar to Mark.

Mark 1:38

mar 1:38

Lit., village-towns, suburban towns.

Mark 1:41

mar 1:41

Moved with compassion

Only Mark.

Mark 1:43

mar 1:43

Strictly charged (ε

Rev., sternly, in margin. The word is originally to snort, as of mettlesome horses. Hence, to fret, or chafe, or be otherwise strongly moved; and then, as a result of this feeling, to admonish or rebuke urgently. The Lord evidently spoke to him peremptorily. Compare sent him out (ε dismissal lay in the desire of Jesus not to thwart his ministry by awaking the premature violence of his enemies; who, if they should see the leper and hear his story before he had been officially pronounced clean by the priest, might deny either that he had been a leper or had been truly cleansed.

Mark 1:45

mar 1:45

The city

Properly, as Rev., a city; any city.

[Next: Mark Chapter 2](#)

Mark Chapter 2

Mark 2:1

mar 2:1

It was noised (ἠ

Lit., it was heard.

That he was in the house (ὁ εἰς οὐκ εἰσῆλθεν)

The ο

in is literally into, carrying the idea of the motion preceding the stay in the house. "He has gone into the house, and is there." But the best texts read ἐν οὐκ εἰσῆλθεν in the house. The account of this rumor is peculiar to Mark.

He preached (ἔ

Lit., spake, as Rev. Imperfect tense. He was speaking when the occurrence which follows took place.

Mark 2:3

mar 2:3

Borne of four

A detail peculiar to Mark.

Mark 2:4

mar 2:4

They uncovered (ἀ

The only use of the word in New Testament.

Broken it up (ἔ

Lit., scooped it out. Very graphic and true to fact. A modern roof would be untiled or unshingled; but an oriental roof would have to be dug to make such an opening as was required. A composition of mortar, tar, ashes, and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it. In some cases, as in this, stone slabs are laid across the joists. See Luk 5:19, where it is said they let him down through the tiles; so that they would be obliged, not only to dig through the grass and earth, but also to pry up the tiles. Compare Psa 129:6.

One of Mark's Latin words, grabatus, and condemned by the grammarians as inelegant. A rude pallet, merely a thickly

padded quilt or mat, held at the corners, and requiring no cords to let it down. They could easily reach the roof by the steps on the outside, as the roof is low; or they could have gone into an adjoining house and passed along the roofs. Some suppose that the crowd was assembled in an upper chamber, which sometimes extended over the whole area of the house. It is not possible accurately to reproduce the details of the scene. Dr. Thomson says that Jesus probably stood in the lewan or reception-room, a hall which is entered from the court or street by an open arch; or he may have taken his stand in the covered court in front of the house itself, which usually has open arches on three sides, and the crowd was around and in front of him.

Mark 2:6

mar 2:6

The word dialogue is derived from this, and the meaning literally is, that they held a dialogue with themselves.

Mark 2:8

mar 2:8

Perceived (ε

The preposition ε
aware.

Mark 2:9

mar 2:9

Lit., walk about.

Mark 2:10

mar 2:10

Power (ε

or better, authority, as Rev., in margin. The word is derived from ε
right and might. Authority or right is the dominant meaning in the New Testament.

Mark 2:13

mar 2:13

Resorted - taught (η

The imperfects are graphic - kept coming, kept teaching.

Mark 2:14

mar 2:14

See on Mat 9:9.

Mark 2:15

mar 2:15

His house

Levi's. See Luk 5:29.

Mark 2:16

mar 2:16

Scribes and Pharisees

But the best texts read γραμματεῖς τῶ

They had followed him into the hall where the company were seated. This hall answered to the k)ha3wah of Arabian houses, which is thus described by William Gifford Palgrave: "The k)ha4wah was a long, oblong hall about twenty feet in height, fifty in length, and sixteen or thereabouts in breadth. The walls were covered in a rudely decorative manner with brown and white wash, and sunk here and there into small triangular recesses, destined to the reception of books, lamps, and other such like objects. The roof was of timber, and fiat; the floor was strewn with fine, clean sand, and garnished all round alongside of the walls with long strips of carpet, upon which cushions, covered with faded silk, were disposed at suitable intervals. In poorer houses, felt rugs usually take the place of carpets" ("Central and Eastern Arabia").

Mark 2:17

mar 2:17

They that are whole (οἱ ἰ

Lit., they that are strong. See on Luk 14:30, was not able; and Pe2 2:11, power.

No need

The Greek order throws the emphasis on these words: No need have they that are strong of a physician. Wyc., Whole men have no need to a leech, but they that have evil.

Mark 2:18

mar 2:18

And of the Pharisees

But the of is wrong. Read as Rev., John's disciples and the Pharisees.

Used to fast (ἦ

The A. V. refers to the fact as a custom; but Mark means that they were observing a fast at that time. Hence the use of the participle with the finite verb. Rev., correctly, were fasting. The threefold repetition of the word.fast is characteristic of Mark. See Introduction.

Mark 2:19

mar 2:19

Children of the bride-chamber (οἱ υἱοὶ τῆς νυμφῶνος)

More correctly as Rev., sons. It is noteworthy that Christ twice uses a figure drawn from marriage in his allusions to

John the Baptist, the ascetic. Compare Joh 3:29. The sons of the bride-chamber are different from the groomsmen. They are the guests invited to the bridal. The scene is laid in Galilee, where groomsmen were not customary, as in Judaea. Hence there is no mention of them in the account of the marriage at Cana. In Judaea there were at every marriage two groomsmen or friends of the bridegroom. See on Joh 3:29.

Mark 2:20

mar 2:20

Then - in those days

The proper reading is εν ε τη η, in that day. So Rev. Another of Mark's double expressions: then - in that day.

Mark 2:21

mar 2:21

Seweth (επιρρ

A word found in Mark only. Matthew (Mat 9:16) and Luke (Luk 5:36) use ε patch upon.

Mark 2:23

mar 2:23

He went (αυ

Began, as they went, to pluck (η

Lit., began to make a way plucking the ears. This does not mean that the disciples broke a way for themselves through the standing corn by plucking the ears, for in that event they would have been compelled to break down the stalks. The:), could not have made a way by plucking the heads of the grain. Mark, who uses Latin forms, probably adopted here the phrase iter facere, to make a way, which is simply to go. The same idiom occurs in the Septuagint, Judges 17:8; ποιησαι ο του, as he journeyed. The offence given the Pharisees was the preparation, of food on the Sabbath. Matthew says to eat, stating the motive, and Luke, rubbing with their hands, describing the act. See on Mat 12:2.. The Rev. rightly retains the rendering of the A. V.

Mark 2:25

mar 2:25

Had need

Mark adds this to the was an hungered, which is in both Matthew and Luke. The analogy lay in the necessity. The had need is generic; the was hungry is specific, describing the peculiar character of the need.

Mark 2:26

mar 2:26

Lit., the loaves of proposition, i.e., the loaves which were set forth before the Lord. The Jews called them the loaves of the face, i.e., of the presence of God. The bread was made of the finest wheaten flour that had been passed through

eleven sieves. There were twelve loaves, or cakes, according to the number of tribes, ranged in two piles of six each. Each cake was made of about five pints of wheat. They were anointed in the middle with oil, in the form of a cross. According to tradition, each cake was five hand-breadths broad and ten long, but turned up at either end, two hand-breadths on each side, to resemble in outline the ark of the covenant. The shewbread was prepared on Friday, unless that day happened to be a feast-day that required sabbatical rest; in which case it was prepared on Thursday afternoon. The renewal of the shewbread was the first of the priestly functions on the commencement of the Sabbath. The bread which was taken off was deposited on the golden table in the porch of the sanctuary, and distributed among the outgoing and incoming courses of priests (compare save for the priests). It was eaten during the Sabbath, and in the temple itself, but only by such priests as were Levitically pure. This old bread, removed on the Sabbath morning, was that which David ate.

Mark 2:27

mar 2:27

On account of, or for the sake of. This saying is given by Mark only.

[Next: Mark Chapter 3](#)

Mark Chapter 3

Mark 3:1

mar 3:1

A withered hand (ε ρα)

More correctly Rev., his hand withered. The participle indicates that the withering was not congenital, but the result of accident or disease. Luke says his right hand.

Mark 3:2

mar 3:2

see on Joh 17:12.

Future tense: whether he will heal, the reader being placed at the time of the watching, and looking forward to the future.

Mark 3:3

mar 3:3

Stand forth (ε

Lit., rise into the midst. So Wyc., Rise into the middle. Tynd., Arise into stand in the midst.

Mark 3:5

mar 3:5

another's misfortune. Plato ("Republic," 4:62) says, "When any one of the citizens experiences good or evil, the whole these hardhearted ones. Compare the force of con, in condolence. Latin, con, with, dolere, to grieve.

From πω
extremities of fractured bones are united by a callus. Hence of callousness, or hardness in general. The word occurs in two other passages in the New Testament, Rom 11:25; Eph 4:18, where the A. V. wrongly renders blindness, following the Vulgate caecitas. It is somewhat strange that it does not adopt that rendering here (Vulgate, caecitate)

which is given by both Wyc. and Tynd. The Rev. in all the passages rightly gives hardening, which is better than hardness, because it hints at the process going on. Mark only records Christ's feeling on this occasion.

Mark 3:7

mar 3:7

Withdrew

Mark alone notes no less than eleven occasions on which Jesus retired from his work, in order to escape his enemies or to pray in solitude, for rest, or for private conference with his disciples. See Mar 1:12; Mar 3:7; Mar 6:31, Mar 6:46; Mar 7:24, Mar 7:31; Mar 9:2; Mar 10:1; Mar 14:34.

θος)

Compare Mar 3:8, where the order of the Greek words is reversed. In the former case the greatness of the mass of people is emphasized; in the latter, the mass of people itself

Mark 3:8

mar 3:8

He did (ε

Imperfect tense. Others read ποιει, he is doing. In either case the tense has a continuous force' what things he was doing or is doing. Note in Mar 3:7, Mar 3:8, Mark's accurate detail of places. See Introduction. The reasons for our Lord's withdrawing into a boat, given with such minuteness of detail in Mar 3:9, are also peculiar to Mark.

Mark 3:10

mar 3:10

Pressed upon (ε

Lit., fell upon.

Lit., scourges. Compare Act 22:24; Heb 11:36

, god)." So of war. Aeschylus,

"Persae," 251: "O Persian land, how hath the abundant prosperity been destroyed by a single blow (εν μια πληγη). The word here, scourges, carries the same idea.

Mark 3:11

mar 3:11

The article indicating those particular spirits which took part in that scene. Mark's precision is shown in the use of the two articles and in the arrangement of the noun and adjective: The spirits, the unclean ones.

When they saw (ο

More accurately as Rev., whenever they beheld. The imperfect tense denotes a repeated act. The α indefinite force: as often as they might see him.

Mark 3:12

mar 3:12

He charged (ε

The word is commonly rendered rebuke in the New Testament. In classical Greek its predominant sense is that of severe, strenuous reproach for unworthy deeds or acts. It is several times used in the New Testament, as here, in the

That (t

According to the A. V. and Rev. the that indicates the substance of Christ's charge. Properly, however, it indicates the intent of his charge. He charged them in order that they should not make him known.

Mark 3:13

mar 3:13

Whom he would (ou

Rev., more strictly, "whom he himself would;" not allowing any to offer themselves for special work. Out of the larger number thus called he selected twelve. See Mar 3:14.

Mark 3:14

mar 3:14

Ordained (ε

Lit., made. Rev., appointed.

Might send them forth (α)

As apostles. Compare the kindred noun α

Mark 3:15

mar 3:15

To have power (ε

Note that he does not say to preach and to cast out, but to preach and to have authority to cast out. The power of preaching and the power of exorcising were so different that special mention is made of the divine authority with which they would need to be clothed. The power of driving out demons was given that-they might apply it in confirmation of their teaching. Compare Mar 16:20.

Mark 3:16

mar 3:16

And Simon he surnamed Peter

Mark relates only his naming and not his appointment, leaving his appointment to be understood.

Mark 3:17

mar 3:17

Although Mark mentions that the apostles were sent: out in pairs (Mar 6:7), he does not classify them here in pairs. But he alone throws Peter and James and John, the three who shared the Lord's particular intimacy, into one group. Matthew and Luke both introduce Andrew between Peter and James.

He surnamed them Boanerges (επιτοίς ο

Lit., he put upon them the name. Some uncertainty attaches to both the origin and the application of the name. Most of the best texts read ο

thunder." Some, however, have claimed that it was a dual name given to them as a pair, as the name Dioscuri was given to Castor and Pollux. The reason of its bestowal we do not know. It seems to have been intended as a title of honor, though not perpetuated like the surname Peter, this being the only instance of its occurrence; possibly because the inconvenience of a common surname, which would not have sufficiently designated which of them was intended, may have hindered it from ever growing into an appellation. It is justified by the impetuosity and zeal which characterized both the brothers, which prompted them to suggest the calling of fire from heaven to consume the inhospitable Samaritan village (Luk 9:54); which marked James as the victim of an early martyrdom (Act 12:2); and

of, is a familiar Hebrew idiom, in which the distinguishing characteristic of the individual or thing named is regarded as his parent. Thus sparks are sons of fire (Job 5:7); threshed corn is son of the floor (Isa 21:10). Compare son of perdition (Joh 17:12); sons of disobedience (Eph 2:2; Eph 5:6).

Mark 3:18

mar 3:18

A name of Greek origin though in use among the Jews, from αβελος came earliest to Christ (Mat 4:18, Mat 4:20; compare Joh 1:40, Joh 1:41); and hence is always styled by the Greek

Another Greek name, meaning fond of horses. In ecclesiastical legend he is said to have been a chariot-driver.

Bartholomew

A Hebrew name - Bar Tolmai, son of Tolmai. Almost certainly identical with Nathanael. Philip and Nathanael are associated by John, as are Philip and Bartholomew in the parallel passages of the synoptics. Bartholomew is not mentioned in John's list of the twelve (Joh 21:2), but Nathanael is; while the synoptists do not mention Nathanael in their lists, but do mention Bartholomew. Probably he had two names.

Matthew

See on the superscription of Matthew's Gospel.

Thomas

A Hebrew name, meaning twin, and translated by the Greek Didymus (Joh 11:16).

Thaddaeus or Lebbaeus, as in Mat 10:3

He is the Judas of Joh 14:22. Luther calls him der fromme Judas (the good Judas). The two surnames, Lebbaeus and Thaddaeus, mean the same thing - beloved child.

Simon the Canaanite

Properly, Cananaean. See on Mat 10:4 : "No name is more striking in the list than that of Simon the Zealot, for to none of the twelve could the contrast be so vivid between their former and their new position. What revolution of thought and heart could be greater than that which had thus changed into a follower of Jesus one of the fierce war-party of the day, which looked on the presence of Rome in the Holy Land as treason against the majesty of Jehovah, a party who were fanatical in their Jewish strictures and exclusiveness?" (Geikie, "Life and Words of Christ").

Mark 3:19

mar 3:19

Judas Iscariot

See on Mat 10:5.

Mark 3:20

mar 3:20

Again

Glancing back to the many notices of crowds in the preceding narrative. This reassembling of the multitudes, and its interference with the repast of Christ and the disciples, is peculiar to Mark.

Mark 3:21

mar 3:21

His friends (οι παρ αυτου)

Lit., they who were from beside him: i.e., by origin or birth. His mother and brethren. Compare Mar 3:31, Mar 3:32. Wyc., kinsmen. Tynd., they that belonged unto him. Not his disciples, since they were in the house with him.

They said (ε

Imperfect tense. Very graphic, they kept saying.

Mark 3:22

mar 3:22

Beelzebub

See on Mat 10:25.

And

Not connecting two parts of one accusation, but two accusations, as is evident from the two o quotation marks.

Mark 3:24

mar 3:24

And

Note the way in which the sayings are linked by this conjunction; an impressive rhetorical progression.

Mark 3:26

mar 3:26

But hath an end

Peculiar to Mark.

Mark 3:27

mar 3:27

Mark uses the stronger and more vivid compound verb, where Matthew employs the simple α primarily, to tear in pieces; to carry away, as the wind; to efface, as footstep. So, generally, to seize as plunder, snatching right and left.

Lit., his vessels. So Wyc. Compare Mar 11:16; Act 9:15; Act 10:11; Ti2 2:20. The special object of the robber may be precious vessels of gold or silver; but the word is probably used in its general sense of household gear.

Mark 3:28

mar 3:28

Compare Mat 12:31; and note Mark's superior precision and fulness of detail.

Mark 3:29

mar 3:29

Guilty (ϵ)

From $\epsilon\nu$, in, ϵ ; Jam 2:10.

Eternal damnation (α)

An utterly false rendering. Rightly as Rev., of an eternal sin. So Wyc., everlasting trespass. The A. V. has gone wrong

See Mat 23:33, and compare Rev. there.

Mark 3:30

mar 3:30

They said (ϵ)

Imperfect tense. They kept saying, or persisted in saying. An addition peculiar to Mark.

Mark 3:31

mar 3:31

, Mar 3:32

They sent unto him calling him, and a multitude was sitting about him. Detail by Mark only; as also the words in Mar 3:34, Looking round on them which sat round about him.

[Next: Mark Chapter 4](#)

Mark Chapter 4

Mark 4:1

mar 4:1

Again

He had taught there before. See Mar 3:7-9.

In the sea

Mark only.

The A. V. misses Mark's graphic use of the present, "There is gathered." So Rev.

Mark 4:7

mar 4:7

The preposition, συν = con (together), carries the idea of compression.

It yielded no fruit

Added by Mark.

Mark 4:8

mar 4:8

That sprang up and increased (α)

The Rev. literally renders the participles, growing up and increasing, thus describing the process more vividly. These two participles, moreover, explain the use of the imperfect tense ϵ and kept yielding as it increased.

Thirty ($\epsilon\tau$)

Lit., up to thirty.

Mark 4:10

mar 4:10

When he was alone

Mark only.

They that were about him with the twelve

Mark only. Matthew and Luke, the disciples.

Mark 4:11

mar 4:11

Unto them that are without (ε ς ε

The two latter words are peculiar to Mark. The phrase means those outside of our circle. Its sense is always determined by the contrast to it. Thus, Co1 5:12, Co1 5:13, it is non-Christians in contrast with me. Col 4:5, Christians contrasted with people of the world. Compare Th1 4:12; Ti1 3:7. Matthew (Mat 13:11), with less precision, uses simply ε (them), the pronoun of remote reference. Luk 8:10, τοις λοιποῖς (to the rest).

Mark 4:13

mar 4:13

Peculiar to Mark.

The parables, which I have spoken or may hereafter speak.

Mark 4:14

mar 4:14

The sower soweth the word

More precise than either Matthew or Luke. Compare Mat 13:19; Luk 8:11.

Mark 4:19

mar 4:19

The lusts of other things entering in (αἰ

Lusts, not in the limited sense of mere sexual desire, but in the general sense of longing. The word is also used of desire for good and lawful things (Luk 22:15; Phi 1:23).

Mark 4:20

mar 4:20

Such as

A good rendering of the pronoun οὗ

Mark 4:21

mar 4:21

A candle (ο

Properly, the lamp, as Rev.

Brought (ε

Lit., cometh. Doth the lamp come ? This impersonation or investing the lamp with motion is according to Mark's lively mode of narrative, as is the throwing of the passage into the interrogative form. Compare Luk 8:16. The lamp: the article indicating a familiar household implement. So also "the bed" and "the stand."

The Latin modius. One of Mark's Latin words. See on Mat 5:15. The modius was nearer a peck than a bushel.

A couch for reclining at table.

Rev., correctly, stand; i.e., lampstand. See on Mat 5:15.

Mark 4:22

mar 4:22

Which shall not be manifested (ε)

The A. V. makes Christ say that every hidden thing shall be revealed. This is wrong. He says that things are hidden in order that they may be manifested. Concealment is a means to revelation.

Mark 4:26

mar 4:26

)

and ε

should have cast seed into the ground, and should be sleeping and rising night and day." The aorist tense indicates the single act of casting; the presents the repeated, continued sleeping and rising while the seed is growing.

The seed; that particular seed which he had to sow. Such is the force of the article.

Mark 4:27

mar 4:27

Lit., lengthen; be extended by the seed lengthening out into blade and stalk.

He knoweth not how (ως ουκ οιδεν αυ

The Greek order is very lively: how knoweth not he.

Mark 4:28

mar 4:28

Of herself (αυ)

Lit., self-acting. It occurs in only one other passage of the New Testament, Act 12:10; of the city gate which opened to Peter of its own accord.

Mark 4:29

mar 4:29

Is brought forth (παραδοι)

This rendering cannot be correct, for the verb is active, not passive, meaning to deliver up. Hence it is usually explained, shall have delivered itself up to harvest; which is stilted and artificial. Rev. is ripe, is a free rendering from the margin of A.V. It is, perhaps, better to explain, as Meyer does, whose rendering is adopted by Rev. in margin: When the fruit shall have allowed, i.e., shall have admitted of being harvested. Xenophon and Herodotus use the word in the sense of permit or allow; and an exact parallel to this occurs in the historian Polybius (xxii., 24, 9): "When the

Putteth in (α

Lit., sendeth forth. So Rev. in margin. The rendering, putteth in, misses the figure. The verb is the same as that used of sending forth the apostles to reap the harvest of souls. See especially Joh 4:38 : "I sent (α

Mark 4:30

mar 4:30

Peculiar to Mark.

With what comparison shall we compare it? (εθωμεν;)

Lit., In what parable might we put it? Rev., In what parable shall we set it forth ? Note the we, taking the hearers, with a fine tact, into consultation.

Mark 4:31

mar 4:31

When it is sown (ο)

This phrase is repeated in Mar 4:32. Here the emphasis is on ο
4:32 the emphasis is on σπαρη, it is sown. It begins to grow great from the time when it is sown.

That are upon the earth

A little detail peculiar to Mark.

Mark 4:32

mar 4:32

Groweth up

Mark only.

Herbs (τω

Rev., rightly, the herbs; those which people are wont to plant in their gardens. The word denotes garden - or pot-herbs, as distinguished from wild herbs.

Shooteth out great branches (ποιει)

Lit., maketh, etc. Rev., putteth out. Peculiar to Mark. Matthew has becometh a tree. On branches, see note on Mat 24:32. One of the Talmudists describes the mustard-plant as a tree, of which the wood was sufficient to cover a potter's shed. Another says that he was wont to climb into it as men climb into a fig-tree. Professor Hackett says that on the plain of Akka, toward Carmel, he found a collection of mustard-plants from six to nine feet high, with branches from each side of a trunk an inch or more in thickness. Dr. Thomson relates that near the bank of the Jordan he found a mustard-tree more than twelve feet high.

Lodge (κατασκηνουν)

See on Mat 8:20. Lit., pitch their tents.

Mark 4:33

mar 4:33

Such

Implying that Mark knew yet more parables that were spoken at that time.

As they were able to hear it

Peculiar to Mark.

Mark 4:36

mar 4:36

Even as he was in the ship

Rev., boat. Just as he was, in the boat in which he was then sitting. Mark adds the detail about the accompanying boats.

Mark 4:37

mar 4:37

Storm (λαιλαψ)

So Luke. Distinctively a furious storm or hurricane. Compare Septuagint, Job 38:1, of the whirlwind out of which God answered Job. See, also, Job 21:18 . Mr. Macgregor ("Rob Roy on the Jordan") says that "on the sea of Galilee the wind has a singular force and suddenness; and this is no doubt because that sea is so deep in the world that the sun rarefies the air in it enormously, and the wind, speeding swiftly above a long and level plateau, gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistible."

Mark 4:38

mar 4:38

The definite article indicates a well-known part of the boat's equipment - the coarse leathern cushion at the stern for the

steersman. The Anglo-Saxon version has bolster.

Mark 4:39

mar 4:39

Lit., be silent! be muzzled! Wyc., rather tamely, wax dumb! How much more vivid than the narratives of either Matthew or Luke is this personification and rebuke of the sea as a raging monster.

Ceased (ε

by its own beating.

There was (ε

More strictly, there arose or ensued. The aorist tense indicates something immediate. Tynd. has followed.

Calm

Wyc., peaceableness.

Mark 4:41

mar 4:41

They feared exceedingly (ε

Lit., they feared a great fear.

στιν)

Who then is this ? The then (α

[Next: Mark Chapter 5](#)

Mark Chapter 5

Mark 5:3

mar 5:3

The details of Mar 5:3-5 are peculiar to Mark. "The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark's is the most eminently graphic of all, adding, as it does, many strokes which wonderfully heighten the terribleness of the man's condition, and also magnify the glory of his cure" (Trench, "Miracles").

The tombs (τοι

"In unclean places, unclean because of the dead men's bones which were there. To those who did not on this account shun them, these tombs of the Jews would afford ample shelter, being either natural caves or recesses hewn by art out of the rock, often so large as to be supported with columns, and with cells upon their sides for the reception of the dead. Being, too, without the cities, and oftentimes in remote and solitary places, they would attract those who sought to flee from all fellowship of their kind" (Trench, "Miracles").

Mark 5:4

mar 5:4

(foot) is fet; so that fetter is feeter. So Chaucer:

"The pure fetters on his shennes grete

Were of his bitter salte teres wete."

Αλυσιν (derivation uncertain) is a chain, a generic word, denoting a bond which might be on any part of the body.

Broken in pieces (συντετριφθαι)

ords which could be rubbed to pieces. Wyc. renders, Had broken the stocks to small gobbets.

Mark 5:5

mar 5:5

Rev., crying out. The verb denotes an inarticulate cry; a shriek. Aristophanes uses it of the frogs ("Ranae," 258), and of the bawling of a boor ("Equites," 285).

Mark 5:6

mar 5:6

Afar off (α)

Peculiar to Mark, as is also he ran.

Mark 5:7

mar 5:7

Crying - he saith

The inarticulate cry (Mar 5:5), and then the articulate speech.

Lit., what is there to me and thee ? What have we in common?

I adjure thee by God

Stronger than Luke's I pray thee. The verb o

Mark 5:8

mar 5:8

For he said (ϵ)

Imperfect tense, he was saying; the force of which is lost both in the A. V. and Rev. The imperfect gives the reason for this strange entreaty of the demon. Jesus was commanding, was saying "come out;" and, as in the case of the epileptic child at the Transfiguration Mount, the baffled spirit wreaked his malice on the man. The literal rendering of the imperfect brings out the simultaneousness of Christ's exorcism, the outbreak of demoniac malice, and the cry Torment me not.

Mark 5:13

mar 5:13

Ran (ω)

The verb indicates hasty, headlong motion. Hence, as Rev., rushed.

Two Thousand.

As usual, Mark alone gives the detail of number.

A steep place

But the noun has the definite article: του κρημνου, the steep, as Rev.

Mark 5:15

mar 5:15

See ($\theta\epsilon\omega\rho\upsilon\sigma\iota\nu$)

Rev., rightly, behold. For it was more than simple seeing. The verb means looking steadfastly, as one who has an interest in the object, and with a view to search into and understand it: to look inquiringly and intently.

Clothed

Compare Luk 8:27. For a long time he had worn no clothes.

Mark 5:18

mar 5:18

When he was come (ε του)

The participle is in the present tense. Not after he had embarked, but while he was in the act. Hence Rev., rightly, as beseeching him.

That (ι

In order that. Not the subject but the aim of the entreaty.

Mark 5:23

mar 5:23

This little endearing touch in the use of the diminutive is peculiar to Mark.

Lieth at the point of death (ε

One of the uncouth phrases peculiar to Mark's style, and which are cited by some as evidence of the early composition of his gospel.

I pray thee come (ι

The words I pray thee are not in the Greek. Literally the ruler's words run thus: My little daughter lieth at the point of death - that thou come, etc. In his anguish he speaks brokenly and incoherently.

He went (επηλθεν)

Lit., went away. The aorist tense, denoting action once for all, is in contrast with the imperfects, η

verb, indicates the united pressure of a crowd. Compare Tynd., Mar 5:31. Thrusting thee on every side.

Mark 5:26

mar 5:26

Mark is much fuller and more vivid than Matthew or Luke.

Had suffered (παθουσα)

To be taken, as everywhere in the New Testament, in the sense of suffering pain, not merely subjected to treatment. What she may have suffered will appear from the prescription for the medical treatment of such a complaint given in the Talmud. "Take of the gum of Alexandria the weight of a zuzee (a fractional silver coin); of alum the same; of

crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit, take of Persian onions three logs (pints); boil them in wine, and give her to drink, and say, 'Arise from thy flux.' If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her, and say, ' Arise from thy flux.' But if that do no good, take a handful of cummin (a kind of fennel), a handful of crocus, and a handful of fenugreek (another kind of fennel). Let these be boiled in wine and give them her to drink, and say, ' Arise from thy flux !'" If these do no good, other doses, over ten in number, are prescribed, among them this: "Let them dig seven ditches, in which let them burn some cuttings of vines, not yet four years old. Let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another, saying to her at each remove, 'Arise from thy flux!'" (Quoted from Lightfoot by Geikie, "Life and Words of Christ").

Of many physicians (υ

Lit., under; i.e., under the hands of.

And was nothing bettered, but rather grew worse

Luke's professional pride as a physician kept him from such a statement. Compare Luk 8:43.

Mark 5:28

mar 5:28

For she said (ε

Imperfect tense. She was or kept saying as she pressed through the crowd, either to herself or to others.

Mark 5:29

mar 5:29

She knew - she was healed

Note the graphic change in the tenses. ε

Plague

See on Mar 3:10.

Mark 5:30

mar 5:30

Knowing (ε

Rev., perceiving. Lit., having fully known.

ξ αυτου ξελθουσαν)

More correctly as Rev., that the power proceeding from him had gone forth. The object of the Saviour's knowledge was thus complex: 1st, his power; 2d, that his power had gone forth. This and the following sentence are peculiar to Mark.

Mark 5:32

mar 5:32

Imperfect tense. He kept looking around for the woman, who had hidden herself in the crowd.

Mark 5:34

mar 5:34

In peace (εἰς εἰ

Lit., into peace. Contemplating the peace in store for her. Mark alone adds, Be whole of ray plague.

Mark 5:35

mar 5:35

From the ruler of the synagogue

From his house; for the ruler himself is addressed.

See on Mat 9:36. Compare Luk 11:22, where occurs the cognate word σκυλα, spoils, things torn or stripped from an enemy. Wyc., travailest. Tynd., diseasest.

Mark 5:36

mar 5:36

Heard

This is from the reading α (compare Mat 18:17), or over-hearing, as Rev. in margin, which, on the whole, seems the more natural. Disregarding would be more appropriate if the message had been addressed to Jesus himself; but it was addressed to the ruler. Jesus

Mark 5:38

mar 5:38

Seeth (θεωρει)

Rev., beholdeth. See on Mar 5:15.

Wailing (α

A descriptive word of the hired mourners crying al-a-lai!

Mark 5:40

mar 5:40

Put them out

"Wonderful authority in the house of a stranger. He was really master of the house" (Bengel). Only Mark relates the taking of the parents with the three disciples into the chamber.

Mark 5:41

mar 5:41

Not a classical word, but used also by Matthew.

Mark 5:42

mar 5:42

Astonishment (ε

Better Rev., amazement, which carries the sense of bewilderment. E

from εκ, out of, and ι

his senses. In Biblical Greek it is used in a modified sense, as here, Mar 16:8; Luk 5:26; Act 3:10, of amazement, often coupled with fear. In Act 10:10; Act 11:5; Act 22:17, it is used in the sense of our word ecstasy, and is rendered trance.

[Next: Mark Chapter 6](#)

Mark Chapter 6

Mark 6:2

mar 6:2

Astonished

See on Mat 7:28.

Lit., powers. See on Mat 11:20. Tynd., virtues. Outcomings of God's power: "powers of the world to come" (Heb 6:5), at work upon the earth.

Mark 6:3

mar 6:3

The carpenter

This word "throws the only flash which falls on the continuous tenor of the first thirty years, from infancy to manhood, of the life of Christ" (Farrar, "Messages of the Books").

They were offended

See on Mat 5:29. Tynd., hurt.

Mark 6:5

mar 6:5

Sick ($\alpha\pi\theta$)

From α , not, and ρ

Mark 6:7

mar 6:7

By two and two

To help and encourage each other, and also for fulness of testimony.

Mark 6:14

mar 6:14

Was spread abroad

"But for the rumor, Herod would not have known of him. A palace is late in hearing spiritual news" (Bengel).

Mighty works do show forth themselves in him (ενεργουσιν αι ν αυτω)

Rev., these powers work in him. As Dr. Morison observes, "A snatch of Herod's theology and philosophy." He knew that John wrought no miracles when alive, but he thought that death had put him into connection with the unseen world, and enabled him to wield its powers.

Mark 6:16

mar 6:16

He is risen

The he, ουτος, is emphatic. This one. This very John.

Mark 6:19

mar 6:19

Had a quarrel against him (ενειχεν αυτω)

There is some dispute about the rendering. The Rev. renders Set herself against him, with no alternative translation in the margin; and in Luk 11:53, Press upon him vehemently, with set themselves against him in the margin. I see no objection to rendering was angry at him, taking ενειχεν αυτω

herself (ε
ενειχε). 6:119, ενειχε σφι

Desired (η)

Imperfect tense, was desiring all along. Her demand for John's murder was the result of a long-cherished wish.

Mark 6:20

mar 6:20

A mistranslation. Rev., kept him safe. Peculiar to Mark. Compare Mat 9:17, are preserved; Luk 2:19 τηρειν, to preserve or keep, as the result of guarding. See on Joh 17:12, and reserved, Pe1 1:4.

The proper reading, however η
find a way out. So Rev., rightly, he was much perplexed. The other reading is meaningless.

Mark 6:21

mar 6:21

Convenient (ευ

Mark only. Convenient for Herodias' purpose. "Opportune for the insidious woman, who hoped, through wine, lust, and the concurrence of sycophants, to be able easily to overcome the wavering mind of her husband" (Grotius in Meyer).

Birthday

See on Mat 14:6. The notice of the banquet and of the rank of the guests is peculiar to Mark.

Lords (μεγιστασιν)

Only here, and Rev 6:15; Rev 18:23

Lit., commanders of a thousand men. Answering to a Roman military tribune. Both civil and military dignitaries were present, with other distinguished men of the district (chief men).

Mark 6:22

mar 6:22

The said Herodias (αυτης της Η

The A. V. misses the point of αυτης, by the translation the said: the object being not to particularize the Herodias just referred to, but to emphasize the fact that Herodias' own daughter was put forward instead of a professional dancer. Hence Rev., correctly, "the daughter of Herodias herself."

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See on Mar 5:41.

Mark 6:25

mar 6:25

Mark's narrative emphasizes the eager haste with which the murder was pushed. She came in straightway and demanded the boon forthwith.

By and by (εξαυτης)

Obsolete in the old sense of immediately. The A. V. translates αυ , by and by: ευ , immediately: and the same word in Luk 21:9, by and by. Εξαυτης is rendered immediately, Act 10:33; Act 11:11 : straightway, Act 23:30 : presently, Phi 2:23. Rev., forthwith. The expression by and by in older English was sometimes used of place. Thus Chaucer.

"Right in the same chamber by and by" (close by).

and

"Two young knights lying by and by" (near together).

Edward IV. is reported to have said on his death-bed: "I wote (know) not whether any preacher's words ought more to move you than I that is going by and by to the place that they all preach of."

Charger

See on Mat 14:8.

Mark 6:26

mar 6:26

Exceeding sorry

Where Matthew has sorry.

Mark 6:27

mar 6:27

Mark's favorite straightway. The king is prompt in his response.

One of Mark's Latin words, *speculator*. A *speculator* was a guardsman, whose business it was to watch or spy out (*speculari*). It came gradually to denote one of the armed body-guard of the Roman emperor. Thus Suetonius says of Claudius that he did not dare to attend banquets unless his *speculatores* with their lances surrounded him. Seneca uses the word in the sense of executioner. "He met the executioners (*speculatoribus*), declared that he had nothing to say against the execution of the sentence, and then stretched out his neck." Herod imitated the manners of the Roman court, and was attended by a company of *speculatores*, though it was not their distinctive office to act as executioners. Wyc. renders man-killer, and Tynd. hangman.

Mark 6:29

mar 6:29

Corpse

See on Mat 24:28.

Stier ("Words of Jesus") says of Herod' "This man, whose inner life was burnt out; who was made up of contradictions, speaking of his kingdom like Ahasuerus, and yet the slave of his Jezebel; willingly hearing the prophet, and unwillingly killing him; who will be a Sadducee, and yet thinks of a resurrection; who has a superstitious fear of the Lord Jesus, and yet a curiosity to see him."

Mark 6:31

mar 6:31

Come apart

See on Mar 3:7.

Mark 6:37

mar 6:37

Shall we go and buy, etc

This question and Christ's answer are peculiar to Mark.

Mark 6:39

mar 6:39

Peculiar to Mark. The Jewish dining-room was arranged like the Roman: three tables forming three sides of a square, and with divans or couches following the outside line of the tables. The open end of the square admitted the servants who waited at table. This explains the arrangement of the multitude here described by Mark. The people sat down, literally, in table-companies, arranged like guests at table; some companies of a hundred and some of fifty, in squares

or oblongs open at one end, so that the disciples could pass along the inside and distribute the loaves

Green

Mark only.

Mark 6:40

mar 6:40

Lit., like beds in a garden. The former adverb, by companies, describes the arrangement; this the color. The red, blue, and yellow clothing of the poorest orientals makes an Eastern crowd full of color; a fact which would appeal to Peter's eye, suggesting the appearance of flower-beds in a garden.

Mark 6:41

mar 6:41

The verbs are in different tenses; the former in the aorist, the latter in the imperfect. The aorist implies the instantaneous, the imperfect the continuous act. He brake, and kept giving out. Farrar remarks that the multiplication evidently took place in Christ's hands, between the acts of breaking and distributing.

All

Peculiar to Mark.

Were filled

See on Mat 5:6.

Mark 6:43

mar 6:43

Lit., fillings of baskets. See on Mat 14:20. Mark alone adds, and of the fishes.

Mark 6:44

mar 6:44

Men (α)

Not generic, including men and women; but literally men. Compare Mat 14:21, beside women and children; a detail which we should have expected from Mark.

Mark 6:46

mar 6:46

When he had sent them away (α)

Rev., more correctly, after he had taken leave. Unclassical, and used in this sense only in later Greek. So in Luk 9:61; Act 18:18; Co2 2:13.

Mark 6:48

mar 6:48

He saw (τ

Participle. Rev., seeing. Better, however, the literal having seen. It was this which induced him to go to them.

Lit., tormented. Rev., distressed See on Mat 4:24. Wyc., travailing. Tynd., troubles

Fourth watch

Between 3 and 6 a.m.

Would have passed by them.

Peculiar to Mark.

Mark 6:50

mar 6:50

They all saw him

Peculiar to Mark.

Spake with them (ε τῶν)

Both Matthew and John give the simple dative, αὐτοῖς, to them. Mark's with them is more familiar, and gives the idea of a more friendly and encouraging address. It is significant, in view of Peter's relation to this gospel, that Mark omits the incident of Peter's walk on the waves (Mat 14:28-31).

Mark 6:51

mar 6:51

Ceased

See on Mar 4:39.

κ περισσου ε

Lit., exceedingly beyond measure. A strong expression peculiar to Mark. E and see on Mar 5:42.

Mark 6:52

mar 6:52

Peculiar to Mark.

The miracle of the loaves (ε ς α

Rev., concerning the loaves. Lit., upon ; in the matter of. They did not reason from the multiplying of the loaves to the stilling of the sea.

Mark 6:53

mar 6:53

Peculiar to Mark. Rev., moored to the shore, though the meaning may be near the shore. A), seems to indicate a vessel of considerable size, standing quite high out of the water. They may have anchored off shore.

Mark 6:55

mar 6:55

Ran round

From place to place where the sick were, to bring them to Jesus. Matthew has they sent.

Condemned as bad Greek, but used by both Luke and John. See on Mar 2:4.

Mark 6:56

mar 6:56

Peculiar to Mark.

In the streets (αγοραις)

Rightly, Rev., market-places. See on Mat 11:16.

Border

See on Mat 9:20.

[Next: Mark Chapter 7](#)

Mark Chapter 7

Mark 7:2

mar 7:2

Defiled (κοινωις)

Lit., common; and so Rev. in margin, Wyc., and Tynd.

That is

Added by way of explanation to Gentile readers.

Oft (πυγμα)

Rev., diligently. A word which has given critics much difficulty, and on which it is impossible to speak decisively. The Rev. gives in the margin the simplest meaning, the literal one, with the fist; that is, rubbing the uncleansed hand with the other doubled. This would be satisfactory if there were any evidence that such was the custom in washing; but there is none. Edersheim ("Life and Times of Jesus," ii., 11, note) says "the custom is not in accordance with Jewish law." But he elsewhere says ("The Temple," 206, note), "For when water was poured upon the hands they had to be lifted, yet so that the water should neither run up above the wrist, nor back again upon the hand; best, therefore, by doubling the fingers into a fist. Hence (as Lightfoot rightly remarks) Mar 7:3, should be translated except they wash their hands

explain this translation in so many of the versions (Gothic, Vulgate, Syriac). Meyer, with his usual literalism gives with the fist, which I am inclined to adopt.

Holding (κρατουντες)

Strictly, holding firmly or fast. So Heb 4:14; Rev 2:25; denoting obstinate adherence to tradition.

Mark 7:4

mar 7:4

Two of the most important manuscripts, however, read ρ

(Mar 7:3). The scope of this work does not admit of our going into the endless controversy to which this word has given rise. It will be sufficient to give the principal facts concerning its meaning and usage.

In classical Greek the primary meaning is to merge. Thus Polybius (i., 51, 6), describing a naval battle of the Romans and Carthaginians, says, "They sank (ε which flocked into Jerusalem at the time of the siege, "They overwhelmed (ε adversary ("Euthydemus," 277).

Kings 5:15, of Naaman's dipping himself in Jordan (ε

The New Testament use of the word to denote submersion for a religious purpose, may be traced back to the Levitical washings. See Lev 11:32 (of vessels); Lev 11:40 (of clothes); Num 8:6, Num 8:7 (sprinkling with purifying water); Exo 30:19, Exo 30:21 (of washing hands and feet). The word appears to have been at that time the technical term for such washings (compare Luk 11:38; Heb 9:10; Mar 7:4), and could not therefore have been limited to the meaning immerse. Thus the washing of pots and vessels for ceremonial purification could not have been by plunging them in water, which would have rendered impure the whole body of purifying water. The word may be taken in the sense of washing or sprinkling.

"The Teaching of the Apostles" (see on Mat 10:10) throws light on the elastic interpretation of the term, in its directions for baptism. "Baptize - in living (i.e., running) water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice into the name of the Father, and of the Son, and of the Holy Spirit" (Chap. VII.).

Pots (ξεστῶν)

Another of Mark's Latin words, adapted from the Latin sextarius, a pint measure. Wyc., cruets. Tynd., cruses.

More literally, copper.

Tables (κλινῶν)

Omitted in some of the best manuscripts and texts, and by Rev. The A. V. is a mistranslation, the word meaning

Mark 7:6

mar 7:6

Well (καλῶς)

Finely, beautifully. Ironical.

Mark 7:10

mar 7:10

Honor

Wyc. has worship. Compare his rendering of Mat 6:2, "That they be worshipped of men ;" Mat 13:57, "A prophet is not without worship but in his own country;" and especially Joh 12:26, "If any man serve me, my Father shall worship him."

Lit., come to an end by death. See on Mat 15:4.

Mark 7:11

mar 7:11

Corban

Mark only gives the original word, and then translates. See on Mat 15:5.

Mark 7:13

mar 7:13

Making of none effect

Rev., making void. See on Mat 15:6.

Ye handed down

Note the past tense, identifying them for the moment with their forefathers. Compare Mat 23:35, Ye slew. Christ views the Jewish persecutors and bigots, ancient and modern, as a whole, actuated by one spirit, and ascribes to one section what was done by another.

Mark 7:17

mar 7:17

The disciples

Matthew says Peter. There is no discrepancy. Peter spoke for the band.

Mark 7:18

mar 7:18

So

So unintelligent as not to understand what I uttered to the crowd.

Mark 7:19

mar 7:19

Draught (αφεδρωνα)

Liddell and Scott give only one definition - a privy, cloaca; and derive from ε English stool. The word does not refer to a part of the body.

According to the A. V. these words are in apposition with draught: the draught which makes pure the whole of the food, since it is the place designed for receiving the impure excrements.

Christ was enforcing the truth that all defilement comes from within. This was in the face of the Rabbinic distinctions between clean and unclean meats. Christ asserts that Levitical uncleanness, such as eating with unwashed hands, is of small importance compared with moral uncleanness. Peter, still under the influence of the old ideas, cannot understand the saying and asks an explanation (Mat 15:15), which Christ gives in Mar 7:18-23. The words purging all meats (Rev., making all meats clean) are not Christ's, but the Evangelist's, explaining the bearing of Christ's words; and therefore the Rev. properly renders, *this he said* (italics), making all meats clean. This was the interpretation of Chrysostom, who says in his homily on Matthew: "But Mark says that he said these things making all meats pure." Canon Farrar refers to a passage cited from Gregory Thaumaturgus: "And the Saviour, who purifies all meats, says." This rendering is significant in the light of Peter's vision of the great sheet, and of the words, "What God hath cleansed" (ε

Farrar remarks: "It is doubtless due to the fact that St. Peter, the informant of St. Mark, in writing his Gospel, and as the sole ultimate authority for this vision in the Acts, is the source of both narratives, - that we owe the hitherto

unnoticed circumstance that the two verbs, cleanse and profane (or defile), both in a peculiarly pregnant sense, are the two most prominent words in the narrative of both events" ("Life and Work of Paul," i., 276-7).

Mark 7:21

mar 7:21

a bad sense; and hence the addition of adjectives denoting evil, as here and Jam 2:4. Radically, it carries the idea of discussion or debate, with an under-thought of suspicion or doubt, either with one's own mind, as Luk 5:22; Luk 6:8; or with another, Luk 9:46; Phi 2:14; Rom 14:1.

Mark 7:22

mar 7:22

Plural. Rev., wickedness. From ποσει

from which it runs into the sense of morally bad. This conception seems to have been associated by the high-born with the life of the lower, laboring, slavish class; just as our word knave (like the German knabe from which it is derived)

moral sense, indicates active wickedness. So Jeremy Taylor: "Aptness to do shrewd turns, to delight in mischiefs and

ο), characterizes evil rather as defect: "That which is not such as, according to its nature, destination, and idea it might be or ought to be" (Cremer). Hence of incapacity in war; of λος, the evil servant, in Mat 24:48, is a servant wanting in proper fidelity and diligence. Thus the thoughts are styled evil, as being that which, in their nature and purpose, they ought not to be. Matthew, however (Mat 15:19

Lasciviousness (α

Derivation unknown. It includes lasciviousness, and may well mean that here; but is often used without this notion. In classical Greek it is defined as violence, with spiteful treatment and audacity. As in this passage its exact meaning is not implied by its being classed with other kindred terms, it would seem better to take it in as wide a sense as possible - that of lawless insolence and wanton caprice, and to render, with Trench, wantonness, since that word, as he remarks, "stands in remarkable ethical connection with α

Testament"). At Rom 13:13, where lasciviousness seems to be the probable meaning, from its association with

Evil eye (ο

A malicious, mischief-working eye, with the meaning of positive, injurious, activity. See (above) on wickednesses.

The word does not necessarily imply blasphemy against God. It is used of reviling, calumny, evil-speaking in general. See Mat 27:39; Rom 3:8; Rom 14:16; Pe1 4:4, etc. Hence Rev. renders railing.

Pride (υ

From υ

is the sin of an uplifted heart against God and man. Compare Pro 16:5; Rom 12:16 (mind not high things); Ti1 3:6.

Mark 7:24

mar 7:24

Went away

See on Mar 6:31. The entering into the house and the wish to be secluded are peculiar to Mark.

Mark 7:25

mar 7:25

Diminutive. Rev., little daughter. See on Mar 5:23.

Mark 7:26

mar 7:26

Syro-Phoenician

Phoenician of Syria, as distinguished from a Libyo-Phoenician of North Africa, Libya being often used for Africa.

Mark 7:27

mar 7:27

Let the children first be filled

Peculiar to Mark.

The dogs

Diminutive. See on Mat 15:26.

Mark 7:28

mar 7:28

Mark adds under the table.

The children's crumbs

See on Mat 15:26. This would indicate that the little dogs were pet dogs of the children, their masters.

Mark 7:29

mar 7:29

, Mar 7:30

Peculiar to Mark.

Lit., thrown. She had probably experienced some fearful convulsion when the demon departed. Compare Mar 9:22, of

the demon which possessed the boy: "It hath cast him, etc. (ε ; Mar 9:26.

Mark 7:32

mar 7:32

Mark 7:33

mar 7:33

Put (ε

Lit., threw: thrust.

Mark 7:35

mar 7:35

Plain (ορθως)

Lit., rightly. So Wyc.

Mark 7:36

mar 7:36

The verb means, first, to separate; then to define or distinguish; and as that which is separated and distinguished is emphasized, to command or straitly charge.

Mark 7:37

mar 7:37

Astonished

See on Mat 7:28.

To speak (λαλειν)

See on Mat 28:18. The emphasis is not on the matter, but on the fact of speech.

[Next: Mark Chapter 8](#)

Mark Chapter 8

Mark 8:2

mar 8:2

gradually to denote the seat of the affections, like our word heart. This explains the frequent use of the word bowels in the A. V. in the sense of tender mercy, affection, compassion. See Luk 1:78; Co2 7:15; Phi 1:8; Plm 1:7, Plm 1:12, Plm 1:20. The Rev. has properly rejected it in every such case, using it only in its literal sense in the single passage, Act 1:18.

Lit., they continue, as Rev.

Mark 8:3

mar 8:3

Faint

See on Mat 15:32. Wyc., fail.

Some of them came from far

Peculiar to Mark.

Mark 8:6

mar 8:6

To sit down (*αναπεσειν*)

Lit., to recline.

Brake and gave

See on Mar 6:41.

Mark 8:8

mar 8:8

Were filled

See on Mat 5:6. Wyc., fulfilled. Tynd., sufficed.

Mark 8:9

mar 8:9

Baskets

See on Mat 14:20.

Four thousand

Matthew (Mat 15:38) here adds a detail which we should rather expect in Mark: beside women and children.

Mark 8:10

mar 8:10

With his disciples

Peculiar to Mark.

Mark 8:11

mar 8:11

Began

The beginnings of things seem to have a peculiar interest for Mark. See Mar 1:1, Mar 1:45; Mar 4:1; Mar 5:17, Mar 5:20; Mar 6:2, Mar 6:7, Mar 6:34, Mar 6:55.

Sign (σημειον)

See on Mat 11:20. Wyc., token. As applied to the miracles of our Lord, this word emphasizes their ethical purport, as declaring that the miraculous act points back of itself to the grace and power or divine character or authority of the doer.

Mark 8:12

mar 8:12

Sighed deeply in his spirit

Peculiar to Mark.

There shall no sign be given (εἰ οὐ)

Lit., if a sign shall be given. The expression is elliptical. It is a Hebrew idiom, and is really, at bottom, a form of imprecation. If I do not thus or so, may some judgment overtake me. Compare Heb 3:11.

Mark 8:14

mar 8:14

The one loaf is a detail given by Mark only.

Mark 8:23

mar 8:23

Took (ε

Tynd., caught.

If he saw (εἶδεν)

Rev., more accurately, renders the direct question: Seest thou aught? The change of tenses is graphic. Asked (imperfect). Dost thou see (present).

Mark 8:24

mar 8:24

ὡς ἄνδρες)

The Rev. reads, following the amended text, I see men, for (ὡς ἄνδρες) them as trees, walking. He saw them dimly. They looked like trees, large and misshapen; but he knew they were men, for they were walking about.

Mark 8:25

mar 8:25

Made him look up

. Instead of vaguely staring, he fixed his eyes

on definite objects.

He saw (εἶδεν)

Imperfect tense. Continuous action. He saw and continued to see. Compare the aorist tense above: He looked stedfastly, fastened his eyes, denoting the single act, the first exercise of his restored sight.

Every man

Following the reading εἶδεν

Clearly (τηλαυγώς)

From τηλε, far, αυ

Mark 8:29

mar 8:29

He saith (εἶπεν)

More correctly, he questioned or asked. So Rev. Mark omits the commendation of Peter. See Introduction.

On Mar 8:31-33, compare notes on Mat 16:21-28.

Mark 8:32

mar 8:32

He spake the saying openly

Mark only. Not as a secret or mystery, as in his words about being lifted up, or building the temple in three days. Not ambiguously, but explicitly. Wyc., plainly.

Mark 8:34

mar 8:34

Jesus now pauses; for what he has to say now is to be said to all who follow him. Hence he calls the multitude with his disciples. Peculiar to Mark.

Rev., would. See on Mat 1:19. It is more than is wishful.

His cross

The pronoun αὐτου, his, is in an emphatic position.

Mark 8:35

mar 8:35

And the gospel's

Peculiar to Mark.

Mark 8:36

mar 8:36

Gain - lose

See on Mat 16:26.

Mark 8:38

mar 8:38

My words

Bengel remarks that one may confess Christ in general and yet be ashamed of this or that saying.

In this adulterous and sinful generation

Peculiar to Mark.

[Next: Mark Chapter 9](#)

Mark Chapter 9

Mark 9:2

mar 9:2

Transfigured

See on Mat 17:2.

Mark 9:3

mar 9:3

Rev., glistering. The word is used of a gleam from polished surfaces - arms, sleek horses, water in motion, the twinkling of the stars, lightning.

As no fuller, etc

Peculiar to Mark.

Mark 9:5

mar 9:5

Answered

Though no question had been asked him: but the Lord's transfiguration was an appeal to him and he desired to respond.

Mark 9:7

mar 9:7

Sore afraid

Wyc., aghast by dread.

Beloved son

Wyc., most dearworthy.

Mark 9:8

mar 9:8

Suddenly (ε

The Greek word only here in the New Testament.

Mark 9:9

mar 9:9

Mark's word is more graphic than Matthew's $\epsilon\iota$ through a series of events: to narrate.

Questioning

Wyc., asking. Tynd., disputing.

Mark 9:14

mar 9:14

The scribes

The particularizing of the scribes as the questioners, and Mar 9:15, Mar 9:16, are peculiar to Mark.

Mark 9:15

mar 9:15

Were greatly amazed (ϵ)

A word peculiar to Mark. See Introduction.

Mark 9:18

mar 9:18

)

Lit., seizeth hold of him. Our word catalepsy is derived from this.

Teareth (ρ)

Rev., dasheth down, with rendeth in margin. The verb is a form of ρ dancers beating the ground, and of beating drums. Later, in the form ρ which is the sense adopted by Rev.

Gnasheth with his teeth

Rev., grindeth. This and the pining away are peculiar to Mark.

Mark 9:19

mar 9:19

Faithless (α)

Faithless has acquired the sense of treacherous, not keeping faith. But Christ means without faith, and such is Tyndale's translation. Wyc., out of belief. Unbelieving would be better here. The Rev. retains this rendering of the A. V. at Col 7:14, Col 7:15; Tit 1:15; Rev 21:8, and elsewhere.

Mark 9:20

mar 9:20

Mark is more specific in his detail of the convulsion which seized the lad as he was coming to Jesus. He notes the convulsion as coming on at the demoniac's sight of our Lord. "When he saw him, straightway the spirit," etc. Also his falling on the ground, wallowing and foaming. We might expect the detail of these symptoms in Luke, the physician.

Mark 9:22

mar 9:22

Us

Very touching. The father identifies himself with the son's misery. Compare the Syro-Phoenician, who makes her daughter's case entirely her own: "Have mercy on me" (Mat 15:22).

Mark 9:23

mar 9:23

)

Lit., the if thou canst. The word believe is wanting in the best texts. It is difficult to explain to an English reader the force of the definite article here. "It takes up substantially the word spoken by the father, and puts it with lively emphasis, without connecting it with the further construction, in order to link its fulfilment to the petitioner's own faith" (Meyer). We might paraphrase thus. Jesus said: "that if thou canst of thine - as regards that, all things are

things can be."

Mark 9:24

mar 9:24

The former denoting the inarticulate cry, the ejaculation, followed by the words, "Lord, I believe," etc.

Mark 9:30

mar 9:30

Mark 9:31

mar 9:31

He taught (ε

The Rev. would have done better to give the force of the imperfect here: He was teaching. He sought seclusion because he was engaged for the time in instructing. The teaching was the continuation of the "began to teach" (Mar 8:31).

Is delivered

The present tense is graphic. The future is realized by the Lord as already present. See on Mat 26:2.

Mark 9:35

mar 9:35

from other words in the New Testament meaning servant, this represents the servant in his activity; while δουλος, deacon is an almost literal transcription of the original. See Phi 1:1; Ti1 3:8, Ti1 3:12. The word is often used in the New Testament to denote ministers of the gospel. See Co1 3:5; Eph 3:7; Th1 3:2, and elsewhere. Mark uses δουλος, in Mar 10:44.

Mark 9:36

mar 9:36

Let (ε

Wyc. renders ordained.

When he had taken him in his arms (ε

The verb is found only in Mark, and only he records this detail.

Mark 9:37

mar 9:37

In my name

Lit., "upon (ε

Mark 9:38

mar 9:38

In thy name

John's conscience is awakened by the Lord's words. They had not received the man who east out devils in Christ's name.

Mark 9:42

mar 9:42

Millstone

Rev., great millstone. See on Mat 18:6. Wyc., millstone of asses. Note the graphic present and perfect tenses; the millstone is hanged, and he hath been cast.

Mark 9:43

mar 9:43

Hell

See on Mat 5:22.

Mark 9:47

mar 9:47

Lit., one-eyed. One of Mark's words which is branded as slang. Wyc. oddly renders goggle-eyed.

Mark 9:50

mar 9:50

Have lost its saltiness (α

Lit., may have become saltless. Compare on Mat 5:13.

Will ye season (α

Lit., will ye restore. Compare Col 4:5.

[Next: Mark Chapter 10](#)

Mark Chapter 10

Mark 10:2

mar 10:2

Tempting

See on Mat 6:13.

Mark 10:4

mar 10:4

See on Mat 19:7. Diminutive. Lit., a little book; Lat., libellus, from which comes our word libel, a written accusation. Accordingly Wyc. has a libel of forsaking, and Tynd. a testimonial of her divorcement.

Mark 10:7

mar 10:7

Shall cleave

See on Mat 19:5. Tynd., bide by.

Mark 10:8

mar 10:8

Shall be one flesh (ϵ)

Lit., "shall be unto one flesh." The preposition expresses more graphically than the A. V. the becoming of one from two. So Rev., shall become.

Mark 10:9

mar 10:9

What

Regarding the two as one.

Mark 10:13

mar 10:13

Imperfect tense; they were bringing, as he went on his way. Similarly, were rebuking, as they were successively brought.

Mark 10:16

mar 10:16

Took them in his arms

See on Mar 9:36.

Put his hands upon them and blessed them

ραζ επ' αυ

blessing. The compound rendered blessed occurs only here in the New Testament. It is stronger than the simple form, and expresses the earnestness of Christ's interest. Alford renders fervently blessed.

Mark 10:17

mar 10:17

Running and kneeled

Two details peculiar to Mark.

Mark 10:18

mar 10:18

Why callest thou, etc

Compare Mat 19:17. The renderings of the A. V. and Rev. here are correct. There is no change of reading as in Matthew, where the text was altered to conform it to Mark and Luke.

Mark 10:22

mar 10:22

Applied to the sky in Mat 16:3; lowering. The word paints forcibly the gloom which clouded his face.

Mark 10:25

mar 10:25

Needle (ρ

A word stigmatized by the grammarians as unclassical. One of them (Phrynichus) says, "As for ρ what it is." Matthew also uses it. See on Mat 19:24

Mark 10:30

mar 10:30

Houses, etc

These details are peculiar to Mark. Note especially with persecutions, and see Introduction. With beautiful delicacy the Lord omits wives; so that Julian's scoff that the Christian has the promise of a hundred wives is without foundation.

Mark 10:32

mar 10:32

Were amazed

The sudden awe which fell on the disciples is noted by Mark only.

Mark 10:42

mar 10:42

Which are accounted to rule

Wyc., that seem to have princehead on folks.

Mark 10:43

mar 10:43

Minister

See on Mar 9:35.

Mark 10:45

mar 10:45

For many (α v)

For, in the sense of over against, instead of; not on behalf of.

Mark 10:46

mar 10:46

Son of Timaeus

Mark, as usual, is particular about names.

Blind

Diseases of the eye are very common in the East. Thomson says of Ramleh, "The ash-heaps are extremely mischievous; on the occurrence of the slightest wind the air is filled with a fine, pungent dust, which is very injurious to the eyes. I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled" ("Land and Book"). Palgrave says that ophthalmia is fearfully prevalent, especially among children. "It would be no exaggeration to say that one adult out of every five has his eyes more or less damaged by the consequences of this disease" ("Central and Eastern Arabia").

Beggar

See on Mat 5:3.

Mark 10:50

mar 10:50

Rose (α)

The best texts read α

[Next: Mark Chapter 11](#)

Mark Chapter 11

Mark 11:2

mar 11:2

Colt

Only Matthew adds the ass. Mark and Luke have colt only.

Mark 11:4

mar 11:4

In a place where two ways met (ϵ α

A

only here in the New Testament. Rev., in the open street, which in an Eastern town is usually crooked. Perhaps, by contrast with the usual crookedness, the street in Damascus where Paul lodged was called Straight (Act 9:11). "It is a topographical note," says Dr. Morison, "that could only be given by an eye-witness." The detail of Mar 11:4 is peculiar to Mark. According to Luke (Luk 22:8), Peter was one of those sent, and his stamp is probably on the narrative.

Mark 11:8

mar 11:8

In the way

Both Matthew and Luke have $\epsilon\nu$, in; but Mark, $\epsilon\iota\varsigma$, into. They threw their garments into the way and spread them there.

Branches

straw, rushes, or leaves beaten together or strewed loose, so as to form a bed or a carpeted way. A litter of branches and leaves cut from the fields (only Mark) near by. John, $\beta\alpha\iota$ tufted crown of the tree.

Hosanna

Meaning, O save!

Mark 11:11

mar 11:11

When he had looked round

Peculiar to Mark. As the master of the house, inspecting. "A look serious, sorrowful, judicial" (Meyer). Compare Mar 3:5, Mar 3:34.

Mark 11:13

mar 11:13

Afar off

Peculiar to Mark.

Having leaves

An unusual thing at that early season.

If haply (εἰ α

If, such being the case, i.e., the tree having leaves - he might find fruit, which, in the fig, precedes the leaf. Mark alone adds, "for the time of figs was not yet."

Mark 11:14

mar 11:14

His disciples heard it

Peculiar to Mark.

Mark 11:15

mar 11:15

Money-changers (κολληβιστων)

Another unclassical word, but used also by Matthew. "Such words as these might naturally find their place in the mongrel Greek of the slaves and freedmen who formed the first congregations of the church in Rome" (Ezra Abbott, Art. "Gospels," in Encyc. Britannica). See on Mat 21:12.

Mark 11:16

mar 11:16

Vessel (σκευος)

See on Mat 12:29; and Mar 3:27.

Temple (ιρου)

See on Mat 4:5

this, in order to save a long circuit. The court of the Gentiles, moreover, was not regarded by the Jews as entitled to the respect due to the other part of the enclosure. This our Lord rebukes.

Mark 11:17

mar 11:17

Of all nations

Which rendering implies, shall be called by all nations. But render with Rev., a house of prayer for all the nations (πασιν τοις ε

Thieves (ληστων)

Rev., correctly, robbers. See on Mat 21:13; and Mat 26:55; and Joh 10:1, Joh 10:8

mostly of cattle. The robber, conducting his operations on a large and systematic scale, and with the aid of bands, is to a band of robbers, not to thieves. Thus the traveller to Jericho, in Christ's parable (Luk 10:30), fell among robbers, not thieves.

Mark 11:19

mar 11:19

When evening was come (o

Lit., whenever evening came on; not on the evening of the purging of the temple merely, but each day at evening.

Mark 11:23

mar 11:23

Rather cometh to pass, as Rev.

Mark 11:24

mar 11:24

Receive (ε

More lit., received. Rev., have received.

Mark 11:25

mar 11:25

Trespases

See on Mat 6:14.

Mark 11:27

mar 11:27

Walking

An addition of Mark.

[Next: Mark Chapter 12](#)

Mark Chapter 12

Mark 12:1

mar 12:1

Wine-fat (v)

Rev., winespress. Only here in New Testament. The wine-press was constructed in the side of a sloping rock, in which a trough was excavated, which was the wine-press proper. Underneath this was dug another trough, with openings communicating with the trough above, into which the juice ran from the press. This was called by the Romans lacus, or the lake. The word here used for the whole structure strictly means this trough underneath (v explanation of Wyc.'s translation, dalf (delved), a lake.

Went into a far country (α)

But this is too strong. The word means simply went abroad. So Wyc., went forth in pilgrimage ; and Tynd., into a strange country. Rev., another country. See on Mat 25:14.

Mark 12:2

mar 12:2

Of the fruits

Or, literally, from (α)

Mark 12:6

mar 12:6

Therefore

The best texts omit.

Last

Mark only.

Mark 12:7

mar 12:7

Those husbandmen

Lit., they the husbandmen. Wyc., tenants.

Mark 12:10

mar 12:10

A passage of scripture: hence frequently this scripture; another scripture; the same scripture. Luk 4:21; Joh 19:37; Act 1:16.

Mark 12:11

mar 12:11

Lit., from the Lord.

Mark 12:13

mar 12:13

Catch (α)

From α
catching in a trap. See on Mat 22:15.

Mark 12:14

mar 12:14

Tribute

See on Mat 22:19.

Lit., face.

Shall we give, etc

A touch peculiar to Mark.

Mark 12:15

mar 12:15

Penny

See on Mat 20:2.

Mark 12:16

mar 12:16

Image and superscription

See on Mat 22:20.

Mark 12:17

mar 12:17

They marvelled (ϵ)

The preposition ἐξ, out of, indicates great astonishment. They marvelled out of measure. Hence Rev., marvelled greatly. The A. V. follows another reading, with the simple verb ε wondering.

Mark 12:18

mar 12:18

Who (οι

This pronoun marks the Sadducees as a class: of that party characterized by their denial of the resurrection.

Asked (ε

Stronger. They questioned.

Mark 12:24

mar 12:24

το)

A rendering which obscures the meaning. The words point forward to the next two clauses. The reason of your error is your ignorance of the scriptures and of the power of God. Hence Rev., correctly, Is it not for this cause that ye err?

Err (πλανασθε)

Lit., wander out of the way. Compare Latin errare. Of the wandering sheep, Mat 18:12; Pe1 2:25. Of the martyrs wandering in the deserts, Heb 11:38. Often rendered in the New Testament deceive. See Mar 13:5, Mar 13:6. Compare α ται, wandering stars (Jde 1:13), from which our word planet.

Mark 12:26

mar 12:26

How in the bush God spake

An utterly wrong rendering. In the bush (ε . The Jews were accustomed to designate portions of scripture by the most noteworthy thing contained in them. Therefore Rev., rightly, in the place concerning the bush. Wyc., in the book of Moses on the bush. The article refers to it as something familiar. Compare Rom 11:2, εν Η; i.e., in the section of scripture which tells of Elijah. There, however, the Rev. retains the A. V. of Elijah, and puts in in the margin.

Mark 12:27

mar 12:27

Ye do greatly err

An emphatic close, peculiar to Mark.

Mark 12:28

mar 12:28

Well (καλως)

Lit., beautifully, finely, admirably.

Rather, of what nature.

Mark 12:30

mar 12:30

With all thy heart (εξ ο

Lit., out of thy whole heart. The heart, not only as the seat of the affections, but as the centre of our complex being - physical, moral, spiritual, and intellectual.

Soul (ψυχης)

The word is often used in the New Testament in its original meaning of life. See Mat 2:20; Mat 20:28; Act 20:10; Rom 11:3; Joh 10:11. Hence, as an emphatic designation of the man himself. See Mat 12:18; Heb 10:38; Luk 21:19.

The faculty of thought: understanding, especially the moral understanding.

Mark 12:31

mar 12:31

Neighbor

See on Mat 5:43.

Mark 12:32

mar 12:32

Well, Master, thou hast said the truth; for there is one God

All the best texts omit God.

Well (καλως)

Exclamatory, as one says good! on hearing something which he approves.

The truth (επ' α

Incorrect. The phrase is adverbial; of a truth, in truth, truthfully, and qualifies the succeeding verb, thou hast said.

For (ο

The A. V. begins a new and explanatory sentence with this word; but it is better with Rev. to translate that, and make the whole sentence continuous: Thou hast truthfully said that he is one.

Mark 12:33

mar 12:33

A different word from that in Mar 12:30
mind with an object, and so used to denote the faculty of quick comprehension, intelligence, sagacity. Compare
συνετων, the prudent, Mat 11:25.

Mark 12:34

mar 12:34

Discreetly (βουνεχως)

From βους, mind, and ε
here in the New Testament.

Mark 12:37

mar 12:37

The common people (ο

Not indicating a social distinction, but the great mass of the people: the crowd at large.

Mark 12:38

mar 12:38

See on Mat 1:19.

Mark 12:39

mar 12:39

More correctly, the chief couches,. So Rev., chief places.

Mark 12:40

mar 12:40

Widows' houses

People often left their whole fortune to the temple, and a good deal of the temple-money went, in the end, to the
Scribes and Pharisees. The Scribes were universally employed in making wills and conveyances of property. They
may have abused their influence with widows.

Mark 12:41

mar 12:41

The treasury

In the Court of the Women, which covered a space of two hundred feet square. All round it ran a colonnade, and

within it, against the wall, were the thirteen chests or "trumpets" for charitable contributions. These chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers, the other four for strictly voluntary gifts. See Edersheim, "The Temple."

Beheld (ε

Observed thoughtfully.

Cast

Note the graphic present tense: are casting.

Lit., copper, which most of the people gave.

Cast in (ε

Imperfect tense: were casting in as he looked.

Lit., many things; possibly many pieces of current copper coin.

Mark 12:42

mar 12:42

Not a good translation. Lit., one as distinguished from the many rich. Better, simply the indefinite article, as Rev.

See on Mat 5:3.

A Latin word, quadrans, or a quarter of a Roman as; quadrans meaning a fourth, as farthing is fourthing.

Mark 12:43

mar 12:43

This poor widow (η

The Greek order is very suggestive, forming a kind of climax: this widow, the poor one, or and she poor.

[Next: Mark Chapter 13](#)

Mark Chapter 13

Mark 13:1

mar 13:1

Stones

The spring-stones of the arches of the bridge which spanned the valley of Tyropoeon (the cheese-makers), and connected the ancient city of David with the royal porch of the temple, measured twenty-four feet in length by six in thickness. Yet these were by no means the largest in the masonry of the temple. Both at the southeastern and southwestern angles stones have been found measuring from twenty to forty feet long, and weighing above one hundred tons (Edersheim, "Temple").

Mark 13:2

mar 13:2

Thrown down (καταλυθη)

Rather, loosened down. A very graphic word, implying gradual demolition.

Mark 13:3

mar 13:3

Note the particularity of detail in Mark. He adds, over against the temple, and the names of the four who asked the question. With the following discourse compare Matthew 24.

Mark 13:6

mar 13:6

In my name (ε

Lit., upon. Basing their claims on the use of my name.

Mark 13:7

mar 13:7

Rumors of wars

Wyc., opinions of battles. Such as would be a cause of terror to the Hebrew Christians; as the three threats of war against the Jews by Caligula, Claudius, and Nero. There were serious disturbances at Alexandria, a.d. 38, in which the Jews were the especial objects of persecution; at Seleucia about the same time, in which more than fifty thousand Jews were killed; and at Jamnia, near Joppa.

Troubled (θροεισθε)

Earthquakes

Between the prophecy and the destruction of Jerusalem (a.d. 70) occurred: A great earthquake in Crete, a.d. 46 or 47: at Rome, on the day on which Nero entered his majority, a.d. 51: at Apameia, in Phrygia, a.d. 53; "on account of which," says Tacitus, "they were exempted from tribute for five years:" at Laodicea, in Phrygia, a.d. 60: in Campania, a.d. 63, by which, according to Tacitus, the city of Pompeii was largely destroyed.

Famines

During the reign of Claudius, a.d. 41-54:, four famines are recorded: One at Rome, a.d. 41, 42; one in Judaea, a.d. 44; one in Greece, a.d. 50; and again at Rome, a.d. 52, when the people rose in rebellion and threatened the life of the emperor. Tacitus says that it was accompanied by frequent earthquakes, which levelled houses. The famine in Judaea was probably the one prophesied by Agabus, Act 11:28. Of the year 65 a.d., Tacitus says: "This year, disgraced by so many deeds of horror, was further distinguished by the gods with storms and sicknesses. Campania was devastated by a hurricane which overthrew buildings, trees, and the fruits of the soil in every direction, even to the gates of the city, within which a pestilence thinned all ranks of the population, with no atmospheric disturbance that the eye could trace. The houses were choked with dead, the roads with funerals: neither sex nor age escaped. Slaves and freemen perished equally amid the wailings of their wives and children, who were often hurried to the pyre by which they had sat in tears, and consumed together with them. The deaths of knights and senators, promiscuous as they were, deserved the less to be lamented, inasmuch as, falling by the common lot of mortality, they seemed to anticipate the prince's cruelty" ("Annals," xvi., 10-13).

Mark 13:9

mar 13:9

Sorrows (ω)

Rev., rightly, travail; for the word is used especially of birth-throes.

The verb literally means to skin or flay, and by a slang usage, like our phrase to tan or hide, comes to mean to cudgel or beat.

Mark 13:11

mar 13:11

They lead (α)

Present subjunctive; better perhaps, may be leading. While you are going along in custody to the judgment-seat, do not be worrying about your defences.

τε)

See on Mat 6:25.

Mark 13:14

mar 13:14

Abomination

See on Mat 24:15.

Mark 13:15

mar 13:15

Housetop

See on Mat 24:17.

Mark 13:19

mar 13:19

The creation which God created

Note the peculiar amplification, and compare Mar 13:20, the elect or chosen whom he chose.

Mark 13:20

mar 13:20

Shortened

See on Mat 24:22.

Mark 13:22

mar 13:22

Mark 13:24

mar 13:24

The word is used in the New Testament wherever the light of the moon is referred to. Compare Mat 24:29, the only other instance. It occurs also in Luk 11:33, but meaning the light of a lamp.

Mark 13:25

mar 13:25

The stars of heaven shall fall

A rendering which falls very far short of the graphic original: οἱ ἀστὲρες τοῦ οὐρανοῦ
heaven. So Rev., thus giving the sense of continuousness, as of a shower of falling stars.

Mark 13:27

mar 13:27

From the uttermost part of the earth to the uttermost part of heaven (ἀπὸ τῆς ἄκρας τῆς γῆς ἕως τῆς ἄκρας τοῦ οὐρανοῦ)

From the outermost border of the earth, conceived as a fiat surface, to where the outermost border of the heaven sets a

limit to the earth. Compare Mat 24:31. Mark's expression is more poetical.

Mark 13:28

mar 13:28

Parable

See on Mat 24:32.

Branch

See on Mar 11:8.

Mark 13:29

mar 13:29

The present participle, and therefore better as Rev., coming to pass; in process of fulfilment.

Mark 13:33

mar 13:33

Watch (αγρυπνειτε)

The word is derived from α restless. Wyc.'s rendering of the whole passage is striking: See! wake ye and pray ye!

Mark 13:34

mar 13:34

A man taking a far journey (α

The A. V. is incorrect, since the idea is not that of a man about to go, as Mat 25:14; but of one already gone. So Wyc., gone far in pilgrimage; and Tynd., which is gone into a strange country. The two words form one notion - a man abroad. Rev., sojourning in another country.

Mark 13:35

mar 13:35

Watch (γρηγορειτε)

A different word from that in Mar 13:33. See also Mar 13:34. The picture in this word is that of a sleeping man rousing himself. While the other word conveys the idea of simple wakefulness, this adds the idea of alertness. Compare Mar 14:38; Luk 12:37; Pe1 5:8. The apostles are thus compared with the doorkeepers, Mar 13:34; and the night season is in keeping with the figure. In the temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garments were set on fire. Compare Rev 16:15 : "Blessed is he that watcheth and keepeth his garments." The preparations for the morning service required all to be early astir. The superintending priest might knock at the door at any moment. The Rabbis use almost the very words in which scripture describes the unexpected coming of the Master. "Sometimes he came at the cockcrowing, sometimes a little earlier, sometimes a little later. He came and knocked and they opened to him" (Edersheim, "The Temple").

Mark 13:37

mar 13:37

Watch

The closing and summary word is the stronger word of Mar 13:35 : Be awake and on guard.

[Next: Mark Chapter 14](#)

Mark Chapter 14

Mark 14:1

mar 14:1

Lit., the passover and the unleavened. It was really one and the same festival.

Sought (ε

Imperfect tense: were all this while seeking

Mark 14:3

mar 14:3

Alabaster box

See on Mat 26:7.

ς)

The meaning of πιστικης greatly disputed. The best authorities define it genuine or unadulterated: pure nard.

Brake

Possibly by striking the brittle neck of the flask. This detail is peculiar to Mark.

Mark 14:4

mar 14:4

To what purpose, etc

See on Mat 26:8.

Mark 14:5

mar 14:5

Murmured (ενεβριμωντο)

See on Mar 1:43.

Mark 14:6

mar 14:6

Good

See on Mat 26:10.

Mark 14:7

mar 14:7

And whensoever ye will, etc

Note Mark's amplification.

Mark 14:8

mar 14:8

She hath done what she could (o

Lit., what she had she did. Peculiar to Mark.

Mark 14:11

mar 14:11

Money

See on Mat 26:15.

Imperfect tense. He kept seeking: busied himself continuously from that time.

Conveniently (εὔ)

Mark 14:13

mar 14:13

A man

A slave probably, whose business it was to draw water. See Deu 19:11.

Pitcher

Mark 14:14

mar 14:14

Luk 22:11. The word is not classical, and as used by an oriental signifies a khan or caravanserai. Hence inn at Luk 2:7.

My chamber. It was a common practice that more than one company partook of the paschal supper in the same apartment; but Christ will have his chamber for himself and his disciples alone.

Mark 14:15

mar 14:15

And he (αυ

The Greek is more emphatic. "He will himself show you." So Rev. Probably the owner of the house was a disciple.

Furnished (ε

Lit., strewed with carpets, and with couches properly spread.

Mark 14:20

mar 14:20

See on Mat 26:23.

Mark 14:23

mar 14:23

The cup.

The wine was the ordinary one of the country, only red. It was mixed with water, generally in the proportion of one part to two of water.

Mark 14:24

mar 14:24

Covenant

See on Mat 26:28.

Lit., is being shed. This present participle is significant. To the Lord's mind the sacrifice is already being offered.

Mark 14:25

mar 14:25

New

See on Mat 26:29.

Mark 14:26

mar 14:26

Sung an hymn

See on Mat 26:30.

Mark 14:28

mar 14:28

Go before

See on Mat 26:32.

Mark 14:30

mar 14:30

Cock crow

See on Mat 26:34. Mark alone adds twice.

Deny (α)

The compound verb signifies utterly deny.

Mark 14:31

mar 14:31

I will not deny (ou)

The double negative with the future forms the strongest possible assertion.

Mark 14:32

mar 14:32

Gethsemane

See on Mat 26:36.

Mark 14:33

mar 14:33

To be sore amazed ($\epsilon\kappa\theta\alpha\mu\beta\epsilon\iota\sigma\theta\alpha\iota$)

A word peculiar to Mark. Compare Mar 9:15; Mar 16:5, Mar 16:6.

Mark 14:35

mar 14:35

Imperfect tense: began to pray.

Mark 14:40

mar 14:40

Lit., weighed down: very heavy.

Mark 14:41

mar 14:41

It is enough (α

Peculiar to Mark. In this impersonal sense the word occurs nowhere else in the New Testament. Expositors are utterly at sea as to its meaning.

Mark 14:43

mar 14:43

One of the twelve

See on Mat 26:47; as also on multitude.

Mark 14:44

mar 14:44

A later Greek compound used only by Mark in this passage. Compare σημειον, Mat 26:48 a mutual token: a concerted signal.

Mark 14:45

mar 14:45

Kissed

See on Mat 26:49.

Mark 14:47

mar 14:47

The servant

See on Mat 26:51.

Ear (ω

A word found only here and at Joh 18:10. See on Mat 26:51.

Mark 14:48

mar 14:48

A thief

Rev., better, robber. See on Mat 26:55, and Mar 11:17.

Mark 14:51

mar 14:51

The probable derivation is from I dead bodies, and in which Christ's body was enveloped. See Mat 27:59; Mar 15:46; Luk 23:53.

Mark 14:54

mar 14:54

Palace (αυ

Rather, court, as Rev., the quadrangle round which the chambers were built. See on Mat 26:3.

Sat with (η

The verb with the participle denoting continuousness. What occurred after occurred while he was sitting. So Rev.

Servants

Rev., officers. See on Mat 5:25.

ς)

Φως is never used of the fire itself, but of the light of the fire; and this is the point to which the evangelist directs attention: that the firelight, shining on Peter's face, called forth the challenge of the maid (Mar 14:66).

Mark 14:56

mar 14:56

Their witness agreed not

Peculiar to Mark. Lit., their testimonies were not equal. Hence the difficulty of fulfilling the requirement of the law, which demanded two witnesses. See Deu 17:6; and compare Mat 18:16; Ti1 5:19; Heb 10:28.

Mark 14:58

mar 14:58

Made with hands

Mark adds this detail; also made without hands, and the following sentence.

Mark 14:62

mar 14:62

I am

See on Mat 26:64.

Mark 14:64

mar 14:64

Guilty of death

See on Mat 26:66.

Mark 14:65

mar 14:65

Buffet

See on Mat 26:67.

Palms of their hands (ρ)

An unclassical word, but used also by John (Joh 19:3). The word means blows.

Did strike

Following the old reading, ϵ

Mark 14:66

mar 14:66

Beneath

In relation to the chambers round the court above.

Mark 14:68

mar 14:68

Only here in New Testament. The vestibule, extending from the outside gate to the court.

Mark 14:71

mar 14:71

Curse (α)

Compare on Mat 26:74
are synonymous.

Mark 14:72

mar 14:72

When he thought thereon (ϵ)

From ϵ

[Next: Mark Chapter 15](#)

Mark Chapter 15

Mark 15:7

mar 15:7

Them that had made insurrection with him (συστασιαστων)

Fellow-rioters. But the better texts read στασιαστω
omits with him.

Who (οι

Denoting a class of criminals.

The insurrection

Note the article: the insurrection for which Barabbas and his fellows had been imprisoned.

Mark 15:8

mar 15:8

Crying aloud (α

Ever (α

Omitted by the best texts.

Mark 15:11

mar 15:11

Moved (α

stirred the company of the people.

. Better as Rev., stirred up. Wyc., The bishops

Mark 15:15

mar 15:15

σαι)

Lit., to do the sufficient thing. Compare the popular phrase, Do the right thing. A Latinism, and used by Mark only.
Wyc., to do enough to the people.

Mark 15:16

mar 15:16

Into the hall called Pretorium

Mark, as usual, amplifies. Matthew has simply the Pretorium. The courtyard, surrounded by the buildings of the Pretorium, so that the people passing through the vestibule into this quadrangle found themselves in the Pretorium.

Band (σπειραν)

Originally anything wound or wrapped round; as a ball, the coils of a snake, a knot or curl in wood. Hence a body of men-at-arms. The same idea is at the bottom of the Latin manipulus, which is sometimes (as by Josephus) used to translate σπειρα. Manipulus was originally a bundle or handful. The ancient Romans adopted a pole with a handful of hay or straw twisted about it as the standard of a company of soldiers; hence a certain number or body of soldiers under one standard was called manipulus.

Mark 15:17

mar 15:17

Purple

See on Mat 27:28. Matthew adds the word for soldier's cloak. Mark has simply purple.

Mark 15:21

mar 15:21

Compel

Better impress, as Rev. See on in margin. Mat 5:41. Note the accuracy in designating Simon.

Mark 15:22

mar 15:22

Golgotha

See on Mat 27:33.

Mark 15:23

mar 15:23

They gave (ε

The imperfect tense is used in the same sense as in Mat 3:14 (Rev.), "John would have hindered." They were for giving; attempted to give. So Rev., excellently, offered.

Wine mingled with myrrh (ε ̄vov)

Lit., myrrhed wine. See on Mat 27:34.

Mark 15:24

mar 15:24

)

Lit., who should take what. An addition of Mark.

Mark 15:26

mar 15:26

The superscription of his accusation

Matthew, simply accusation; Luke, superscription; John, title. See on Mat 27:37.

Mark 15:27

mar 15:27

Thieves

Rev., robbers. See on Mat 27:38.

Mark 15:29

mar 15:29

Ah! (ou

The Latin vah!

Destroyest

The same word as at Mar 13:2.

Mark 15:32

mar 15:32

The Christ

See on Mat 1:1. Referring to the confession before the high-priest (Mar 14:62).

King of Israel

Referring to the confession before Pilate (Mar 15:2).

Mark 15:36

mar 15:36

Vinegar

See on Mat 27:48.

Mark 15:38

mar 15:38

The veil

See on Mat 27:51.

Mark 15:39

mar 15:39

Son of God

Not the Son of God, which Rev. has retained, but a son of God. To the centurion Christ was a hero or demigod. See on Mat 27:54.

Mark 15:40

mar 15:40

Magdalene

See on Mat 27:56.

Mark 15:41

mar 15:41

Followed - ministered (ἠ)

Both imperfects: were in the habit, accustomed to.

Mark 15:42

mar 15:42

Even

See on Mat 27:57.

The fore-Sabbath. Peculiar to Mark, and only here.

Mark 15:43

mar 15:43

Joseph of Arimathaea (Ἰούδας)

Lit., Joseph, he from Arimathaea: the article indicating a man well known.

Honorable (εὖ)

Compounded of εὖ, well, and σχῆμα, form, shape, figure. On the latter word, see on Mat 17:2. In its earlier use this adjective would, therefore, emphasize the dignified external appearance and deportment. So Plato, noble bearing ("Republic," 413). Later, it came to be used in the sense of noble; honorable in rank. See Act 13:50; Act 17:12.

Counsellor

A member of the Sanhedrim, as appears from Luk 23:51.

σηλθεν)

Lit., having dared went in. Daring all possible consequences.

Mark 15:44

mar 15:44

Wondered

This query and the asking the centurion are peculiar to Mark.

Mark 15:45

mar 15:45

Body (πτωμα)

Better, Rev., corpse; as the word is used only of a dead body. See on Mat 24:28.

Mark 15:46

mar 15:46

Stone

See on Mat 27:60.

Mark 15:47

mar 15:47

Beheld (ε

Imperfect tense. Were looking on meanwhile. The verb also implies steady and careful contemplation. They took careful note.

[Next: Mark Chapter 16](#)

Mark Chapter 16

Mark 16:2

mar 16:2

At the rising of the sun (α η

More correctly, as Rev., when the sun was risen.

Mark 16:3

mar 16:3

Peculiar to Mark.

Mark 16:5

mar 16:5

Affrighted

See Mar 9:15, and Introduction. Rev., better, amazed. It was wonder rather than fright.

Mark 16:8

mar 16:8

Quickly

Omitted by best texts.

Astonishment (ϵ

See on Mar 5:42.

Afraid ($\epsilon\phi\omicron\beta\omicron\upsilon\nu\tau\omicron$)

The wonder merges into fear.

By a large number of the ablest modern critics the remainder of this chapter is held to be from some other hand than Mark's. It is omitted from the two oldest manuscripts.

Mark 16:9

mar 16:9

A phrase which Mark does not use. In Mar 16:2 of this chapter it is $\mu\alpha$

Out of whom he had cast seven devils

With Mark's well-known habit of particularizing, it is somewhat singular that this circumstance was not mentioned in either of the three previous allusions to Mary (Mar 15:40, Mar 15:47; Mar 16:1).

Out of whom (αφ' ης)

An unusual expression. Mark habitually uses the preposition εκ in this connection (Mar 1:25, Mar 1:26; Mar 5:8; Mar 7:26, Mar 7:29; Mar 9:25). Moreover, α peculiarity is equally marked if we read with some, παρ ης.

Mark 16:10

mar 16:10

She (ε

An absolute use of the pronoun unexampled in Mark. See also Mar 16:11, Mar 16:13. It would imply an emphasis which is not intended. Compare Mar 4:11; Mar 12:4, Mar 12:5, Mar 12:7; Mar 14:21.

Went (πορευθεισα)

So in Mar 16:12, Mar 16:15. Went, go. This verb for to go occurs nowhere else in this Gospel except in compounds.

Them that had been with him (τοις μετ' αυτου

A circumlocution foreign to the Gospels.

Mark 16:12

mar 16:12

τα)

An expression never used by Mark.

Another form (ε μορφη)

More correctly, a different form.

Mark 16:14

mar 16:14

Afterward (υ

Not found elsewhere in Mark. Often in Matthew.

Mark 16:15

mar 16:15

τη

Rightly, as Rev., to the whole creation.

Mark 16:16

mar 16:16

A most unfortunate rendering. The word is a judicial term, and, as Dr. Morison truthfully says, "determines, by itself, nothing at all concerning the nature, degree, or extent of the penalty to be endured." See on the kindred noun, κριμα, judgment, rendered by A. V. damnation, Co1 11:29. Rev., rightly, condemned.

Mark 16:17

mar 16:17

Mark 16:18

mar 16:18

The sick (α

See on Mar 6:5.

Mark 16:20

mar 16:20

Following (ε

Following closely: force of ε frequently uses the simple verb.

, are foreign to Mark's diction, though he

A manuscript of the eighth or ninth century, known as L, has, at the close of Mar 16:8, these words: "In some instances there is added as follows." Then we read: "But all the things enjoined they announced without delay to those who were around Peter (i.e., to Peter and those who were with him). And afterward Jesus himself, from the east unto the west, sent forth through them the sacred and incorruptible message of eternal salvation."

The subject of the last twelve verses of this Gospel may be found critically discussed in the second volume of Westcott and Hort's Greek Testament; by Dean John W. Burgon in his monograph, "The Last Twelve Verses of the Gospel according to St. Mark Vindicated against Recent Objectors and Established;" Frederick Henry Scrivener, LL.D., "Introduction to the Criticism of the New Testament;" James Morison, D.D., "Practical Commentary on the Gospel according to St. Mark;" Samuel Davidson, D.D., "Introduction to the Study of the New Testament;" Philip Schaff, D.D., "History of the Christian Church;" Canon F. C. Cook in "Speaker's Commentary on Mark ;" Samuel P. Tregelles, LL.D., "On the Printed Text of the Greek Testament;" also in the commentaries of Alford and Meyer.

[Next: Luke Introduction](#)

Luke Introduction

Luke

luk 0:0

The Gospel According to Luke

Introduction to the Writings of Luke

Legend has been busy with the name of Luke. The Greek Church, in which painting is regarded as a religious art, readily accepted the tradition which represented him as a painter, and the Greek painters carried it into Western Europe. A rude drawing of the Virgin, discovered in the Catacombs, with an inscription to the effect that it was one of seven painted by Luca, confirmed the popular belief that Luke the Evangelist was meant. According to the legend, he carried with him two portraits painted by himself - the one of the Saviour and the other of the Virgin - and by means of these he converted many of the heathen.

When we apply to historical sources, however, we find very little about this evangelist. He never mentions himself by name in the Gospel or in the Acts, and his name occurs in only three passages of the New Testament: Col 4:14; Ti2 4:11, Plm 1:24.

That he was an Asiatic-Greek convert of Antioch, though resting upon no conclusive evidence, is supported by the fact that he gives much information about the church there (Act 11:19, Act 11:30; Act 13:1-3; Act 15:1-3, Act 15:22, Act 15:35); that he traces the origin of the name "Christian" to that city, and that, in enumerating the seven deacons of Jerusalem, he informs us of the Antiochian origin of Nicholas (Act 6:5) without reference to the nationality of any of the others. That he was a physician and the companion of Paul are facts attested by Scripture, though his connection with Paul does not definitely appear before Act 16:10, where he uses the first person plural. He accompanied Paul from Caesarea, through the shipwreck at Malta, to Rome, and remained there until his liberation. Tradition makes him to have died in Greece, and it was believed that his remains were transferred to Constantinople.

It has been assumed that he was a freedman, from the large number of physicians who belonged to that class, the Greeks and Romans being accustomed to educate some of their domestics in the science of medicine, and to grant them freedom in requital of services. Physicians often held no higher rank than slaves, and it has been noticed that contractions in as, like Lucas for Lucanus, were peculiarly common in the names of slaves.

His connection with Paul gave rise in the church, at a very early period, to the opinion that he wrote his Gospel under the superintendence of that apostle. While his preface says nothing about the Pauline sanction of his Gospel, the work, nevertheless, presents remarkable coincidences with Paul's epistles, both in language, ideas, and spirit. The Gospel itself sets forth that conception of Christ's life and work which was the basis of Paul's teaching. He represents the views of Paul, as Mark does of Peter. "There is a striking resemblance between the style of Luke and of Paul, which corresponds to their spiritual sympathy and long intimacy." Some two hundred expressions or phrases may be found which are common to Luke and Paul, and more or less foreign to other New Testament writers. Such, for instance, are:

Luke Paul αθετειν, reject, Luk 7:30; Luk 10:16. Gal 2:21; Gal 3:15; Th1 4:8 αι . Rom 7:23; Co2 10:5 α ; in the phrase ε In the sense of distress, Luk 21:23. Co1 7:26; Co2 6:4 ; Co2 12:10; Th1 3:7, and not elsewhere. α ; Act 12:19; Act 28:18. Co1 2:15; Co1 4:3; Co1 9:3; ten times in all in that epistle. α νων, from henceforth, Luk 1:48; Luk 5:10; Luk 12:52; Luk 22:69. Co2 5:16. απ' αιωνος, since the world began, Luk 1:70; Act 3:21; Act 15:18. Col 1:26; Eph 3:9. εγκαιειν, to faint, Luk 18:1. Co2 4:1, Co2 4:16; Gal 6:9; Eph 3:13; Th2 3:13 ; Act 9:36. Co1 12:30; Co1 14:5, Co1 14:13, Co1 14:27. ε , in the moral sense. Rom 13:12, Rom 13:14 ; Co1 15:53; Co2 5:3, etc. ει except, Luk 9:13. Co1 7:5; Co2 13:5. ε ; Act 27:20. Tit 2:11; Tit 3:4. καταργειν, cumber,

Luk 13:7. Rom 3:3

magnify, Luk 1:46, Luk 1:58; Act 5:13; Act 10:46; Act 19:17. Co2 10:15; Phi 1:20. Both are fond of words

Gospel, sixteen in the Acts, and ninety-five in Paul. E

μα α

Spirit; γνωσις, knowledge.

They agree in their report of the institution of the Lord's Supper, both giving "This cup is the new covenant in my blood," for "This is my blood of the new covenant," and both adding, "in remembrance of me."

A few of the numerous instances of parallelism of thought and expression may also be cited:

Luke Paul Luk 4:22 Col 4:6; Eph 4:29 Luk 4:32 Co1 2:4 Luk 6:36 Co2 1:3; Rom 12:1 Luk 6:39 Rom 2:19 Luk 6:48 Co1 3:10 Luk 8:15 Col 1:10, Col 1:11 Luk 9:56 Co2 10:8 Luk 10:8 Co1 10:27 Luk 10:20 Phi 4:3 Luk 10:21 Co1 1:19, Co1 1:27 Luk 11:41 Tit 1:15 Luk 12:35 Eph 6:14 Luk 20:17, Luk 20:18 Rom 9:33 Luke's long residence in Greece makes it probable that he had Greek readers especially in mind. The same humanitarian and Gentile character of his writings, as distinguished from Jewish writings, appears in the Acts as in the Gospel. Of the Acts, although attempts have been made to assign its composition to Timothy and to Silas, and to identify Silas with Luke, the universal testimony of the ancient church, no less than the identity of style, declare Luke to be the author. About fifty words not found elsewhere in the New Testament are common to both books.

From a purely literary point of view Luke's Gospel has been pronounced, even by Renan, to be the most beautiful book ever written. He says: "The Gospel of Luke is the most literary of the gospels. Everywhere there is revealed a spirit large and sweet; wise, temperate, sober, and reasonable in the irrational. Its exaggerations, its inconsistencies, its improbabilities, are true to the very nature of parable, and constitute its charm. Matthew rounds a little the rough outlines of Mark. Luke does better: he writes. He displays a genuine skill in composition. His book is a beautiful narrative, well contrived, at once Hebraic and Hellenic, uniting the emotion of the drama with the serenity of the idyl....A spirit of holy infancy, of joy, of fervor, the gospel feeling in its primitive freshness, diffuse all over the legend an incomparably sweet coloring."

Luke is the best writer of Greek among the evangelists. His construction is rhythmical, his vocabulary rich and well selected, considerably exceeding that of the other evangelists. He uses over seven hundred words which occur nowhere

sea, when describing the lake of Galilee. He uses three distinct words for bed in the description of the healing of the paralytic (Luk 5:18

5:15; Act 9:33), but both these passages are Petrine. So, too, we find ε

γραμμαται

ληθως, επ' α

νοος census. He uses

(compare Mar

12:42

which he derived probably from Aramaic traditions or documents, and where his language has a stronger Hebrew coloring than any other portion of the New Testament. "The songs of Zacharias, Elizabeth, Mary, and Simeon, and the anthem of the angelic host, are the last of Hebrew psalms, as well as the first of Christian hymns. They can be literally translated back into the Hebrew without losing their beauty" (Schaff).

His style is clear, animated, picturesque, and unpretentious. Where he describes events on the authority of others, his manner is purely historical; events which have come under his own observation he treats in the minute and circumstantial style of an eye-witness. Compare, for instance, the detailed narrative of the events at Philippi with that of the occurrences at Thessalonica. The change of style at Act 16:10, from the historical to the personal narrative, coincides with the time of his joining Paul at the first visit to Macedonia, and a similar change may be noted at Act 20:4-6.

But the style of Luke also acquires a peculiar flavor from his profession. His language, both in the Gospel and in the Acts, indicates a familiarity with the terms used by the Greek medical schools, and furnishes an incidental confirmation of the common authorship of the two books. As we have seen, Luke was probably a Greek of Asia Minor; and, with the exception of Hippocrates, all the extant Greek medical writers were Asiatic Greeks. Hippocrates, indeed, can hardly be called an exception, as he was born and lived in the island of Cos, off the coast of Caria. Galen was of Pergamus in

Mysia; Dioscorides, of Anazarba in Cilicia; and Aretaeus, of Cappadocia.

The medical peculiarities of Luke's style appear, first, in words and phrases used in descriptions of diseases or of miracles of healing. His terms are of the technical character peculiar to a medical man. Thus, in the account of the healing of Simon's wife's mother (Luk 4:38, Luk 4:39). The word taken is used nine times by Luke, and only three times in the rest of the New Testament. It occurs frequently in this sense in the medical writers, as does also the simple verb ε ancient physicians were accustomed to distinguish between great and little fevers. In the parable of the rich man and Lazarus (Luk 16:19-26), we find ε δυνωμαι, to be in pain, occurs four times in Luke's writings, and nowhere else in the New Testament, but frequently in Galen, Aretaeus, and Hippocrates. E, Act 5:10), is a rare word, used by Luke only, and occurring only three times in the New Testament. It seems to be almost confined to medical writers, and to be used rarely even by them. In the proverb of "the camel and the needle's eye," Matthew and Mark use for needle the vulgar word ρ the surgical needle.

These terms will be pointed out in the notes as they occur. Second, the ordinary diction of the evangelist, when dealing with unprofessional subjects, has often a medical flavor, which asserts itself in words peculiar to him, or more common in his writings than elsewhere in the New Testament, and all of which were in common use among the Greek physicians. Thus Matthew (Mat 23:4) says that the scribes and Pharisees will not move (κινησαι) the burdens they impose, with one of their fingers. Luke, recording a similar saying (Luk 11:46 burdens," using a technical term for gently feeling the pulse, or a sore or tender part of the body. The word occurs nowhere else in the New Testament. "No mean city" (α). The word mean, peculiar to this passage, is the professional term for a disease without distinctive symptoms, and is applied by Hippocrates to a city. "Delivered the letter" (α). The verb occurs only here in the New Testament, and is a medical term for the distribution of blood through the veins, or of nourishment through the body. Hippocrates uses it of a messenger delivering a letter. In the parable of the sower, Matthew and Mark have ρ for the juices of the body, of plants, and of the earth. In the same parable, for sprung up Matthew and Mark have ε σαι (Luk 8:6, Luk 8:7), it grew - grew with it (Rev.). These latter words are used by medical writers to describe the growth of parts of the body, of diseases, of vegetation, etc. Hippocrates uses together ι

the closing of wounds and ulcers, the uniting of nerves and of bones, and is used by Dioscorides precisely as here, of plants growing together in the same place.

Such peculiarities, so far from being strange or anomalous, are only what might naturally be expected. It is an every-day fact that the talk of specialists, whether in the professions or in mechanics, when it turns upon ordinary topics, unconsciously takes form and color from their familiar calling.

The attempt has been made to show that Paul's style was influenced by Luke in this same direction; so that his intercourse with his companion and physician showed itself in his use of certain words having a medical flavor. Dean Plumptre cites as illustrations of this, υ (Ti1 1:10; Ti1 6:3; Ti2 1:13); υ; Ti1 6:4 branded (Ti1 4:2); α).

Luke is also circumstantial, as well as technical, in his descriptions of diseases; noting their duration and symptoms, and the stages of the patient's recovery, etc. See Act 3:1-8; Act 9:40, Act 9:41. The successive stages of Elymas' blindness are noted at Act 13:11; and the process of Saul's restoration to sight at Act 9:18. He also exhibits traces of professional sensitiveness, as in his omission of Mark's implied reflection upon the physicians who had treated the woman with the issue of blood (Luk 8:43; Mar 5:26).

Luke's accurate observation and memory appear especially in the Acts, in his allusions, and in his descriptions of nautical and political matters. With nautical details, he exhibits the acquaintance often displayed by a landsman who has been much at sea and in frequent intercourse with seamen. It has been conjectured that at some period of his professional life he may have served as a surgeon on shipboard. In his political allusions he is precise in the use of terms. Thus, in Act 13:7, his accuracy in naming the civil magistrates is noteworthy. He speaks of Sergius Paulus as the proconsul of Cyprus. Consuls were called by the Greeks υ

consul. Roman provinces were of two classes, senatorial and imperial; and the proper title of the governor of a senatorial province was α regarded Cyprus as a senatorial province, governed by a proconsul; and we find that Augustus, though at first he reserved Cyprus for himself, and consequently governed it by a propraetor, afterward restored it to the senate and governed it by a proconsul - a fact confirmed by coins of the very time of Paul's visit to Cyprus, bearing the name of the emperor Claudius, and of the provincial governor, with the title α)as proconsul (A. V., deputy) of Achaia, which was a senatorial province. When he comes to Felix or Festus, who were only deputy-governors of the propraetor of Syria, he calls them by the general term η ; Act 26:30). Similarly accurate is his designation of Philippi as a colonia (Act 16:12

); for Thessalonica was a free city, having the right of self-government, and where the local magistrates had the power of life and death over the citizens. Luke's accuracy on this point is borne out by an inscription on an archway in Thessalonica, which gives this title to the magistrates of the place, together with their number - seven - and the very names of some who held the office not long before Paul's time. This short inscription contains six names which are mentioned in the New Testament. We may also note the Asiarchs, chiefs of, Asia, at Ephesus (Act 19:31), who, like the aediles at Rome, defrayed the charge of public amusements, and were, as presidents of the games, invested with the character of priests.

A similar accuracy appears in the Gospel in the dates of more important events, and in local descriptions, as of the Lord's coming to Jerusalem across the Mount of Olives (Luk 19:37-41). Here he brings out the two distinct views of Jerusalem on this route, an irregularity in the ground hiding it for a time after one has just caught sight of it. Verse Luk 19:37 marks the first sight, and Luk 19:41 the second.

In the narrative of the voyage and shipwreck, the precision of detail is remarkable. Thus there are fourteen verbs denoting the progression of a ship, with a distinction indicating the peculiar circumstances of the ship at the time. Seven

); $\beta\rho\alpha\delta\upsilon\pi\lambda\omicron\omicron\upsilon\nu\tau\epsilon\varsigma$, sailing slowly (Act 27:7); υ); $\epsilon\nu$), etc. Note also the technical terms for lightening the ship by throwing overboard the cargo: ϵ $\pi\omicron\iota\omicron\upsilon\nu\tau\omicron$ 27:19); ϵ); and the names of various parts of the vessel.

Luke's Gospel is the gospel of contrasts. Thus Satan is constantly emphasized over against Jesus, as binding a daughter of Abraham; as cast down from heaven in Jesus' vision; as entering into Judas; as sifting Peter. The evangelist portrays the doubting Zacharias and the trusting Mary; the churlish Simon and the loving sinner; the bustling Martha and the quiet, adoring Mary; the thankful and the thankless lepers; the woes added to the blessings in the Sermon on the Mount; the rich man and Lazarus; the Pharisee and the Publican; the good Samaritan and the priest and Levite; the prodigal and his elder brother; the penitent and impenitent thieves.

Luke's is the universal gospel. His frequent use of words expressing the freedom and universality of the Gospel has already been noted. His Gospel is for the Gentiles. The genealogy of Christ is traced back to the common father of the race, Adam, instead of to Abraham, the father of the Jewish nation, as by Matthew. He records the enrolment of Christ as a citizen of the Roman empire. Simeon greets him as a light for revelation to the Gentiles. The Baptist cites concerning him Isaiah's prophecy that all flesh shall see the salvation of God. Luke alone records the mission of the seventy, who represent the seventy Gentile nations, as the twelve represent the twelve tribes of Israel. He alone mentions the mission of Elijah to the heathen widow, and Naaman's cleansing by Elisha. He contrasts the gratitude of the one Samaritan leper with the thanklessness of the nine Jewish lepers. He alone records the refusal to call down fire on the inhospitable Samaritans, and the parable of the Good Samaritan is peculiar to him. He notes the commendation of the humble Publican in contrast with the self-righteous Pharisee, and relates how Jesus abode with Zacchaeus. He omits all reference to the law in the Sermon on the Mount. Luke's is the gospel of the poor and outcast. As a phase of its universality, the humblest and most sinful are shown as not excluded from Jesus. The highest heavenly honor is conferred on the humble Mary of Nazareth. Only in Luke's story do we hear the angels' song of "Peace and good-will," and see the simple shepherds repairing to the manger at Bethlehem. It is Luke who gives the keynote of Keble's lovely strain:

"The pastoral spirits first

Approach thee, Babe divine,

For they in lowly thoughts are nurs'd,

Meet for thy lowly shrine:

Sooner than they should miss where thou dost dwell,

Angels from heaven will stoop to guide them to thy cell."

He pictures poor Lazarus in Abraham's bosom, and the calling of the poor and maimed and halt and blind to the great supper. It is the gospel of the publican, the harlot, the prodigal, the penitent thief.

Luke's is the gospel of womanhood. Woman comes prominently into view as discerning God's promises. The songs of Mary and Elizabeth, and the testimony of Anna, are full of a clear spiritual perception, no less than of a living and simple faith. She appears as ministering to the Lord and as the subject of his ministries. Mary of Magdala, Joanna, Susanna, Mary and Martha, with others, lavish upon him their tender care; while the daughter of Abraham whom Satan had bound, the sorrowful mother at Nain, she who touched the heat of his garment, and the weeping daughters of Jerusalem on the road to Calvary knew the comfort of his words and the healing and life-giving virtue of his touch. The

Canon Farrar, "preserves the narratives, treasured with delicate reserve and holy reticence in the hearts of the blessed Virgin and of the saintly Elizabeth - narratives which show in every line the pure and tender coloring of a woman's thoughts."

Luke's is the prayer-gospel. To him we are indebted for the record of our Lord's prayers at his baptism; after the cleansing of the leper; before the call of the twelve; at his transfiguration; and on the cross for his enemies. To him alone belong the prayer-parables of the Friend at Midnight, and the Unjust Judge.

Luke's is the gospel of song. He has been justly styled "the first Christian hymnologist." To him we owe the Benedictus, the song of Zacharias; the Magnificat, the song of Mary; the Nunc Dimittis, the song of Simeon; the Ave Maria, or the angel's salutation; and the Gloria in Excelsis, the song of the angels.

And, finally, Luke's is the gospel of infancy. He alone tells the story of the birth of John the Baptist; he gives the minuter details of the birth of Christ, and the accounts of his circumcision and presentation in the temple, his subjection to his parents and the questioning with the doctors. His Gospel "sheds a sacred halo and celestial charm over infancy, as perpetuating the paradise of innocence in a sinful world. The first two chapters will always be the favorite chapters for children, and all who delight to gather around the manger of Bethlehem, and to rejoice with shepherds in the field and angels in heaven" (Schaff).

List of Greek Words Used by Luke Only

α	α	α	αγοραιος	pertaining to the market-place, base	Act 17:5
αγορατοι	court-days	Act 19:38	α	, Luk 5:9	α
Luk 22:44	αι	αι	αι	, Luk 23:14, Luk 23:22; Act 19:40	αι
Luk 4:18, Luk 4:19	α	; Act 22:25	α	α	α
more perfect	Act 18:26; Act 23:15, Act 23:20; Act 24:22	α	α	α	α
pollution	Act 15:20	α	α	α	α
vineyard	Luk 13:7	α	, Act 21:40	α	α
4:18	α	α	αναδεικνυμι	appoint, shew	Luk 10:1; Act 1:24
1:80	α	; Act 11:25	α	α	α
Act 22:20	α	; Act 9:40	α	αρ	α
19:36	αναντιρρ	α	α	α	α
or draw up	Luk 14:5; Act 11:10	α	α	, Act 7:21	Act 22:3
appear, to sight	Luk 19:11; Act 21:3	α	α	ανε	α
impossible	Luk 17:1	α	, Act 22:29	α	; Act 21:4
thanks	Luk 2:38	α	α	, Act 13:8, Act 13:12; Act 19:38	α
build again	Act 15:16	αντειπον	gainsay	Luk 21:15; Act 4:14	α
return	Luk 14:12	α	α	, Luk 10:32	α

resist Act 7:51 α α α ; Luk 12:20 α
 finishing Luk 14:28 απειμι go (away) Act 17:10 α α α
 return Luk 6:35 α α ; Act 5:37 α ; Act 2:41; Act
 15:4; Act 18:27; Act 24:3; Act 28:30 α α α α
 α α ; Act 14:26; Act 20:15; Act 27:1 α α απορρ
 27:43 α α ; Act 28:5 α , Act 2:14; Act 26:25 α
 Act 21:3 α α ; Luk 11:33; Luk 15:8; Luk 22:55 α α
 silversmith Act 19:24 α α α α α
 chief among the publicans Luk 19:2 α α α α
 exercise Act 24:16 α ; Act 21:17 ασσον close by, nearer Act 27:13 α ;
 Luk 24:1 α α , Luk 22:35 αυ α αυ , Luk 20:29, Luk
 20:30 α , Luk 22:35 αυ α αυ , Luk 19:22 αυ
 eye-witness Luk 1:2 αυ α α α α
 departure Act 20:29 α ; Act 16:26; Act 28:6 α α α
 13:11 ; Luk 12:33; Luk 22:35, Luk 22:36
 7:25 ; Act 21:35; Act 24:7; Act 27:41
 2:2 ; Luk 23:30
 slowly Act 27:7 ; Act 10:6, Act 10:32
 laugh Luk 6:21, Luk 6:25 γηρας old age Luk 1:36 γλευκος new or sweet wine Act 2:18
 ring Luk 15:22
 to bind Luk 8:29 , Act 16:27, Act 16:36 , Act 27:4, Act 27:2 δευτεραιος on the second
 day Act 28:13 ; ημος people Act 12:22; Act 17:5; Act 19:30,
 Act 19:33 ; Act 16:37; Act 18:28; Act 20:20 ;
 Act 24:22 ; Luk 19:7 ;
 succession Act 7:45 ;
 Luk 6:11 ; Act 2:6, Act 2:8; Act 21:10; Act 22:2; Act 26:14
 5:36
 all night Luk 6:12 ; Act 16:18 ; Luk
 24:4; Act 2:12; Act 5:24; Act 10:17 ; Act 7:54
 violence Luk 3:14 , Act 8:4 ; Act 11:19
 to keep Luk 2:51; Act 15:29 , Act 2:31; Act 13:34, Act 13:35, Act 13:36, Act
 13:37 ; Act 26:21
 24:27; Act 28:30 δηγησις declaration Luk 1:1
 between Luk 22:59; Luk 24:51; Act 27:28 δυ ; Act 12:15 ; Act 7:27, Act
 7:35 ; Act 17:1 , Luk
 1:48; Act 2:18 ; Luk 14:13 , Luk 15:9
 (collective) Act 26:7 ε , Luk 10:17; Act 7:14 ; Act 23:28; Act 27:37 εβραι εβραις
 Hebrew Act 21:40; Act 22:2; Act 26:14 : ε ε ; Act 25:16 ε ε
 lay even with the ground Luk 19:44 ε ε ει ει
 14:14; Act 16:29 ει ε , Act 10:22; Act 24:23; Act 27:1 ε ε
 be given in marriage Luk 20:34, Luk 20:35 εκδιγγε ; Act 15:3 ε εκεισε thither Act
 21:3; Act 22:5 ε ε ε :2 ε ε
 to hang upon, be attentive Luk 19:4 :8 ε ε ; Luk 23:35 ε ; Act 17:10
 ε ; Act 18:18; Act 20:6 ε ε ε
 16:20 ε , Luk 14:30 ε ε ε
 7:21; Act 11:4; Act 18:26; Act 28:23 ε ε , Act 5:10; Act 12:23 ε
 olives, Olivet Act 1:12 ε ε ε ε ε
 be mad Act 26:11 ε ε ε ε ε
 13:33 ε ; Luk 16:19 ενεδρα a lying in wait Act 23:16; Act 25:3 ε ; Luk
 23:21 ε ε ; Act 9:19 ε ε ε
 signs Luk 1:62 ε ε ε ε ε
 Act 3:8 ε ; Act 17:15; Act 20:7; Act 27:43 εξης next (day) Luk 7:11; Luk
 9:37; Act 21:1; Act 25:17; Act 27:18 ε ε ε
 sleep, awakened Act 16:27 ε ; Act 27:39 ε ε
 16:3 ε ε ; Luk 19:15 ε ; Act 25:1 ε

habitation Act 1:20 ε ; Act 14:2 ε ε ; Luk
 19:35; Act 23:24 ε ε ; Act 20:3, Act 20:19; Act 23:30 ε
 28:13 ε ; Act 17:21 ε ε ε
 Act 27:3 επιμελως diligently Act 15:8 ε επιουσα next (day) Act 7:26; Act
 16:11; Act 20:15; Act 21:18; Act 23:11 ε ε ε
 stirring up Act 24:12 ε ; Luk 8:24, Luk 8:45; Luk 9:33, Luk 9:49; Luk 17:13 ε ; Act
 15:32, Act 15:41; Act 18:23 ε ε
 Luk 23:5 ε ε ; Act 12:22; Act 22:24 ε
 hand Luk 1:1; Act 9:29; Act 19:13 ε ε ε
 24:4 ε ; Act 4:3; Act 28:28 ευ ευ ;
 Act 21:1 ευ ευ ευ ; Act 2:5; Act 8:2 ευ
 Act 11:29 ευ ευ ; Act 18:28 ευ ε
 leap upon Act 19:16 ε , Luk 1:8 ε ; Act 4:29 ζευγος pair, yoke Luk 2:24;
 Luk 14:19 ; Act 18:15; Act 23:29; Act 25:19; Act 26:3
 17:33; Act 7:19 η η ; Luk 3:1 ; Luk 5:9; Act 3:10
 Act 28:15 , Act 19:35, Act 19:37
 Act 28:3
 22:44 τ ; Act 4:22, Act 4:30 τ
 Luk 22:44 τ τ τ
 Act 23:32 τ τ καθεξης in order or ,
 succession Luk 1:3; Luk 8:1; Act 3:24; Act 11:4; Act 18:23 ; Act 9:25; Act 10:11; Act
 11:5 ; Luk 19:9; Act 2:24, Act 2:45; Act 4:35
 affliction Act 7:34 ; Act 15:8
 bind up Luk 10:34 ; Act 26:10 ; Luk 14:8; Luk 24:30
 follow after Luk 23:55; Act 16:17
 beckon Luk 5:7 ; Act 28:6
 with Act 1:17 ; Act 13:16; Act 19:33; Act 21:40
 Act 7:19 καταστελλω to appease, quiet Act 19:35, Act 19:36
 7:5, Act 7:45 ; Act 26:10
 idols Act 17:16 ; Act
 2:42 , Luk 5:24
 lamentation Act 8:2 ; Luk 14:35
 surfeiting Luk 21:34 ; Act 23:26; Act 24:3; Act 26:25
 1:18 λειτος smooth Luk 3:5 λη
 haven Act 27:8, Act 27:12 λυσιτελει it is
 better Luk 17:2
 madness Act 26:24 μεγαλεια great things Luk 1:49; Act
 2:11 ; Act 22:6
 for Act 7:14; Act 10:32; Act 20:17; Act 24:25 , Act 10:22, Act 10:29; Act 11:13; Act 24:24, Act
 24:26; Act 25:3 , Act 7:43
 μηδαμως by no means, not so Act 10:14; Act 11:8 , Luk 15:19 μνα
 pound, mina Luk 19:13, Luk 19:16, Luk 19:18, Luk 19:20, Luk 19:24, Luk 19:25
 7:41 ναυς ship Act 27:41 ; Act 20:9; Act 23:17, Act 23:18, Act 23:22
 (especially of birds) Luk 2:24 ; Luk
 16:7 ο ο ο ; Luk 16:24, Luk 16:25; Act
 20:38 ο ; Act 11:5 οι οι ο ο
 Act 3:16 ο ο ,Luk 24:15; Act 20:11; Act 24:26 ο
 Act 18:3 ο ο ο ο ο ο
 mountainous Luk 1:39, Luk 1:65 ο ο ουρανοθεν from heaven Act 14:17;
 Act 26:13 ου , Luk 15:13 ο ο
 suffer Act 26:23 πανδοχειον inn Luk 10:34
 Act 24:3 ; Act 16:15 , Act 27:22
 10:39 , Act 27:13
 by Act 20:16
 wintering near or at Act 27:12 πατρωος

of the fathers Act 22:3; Act 24:14; Act 28:17 ; Act 26:21
Luk 21:2 ; Act 22:6
Luk 1:24 ; Act 26:18
round about Luk 1:65 περιρρ
to be cumbered Luk 10:40
writing-tablet Luk 1:63 ; Act 21:3 Act 27:2, Act 27:6, Act 27:24
21:7; Act 27:9, Act 27:10 , Act 17:8 ; Luk 19:14; Act 21:39
Luk 18:30 ; Luk 19:14
headlong Act 1:18 ; Act 19:33 ; Act 13:24
Luk 21:14 ; Act 21:29 ; Act 7:40
farther Act 4:21 ; Act 12:11
19:16 ; Act 28:20
Luk 24:28 , Luk 6:49
appointed before-hand Act 17:26 πρου ; Act 8:9
forth Luk 6:45 ; Act 26:16 , Act 27:41
ringleader Act 24:5 ; Luk 24:37 , Act 28:3
ραβδουχος serjeant Act 16:35, Act 16:38 ρ ρηγμα ruin Luk 6:49
ρ ρ ; Act 23:30
27:1 ;
Luk 13:8; Luk 16:3 , Act 27:30, Act 27:32 ,
Luk 1:44; Luk 6:23 σκυλα spoils Luk 11:22 ,
Luk 2:12 , Act 3:16; Act 16:5
captain, magistrate Luk 22:4, Luk 22:52; Act 4:1; Act 5:24, Act 5:26 ; Act 7:42
guard Act 28:16 ; Act 7:3, Act 7:14
go down with Act 25:5
8:2 ; Act
9:22; Act 19:32; Act 21:31 , Act 15:7; Act 28:29
sycamore Luk 19:4 ; Luk 19:8
confer, encounter, meet, help, Luk 2:19; Luk 14:31; Act 4:15; Act 17:18; Act 18:27; Luk 20:14
25:24 , Act 10:1 ; Luk 9:51;
Act 2:1 ; Act 12:12;
Act 19:25 ; Act 6:12; Act 19:29; Act 27:15
concourse Act 21:30 ; Act 22:11
(ειμι to go) to be gathered together Luk 8:4
21:13
concisely Act 24:4
tear Luk 9:42 ; Act 23:12 σφοδρως exceedingly Act
27:18 τανυν now Act 4:29; Act 5:38; Act 17:30; Act
20:32; Act 27:22 ; Act 19:23
period of forty years Act 7:23 , Act 27:33
3:1 ; Act 26:11 τοιχος wall Act 23:3 τραυμα wound Luk 10:34 ; Act 19:16
Luk 3:5; Act 27:29 τρημα eye (of a needle) Luk 18:25
father Act 13:18 υ υ
person Luk 14:2 υ υ υπερων upper room Act 1:13; Act 9:37, Act 9:39; Act 20:8
υ ; Act 20:34; Act 24:23 υ υ υ υ
suppose, answer, receive Luk 7:43; Luk 10:30; Act 1:9; Act 2:15 υ ; Act 25:18; Act 27:27 υ
sail under Act 27:4, Act 27:7 υ υ υ υ ;
Luk 9:10 , Luk 2:12, Luk 2:16; Luk 13:15
Act 27:3
wisely Luk 16:8 ; Act 12:6, Act 12:19
19:43 ; Act 22:11
13:11 ; Luk 16:5
20:16 χωρος northwest Act 27:12 ω ω

[Next: Luke Chapter 1](#)

Luke Chapter 1

Luke 1:1

luk 1:1

Forasmuch as (ε

Only here in New Testament. A compound conjunction: ε certainty.

Have taken in hand (ε

Used by Luke only. A literal translation. The word carries the sense of a difficult undertaking (see Act 19:13), and implies that previous attempts have not been successful. It occurs frequently in medical language. Hippocrates begins one of his medical treatises very much as Luke begins his gospel. "As many as have taken in hand (ε write concerning the healing art."

To set forth in order (α

happily gives the force of the preposition α

the mass of facts: a narrative, as A. V., with the accompanying idea of thoroughness. Note the singular number. Many took in hand to draw up, not narratives, but a narrative, embracing the whole of the evangelic matter. The word was particularly applied to a medical treatise. Galen applies it at least seventy-three times to the writings of Hippocrates.

Which are most surely believed (τω

measure; to fulfil. Compare Ti2 4:5, Ti2 4:17. Also of full assurance. Applied to persons. Rom 4:21; Heb 10:22. As applied to things, therefore, the sense of the A. V. is inadmissible. Render as Rev., have been fulfilled. The word is chosen to indicate that these events happened in accordance with a preconceived design. Wyc., been filled in us.

Among us

Explained by the words in the next sentence, who were eye-witnesses and ministers.

Luke 1:2

luk 1:2

Even as

Referring to the composition of the narrative.

Not necessarily excluding written traditions, but referring mainly to oral tradition. Note the distinction between the many who attempted to draw up a narrative and the eye-witnesses and ministers who handed down the facts.

From the beginning (απ' αρχης)

The official beginning, the commencement of Jesus' ministry. Compare Act 1:1, Act 1:21, Act 1:22; Joh 15:27.

Eye-witnesses and ministers

Personal knowledge and practical experience were necessary elements of an apostle. Eye-witnesses (εἰς) New Testament. Peter uses another word, εἰς (). Frequent in medical writers, of a personal examination of disease or of the parts of the body. Compare the modern medical term autopsy. Ministers (υποδουλῶν) . In medical language denoting the attendants or assistants of the principal physician.

Luke 1:3

luk 1:3

Incorrect. The verb means to follow closely, and hence to trace accurately. See Ti2 3:10, where Rev. reads thou didst follow for thou hast fully known. Rev. renders here having traced the course. The word occurs frequently in medical writings, and sometimes, as here, with ακριβως, accurately. Tynd., having searched out diligently.

From the very first (α

Lit., from above; the events being conceived in a descending series.

Accurately (ακριβως)

From α

In order (καθεξης)

Used by Luke only.

Luke 1:4

luk 1:4

Mightest know (επιγνωως)

See on Mat 7:16. With the idea of full knowledge; or, as regards Theophilus, of more accurate knowledge than is possible from the many who have undertaken the narration.

Certainty (α

From α

It would imply that Theophilus had, thus far, been orally instructed. See on delivered, Luk 1:2. The word catechumen is derived from it.

Properly words (so Wyc.), which Rev. gives in margin. If the word can mean thing at all, it is only in the sense of the thing spoken of; the subject or matter of discourse, in which sense it occurs often in classical Greek. Some render it accounts, histories; others, doctrines of the faith. Godet translates instruction, and claims that not only the facts of the gospel, but the exposition of the facts with a view to show their evangelical meaning and to their appropriation by faith, are included in the word. There is force in this idea; and if we hold to the meaning histories, or even words, this sense will be implied in the context. Luke has drawn up his account in order that Theophilus may have fuller knowledge concerning the accounts which he has heard by word of mouth. That his knowledge may go on from the facts, to embrace their doctrinal and evangelical import; that he may see the facts of Jesus' life and ministry as the true basis of the Gospel of salvation.

Luke 1:5

luk 1:5

King

A title decreed to Herod by the Roman Senate on the recommendation of Antony and Octavius. The Greek style now gives place to the Hebraized style. See Introduction.

Course (ε

Lit., daily service. The college of priests was divided into twenty-four courses. Each of these did duty for eight days, from one Sabbath to another, once every six months. The service of the week was subdivided among the various families which constituted a course. On Sabbaths the whole course was on duty. On feast-days any priest might come up and join in the ministrations of the sanctuary; and at the Feast of Tabernacles all the twenty-four courses were bound to be present and officiate. The course of Abijah was the eighth of the twenty-four. See Ch1 24:10.

Luke 1:6

luk 1:6

Before God

A Hebrew expression. Compare Gen 7:1; Act 8:21.

Luke 1:7

luk 1:7

Lit., advanced. Wyc., had gone far in their days.

Luke 1:9

luk 1:9

His lot was (ε

Four lots were drawn to determine the order of the ministry of the day: the first, before daybreak, to designate the priests who were to cleanse the altar and prepare its fires; the second for the priest who was to offer the sacrifice and cleanse the candlestick and the altar of incense; the third for the priest who should burn incense; and the fourth appointing those who were to lay the sacrifice and meat-offering on the altar, and pour out the drink-offering. There are said to have been twenty thousand priests in Christ's time, so that no priest would ever offer incense more than once.

The sanctuary. See on Mat 4:5.

Burn incense (θυμιασαι)

Only here in New Testament. The incensing priest and his assistants went first to the altar of burnt-offering, and filled a golden censer with incense, and placed burning coals from the altar in a golden bowl. As they passed into the court from the Holy Place they struck a large instrument called the Magrephah, which summoned all the ministers to their places. Ascending the steps to the holy place, the priests spread the coals on the golden altar, and arranged the incense, and the chief officiating priest was then left alone within the Holy Place to await the signal of the president to burn the incense. It was probably at this time that the angel appeared to Zacharias. When the signal was given, the whole multitude withdrew from the inner court, and fell down before the Lord. Silence pervaded the temple, while within, the clouds of incense rose up before Jehovah. (For a more detailed account see Edersheim, "The Temple, its Ministry," etc.).

Luke 1:13

luk 1:13

Is heard (ει

If we render the aorist literally, was heard, we avoid the question as to what prayer is referred to. The reference is to the prayer for offspring, which, owing to His extreme years, Zacharias had probably ceased to offer, and which he certainly would not be preferring in that public and solemn service. Hence the aorist is appropriate, referring back to the past acts of prayer. "That prayer, which thou no longer offerest, was heard."

John

Meaning God is favorable, or Jehovah showeth grace.

Luke 1:14

luk 1:14

The latter word expresses exultant joy. See on Pe1 1:6.

Luke 1:15

luk 1:15

A Hebrew word, meaning any kind of intoxicating liquor not made from grapes. Wyc., sydir.

Even from his mother's womb

E

Luke 1:17

luk 1:17

). It is an attribute or result of wisdom, and not

in Rom 11:25; Rom 12:16

. It is

practical intelligence, which may or may not be applied to good ends. Appropriate here as a practical term corresponding to disobedient.

Adjusted, disposed, placed in the right moral state.

Luke 1:18

luk 1:18

Lit., according to what? It demands a standard of knowledge, a sign.

For

I require a sign, for I am old.

Luke 1:19

luk 1:19

Gabriel

Meaning man of God. In Jewish tradition the guardian of the sacred treasury. Michael (see on Jde 1:9) is the destroyer, the champion of God against evil, the minister of wrath. Gabriel is the messenger of peace and restoration. See Dan 8:16, Dan 9:21. "The former is the forerunner of Jehovah the Judge; the latter of Jehovah the Saviour" (Godet).

Luke 1:20

luk 1:20

Thou shalt be silent (ε σιωπων)

Lit., thou shalt be being silent. The finite verb and participle denote continuance.

Not able to speak

Showing that the silence would not be voluntary.

My words which (οι

The pronoun is qualitative, denoting a class. "My words, which, incredible as they seem to you, are of a kind which shall be fulfilled.

In their season (ει

The preposition implies exactness: at the completion of the appointed time. The process of fulfilment, beginning now, will go on, ει

an a appointed, fitting time: the right point of time when circumstances shall concur.

Luke 1:21

luk 1:21

Waited (ην προσδοκων)

The finite verb and participle, denoting protracted waiting. Hence, better as Rev., were waiting. Wyc., was abiding.

Marvelled

According to the Talmud, the priests, especially the chief priests, were accustomed to spend only a short time in the sanctuary, otherwise it was feared that they had been Main by God for unworthiness or transgression.

Luke 1:22

luk 1:22

They perceived (ε

Clearly perceived. See on Mat 7:16, and Luk 1:4.

He beckoned (η

Better Rev., continued making signs. Again the participle with the finite verb, denoting frequent repetition of the same signs. Wyc., was beckoning.

Luke 1:23

luk 1:23

From λειτος, belonging to the people, public, and ε observes that "when the Christian Church was forming its terminology, which it did partly by shaping new words, and partly by elevating old ones to higher than their previous uses, of the latter it more readily adopted those before employed in civil and political life, than such as had played their part in religious matters." Hence it adopted this word, already in use in the Septuagint, as the constant word for performing priestly and ministerial functions; and so in the New Testament of the ministry of the apostles, prophets, and teachers.

Luke 1:24

luk 1:24

Mr. Hobart ("Medical Language of Luke") says that the number of words referring to pregnancy, barrenness, etc., used by Luke, is almost as large as that used by Hippocrates. Compare Luk 1:31; Luk 1:24; Luk 2:5; Luk 1:7; Luk 20:28. All of these, except Luk 1:24, are peculiar to himself, and all, of course, in common use among medical writers.

Luke 1:25

luk 1:25

Neither A. V. nor Rev. render o means because. Elizabeth assigns the reason for her peculiar seclusion. Her pregnancy was God's work, and she would

leave it to him also to announce it and openly to take away her reproach. Hence the specification of five months, after which her condition would become apparent. Fully expressed, the sense would be: She hid herself, saying (I have hid myself) because, etc.

Looked upon (επειδεν)

Used by Luke only.

Luke 1:26

luk 1:26

Gabriel

The annunciation and the angel Gabriel are favorite themes with Dante, and he pictures them with exquisite beauty. Thus both appear on the sculptured wall which flanks the inner side of the purgatorial ascent.

"The angel who came down to earth with tidings

Of peace that had been wept for many a year,

And opened heaven from its long interdict,

In front of us appeared so truthfully

There sculptured in a gracious attitude,

He did not seem an image that is silent.

One would have sworn that he was saying Ave!

For she was there in effigy portrayed

Who turned the key to ope the exalted love,

And in her mien this language had impressed,

Ecce ancilla Dei! as distinctly

As any figure stamps itself in wax."

Purgatory, x., 34-35

In Paradise Gabriel appears as a light circling round the Virgin and singing:

"I am angelic love, that circle round

The joy sublime which breathes out from the womb

That was the hostelry of our desire;

And I shall circle, Lady of heaven, while

Thou followest thy Son, and mak'st diviner

The sphere supreme, because thou interest there."

Paradise, xxiii., 103-108.

And again:

"And the same love that first descended then,

Ave Maria gratia plena singing,

In front of her his wings expanded wide."

Paradise, xxxii., 94-96.

Luke 1:28

luk 1:28

Lit., as Rev. in margin, endued with grace. Only here and Eph 1:6. The rendering full of grace, Vulgate, Wyc., and Tynd., is therefore wrong.

All the best texts omit blessed art thou among women.

See on Jam 2:4. The imperfect tense, "began to reason."

Luke 1:30

luk 1:30

something which delights the beholder. Thus Homer, of Ulysses going to the assembly: "Athene shed down manly grace or beauty upon him" ("Odyssey," ii., 12); and Septuagint, Psalms 45:3, "grace is poured into thy lips." See also Pro 1:9; Pro 3:22. Substantially the same idea, agreeableness, is conveyed in Luk 4:22, respecting the gracious words, lit., words of grace, uttered by Christ. So Eph 4:29. II. As a beautiful or agreeable sentiment felt and expressed toward another; kindness, favor, good-will. Co2 8:6, Co2 8:7, Co2 8:9; Co2 9:8; Luk 1:30; Luk 2:40; Act 2:47. So of the responsive sentiment of thankfulness. See Luk 6:32, Luk 6:33, Luk 6:34 ;; Luk 17:9; but mostly in the formula thanks to God; Rom 6:17; Co1 15:57; Co2 2:14; Ti2 1:3. III. The substantial expression of good-will; a boon, a favor, a gift; but not in New Testament. See Rom 5:15. So a gratification or delight, in classical Greek only; as the delight in battle, in sleep, etc. IV. The higher Christian signification, based on the emphasis of freeness in the gift or favor, and, as commonly in New Testament, denoting the free, spontaneous, absolute loving-kindness of God toward men, and so contrasted with debt, law, works, sin. The word does not occur either in Matthew or Mark.

Luke 1:31

luk 1:31

Thou shalt conceive

See on Luk 1:24.

Jesus

See on Mat 1:21.

Luke 1:35

luk 1:35

Shall overshadow

"Denoting the mildest and most gentle operation of divine power, that the divine fire should not consume Mary, but make her fruitful" (Bengel). Compare Exo 33:22; Mar 9:7. Compare the classical legend of Semele, who, being beloved of Jove, besought him to appear to her as he appeared in heaven, in all the terrors of the thunderer, and was consumed by his lightning. The metaphor in the word is taken from a cloud, in which God had appeared (Exo 40:34; Kg1 8:10).

Luke 1:36

luk 1:36

The nature of the relationship, however, is unknown. The word is a general term, meaning of the same family. The best Rev., kinswoman. Wyc., cosyness, i.e., cousiness.

Luke 1:37

luk 1:37

With God nothing shall be impossible (ουκ α Θεου παν ρημα)

Πη distinguished from the contents as a whole. Thus it may be either a word or a saying. Sometimes a phrase, as opposed to ο ρημα in the New Testament, like the Hebrew gabar, stands sometimes for the subject-matter of the word; the thing, as in this passage. But there are only two other passages in the New Testament where this meaning is at all admissible, though the word occurs seventy times. These are Luk 2:15; Act 5:32. "Kept all these things" (Luk 2:19), should clearly be sayings, as the A. V. itself has rendered it in the almost identical passage, Luk 2:51. In Act 5:32, Rev. gives sayings in margin. In Luk 2:15, though A. V. and Rev. render thing, the sense is evidently saying, as appears both from the connection with the angelic message and from the following words, which has come to pass: the saying which has become a fact. The Rev. rendering of this passage is, therefore, right, though a little stilted: No word of God shall be void of power; for the A. V. errs in joining ουκ and παν, not every, and translating nothing. The two do not belong together. The statement is, Every (παν) word of God shall not (ου τω Θεω Θεου, from God, which fixes the meaning beyond question.

Luke 1:40

luk 1:40

Entered into the house

"This detail," says Godet, "serves to put the reader in sympathy with the emotion of Mary at the moment of her arrival. With her first glance at Elizabeth she recognized the truth of the sign that had been given her by the angel, and at this sight the promise she had herself received acquired a startling reality."

Luke 1:41

luk 1:41

See on Pe1 2:2.

Luke 1:42

luk 1:42

She spake out with a loud voice (α)

For φωνη, voice, read κραυγη

lifted up her voice with a loud cry; thus rendering in the verb the force of α naturally. Elizabeth's sudden and violent emotion at the appearance of Mary, and the movement of the child, prompted an exclamation which was followed by words (ειπερ, said). The verb α Testament. It was a medical term for a certain exercise of the voice.

Luke 1:44

luk 1:44

For joy (εν α

Lit., in joy. See on Luk 1:14.

Luke 1:45

luk 1:45

For (ο

Many, however, prefer that, referring to the substance of her belief: "She believed that there shall be a fulfilment," etc. It is urged that the conception, which was the principal point of faith, had already taken place, so that the fulfilment was no longer future. On the other hand, the angel's announcement to Mary included more than the fact of conception; and Elizabeth, in the spirit of prophecy, may have alluded to what is predicted in Luk 1:32, Luk 1:33.

Luke 1:46

luk 1:46

Said (ειπεν)

Simply. Compare Luk 1:42. "Elizabeth's salutation was full of excitement, but Mary's hymn breathes a sentiment of deep inward repose" (Godet). Compare the song of Hannah (1 Samuel 2). Hannah's song differs from Mary's in its sense of indignation and personal triumph compared with Mary's humility and calmness.

μα)

See on Mar 12:30. The soul is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity, as well as with the spiritual element. It is thus the mediating organ between the spirit and the body, receiving impressions from without and from within, and transmitting them by word or sign. Spirit is the highest, deepest, noblest part of our humanity, the point of contact between God and man.

Luke 1:47

luk 1:47

God my Saviour (τω θεω τω σωτη)

Note the two articles. "The God who is the or my Saviour." The title Saviour is often applied to God in the Old Testament. See Septuagint, Deuteronomy 32:15; Psalms 24:5; 25:5; 95:1.

Luke 1:48

luk 1:48

Regarded (ε

See on Jam 2:3. Compare 1 Samuel 1:11; Psalms 31:7; 119:132, Sept.

Luke 1:50

luk 1:50

Mercy (ε

The word emphasizes the misery with which grace (see on Luk 1:30) deals; hence, peculiarly the sense of human wretchedness coupled with the impulse to relieve it, which issues in gracious ministry. Bengel remarks, "Grace takes away the fault, mercy the misery."

From generation to generation (ει

Lit., as Rev., unto generations and generations.

The word is used in both a good and a bad sense in the New Testament. For the latter, see Mat 21:46; Mar 6:20; Mar 11:32; Luk 12:4 :. For the former, as here, in the sense of godly reverence, Act 10:2, Act 10:22, Act 10:35; Col 3:22; Rev 14:7; Rev 15:4.

Luke 1:51

luk 1:51

Shewed strength (ε

Lit., made strength. So Wyc., made might. A Hebrew form of expression. Compare Psalms 118:15, Sept.: "The right hand of the Lord doeth valiantly" (ε

)

The faculty of thought, understanding, especially moral understanding. Wyc. refers the word here to God: with mind of his heart. Some prefer to render "by the imagination," thus making the proud the instrument of their own destruction. Compare Co2 10:5.

Luke 1:54

luk 1:54

Hath holpen (α

The verb means to lay hold on: thence to grasp helpfully or to help. To lay hold in the sense of partaking (Ti1 6:2), carries us back to the primitive meaning of the word according to its composition: to receive instead of, or in return (α

and suggests the old phrase to take up for, espouse the cause of. Wyc., has took up, but probably not in this sense.

Often child, son or daughter, but here servant, in allusion to Isa 41:8. Meyer truthfully says that the theocratic notion of sonship is never expressed by παις. See Rev., Act 3:13, Act 3:26; Act 4:27, Act 4:30.

Luke 1:58

luk 1:58

Had shewed great mercy upon her (ε του μετ' αυτης)

Lit., magnified his mercy with her. So Wyc. A Hebrew expression. See 1 Samuel 12:24, Sept.

Luke 1:59

luk 1:59

They called (ε

The imperfect tense signifies, as Rev., they would have called: they were about to call: or, as Bishop Lightfoot has happily suggested, they were for calling.

Luke 1:62

luk 1:62

They made signs (ε

Imperfect tense. While the colloquy between Elizabeth and her friends was going on, they were consulting Zacharias by signs.

Luke 1:63

luk 1:63

Table was formerly used in the sense of tablet. Thus Shakspeare:

"Yea, from the table of my memory,

I'll wipe away all trivial fond records."

Hamlet, i., 5.

Tynd., writing-tables. The meaning is a little writing-tablet, probably covered with wax. Only here in the New Testament. Used by medical writers of a physician's note-book. Wyc. has poyntel, i.e., a style for writing.

Wrote, saying

A Hebrew form of expression. See Kg2 10:6.

Luke 1:64

luk 1:64

Immediately (παραχρημα)

Occurring nineteen times in the New Testament, and seventeen of these in Luke. Thirteen of the seventeen are in connection with miracles of healing, or the infliction of disease or death. Used in a similar way by medical writers.

Luke 1:65

luk 1:65

Were noised abroad (διαλελειτο)

Luke 1:69

luk 1:69

Horn

Compare Psa 132:17.

Luke 1:70

luk 1:70

That have been since the world began (απ' αιωνος)

A needlessly verbose rendering, retained by Rev. The American Rev. insists on of old.

Luke 1:74

luk 1:74

Luke 1:75

luk 1:75

Holiness and righteousness (ο)

The adjective ο

denote the everlasting principles of right, not constituted by the laws or customs of men, but antedating them; such as the paying of the proper rites of sepulture. Compare the fine passage in the "Antigone" of Sophocles (453-55):

"Nor did I deem thy edicts strong enough,

That thou, a mortal man, shouldst overpass

The unwritten laws of God that know not change,

They are not of to-day nor yesterday,

But live forever, nor can man assign

When first they sprang to being."

Hence o
righteousness" (Meyer). Throughout the New Testament its look is godward. In no case is it used of moral excellence

Compare Eph 4:24; true holiness; literally, holiness of the truth.

Luke 1:77

luk 1:77

Knowledge of salvation

Wyc. has the science of health.

Luke 1:78

luk 1:78

Lit., bowels of mercy. See on Pe1 3:8; and Jam 5:11. Rev. gives heart of mercy in margin. Wyc., frightfully, entrails of mercy.

The day-spring from on high (α ξ υ

Lit., the rising. The word occurs in the Septuagint as a rendering of branch, as something rising or springing up, by which the Messiah is denoted (Jeremiah 23:5; Zechariah 6:12). Also of the rising of a heavenly body (Isaiah 60:19, Sept.). Compare the kindred verb arise (α ; Mal 4:2. This latter is the sense here. See on Mat 2:2. Wyc. has he springing up from on high.

Hath visited (ε

See on Mat 25:36; and Pe1 2:12. Some, however, read ε

Luke 1:79

luk 1:79

To guide (κατευθυναί)

From εϋ
to set in a straight line, draw up. Hence the military term dress for arranging a line.

Luke 1:80

luk 1:80

The deserts (ταις ε

The article indicating a well-known place.

Shewing (α

The word was used of the public announcement of an official nomination; hence of the public inauguration of John's ministry.

[Next: Luke Chapter 2](#)

Luke Chapter 2

Luke 2:1

luk 2:1

opinion authoritatively on others, a decree.

Lit., the inhabited (land). The phrase was originally used by the Greeks to denote the land inhabited by themselves, in contrast with barbarian countries; afterward, when the Greeks became subject to the Romans, the entire Roman world; still later, for the whole inhabited world. In the New Testament this latter is the more common usage, though, in some cases, this is conceived in the mould of the Roman empire, as in this passage, Act 11:28; Act 19:27. Christ uses it in the announcement that the Gospel shall be preached in all the world (Mat 24:14); and Paul in the prediction of a general judgment (Act 17:31). Once it is used of the world to come (Heb 2:5).

Be taxed (α)

The word means properly to register or enter in a list. Commentators are divided as to whether it refers to an enrolment for taxation, or for ascertaining the population. Rev., enrolled, which may be taken in either sense.

Luke 2:2

luk 2:2

And this taxing was first made ($\alpha\upsilon$ α)

Rather, this occurred as the first enrolment ; or, as Rev., this was the first enrolment made; with reference to a second enrolment which took place about eleven years later, and is referred to in Act 5:37.

Luke 2:3

luk 2:3

Went (ϵ)

The A. V. and Rev. alike miss the graphic force of the imperfect tense, were going. The preparation and bustle and travel were in progress.

To his own city

The town to which the village or place of their birth belonged, and where the house and lineage of each were registered.

Luke 2:4

luk 2:4

House and lineage

According to the Jewish mode of registration the people would be enrolled by tribe, families or clans, and households. Compare Jos 7:16-18. Rev., house and family.

Luke 2:5

luk 2:5

To be taxed with Mary

We may read either, went up with Mary, denoting merely the fact of her accompanying him; or, to enrol himself with Mary, implying that both their names must be registered.

Espoused

Not merely betrothed. See Mat 1:20, Mat 1:24, Mat 1:25; also see on Mat 1:18.

Great with child (ε)

See on Luk 1:24. Only here in New Testament.

Luke 2:7

luk 2:7

Her first-born son

The Greek reads literally, her son, the first-born.

Wrapped in swaddling-clothes (ε)

Only here and Luk 2:12. Naturally found often in medical writings. Swaddle is swathed, from the verb to swathe.

In a manger (ε)

Used by Luke only, here and Luk 13:15. Wyc. has a cracche, spelt also cratch. Compare French crche, a manger. Quite possibly a rock-cave. Dr. Thomson says: "I have seen many such, consisting of one or more rooms, in front of and including a cavern where the cattle were kept" ("Land and Book").

In the inn (εν τῷ

Only here, Luk 23:11; Mar 14:14, on which see note. In both these passages it is rendered guest-chamber, which can hardly be the meaning here, as some have maintained. (See Geikie, "Life and Words of Christ," i., 121.) In that case

hostrey. "A Syrian khan is a fort and a mart; a refuge from thieves; a shelter from the heat and dust; a place where a man and his beast may lodge; where a trader may sell his wares, and a pilgrim may slake his thirst....Where built by a great sheikh, it would have a high wall, an inner court, a range of arches or lewans, an open gallery round the four sides, and, in many cases, a tower from which the watcher might descry the approach of marauding bands. On one side of the square, but outside the wall, there is often a huddle of sheds, set apart from the main edifice, as stables for the asses and camels, the buffaloes and goats. In the centre of the khan springs a fountain of water, the first necessity of an Arab's life; and around the jets and troughs in which the limpid element streams, lies the gay and picturesque litter of the East. Camels wait to be unloaded; dogs quarrel for a bone; Bedaween from the desert, their red zannars choked with pistols, are at prayer. In the archways squat the merchants with their bales of goods....Half-naked men are cleansing their hands ere sitting down to eat. Here a barber is at work upon a shaven crown; there a fellah lies asleep in the shade....Each man has to carry his dinner and his bed; to litter his horse or camel; to dress his food; to draw his

water; to light his fire, and to boil his mess of herbs" (Hepworth Dixon, "The Holy Land").

Luke 2:8

luk 2:8

Shepherds

Luke's Gospel is the gospel of the poor and lowly. This revelation to the shepherds acquires additional meaning as we remember that shepherds, as a class, were under the Rabbinic ban, because of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance well-nigh impossible.

in margin, night-watches. There is a play upon the words: watching watches. There was near Bethlehem, on the road to Jerusalem, a tower known as Migdal Eder, or the watch-tower of the flock. Here was the station where shepherds watched the flocks destined for sacrifice in the temple. Animals straying from Jerusalem on any side, as far as from Jerusalem to Migdal Eder, were offered in sacrifice. It was a settled conviction among the Jews that the Messiah was to be born in Bethlehem, and equally that he was to be revealed from Migdal Eder. The beautiful significance of the revelation of the infant Christ to shepherds watching the flocks destined for sacrifice needs no comment.

May not the singular number fall in with what has just been said? - the flock, the temple-flock, specially devoted to sacrifice. The pronoun their would furnish no objection, since it is common to speak of the flock as belonging to the shepherd. Compare Joh 10:3, Joh 10:4.

Luke 2:9

luk 2:9

Behold

Omitted by the best texts.

The angel

More correctly an angel, as Rev. The Greek has no article.

Came upon (ε

The word is used in this sense in classical Greek, as well as in that of to stand by, which Rev. prefers here, as in Act 12:7. In Luk 2:38 of this chapter, Rev. renders coming up. The rendering to come upon has a hostile flavor, as properly in Act 17:5, where the verb is rendered assaulted; so that the Rev. rendering here is preferable.

They were sore afraid

Lit., feared with great fear.

Luke 2:10

luk 2:10

I bring you good tidings of great joy (εὐ μὴ

Wyc. is strictly literal: I evangelize to you a great joy.

Which (ἡ)

Of a class or character which, etc.

People (τῷ λαῷ)

Rev., rightly, "the people;" the article pointing specially to the people of Israel.

Luke 2:11

luk 2:11

Is born (ἐγενήθη)

It adds to the vividness of the narrative to keep to the strict rendering of the aorist, was born.

A Saviour

See on Mat 1:21.

Christ

See on Mat 1:1.

Lord

See on Mat 21:3.

Luke 2:12

luk 2:12

Sign (σημεῖον).

See on Mat 11:20.

See on Pe1 2:2. Rev., properly, "a babe." No article

Luke 2:13

luk 2:13

A multitude of the heavenly host

Host (στρατιάς) is literally army. "Here the army announces peace" (Bengel). Wyc., heavenly knighthood. Tynd., heavenly soldiers.

Luke 2:14

luk 2:14

Peace, good-will toward men (εἰρήνην ἀνθρώποις)

Both Tischendorf and Westcott and Hort read εὐ of good pleasure, or as Rev., among men in whom he is well pleased. Wyc., to men of good-will. For a similar construction, see Act 9:15; Col 1:13.

Luke 2:15

luk 2:15

The shepherds

Some texts add οἱ α

Thing (ρημα)

See on Luk 1:37. The utterance of the shepherds contains a climax: "Let us go and see this saying, which has come to pass; which the Lord made known."

Luke 2:16

luk 2:16

Found (ανευραν)

Only here and Act 21:4. A

Mary and Joseph and the babe

Each has the article, pointing to the several parties already referred to.

Luke 2:17

luk 2:17

They made known

See on Luk 2:8. These shepherds, having charge of flocks devoted to sacrifice, would presently be in the temple, and would meet those who came to worship and to sacrifice, and so proclaim the Messiah in the temple.

Luke 2:19

luk 2:19

. The word signifies not merely to guard, but to keep, as the result of guarding.

keeping all the while.

The present participle, pondering. Lit., bringing together: comparing and weighing facts. Wyc., bearing together in her heart. Vulg., conferens. Compare Sophocles, "Oedipus Coloneus," 1472-4.

"Oedipus. My children, the heaven-ordained end of life has come upon him who stands here, and there is no avoiding it.

Luke 2:22

luk 2:22

The days of her purification (αι η καθαρισμου αυτης)

The A. V. follows the reading αυτης, her: but all the best texts read αυτων, their; the plural including Joseph with Mary as partaking of the ceremonial defilement. The mother of a child was levitically unclean for forty days after the birth of a son, and for eighty days after the birth of a daughter. Women on this errand commonly rode to the temple on oxen; that the body of so large a beast between them and the ground might prevent any chance of defilement from passing over a sepulchre on the road. For details, see Edersheim, "Life and Times of Jesus," i., 195; "The Temple," p. 302; Geikie, "Life and Words of Christ," i., 127.

To present him to the Lord

The first-born son of every household must be redeemed of the priest at the price of five shekels of the sanctuary; about two dollars and fifty cents. Num 18:15, Num 18:16; Exo 13:2.

Luke 2:23

luk 2:23

The law of the Lord

The word law occurs in this chapter five times; oftener than in all the rest of this Gospel put together. Luke emphasizes the fact that Jesus" was made under the law" (Gal 4:4), and accordingly elaborates the details of the fulfilment of the law by the parents of both John and Jesus.

Luke 2:24

luk 2:24

A pair of turtle-doves, or two young pigeons

The offering of the poor. While the lamb would probably cost about one dollar and seventy-five cents, the doves would cost about sixteen cents. She would not bring the creatures themselves, but would drop the price into one of the thirteen v). Wyc. has culver-birds; culver being an old English term for dove. So Spenser:

"More light than culver in the falcon's fist."

Luke 2:25

luk 2:25

Devout (ευ)

Used by Luke only. The kindred word, ευ ; Heb 12:28. From ευ hold of. Hence of a circumspect or cautious person who takes hold of things carefully. As applied to morals and religion, it emphasizes the element of circumspection, a cautious, careful observance of divine law; and is thus peculiarly expressive of Old Testament piety, with its minute attention to precept and ceremony. Compare Act 2:5.

Consolation of Israel

Compare hope of Israel, Act 28:20, and Isa 40:1. The Messianic blessing of the nation. Of the Messiah himself, Rest. See Isa 11:10. A common form of adjuration among the Jews was, So may I see the consolation

Luke 2:26

luk 2:26

It was revealed (ἠ

Lit., it was having been revealed; i.e., it stood revealed, while he waited for the fulfilment of the revelation. The verb means primarily to have dealings with; thence to consult or debate about business matters; and so of an oracle, to give a response to one consulting it. The word here implies that the revelation to Simeon had been given in answer to prayer. See on Mat 2:12.

Luke 2:27

luk 2:27

By the Spirit (ἐν τῷ

Lit., as Rev., "in the Spirit" the Holy Spirit prompting him. Indicating rather his spiritual condition, as one who walked with God, than a special divine impulse.

Lit., according to that which was wont to be done. Only here in New Testament; and the kindred words, ε

Luke 2:29

luk 2:29

Lettest thou thy servant depart (ἀ

Lit., thou dost release. The word is often used of manumitting or setting free on payment of ransom; and as Simeon uses the word for bond-servant, it is evident that his death is conceived by him under the figure of enfranchisement from service. Godet's "release of a sentinel from duty" is fanciful.

See on Pe2 2:1.

In peace

Rev. properly puts this in its emphatic position at the end of the sentence.

Luke 2:31

luk 2:31

ν λαῶν)

The noun is plural, the peoples, and refers equally to the Gentiles. See Introduction, on the universality of Luke's Gospel. Wyc., all peoples; and so Rev.

Luke 2:32

luk 2:32

A light (φως)

To lighten (εις α

Wrong. Rev., correctly, for revelation. Wyc., to the shewing. It may be rendered the unveiling of the Gentiles.

Gentiles (εθνων)

Assigned to the same root as ε

According to biblical usage the term is understood of people who are not of Israel, and who therefore occupy a different position with reference to the plan of salvation. Hence the extension of the gospel salvation to them is treated as a remarkable fact. See Mat 12:18, Mat 12:21; Mat 24:14; Mat 28:19; Act 10:45; Act 11:18; Act 18:6. Paul is called distinctively an apostle and teacher of the Gentiles, and a chosen vessel to bear Christ's name among them. In Act 15:9; Eph 2:11, Eph 2:18; Eph 3:6, we see this difference annihilated, and the expression at last is merely historical designation of the non-Israelitish nations which, as such, were formerly without God and salvation. See Act 15:23; Rom 16:4; Eph 3:1. Sometimes the word is used in a purely moral sense, to denote the heathen in opposition to Christians. See Co1 5:1; Co1 10:20; Pe1 2:12. Light is promised here to the Gentiles and glory to Israel. The Gentiles are regarded as in darkness and ignorance. Some render the words εις α instead of for revelation. Compare Isa 25:7. Israel, however, has already received light by the revelation of God through the law and the prophets, and that light will expand into glory through Christ. Through the Messiah, Israel will attain its true and highest glory.

Luke 2:33

luk 2:33

And Joseph

The best texts read ο του his father.

Marvelled (η

The Greek construction is peculiar. His father was and his mother wondering; the finite verb in the singular agreeing with the father, while the plural participle agrees with both. As usual, this combination of finite verb and participle denotes continuance or progression: they were marvelling while Simeon was speaking. So Rev.

Luke 2:34

luk 2:34

Them

The parents; the child being separately and specially designated.

Is set (κειται)

The verb means primarily to be laid, and so to lie: hence to be set forth or promulgated, as the law is said to be laid down, and so, appointed or destined, as here.

The fall and rising again (πτω

For the fall, because he will be a stumbling-block to many (Isa 8:14; Mat 21:42, Mat 21:44; Act 4:11; Rom 9:33; Col 1:23). For the rising, because many will be raised up through him to life and glory (Rom 6:4, Rom 6:9; Eph 2:6). The A. V. predicates the falling and the rising of the same persons: the fall and rising again of many. The Rev., the falling and rising up of many, is ambiguous. The American Revisers give it correctly: the falling and the rising.

Which shall be spoken against (α

The participle is the present; and the expression does not voice a prophecy, but describes an inherent characteristic of the sign: a sign of which it is the character to experience contradiction from the world. In the beginning, as a babe, Jesus experienced this at the hands of Herod; so all through his earthly ministry and on the cross; and so it will be to the end, until he shall have put all enemies under his feet. Compare Heb 12:3. Wyc., a token to whom it shall be gainsaid.

Luke 2:35

luk 2:35

A sword (ρ

Strictly, a large Thracian broadsword. Used in Septuagint of the sword of Goliath (1 Samuel 17:51). A figure of Mary's pang when her son should be nailed to the cross.

Luke 2:36

luk 2:36

A prophetess (προφητις)

Only here and Rev 2:20.

Asher

That tribe was celebrated in tradition for the beauty of its women, and their fitness to be wedded to high-priests or kings.

Of great age (προβεβηκυια εν η ς)

Lit., advanced in many days.

Luke 2:37

luk 2:37

Of about fourscore and four years (ως ετων ο

The A. V. might be supposed to be stating her age; but the best texts read ε ς about; and the statement refers to the time of her widowhood; a widow even for (or up to) fourscore and four years. So Rev.

The present participle, serving. Rev., worshipping. See on Luk 1:74.

Luke 2:38

luk 2:38

Coming up (επιστασα)

See on Luk 2:9.

Gave thanks (ανθωμολογειτο)

The verb originally means to make a mutual agreement; and the idea of reciprocity is retained in the expression "to return thanks" for something received. Compare Sept., Psalms 79:13.

Spake

Not a public utterance, for which the words, those that waited, etc., would be inappropriate. It was to the pious ones who were with her in the temple, waiting for the Messiah.

In Jerusalem (εν Ι

All the best texts omit εν, in. Render, as Rev., the redemption of Jerusalem. Nearly equivalent to the consolation of Israel, Luk 2:25. Compare Luk 1:68, and see Isa 40:2.

Luke 2:39

luk 2:39

Nazareth

See on Mat 2:23.

Luke 2:40

luk 2:40

The child grew, etc

The Jews marked the stages of a child's development by nine different terms: the new-born babe (Isa 9:6); the suckling (Isa 11:8); the suckling beginning to ask for food (Lam 4:4); the weaned child (Isa 28:9); the child clinging to its mother (Jer 44:7); the child becoming firm and strong (Isa 7:14, of the virgin-mother); the youth, literally, he that shakes himself free; the ripened one, or warrior (Isa 31:8).

Luke 2:41

luk 2:41

His parents

Though women were not bound to present themselves in person.

Luke 2:42

luk 2:42

Twelve years old

At which age he was known as a son of the law, and came under obligation to observe the ordinances personally.

Luke 2:43

luk 2:43

Had fulfilled the days

Not necessarily the whole seven days of the festival. With the third day commenced the so-called half-holidays, when it was lawful to return home.

Luke 2:44

luk 2:44

)

Went a day's journey

Before they missed him.

They sought (α

From α

Luke 2:45

luk 2:45

Seeking him (αναζητουντες)

All the way as they went. Force of α

Luke 2:46

luk 2:46

After three days

From the time of separation.

In the temple

"We read in the Talmud that the members of the Temple-Sanhedrin, who, on ordinary days, sat as a court of appeal from the close of the morning to the time of the evening sacrifice, were wont, upon Sabbaths and feast-days, to come out upon the terrace of the temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat upon the ground, surrounding and mingling with the doctors, and hence during, not after, the feast, that we must seek the child Jesus" (Edersheim, "Life and Times," etc., 1:247). From this, Edersheim argues that the parents set out for home before the close of the feast.

Sitting

Not occupying a teacher's place, but sitting in the circle among the doctors and their hearers. See above. Compare Act 22:3.

Luke 2:47

luk 2:47

their mutual relations. See on Mar 12:33; where there is meant "the love of a well-pondered and duly considered resolution which determines the whole person; the love which clearly understands itself" (Cremer).

Luke 2:48

luk 2:48

They were amazed (ε

A very strong word; the verb meaning, literally, to strike out or drive away from; and so to drive out of one's senses. Hence in the general sense of great amazement. Amaze is to throw into a maze or labyrinth; and so is closely akin to the Greek word here, and is a faithful rendering.

Lit., child. See on Mat 1:1.

Thy father

"Up to this time Joseph had been so called by the holy child himself; but from this time never" (Alford).

Have sought (εζητουμεν)

Imperfect tense: were seeking; Mary is going over in mind the process of the search.

Luke 2:49

luk 2:49

And he said

The first saying of Jesus which is preserved to us.

Must (δει)

Lit., it is necessary, or it behoves. A word often used by Jesus concerning his own appointed work, and expressing both the inevitable fulfilment of the divine counsels and the absolute constraint of the principle of duty upon himself. See Mat 16:21; Mat 26:54; Mar 8:31; Luk 4:43; Luk 9:22; Luk 13:33; Luk 24:7, Luk 24:26, Luk 24:46; Joh 3:14; Joh 4:4; Joh 12:34.

About my Father's business (εν τοις του

Lit., in the things of my Father. The words will bear this rendering; but the Rev. is better, in my Father's house. Mary's question was not as to what her son had been doing, but as to where he had been. Jesus, in effect, answers, "Where is a child to be found but in his Father's house?"

Luke 2:50

luk 2:50

ημα)

See on Luk 1:37.

Luke 2:51

luk 2:51

Was subject (ην υ

The participle and finite verb, denoting habitual, continuous subjection. "Even before, he had been subject to them; but this is mentioned now, when it might seem that he could by this time have exempted himself. Not even to the angels fell such an honor as to the parents of Jesus" (Bengel). Compare Heb 1:4-8.

Only here and Act 15:29

circumstances which might have weakened the impression of the events. Compare Gen 37:11.

Luke 2:52

luk 2:52

Stature (η

Which Rev. rightly retains. The word may be rendered age, which would be superfluous here.

[Next: Luke Chapter 3](#)

Luke Chapter 3

Luke 3:1

luk 3:1

Pontius Pilate

Wyc., Pilat of Pounce.

Tetrarch

See on Mat 14:1.

Luke 3:2

luk 3:2

Came (ε

Lit., arose, or came to pass.

John

The Synoptists introduce him under different titles. Here, the son of Zacharias ; Matthew, the Baptist ; Mark, the Baptizer.

Luke 3:3

luk 3:3

The country about Jordan

Which both Matthew and Mark call the wilderness. See on Mat 3:1.

Baptism of repentance

Wyc., penance.

For (ετις)

Better as Rev., unto, denoting the destination of the rite.

Remission (α

See on Jam 5:15. The word occurs in Luke more frequently than in all the other New Testament writers combined. Used in medical language of the relaxation of disease. Both Luke and John use the kindred verb α
Luk 4:39; Joh 4:52.

Luke 3:4

luk 3:4

Isaiah

In this prophetic citation Mark adds to Isaiah Mal 3:1, which does not appear in either Matthew or Luke. Luke adds Isa 11:4, Isa 11:5 of Isaiah 11, which do not appear in the others.

Luke 3:5

luk 3:5

Strictly, of a chasm or ravine in a mountain-side.

Shall be filled - brought low

In allusion to the practice of Eastern monarchs. On occasions of their progress, heralds were sent out to call on the people to clear and improve the old roads or to make new ones. "When Ibrahim Pacha proposed to visit certain places in Lebanon, the emirs and sheiks sent forth a general proclamation, somewhat in the style of Isaiah's exhortation, to all the inhabitants to assemble along the proposed route and prepare the way before him. The same was done in 1845, on a grand scale, when the Sultan visited Brusa. The stones were gathered out, the crooked places straightened, and rough ones made level and smooth. I had the benefit of these labors a few days after his majesty's visit. The exhortation 'to gather out the stones' (Isa 62:10) is peculiarly appropriate. These farmers do the exact reverse - gather up the stones from their fields and cast them into the highway; and it is this barbarous custom which, in many places, renders the paths uncomfortable and even dangerous" (Thomson, "Land and Book").

Luke 3:7

luk 3:7

He said (ε

The use of the tenses is graphic. He said, the imperfect, and came forth, the present participle; both denoting action in progress, or customary action; so that the sense is, he kept saying, or he used to say to those who were coming out, to the crowds of people which kept pouring out successively. Compare ε . Luke gives the substance of the Baptist's preaching summarily.

Lit., births. Rev., better, offspring. It has been observed that John's figurative language is altogether the language of the desert. Notice the succession of images: Brood of vipers; fruits (of repentance); the axe at the root of the tree; the slave-boy loosing or bearing the sandals; the baptism of fire; the winnowing-fan, the threshing-floor, the garner, and the burning of the chaff.

Warned (υ

From υ
reminder. Compare Luk 12:5; Act 9:16; Act 20:35.

Luke 3:8

luk 3:8

Repentance (τη

Note the article: the repentance which you profess in coming to my baptism. Rev., in margin, "your repentance." See on Mat 3:2.

Begin

With the first accusing of your conscience. "He anticipates even attempt at excuse" (Bengel). Matthew has think not, indicating a delusive fancy.

Father

The word stands first in the sentence, "We have Abraham to our father," and is therefore emphatic, and with reason; for it was on their descent that the answer of these Jews to John's rebuke turned: "Our father is Abraham."

These stones

See on Mat 3:9.

Luke 3:9

luk 3:9

See on Mat 3:10.

Luke 3:10

luk 3:10

Asked (ε

Imperfect tense, indicating the frequent repetition of these questions.

Luke 3:11

luk 3:11

Coats (χιτωνας)

See on Mat 5:40.

Luke 3:12

luk 3:12

Publicans (τελωναι)

duties to capitalists, on their payment of a certain sum in publicum, into the public treasury, whence they were called publicani, publicans. Sometimes this sum, being greater than any one person could pay, was paid by a company. Under these were the submagistri, living in the provinces; and under these again the portitores, or actual custom-house officers, who are referred to by the term τελωναι in the New Testament. They were often chosen from the dregs of the people, and were so notorious for their extortions that they were habitually included in the same category with harlots

and sinners. "If a Jew could scarcely persuade himself that it was right to pay taxes, how much more heinous a crime must it have been in his eyes to become the questionably honest instrument for collecting them. If a publican was hated, how still more intense must have been the disgust entertained against a publican who was also a Jew" (Farrar, "Life of Christ"). The word "publican," as a popular term of reproach, was used even by our Lord (Mat 18:17). Even the Gentiles despised them. Farrar cites a Greek saying, "All publicans are robbers."

Luke 3:13

luk 3:13

The change of the Rev. to extort is unfortunate. The word is used of the exaction of legal tribute, and excessive exaction is expressed by the following words' John would hardly have commanded them to extort in any case.

Luke 3:14

luk 3:14

Strictly, soldiers on service: hence the participle, serving as soldiers, instead of the more comprehensive term στρατιῶται, soldiers by profession. Some explain it of soldiers engaged in police inspection in connection with the customs, and hence naturally associated with the publicans.

What shall we do?

The we in the Greek is emphatic, closing the question. Hence Rev., very aptly, and we, what must we do?

Only here in New Testament. Lit., to shake violently; hence to agitate or terrify; and so to extort money from one by terrifying him. The corresponding Latin word concutere is used by later writers in the same sense. Xenophon says of Socrates' "I know of his once having heard from Crito that life at Athens was a hard thing for a man who desired to mind his own business. 'For,' said he, 'they bring actions against me, not because they are wronged by me, but because to shake, was used. Thus Aristophanes ("Knights," 840):

And again ("Peace," 639):

"And of their allies they falsely accused (ε

The word in this passage of Luke has the later, secondary meaning, to extort; and therefore the American Revisers rightly insist on, extort from no man by violence. It is used by medical writers, as, for instance, by Hippocrates, of shaking the palsied or benumbed limbs of a patient; or of a shaking by which the liver was relieved of an obstruction. (peculiar to Luke); and α occurs also in Mar 15:11. Both these are also used by medical writers.

The common explanation of this word is based on the derivation from σὺ informing against persons who exported figs from Attica, contrary to the law, or who plundered sacred fig-trees. As informers were tempted to accuse innocent persons by the reward paid for pointing out violators of the law, the verb acquired the meaning to accuse falsely. Such is the old explanation, which is now rejected by scholars, though the real

explanation is merely conjectural. The fig-tree was the pride of Attica, ranking with honey and olives as one of the principal products, and there is no authority for the statement that there was a time when figs were scarce, and required legal protection against export. Neither is it proven that there was a sacred kind of fig. Rettig, in an interesting paper in the "Studten und Kritiken" (1838), explains that, as tribute in Attica was paid in kind as well as in money, and as figs represented a great deal of property, there was a temptation to make false returns of the amount of figs to the assessors; and that thus a class of informers arose who detected and reported these false returns, and received a percentage of the fine which was imposed. These were known as fig shewers. Another writer has suggested that the reference is to one who brings figs to light by shaking the tree; and so, metaphorically, to one who makes rich men yield up the fruits of their labor or rascality by false accusation. Whatever explanation we may accept, it is evident that the word had some original connection with figs, and that it came to mean to slander or accuse falsely. From it comes our word sycophant. The sycophants as a class were encouraged at Athens, and their services were rewarded. Socrates is said by Xenophon to have advised Crito to take a sycophant into his pay, in order to thwart another who was annoying him; and this person, says Xenophon, "quickly discovered on the part of Crito's accusers many illegal acts, and many persons who were enemies to those accusers; one of whom he summoned to a public trial, in which it would be settled what he should suffer or pay, and he would not let him off until he ceased to molest Crito and paid a sum of money besides." Demosthenes thus describes one: "He glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune and ruin, and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences....It is the bane of our city that it protects and cherishes this poisonous brood, and uses them as informers, so that even the honest man must flatter and court them, in order to be safe from their machinations." The word occurs only here and Luk 19:8, of Zacchaeus, the publican. The American Revisers hold to the A. V., and render neither accuse any one wrongfully, extortion being described by the previous word. Wyc., neither make ye false challenge. In the Sept. it is used in the sense of to oppress or deceive.

Wages (ο

From ο
Joh 21:13. Hence ο
understanding the use of the word at Rom 6:23, "the wages of sin," becomes highly suggestive.

Luke 3:15

luk 3:15

Better as Rev., reasoned. Compare Luk 1:29; and see on Jam 2:4.

Luke 3:16

luk 3:16

One mightier (ο ι

The definite article points to an expected personage. Hence better as Rev., he that is mightier.

Unloose (λυσαι)

Luke 3:17

luk 3:17

Fan - floor - purge

See on Mat 3:12.

Luke 3:18

luk 3:18

Other (ε

Rather, various, different.

Preached (εὑ

Rev. preserves the fuller meaning of the word according to its etymology: preached good tidings. See on Gospel, Superscription of Matthew.

Luke 3:19

luk 3:19

Being reproved (ε

See on Jam 2:9.

Evils (πονηρων)

Of several words in the New Testament denoting evil, this emphasizes evil in its activity. Hence Satan is o
An evil eye (Mar 7:22) is a mischief-working eye. See on Mar 7:22.

Used by Luke twice as often as in all the rest of the New Testament. A very common medical word, used of the application of remedies to the body, as our apply, administer. So Hippocrates, "apply wet sponges to the head;" and Galen, "apply a decoction of acorns," etc.

In prison

See on Mat 14:3.

Luke 3:21

luk 3:21

Was opened (ανεωχθηται)

Luke 3:22

luk 3:22

The Holy Ghost

Better, Spirit. Matthew has the Spirit of God: Mark, the Spirit.

In a bodily shape

Peculiar to Luke.

Thou art my beloved son

Lit., Thou art my son, the beloved. So Mark. But Matthew, This is my son, the beloved.

Luke 3:23

luk 3:23

Began to be about thirty years of age (ην α τω

Peculiar to Luke. A. V. is wrong. It should be as Rev., when he began (to teach) was about thirty years of age.

[Next: Luke Chapter 4](#)

Luke Chapter 4

Luke 4:1

luk 4:1

Was led

By the Spirit (εν τω

The American Revisers render in the spirit, indicating the sphere rather than the impulse of his action.

Into the wilderness

The A. V. has followed the reading εις into. The proper reading is εν, in. He was not only impelled into the wilderness, but guided in the wilderness by the Spirit.

Luke 4:2

luk 4:2

Forty days

This should be joined with the preceding words, indicating the duration of his stay in the wilderness, not of his temptation, as A. V., being forty days tempted. Read as Rev., in the wilderness during forty days.

The devil

See on Mat 4:1.

He did eat nothing

of abstinence for religious purposes; a ritual act accompanying seasons of prayer.

Luke 4:3

luk 4:3

This stone

Matthew, these stones.

Bread (α

Lit., a loaf. See on Mat 4:3. Matthew has the plural loaves.

Luke 4:4

luk 4:4

It is written

See on Mat 4:4.

By bread (επ' α)

Lit., "on bread," implying dependence. Compare, by every word (ε

Luke 4:5

luk 4:5

The world

See on Luk 2:1.

In a moment of time (εν στιγμή

. Tynd., in the twinkling of an eye.

Luke 4:6

luk 4:6

Note the emphatic position of the pronouns: "To thee will I give - for to me it hath been delivered: thou, therefore, if thou wilt worship," etc. Luke, in his narrative, enlarges upon Matthew. Compare Mat 4:9.

Luke 4:8

luk 4:8

Serve

See on Luk 1:74.

Luke 4:9

luk 4:9

He brought (η

Pinnacle of the temple

See on Mat 4:5.

Down from hence

Matthew has down only.

Luke 4:10

luk 4:10

Only here in New Testament. Better as Rev., guard. See on Pe1 1:4 ∴. The preposition implies close, careful guarding. The phrase, to guard thee, is wanting in Matthew.

Luke 4:11

luk 4:11

In their hands (ε v)

Rev., correctly, on. See on Mat 4:6.

Luke 4:12

luk 4:12

It is said

For Matthew's it is written, Mat 4:7. Luke omits Matthew's again. See Mat 4:7.

Luke 4:13

luk 4:13

Had ended all the temptation

end utterly. Better therefore as Rev., completed. The temptations formed a complete cycle, so that it could afterward be said of Jesus that "he was in all points tried like as we are" (Heb 4:15).

Incorrect. Rev., rightly, every temptation. So Wyc., Every temptation ended.

For a season (α)

Peculiar to Luke. More strictly, until a convenient time; since Satan meant to assail him again, as he did in the person of Peter (Mar 8:33); by the Pharisees (Joh 8:40 sq.); and at Gethsemane. See Luk 22:53.

Luke 4:15

luk 4:15

He taught (αv

Lit., "he himself taught," verifying the favorable reports about himself in person. The imperfect tense denotes a course of teaching.

Luke 4:16

luk 4:16

Nazareth

With the article; that Nazareth where he had been brought up.

Stood up

Not as a sign that he wished to expound, but being summoned by the superintendent of the synagogue.

To read (αναγνῶναι)

Usually in New Testament of public reading. After the liturgical services which introduced the worship of the synagogue, the "minister" took a roll of the law from the ark, removed its case and wrappings, and then called upon some one to read. On the Sabbaths, at least seven persons were called on successively to read portions of the law, none of them consisting of less than three verses. After the law followed a section from the prophets, which was succeeded immediately by a discourse. It was this section which Jesus read and expounded. See Act 13:15; Neh 8:5, Neh 8:8. For a detailed account of the synagogue-worship, see Edersheim, "Life and Times of Jesus," i., 4:30 sq.

Luke 4:17

luk 4:17

division of a work, and is therefore appropriate here to mark the writings of a single prophet as related to the whole body of the prophetic writings.

Opened (α

), occur only once in the New Testament. The former word was used in medical language of the opening out of various parts of the body, and the latter of the rolling up of bandages. The use of these terms by Luke the physician is the more significant from the fact that elsewhere in the New Testament α ; Rev 10:2, Rev 10:8; Rev 20:12); and εἰ (Rev 6:14).

Found

As if by chance: reading at the place where the roll opened of itself, and trusting to divine guidance.

Was written (η

Lit., was having been written; i.e., stood written.

Luke 4:18

luk 4:18

Anointed

See on Christ, Mat 1:1.

To preach good tidings

See on Gospel, Superscription of Matthew.

To the poor (πτωχοῖς)

See on Mat 5:3.

To heal the broken-hearted

The best texts omit. So Rev.

Better as Rev., proclaim, as a herald. See on Pe2 2:5.

To the captives (αι

From αι : "To bring out captives from the prison, and those who sit in darkness from the house of restraint." The allusion is to Israel, both as captive exiles and as prisoners of Satan in spiritual bondage. Wyc. has caytifs, which formerly signified captives.

To set at liberty (αποστειλαι)

Lit., to send away in discharge. Inserted from the Sept. of Isaiah 58:6. See on Luk 3:3, and Jam 5:15.

Lit., broken in pieces. Only here in New Testament. Wyc., to deliver broken men into remission. The same Hebrew word is used in Isa 42:3 not occur in the New Testament. In the citation of this latter passage (Mat 12:20) which the Septuagint uses for break.

Luke 4:19

luk 4:19

To preach (Rev., proclaim) the acceptable year of the Lord

As on the first day of the year of Jubilee, when the priests went through the land proclaiming, with sound of trumpet, the blessings of the opening year (Lev 25:8-17). Note Lev 4:10, where liberty is to be proclaimed to all in that year. Wyc., the year of the Lord pleasant. A literal interpretation of the word year gave rise among some of the Christian fathers to the theory that our Lord's ministry lasted but a single year.

Luke 4:20

luk 4:20

See on Luk 4:17.

Minister (υ)

See on Mat 5:25. Lit., as Rev., attendant. Minister is likely to be misunderstood as referring to the president of the congregation, who, as the teaching elder, would have addressed the people if Jesus had not done so. It means the attendant who had charge of the sacred rolls. He was a salaried officer, a kind of chapel-clerk.

Sat down

As about to teach; that being the habitual position of a Jewish teacher.

Were fastened (ησαν α

attention. Indeed, the word attention itself, etymologically considered, conveys the same idea.

Luke 4:21

luk 4:21

He began

Not necessarily denoting his first words, but indicating a solemn and weighty opening.

Luke 4:22

luk 4:22

Bare him witness

Compare Luk 4:14. They confirmed the reports which had been circulated about him. Note the imperfect tense. There was a continuous stream of admiring comment. Similarly, were wondering.

Literally and correctly, as Rev., words of grace. See on Luk 1:30.

Is not (ou

Expecting an affirmative answer.

Luke 4:23

luk 4:23

Lit., by all means. Rev., doubtless,

Rev., parable. See on Mat 13:3. Wyc., likeness.

Physician, heal thyself

A saying which Luke alone records, and which would forcibly appeal to him as a physician. Galen speaks of a physician who should have cured himself before he attempted to attend patients. The same appeal was addressed to Christ on the cross (Mat 27:40, Mat 27:42).

Luke 4:25

luk 4:25

A great famine was throughout all the land (ε v)

More literally and correctly, as Rev., there came (or arose) a great famine over all the land.

Luke 4:27

luk 4:27

Lepers

Wyc. renders meselis, the middle-English word for a leper, and derived from misellus, a diminutive of the Latin miser, wretched.

Luke 4:29

luk 4:29

The brow (ο

Only here in New Testament. Wyc., cope, which is originally cap or hood. The word is used in medical language both of the eyebrows and of other projections of the body. It would naturally occur to a physician, especially since the same epithets were applied to the appearance of the eyebrows in certain diseases as were applied to kills. Thus Hippocrates, describing a deadly fever, says, "The eyebrows seem to hang over," the same word which Homer uses of a rock. So Aretaeus, describing the appearance of the eyebrows in elephantiasis, depicts them as προβληη mounds. Stanley says: "Most readers probably from these words imagine a town built on the summit of a mountain, from which summit the intended precipitation was to take place. This is not the situation of Nazareth; yet its position is still in accordance with the narrative. It is built upon, that is, on the side of a mountain, but the brow is not beneath, but over the town, and such a cliff as is here implied is found in the abrupt face of a limestone rock about thirty or forty feet high, overhanging the Maronite convent at the southwest corner of the town" ("Sinai and Palestine").

Only here in New Testament, and in the Septuagint only in 2 Chronicles 25:12.

Luke 4:31

luk 4:31

Taught (η

Correctly, as Rev., was teaching. The finite verb and participle denoting continuance.

On the Sabbath-days (τοι

Rev., day. The word is often used in the plural form for the single day, as in Luk 4:16; probably after the analogy of

Luke 4:32

luk 4:32

They were astonished (ε

See on Mat 7:28.

Luke 4:33

luk 4:33

A spirit of an unclean devil

Where the rendering should be demon. This is the only case in which Luke adds to that word the epithet unclean.

Luke 4:34

luk 4:34

μι

Lit., what is there to us and to thee? i.e., what have we in common? So Wyc.

Luke 4:35

luk 4:35

Lit., be muzzled or gagged. See on Mat 22:12.

Had thrown (ριψαν)

Used in connection with disease by Luke only, and only here. In medical language, of convulsions, fits, etc.

in New Testament - here and Mar 16:18. It is common in medical language, opposed to ωφελειν, to benefit, as of medicines or diet hurting or benefiting.

Luke 4:36

luk 4:36

They were all amazed (ε

only once in Luke (Act 9:6), and three times in Mark; while Mark alone has the strong compound ε amazed (Mar 9:15).

Luke 4:37

luk 4:37

The fame (ηχος)

Lit., noise. Rev., rumor. Only here, Luk 21:25, where the correct reading is η . Heb 12:19 is a quotation from the Septuagint. It is the word used in Act 2:2 of the mighty rushing wind at Pentecost. Mark uses α its earlier sense of a report. The same word occurs in Luke, but always in the sense in which medical writers employed it - hearing or the ears. See Luk 7:1; Act 17:20; Act 28:26. Ηχος, was the medical term for sound in the ears or head. Hippocrates uses both words together: "the ears (α 21:25.

Luke 4:38

luk 4:38

Rev., holden. So Wyc. See on Mat 4:24. The word is used nine times by Luke, and only three times elsewhere. Paul uses it of the constraining of Christ's love (Co2 5:14), and of being in a strait (Phi 1:23). In Act 28:8, it is joined with fever, as here, and is a common medical term in the same sense.

A great fever (πυρετω)

Another mark of the physician. The epithet great is peculiar to Luke. The ancient physicians distinguished fevers into great and small.

Luke 4:39

luk 4:39

He stood over her

As a physician might do. Peculiar to Luke.

Rebuked

Peculiar to Luke.

Luke 4:40

luk 4:40

When the sun was setting

The people brought their sick at that hour, not only because of the coolness, but because it was the end of the Sabbath, and carrying a sick person was regarded as work. See Joh 5:10.

See on Mat 4:23. Wyc., Sick men with divers languishings.

Laid his hands on

Peculiar to Luke.

Every one

"Implying the solicitude and indefatigableness of this miraculous ministry of love" (Meyer).

Luke 4:41

luk 4:41

The inarticulate demoniac scream.

Saying

The articulate utterance.

Mr. Hobart ("Medical Language of St. Luke") remarks that the medical bias of Luke may be seen from the words he

Matthew does (Mat 4:23; Mat 9:35; Mat 10:1), since this word is never so used in medical language, but is confined to), as it is

never so used in medical language, the word there meaning to examine some part of the body or some medical question.

Luke 4:42

luk 4:42

Sought after (ε

Imperfect tense: were seeking.

Came unto him (ηλθον ε του)

Stronger than came to; for ε

Mark's narrative here is fuller and more graphic.

[Next: Luke Chapter 5](#)

Luke Chapter 5

Luke 5:1

luk 5:1

Pressed (επικεισθαι)

Lit., were laid upon.

To hear

The A. V. is correct according to the reading του α

He stood (αυ ν ε

The pronoun distinguishes him from the crowd which pressed upon him: he on his part stood. Render the participle and finite verb as Rev., was standing.

See on Mat 4:18.

Luke 5:2

luk 5:2

Ships (πλοια)

Were washing

From the sand and pebbles accumulated during the night's work. Luke uses four different words for washing or
; α ; ε

Christ's feet with her hair, Luk 7:38, Luk 7:44; α
and the body of Dorcas, Act 16:33; Act 9:37. The reading α
peculiar to Luke. All the words were common in medical language.

Luke 5:3

luk 5:3

Thrust out (επαναγαγειν)

Rev., put out. The special nautical word for putting out to sea.

Taught (ε

The imperfect. He continued the teaching he had begun on the shore.

Luke 5:4

luk 5:4

Launch out

Rev., put out. The singular number, addressed to Peter as master of the craft.

The plural, addressed to the whole of the boat's crew. Originally, to slacken or loosen, as a bowstring or the reins of horses; hence to let sink as a net. Also of unbarring a door. Metaphorically, to be indulgent, to pardon. The word occurs in the New Testament seven times, and five of these in Luke. He uses it of letting down Paul in a basket at Damascus (Act 9:25); of striking a ship's sails, and of letting down a boat into the sea (Act 27:17, Act 27:30).

; Mat 13:47; Mar 1:16; Joh 21:6), which appears also in the compound noun for a casting-net (α). The word used by Luke was in common use in medical writings, to denote relaxation of the limbs; loosening of bandages; abatement of sickness; letting herbs down into a vessel to be steeped.

Luke 5:5

luk 5:5

Master (ϵ

Used by Luke only, and always with reference to Jesus. He never uses Rabbi, as John especially. Wyc., commander.

At thy word (ϵ

Relying on: on the ground of.

A general term for a net, whether for fish or fowl. See on Mat 4:18

Break ($\delta\iota\epsilon\rho\rho$

imperfect, were breaking, as Rev.; or even better, possibly, began to break. Trench suggests were at the point to break. The word occurs also at Luk 8:29; Act 14:14, and only twice beside in the New Testament. Luke alone uses the two compounds $\pi\epsilon\rho\iota\rho\rho$, Luk 6:49). See on those passages. All the words occur in medical writings.

Luke 5:7

luk 5:7

The word originally means to nod assent, and so, generally, to make a sign. They made signs because of the distance of the other boat; hardly, as has been suggested, because they were too much amazed to speak.

Lit., take hold with. Compare Phi 4:3.

Only here and Ti1 6:9

Luke 5:8

luk 5:8

Fell down at Jesus' knees

Compare Sophocles, "Oedipus at Colonus," 1605:

"Zeus from the dark depths thundered, and the girls

Heard it, and shuddering, at their father's knees

Falling, they wept."

Luke 5:9

luk 5:9

Lit., amazement encompassed him. See on Pe1 2:6.

The draught (τη α

The word is used both of the act of catching and of that which is caught. In Luk 5:4 it has the former sense: "let down your net for catching:" here, the latter, the catch or haul.

Luke 5:10

luk 5:10

In Luk 5:7

); the

communion of the body and blood of Christ (Co1 10:16); the communion of the Holy Ghost (Co2 13:14). The persons referred to in Luk 5:7 might have been only hired workmen (Mar 1:20), temporarily associated with the principals.

Thou shalt catch (ε ζωγρων)

Lit., thou shalt be catching, the participle and finite verb denoting that this is to be his habitual calling. Both Matthew

Homer, when Menelaus threatens the prostrate Adrastus:

"Adrastus clasped the warrior's knees and said,

Iliad, vi., 45, 6; compare Iliad, x., 378.

So Herodotus: "The Persians took Sardis, and captured Croesus himself alive" (ε

There is certainly a reason for the use of this term, as indicating that Christ's ministers are called to win men to life. Compare Ti2 2:26, where, according to the best supported rendering, the servant of God is represented as taking men alive out of the power of Satan, to be preserved unto the will of God; i.e., as instruments of his will (compare A. V. and Rev.). The word thus contains in itself an answer to the sneering remark of the Apostate Julian, that Christ aptly termed his apostles fishers; "for, as the fisherman draws out the fish from waters where they were free and happy, to an element in which they cannot breathe, but must presently perish, so did these."

Luke 5:12

luk 5:12

Full of leprosy

Matthew and Mark have simply a leper. The expression, full of leprosy, seems to be used here with professional accuracy. Leprosy was known among physicians under three forms: the dull white, the clear white, and the black. Luke means to describe an aggravated case. The word full in this connection is often used by medical writers, as, full of disease; the veins full of blood; the ears full of roaring.

All three evangelists say cleanse instead of heal, because of the notion of uncleanness which specially attached to this malady.

Luke 5:13

luk 5:13

See on Mat 1:19.

Rev., more accurately, gives the force of the passive voice, be thou made clean.

Luke 5:14

luk 5:14

A strong word, often of military orders. Aristotle uses it of a physician: to prescribe. Mark has ε charged. See on Mar 1:43.

The conditional negative: no one that he might chance to meet.

Go, shew thyself

A lively change from the narrative to direct address.

Luke 5:15

luk 5:15

Imperfect. Kept coming together, or were coming.

Originally, to be an attendant, to do service; and therefore of a physician, to attend upon, or treat medically. In classical writers it has also the meaning to heal, as undoubtedly in the New Testament, and in Luke (Luk 13:14; Act 4:14, etc.). See on Mat 8:7, and compare *ιαομαι*, to heal, in Luk 5:17.

Infirmities (*ασθενειων*)

A strictly literal rendering; *α*

Luke 5:16

luk 5:16

Withdrew (*ην υποχωρων*)

The participle with the imperfect of the finite verb denoting something in progress, and thus corresponding to the imperfect in Luk 5:15. The multitudes were coming together, but he was engaged in retirement and prayer, so that he was inaccessible. The word occurs only in Luke, the usual New Testament word for withdraw being *α* ; Mat 12:15; Mar 3:7.

Luke 5:17

luk 5:17

He was teaching

The pronoun has a slightly emphatic force: he as distinguished from the Pharisees and teachers of the law.

Only in Luke and Ti1 1:7 emphasized, probably in intentional contrast with Christ's teaching.

Judaea and Jerusalem

The Rabbinical writers divided Judaea proper into three parts - mountain, sea-shore, and valley - Jerusalem being regarded as a separate district. "Only one intimately acquainted with the state of matters at the time, would, with the Rabbis, have distinguished Jerusalem as a district separate from all the rest of Judaea, as Luke markedly does on several occasions (Act 1:8; Act 10:39)" (Edersheim, "Jewish Social Life").

Was present to heal them

The A. V. follows the reading, *αυ* . The best texts, however, read *αυ*

Rev.

Luke 5:18

luk 5:18

Mat 4:24; Mat 8:6; Mar 2:3-10; compare Act 8:7; Act 9:33); his usage in this respect being in strict accord with that of medical writers.

Luke 5:19

luk 5:19

Tiles

Wyc. has sclattis, elates.

)

rude pallet (see on Mar 2:4

; Act 9:33), a

(Act 5:15), cannot be accurately distinguished from the last. The last two are peculiar to Luke.

Into the midst before Jesus

See on Mar 2:4.

Luke 5:21

luk 5:21

To reason

See on Mar 2:6. The words who is this that speaketh blasphemy, form an iambic verse in the Greek.

Luke 5:22

luk 5:22

Perceived

See on Mar 2:8.

Luke 5:23

luk 5:23

Lit., walk about.

Luke 5:24

luk 5:24

Standing first for emphasis. Luke emphasizes the direct address to the man: unto thee I say, in contrast with the apparently less direct, thy sins be forgiven thee. In Jesus' mind the connection between the sins and the man's personal condition was assumed; now he brings out the personal side of the connection. In forgiving the man's sins he had healed him radically. The command to rise and walk was of the same piece.

Luke 5:26

luk 5:26

They were all amazed (ε

Lit., amazement took hold on all, as Rev. On ε

Strange things (οαρα.διξα)

paradox. Only here in New Testament.

Luke 5:27

luk 5:27

He saw (ε

Better, as Rev., beheld, since the verb denotes looking attentively. See on Mat 11:7.

A publican

See on Luk 3:12.

Receipt of custom

See on Mat 9:9.

Luke 5:28

luk 5:28

He followed (η

Imperfect. He began to follow, and continued following.

Luke 5:29

luk 5:29

Only here and Luk 14:13

Luke 5:31

luk 5:31

They that are whole (οὐ υ

Both Matthew and Mark use τ

Luk 7:10; Luk 15:27; and once in John, 3 Ep. Jo3 1:2. For this meaning it is the regular word in medical writings. Paul uses it only in the metaphorical sense: sound doctrine, sound words, sound in faith, etc. See Ti1 1:10; Ti1 6:3; Tit 1:13, etc.

Luke 5:33

luk 5:33

Only here, Act 24:26; Ti1 5:23. The word literally means close-packed, as a thicket, or the plumage of a bird.

not restricted to sacred uses, but is employed of requests preferred to men. Rev., more correctly, supplications.

Luke 5:34

luk 5:34

Children of the bride-chamber

Better, as Rev., sons (υἱ

Luke 5:35

luk 5:35

But the days will come when, etc. (ε

days shall come - and when the bridegroom shall be taken away, then shall they fast." So Rev.

Luke 5:36

luk 5:36

A parable

"From a garment and from wine, especially appropriate at a banquet" (Bengel).

Putteth a piece of a new garment upon an old (ε ε

rent a piece from, a new garment, putteth it, etc. So Rev., No man tendeth a piece and putteth. Both Matthew and Mark have cloth instead of garment, by the use of which latter term "the incongruity of the proceeding comes more strongly into prominence" (Meyer). ε

Compare the kindred verb here, ε

new.

Agreeth not (ου συμφωνει)

In Matthew and Mark there is only a single damage, that, namely, to the old garment, the rent in which is enlarged. In Luke the damage is twofold; first, in injuring the new garment by cutting out a piece; and second, in making the old garment appear patched, instead of widening the rent, as in Matthew and Mark.

Luke 5:37

luk 5:37

Bottles (α

Rev., wine-skins. See on Mat 9:17.

Luke 5:39

luk 5:39

[Next: Luke Chapter 6](#)

Luke Chapter 6

Luke 6:1

luk 6:1

)

Only here in New Testament. Many high authorities omit it, and its exact meaning cannot be determined. Rev. omits.

Cornfields

See on Mat 12:1.

Plucked (ε

Imperfect; were plucking, as they walked. In classical Greek the word is used mostly of pulling out hair or feathers. See on Mar 2:23.

Did eat (η

Imperfect, were eating.

The verb means to rub small.

Luke 6:2

luk 6:2

Not lawful

See on Mat 12:2.

Luke 6:3

luk 6:3

Have ye not read (ov

The A. V. misses the force of ov

Luke 6:4

luk 6:4

Did take

Peculiar to Luke.

The shew-bread

See on Mar 2:26.

Luke 6:5

luk 6:5

Lord of the Sabbath

See on Mat 12:6.

Luke 6:6

luk 6:6

His right hand (η του η

A very precise mode of statement. Lit., his hand the right one. Luke only specifies which hand was withered. This accuracy is professional. Ancient medical writers always state whether the right or the left member is affected.

Withered

See on Mar 3:1.

Luke 6:7

luk 6:7

They watched (παρετηρουντο)

Imperfect. They kept watching. See on Mar 3:2.

heal," which is far-fetched, or "whether he is actually healing."

Find

Peculiar to Luke, and emphasizing the eagerness of the Pharisees to discover a ground of accusation.

Luke 6:8

luk 6:8

He knew (η

Imperfect. He was all along aware.

See on Jam 2:4; and Mat 15:19.

Luke 6:9

luk 6:9

I will ask (ε

Peculiar to Luke's narrative. The best texts read επερωτω, the present tense, I ask. So Rev.

Better as Rev., a life. Though the question is a general one, it carries a hint of an individual life thrown into it by the special case at hand. See on Mar 12:30. Wyc., to make a soul safe.

Luke 6:10

luk 6:10

Thy hand

The arm was not withered.

Luke 6:11

luk 6:11

They were filled with madness

Peculiar to Luke. A distinguished from intelligent indignation.

Luke 6:12

luk 6:12

The article denotes a familiar place. Rev., rightly, the mountain.

Continued all night (η

Only here in New Testament. Used in medical language. The all-night prayer is peculiar to Luke's narrative.

Luke 6:13

luk 6:13

Chose (ε

Mark has ε

He named apostles

Peculiar to Luke.

Luke 6:14

luk 6:14

On the order of the names, see on Mar 3:17.

Andrew

See on Mar 3:18.

James and John

See on Mar 3:17.

Philip and Bartholomew

See on Mar 3:18.

Luke 6:15

luk 6:15

Matthew

See on Superscription of Matthew.

Thomas

See on Mar 3:18.

Simon

Distinguished by Matthew and Mark as the Cananaean. See on Mat 10:4; and Mar 3:18.

Luke 6:16

luk 6:16

Judas

See on Thaddaeus, Mar 3:18.

Judas Iscariot

See on Mat 10:5.

Luke 6:17

luk 6:17

In the plain (ε)

There is no article. More literally, and better, as Rev., in a plain or level place. There is a discrepancy in the two narratives. Matthew says he went up into the mountain and sat down. Luk 6:17-19 are peculiar to Luke.

Judaea and Jerusalem

See on Luk 5:17.

Luke 6:18

luk 6:18

Vexed (ο

The best texts read ε . From ο arrangement and discipline, and therefore of confusion and tumult. Hence it is applied to the noise and tumult of a crowd, and so passes into the sense of the trouble and annoyance caused by these, and of trouble generally, like the Latin turbae. Thus Herodotus says of Croesus, when on the funeral-pile he uttered the name of Solon, and the

Frequent in medical language. Thus Hippocrates, "troubled (ε) with a spasm or tetanus."

Luke 6:19

luk 6:19

Sought - went out (ε

Both imperfects. The A. V. and Rev. lose in vividness by not rendering them accordingly. The multitudes were all the while seeking to touch him, for virtue was going out of him.

Healed (ιατο)

Compare Mat 14:36; Mar 6:56

using the strictly medical term, which occurs twenty-eight times in the New Testament, seventeen of these in Luke. Luke also uses the two words employed by Matthew and Mark, but always with some addition showing the nature of the saving. Thus Luk 7:3 (A. V., heal) is explained by Luk 7:7, ι

Luk 7:10, "found the servant whole (υ) that had been sick." Compare, also, Luk 8:35, Luk 8:36, Luk 8:44, Luk 8:47, Luk 8:48 ασθαι, to heal, but in the sense of escaping from a severe illness or from some calamity. Luke employs it in this sense - Act 27:44; Act 28:1.

Luke 6:20

luk 6:20

Lifted up his eyes

Peculiar to Luke. Compare he opened his mouth (Mat 5:1). Both indicate a solemn and impressive opening of a discourse.

Blessed

See on Mat 5:3.

Ye poor

See on Mat 5:3. Luke adopts the style of direct address; Matthew of abstract statement.

Kingdom of God (η θεου)

Matthew has kingdom of heaven, or of the heavens (των ουρανων), a phrase used by him only, and most frequently employed by Christ himself to describe the kingdom; though Matthew also uses, less frequently, kingdom of God. The two are substantially equivalent terms, though the pre-eminent title was kingdom of God, since it was expected to be fully realized in the Messianic era, when God should take upon himself the kingdom by a visible representative. Compare Isa 40:9, "Behold your God." The phrase kingdom of Heaven was common in the Rabbinical writings, and had a double signification: the historical kingdom and the spiritual and moral kingdom. They very often understood by

it divine worship ; adoration of God; the sum of religious duties; but also the Messianic kingdom.

The kingdom of God is, essentially, the absolute dominion of God in the universe, both in a physical and a spiritual sense. It is "an organic commonwealth which has the principle of its existence in the will of God" (Tholuck). It was foreshadowed in the Jewish theocracy. The idea of the kingdom advanced toward clearer definition from Jacob's prophecy of the Prince out of Judah (Gen 49:10), through David's prophecy of the everlasting kingdom and the king of righteousness and peace (Psalms 22, 72), through Isaiah, until, in Daniel, its eternity and superiority over the kingdoms of the world are brought strongly out. For this kingdom Israel looked with longing, expecting its realization in the Messiah; and while the common idea of the people was narrow, sectarian, Jewish, and political, yet "there was among the people a certain consciousness that the principle itself was of universal application" (Tholuck). In Daniel this conception is distinctly expressed (Dan 7:14-27; Dan 4:25; Dan 2:44). In this sense it was apprehended by John the Baptist.

The ideal kingdom is to be realized in the absolute rule of the eternal Son, Jesus Christ, by whom all things are made and consist (Joh 1:3; Col 1:16-20), whose life of perfect obedience to God and whose sacrificial offering of love upon the cross reveal to men their true relation to God, and whose spirit works to bring them into this relation. The ultimate idea of the kingdom is that of "a redeemed humanity, with its divinely revealed destiny manifesting itself in a religious communion, or the Church; a social communion, or the state; and an aesthetic communion, expressing itself in forms of knowledge and art."

This kingdom is both present (Mat 11:12; Mat 12:28; Mat 16:19; Luk 11:20; Luk 16:16; Luk 17:21; see, also, the parables of the Sower, the Tares, the Leaven, and the Drag-net; and compare the expression "theirs, or yours, is the kingdom," Mat 5:3; Luk 6:20) and future (Dan 7:27; Mat 13:43; Mat 19:28; Mat 25:34; Mat 26:29; Mar 9:47; Pe2 1:11; Co1 6:9; Rev 20:1-15 sq.). As a present kingdom it is incomplete and in process of development. It is expanding in society like the grain of mustard seed (Mat 13:31, Mat 13:32); working toward the pervasion of society like the leaven in the lump (Mat 13:33). God is in Christ reconciling the world unto himself, and the Gospel of Christ is the great instrument in that process (Co2 5:19, Co2 5:20). The kingdom develops from within outward under the power of its essential divine energy and law of growth, which insures its progress and final triumph against all obstacles. Similarly, its work in reconciling and subjecting the world to God begins at the fountain-head of man's life, by implanting in his heart its own divine potency, and thus giving a divine impulse and direction to the whole man, rather than by moulding him from without by a moral code. The law is written in his heart. In like manner the State and the Church are shaped, not by external pressure, like the Roman empire and the Roxnish hierarchy, but by the evolution of holy character in men. The kingdom of God in its present development is not identical with the Church. It is a larger movement which includes the Church. The Church is identified with the kingdom to the degree in which it is under the power of the spirit of Christ. "As the Old Testament kingdom of God was perfected and completed when it ceased to be external, and became internal by being enthroned in the heart, so, on the other hand, the perfection of the New Testament kingdom will consist in its complete incarnation and externalization; that is, when it shall attain an outward manifestation, adequately expressing, exactly corresponding to its internal principle" (Tholuck). The consummation is described in Revelation 21, 22.

Luke 6:21

luk 6:21

Now

Peculiar to Luke.

Shall be filled

See on Mat 5:6.

Strictly, to weep audibly. See on *πενθουντες*, mourn, Mat 5:4.

Matthew, shall be comforted.

Luke 6:22

luk 6:22

Compare Mat 5:11.

Son of Man

The phrase is employed in the Old Testament as a circumlocution for man, with special reference to his frailty as contrasted with God (Num 23:19; Psa 8:4; Job 25:6; Job 35:8; and eighty-nine times in Ezekiel). It had also a Messianic meaning (Dan 7:13 sq.), to which our Lord referred in Mat 24:30; Mat 26:64. It was the title which Christ most frequently applied to himself; and there are but two instances in which it is applied to him by another, viz., by Stephen (Act 7:56) and by John (Rev 1:13; Rev 14:14 :); and when acquiescing in the title "Son of God," addressed to himself, he sometimes immediately after substitutes "Son of Man" (Joh 1:50, Joh 1:51; Mat 26:63, Mat 26:64).

The title asserts Christ's humanity - his absolute identification with our race: "his having a genuine humanity which could deem nothing human strange, and could be touched with a feeling of the infirmities of the race which he was to judge" (Liddon, "Our Lord's Divinity"). It also exalts him as the representative ideal man. "All human history tends to him and radiates from him; he is the point in which humanity finds its unity; as St. Irenaeus says, ' He recapitulates it.' He closes the earlier history of our race; he inaugurates its future. Nothing local, transient, individualizing, national, sectarian dwarfs the proportions of his world-embracing character. He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, his human life. He is the archetypal man, in whose presence distinction of race, intervals of ages, types of civilization, degrees of mental culture are as nothing" (Liddon).

But the title means more. As Son of Man he asserts the authority of judgment over all flesh. By virtue of what he is as Son of Man, he must be more. "The absolute relation to the world which he attributes to himself demands an absolute relation to God....He is the Son of Man, the Lord of the world, the Judge, only because he is the Son of God" (Luthardt). Christ's humanity can be explained only by his divinity. A humanity so unique demands a solution. Divested of all that is popularly called miraculous, viewed simply as a man, under the historical conditions of his life, he is a greater miracle than all his miracles combined. The solution is expressed in Heb 1:1-14.

Luke 6:23

luk 6:23

See Luk 1:41, Luk 1:44. Compare Matthew, be exceeding glad (*αγαλλια*).

Their fathers

Peculiar to Luke.

Luke 6:24

luk 6:24

Woe

These woes are not noted by Matthew.

Have received (*α*

In Mat 6:5, Mat 6:16, the Rev. has properly changed "they have their reward" to "they have received." The verb, compounded of α , says, "I have all things (α is fully furnished. "I have all things to the full." , when Paul

into the sense of exhortation, and thence into that of consolatory exhortation; and so coming round to mean that which one is summoned to give to a suppliant - consolation. Thus it embodies the call for help, and the response to the call.

appears in the New Testament only in Co2 8:4 : with much entreaty. The verb appears frequently in this sense, rendered beseech, pray (Mat 8:34; Mat 14:36; Mar 1:40; Mar 5:12, etc.). In the sense of consolation or comfort the noun occurs in Luk 2:25; Luk 6:24; Co2 1:3; Co2 7:4; Plm 1:7. The verb, in Mat 2:18; Mat 5:4 ;; Luk 16:25; Co2 1:4. In some instances, however, the meaning wavers between console and exhort. In the sense of exhortation or counsel, the noun may be found in Act 13:15; Rom 12:8; Heb 13:22. The verb, in Act 2:40; Act 11:23; Act 14:22; Rom 12:8; Tit 2:15

or Advocate, is peculiar to him. On this word, see on Joh 14:16. It should be noted, however, that the word comfort goes deeper than its popular conception of soothing. It is from the later Latin confortare, to make strong. Thus Wycliffe renders Luk 1:80, "the child waxed, and was comforted in spirit" (A. V., waxed strong); and Tyndale, Luk 22:43, "there appeared an angel from heaven comforting him" (A. V., strengthening). The comfort which Christ gives is not always soothing. The Holy Spirit, the Comforter, is to convince of sin and of judgment. Underlying the word is the sense of a wise counsel or admonition which rouses and braces the moral nature and encourages and strengthens it to do and to endure. When, therefore, Christ says "they that mourn shall be comforted," he speaks in recognition of the fact that all sorrow is the outcome of sin, and that true comfort is given, not only in pardon for the past, but in strength to fight and resist and overcome sin. The atmosphere of the word, in short, is not the atmosphere of the sick-chamber, but the tonic breath of the open world, of moral struggle and victory; the atmosphere for him that climbs and toils and fights.

Luke 6:25

luk 6:25

See on Mat 5:4.

Luke 6:26

luk 6:26

Well ($\kappa\alpha\lambda\omega\varsigma$).

Handsomely, fairly.

Luke 6:27

luk 6:27

Which hear

With the sense of hearing in order to heed: giving heed. Compare Mat 11:15.

Luke 6:29

luk 6:29

than of contempt.

Taketh away (αι

Lit., taketh up, lifteth.

Cloke - coat

See on Mat 5:40.

Luke 6:30

luk 6:30

Every one

Peculiar to Luke. Augustine remarks, "omni petenti, non omnia petenti; give to every one that asks, but not everything he asks."

Asketh (αιτουvτι)

See on Mat 15:23. Compare Mat 5:42.

Ask again (α

Only here and Luk 12:20. Used in medical language of diseases demanding or requiring certain treatment.

Luke 6:32

luk 6:32

Luke 6:34

luk 6:34

Properly, at interest.

Sinners (οι α

The article marks them as a class. So, often in New Testament, as when classed with publicans.

Love

Not φιλουσι, which implies an instinctive, affectionate attachment, but αγαπωσιν, of a sentiment based on judgment and calculation, which selects its object for a reason. See further, on Joh 21:15-17. Tynd., the very sinners love their lovers.

Luke 6:35

luk 6:35

A later Greek word, only here in New Testament, and meaning originally to give up in despair, a sense which is adopted by some high authorities, and by Rev., never despairing. Luke was familiar with this sense in the Septuagint. Thus Isa 29:19, "The poor among men (οἱ ἀσθενεῖς αὐτοῦ);" Judith 9:11, "A saviour of them that are without hope (ἀσθενεῖς αὐτοῦ);" those who consider nothing as lost." The verb and its kindred adjective are used by medical writers to describe desperate cases of disease.

Children of the Highest (υἱοὶ τοῦ Θεοῦ)

Rev., rightly, sons. Compare Mat 5:45, Mat 5:48.

See on Mat 11:30.

Luke 6:36

luk 6:36

Merciful (οἰκτιρῶν)

See on Jam 5:11.

Luke 6:37

luk 6:37

Forgive (ἀφίημι)

Lit., release. So Rev., Christ exhorts to the opposite of what he has just forbidden: "do not condemn, but release." Compare Luk 22:68; Luk 23:16, Luk 23:17.

Luke 6:38

luk 6:38

touch gently.

Shaken together, running over

Bengel says, "Pressed down, as dry articles; shaken together, as soft goods; running over, as liquids." But this is fanciful and incorrect. The allusion in every case is to a dry measure; and the climax in the three participles would be destroyed by Bengel's interpretation.

The gathered fold of the wide upper garment, bound together with the girdle, and thus forming a pouch. In the Eastern

markets at this day vendors may be seen pouring the contents of a measure into the bosom of a purchaser. In Rut 3:15, Boaz says to Ruth, "Bring the vail (the mantle, so Rev., Old Testament), that thou hast upon thee, and hold it (hold it open): and he measured six measures of barley into it." Compare Isa 65:7, "I will measure their former work into their bosom; also Jer 32:18. In Act 27:39, the word is used of a bay in a beach, forming a bend in the land like the hollow of a robe. Similarly, the Latin sinus means both the hanging, baggy bosom of a robe and a bay.

Luke 6:39

luk 6:39

The interrogative particle expects a negative reply. Surely the blind cannot, etc.

Lead (οδηγεῖν)

Better, guide, as Rev., since the word combines the ideas of leading and instructing.

Shall they not (οὐ

Another interrogative particle, this time expecting an affirmative answer.

Luke 6:40

luk 6:40

Rev., rendering the participle more literally, perfected. See on Mat 4:21. The word signifies to readjust, restore, set to rights, whether in a physical or a moral sense. See Co1 1:10
opposition to being divided. In Gal 6:1, it is used of restoring a brother taken in a fault. Hence the meaning to perfect, as Eph 4:12. Used in medical language of setting a bone or joint.

Luke 6:41

luk 6:41

See on Mat 7:3.

Luke 6:42

luk 6:42

Brother

"Expressing the pretence of fraternal duty. To this is opposed 'Thou hypocrite!'" (Bengel).

Let me cast out (α

with a studied courtesy: allow me to cast out.

See clearly to cast out

See on Mat 7:5.

Luke 6:43

luk 6:43

A good tree bringeth not forth corrupt fruit (ου ε

riches are corrupted." The word means rotten, stale.

: "Your

Neither

Luke 6:44

luk 6:44

Matthew has τριβόλων, thistles. The word occurs only once outside of Luke's writings, in Mar 12:26, where it is used as the familiar title of a section of the Pentateuch. Luke also uses it in the same way (Luk 20:37). He was doubtless acquainted with it medicinally, as it was extensively used by ancient physicians. Galen has a chapter on its medicinal uses, and the medical writings abound in prescriptions of which it is an ingredient. Galen also has a saying similar to our Lord's: "A farmer could never make a bramble bear grapes." It is the word employed by the Septuagint for the bush out of which God spoke to Moses.

Lit., a cluster of grapes.

Luke 6:45

luk 6:45

Evil

See on Luk 3:19.

Luke 6:47

luk 6:47

I will shew you to whom he is like

Peculiar to Luke. See on Mat 7:24.

Luke 6:48

luk 6:48

Digged deep (ε

The A. V. regards the two words as a strong expression of a single idea; but the idea is twofold: he dug (through the sand), and deepened down into the solid rock. So Rev., rightly, he digged and went deep.

There is no article: a flood. The word occurs in Luke only, and only in this passage. As a medical term it is used of excess of fluids in the body: flooding.

ρηξεν)

Rev., more literally, brake. Used by physicians of a rupture of the veins. It occurs only here and Luk 6:49. Matthew

Luke 6:49

luk 6:49

Upon the earth without a foundation

Matthew, upon the sand. The two men are conceived as alike selecting a spot where the sand overlies the rock. The one builds directly upon the sand, the other digs through and down into the rock.

It fell (ε

the falling-in of parts of the body. Thus Hippocrates, "the temples fallen in: the limb quickly collapses or shrivels." Matthew uses the simple verb ε

Ruin (ρηγμα)

Lit., breaking. Only here in New Testament. A medical term for a laceration or rupture. Matthew has πτωσις, the fall.

[Next: Luke Chapter 7](#)

Luke Chapter 7

Luke 7:1

luk 7:1

Sayings (ρ

See on Luk 1:37.

In the ears (ει

Lit., into the ears. See on ears, Luk 4:37.

Luke 7:2

luk 7:2

Centurion (ε

From ε

centurio. A centuria was originally a division consisting of a hundred things of a kind; and thence came to mean any division, whether consisting of a hundred or not. In military language it meant a division of troops, a company, not necessarily of a hundred, the captain of which was called centurio. The numbers of a century varied from about fifty to a hundred. The Roman legion consisted of ten cohorts or σπειραι, bands, as" the Italian band," of which Cornelius was a centurion (Act 10:1). The commanders of these cohorts were called chiliarchs, or chief captains (Joh 18:12, Rev.). Each cohort contained six centuries, or companies, of which the commanders were called centurions. The duty of the centurion was chiefly confined to the regulation of his own corps, and the care of the watch. The badge of his office was the vitis, or vine-stock. He wore a short tunic, and was also known by letters on the crest of his helmet. Dean Howson ("Companions of St. Paul") remarks on the favorable impression left upon the mind by the officers of the Roman army mentioned in the New Testament, and cites, besides the centurion in this passage, the one at the cross, and Julius, who escorted Paul to Rome. See Act 10:1.

Servant (δουλος)

A bond-servant. Matthew has παις, a servant, which occurs also at Luk 7:7.

Dear (ε

Lit. held in honor or value. It does not necessarily imply an affectionate relation between the master and the servant, though such may well have existed. It may mean only that he was a valuable servant. See on Pe1 2:4. In this case Luke omits the mention of the disease, which is given by Matthew.

Beseeching (ερωτων)

)

Better as Rev., save. See on Luk 6:19.

Luke 7:4

luk 7:4

On besought, see on Luk 6:24. Instantly, which commonly means at once, is used in its older meaning, pressingly, from the Latin instare, to urge or press upon. So Rom 12:12, "instant in prayer." Wyc., prayed busily.

That he was worthy (ο στιν)

The A. V. renders ο
rendering ε

, the

Luke 7:5

luk 7:5

He hath built (αυ

He is emphatic; himself, at his own expense.

The article, "the synagogue," marks the particular synagogue which these elders represented. Hence Rev., rightly, "our synagogue." "He did not merely avoid profaning the synagogue" (Bengel).

Luke 7:6

luk 7:6

Went (ε

The imperfect tense is explained by what follows. He was going, was on the way, when he was met by the second messenger from the centurion.

Friends

Possibly kinsmen, not elders now.

Lit., worry. See on Mat 9:36; and Mar 5:35.

Worthy (ι

Lit., sufficient. Compare Mat 3:11, "worthy to bear ;" and Co2 3:5, "not that we are sufficient (ι
is of God." It is also used in the sense of much, many, long. See Luk 7:12; Luk 8:27, Luk 8:32; Luk 20:9; Act 9:23.

Luke 7:7

luk 7:7

Say in a word

Lit., "say with a word."

My servant shall be healed (τῷ παιδί μου)

It is strange that the Rev. should have omitted to note the imperative mood here, at least in the margin. The literal rendering is the more graphic: Let my servant be healed. Note the professional word for heal. See on Luk 6:19.

Luke 7:8

luk 7:8

Also

See on Mat 8:9.

Set under authority (ὑποτασσόμενος)

It is not easy to render the exact force of these words. The sense of the present participle with the verb εἶμι is subtle. The words set under are commonly understood to mean placed in a subordinate position; but this would be

centurion is describing not his appointed position so much as his daily course of life. The word set originally means arranged, drawn up in order; so that the words might be paraphrased thus: "I am a man whose daily course of life and duty is appointed and arranged by superior authority." The centurion speaks in a figure which is well explained by Alford: "I know how to obey, being myself under authority; and I know how others obey, having soldiers under me. If then I, in my subordinate station of command, am obeyed, how much more thou, who art over all, and whom diseases serve as their Master." Just what estimate of Jesus these words imply we cannot say. It seems evident, at least, that the centurion regarded him as more than man. If that be so, it is a question whether the word man (ἄνθρωπος) is commonly assigned to it. Taking the Greek words in their order they may read, "For I also, a man (as compared with thee), am set under authority, having soldiers under myself. See on Mat 8:9.

Luke 7:10

luk 7:10

Whole (ὅλον)

See on Luk 5:31. The best texts omit that had been sick.

Luke 7:11

luk 7:11

The day after (ἐν τῇ ἐξῆς)

Others read ἐν τῷ ἐξῆς, soon after. So Rev. Luke's usage favors the latter.

Nain

Mentioned nowhere else in the Bible. "On the northern slope of the rugged and barren ridge of Little Hermon, immediately west of Endor, which lies in a further recess of the same range, is the ruined village of Nain. No convent, no tradition marks the spot. But, under these circumstances, the name alone is sufficient to guarantee its authenticity. One entrance alone it could have had - that which opens on the rough hillside in its downward slope to the plain. It must have been in this steep descent, as, according to Eastern custom, they 'carried out the dead man,' that, 'nigh to the gate' of the village, the bier was stopped, and the long procession of mourners stayed, and 'the young man delivered back to his mother (Stanley, "Sinai and Palestine"). "It is in striking accord with the one biblical incident in the history of Nain that renders it dear to the Christian heart, that about the only remains of antiquity are tombs. These are cut in the rock, and are situated on the hillside to the east of the village" (Thomson, "Land and Book").

Luke 7:12

luk 7:12

Carried out

The tombs were outside of the city.

Luke 7:13

luk 7:13

The Lord

See on Mat 21:3.

Saw her

Edersheim says, "Had it been in Judaea, the hired mourners and musicians would have preceded the bier; in Galilee they followed. First came the women; for, as an ancient Jewish commentary explains, woman, who brought death into our world, ought to lead the way in the funeral procession" ("Jewish Social Life").

Had compassion (ε

Luke 7:14

luk 7:14

Touched

Not fearing the ceremonial defilement of contact with the dead.

In classical Greek, originally, of a vessel for holding anything: sometimes of a cinerary urn. Here the open bier. Edersheim says "of wicker-work."

Luke 7:15

luk 7:15

Sat up (α

Compare Act 9:40. In this in-transitive sense the word is used mostly by medical writers.

Delivered (ε

Rev., gave. "For he had already ceased to belong to his mother" (Bengel). Compare Luk 9:42.

Luke 7:16

luk 7:16

There came a fear on all (ε

Lit., as Rev., fear took hold on all.

Luke 7:17

luk 7:17

This rumor

Rev., report: viz., of a great prophet who had vindicated his claims by raising the dead.

Luke 7:19

luk 7:19

Lit., two certain ones. Rev., in margin, certain two.

Art thou

The thou is emphatic. See on Mat 11:3.

Luke 7:21

luk 7:21

See on Mat 4:23; and Mar 3:10. Marking the two classes of disease recognized in medical writings, chronic and acute.

v)

. It is applied to evil spirits by Luke only, with the single exception of Mat 12:45. In accordance with its signification of evil on its active side, it is applied in medicine to that which spreads destruction or corruption; as the poison of serpents. Note, moreover, that Luke distinguishes here between disease and demoniac possession, as often. See Luk 6:17, Luk 6:18; Luk 8:2; Luk 13:32.

He gave (ε

and compare freely give, Rom 8:32. Also, Col 2:12.

Luke 7:22

luk 7:22

The blind receive, etc

Better, are receiving, are walking, even while Jesus is speaking and John is in doubt.

Luke 7:23

luk 7:23

)

Rev., shall find none occasion of stumbling. See on Mat 5:29

may occur."

Luke 7:24

luk 7:24

Rev. is correct but awkward, to behold. The verb implies steadfast, intent gazing. See on Mat 11:7.

Luke 7:25

luk 7:25

Gorgeously apparelled (εν ματισμω ε)

Lit., in splendid clothing.

Live delicately (τρυφη υ

Lit., are in luxury. On υ . On τρυφη, luxury, see on Pe2 2:13, the only other place where it occurs.

Only here in New Testament. Often rendered palaces. Sometimes, in later Greek, applied to a capital or royal city, a royal treasury, and a royal diadem.

Luke 7:26

luk 7:26

The popular conception of a prophet is limited to his foretelling future events. This is indeed included in the term, but

preposition may have reference to time, viz., before, beforehand; or to place, viz., in front of, and so, publicly; and this latter meaning, in turn, easily runs into that of in behalf of; for. The prophet is, therefore, primarily, one who speaks standing before another, and thus forming a medium between him and the hearer. This sense runs naturally into that of instead of. Hence it is the technical term for the interpreter of a divine message. So Plato: "For this reason it is

they do not know that they are only repeaters of dark sayings and visions, and are not to be called diviners at all, but interpreters (προφηται) of things divine" ("Timaeus," 72). Similarly of an advocate to speak for, or instead of one. The central idea of the word is, one to whom God reveals himself and through whom he speaks. The revelation may or may not relate to the future. The prophet is a forth-teller, not necessarily a foreteller. The essence of the prophetic character is immediate intercourse with God. One of the Hebrew names for "prophet," and, as some maintain, the earlier name, signified a shewer or seer. See Sa1 9:10; and in Co1 14:26-30, Paul shows that revelation stands in necessary connection with prophesying.

Luke 7:27

luk 7:27

See on Luk 1:17.

Lit., less. Rev., but little; or, as we might say, "comparatively little."

Luke 7:29

luk 7:29

Justified God

Declaring, by being baptized, that God's will concerning John's baptism was right.

Luke 7:30

luk 7:30

Not legal practitioners, but interpreters and doctors of the Mosaic law.

Rejected (η

Set aside, or annulled; made it vain through their disobedience.

Against themselves (εις ε

More strictly, with reference to themselves.

Luke 7:32

luk 7:32

Diminutive; little children. See on Mat 11:16.

Market-place

See on Mat 11:16.

We piped

Playing at wedding.

Mourned (ε

Rev., much better, wailed: playing at funeral.

Weep (ε

Of audible weeping. See on Mat 5:4. Matthew has ε

Luke 7:33

luk 7:33

Bread and wine

Peculiar to Luke.

Luke 7:37

luk 7:37

A woman who (ἡ)

Of that class which was, etc.

A sinner

Wyc., a sinneress. Her presence there is explained by the Oriental custom of strangers passing in and out of a house during a meal to see and converse with the guests. Trench cites a description of a dinner at a consul's house in Damietta. "Many came in and took their places on the side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them" ("Parables"). Bernard beautifully says: "Thanks to thee, most blessed sinner: thou hast shown the world a safe enough place for sinners - the feet of Jesus, which spurn none, reject none, repel none, and receive and admit all. Where alone the Pharisee vents not his haughtiness, there surely the Ethiopian changes his skin, and the leopard his spots" (cit. by Trench, "Parables").

Lit., is reclining at meat: a lively change to the present tense.

Alabaster

See on Mat 26:7.

Luke 7:38

luk 7:38

At his feet behind

The body of the guest rested on the couch; the feet were turned from the table toward the walls, and the left elbow rested on the table.

More literally and better, as Rev., wet, as with rain.

Wiped (ε)

See on Luk 5:2.

Luke 7:41

luk 7:41

Creditor (δανειστη).

::

See on Mat 20:2.

Luke 7:42

luk 7:42

Frankly forgave (ε

Rev. omits frankly, which is implied in the verb. See on Luk 7:21.

Luke 7:43

luk 7:43

I suppose (υ

The verb literally means to take up by getting under. It might be rendered, accordingly, I take it.

Luke 7:45

luk 7:45

Only here in New Testament. Common in medical language, meaning to be intermittent, and to discontinue giving remedies for a time.

To kiss (καταφιλουσα)

The compound verb has the force of kissing tenderly, caressing.

Luke 7:46

luk 7:46

Oil (ε)

In Luk 7:37, Luk 7:38

say to Simon, "thou didst not anoint my head, the nobler part, with ordinary oil. She hath anointed my feet with costly ointment.

Luke 7:49

luk 7:49

They began

Luke notes the first uprising of the thought.

Within themselves (εν εαυτοις)

Better, among themselves, as Rev., in margin.

Much better as Rev., "who even forgiveth sins."

Luke 7:50

luk 7:50

In peace (εις ει

Lit., into peace. See on Mar 5:34.

[Next: Luke Chapter 8](#)

Luke Chapter 8

Luke 8:1

luk 8:1

Afterward (εν τω καθεξης)

Rev., soon afterward. See on Luk 7:11.

Lit., by city and village. See on Luk 8:4.

Or proclaiming, as a herald. Compare Luk 4:18, and see on Pe2 2:5.

And the twelve were with him

The were is supplied by the translators. Better, "he himself went about," etc., "and the twelve (went) with him;" or, as Rev., and with him the twelve.

Luke 8:3

luk 8:3

Steward (ε

From ε
to whom the management of affairs is turned over.

Luke 8:4

luk 8:4

City by city.

Were come (ε

The present participle denoting something in progress. They kept coming. Rev., resorted.

Luke 8:5

luk 8:5

To sow

See on Mat 13:3.

His seed

Peculiar to Luke.

By the way-side

See on Mat 13:4.

Was trodden down

A rendering which would apply better to standing grain. Render, as Rev., trodden under foot. Peculiar to Luke.

Luke 8:6

luk 8:6

Matthew has the rocky place, and Mark the rocky ground.

from the Septuagint. See on Mat 13:7.

, where it is a quotation

Moisture (ι

Only here in New Testament. Matthew and Mark have depth of earth. The word is the medical expression for juices of the body, of plants, and of the earth. Aristophanes, metaphorically, the juice of thought ("Clouds," 233). Hippocrates uses this and the preceding word together, comparing the juices of the body with those of the earth.

Luke 8:7

luk 8:7

Among (ε)

In the midst. Stronger than the simple εν, in, as giving more prominence to the danger.

Sprung up with it (συμφυεσαι)

Only here in New Testament. See on Luk 8:6, and Mat 13:7. The technical word among physicians for closing of wounds or ulcers, and the uniting of nerves or bones. Dioscorides uses it, as here, of plants growing in the same place: "The hellebore grows together with the vines."

Choked (α

Lit., choked off. Matthew has the simple ε
is very fond of compounds and sonorous words. See on Luk 23:51.

Luke 8:8

luk 8:8

A hundred-fold.

Omitting the thirty and sixty of Matthew and Mark. See on Mat 13:8.

Luke 8:10

luk 8:10

Mysteries

See on Mat 13:11.

Understand (συνιωσιν)

See on understanding, the kindred noun, Mar 12:33.

Luke 8:11

luk 8:11

The parable is this

According to its interpretation.

Luke 8:13

luk 8:13

For awhile believe

See on Mat 13:21. Matthew and Mark have endureth, or endure for a while.

In time of temptation

Matthew and Mark have, when tribulation or persecution cometh.

Fall away

Lit., withdraw or stand aloof. Matthew and Mark have stumble.

Luke 8:14

luk 8:14

The present participle. Much better Rev., "they that have heard, and as they go on their way are choked," etc.

Choked with (υ

Implying the impulse under which they pursue their course.

Bring (no fruit) to perfection (τελεσφορουσιν)

Only here in New Testament. Matthew and Mark have, it becometh unfruitful. The verb literally means to bring to an end or accomplishment.

Luke 8:15

luk 8:15

These are they which (οὐ σὶν οἱ

Which denotes them as belonging to a class. Hence Rev., rightly, such as.

Honest and good heart

Peculiar to Luke. Honest; lit., fair, noble. Honest, not in the popular sense, but in the sense of the Latin honestus ; noble, virtuous, worthy.

Much better Rev., hold it fast, giving the force of the compound verb.

With patience

Or in patience. Peculiar to Luke. In contrast with fall away, Luk 8:13.

Luke 8:16

luk 8:16

Rev., properly, lamp. See on Mar 4:21.

Correctly, as Rev., a stand. See on Mat 5:15.

Luke 8:17

luk 8:17

Nothing is secret - manifest

Correctly rendered in A. V., but not so the parallel passage, Mar 4:22, on which see note.

Luke 8:18

luk 8:18

How ye hear (τῶς)

Seemeth (δοκεῖ)

Peculiar to Luke. Rev. renders "thinketh he hath," as Jam 1:26, on which see note. Wyc., guesseth; Tynd., supposeth.

Luke 8:22

luk 8:22

Let us go over unto the other side of the lake

Wyc. has, pass we over the standing water. On lake, see on Luk 5:1.

Launched forth (α

See on Luk 5:3. The verb literally means to lead up; hence to lead up to the high sea, or take to sea; put to sea. It is the word used of Jesus' being led up into the wilderness and the mount of temptation (Mat 4:1; Luk 2:22); also of bringing up a sacrifice to an idol-altar (Act 7:41). Often in Acts in the accounts of Paul's voyages.

Luke 8:23

luk 8:23

He fell asleep (α

Very graphic. He fell off (α

More vivid than either Matthew or Mark, who have there arose. The word describes the action of the sudden storms which literally come down from the heights surrounding the lake. See on Mat 8:24.

Storm (λαιλαψ)

See Mar 4:37

They were filling with water (συνεπληρουντο)

Used by Luke only. Mark, as usual, goes into minuter detail, and describes how the waves beat into the boat. Note the imperfects: they were filling; they were beginning to be in danger, contrasted with the instantaneous descent of the storm expressed by the aorist came down.

Luke 8:24

luk 8:24

Master

See on Luk 5:5.

Rebuked

Compare the more detailed narrative of Mar 4:39, and see notes there. Wyc., blamed.

See on Jam 1:6.

Wrong. It is the word used just before, awoke. Lit., having been thoroughly awakened. Rev., correctly, he awoke. Luke

A calm

Matthew and Mark have "a great calm."

Luke 8:25

luk 8:25

He commandeth

Peculiar to Luke.

Luke 8:26

luk 8:26

The verb means literally to sail down from the sea to the shore. Compare launched forth, Luk 8:22. Only here in New Testament. The two prepositions, up and down, are used in our nautical terms bear up and bear down. See Introduction, on Luke's variety of words for sailing. Matthew and Mark have came (εἰς ἕλθον).

Gerasenes

The texts vary, some reading Gadarenes, as A. V., others Gergesenes.

Over against (α

Only here in New Testament.

Luke 8:27

luk 8:27

There met him out of the city

The words out of the city belong rather with a certain man. So Rev.

Which had devils long time

Long (ικανω). See on Luk 7:6.

Tombs

See on Mat 8:28. Compare Mar 5:4-6.

Luke 8:28

luk 8:28

terror.

, Mat 4:10. This is the prostration of abject

Cried out (α

The compound verb with α

What have I to do with thee?

See on Mar 5:7.

ς)

See on Mat 4:24. Luke never uses the word of sickness, as Mat 8:6. See on Luk 4:41.

Luke 8:29

luk 8:29

Imperfect tense. Rev. does not improve by reading he commanded. The imperfect expresses the simultaneousness of the exorcism and the cry torment me not. Better, for he was commanding. So the Am. Rev.

Used by Luke only. See Act 6:12; Act 27:15

He was kept bound (ε

Lit., he was bound, being guarded. Rev., was kept under guard and bound. The A. V. does not sufficiently bring out the vigilance with which he was attended.

Chains and fetters

See on Mar 5:4.

Compare Mar 5:4, and see note there.

Was driven, etc

Peculiar to Luke.

Luke 8:30

luk 8:30

Many devils were, etc

Compare Mar 5:9.

Luke 8:31

luk 8:31

Command them

The plural, referring to the legion.

The deep (α

Lit., the bottomless. Transcribed into our abyss, as Rev. Mark has a quite different request, that he would not send them out of the country (Mar 5:10). In Rom 10:7, used of Hades, to which Christ descended; and in Revelation always of the bottomless pit. The demons refer to their place of abode and torment.

Luke 8:33

luk 8:33

Ran violently (ω

Rev., more neatly, rushed. Only Mark gives the number of the swine, two thousand.

A steep place

See on Mat 8:32.

Luke 8:36

luk 8:36

He that was possessed with devils

Expressed in the Greek by two words, ο

Was healed (ε

See on Luk 6:19.

Luke 8:37

luk 8:37

See on Luk 4:38. The same word as of the fever.

Luke 8:38

luk 8:38

Besought (ε

Imperfect: was beseeching. See on prayers, Luk 5:33

consolation, Luk 6:24

to remove the thorn in the flesh. Frequently or requests to Christ while on earth. Δεομαι, to pray, often of prayer to God (Mat 9:38; Luk 10:2; Act 8:22). It is noticeable that in Luk 8:28, where the demons address Christ as the Son of , Luk 8:32, where they ask not to be sent away, and to be allowed to enter δειτο) to be with him.

The distinction, however, must not be closely pressed. The two words seem to be often used interchangeably in the New Testament.

Luke 8:39

luk 8:39

Shew (δηγου)

Throughout the whole city

Mark says in Decapolis.

How great things (o

Lit., how many things, and thus according with recount. Declared all things throughout, as many as Jesus had done.

Luke 8:41

luk 8:41

Jairus

The name of one of the Israelite chiefs, Jair, who conquered and settled Bashan (Num 32:41; Jos 13:30). "His name lingered down to the time of the Christian era, when, in the same region as that which he conquered, we find a ruler of the synagogue named Jair" (Stanley, "Jewish Church").

Luke 8:42

luk 8:42

, Luk 8:33.

Luke 8:43

luk 8:43

Only here in New Testament. Some texts omit who had spent all her living upon physicians. Luke, with professional sensitiveness, omits Mark's statement that she had suffered many things from many physicians, and was not bettered but made worse.

Luke 8:44

luk 8:44

Hem

See on Mat 9:20.

Stanch'd (ε

A common medical term.

Luke 8:45

luk 8:45

α

Lit., who is he that touched ? Rev., who is it that.

On the former word, see Luk 8:37, and Luk 4:38. Rev. renders the latter, which occurs here only, more literally, crush. It means to squeeze out, as wine from grapes. See on tribulation, Mat 13:21.

Luke 8:46

luk 8:46

Hath touched (η)

Rev. renders the two aorists strictly: did touch, and I perceived, with reference to Jesus' knowledge of the touch at the moment it was applied.

Rev., power. The evangelists use the word frequently of miracles - mighty works. It is used here in the sense of virtue, according to its use by naturalists and physicians. Still, too much stress must not be laid upon it as a mark of Luke's professional accuracy, as Dean Plumptre in "The Expositor," iv., 139; since Mark uses it in his narrative of the same incident, and in the same sense (Mar 5:30).

Luke 8:47

luk 8:47

Falling down

Not in worship, but in terror. See on fell down, Luk 5:8.

Luke 8:48

luk 8:48

In peace

See on Luk 7:50.

Luke 8:49

luk 8:49

From the ruler of the synagogue's house

A. V. and Rev. properly supply house, as the ruler himself is present with Jesus.

Dead

Placed first in the Greek order, for emphasis. "Dead is thy daughter."

Trouble

See on Mat 9:36; and Mar 5:35. Tyndale renders dis-ease, in the old verbal sense of disturb.

Luke 8:52

luk 8:52

Wept and bewailed

Both imperfects, were weeping and bewailing. So, rightly, Rev. Compare on bewailing, Mar 5:38.

Luke 8:54

luk 8:54

Maid (η παις)

[Next: Luke Chapter 9](#)

Luke Chapter 9

Luke 9:1

luk 9:1

Called together

Matthew and Mark have called to.

Luke 9:3

luk 9:3

Take (αι

Lit., lift, with a view of carrying away.

Staves

Following the reading ρ

Two coats (α νας)

Lit., two apiece: the force of α .

Luke 9:4

luk 9:4

There abide

See on Mat 10:10.

Luke 9:5

luk 9:5

Shake off

See on Mat 10:14.

Luke 9:6

luk 9:6

Rev., rightly, villages. The preposition is distributive, village by village.

Luke 9:7

luk 9:7

The tetrarch

See on Mat 14:1.

The present participle. Lit., all that is being done.

one who goes through the whole list of possible ways, and finds no way out. Hence, to be in perplexity.

Luke 9:9

luk 9:9

He desired (ε

Rev., he sought. He did more than desire.

Luke 9:10

luk 9:10

; and Luk 1:1.

Bethsaida

Peculiar to Luke. It means Fishing-place.

Healed (ἰα

See on Luk 5:15.

Luke 9:12

luk 9:12

And when the day began to wear away

Peculiar to Luke. Primarily the verb means to break up or dissolve. Hence often in New Testament to destroy (Mat 5:17; Mar 13:2). Intransitively, to take up one's quarters; lodge; either because the harness of the travellers' horses is ;
or inn, Luk 2:7.

Victuals (ε

Only here in New Testament. Properly a stock of provisions. Thus Xenophon. "Cyrus hastened the whole journey,

except when he halted in order to furnish himself with supplies" (επισιτισμου ε

Desert (ε)

See on Mat 14:15.

Luke 9:13

luk 9:13

Give ye

The ye emphatic, closing the sentence in the Greek order. See on Mat 14:15.

Buy food

Compare Mar 6:37.

Luke 9:14

luk 9:14

The plural, in companies. Lit., table-companies. The word is also used in classical Greek of a couch for reclining at table. Only here in New Testament. See on Mar 6:39.

Luke 9:16

luk 9:16

Note the two tenses, as in Mar 6:41, and see note there.

To set before (παραθειναι)

Lit., to set beside, since the table was at the side of the guest. A common word for serving up a meal. Compare Luk 10:8; Act 16:34. From the sense of placing beside, comes that of putting in charge, committing (Luk 12:48; Luk 23:46; Ti1 1:18), a deposit: that which f halve committed.

Luke 9:17

luk 9:17

Were filled

See on Mat 5:6.

σαν αυτοι

The Rev. is more accurate, putting the comma after αυτοι

pieces, twelve baskets.

Baskets

See on Mat 14:20.

Luke 9:18

luk 9:18

As he was praying

Peculiar to Luke.

Luke 9:20

luk 9:20

Ye

Emphatic: "but ye, whom do ye say that I am?"

The Christ of God

Each evangelist gives Peter's confession differently. Matthew, The Christ, the Son of the living God. Mark, The Christ. See on Mat 16:15. On Christ, see on Mat 1:1.

Luke 9:21

luk 9:21

He straitly charged (ε

The word implies an emphatic, solemn charge; its meaning being, strictly, to lay a penalty upon one, and thence, to charge under penalty.

The conditional negative: no man, whoever he might be.

Luke 9:22

luk 9:22

Be rejected (αποδοκιμασθηναι)

The verb means to reject on scrutiny or trial, and therefore implies deliberate rejection.

Of the elders (α

Lit., from the side of; on the part of.

Luke 9:23

luk 9:23

Not the future tense of the verb come, but the present of the verb to will: wills to come. See on Mat 1:19; and Mar 8:34. Rev., properly, would come.

Daily

Peculiar to Luke.

Luke 9:24

luk 9:24

σωσαι)

The same construction as will come after (Luk 9:23). Rev., would save.

See on soul, Mar 12:30.

Luke 9:25

luk 9:25

A merchant's word. Jesus is putting the case as a common-sense question of profit and loss.

Lose (α

"When he might have been saved" (Bengel). This word, in classical Greek, is used: 1. Of death in battle or elsewhere. 2. Of laying waste, as a city or heritage. 3. Of losing of life, property, or other objects. As an active verb, to kill or demolish. 4. Of being demoralized, morally abandoned or ruined, as children under bad influences. In New Testament of killing (Mat 2:13; Mat 12:14). 5. Of destroying and perishing, not only of human life, but of material and intellectual things (Co1 1:19; Joh 6:27; Mar 2:22; Pe1 1:7; Jam 1:11; Heb 1:11). 6. Of losing (Mat 10:6, Mat 10:42; Luk 15:4, Luk 15:6, Luk 15:8). Of moral abandonment (Luk 15:24, Luk 15:32). 7. Of the doom of the impenitent (Mat 10:28; Luk 13:3; Joh 3:15; Joh 10:28; Pe2 3:9; Rom 2:12).

Another business term. The word means to fine, amerce, mulct; to punish by exacting forfeit. Hence Rev., correctly, forfeit his own self. See on win your souls, Luk 21:19. Also on Mat 16:26.

Luke 9:26

luk 9:26

Shall be ashamed (επαισχυνθη)

The feeling expressed by this word has reference to incurring dishonor or shame in the eyes of men. It is "the grief a man conceives from his own imperfections considered with relation to the world taking notice of them; grief upon the sense of disesteem" ("South," cit. by Trench). Hence it does not spring out of a reverence for right in itself, but from fear of the knowledge and opinion of men. Thus in the use of the kindred noun αἰσχύνη Luk 14:9, the man who impudently puts himself in the highest place at the feast, and is bidden by his host to go lower down, begins with shame to take the lowest place; not from a right sense of his folly and conceit, but from being humiliated in the eyes of the guests. Thus, Heb 12:2, Christ is said to have "endured the shame," i.e., the public disgrace attaching to crucifixion. So, too, in the use of the verb, Rom 1:16 : "I am not ashamed of the gospel," though espousing its cause subjects me to the contempt of the Jew and of the Greek, to whom it is a stumbling-block and foolishness. Onesiphorus was not ashamed to be known as the friend of a prisoner (Ti2 1:16). Compare Heb 2:11; Heb 11:16. It is used of the Son of Man here by a strong metaphor. Literally, of course, the glorified Christ cannot

experience the sense of shame, but the idea at the root is the same. It will be as if he should feel himself disgraced before the Father and the holy angels in owning any fellowship with those who have been ashamed of him.

His glory, etc

Threefold glory. His own, as the exalted Messiah; the glory of God, who owns him as his dearly beloved son, and commits to him the judgment; and the glory of the angels who attend him.

Luke 9:27

luk 9:27

Taste of death

The word taste, in the sense of experience, is often used in classical Greek; as, to taste of toils, of sorrow, of freedom, but never of death. The phrase, taste of death, is common in Rabbinical writings. In the New Testament only here and Heb 2:9, used of Christ. Chrysostom (cited by Alford) compares Christ to a physician who first tastes his medicines to encourage the sick to take them.

The kingdom of God

See on Luk 6:20.

Luke 9:28

luk 9:28

A mountain

Rev., the mountain. The tradition that this mountain was Tabor is generally abandoned, and Mount Hermon is commonly supposed to have been the scene of the transfiguration. "Hermon, which is indeed the centre of all the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the springs of Jordan descended to the valleys of Israel. Along its mighty forest-avenues, until the grass grew fair with the mountain lilies, his feet dashed in the dew of Hermon, he must have gone to pray his first recorded prayer about death, and from the steep of it, before he knelt, could see to the south all the dwelling-place of the people that had sat in darkness, and seen the great light - the land of Zabulon and of Naphtali, Galilee of the nations; could see, even with his human sight, the gleam of that lake by Capernaum and Chorazin, and many a place loved by him and vainly ministered to, whose house was now left unto them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to his old home: hills on which the stones yet lay loose that had been taken up to cast at him, when he left them forever" (Ruskin, "Modern Painters," iv., 374).

To pray

Peculiar to Luke.

Luke 9:29

luk 9:29

Was altered (ε

that word represented the transformations of heathen deities into other forms. See, for instance, the story of the capture of Proteus by Menelaus, in the fourth book of Homer's "Odyssey." See on Mat 17:2.

In classical Greek very indefinite as an expression of color; being used, not only of the whiteness of the snow, but of gray dust. Its original sense is clear. All three evangelists use the word, but combined with different terms. Thus,). Luke, ε brilliance of lightning. Rev., dazzling.

Luke 9:30

luk 9:30

The imperfect is graphic; as the vision revealed itself, the two were in the act of talking.

Luke 9:31

luk 9:31

This verse is peculiar to Luke.

Spake (ε

Imperfect, were speaking.

Decease (ε

The Rev. retains the word of the A. V., though it has, to modern ears, a somewhat formal sound. No word, however, could more accurately represent the original, which is compounded of εξ, out of, and ο corresponds to the Latin decessus, a going away, whence the word decease. The Greek word is familiar to us as exodus, applied principally to the migration of the Hebrews from Egypt, and thus used at Heb 11:22, departing. In the mouth of Christ it covers the ideas both of death and ascension. Peter uses it of his own death (Pe2 1:15, where see note).

He should accomplish (ε v)

Better, as Rev., was about to accomplish. "Accomplish," or "fulfil," is very significant with reference to Christ's death. Moses and Joshua had begun an exodus from Egypt, but had not accomplished the going out of God's people from this present world. See Heb 3:18; Heb 4:8.

Luke 9:32

luk 9:32

The perfect participle. Lit., burdened or oppressed. "It was but natural for these men of simple habits, at night, and after the long ascent, and in the strong mountain air, to be heavy with sleep; and we also know it as a psychological fact, that, in quick reaction, after the overpowering influence of the strongest emotions, drowsiness would creep over their limbs and senses" (Edersheim).

Luke 9:33

luk 9:33

As they were departing (εν τω

Lit., in their departing. The verb only here in New Testament. The whole sentence is peculiar to Luke's narrative.

Master

See on Luk 5:5.

Let us make

See on Mat 17:4.

Tabernacles

See on Mat 17:4. "Jesus might have smiled at the naive proposal of the eager apostle that they six should dwell forever in the little succoth of wattled boughs on the slopes of Hermon" (Farrar).

Not knowing what he said

Not implying any reproach to Peter, but merely as a mark of his bewilderment in his state of ecstasy.

Luke 9:34

luk 9:34

A cloud

"A strange peculiarity has been noticed about Hermon, in the extreme rapidity of the formation of cloud on the summit. In a few minutes a thick cap forms over the top of the mountain, and as quickly disperses and entirely disappears" (Edersheim).

Overshadowed them (ε

A beautiful imperfect: "began to overshadow them;" thus harmonizing with the words, "as they entered into." Them (αυ
hear the voice out of the cloud, and the cloud, as a symbol of the divine presence, rests on these three as a sign to the disciples. See Exo 14:19; Exo 19:16; Kg1 8:10; Psa 104:3.

Luke 9:36

luk 9:36

When the voice was past (εν τω

Lit., in the coming to pass of the voice. Rev., when the voice came, with A. V. in margin.

Luke 9:37

luk 9:37

Very frequent in Luke, and only once elsewhere: Jam 3:15.

Luke 9:38

luk 9:38

Teacher.

Look upon (ε

Only here and Jam 2:3. To look with pitying regard; and by medical writers of examining the condition of a patient.

Luke 9:39

luk 9:39

See on Mar 9:18.

Suddenly (ε

Used only once outside of the writings of Luke: Mar 13:36. Naturally, frequent in medical writers, of sudden attacks of disease. Luke has more medical details in his account than the other evangelists. He mentions the sudden coming on of the fits, and their lasting a long time. Mr. Hobart remarks that Aretaeus, a physician of Luke's time, in treating of epilepsy, admits the possibility of its being produced by demoniacal agency. Epilepsy was called by physicians "the sacred disease."

Bruising (συντριβον)

See on bruised, Luk 4:18

the details in Mark, gnashing the teeth and pining away (Mar 9:18). The details in Mar 9:21, Mar 9:22, we might rather expect to find in Luke; especially Christ's question, how long he had been subject to these attacks. See note on Mar 9:18.

Luke 9:41

luk 9:41

Faithless

See on Mar 9:19.

Perverse

See on Mat 17:17.

How long (ε

Lit., until when.

Suffer (α

Better as Rev., bear with. See Act 18:14; Co2 11:1. The literal meaning is to "bear up (α

Luke 9:42

luk 9:42

Threw him down (ερηξεν)

See on teareth, Mar 9:18.

a kindred noun, is the word for a cramp.

Luke 9:43

luk 9:43

Astonished (ε

See on Mat 7:28.

Used only by Luke and at Pe2 1:16, on which see note.

He did (ε

Imperfect. Better, was doing.

Luke 9:44

luk 9:44

Let these sayings sink down into your ears

Lit., put these sayings into your ears.

Rather, is about to be delivered.

Luke 9:46

luk 9:46

A debate or discussion. See on Luk 24:38, and Jam 1:22; Jam 2:4.

Luke 9:47

luk 9:47

He took a little child (ε

Strictly, having laid hold of.

By him (παρ εαυτω)

Lit., by himself. Mark alone record the taking him in his arms.

Luke 9:48

luk 9:48

In my name

See on Mat 18:5.

Luke 9:51

luk 9:51

When the time was come (εν τω συμπληρου

Lit., in the fulfilling of the days. This means when the days were being fulfilled; not when they were fulfilled: when the time was drawing near. Rev., were well-nigh come. Luke is speaking of a period beginning with the first announcement of his sufferings, and extending to the time of his being received up.

That he should be received up (της α του)

Lit., the days of his being taken up: his ascension into heaven. A kindred verb, α

, Act 1:11, Act 1:22; Ti1 3:16.

Luke 9:57

luk 9:57

A certain man

Matthew, a scribe.

Thou goest (α)

Lit., "goest away" (α

Luke 9:58

luk 9:58

Holes

See on Mat 8:20.

Strictly, flying fowl. The common word for bird in the New Testament. O ; Luk 13:34; but both times in the sense of hen. See on Mat 23:37. O ; Rev 19:17, Rev 19:21 word in this passage, occurs Co1 15:30.

Nests

See on Mat 8:20.

Luke 9:60

luk 9:60

αυτω

As Rev., their own dead.

Luke 9:61

luk 9:61

To bid farewell (α

In this sense the word is used only in later Greek. In classical Greek it signifies to set apart or assign, as a soldier to his post or an official to his office, and later to detach soldiers. Hence to dismiss one with orders. This latter sense may, as Kypke suggests, be included in the meaning of the word in this passage; the man desiring to return home, not merely to take formal leave, but also to give his final instructions to his friends and servants. Similarly, Act 18:18, of Paul taking leave of the brethren at Corinth, and, presumably, giving them instructions at parting. In the New Testament the word is used invariably in the sense of bidding farewell. Mar 6:46 is rendered by Rev. after he had taken leave of them. See note there, and compare Luk 14:33; Co2 2:13.

Luke 9:62

luk 9:62

Put his hand to (ε

Lit., having laid his hand upon.

Back (εἰ

Lit., to things behind. "The figure is that of a man who, while engaged in labor, instead of keeping his eye on the furrow which he is drawing, looks behind at some object which attracts his interest. He is only half at work, and half-work only will be the result" (Godet).

Fit (ε

Lit., well-placed: adjusted.

[Next: Luke Chapter 10](#)

Luke Chapter 10

Luke 10:1

luk 10:1

Appointed (α)

Used by Luke only. Lit., to lift up and shew, as Act 1:24 : "Shew which one thou hast chosen." Hence to proclaim any one elected to an office. See on the kindred noun, shewing, Luk 1:80.

Other seventy

Wrong; for he had not appointed seventy previously. Rev., rightly, seventy others, with reference to the twelve.

Luke 10:2

luk 10:2

few workmen.

Pray

See on Luk 8:38.

Send forth (ϵ)

Lit., drive or thrust forth, implying the urgency of the mission. See on Mar 1:12.

Luke 10:3

luk 10:3

I send forth (α)

See on Mat 10:2.

Luke 10:4

luk 10:4

Used by Luke only. For money.

For victuals. Rev., wallet.

Shoes

Not that they were to go unshod, but that they were not to carry a change of sandals. See Deu 29:5; Deu 33:25.

Salute no man

Oriental salutations are tedious and complicated. The command is suited to a rapid and temporary mission. Compare Kg2 4:29. "These instructions were also intended to reprove another propensity which an Oriental can hardly resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many. If they come upon men making a bargain, or discussing any other matter, they must pause and intrude their own ideas, and enter keenly into the business, though it in nowise concerns them; and, more especially, an Oriental can never resist the temptation to assist when accounts are being settled or money counted out. The clink of coin has a positive fascination to them" (Thomson, "Land and Book").

Luke 10:5

luk 10:5

Peace to this house

The usual oriental salutation. See Jdg 19:20.

Luke 10:6

luk 10:6

If a son of peace be there

So Rev. A Hebraism, referring to the character of the head of the house, and the tone of the household. Compare Job 21:9.

Luke 10:7

luk 10:7

The workman is worthy, etc

See on Mat 10:10.

Luke 10:11

luk 10:11

Cleaveth

See on Mat 19:5. Frequent in medical language of the uniting of wounds.

Wipe off (α)

See on Luk 5:2. Only here in New Testament.

Luke 10:13

luk 10:13

Mighty works

See on Mat 11:20.

)

From the Hebrew sak: what is knotted together; net-shaped; coarsely woven. It was made of goats' or camels' hair (Rev 6:12), and was a material similar to that upon which Paul wrought in tent-making. The same word in Hebrew is used to describe a grain-sack, and this coarse material of which it is made (Gen 42:25; Jos 9:4

coarse, soldier's cloak. It was employed for the rough garments for mourners (Est 4:1; Kg1 21:27), in which latter passage the sackcloth is put next the flesh in token of extreme sorrow. Compare Kg2 6:30; Job 16:15.

Ashes (σποδω)

As a sign of mourning. Defiling one's self with dead things, as ashes or dirt, as a sign of sorrow, was common among the Orientals and Greeks. Thus Homer describes Achilles on hearing of the death of Patroclus:

"Grasping in both hands

The ashes of the hearth, he showered them o'er

His head, and soiled with them his noble face."

Iliad, xviii., 28.

And Priam, mourning for Hector:

"In the midst the aged man

Sat with a cloak wrapped round him, and much dust

Strewn on his head and neck, which, when he rolled

Upon the earth, he gathered with his hands."

Iliad, xxiv., 162-5.

See Sa1 4:12; Sa2 1:2; Sa2 13:19; Job 2:12; Ezekiel 17:30; Rev 18:19. In Judith 4:14, 15, in the mourning over the ravages of the Assyrians, the priests minister at the altar, girded with sackcloth, and with ashes on their mitres. Sir Gardner Wilkinson, describing a funeral at Thebes, says: "Men, women, and children, with the body exposed above the waist, throw dust on their heads, or cover their faces with mud" ("Modern Egypt and Thebes"). Stifling with ashes was a Persian mode of punishment. Compare Apocrypha, 2 Maccabees 13:5-7. Herodotus relates that Nitocris, an Egyptian queen, after having drowned the murderers of her brother, threw herself into an apartment full of ashes, in order to escape the vengeance of their friends.

Luke 10:14

luk 10:14

Rev., howbeit. See on Mat 11:22.

Luke 10:15

luk 10:15

Which art exalted to heaven

For η
exalted, the future shalt be exalted. Render, as Rev., Shalt thou be exalted, etc.

Hell

Rev., Hades. See on Mat 16:18.

Luke 10:16

luk 10:16

Despiseth (αθετει)

See on Luk 7:30, and compare Gal 2:21; Gal 3:15.

Luke 10:17

luk 10:17

The seventy

"The fuller development of the new dispensation begins with the mission of the seventy, and not with the mission of the apostles. Its ground-work, from Luke's point of sight, is the symbolic evangelization of every nation upon earth, and not the restoration of the twelve tribes of Israel. According to Jewish tradition, there were seventy or seventy-two different nations and tongues in the world. In Luk 10:1, some read seventy-two instead of seventy" (Westcott, "Int. to the Study of the Gospels").

Luke 10:18

luk 10:18

I beheld (ε

The verb denotes calm, intent, continuous contemplation of an object which remains before the spectator. So Joh 1:14, we beheld, implying that Jesus' stay upon earth, though brief, was such that his followers could calmly and leisurely contemplate his glory. Compare Joh 2:23 : " they beheld his miracles," thoughtfully and attentively. Here it denotes the rapt contemplation of a vision. The imperfect, was beholding, refers either to the time when the seventy were sent forth, or to the time of the triumphs which they are here relating. "While you were expelling the sub-ordinates, I was beholding the Master fall" (Godet). The Revisers do not seem to have had any settled principle in their rendering of this word throughout the New Testament. See my article on the Revised New Testament, Presbyterian Review, October, 1881, p. 646 sq.

Satan

A transcription of the Hebrew word, derived from a verb to lie in wait or oppose. Hence an adversary. In this sense, of David, Sa1 29:4, and of the angel who met Balaam, Num 22:22. Compare Zac 3:1, Zac 3:2; Job 1, Job 2:1-13 the more common term in the New Testament. In Rev 12:9, both terms are applied to him.

As lightning

Describing vividly a dazzling brilliance suddenly quenched.

Lit., having fallen. The aorist marks the instantaneous fall, like lightning.

Luke 10:21

luk 10:21

The best texts omit Jesus.

Rejoiced

See on Pe1 1:6.

In spirit

The best texts add τῷ α, the holy, and render in the Holy Spirit.

I thank

See on Mat 11:25. From this point to Luk 10:25, compare Mat 11:25-27, and Mat 13:16, Mat 13:17.

Prudent

See on Mat 11:25.

Luke 10:22

luk 10:22

See on Mat 11:27.

Luke 10:25

luk 10:25

Lawyer

See on Luk 7:30.

Tempted

See on temptation, Mat 6:13.

To inherit

See on inheritance, Pe1 1:4.

Eternal (εἰ

The word will be fully discussed in the second volume.

Luke 10:26

luk 10:26

Read

See on Luk 4:16.

Luke 10:27

luk 10:27

Thou shalt love, etc

See on Mar 12:30. Luke adds strength.

Luke 10:29

luk 10:29

Rev., desiring. See on Mat 1:19. I think this is stronger than desiring; rather, determined.

See on Mat 5:43.

Luke 10:30

luk 10:30

Answering (v

Used by Luke only, and in this sense only here. See on Luk 7:43. It means, strictly, to take up; and hence, of conversation, to take up another's discourse and reply.

Fell among

See on Jam 1:2.

Thieves (λησταις)

See on Mat 26:55; and Luk 23:39-43. These were not petty stealers, but men of violence, as was shown by their treatment of the traveller. The road from Jerusalem to Jericho passed through a wilderness (Jos 16:1), which was so notorious for robberies and murders that a portion of it was called "the red or bloody way," and was protected by a fort and a Roman garrison.

Stripped

Not of his clothing only, but of all that he had.

Lit., having laid on blows. Blows or stripes is the usual sense of the word in the New Testament. See Luk 12:48; Act 16:23. It has the metaphorical sense of plagues in Rev 15:1, Rev 15:6, Rev 15:8, etc.

Half dead (ημιθανη

Lit., happening to be half dead; or "leaving him half dead, as it chanced;" his condition being a matter of unconcern to these robbers. The word ημιθανη

Luke 10:31

luk 10:31

Only here in New Testament. The word means, literally, a coincidence. By coincidence of circumstances.

There came down

Imperfect, was going down, as Rev.

Priest

The Talmudists said that there were almost as many priests at Jericho as at Jerusalem.

Passed by on the other side (αντιπαρηλθεν)

The verb occurs only here and Luk 10:32.

Luke 10:32

luk 10:32

Came and looked

Rev., saw. Seeming to imply that the Levite went farther than the priest in coming near to the wounded man, and, having observed his condition, passed on.

Luke 10:33

luk 10:33

Came where he was

There is a strong contrast with the other cases, and a downright heartiness in the words, κατ' αυ

Luke 10:34

luk 10:34

Only here in New Testament.

Only here in New Testament.

Pouring in (ε

Rather upon (ε

Oil and wine

Usual remedies for sores, wounds, etc. Hippocrates prescribes for ulcers, "Bind with soft wool, and sprinkle with wine and oil."

Beast (κτηνος)

Perhaps akin to κτημα, a possession ; since animals anciently constituted wealth, so that a piece of property and a beast were synonymous terms.

Inn (πανδοχειον)

Only here in New Testament. From πα

Remains of two khans, or inns, on the road between Jericho and Jerusalem are mentioned by modern travellers. Porter ("Handbook of Syria and Palestine") speaks of one about a mile from Bethany, and another farther on, at the most dangerous part of the road, an extensive, ruined caravanserai, called Khan el Almah, situated on the top of a bleak ridge. Concerning the former, Hepworth Dixon ("Holy Land") says: "About midway in the descent from Bethany to Jericho, in a position commanding a view of the road above and below,... on the very spot where search would be made for them, if no such ruins were suspected of existing, stands a pile of stones, archways, lengths of wall, which the wandering Arabs call Khan Houdjar, and still make use of as their own resting-place for the night. These ruins are those of a noble inn; the lewan, the fountain, and the court, being plainly traceable in the ruins."

Luke 10:35

luk 10:35

Two pence

About thirty-five cents. See on Mat 20:2.

I will repay

The I is expressed (ε

Luke 10:36

luk 10:36

More correctly, has become neighbor. Jesus throws himself back to the time of the story. So Rev., proved neighbor. "The neighbor Jews became strangers. The stranger Samaritan became neighbor to the wounded traveller" (Alford).

Luke 10:37

luk 10:37

Luke 10:38

luk 10:38

Received (υ

From υ
house. She received the guest, and was chiefly busy with the preparations for his entertainment (Luk 10:40).

Luke 10:39

luk 10:39

Luke 10:40

luk 10:40

Was cumbered (περιεσπατο)

Only here in New Testament. The Rev. might better have inserted in the text the marginal rendering, woe distracted.

Came to him (επιστασα)

Came up to him, as Rev., suddenly stopping in her hurry.

The aorist, as Rev., did leave, indicating that she had been assisting before she was drawn off by Jesus' presence. Some

ντι, reciprocally - doing her part as Martha does hers.
It might be paraphrased, therefore, take hold and do her part along with me. It occurs only here and Rom 8:26, of the Spirit helping our infirmities, where all the elements of the verb are strikingly exemplified.

Luke 10:41

luk 10:41

Thou art anxious (μεριμνας)

See on Mat 6:25.

)

[Next: Luke Chapter 11](#)

Luke Chapter 11

Luke 11:3

luk 11:3

Great differences of opinion exist among commentators as to the strict meaning of the word rendered daily. The principal explanations are the following:

1. From ε
 - a. The coming, or to-morrow's bread.
 - b. Daily: regarding the days in their future succession.
 - c. Continual.
 - d. Yet to come, applied to Christ, the Bread of life, who is to come hereafter.
2. From ε
 - a. For our sustenance (physical), and so necessary.
 - b. For our essential life (spiritual).
 - c. Above all being, hence pre-eminent, excellent.
 - d. Abundant.

It would be profitless to the English reader to go into the discussion. A scholar is quoted as saying that the term is "the rack of theologians and grammarians." A satisfactory discussion must assume the reader's knowledge of Greek. Those who are interested in the question will find it treated by Tholuck ("Sermon on the Mount"), and also very exhaustively by Bishop Lightfoot ("On a Fresh Revision of the New Testament"). The latter adopts the derivation from ε on, and concludes by saying, "the familiar rendering, daily, which has prevailed uninterruptedly in the Western Church from the beginning, is a fairly adequate representation of the original; nor, indeed, does the English language furnish any one word which would answer the purpose so well." The rendering in the margin of Rev. is, our bread for the coming day. It is objected to this that it contradicts the Lord's precept in Mat 6:34 :, not to be anxious for the morrow. But the word does not necessarily mean the morrow. "If the prayer were said in the evening, no doubt it would mean the following day; but supposing it to be used before dawn, it would designate the day then breaking" (the coming day). "And further, if the command not to be anxious is tantamount to a prohibition against prayer for the object about which we are forbidden to be anxious, then not only must we not pray for to-morrow's food, but we must not pray for food at all; since the Lord bids us (Mat 6:25) not to be anxious for our life" (Lightfoot, condensed).

Luke 11:4

luk 11:4

Forgive

See on Luk 3:3; and Jam 5:15.

Sins (α)

See on Mat 1:21. Compare debts, Mat 6:12.

That is indebted

Matthew's debts appears here.

Lead ($\epsilon\iota\varsigma$)

Rev. gives "bring us not," which, besides being a more accurate rendering of the word ($\epsilon\iota$) avoids the invidious hint of seducing or enticing which attaches to lead. James tells us that God does not tempt any man (Jam 1:13); but the circumstances of a man's life often, indeed always, involve possibilities of temptation. A caution is written even over the door of God's own house (Ecc 5:1). God also sends trials to prove and chasten us; but something may change the salutary power of trial into the corrupting power of evil solicitation; and that something, as James tells us (Jam 1:14), is our own evil desire. God tempteth no man; but "every man is tempted when he is drawn away of his own lust and enticed." We pray, therefore, "suffer us not to be drawn away by our own lusts: keep us out of the power of our own evil hearts. Thou knowest our frame, and rememberest that we are dust. Remember our weakness. What thou imposest we would not shun. What thou dost not impose, keep us from seeking. Forbid that our evil desire should convert our temptable condition into actual temptation. Keep us out of situations in which, so far as we can judge, it would be beyond our present strength to keep from sinning." It is not a coward's prayer. No man is a coward for being afraid of his own heart. It marks the highest quality of courage to know what to be afraid of and to fear it. To pray that God will not bring us within the possibility of temptation, would be to ignore our manhood, or to pray to be taken out of the world. But we may pray, and will surely pray, the more keenly conscious we become of the weakness of our nature, that God will not suffer the trials of life to become temptations to evil.

Temptation

See on Mat 6:13.

Luke 11:5

[luk 11:5](#)

Set before

See on Luk 9:16.

Luke 11:7

[luk 11:7](#)

My children are with me in bed

"A whole family - parents, children, and servants - sleep in the same room" (Thomson, "Land and Book"). Tynd., my servants are with me in the chamber.

Luke 11:8

[luk 11:8](#)

Importunity (α)

Only here in New Testament. A very striking word to describe persistence. Lit., shamelessness. As related to prayer, it

is illustrated in the case of Abraham's intercession for Sodom (Gen 18:23-33); and of the Syro-Phoenician woman (Mat 15:22-28).

Luke 11:9

luk 11:9

Ask (αιτειτε)

The word for the asking of an inferior (Act 12:20; Act 3:2); and hence of man from God (Mat 7:7; Jam 1:5). Christ never uses the word of his own asking from the Father, but always ερωτω, as asking on equal terms. Martha shows her low conception of his person when she uses the term of his asking God (Joh 11:22).

Ask, seek, knock

"The three repetitions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to seek" (Trench, "Parables").

Luke 11:11

luk 11:11

The A. V. renders as though the pronoun were indefinite; but it is interrogative and commences the sentence. Rev., therefore, rightly, of which of you that is a father, etc.

Luke 11:13

luk 11:13

Being (v

See on Jam 2:15.

Heavenly Father

Lit., the Father, he who is from Heaven,

Luke 11:14

luk 11:14

See on Mat 9:32.

Luke 11:15

luk 11:15

Beelzebub

See on Mat 10:25.

Luke 11:17

luk 11:17

Only here in New Testament. Primarily with a sense of intent, purpose.

A house divided against itself falleth (οικος ε

Some make this an enlargement on the previous sentence - a more detailed description of the generals brought to desolation, and render house falleth upon house. So Rev., margin. It might be taken metaphorically: the divided kingdom is brought to desolation, and its families and households in their party strifes are brought to ruin. Wyc., and an house shall fall on an house. Tynd., one house shalt fall upon another.

Luke 11:18

luk 11:18

Satan

See on Luk 10:18.

Be divided

See on Mat 12:26.

Luke 11:20

luk 11:20

Is come upon you

See on Mat 12:28.

Luke 11:21

luk 11:21

A strong man (ο ι

It has the article: the strong man. So Rev. See on Mat 12:29.

His palace (εαυτου αυ

Lit., his own. A

applied to the house generally, as our door or roof. Rev., court; for there, in the open space, commanding the doors, he would mount guard.

Luke 11:22

luk 11:22

A stronger

Also with the article: the stronger.

Wrong; for the armor is regarded as a whole - the panoply - which is a transcript of this word. Rightly, Rev., his whole armor. Tynd., his harness.

λα)

See on Mar 5:35. Compare on goods, Mat 12:29.

Luke 11:16

luk 11:16

Tempting

See on temptation, Mat 6:13.

Sign

See on Mat 11:20.

Luke 11:17

luk 11:17

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λα)

See on Mar 5:35. Compare on goods, Mat 12:29.

Luke 11:24

luk 11:24

Dry places (α

Rev., more literally, waterless. The haunts of evil spirits (Isa 13:21, Isa 13:22; Isa 34:14). By satyrs in these two passages are meant goblins shaped like goats, which were sacrificed to by some of the Israelites (Lev 17:7; Ch2 11:15); a remnant of the Egyptian worship of Mendes or Pan, who, under the figure of a goat, was worshipped by the Egyptians as the fertilizing principle in nature. In Isa 34:14, it is said "the screech-owl shall rest there." This is rendered in margin of A. V. and in the Rev., Old Testament, the night-monster (Hebrew, Lilith); and by Cheyne (Isaiah) night-fairy. The reference is to a popular superstition that Lilith, Adam's first wife, forsook him and became a demon which murdered young children and haunted desert places.

Rest

See on Mat 11:28.

Luke 11:26

luk 11:26

See on Mat 4:5.

Seven

Emphatic: "taketh spirits, seven of them."

More wicked

See on Luk 3:19; and Mar 7:21.

Dwell (κατοικει)

κος) there.

Luke 11:27

luk 11:27

Blessed, etc

"She speaks well, but womanly" (Bengel).

Luke 11:29

luk 11:29

Were gathered thick together (ε

The present participle; and therefore, as Rev., were gathering together unto him, or upon him (ε Testament.

Evil

See on adulterous. Mat 12:39.

Luke 11:30

luk 11:30

A sign to the Ninevites

Compare Mat 12:40.

Luke 11:31

luk 11:31

Shall rise up (ε

From the dead.

A greater (πλειον)

Lit., something more. See on Mat 12:6. Wyc., here is more than Solomon.

Luke 11:32

luk 11:32

Shall rise up (α)

This verb is also used of rising from the dead, and that is implied here; but the meaning is, shall appear as witness. Hence Rev., stand up. See on Mat 12:41.

The proclamation. See on Pe2 2:5.

Luke 11:33

luk 11:33

Candle

Properly, lamp.

Rather, a cellar or crypt, which latter is the Greek word transcribed.

The bushel

See on Mat 5:15.

Candlestick

Properly stand. See on Mat 5:15.

Which enter in ($\epsilon\iota$)

Better with the continuous force of the present participle, axe entering m from time to time.

The word occurs in only two other places: Mat 24:29; Mar 13:24, on which see notes.

Luke 11:34

luk 11:34

Single - full of light

See on Mat 6:22.

Luke 11:35

luk 11:35

The light that is in thee

Lit., the light, that, namely, which is in thee; thus emphasizing the inward light. See on Mat 6:23.

Luke 11:36

luk 11:36

The bright shining of a candle (ο αστραπη)

More correctly, as Rev., the lamp with its bright shining. A ; and that is the usual meaning in classical Greek, though it occurs, rarely, of the light of a lamp. It is used here to emphasize the idea of moral illumination.

Luke 11:37

luk 11:37

Besought (ερωτα)

Too strong. Better, as Rev., asketh. The present tense.

Dine (α)

See on dinner, Mat 22:4. The morning meal, immediately after the return from morning prayers in the synagogue.

Luke 11:38

luk 11:38

Washed (ε

See on Mar 7:4.

Luke 11:39

luk 11:39

The word rendered charger in Mat 14:8

Luke 11:41

luk 11:41

Only here in New Testament. Commentators differ as to the meaning, but generally reject that of the A. V. Rev., those things which are within. The meaning is, give alms of the contents of the cups and platters. Jesus is insisting upon inward righteousness as against pharisaic externalism, and says: "Your virtue consists in washing the outside, and making a respectable appearance. Cultivate rather the loving, brotherly spirit of inward righteousness, which will prompt you to give of the food which the vessels contain (that which is within) to your suffering brother." "Do you think it is enough to wash your hands before eating? There is a surer means. Let some poor man partake of your meats and wines" (Godet). So Bengel, Meyer, Alford. Compare Mat 9:13; Hos 6:6. Wyc., That thing that is over (i.e., remaining in the dishes) give ye alms.

Luke 11:42

luk 11:42

Ye tithe (αποδεκατουτε)

Tithe is tenth. See on Mat 23:23.

See on Mar 4:32. Wyc. has wort, originally the general term for a plant. Hence colewort, liverwort, and similar words. Compare the German wurz, root or herb.

Luke 11:43

luk 11:43

Pharisees (τοι

Luke's form of expression differs from that of Matthew, who says, "ye Pharisees; while Luke has "woe unto you, the Pharisees," marking them by the article as a well-known religious body.

Luke 11:44

luk 11:44

Lit., the tombs, the unseen ones. The word α
uncertain sound.

, of the trumpet giving an

That walk over (περιπατουντες)

Matthew the sepulchres are whitened, that men may see them and avoid ceremonial defilement. Here they are not seen, and men walking on them are unconsciously defiled. See on Mat 23:27.

Luke 11:45

luk 11:45

Reproachest (υ

The lawyer converts Jesus' reproach (see Mar 16:14, upbraided) into an insult; the word meaning to outrage or affront.

μας)

Or perhaps better, even us, the learned.

Luke 11:46

luk 11:46

Emphatic. "Even or also unto you lawyers, woe." Note the article as in the address to the Pharisees (Luk 11:43): You, the lawyers.

Ye lade

Compare heavy laden, Mat 11:28.

Only here and Mat 23:4.

Only here in New Testament. A technical term in medicine for feeling gently a sore part of the body, or the pulse. Mat 23:4, has κινήσαι, move.

Luke 11:47

luk 11:47

Ye build

Or are building, carrying on the work now. See on Mat 23:29.

Tombs of the prophets

See on Mat 23:29.

Luke 11:48

luk 11:48

στε και συνευδοκειτε)

Rev., more correctly, ye are witnesses and consent. The compound verb means "give your full approval." Ye think (δοκειτε) ; favorably (ευ

Luke 11:51

luk 11:51

The altar and the temple

Οι , sanctuary (Rev.), in Mat 23:35. The altar is the altar of burnt-offering. See on Mat 4:5; and compare Ch2 24:18-21.

Luke 11:53

luk 11:53

To urge him vehemently (δεινωσ ε

See on Mar 6:19.

Provoke to speak (α

Only here in New Testament. From α
Thus Plato:" When the grammar-master dictated (α
putting words into Christ's mouth, and making him say what they wanted him to say.

Luke 11:54

luk 11:54

Lying in wait - to catch (εσαι)

Metaphors from hunting.

[Next: Luke Chapter 12](#)

Luke Chapter 12

Luke 12:1

luk 12:1

An innumerable multitude (τῶ ο

First of all

Many connect this with what follows: "first of all beware," etc.

Leaven

See on Mat 13:33.

Which (ἡ

Classifying the leaven: which belongs to the category of hypocrisy.

Hypocrisy

See on hypocrites, Mat 23:13.

Luke 12:2

luk 12:2

Only here in New Testament: implying close concealment.

Luke 12:3

luk 12:3

House-tops

See on Mat 24:17.

Luke 12:4

luk 12:4

Unto you, my friends (ὕμιν τοῖ

See on Pharisees and lawyers, Luk 11:43, Luk 11:46. Not an address, "O my friends," but, "unto you, the friends of me."

τε α

Lit., "fear not from;" i.e., from the hands of.

Luke 12:5

luk 12:5

I will forewarn (υ

Rev., warn. See on warned, Luk 3:7.

Hell

See on Mat 5:22.

Luke 12:6

luk 12:6

Sparrows

See on Mat 10:29.

Fall

See on Mat 10:29.

Luke 12:7

luk 12:7

Confess me

Lit., "confess in me." See on Mat 10:32.

Luke 12:10

luk 12:10

Distinguished from blaspheme, which follows. A word against the poor and humble Son of Man might, as Godet observes, have proceeded from a sincerely pious Jew, under the influence of his early education, which taught him to regard Jesus as an enthusiast or even as an impostor. The sin of the Jews was in rejecting and resisting the power of the Spirit of Pentecost. Pardon was offered them there for the sin of crucifying the Lord (see Act 2:38-40, and compare Act 3:17-19).

Luke 12:11

luk 12:11

Answer (α

See on Pe1 3:15.

Luke 12:14

luk 12:14

Appointed or constituted.

Luke 12:15

luk 12:15

Lit., guard yourselves from.

Luke 12:17

luk 12:17

Lit., gather together.

Luke 12:18

luk 12:18

τον, my corn. So Rev.

Luke 12:19

luk 12:19

See on Mar 12:30.

Take thine ease

See on Mat 11:28.

Luke 12:20

luk 12:20

Fool (α

Senseless. In Xenophon's "Memorabilia," Socrates, addressing Aristodemus, says, "Which do you take to be the more worthy of admiration, those who make images without sense (α creations?" (1, iv., 4). Sometimes, also, in the sense of crazed, frantic, but never in New Testament.

Is required (απαιτουσιν)

Lit., they require; i.e., the messengers of God. The indefiniteness is impressive.

Whose shall those things be which thou hast provided?

The Greek order puts that first which was uppermost in the rich man's thought - his accumulations: "and the things which thou hast provided (Rev., prepared), whose shall they be?" God does not say, "the things which thou hast or possessest." The whole question of the tenure of his property is opened for the rich man. He had said my fruits and my goods. Now his proprietorship is ignored. They are not his. Whose shall they be? He is to be dispossessed at once. Plato relates how Pluto complained to Zeus that the souls of the dead found their way to the wrong places, because the judged have their clothes on, and evil souls are clothed in fair bodies, so that the judges, who also have their clothes on and their souls veiled by their mortal part, are deceived. Zeus replies: "In the first place, I will deprive men of the foreknowledge of death which they now have. In the second place, they shall be entirely stripped before they are judged, for they shall be judged when they are dead; and the judge, too, shall be naked; that is to say, dead. He, with his naked soul, shall pierce into the other naked soul, and they shall die suddenly and be deprived of all their kindred, and leave their brave attire strewn upon the earth" ("Gorgias," 523).

Luke 12:22

luk 12:22

Take no thought

See on Mat 6:25.

Luke 12:24

luk 12:24

Consider

See on Mat 7:3.

Storehouse (ταμειον)

See on Luk 12:3.

Luke 12:25

luk 12:25

Stature (η)

The original meaning of the word is time of life, age. So, commonly, in classical Greek. See, also, Joh 9:21, Joh 9:23; Heb 11:11. The other meaning, stature, also occurs. Herodotus speaks of one who was of the same height (η another (3:16). But both the usage and the connection are in favor of the meaning age. A measure of time is sometimes represented by a measure of length, as in Psa 39:5; but, most of all, the addition of a cubit (a foot and a half) to one's stature would not be a small one, as the text implies (that which is least), but a very large one. Moreover, Christ is speaking of food and clothing, the object of which is to foster and prolong life. Rev., age, in margin.

Luke 12:27

luk 12:27

How they grow

Some texts omit they grow, and read how they toil not, etc.

Toil - spin (κοπια

Some read, instead of toil, υ

Luke 12:28

luk 12:28

Which is to-day in the field

Construe in the field with the grass; and render is absolutely: exists, lives. So Rev., the grass in the field which to-day is.

Strictly, a covered earthen vessel, wider at bottom than at top, in which bread was baked by putting hot embers round it. The regular oven or furnace is τ used for food, says, "Such as wish to enjoy the by-blue in full perfection, bake it first in a closed vessel (ε), heated to a glow" (ii., 92).

And seek not what ye, etc

Ye is emphatic: "and ye, seek not what," etc.

Luke 12:29

luk 12:29

Only here in New Testament. The verb primarily means to raise to a height; buoy up, as with false hopes; and so to unsettle, or excite, or keep in fluctuation. Thus Thucydides says of the war between Athens and Sparta: "All Hellas

Luke 12:33

luk 12:33

∴ Wyc., satchels.

Moth

Compare Jam 5:2.

Luke 12:36

luk 12:36

Shall return (α)

The verb means, originally, to unloose: so of vessels, to unloose their moorings and go to sea. Of departing generally. This is its sense in the only other passage where it occurs, Phi 1:23, "having a desire to depart, or break up; the metaphor being drawn from breaking up an encampment." Compare departure (α . The rendering return is a kind of inference from this: when he shall leave the wedding and return.

Wedding (τῶ

Properly, the marriage-feast. See on Mat 22:2.

Luke 12:37

luk 12:37

Watching

See on Mar 13:35.

Gird himself

As a servant girding up his loose garments to wait on the table.

Serve

See on minister, Mat 20:26.

Luke 12:38

luk 12:38

Second watch

See on Mar 13:35.

Luke 12:39

luk 12:39

ω)

See on Mat 24:42.

Would come

Lit., cometh. See on Mat 24:43.

Broken through

See on Mat 6:19.

Luke 12:42

luk 12:42

That faithful and wise steward

Lit., that faithful steward, the wise man.

From its original meaning of waiting on, attendance (Luk 9:11), it comes to mean the retinue of attendants; the body of household servants.

Lit., measure of food.

In due season

At the appointed time for distributing rations. See on Mat 24:45.

Luke 12:45

luk 12:45

Delayeth

The emphatic word, since the thought of the lord's delay and of the postponement of the reckoning is uppermost in the servant's thought.

Luke 12:46

luk 12:46

Unbelievers (α)

Much better as Rev., the unfaithful; for it is of fidelity, not of faith, that Christ is speaking. Wyc., unfaithful men.

Luke 12:48

luk 12:48

Stripes

See on Luk 10:30.

Commit

See on set before, Luk 9:16.

Luke 12:49

luk 12:49

Fire

A spiritual impulse which shall result in the divisions described in the following verses.

Luke 12:50

luk 12:50

Am I straitened

See on Luk 4:38, and compare Co2 5:14; Phi 1:23. Wyc., constrained.

Luke 12:53

luk 12:53

The father shall be divided, etc

But the verb is in the plural. Rightly, as Rev., "They shall be divided, the father against the son," etc.

Daughter-in-law

See on Mat 10:35.

Luke 12:54

luk 12:54

A cloud

With the definite article, the cloud, which you so often see.

There cometh a shower

Or, a shower is coming. See on Jam 5:7.

Better, as Rev., it cometh to pass.

Luke 12:55

luk 12:55

See on Jam 1:11; and Mat 20:12.

See on trial and tried, Pe1 1:7. It means here test or prove. You can test and prove the weather by your signs; but you cannot apply the proof which lies in the signs of the times. Rev., interpret, gives the idea. Wyc., prove.

Luke 12:57

luk 12:57

Of yourselves

In the exercise of your ordinary habits of observation which you apply to the heavens.

Luke 12:58

luk 12:58

When thou goest (ω

necessity of repentance toward God; and this duty is urged under the figure of a debtor who meets his creditor in the way, and whose best policy it is to make terms on the spot.

As thou art in the way

Emphatic, standing first in the Greek order: "On the way give diligence."

)

Drag. Compare haul. Only here in New Testament.

an officer charged with the collection of taxes; hence an exactor, as Rev., in margin. Only here in New Testament.

See on Mar 12:42.

[Next: Luke Chapter 13](#)

Luke Chapter 13

Luke 13:4

luk 13:4

Sinners (ο

Lit., debtors. Possibly with reference to the figure at the close of the last chapter. Compare Mat 5:25; Mat 6:12; Mat 18:24; Luk 11:4.

Luke 13:7

luk 13:7

These three years I come

The best texts insert αφ' ου, from which, or since. "It is three years from the time at which I came."

Cut it down (ε

Rather, "cut it out" (εκ) from among the other trees and the vines.

Why cumbereth it

being barren in itself, it also injures the soil. "Not only is it unfruitful, but it draws away the juices which the vines would extract from the earth, intercepts the sun, and occupies room" (Bengel). The verb cumbereth (καταργει) means to make of no effect. So Rom 3:3, Rom 3:31; Gal 3:17. Cumbereth expresses the meaning in a very general and comprehensive way. The specific elements included in it are expressed by Bengel above. De Wette, makes the land unfruitful. See on barren and unfruitful, Pe2 1:8.

Luke 13:9

luk 13:9

And if it bear fruit, well; and if not, then after that

Join afar that with bear fruit. "If it bear fruit for the future (ει down." Trench ("Parables") cites an Arabian writer's receipt for curing a palm-tree of barrenness. "Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest, 'I will cut down this tree, for it is unfruitful.' He answers, 'Do not so, this year it will certainly bear fruit.' But the other says, 'It must needs be - it must be hewn down;' and gives the stem of the tree three blows with the back of the hatchet. But the other restrains him, crying, 'Nay, do it not, thou wilt certainly have fruit from it this year, only have patience with it, and be not overhasty in cutting it down; if it still refuses to bear fruit, then cut it down.' Then will the tree that year be certainly fruitful and bear abundantly." Trench adds that this story appears to be widely spread in the East.

Thou shalt cut it down

The vine-dresser does not say, "I will cut," but refers that to the master.

Luke 13:11

luk 13:11

Spirit of infirmity

A spirit which caused infirmity. An evil demon, see Luk 13:16, though it is not certain that it was a case of possession. The details of the disease, and the noting of the time of its continuance, are characteristic of a physician's narrative.

Only here in New Testament.

Lift herself up (α)

Only here in New Testament, unless Joh 8:7-10 be accepted as genuine. Used by Galen of strengthening the vertebrae of the spine.

Luke 13:12

luk 13:12

Thou art loosed (α)

The only passage in The New Testament where the word is used of disease. Medical writers use it of releasing from disease, relaxing tendons, and taking off bandages. (Luk 13:25). In Mat 7:13, where the image is of a gate opening

Luke 13:13

luk 13:13

She was made straight (α)

The verb occurs, Act 15:16, of setting up the tabernacle of David, and Heb 12:12, of lifting up the hands which hang down.

Luke 13:15

luk 13:15

Compare thou art loosed, Luk 13:12.

Stall

See on Luk 2:7.

Luke 13:16

luk 13:16

Satan

"True to its principle of contrast, this book gives Satan a prominent position" (Abbot). See Luk 4:13; Luk 10:18; Luk 22:3, Luk 22:31. See Introduction.

Luke 13:17

luk 13:17

Were ashamed.

Rev., more correctly, were put to shame.

Glorious things

See on Mat 11:20.

Lit., are being done, denoting their being then in progress.

Luke 13:19

luk 13:19

His garden

Properly, as Rev., his own (εαυτου) where he could personally observe and tend it.

Great tree

The best texts omit great.

Birds

See on Luk 9:58.

See on Mar 11:8.

Luke 13:21

luk 13:21

Leaven

See on Mat 13:33.

Luke 13:24

luk 13:24

Strive

Used only by Luke and Paul, except Joh 18:36. Originally to contend for a prize in the public games; and thus conveying a sense of struggle. The kindred noun, α
Compare Ti1 6:12; Ti2 4:7.).

Strait gate (στενη

Rev., narrow door. See on Mat 7:13. The door of a house, and not a gate, is meant

Luke 13:25

luk 13:25

When once (αφ' ου)

Lit., from the time that. Compare Luk 13:7. Some editors connect this with the previous sentence: "Shall not be able when once," etc.

Of what family. Ye do not belong to my household. See Joh 7:27 : "We know whence he (Jesus) is;" i.e., we know his birthplace and family.

Luke 13:26

luk 13:26

In thy presence (ε)

Not as beloved and familiar guests. Compare with you (μεθ' υμων), Mat 26:29.

Luke 13:27

luk 13:27

I know not whence

"The sentence is fixed, but it is repeated with emphasis" (Bengel).

Shall sit down (α

Sit down at table. Jesus casts his thought into a familiar Jewish image. According to the Jewish idea, one of the main elements of the happiness of the Messianic kingdom was the privilege of participating in splendid festive entertainments along with the patriarchs of the nation. With this accords Luk 13:30, in allusion to places at the banquet. Compare Luk 14:7-9; Mat 23:6.

Luke 13:31

luk 13:31

Day

The best texts read hour.

ποκτειναι)

As in so many cases the A. V. renders as the future of the verb to kill; whereas there are two distinct verbs; to will or determine, and to kill. The meaning is, Herod willeth or is determined to kill thee. Rev., would fain, seems rather feeble.

Luke 13:32

luk 13:32

That fox

Herod. Describing his cunning and cowardice.

Cures (τ

Used by Luke only.

I shall be perfected (τελειουμαι)

The present tense: "the present of the certain future" (Meyer). The meaning is, I come to an end: I have done. Expositors differ greatly. Some interpret, "I end my career of healing," etc.; others, my life.

Luke 13:33

luk 13:33

It cannot be (ουκ ε

The verb means to accept or admit; so that the sense is, "it is not admissible that." The expression is ironical and hyperbolic, with reference to Jerusalem as having a monopoly of such martyrdoms. "It would be contrary to use and wont, and, in a manner, to theocratic decorum, if such a prophet as I should perish elsewhere than in Jerusalem" (Godet).

Luke 13:34

luk 13:34

Would I have gathered (η

Lit., "I desired to gather." See on will kill, Luk 13:31.

Hen

See on Mat 23:37.

[Next: Luke Chapter 14](#)

Luke Chapter 14

Luke 14:1

luk 14:1

Watched (η

Luke 14:2

luk 14:2

Which had the dropsy (υ

Lit., a dropsical man. The usual way of marking a dropsical patient in medical language.

Luke 14:4

luk 14:4

Took

Took hold of him. Luk 20:20; Ti1 6:12.

Luke 14:5

luk 14:5

The primary meaning is a well as distinguished from a fountain.

Pull out

More correctly up (α

Luke 14:7

luk 14:7

They chose

Imperfect: were choosing. Something going on before his eyes.

The chief seats

Or couches. The Greek writers refer to the absurd contentions which sometimes arose for the chief seats at table.

Luke 14:8

luk 14:8

Wedding

More properly, marriage-feast.

Luke 14:9

luk 14:9

Begin

Emphasizing the shame of the reluctant movement toward the lower place.

The lowest

Since the other, intervening places are all assigned.

Luke 14:10

luk 14:10

Sit down (α)

Lit., lay yourself back.

Luke 14:11

luk 14:11

Humbled

See Mat 11:29.

Luke 14:12

luk 14:12

Dinner - supper

See on Mat 22:4. Supper ($\delta\epsilon\iota\pi\tau\nu\upsilon\nu$) is the principal meal at evening, and corresponding to the modern late dinner.

Call not thy friends, etc

A striking parallel occurs in Plato's "Phaedrus," 233. "And, in general, when you make a feast, invite not your friend, but the beggar and the empty soul, for they will love you, and attend you, and come about your doors, and will be the best pleased, and the most grateful, and will invoke blessings on your head."

Luke 14:13

luk 14:13

Or reception. Used by Luke only. See on Luk 5:29.

Luke 14:15

luk 14:15

Blessed

See on Mat 5:3.

Luke 14:16

luk 14:16

Made (ε

Imperfect, was making. His preparations were in progress. A definite act among these preparations is described by the aorist, he bade (ε ; Joh 2:2.

Sent his servant

"If a sheikh, bey, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luk 14:17 : Come, for the supper is ready. The fact that this custom is confined to the wealthy and to the nobility is in strict agreement with the parable, where the man who made the supper is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast (Thomson, "Land and Book"). Palgrave mentions a similar formula of invitation among the Bedouins of Arabia. "The chief, or some unbreeched youngster of his family, comes up to us with the customary tefaddaloo, or do us the favor" ("Central and Eastern Arabia").

Luke 14:18

luk 14:18

Make excuse (παρατεισθαι)

Also rendered in New Testament refuse, Heb 12:19, Heb 12:25, where both meanings occur. See also Ti2 2:23, Rev. Our phrase, beg off, expresses the idea here.

I must needs (ε

Lit., I have necessity: a strong expression.

Go (εξελθειν)

Go out (εξ) from the city.

Luke 14:20

luk 14:20

I cannot

A newly married man had special indulgence allowed him. See Deu 24:5. Herodotus relates how Croesus refused for his son an invitation to a hunt on this ground. "But Croesus answered, 'Say no more of my son going with you; that may not be in anywise. He is but just joined in wedlock, and is busy enough with that'" (i., 36). The man who had the most plausible excuse returned the surliest and most peremptory answer. Compare Co1 7:33.

Luke 14:21

luk 14:21

Luke 14:22

luk 14:22

As thou hast commanded

Following the reading ως, as. The best texts substitute o

Luke 14:23

luk 14:23

See on Mat 21:33. It may mean either a hedge, or a place enclosed with a hedge. Here the hedges beside which vagrants rest.

Compel

Compare constrained, Mat 14:22; Act 26:11; Gal 6:12. Not to use force, but to constrain them against the reluctance which such poor creatures would feel at accepting the invitation of a great lord.

May be filled (γεμισθη)

A very strong word; properly of loading a ship. "Nature and grace alike abhor a vacuum" (Bengel).

Luke 14:27

luk 14:27

His cross

More correctly, his own. An important charge. All must bear the cross, but not all the same cross: each one his own.

Luke 14:28

luk 14:28

A tower

The subject of the parable is the life of Christian discipleship, which is figured by a tower, a lofty structure, as something distinguished from the world and attracting attention.

Only here and Rev 13:18. From ψηφος, a pebble (see Rev 2:17), used as a counter. Thus Herodotus says that the

wherewith they were to give their votes." Plato: "And you, would you vote (α φον θειο, cast your pebble) with me or against me ?" ("Protagoras," 330). See Act 26:10.

Sufficient (εις α

Lit., unto completion. The kindred verb α complete.

Luke 14:29

luk 14:29

To finish (ε

Lit., "to finish out" (εκ).

Behold (θεωρουντες)

Attentively watching the progress of the building. See on Luk 10:18.

Begin to mock

As his resources come to an end.

Luke 14:30

luk 14:30

This man (ουτος ο α

With sarcastic emphasis.

Was not able (ουκ ι

From ι . To be strong in body or in resources, and so to be worth, as Lat., valere.
"This man was not worth enough, or was not good for the completion." In this latter sense, Mat 5:13, "good for nothing."

Luke 14:31

luk 14:31

To make war against another king (ε βασιλει συμβαλιν ει

Lit., to come together with another king Jer war. So Rev., to encounter another king in war.

"Out he flashed,

And into such a song, such fire for fame,

Such trumpet-blowings in it, coming down

To such a stern and iron-clashing close,

That when he stopped we longed to hurl together."

Tennyson, Idyls of the King.

With ten thousand (ε

Lit., in ten thousands: i.e., in the midst of; surrounded by. Compare Jde 1:14.

Luke 14:32

luk 14:32

Asketh (ερωτα)

On a footing of equality: king treating with king. See on Luk 11:9.

Lit., this looking toward peace: preliminaries. Compare Rom 14:19
peace).

ς ει

Luke 14:33

luk 14:33

Forsaketh (α

Bids good-by to. Rev., renounceth. See on Luk 9:61. "In that forsaketh lies the key to the whole passage" (Trench).
Christian discipleship is founded in self-renunciation.

Luke 14:34

luk 14:34

Have lost its savor

See on Mat 5:13.

Shall it be seasoned

See on Mar 9:50.

[Next: Luke Chapter 15](#)

Luke Chapter 15

Luke 15:4

luk 15:4

In the wilderness

Not a desert place, but uncultivated plains; pasturage. Note that the sheep are being pastured in the wilderness. A traveller, cited anonymously by Trench, says: "There are, indeed, some accursed patches, where scores of miles lie before you like a tawny Atlantic, one yellow wave rising before another. But far from infrequently there are regions of wild fertility where the earth shoots forth a jungle of aromatic shrubs" ("Parables").

Luke 15:5

luk 15:5

When he hath found it

Matthew, If so be that he find it.

On his shoulders

Lit., his own shoulders. "He might have employed a servant's aid, but love and joy make the labor sweet to himself" (Bengel). The "Good Shepherd" is a favorite subject in early Christian art. "We cannot go through any part of the catacombs, or turn over the pages of any collection of ancient Christian monuments, without coming across it again and again. We know from Tertullian that it was often designed upon chalices. We find it ourselves painted in fresco upon the roofs and walls of the sepulchral chambers; rudely scratched upon gravestones, or more carefully sculptured on sarcophagi; traced in gold upon glass, moulded on lamps, engraved on rings; and, in a word, represented on every species of Christian monument that has come down to us....It was selected because it expressed the whole sum and substance of the Christian dispensation....He is sometimes represented alone with his flock; at other times accompanied by his apostles, each attended by one or more sheep. Sometimes he stands amidst many sheep; sometimes he caresses one only; but most commonly - so commonly as almost to form a rule to which other scenes might be considered the exceptions - he bears a lost sheep, or even a goat, upon his shoulders" (Northcote and Brownlow, "Roma Sottterranea"). A beautiful specimen is found in the mausoleum of Galla Placidia, at Ravenna, erected about 450 a.d. It is a mosaic in green and gold. The figure is a beautiful one, youthful in face and form, as is usual in the early mosaics, and surrounded by his sheep. Facing this appears, over the altar, the form of Christ seated beside a kind of furnace, on the other side of which stands a little open bookcase. He is engaged in casting heretical books into the fire. Are they, indeed, the same - the Shepherd Christ of the Gospels, and the polemic Christ of the ecclesiastics

Luke 15:6

luk 15:6

With me

"Not with the sheep. Our life is his joy" (Gregory, cited by Trench).

Luke 15:7

luk 15:7

Repenteth

See on Mat 3:2.

Luke 15:8

luk 15:8

Used by Luke only. A coin worth about eighteen cents, commonly with the image of an owl, a tortoise, or a head of Pallas. As a weight, 65.5 grains. A common weight in dispensing medicines and writing prescriptions. Wyc., transcribing the Greek word, dragmes. Tynd., grotes.

Luke 15:9

luk 15:9

Her friends

Female friends, for the noun is used in the feminine form.

I lost

Through her own carelessness. Of the sheep, Jesus says "was lost." "A sheep strays of itself, but a piece of money could only be lost by a certain negligence on the part of such as should have kept it" (Trench). In the one case, the attention is fastened on the condition of the thing lost; in the other, upon the sorrow of the one who has lost.

Luke 15:12

luk 15:12

The portion

According to the Jewish law of inheritance, if there were but two sons, the elder would receive two portions, the younger the third of all movable property. A man might, during his lifetime, dispose of all his property by gift as he chose. If the share of younger children was to be diminished by gift or taken away, the disposition must be made by a person presumably near death. No one in good health could diminish, except by gift, the legal portion of a younger son. The younger son thus was entitled by law to his share, though he had no right to claim it during his father's lifetime. The request must be regarded as asking a favor (Edersheim).

Unto them

Even to the elder, who did not ask it.

Luke 15:13

luk 15:13

All

Everything was taken out of the father's hands.

Took his journey (α)

Answering to our phrase went abroad.

The word used of winnowing grain. See on Mat 25:24.

With riotous living (ζῶν α

Lit., living unsavingly. Only here in New Testament. The kindred noun, α passages where it occurs, riot (Eph 5:18; Tit 1:6; Pe1 4:4). See note on the last passage.

Luke 15:14

luk 15:14

Spent

See on cost, Luk 14:28.

In that land

Want is characteristic of the "far country." The prodigal feels the evil of his environment. "He (with a shade of emphasis) began to be in want."

To be in want (υστερεισθαι)

From υ

Luke 15:15

luk 15:15

Joined himself (ε

The verb means to glue or cement. Very expressive here, implying that he forced himself upon the citizen, who was unwilling to engage him, and who took him into service only upon persistent entreaty. "The unhappy wretch is a sort of appendage to a strange personality" (Godet). Compare Act 9:26. Wyc., cleaved. See, also, on Act 5:13.

To feed swine

As he had received him reluctantly, so he gave him the meanest possible employment. An ignominious occupation, especially in Jewish eyes. The keeping of swine was prohibited to Israelites under a curse.

Luke 15:16

luk 15:16

He would fain (ε

Longing desire. Imperfect tense, he was longing, all the while he was tending the swine.

The texts vary. The Rev. follows the reading χορτασθηναι, "He would fain have been filled," using the same word which is employed of filling those who hunger and thirst after righteousness (Mat 5:6, see note), and of the five thousand (Mat 14:20). He had wanted the wrong thing all along, and it was no better now. All he wanted was to fill his belly.

is sometimes called in German Bockshornbaum, Goat's-horn-tree. "The fleshy pods are from six to ten inches long, and one broad, lined inside with a gelatinous substance, not wholly unpleasant to the taste when thoroughly ripe" (Thomson, "Land and Book"). The shell or pod alone is eaten. It grows in Southern Italy and Spain, and it is said that during the Peninsular War the horses of the British cavalry were often fed upon the pods. It is also called Saint John's bread, from a tradition that the Baptist fed upon its fruit in the wilderness. Edersheim quotes a Jewish saying, "When Israel is reduced to the carob-tree, they become repentant."

Luke 15:17

luk 15:17

Came to himself

A striking expression, putting the state of rebellion against God as a kind of madness. It is a wonderful stroke of art, to represent the beginning of repentance as the return of a sound consciousness. Ackermann ("Christian Element in Plato") observes that Plato thinks of redemption as a coming to one's self; an apprehending of one's self as existent; as a severing of the inmost being from the surrounding element. Several passages of Plato are very suggestive on this point. "He who bids a man know himself, would have him know his soul" ("Alcibiades," i., 130). "' To see her (the soul) as she really is, not as we now behold her, marred by communion with the body and other miseries, you should look upon her with the eye of reason, in her original purity, and then her beauty would be discovered, and in her image justice would be more clearly seen, and injustice, and all the things which we have described. Thus far we have spoken the truth concerning her as she appears at present; but we must remember also that we have seen her only in a condition which may be compared to that of the sea-god Glaucus, whose original image can hardly be discerned, because his natural members are broken off and crushed, and in many ways damaged by the waves; and incrustations have grown over them of sea-weed and shells and stones, so that he is liker to some sea-monster than to his natural form. And the soul is in a similar condition, disfigured by ten thousand ills: but not there, Glaucon, not there must we look.'

"'Where, then?'

"'At her love of wisdom. Let us see whom she affects, and what converse she seeks, in virtue of her near kindred with the immortal and eternal and divine; also, how different she would become, if wholly following this superior principle, and borne by a divine impulse out of the ocean in which she now is, and disengaged from the stones and shells and things of earth and rock, which, in wild variety, grow around her, because she feeds upon earth, and is crusted over by the good things of this life as they are termed. Then would you see her as she is'" ("Republic," 611).

Lit., abound in loaves. Wyc., plenty of loaves.

Perish

Better, I am perishing. The best texts insert $\omega\delta\epsilon$, here, in contrast with the father's house, suggested by the father's servants.

Luke 15:20

luk 15:20

His father

An affecting touch in the Greek: his own father.

Ran

Trench cites an Eastern proverb: "Who draws near to me (God) an inch, I will draw near to him an ell; and whoso walks to meet me, I will leap to meet him."

Kissed

See on Mat 26:49.

Luke 15:21

luk 15:21

To be called thy son

He omits make me a servant. The slavish spirit vanishes in the clasp of the father's arms. Bengel suggests that the father would not suffer him to utter the news. I once heard Norman McLeod say in a sermon, "Before the prodigal son reached his home he thought over what he should do to merit restoration. He would be a hired servant. But when his father came out and met him, and put his arms round him, and the poor boy was beginning to say this and that, the just shut his mouth, and said, 'I take you to my heart, and that's enough.'"

Luke 15:22

luk 15:22

To his servants

Bond-servants. There is a fine touch in throwing in the bond-servants immediately after thy son (Luk 15:21).

Bring forth

Lit., a robe, the first. Properly of a long, flowing robe, a festive garment. See Mar 16:5; Luk 20:4 :6.

Ring

See on Jam 2:2. Compare Gen 41:42.

Shoes

Both the ring and the shoes are marks of a free man. Slaves went barefoot.

Luke 15:23

luk 15:23

The fatted calf

The article denoting one set apart for a festive occasion. Tynd., "that fatted calf."

Luke 15:24

luk 15:24

Is alive - is found (α

Both aorists, and pointing back to a definite time in the past; doubtless the moment when he "came to himself." Wyc., hath lived.

The Prodigal Son is a favorite subject in Christian art. The return of the penitent is the point most frequently chosen, but the dissipation in the far country and the degradation among the swine are also treated. The dissipation is the subject of an interesting picture by the younger Teniers in the gallery of the Louvre. The prodigal is feasting at a table with two courtesans, in front of an inn, on the open shutter of which a tavern-score is chalked. An old woman leaning on a stick begs alms, possibly foreshadowing the fate of the females at the table. The youth holds out his glass, which a servant fills with wine. In the right-hand corner appears a pigsty where a stable-boy is feeding the swine, but with his face turned toward the table, as if in envy of the gay revellers there. All the costumes and other details of the picture are Dutch. Holbein also represents him feasting with his mistress, and gambling with a sharper who is sweeping the money off the table. The other points of the story are introduced into the background. Jan Steen paints him at table in a garden before an inn. A man plays the guitar, and two children are blowing bubbles - "an allegory of the transient pleasures of the spendthrift." Mrs. Jameson remarks that the riotous living is treated principally by the Dutch painters. The life among the swine is treated by Jordaens in the Dresden Gallery. The youth, with only a cloth about his loins, approaches the trough where the swine are feeding, extends his hand, and seems to ask food of a surly swineherd, who points him to the trough. In the left-hand corner a young boor is playing on a pipe, a sorrowful contrast to the delicious music of the halls of pleasure. Salvator Rosa pictures him in a landscape, kneeling with clasped hands amid a herd of sheep, oxen, goats, and swine. Rubens, in a farm-stable, on his knees near a trough, where a woman is feeding some swine. He looks imploringly at the woman. One of the finest examples of the treatment of the return is by Murillo, in the splendid picture in the gallery of the Duke of Sutherland. It is thus described by Stirling ("Annals of the Artists of Spain"): "The repentant youth, locked in the embrace of his father, is, of course, the principal figure; his pale, emaciated countenance bespeaks the hardships of his husk-coveting time, and the embroidery on his tattered robe the splendor of his riotous living. A little white dog, leaping up to caress him, aids in telling the story. On one side of this group a man and a boy lead in the fatted calf; on the other appear three servants bearing a light-blue silk dress of Spanish fashion, and the gold ring; and one of them seems to be murmuring at the honors in preparation for the lost one."

Luke 15:25

luk 15:25

A symphony: concerted music.

Luke 15:26

luk 15:26

Inquired (ε

Imperfect.: Began to inquire.

Luke 15:27

luk 15:27

Is come - safe and sound

Compare is alive - is found. "How nice is the observance of all the lesser proprieties of the narration. The father, in the midst of all his natural affection, is yet full of the moral significance of his son's return - that he has come back another person from what he was when he went, or while he tarried in that far land; he sees into the deep of his joy, that he is

receiving him now indeed a son, once dead but now alive; once lost to him and to God, but now found alike by both. But the servant confines himself to the more external features of the case, to the fact that, after all he has gone through of excess and hardship, his father has yet received him safe and sound" (Trench).

Luke 15:28

luk 15:28

He was angry (ω

Not with a mere temporary fit of passion, but, as the word imports, with a deep-seated wrath.

Luke 15:29

luk 15:29

Kid (ε

Some read the diminutive, ε

Luke 15:30

luk 15:30

This thy son

Not my brother, but with the bitterest sarcasm.

Was come (ηλθεν)

He says came, as of a stranger. Not returned.

the feasting.

[Next: Luke Chapter 16](#)

Luke Chapter 16

Luke 16:1

luk 16:1

Steward (οἰκονομῶν)

From οἰκονομῶν several duties, and pays to each his wages. The paymaster. He kept the household stores under lock and seal, giving out what was required; and for this purpose received a signet-ring from his master. Wyc., fermour, or farmer. Here probably the land-steward.

one to another; to carry false reports, and so to calumniate or slander. See on devil, Mat 4:1. The word implies malice, but not necessarily falsehood. Compare Latin traducere (trans, over, ducere, to ad), whence traduce.

Had wasted (ἠρῶν)

Lit., as wasting. Rev., was wasting; not merely a past offence, but something going on at the time of the accusation. See Luk 15:13.

Luke 16:2

luk 16:2

τοῦ αἰῶνος

Better as Rev., What is this that I hear?

Give an account (ἀποδοῦναι)

Lit., "give back" (ἀποδοῦναι) my signet; for thou shalt no longer be my steward" ("Knights," 947).

)

More strictly, as Rev., thou canst.

Luke 16:3

luk 16:3

Taketh away

Or is taking away. He was not yet dispossessed, as is shown by what follows.

I cannot (οὐκ ἔχω δύναμιν)

See on Luk 14:30. "I have not strength." His luxurious life had unfitted him for hard labor. In Aristophanes ("Birds,"

1431), a sycophant is asked: "Tell me, being a young man, do you lodge informations against strangers?" He replies: "Yes; why should I suffer, for I know not how to dig ?"

To beg (επατειν)

See on besought, Mat 15:23.

Luke 16:4

luk 16:4

They may receive

The debtors of his master (Luk 16:5).

Luke 16:5

luk 16:5

He called

Alford and Trench think that the debtors were together; but the words seem to me to indicate that he dealt with them separately. He called to him each one, and said unto the first; after that (ε

Luke 16:6

luk 16:6

Lit., baths. The bath was a Hebrew measure, but the amount is uncertain, since, according to Edersheim, there were three kinds of measurement in use in Palestine: the original Mosaic, corresponding with the Roman; that of Jerusalem, which was a fifth larger; and the common Galilaeian measurement, which was more than a fifth larger than the Jerusalem. Assuming the first standard, the bath would be about fifty-six pints, and the debt, therefore, a large one.

Lit., take back thy writings. Rev., bond. Wyc., obligation; and in Luk 16:7, letters. The plural is used for a single document. The bill is the bond which the buyer has given, and which is in the steward's keeping. He gives it back to the debtor for him to alter the figures.

Sit down quickly

It was a secret transaction, to be hurried through.

Luke 16:7

luk 16:7

To another (ε)

A different one with a different debt, and his circumstances demanding a different rate of discount.

Cors. A cor was ten baths; the dry and the fluid measures being the same.

Luke 16:8

luk 16:8

The lord

Of the steward. Rev., properly, "his lord."

Commended

Admiring his shrewdness, though he himself was defrauded.

Unjust steward

Lit., steward of injustice. See on forgetful hearer, Jam 1:25; and compare words of grace, Luk 4:22; unjust judge, Luk 18:6; son of his love, Col 1:13; lust of uncleanness, Pe2 2:10. The idiom is a Hebrew one. The phrase expresses Jesus' judgment on what the steward's master praised.

See on Mat 10:16. Wyc., prudently. I would suggest shrewdly, though in the modern sense of sagaciously, since the earlier sense of shrewd was malicious, or wicked. Plato says: "All knowledge separated from righteousness and other virtue appears to be cunning and not wisdom." In Mat 7:24-26, it is applied to the sagacious man who built his house

moral characteristics, either good or evil, of the action to which it is applied, but recognizing in it a skilful adaptation of the means to the end - affirming nothing in the way of moral approbation or disapprobation, either of means or end, but leaving their worth to be determined by other considerations" (Trench, "Parables").

In their generation (εἰ αὐτῶν)

The A. V. misses the point, following Wyc. Lit., in reference to their own generation; i.e., the body of the children of this world to which they belong, and are kindred. They are shrewd in dealing with their own kind; since, as is shown in the parable, where the debtors were accomplices of the steward they are all alike unscrupulous. Tynd., in their kind.

Than the children of light

Lit., sons of the light. The men of the world make their intercourse with one another more profitable than the sons of light do their intercourse with their own kind. The latter "forget to use God's goods to form bonds of love to the contemporaries who share their character" (Godet); forget to "make friends of the mammon," etc.

Luke 16:9

luk 16:9

Make to yourselves friends

Compare Virgil, "Aeneid," vi., 664: Among the tenants of Elysium he sees "those who, by good desert, made others mindful of them."

Of the mammon of unrighteousness (ἐκ τοῦ μαμῶνα τῆς α

The same idiom as in Luk 16:8, steward of injustice. Compare unrighteous mammon, Luk 16:11. Mammon should be spelt with one m. It is a Chaldee word, meaning riches. It occurs only in this chapter and at Mat 6:24. "Of the mammon" is, literally, by means of. In the phrase of unrighteousness, there is implied no condemnation of property as such; but it is styled unrighteous, or belonging to unrighteousness, because it is the characteristic and representative object and delight and desire of the selfish and unrighteous world: their love of it being a root of all evil (Ti1 6:10).

Wyc., the riches of wickedness.

Ye fail (ε

But all the best texts read ε, "when it (the mammon) fails."

They may receive

The friends.

Lit., tents or tabernacles.

Luke 16:10

luk 16:10

That which is least

A general proposition, yet with a reference to mammon as the least of things. See Luk 16:11.

Luke 16:11

luk 16:11

Faithful

Fidelity is, therefore, possible toward the unrighteous mammon.

Luke 16:12

luk 16:12

That which is another's

God's. Riches are not ours, but given us in trust.

Your own

Equivalent to the true riches. That which forms part of our eternal being - the redeemed self. Compare the parable of the Rich Fool (Luk 12:20), where the life or soul is distinguished from the possessions. "Thy soul shall be required; whose shall the wealth be?" Compare, also, rich toward God (Luk 12:21). Chrysostom, cited by Trench, says of Abraham and Job, "They did not serve mammon, but possessed and ruled themselves, and were masters, and not servants."

Luke 16:13

luk 16:13

Servant (οι

Properly, household servant.

Serve

See on minister, Mat 20:26.

The other

See on Mat 6:24.

Hold to

See on Mat 6:24.

Luke 16:14

luk 16:14

Rev. renders literally, according to the composition of the word, lover, of money. Only here and Ti2 3:2. Compare the kindred noun, Ti1 6:10 , Co1 5:11; Co1 6:10).

Derided (ε

Only here and Luk 23:35. Lit., to turn up the nose at. The Romans had a corresponding phrase, naso adunco suspendere, to hang on the hooked nose: i.e., to turn up the nose and make a hook of it, on which (figuratively) to hang the subject of ridicule. Thus Horace, in one of his satires, giving an account of a pretentious banquet at the house of a rich miser, describes one of the guests as hanging everything to his nose; i.e., making a joke of everything that occurred. The simple verb occurs at Gal 6:7, of mocking God.

Luke 16:15

luk 16:15

Abomination

See on Mat 24:15.

Luke 16:16

luk 16:16

Presseth

Rev., entereth violently. See on Mat 11:12. Wyc., maketh violence into it. Tynd., striveth to go in.

Luke 16:17

luk 16:17

Tittle

See on Mat 5:18.

Luke 16:19

luk 16:19

Was clothed

Imperfect, and frequentative; denoting his habitual attire.

Originally the purple fish from which the color was obtained, and thence applied to the color itself. Several kinds of these were found in the Mediterranean. The color was contained in a vein about the neck. Under the term purple the ancients included three distinct colors: 1. A deep violet, with a black or dusky tinge; the color meant by Homer in describing an ocean wave: "As when the great sea grows purple with dumb swell" ("Iliad," xiv., 16). 2. Deep scarlet or crimson - the Tyrian purple. 3. The deep blue of the Mediterranean. The dye was permanent. Alexander is said by Plutarch to have found in the royal palace at Susa garments which preserved their freshness of color though they had been laid up for nearly two hundred years; and Mr. St. John ("Manners and Customs of Ancient Greece") relates that a small pot of the dye was discovered at Pompeii which had preserved the tone and richness attributed to the Tyrian purple. This fixedness of color is alluded to in Isa 1:18 - though your sins were as scarlet, the term being rendered in the Septuagint φοινικουν, which, with its kindred words, denoted darker shades of red. A full and interesting description of the purple may be found in J. A. St. John's "Manners and Customs of Ancient Greece," iii., 224: sq.

Byssus. A yellowish flax, and the linen made from it. Herodotus says it was used for enveloping mummies (ii., 86), a statement confirmed by microscopic examinations. He also speaks of it as a bandage for a wound (vii., 181). It is the word used by the Septuagint for linen (Exodus 25:4; 28:5; 35:6, etc.). Some of the Egyptian linen was so fine that it was called woven air. Sir Gardner Wilkinson says that some in his possession was, to the touch, comparable to silk, and not inferior in texture to the finest cambric. It was often as transparent as lawn, a fact illustrated by the painted sculptures, where the entire form is often made distinctly visible through the outer garment. Later Greek writers used the word for cotton and for silk. See Wilkinson's "Ancient Egyptians," first series, iii., 114 sq., and Rawlinson's "History of Ancient Egypt," i., 4:87, 512. A yellow byssus was used by the Greeks, the material for which grew around Elis, and which was enormously costly. See Aeschylus, "Persae," 127.

Fared sumptuously (εὐ σ)

Lit., making merry in splendor. Compare Luk 15:23, Luk 15:24, Luk 15:29, Luk 15:32. Wyc., he ate, each day, shiningly.

Luke 16:20

luk 16:20

Beggar

See on poor, Mat 5:3.

Lazarus

Abbreviated from E parable has made on the mind of Christendom, that the term Lazarus should have passed into so many languages as it has, losing altogether its signification as a proper name" (Trench).

Was laid (ε

Lit., was thrown: east carelessly down by his bearers and left there.

Gate (πυλωνα)

The gateway, often separated from the house or temple. In Mat 26:71, it is rendered porch.

Full of sores (ει

Only here in New Testament. The regular medical term for to be ulcerated. John uses the kindred noun ε

16:2). See next verse.

Luke 16:21

luk 16:21

Desiring (ἐπιθυμῶν)

Eagerly, and not receiving what he desired. The same thing is implied in the story of the prodigal, where the same word is used, "he would fain have been filled" (Luk 15:16), but the pods did not satisfy his hunger.

The crumbs that fell (τῶ

Moreover (α

Lit., but even. "But (instead of finding compassion), even the dogs," etc.

Licked (ἐ

Only here in New Testament. Cyril, cited by Hobart, says: "The only attention, and, so to speak, medical dressing, which his sores received, was from the dogs who came and licked them."

Luke 16:22

luk 16:22

Abraham's bosom

A Rabbinical phrase, equivalent to being with Abraham in Paradise. "To the Israelite Abraham seems the personal centre and meeting-point of Paradise" (Goebel).

Luke 16:23

luk 16:23

Hell

Rev., Hades. Where Lazarus also was, but in a different region. See on Mat 16:18.

Luke 16:24

luk 16:24

Only here in New Testament. Common in medical language. See on Luk 21:26. Compare the exquisite passage in Dante, where Messer Adamo, the false coiner, horribly mutilated, and in the lowest circle of Malebolge, says:

"I had, while living, much of what I wished;

And now, alas! a drop of water crave.

The rivulets that from the verdant hills

Of Cassentin descend down into Arno,

Making their channels to be soft and cold,
Ever before me stand, and not in vain:
For far more doth their image dry me up
Than the disease which strips my face of flesh."

Inferno, xxx., 65 sq.

Tormented (οδυνωμαι)

Used by Luke only. Tormented is too strong. The word is used of the sorrow of Joseph and Mary when the child Jesus was missing (Luk 2:48); and of the grief of the Ephesian elders on parting with Paul (Act 20:38) Rev., I am in anguish.

Luke 16:25

luk 16:25

Lit., child.

Receivedst (α

Received back (α ; Luk 18:30; Luk 23:41.

Is fixed (ε

Compare Luk 22:32; and see on Pe1 5:10.

Luke 16:27

luk 16:27

Send him to my father's house

Compare Dante, where Ciaccio, the glutton, says to Dante:

"But when thou art again in the sweet world,

I pray thee to the mind of others bring me."

Inferno, vi., 88.

Luke 16:31

luk 16:31

Be persuaded

Dives had said, "they will repent." Abraham replies, "they will not be even persuaded."

Though one rose

Dives had said, "if one went."

From the dead (ἐν νεκρῶν)

Dives had said from the dead, but using a different preposition (ἀπὸ) this nice play of prepositions. The general distinction is ἀπὸ, from within. Thus Luk 2:4, Joseph went up from (ἀπὸ) the city of Nazareth. Abraham's preposition (ἐκ, out of) implies a more complete identification with the dead than Dives' ἀπὸ messenger going from the dead. "We can hardly pass over the identity of the name Lazarus with that of him who actually was recalled from the dead; but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief" (Alford).

[Next: Luke Chapter 17](#)

Luke Chapter 17

Luke 17:1

luk 17:1

Impossible (α

Inadmissible. Only here in New Testament. See on it cannot be, Luk 13:33.

Offences

See on offend, Mat 5:29; and compare on Mat 16:23.

Luke 17:2

luk 17:2

It were better (λυσιτελει)

Only here in New Testament. The verb means to pay what is due, and is equivalent to our phrase, it pays.

Millstone

Compare Mat 18:6

Thrown (εριπται)

Hurled: with an underlying sense of violence, called out by so great an outrage.

Luke 17:3

luk 17:3

Rebuke

See on straitly charged, Luk 9:21.

Luke 17:6

luk 17:6

Sycamine

). The names were sometimes confused, but a physician would readily make the distinction, as both were used medicinally.

Luke 17:9

luk 17:9

I trow not

Omitted by the best texts.

Luke 17:10

luk 17:10

Unprofitable (αχρηστοί)

was due. "The profit does not begin until the servant goes beyond his obligation" (Meyer). "A servant owes all things" (Bengel).

Luke 17:11

luk 17:11

Through the midst of

It may also mean between or on the borders of. The Am. Rev. insists on the latter.

Luke 17:12

luk 17:12

Lepers

See on Luk 5:12.

Luke 17:20

luk 17:20

Only here in New Testament. The progress of the kingdom cannot be defined by visible marks like that of an earthly kingdom. Its growth in the world is a process of pervasion, like the working of the leaven through the lump.

Luke 17:21

luk 17:21

Within

Better, in the midst of. Meyer acutely remarks that "you refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God." Moreover, Jesus is not speaking of the inwardness of the kingdom, but of its presence. "The whole language of the kingdom of heaven being within men, rather than men being within the kingdom, is modern" (Trench, after Meyer).

Luke 17:24

luk 17:24

Lighteneth (α

Only here and Luk 24:4.

Luke 17:25

luk 17:25

Rejected

See on disallowed, Pe1 2:4; and tried, Pe1 1:7.

Luke 17:31

luk 17:31

Goods

See on Mat 12:29.

On the house-top

See on Mat 24:17.

Luke 17:33

luk 17:33

Only here and Act 7:19. Originally to engender; thence to produce alive or endue with life, and so to preserve alive. Wyc., shall quicken it.

Luke 17:37

luk 17:37

Eagles

See on Mat 24:28.

[Next: Luke Chapter 18](#)

Luke Chapter 18

Luke 18:1

luk 18:1

v)

Lit., with reference to its being necessary always to pray, etc.

Faint (εγκακειν)

To turn coward or lose heart.

Luke 18:2

luk 18:2

Regarded (ε

See on Mat 21:37.

Luke 18:3

luk 18:3

Avenge (εκδικησον)

The word is too strong. It means do me justice. See on Rom 12:19.

Luke 18:5

luk 18:5

Lest by her continual coming she weary me (ι με)

Ει is more than doubtful. That word is from υ the part of the face under the eyes, and means to strike under the eye; to give one a black eye. It is used only once again, by Paul, Co1 9:27, and in its literal sense: "I buffet my body;" treat it as the boxer does his adversary. The more literal sense of this word, and of ει she come and assault me." So Goebel and Meyer, and so Wyc., "Lest at the last she, coming, strangle me;" and Tynd., "Lest at the last she come and rail on me." The judge fears lest importunity may culminate in personal violence. Perhaps, also, as Goebel suggests, he intentionally exaggerates his fear.

Luke 18:6

luk 18:6

The unjust judge

Lit., the judge of injustice. See on Luk 16:8.

luk 18:7

And shall not God

The emphasis is on God. In the Greek order, "and God, shall he not," etc.

Though he bear long with them

A very difficult passage, and interpretations vary greatly.

(2.) Them (αυτοις) refers not to the persecutors of God's elect, but to the elect themselves. The Rev. cuts the knot by the most literal of renderings: "and he is long-suffering over (επι) them."

(3.) The secondary meaning of restraining or delaying may fairly be deduced from the verb, and explained either (a) of delaying punishment, or (b) of delaying sympathy or help.

The Am. Rev. adopts the former, and throws the sentence into the form of a question: "And is he slow to punish on their behalf" (επ' αυτοι

: "Ye know not from whence he is,

"Shall not God avenge his own elect, which cry unto him day and night; yet he delayeth help on their behalf," even as the unjust judge delayed to avenge the widow? Surely he will, and that ere long. This rendering, instead of contrasting God with the judge, carries out the parallel. The judge delays through indifference. God delays also, or seems to delay, in order to try his children's faith, or because his purpose is not ripe; but he, too, will do justice to the suppliant. Tynd., Yea, though he defer them.

"He hides himself so wondrously,

As though there were no God;

He is least seen when all the powers

Of ill are most abroad.

O there is less to try our faith,

In our mysterious creed,

Than in the godless look of earth

In these our hours of need.

It is not so, but so it looks;

And we lose courage then;

And doubts will come if God hath kept

His promises to men."

Faber.

Luke 18:8

luk 18:8

Nevertheless

Notwithstanding God is certain to vindicate, will the Son of man find on earth a persistence in faith answering to the widow's

Luke 18:9

luk 18:9

Despised (εξουθενουντας)

Lit., made nothing of. Rev., set at nought.

The expression is stronger. Lit., the rest. They threw all others beside themselves into one class. Rev., correctly, all others.

Luke 18:10

luk 18:10

The other (ε

With an implication of his being a different man. See on Mat 6:24.

Publican

See on Luk 3:12.

Luke 18:11

luk 18:11

Lit., having been placed. Took his stand. It implies taking up his position ostentatiously; striking an attitude. But not necessarily in a bad sense. See on Luk 19:8; and compare Act 5:20. Standing was the ordinary posture of the Jews in prayer. Compare Mat 6:5; Mar 11:25.

Imperfect: began to pray, or proceeded to pray.

Other men (οι v α

Lit., the rest of men. See on Luk 18:9. A Jewish saying is quoted that s true Rabbin ought to thank God every day of his life; 1, that he was not created a Gentile; 2, that he was not a plebeian; 3, that he was not born a woman.

Extortioners

As the publicans.

This publican

Lit., this (one), the publican. This publican here. "He lets us see, even in the general enumeration, that he is thinking of the publican, so, afterward, he does not omit directly to mention him" (Goebel).

Luke 18:12

luk 18:12

Twice in the week

The law required only one fast in the year, that on the great day of Atonement (Lev 16:29; Num 29:7); though public memorial fasts were added, during the Captivity, on the anniversaries of national calamities. The Pharisees fasted every Monday and Thursday during the weeks between the Passover and Pentecost, and again between the Feast of Tabernacles and that of the Dedication of the Temple.

I give tithes (αποδεκατω)

See on Mat 23:23.

Possess (κτωμαι)

Wrong. The Israelite did not pay tithes of his possessions, but only of his gains - his annual increase. See Gen 28:22; Deu 14:22. Besides, the verb, in the present tense, does not mean to possess, but to acquire; the meaning possess being confined to the perfect and pluperfect. Rev., get. Compare Mat 10:9 (Rev.); Act 22:28; Luk 21:19 (on which see note); Th1 4:4 (Rev.).

Luke 18:13

luk 18:13

Standing (ε

In a timid attitude: merely standing not posturing as the Pharisee. See on Luk 18:11.

Afar off.

Some explain, from the sanctuary; others, from the Pharisee.

Lift up his eyes

As worshippers ordinarily.

Be merciful (ι

Lit., be propitiated.

A sinner (τω αμαρτωλω)

With the definite article, "the sinner." "He thinks about no other man" (Bengel).

Luke 18:15

luk 18:15

See on Pe1 2:2.

Touch

So Mark. Matthew has lay his hands on them and pray.

Luke 18:16

luk 18:16

Suffer

See on Mat 19:14. Only Mark notes the taking in his arms.

Luke 18:18

luk 18:18

Ruler

Peculiar to Luke.

Luke 18:20

luk 18:20

Why callest thou me good?

See on Mat 19:17.

Do not commit adultery, etc

Compare the different arrangement of the commandments by the three synoptists.

Luke 18:22

luk 18:22

Yet lackest thou one thing (ε

Lit., still one thing is lacking to thee. Mark alone adds that Jesus, looking upon him, loved him.

Come (δευρο)

Lit., hither.

Luke 18:23

luk 18:23

He was very sorrowful

Rev., more correctly renders ε

Very rich.

The Greek order forms a climax: "rich exceedingly"

Luke 18:25

luk 18:25

Camel

See on Mat 19:24.

σελθειν)

Rev., more literally, to enter in through a needle's eye. Both Matthew and Mark use another word for needle (ρ
Mar 10:25
word is condemned by the Greek grammarians as barbarous.

Luke 18:28

luk 18:28

Luke 18:31

luk 18:31

Lit., through; the preposition expressing secondary agency.

Luke 18:34

luk 18:34

Saying (ρημα)

See on Luk 1:37.

Or, more correctly, which were being said to them at the moment.

Luke 18:39

luk 18:39

Cried (ε

A stronger word than ε
scream or shriek. Compare Mat 15:23; Mar 5:5; Act 19:28-34.

To be brought unto (αχθη

medical term for bringing the sick to a physician, both in that and in other senses. See Luk 9:41; Act 16:20; Act 27:27.

[Next: Luke Chapter 19](#)

Luke Chapter 19

Luke 19:1

luk 19:1

Jericho

The city was close to the fords of the Jordan, on the frontier of Peraea, and on the richest plain of Palestine, abounding most in the choicest productions, especially balsam; and was, therefore, an appropriate seat for an officer of superior rank to preside over the collection of revenues. See on Mat 9:9; Luk 3:12.

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Luke 19:2

luk 19:2

Named (o

Lit., called by name. Compare Luk 1:61.

Zacchaeus

Saccai, "the just."

Luke 19:3

luk 19:3

He sought (ε

Imperfect. He was busy seeking as Jesus passed.

Who he was

Lit., is. Not to see what kind of a person, but which one of the crowd he was.

Stature (η)

See on Luk 12:25.

Luke 19:4

luk 19:4

From συκη

crops yearly, which grow on short stems along the trunk and the large branches. They are very insipid, and none but the poorer classes eat them. Hence Amos expresses the fact that he belongs to the humblest class of the community, by calling himself a gatherer of sycamore fruit (Amo 7:14). It grows with its large branches low down and wide open, so that Zacchaeus could easily have climbed into it. It is a favorite and pleasant conceit with old commentators that Zacchaeus' sycamore that day bore precious fruit.

Luke 19:5

luk 19:5

I must abide

"Adopting the royal style which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services" ("Ecce Homo").

Luke 19:7

luk 19:7

To be guest (καταλυσαι)

More correctly, Rev., lodge. See on Luk 9:12.

A sinner

See on Luk 3:12.

Luke 19:8

luk 19:8

See on Luk 18:11. Describing a formal act, as of one who is about to make a solemn declaration. He was like the Pharisee in attitude, but not in spirit. The more formal word for standing, applied to the Pharisee in the temple, is here used of the publican.

I give

Not, It is my practice to give. Zacchaeus' statement is not a vindication, but a vow. "I now give by way of restoration."

If I have taken anything by false accusation (ει

If - anything does not state a merely possible case, as if Zacchaeus were unconscious of any such extortion; but is a milder way of saying "Whatever I have taken." See on Luk 3:14. It is an odd coincidence, nothing more, that the fig-mulberry (sycamore) should occur in connection with the fig-shewer (sycophant). It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. On the harsh exaction of such debts, see Mat 18:28; Luk 12:58.

Fourfold

The restoration required of a thief (Exo 22:1).

Luke 19:11

luk 19:11

Appear (α

Only here and Act 21:3. It means to be brought to light; shown forth. The common phrase show up (α

Luke 19:13

luk 19:13

αυτου)

Rev., rightly, changes to ten servants of his, since the his is emphatic; lit., his own. Moreover, it would be absurd to suppose that this nobleman, of consequence enough to be raised to a royal dignity, had but ten servants. The number of slaves in a Roman household was enormous, sometimes reaching hundreds. Toward the end of the Republic, it was considered reprehensible not to have a slave for every sort of work.

Pounds (μνας)

Minas. Between sixteen and eighteen dollars apiece. Meyer very aptly remarks: "The small sum astonishes us. Compare, on the other hand, the talents (Matthew 25). But in Matthew, the Lord transfers to his servant his whole property; here he has only devoted a definite sum of money to the purpose of putting his servants to the proof therewith; and the smallness of the amount corresponds to what is so carefully emphasized in our parable, viz., the relation of faithfulness in the least to its great recompense (Luk 19:17); which relation is less regarded in the parable in Matthew" ("Commentary on Luke").

The word occupy has lost the sense which it conveyed to the makers of the A. V. - that of using or laying out what is possessed. An occupier formerly meant a trader. Occupy, in the sense of to use, occurs Jdg 16:11 : "new ropes that never were occupied;" which Rev. changes to wherewith no work hath been done. Compare the Prayer-Book version of the Psalter, Psa 107:23 : "occupy their business in great waters." So Latimer, "Sermons," "He that occupieth usury." Rev., trade ye. Wyc., merchandise ye. Tynd., buy and sell. See on traded, Mat 25:16.

Till I come (ε

It is strange that the Rev. follows this reading without comment, while the Revisers' text takes no notice whatever of the reading of four of the leading manuscripts, which is adopted by both Tischendorf and Westcott and Hort; εν ω ε "while I come," a condensed form of expression for while I go and return.

Luke 19:15

luk 19:15

Only here in New Testament. See on Luk 19:13.

Luke 19:16

luk 19:16

Have thou authority (ἰ

Lit., Be thou having authority.

Cities

"A city for a pound, yet not even a cottage could be bought for a pound" (Bengel).

Luke 19:18

luk 19:18

Made (ε

See on Mat 25:16.

Luke 19:20

luk 19:20

I kept (εἶχον)

The imperfect. I was keeping while thou wert absent.

)

The Latin sudarium, from sudor, perspiration: a cloth for wiping off the sweat. Trench notes that the napkin which the idle servant does not need for its proper use (Gen 3:19) he uses for the wrapping up of his pound.

Luke 19:21

luk 19:21

Austere (αυ

From αυ

Sow (ε

See on strawed, Mat 25:24.

Luke 19:22

luk 19:22

Thou knewest

To be read interrogatively. "Didst thou know that? Then, for that reason, thou shouldst have been the more faithful."

Luke 19:23

luk 19:23

Lit., the table of the money-changer. Wyc., board. See on exchangers, Mat 25:27.

)

Better interest, as Rev. See on usury, Mat 25:27.

Luke 19:27

luk 19:27

Rev., howbeit. However it may be with the unfaithful servant.

Luke 19:29

luk 19:29

Bethphage

See on Mat 21:1.

Luke 19:31

luk 19:31

The Lord

See on Mat 21:3.

Luke 19:35

luk 19:35

Their garments

More strictly, their own garments (εαυτων), in their reverence and love for their Lord. See oil Mat 25:7.

Luke 19:36

luk 19:36

Spread (σ)

Only here in New Testament.

Luke 19:37

luk 19:37

The descent

Two distinct sights of Jerusalem are caught on this route, an inequality of ground hiding it for a time after one has first seen it. Luk 19:37 marks the first sight, Luk 19:41 the second and nearer view (see Introduction, on Luke's topographical accuracy). "At this point (the former) the first view is caught of the southeastern corner of the city. The

temple and the more northern portions are hid by the slope of Olivet on the right: what is seen is only Mount Zion, now, for the most part, a rough field, crowned with the mosque of David, and the angle of the western walls, but then covered with houses to its base, and surmounted by the castle of Herod, on the supposed site of the palace of David....It was at this point that the shout of triumph burst forth from the multitude" (Stanley, "Sinai and Palestine").

Luke 19:41

luk 19:41

He drew nigh

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view....It is hardly possible to doubt that this rise and turn of the road was the exact point where the multitude paused again, and He, when he beheld the city, wept over it" (Stanley).

Luke 19:42

luk 19:42

Wept (ε

With audible weeping.

Luke 19:43

luk 19:43

Rev., correctly, as Tynd., a bank. Only here in New Testament. The word literally means a pointed stake, used in fortifying the intrenchments of a camp, and thence the palisade itself. In fortifying a camp or besieging a city, a ditch was dug round the entire circuit, and the earth from it thrown up into a wall, upon which sharp stakes were fixed. Every Roman soldier carried three or four of these stakes on the march. Wyc., with pale.

See on Luk 4:38.

Luke 19:44

luk 19:44

Lay thee even with the ground (εδαφιοισιν)

Only here in New Testament. Primarily, to beat level, like a threshing-floor or pavement. The Septuagint uses it in the sense of dashing down to the ground (Psalms 137:9, and elsewhere). So Rev., from the succeeding reference to the children, and in allusion to the Psalms.

Visitation

See on Pe1 2:12.

Luke 19:46

luk 19:46

Thieves (ληστων)

See on Mat 26:55; Luk 10:30; Mar 11:17.

Luke 19:48

luk 19:48

Were very attentive (ε

Only here in New Testament. Lit., as Rev., hung upon him. Tynd., stuck by him.

[Next: Luke Chapter 20](#)

Luke Chapter 20

Luke 20:5

luk 20:5

conference.

Luke 20:6

luk 20:6

στιν)

Lit., It (the people collectively) is having been persuaded. Denoting a long-standing and settled persuasion.

Luke 20:9

luk 20:9

Let it out

See on Mat 21:33.

Went into a far country

Not necessarily far, but as Rev., another country. See on Mar 13:34.

A long time (τ

See on ch. Luk 7:6.

Luke 20:10

luk 20:10

Of the fruit

See on Mar 12:2.

Luke 20:11

luk 20:11

Lit., he added to send. A Hebrew form of expression.

Luke 20:12

luk 20:12

Only here and Act 19:16.

Luke 20:13

luk 20:13

It may be (t

Only here in New Testament. The adverb of t
probability. Compare the phrase, it is an even chance that.

Reverence

See on Mat 21:37.

Luke 20:16

luk 20:16

Destroy

See on Mat 21:41.

Lit., may it not be.

Luke 20:17

luk 20:17

The stone, etc

See on Pe1 2:4-7.

Luke 20:18

luk 20:18

Rev., rightly, broken to pieces. See on Mat 21:44.

See on Mat 21:44

Luke 20:20

luk 20:20

Watched

See on Mar 3:2.

Spies (ε

Only here in New Testament. From ε
espionage.

Which should feign (υ

Lit., feigning. Rev., which feigned. Only here in New Testament. See on hypocrites, Mat 23:13.

The power and authority (τη αρχη ε)

The former, the Roman power in general; the latter, the specific authority of the official.

Luke 20:21

luk 20:21

Acceptest not the person

See on Jam 2:1.

Luke 20:22

luk 20:22

Latin κηυσον, census, in Matthew and Mark.

Luke 20:23

luk 20:23

Perceived

See on considerest, Mat 7:3.

From παν, every, and ε

Luke 20:24

luk 20:24

Penny

See on Mat 20:2.

Image and superscription

See on Mat 22:20.

Luke 20:26

luk 20:26

His words (ρ

Singular number. Rev., properly, saying. See on Luk 1:37.

Luke 20:27

luk 20:27

Asked

See on Mar 12:18.

Luke 20:36

luk 20:36

Equal unto the angels (ι

Only here in New Testament.

Luke 20:37

luk 20:37

Shewed (ε

Originally to disclose something secret. Hence, generally, to make known.

At the bush (ε

Wrong. Render as Rev., in the place concerning the bush. See on Mar 12:26.

Luke 20:43

luk 20:43

Of thy feet (των ποδων σου)

A. V. omits.

Luke 20:46

luk 20:46

Chief rooms

Rev., correctly, chief places. See on Mar 12:39.

Luke 20:47

luk 20:47

Widows' houses

See on Mar 12:40.

[Next: Luke Chapter 21](#)

Luke Chapter 21

Luke 21:1

luk 21:1

Treasury

See on Mar 12:41.

Rich

Standing last and emphatically in the sentence," Saw them that were casting, etc. - rich men." Not the rich only were casting in. Compare Mar 12:41.

Luke 21:2

luk 21:2

Poor

See on Mat 5:3.

Mites

See on Mar 12:42.

Luke 21:3

luk 21:3

This poor widow

See on Mar 12:43.

Luke 21:4

luk 21:4

Offerings of God

The best texts omit of God. Rev., more simply, unto the gifts.

Penury (v)

Lit., lack. Rev., neatly, of her want.

Luke 21:5

luk 21:5

Stones

See on Mar 13:1.

Offerings (α

Only here in New Testament. From α

were the golden vines presented by Herod the Great, with bunches of grapes as large as a man, and mounted above the entrance to the holy place. The magnificent porch of the temple was adorned with many such dedicated gifts, such as a golden wreath which Sosius offered after he had taken Jerusalem in conjunction with Herod; and rich flagons which Augustus and his wife had given to the sanctuary. Gifts were bestowed by princes friendly to Israel, both on the temple and on provincial synagogues. The word α , Rev.), is the same word, something devoted, and so devoted to evil and accursed. Luke uses the classical form. The other is the common or Hellenistic form. The two forms develop gradually a divergence in meaning; the one signifying devoted in a good, the other in a bad sense. The same process may be observed in other languages. Thus knave, lad, becomes a rascal: villain, a farmer, becomes a scoundrel: cunning, skilful, becomes crafty.

Luke 21:6

luk 21:6

Behold ($\theta\epsilon\omega\rho\epsilon\iota\tau\epsilon$)

See on Luk 10:18.

Thrown down

See on Mar 13:2.

Luke 21:8

luk 21:8

Deceived

Rev., rightly, led astray. See on Mat 24:4.

In my name

See on Mat 18:5.

Luke 21:9

luk 21:9

Commotions (α

From α

$\tau\epsilon$)

Only here and Luk 24:37.

By and by ($\epsilon\upsilon$

Better as Rev., immediately.

Luke 21:11

luk 21:11

Earthquakes

See on Mar 13:7.

Some texts reverse the order of the words. A paronomasia or combination of like-sounding words: limoi, loimoi. Especially common in Paul's epistles.

Only here in New Testament, and rare in classical Greek. In Septuagint, Isaiah 19:17. Not confined to sights, but fearful things. Rev., better, terrors. Used in medical language by Hippocrates, of fearful objects imagined by the sick.

Luke 21:13

luk 21:13

It shall turn (α

Lit., turn out; issue.

Luke 21:14

luk 21:14

To answer

See on answer, Pe1 3:15.

Luke 21:19

luk 21:19

Wrong. See on Luk 18:12. Rev. rightly, ye shall win.

Luke 21:22

luk 21:22

Vengeance (ε

Of rendering full justice, or satisfaction. See on avenge, Luk 18:3.

Luke 21:23

luk 21:23

Distress (α

Originally constraint, necessity; thence force or violence, and in the classical poets, distress, anguish.

Luke 21:24

luk 21:24

Lit., the mouth. So Wyc. Either in the sense of the foremost part, or picturing the sword as a devouring monster. In Heb 11:33, Heb 11:34, the word is used in both senses: "the mouths of lions;" "the edge of the sword."

Led away captive

See on captives, Luk 4:18.

Trodden down

Denoting the oppression and contempt which shall follow conquest.

Luke 21:25

luk 21:25

Signs (σημεία)

See on Mat 24:24.

Only here and Co2 2:4
in a tight grasp.

), on which see note. The original idea of the word is being held

With perplexity, the sea and the waves roaring

The A. V. follows the reading η
perplexity for the roaring of the sea, etc. H
as of the blows on an anvil.

χους the noun, the roaring. Render

Only here in New Testament. The radical notion of the word is unsteady motion, especially the rolling swell of the sea. Rev., better, billows.

Luke 21:26

luk 21:26

Failing (α

Only here in New Testament. The word originally means to leave off breathing; to swoon. Thus Homer, when Laertes recognizes Ulysses:

"He threw

Round his dear son his arms. The hardy chief,

Ulysses, drew him fainting (α

Odyssey, xxiv., 846.

So also Sophocles, of Hector dragged behind Achilles' chariot:

"He breathed out his life (α

Ajax, 1031.

. Luke uses four compounds of this simple verb, all of which are peculiar to him. Compare cool, Luk 16:24; refreshing, Act 3:19; gave up the ghost, Act 5:5, Act 5:10.

Only here and Act 12:11.

The world

See on Luk 2:1.

Compare Mat 11:7; Luk 6:38; Act 4:31; Heb 12:26, Heb 12:27. The root of the verb is the same as that of billows, Luk 21:25.

Luke 21:28

luk 21:28

Look up

See on Luk 13:11. Graphic, as implying being previously bowed down with sorrow.

Redemption (α

See on lettest depart, Luk 2:29.

Luke 21:29

luk 21:29

Parable

See on Mat 24:32.

Luke 21:30

luk 21:30

Lit., "looking, ye know," etc. Implying careful observation, with a view to determine the progress of the season.

Perceive would be better.

Luke 21:31

luk 21:31

The present participle. Rev., more correctly, "coming to pass" in process of fulfilment. Compare Mar 13:29.

Luke 21:34

luk 21:34

Overcharged (βαρηζωσιν)

Weighed down. Compare Luk 9:32; Co2 5:4.

)

Only here in New Testament. Derivation uncertain: akin to the Latin crapula, intoxication. Trench finds an equivalent in fulsomeness, in its original sense of fulness. In the medical writings it is used of drunken nausea or headache.

)

Compare are well drunk, Joh 2:10. This and kindred words in the New Testament always refer to intoxication, or that which intoxicates. See note on Joh 2:10.

See on Mat 6:25.

Of this life (βιωτικαις)

duration (Pe1 4:3); the means of support (Mar 12:44; Luk 8:43; Luk 21:4; Jo1 3:17); or the manner of leading it (Ti1 2:2). The meaning here is pertaining to the support or luxury of life; and so in the only other passages where it occurs, Co1 6:3, Co1 6:4. The parallel is Mat 6:31. Wyc., business of this life.

Suddenly (αι

Only here and Th1 5:3.

Luke 21:35

luk 21:35

As a snare

Join with the previous sentence: "come suddenly as a snare." Compare entangle, Mat 22:15.

Luke 21:36

luk 21:36

Watch

See on Mar 13:33.

Luke 21:37

luk 21:37

Abode (ηυ

Only here and Mat 21:17.

Luke 21:38

luk 21:38

Came early in the morning (ω

Only here in New Testament.

[Next: Luke Chapter 22](#)

Luke Chapter 22

Luke 22:1

luk 22:1

Feast (ε

Properly festival. See on Mar 14:1.

Drew nigh

Imperfect: "was drawing nigh."

Luke 22:2

luk 22:2

Sought

Imperfect, were seeking, contemporaneously with the approach of the feast.

Kill (α

Lit., to take up and carry off, and so to make way with.

Luke 22:3

luk 22:3

Satan

See on Luk 13:16.

Iscariot

See on Mat 10:5.

Luke 22:4

luk 22:4

Captains (στρατηγοις)

The leaders of the temple-guards Compare Act 4:1.

Luke 22:6

luk 22:6

Promised (ε

See on Mat 3:6; and Mat 11:25. The idea is that of an open and fair consent or pledge.

Luke 22:10

luk 22:10

A man - pitcher

See on Mar 14:13.

Luke 22:11

luk 22:11

Guest-chamber

See on Mar 14:14.

Luke 22:12

luk 22:12

And he (κακεινος)

See on Mar 14:15.

Furnished

See on Mar 14:15. Wyc., strewed.

Luke 22:14

luk 22:14

The apostles

Both Matthew and Mark have the twelve.

Luke 22:15

luk 22:15

With desire I have desired

Expressing intense desire. Compare Joh 3:29, rejoiceth with joy; Act 4:17, threaten with threatening.

Luke 22:24

luk 22:24

Properly, "an eager contention." Only here in New Testament.

Greatest

Strictly, greater.

Luke 22:26

luk 22:26

Doth serve

See on minister, Mat 20:26.

Luke 22:28

luk 22:28

Luke 22:29

luk 22:29

Luke 22:19

luk 22:19

Bread (α)

Better, a loaf.

Luke 22:20

luk 22:20

The cup

See on Mar 14:23.

See on Mat 26:28.

Luke 22:21

luk 22:21

The present participle: is now engaged in betraying.

With me

"He does not say with you: thus separating the traitor from the rest of the disciples, and showing that now he alone has to do with that wretch, as with an enemy" (Bengel).

Luke 22:24

luk 22:24

Properly, "an eager contention." Only here in New Testament.

Greatest

Strictly, greater.

Luke 22:26

luk 22:26

Doth serve

See on minister, Mat 20:26.

Luke 22:28

luk 22:28

Luke 22:29

luk 22:29

Luke 22:31

luk 22:31

Hath desired (εξη)

Only here in New Testament. It sometimes means to obtain by asking, or to beg off. So Xenophon, "Anabasis," i., 1, 3. The mother of Cyrus, who is charged with an attempt to kill his brother, begged him off (ε you by asking. The result proved that Satan had obtained him for the time.

Only here in New Testament.

Wheat (σιτον)

A general term, grain.

Luke 22:32

luk 22:32

Prayed (ε

See on prayers, Luk 5:33.

Art converted (ε

Converted is simply the Latinized rendering of the word to turn round (convertere). Rev. renders the aorist participle, denoting a definite act, by once: "when once thou hast turned again."

See on Luk 16:25, and Pe1 5:10. Rev., stablish, which is much better. Strengthen may denote only a temporary effect. The word implies fixedness.

Luke 22:34

luk 22:34

Peter

The only instance of Christ's directly addressing him as Peter. He refers to him by that name, Mar 16:7.

The cock

See on Mat 26:34

Deny

See on Mar 14:30.

Luke 22:36

luk 22:36

He that hath no sword, etc

But sword is not governed by hath. It is too far off in the sentence. The meaning is, he that hath not purse or scrip (and is therefore penniless), let him sell his garment and buy a sword. So Wyc.

Luke 22:37

luk 22:37

The phrase is synonymous with be accomplished (τελεσθηναι, Rev., fulfilled). In classical Greek this latter word is often used of the fulfilment of an oracle: also of things which are settled beyond controversy. The two expressions here give the two meanings. The prophecy is fulfilled; the things concerning me are finally settled.

Luke 22:40

luk 22:40

The place

See on Gethsemane, Mat 26:36.

Luke 22:41

luk 22:41

Was withdrawn (α)

The Vulgate has *avulsus est*, "he was torn away," as by an inward urgency. Godet adopts this view, and so, apparently, Wyc., he was taken away. Meyer inclines to it; De Wette decidedly rejects it. Compare Act 21:1.

Prayed

Imperfect, began to pray.

Luke 22:43

luk 22:43

There appeared (ω)

The word most commonly used in the New Testament of seeing visions. See Mat 17:3; Mar 9:4; Luk 1:11; Luk 22:43; Act 2:17; Act 7:35. The kindred noun ω ; Luk 24:23, etc.

Strengthening (ϵ)

Only here and Act 9:19. See ω was not able, Luk 14:30; and cannot, Luk 16:3. Commonly intransitive; to prevail in or among. Used transitively only by Hippocrates and Luke.

Luke 22:44

luk 22:44

v α)

There is in the aorist participle a suggestion of a growing intensity in the struggle, which is not conveyed by the simple being. Literally, though very awkwardly, it is, having become in an agony: having progressed from the first prayer (began to pray, Luk 22:41) into an intense struggle of prayer and sorrow. Wycliffe's rendering hints at this: and he, made in agony, prayed. Agony occurs only here. It is used by medical writers, and the fact of a sweat accompanying an agony is also mentioned by them.

More earnestly (ϵ)

See ω fervently, Pe1 1:22.

Was (ϵ)

Only here in New Testament: gouts or clots. Very common in medical language. Aristotle mentions a bloody sweat arising from the blood being in poor condition; and Theophrastus mentions a physician who compared a species of sweat to blood.

Luke 22:45

luk 22:45

For sorrow

The mention of the cause of the drowsiness is characteristic.

Luke 22:47

luk 22:47

Multitude - one of the twelve

See on Mat 26:47

To kiss

See on Mat 26:49.

Luke 22:50

luk 22:50

The servant

See on Mat 26:51.

His right ear

Lit., his ear, the right one. See on Mat 26:51; and compare Mar 14:47. Both Matthew and Mark use diminutives.

Luke 22:51

luk 22:51

Suffer ye thus far

This is variously interpreted. I think the text requires that the words should be addressed to the disciples, and taken as the answer to the question, shall we smite, etc. The meaning then is, permit them to go so far as to seize me. The expression thus corresponds with Mat 26:52,

Ear (ω)

This time Luke uses the diminutive. Wyc., little ear.

Healed

Only Luke records the healing.

Luke 22:52

luk 22:52

Thief (λη)

See on Mat 26:55; and Luk 10:30; Mar 11:17.

Luke 22:55

luk 22:55

Hall

Or court. See on Mar 14:54.

Luke 22:56

luk 22:56

ς)

See on Mar 14:54.

Luke 22:63

luk 22:63

Originally to flay; thence to cudgel. Compare our vulgarism, to tan or hide.

Luke 22:66

luk 22:66

More correctly, the assembly of the elders. So Rev.

[Next: Luke Chapter 23](#)

Luke Chapter 23

Luke 23:2

[luk 23:2](#)

We found

In a judicial sense: as the result of their examination before the council.

Luke 23:5

[luk 23:5](#)

Were the more fierce (ε

Only here in New Testament. The verb means, literally, to grow strong. See on Luk 14:30; and Luk 16:3. Here the sense is, they were more energetic and emphatic. Rev., urgent. Wyc., waxed stronger.

Stirreth up (α

See on Mar 15:11. The increased urgency is shown by the use of a stronger word than perverteth (Luk 23:2).

Luke 23:6

[luk 23:6](#)

Of Galilee

The best texts omit.

Luke 23:7

[luk 23:7](#)

Sent (α

Lit., sent him up (ανα). Used of sending up to a higher court. Compare Act 25:21, of sending Paul to Caesar. It also means to send back, as in Luk 23:11, and Plm 1:11.

Luke 23:8

[luk 23:8](#)

Of a long time (εξ ικανου)

See on Luk 7:6.

Hoped (η

Imperfect; was hoping - all this long time.

Miracle (σημειον)

See on Mat 11:20; and compare Act 2:22, Rev.

Luke 23:9

luk 23:9

Many (ικανοις)

Compare long, Luk 23:8.

Luke 23:10

luk 23:10

Vehemently (ευ)

Only here and Act 18:28, of the preaching of Apollos. Originally the word means well-strung; hence, in medical language, of a well-toned body.

Luke 23:11

luk 23:11

Lit., bright or brilliant. Compare Act 10:30; Rev 15:6

Apparel (εσθητα)

The general term for raiment. Matthew specifies the garment (Mat 27:28). Mark has simply purple (Mar 15:17).

Luke 23:14

luk 23:14

Perverteth (α

. Probably the words are used without any

turning different ways; while α
So Wyc., turning away.

Examined (α

Originally implying a thorough examination; α

Luke 23:16

luk 23:16

Originally to bring up a child (παις). Hence, to instruct; so Act 7:22, of Moses instructed in the wisdom of the Egyptians; and Act 22:3, of Paul instructed in the law. To discipline or correct, as Heb 12:6, Heb 12:7. The word is not synonymous with punish, since it always implies an infliction which contemplates the subject's amendment; and

hence answers to chastise or chasten. So Heb 12:10; Rev 3:19. In popular speech chastise and punish are often confounded. Chasten is from the Latin castus, "pure," "chaste ;" and to chasten is, properly, to purify. This meaning underlies even the use of the word by Pilate, who was not likely to be nice in his choice of words. Instead of punishing him with death, he will chastise him, in order to teach him better. So Wyc., I shall deliver him amended.

Luke 23:18

luk 23:18

The whole multitude (πληθος) of them. Only here in New Testament.

Away (αιρε)

Lit., take away. Compare Act 21:36; Act 22:22.

Luke 23:19

luk 23:19

Who (ο

Classifying him. One of such a kind as that he had been imprisoned, etc.

Luke 23:20

luk 23:20

Addressed. Compare Act 21:40; Act 22:2. Always in the New Testament in the sense of to accost, whether an individual or a crowd.

Luke 23:21

luk 23:21

Shouted (ε

Imperfect. Kept shouting. Used by Luke only. Compare Act 12:22; Act 22:24.

Luke 23:22

luk 23:22

Said (ειπεν)

Dropping the speech-making tone, and simply asking a question.

Luke 23:23

luk 23:23

They were instant (ε

Instant, in the sense of urgent, pressing. See on Luk 7:4. Compare Rom 12:12; Ti2 4:2; Luk 7:4; Act 26:7. The verb

means to lie upon, and answers to our vulgarism, to lay one's self down to work. Compare Aristophanes, "Knights," 253: κα

Their voices

Omit of the chief priests.

Had power (ι

Luke 23:24

luk 23:24

Gave sentence (ε

Pronounced the final sentence. Only here in New Testament.

Luke 23:26

luk 23:26

Laid hold on (ε

Compare the peculiar word used by Matthew and Mark. See on Mat 5:41.

Luke 23:30

luk 23:30

Hills (βουνοις)

Only here and Luk 3:5.

Luke 23:31

luk 23:31

)

Originally wood, timber. In later Greek, a tree. Used of the cross by Peter, Act 5:30; Act 10:39; and Pe1 2:24. Compare Gal 3:13.

Luke 23:32

luk 23:32

Two other

The possible omission of a comma before malefactors in the A. V. might make a very awkward and unpleasant statement. Better Rev., two others, malefactors.

Put to death (αναρεθηναι)

Lit., to take up and carry away; so that the Greek idiom answers to our taken off. So Shakspeare:

"The deep damnation of his taking off."

Macbeth, i., 7.

"Let her who would be rid of him, devise

His speedy taking off."

Lear, v., 1.

Luke 23:33

luk 23:33

The Greek word is the translation of the Hebrew Golgotha. See on Mat 27:33.

Luke 23:35

luk 23:35

Beholding

See on Luk 10:18.

Scoffed

See on Luk 16:14.

If he

The A. V. does not give the contemptuous emphasis on οὗτος, this fellow.

Luke 23:36

luk 23:36

Coming to him

Coming up close to the cross.

Vinegar

See on Mat 27:34.

Luke 23:38

luk 23:38

Superscription

See on Mar 15:26.

Luke 23:39

luk 23:39

Railed (ε

Imperfect: kept up a railing.

Luke 23:41

luk 23:41

Receive

Are receding would be better.

Amiss (α

Lit., out of place, and so strange, eccentric, perverse; as in Th2 3:2, where it is rendered unreasonable. The expression here answers nearly to our familiar phrase, "has done nothing out of the way." Compare Act 28:6; no harm.

Luke 23:42

luk 23:42

Into thy kingdom

Some texts read for εἰς, into, εἰν, in. So Rev. In that case we must understand, "in thy kingly glory."

Luke 23:43

luk 23:43

)

Originally an enclosed park, or pleasure-ground. Xenophon uses it of the parks of the Persian kings and nobles. "There midst of the park flows the river Maeander ("Anabasis," i., 2, 7). And again' "The Greeks encamped near a great and beautiful park, thickly grown with all kinds of trees" (ii., 4, 14.) In the Septuagint, Genesis 2:8, of the garden of Eden. In the Jewish theology, the department of Hades where the blessed souls await the resurrection; and therefore equivalent to Abraham's bosom (Luk 16:22, Luk 16:23). It occurs three times in the New Testament: here; Co2 12:4; Rev 2:7; and always of the abode of the blessed.

"Where'er thou roam'st, one happy soul, we know,

Seen at thy side in woe,

Waits on thy triumph - even as all the blest

With him and Thee shall rest.

Each on his cross, by Thee we hang awhile,

Watching thy patient smile,

Till we have learn'd to say, ' 'Tis justly done,

Only in glory, Lord, thy sinful servant own."

Keble, Christian Year.

Luke 23:44

luk 23:44

Sixth hour

Midday.

Ninth hour

See on Mat 27:46.

Luke 23:45

luk 23:45

Veil

See on Mat 27:51.

Luke 23:46

luk 23:46

See on Luk 9:16.

Gave up the ghost (ε

Lit., breathed out (his life). Wyc., sent out the spirit. See on Mat 27:50.

Luke 23:49

luk 23:49

That followed (συνακολουθουσαι)

Luke 23:50

luk 23:50

Councillor

See on Mar 15:43. Matthew calls him rich; Mark, honorable; Luke, good and just.

Luke 23:51

luk 23:51

Only here in New Testament. Another of Luke's numerous compounds. The Greek student will be struck with the array of compounds, from Luk 23:49 to Luk 23:56
the same vote or opinion with another: to agree with or assent to.

Luke 23:53

luk 23:53

See on Mar 14:51; and compare Luk 16:19.

Hewn in stone (λαξευτω)

Only here in New Testament, and not at all in classical Greek.

Luke 23:56

luk 23:56

Returned (υ

This word occurs thirty-two times in Luke, and only three times in the rest of the New Testament. It is a significant fact that, reckoning the aggregate space occupied by the four Gospels, nearly one-sixth of the whole amount is occupied with the account of the twenty-four hours beginning with the last supper and ending with the burial of Jesus. There is no day in all Bible history narrated with the fulness of that day. If we possessed the whole life of Christ, written with the same detail, the record would occupy one hundred and eighty volumes as large as the whole Bible.

[Next: Luke Chapter 24](#)

Luke Chapter 24

Luke 24:1

luk 24:1

Very early in the morning (ο

evening. Plutarch says of Alexander, that he supped "at deep evening;" i.e., late at night. Philo says that the Hebrews crossed the Red Sea "about deep dawn (as here), while others were yet in bed." So Socrates, in prison, asks Crito the time of day. He replies, ο

Luke 24:4

luk 24:4

Shining (α

Only here and Luk 17:24, Akin to α

and compare Luk 17:24.

Luke 24:11

luk 24:11

To them (ε τῶν)

Rev., literally, in their sight

Idle tales (ληρος)

Lit., silly talk; nonsense. Only here in New Testament. Used in medical language of the wild talk of delirium. Wyc., madness. Tynd., feigned things.

Luke 24:12

luk 24:12

Stooping down

See on looketh, Jam 1:25. The best texts omit this verse.

Clothes

Not garments, but the linen bandages in which the body had been rolled. So Rev., cloths.

Luke 24:13

luk 24:13

Threescore furlongs

Seven miles.

Luke 24:15

luk 24:15

The use of the imperfect here is very beautiful. Jesus drew near while they were absorbed in their talk, and was already walking with them when they observed him.

Luke 24:17

luk 24:17

Ye have (α

Lit., throw back and forth; exchange.

"Discussed a doubt and tossed it to and fro" (Tennyson).

Only here and Mat 6:16
they stood still, looking sad. So Rev.

Luke 24:18

luk 24:18

ς I

Παροικειν, to dwell as a stranger, is used in later Greek of strangers who have no rights of citizenship, and no settled home. Compare Heb 11:9. See on strangers, Pe1 1:1; and compare sojourning, Pe1 1:17. The only of the A. V. is commonly understood adverbially: "Are you nothing but a stranger?" But the emphasis of the question falls there, and the word is an adjective. Render "Dost thou alone dwell as a stranger in Jerusalem?" Are you the only one who sojourns as a stranger in Jerusalem, and who does not know, etc. So, nearly, Wyc., Thou alone art a pilgrim in Jerusalem.

Luke 24:19

luk 24:19

What things (ποια)

Lit., "what kind of things."

Luke 24:21

luk 24:21

Trusted (η

More correctly, hoped. Imperfect: were hoping all the while.

Should have redeemed

Rev., more correctly, should redeem (λυτρουσθαι). See on Pe1 1:18.

Lit., with all these things: his betrayal and crucifixion, etc.

The best texts omit to-day. The phrase forms an idiom which cannot be neatly rendered. Literally it is, "He (Christ) is passing (α

Luke 24:22

luk 24:22

Made us astonished (ε

Literally the verb means to put out of place ; and so, to drive one out of his senses. Hence the A. V. is feeble. Rev., better, amazed us.

Early (ο

Lit., early ones. Only here and Rev 22:16. Compare ο

Luke 24:23

luk 24:23

That they had seen - which said

Cleopas, absorbed in his story, throws himself back to the time of his interview with the women. Lit., "They came

Luke 24:25

luk 24:25

Fools and slow of heart (α ς τη)

This is an unfortunate translation, in the light of the ordinary, popular use of the word fool. Jesus would never have called those sorrowful disciples fools in that sense. The word is compounded of α seeing, perception of the mind as consequent upon sight. It is therefore equivalent to dull of perception. They had read what the prophets had spoken, but had failed to perceive its application to Christ. While this rebuke relates to the understanding, the following one, slow of heart, goes deeper, and contemplates the region of feeling and moral susceptibility. Your heart is dull and slow to respond to these testimonies of your own prophets. Compare hardness of heart, Mar 16:14.

All (ε σιν)

Rev., rightly, in all; relying upon (ε

Luke 24:26

luk 24:26

Ought not (ου

The A. V. does not convey the precise meaning, which is, that, in the eternal order of things, and in fulfilment of the eternal counsel of God as expressed in the prophecies, it was essentially fitting that Christ should suffer. Rev. is clumsy but correct: behoved it not the Christ to suffer?

Luke 24:27

luk 24:27

Luke 24:28

luk 24:28

They went (ε

Imperfect, were going. So Rev,

The verb means originally to add or attach to; hence to take to one's self what does not belong to him; and so, to pretend; though pretending as implying anything false, does not attach to this act of Jesus. He was going on, and would have gone on but for their invitation. Only here in New Testament.

Luke 24:29

luk 24:29

Lit., has declined. Wyc., is now bowed down.

Luke 24:30

luk 24:30

And gave (ε

A very beautiful use of the imperfect, indicating that while he was in the act of distributing they recognized him. He blessed, and having broken, was giving it to them, when, in an instant, their eyes were opened (aorist tense).

Luke 24:31

luk 24:31

They knew (ε

Clearly recognized.

And he vanished out of their sight (αυ π' αυτων)

Lit., he, invisible, became away from them. It is not simply, he suddenly departed from them, but he passed away from them invisibly. The ε π' αὐτῶν, from them.

Luke 24:32

luk 24:32

Did not our heart burn - while he talked - opened. (οὐ μὲν ὡς ἐ

The A. V., as usual, pays no attention to the graphic imperfects here. They are speaking of something which was in progress: "was not our heart burning (finite verb and participle) while he was speaking, and was opening the scriptures?"

Luke 24:34

luk 24:34

Is risen (ἦ

Both aorists. The Lord rose and appeared. So Wyc. See on appeared, Luk 22:43.

Luke 24:35

luk 24:35

They told (ἐξηγούντο)

Rev., rehearsed is better, because the verb means to tell at length or relate in full.

Luke 24:36

luk 24:36

Jesus himself

The best texts omit Jesus. Render as Rev., "he himself stood."

And saith unto them, Peace be unto you

The best texts omit.

Luke 24:38

luk 24:38

See on Jam 2:4, and deceiving, Jam 1:22. Rev., reasonings. As if he had said, "Why do you reason about a matter which your spiritual perception ought to discern at once." Compare note on fools, Luk 24:25.

Luke 24:39

luk 24:39

Compare Jo1 1:1. The word occurs also Act 17:27; Heb 12:18. "It never expresses the so handling an object as to

exercise a moulding, modifying influence upon it, but at most a feeling of its surface; this, it may be, with the intention of learning its composition (Gen 27:12, Gen 27:21, Gen 27:22); while, not seldom, it signifies no more than a feeling for or after an object, without any actual coming in contact with it at all" (Trench, "Synonyms"). Compare Act 17:27. Used of groping in the dark, Job 5:14 ; of the blind, Isa 59:10; Deu 28:29; Judges, Jdg 16:26. See on Heb 12:18.

Luke 24:41

luk 24:41

Only here in New Testament. Lit., anything eatable. Wyc., anything that shall be eaten. Rev., better, anything to eat, as the word meat has largely lost, in popular usage, its old sense of food in general.

Luke 24:42

luk 24:42

Broiled

Only here in New Testament.

Of an honey-comb

The best texts omit.

Luke 24:44

luk 24:44

The words

The best texts insert my.

Must (δει)

See on ought not, Luk 24:26.

Luke 24:45

luk 24:45

Understanding (vovv)

Which had been closed. See on fools, Luk 24:25.

Luke 24:46

luk 24:46

Thus it behoved

The best texts omit. Render, as Rev., thus it is written that the Christ should suffer.

Note the article, the Christ, and see on Mat 1:1.

Luke 24:47

luk 24:47

Should be preached

See on preacher, Pe2 2:5.

In his name

On the foundation of (επι .

Remission

See on Luk 3:3; and on forgiven, Jam 5:15.

Beginning from Jerusalem

Some editors place a period after nations, and join these words with the next sentence, omitting and: "beginning from Jerusalem ye are witnesses."

Luke 24:49

luk 24:49

I send (ε

Rev., better, send forth, giving the force of εξ. I emphatic.

Endued with power

The Rev. has properly substituted the simpler clothed, which, to the English reader, conveys the exact figure in the word. This metaphorical sense of clothed is found in classical Greek. Aristophanes has clothed with audacity; Homer, clothed with strength; Plutarch, clothed with nobility and wealth.

Luke 24:51

luk 24:51

And was carried up into heaven

Some texts omit.

[Next: John Introduction](#)

John Introduction

John

joh 0:0

The Gospel According to John

Introduction

The life of John covers a period from near the beginning of the first century to the beginning of the second. He was a native of Galilee, and, according to tradition, of the town of Bethsaida, which was on the western shore of the Lake, not far from Capernaum and Chorazin. His father was Zebedee. His mother, Salome (Mar 16:1; Mat 20:20), was among the women who supported the Lord with their substance (Luk 8:3), and attended Him to His crucifixion (Mar 15:40). The family was not without worldly means. Zebedee was a fisherman, and had hired servants in his employ (Mar 1:20). Salome ministered to Jesus, and John seems to have had his own house (Joh 19:27). He was, apparently, one of the disciples of John the Baptist; and while engaged in his father's craft, was found and called by Jesus (Mat 4:21; Mar 1:19). Of the two mentioned in Joh 1:35, only one, Andrew, is named (Joh 1:40); the other is commonly supposed to have been John, who suppresses his own name, as in other instances where he refers to himself (Joh 14:23; Joh 18:15; Joh 19:26; Joh 20:2, Joh 20:4, Joh 20:8; Joh 21:20).

As soon as Jesus was made known to him, he became His enthusiastic disciple. His peculiar intimacy with our Lord is marked by the phrase "the disciple whom Jesus loved," and also by the fact that he was one of the three chosen to be with Him at certain special and momentous crises. He was admitted to the death-chamber of the ruler's daughter (Mar 5:37) and witnessed her restoration to life; he was present at the Transfiguration (Luk 9:28), and with Peter and James was chosen by the Master to bear Him company during His agony in Gethsemane (Mar 14:33). He accompanied Jesus, after His arrest, into the palace of the High Priest, and secured entrance for Peter (Joh 18:15, Joh 18:16). He stood by the cross with the mother of Jesus, and to his care Jesus committed her (Joh 19:25-27). With Peter he ran to the sepulchre on the morning of the Resurrection at the summons of Mary Magdalene, entered the empty tomb, and saw and believed (Joh 20:2-8). After the Resurrection he appears engaged in his former employment on the Lake of Galilee. He is the first to recognize the risen Lord standing upon the shore (Joh 21:7), and is the subject of Peter's inquiry, "Lord, what shall this man do?" when he is seen by Peter to be following Jesus (Joh 21:20).

His apostolic activity was in the first thirty years after the Ascension. In Jerusalem his position among the apostles was not exceptionally prominent. At the time of the Stephanic persecution he remained with the other apostles at Jerusalem (Act 8:1); but when Paul, three years after his conversion, came to that city (Gal 1:18), he met there only Peter, and James the Lord's brother. From this, however, it does not follow that the remaining apostles had permanently departed from Jerusalem and settled elsewhere. In Gal 2:9, Paul alludes to John as having been present in Jerusalem at the time of the council (Acts 15). The narrative in Acts does not mention him in connection with the council, but Paul, in the Galatian letter, refers to him as one of the pillars of the church with James and Cephas.

The commonly received tradition represents him as closing his apostolic career in Asia and at Ephesus. An old tradition affirms that he left Jerusalem twelve years after the death of Christ. In no case, therefore, did he go immediately to Ephesus. Definite notices as to his abode in the interval are wholly wanting. It is a noteworthy fact that the lives of so many of the world's leaders include spaces which remain a blank to the most careful biographer, and into which the world's curiosity can never penetrate. Such is the period of Paul's retirement in Arabia, of Dante's exile, and, to some extent, of Jesus' temptation in the wilderness. Some later traditions assert that he visited Parthia, and Jerome groundlessly conjectures that he had preached in Judaea. There is some plausibility in the supposition that he may have betaken himself to Antioch at the time of Paul's first missionary journey. It is certain that, much later, John was a successor of Paul at Ephesus. Neither at the departure of Paul to Miletus (Acts 20) nor during the composition of the

Ephesian letter is there a trace of John's presence at Ephesus.

Tradition is also agreed that John was banished to the isle of Patmos by the Roman authority. Irenaeus says that he was banished in the reign of Domitian: another tradition assigns the exile to the reign of Nero. From this exile he was permitted to return, it is said, under Nerva (a.d. 96-98). The date of his death is unknown. Jerome places it sixty-eight years after the death of Christ.

The dominant characteristic of John's nature is contemplative receptivity. Every word of his Lord is taken into his deepest heart, held fast and pondered. "He does not ask, 'What shall I do?' but 'What does he do?'" Hence it is clear why the finest and subtlest flavor of Jesus' personality has been caught by him. With this receptiveness goes a power of impartation. "Every man," says Ebrard, "can see the sunset-glow on an Alp, but not everyone can paint it." John, like a mirror, not only received but reflected. While the other Evangelists perceived that element of Jesus' teaching and work which produced the most immediate and striking outward results, as the Sermon on the Mount, for instance, John discerned the meaning and the bearing of less prominent incidents, such as the conversation at Jacob's well. Paul, like John, has the quality of inwardness, but Paul reasons where John contemplates. John is tenacious and intense; Paul equally so, but more deft than John. John broods over his thought; Paul thrusts and parries with it.

Yet John is no sentimentalist. He is not the lovely, effeminate youth of picture. His mental and moral fiber is strong. He received the title "Son of Thunder" from One who never misread character. Not irascible, as some have too hastily inferred from Luk 9:54, he illustrates the peculiarity of many affectionate and contemplative natures, which flash into a startling impetuosity on occasions which appeal to their more radical view of truth and to their longer range of vision. John was incapable of half-enthusiasms and of suspended faith. To whatever he addressed himself, he was totus in illis. In his own way, he is no less plain-spoken and severe than Paul. He is direct where Paul is sometimes ironical. He is neither gentle nor vague in his language concerning those who deny that Jesus is the Christ (Jo1 2:22), nor concerning the lineage of him that committeth sin (Jo1 3:8) and the moral quality of him that hateth his brother (Jo1 3:15; Jo1 4:20). In the Apocalypse he enters with profoundest sympathy into the divine indignation against evil, and contemplates with unfeigned joy its wholesale and crushing defeat and punishment. He seems to cheer the progress of the Conqueror upon the white horse. The issues between truth and falsehood, life and death, light and darkness, love and hatred are stated by him with a stern and decisive sharpness, and as absolute finalities. The quality of sin is conceived according to the scale of his adoring love for Christ. He deals with it as wickedness rather than as weakness, though not overlooking the latter. For him the victory of the Gospel is not a prophecy, but an accomplished fact. Faith overcometh the world. The overcoming Christ is already present in every believer.

Such a character would not have been adapted to Paul's work. It was not sufficiently versatile and many-sided. John had not Paul's pioneer instinct, his pushing activity, and his executive power. He was fitted to raise the superstructure rather than to lay foundations; to be a teacher rather than an evangelist. It was his to complete the teaching of the other apostles by unfolding the speculative mystery of the incarnation and the secret of the inward union of the believer with Christ; to purge the Church from speculative error, and to hold up, over against the Gnostic caricature, the true image of the Son of Man.

The writings ascribed to John are the Gospel, three Epistles, and the Apocalypse or Revelation.

The Gospel

The nearly unanimous tradition of the Church assigns the fourth Gospel to John. It is unquestionably the work of a Jew, an eyewitness, and a disciple of Jesus. It was probably written toward the close of the first century, and therefore later than the other three Gospels. According to the earliest evidence, it was composed at Ephesus, at the request of John's intimate friends, who desired to have his oral teaching recorded for the permanent use of the Church.

There are three theories as to the motive of its composition. According to the first, known as the "supplementary" theory, John wrote the fourth Gospel as a supplement to its predecessors, in order to supply what was wanting in the synoptic narrative. This Gospel is indeed supplementary in fact, but not in motive. It is supplementary in that the writer constantly assumes that certain facts are already known to his readers, and adds other facts from his own special information. But the Gospel itself expressly disclaims all intention to be complete (Joh 21:25), and is an original conception, both in form and substance, having a distinct plan of its own, and presenting a fresh aspect of the person

and teaching of our Lord. "It is the picture of one who paints, not because others have failed to catch the ideal he would represent, but because his heart is full and he must speak."

The second theory is that the Gospel is "polemical" or controversial, designed to oppose the errors of the Nicolaitanes and of Cerinthus. But the Gospel is polemical only incidentally, as the presentation of the positive truth suggests particular points of error. The point of view is not controversial. The writer is moved by the pressure of his great theme to set it forth in its positive aspects, and not with special reference to the errors of his time.

The third theory, known as the "irenic" or conciliatory, maintains that the Gospel was intended to reconcile divergent religious views, and to bring into their right relation truths which heresy perverted. The Gospel is conciliatory in fact, not from definite intent, but from the very nature of the subject - the Word made flesh, in which all religious controversies are reconciled. "Just as it rises above controversy while it condemns error, it preserves the characteristic truths which heresy isolated and misused. The fourth Gospel is the most complete answer to the manifold forms of Gnosticism, yet it was the writing most used by the Gnostics. It contains no formal narrative of the institution of sacraments, and yet it presents most fully the idea of sacraments. It sets forth with the strongest emphasis the failure of the ancient people, and yet it points out most clearly the significance of the dispensation which was committed to them. It brings the many oppositions - antitheses - of life and thought, and leaves them in the light of the one supreme fact which reconciles all, the Word became flesh; and we feel from first to last that this light is shining over the record of sorrow and triumph, of defeat and hope" (Westcott).

The object is distinctly stated in the Gospel itself. "These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His name" (Joh 20:30, Joh 20:31). The last of these three - life in Christ through faith - is the key to the two others. The readers were already disciples; and in vindicating the two propositions that Jesus is the Christ and that Jesus is the Son of God, the object was not to lead to the acknowledgment of His divine mission, but to exhibit these as the ground of a living communion of believers with God, and of a richer spiritual life. The character of the Gospel is predominantly historic. Even the doctrinal portions have a historic background and a historic embodiment. The doctrine, for instance, of the essential antagonism between light and darkness, it set forth in the narrative of the hostile attitude of the Jews toward Christ; and the discussions with them have their root and material in this same antagonism. The historical material is carefully selected with a view to its bearing on the particular conception of Christ's person and work which is announced in the Prologue. The history is the practical exhibition of the Logos-doctrine in the person and earthly life of the Man Jesus. The miracles are invariably termed signs, and are regarded as expressions and evidences of the divine personality of the worker.

The Gospel is characterized by the profuse employment of symbolism. This accords with its Hebrew fiber, and also, largely, with the nature of its subject. For not only was John a Jew, familiar with the symbolic economy and prophecy of the Old Testament, but Jesus, the central figure of his Gospel was, pre-eminently the fulfiller of the Law and of the Prophecies. Christ's own teaching, too, was largely symbolic; and John's peculiar, profound spiritual insight detected in His ordinary acts that larger meaning which belonged to them in virtue of Jesus' position as the representative of humanity; and that unity of the natural and spiritual worlds which was assumed in the utterances of our Lord in which the visible was used as the type of the invisible. "John," says Lange, "gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives also the symbolism of nature, of antiquity, of history and of personal life; hence the absolute symbolism, or the ideal import of all real existence, in significant outlines."

The relation of the Gospel to the Old Testament is pronounced. The center of the Old Testament system is the manifestation of the glory of God - the Shekinah. John declares that this glory appears essentially in Christ. He recognizes the divine preparation among the nations for Christ's coming, and the special discipline of Israel with a view to the advent of the Messiah. In the Jews he discerns the special subjects of the Messianic economy. Nathanael is an Israelite indeed: the temple is the Father's house: salvation is from the Jews: the Jewish Scriptures testify of Christ: the testimonies to Christ are drawn from the three successive periods of the people's training - the patriarchal, the theocratic, and the monarchical: the Serpent in the wilderness prefigures Christ's "lifting up," and the Passover His own sacrifice as the Lamb of God.

The fourth Gospel is the only one of the four which is developed according to a prearranged and systematic plan. This plan may be generally described as the exhibition of "the parallel development of faith and unbelief through the

historical presence of Christ." The Gospel accordingly falls into two general divisions: the Prologue (1:1-18); the Narrative (1:19-21:23). The narrative consists of two parts: the self-revelation of Christ to the world (1:19-12:50); the self-revelation of Christ to the disciples (13-21). In the development of this plan the author dwells upon three pairs of ideas: witness and truth; glory and light; judgment and life. "There is the manifold attestation of the divine mission; there is the progressive manifestation of the inherent majesty of the Son; there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided" (Westcott). The plan is foreshadowed in the Prologue. He who was the Word, in the beginning with God, by whom all things came into being, was life and light - the light of men. To Him witness was born by John, who was sent to testify of Him that all men might believe on Him. But though He was made flesh and dwelt among men, though He came unto His own home, though He was full of grace and truth, the world knew Him not, and His own people refused to receive him. There were, however, those who did receive Him; and to such He gave power to become sons of God through faith in His name. They became such, not in a physical sense, not of blood, nor of the will of man, but of God. They received of his fullness.

Accordingly the Gospel treats of the nature of Christ, and of the witness born to Christ by John, by the disciples, and by miracles. It goes on to describe the conflict between the eternal Light and the darkness as embodied historically in the persistent opposition of the Jews to Jesus. He came to them and they received Him not. Then the other aspect is presented - the blessing of those who did receive Him, the impartation of sonship and the consequent privilege of communion with the divine nature. From the thirteenth to the end of the seventeenth chapter is described Christ's revelation of Himself to His disciples in ministries of love and in confidential discourse. The darkness did not overcome the light. The apparent defeat through death was converted into victory through resurrection. This victory of the light is unfolded from the eighteenth to the end of the twentieth chapter, in the story of the betrayal, the passion, and the resurrection. The twenty-first chapter forms an Epilogue in which the divine light again shines forth in miracle, ministry, and counsel, before the final departure to the Father.

Relation to the Synoptic Gospels

The fourth Gospel exhibits marked differences from the others both in chronological arrangement and in the selection of material. As regards the latter, it contains much that is peculiar to itself, and falls in with the Synoptists only in a few sections.

But, while independent, it is not contradictory of the Synoptic Gospels. All the four Gospels are consciously based upon the same great facts; and the author of the fourth owns and confirms the first three. The incidents common to the fourth Gospel and all the Synoptists are, the baptism of John; the feeding of the five thousand; the triumphal entry into Jerusalem; the last supper and the passion and resurrection. John, with Matthew and Mark, relates the walking on the sea and the anointing at Bethany.

John's Gospel also implies acquaintance with incidents which he does not relate. Such are the circumstances of Christ's baptism; the position and character of Simon Peter; Christ's early home at Nazareth and later residence at Capernaum; the number of the disciples; the date of the Baptist's imprisonment; the Ascension, etc. The same imagery appears, in the figures of the bride and the bridegroom, the harvest, the servant, the vine. The same sayings occur, and verbal and other coincidences are frequent.

The inner coincidences are still more striking. John's portrait of Jesus, for instance, is, in many particulars, unique. It is fuller, more subtle, and indicates a closer intimacy. John deals with His person, where Matthew and Luke deal with His offices. In Matthew He is the fulfiller of the law; in John He foreshadows the grander and richer economy of the Spirit. Nevertheless, John's Christ is the same figure which appears in the lines of the Synoptists. In both He is the teacher, the meek and lowly one, the worker of miracles of power and mercy. In both He is plain of speech toward those who would become his disciples, the hater of hypocrisy, the reader of men's hearts.

Similar coincidences appear in the portraits of prominent disciples, notably of Peter. Though appearing in some scenes not noted by the Synoptists, the Peter of their Gospels is easily recognized in the portrait by his fellow disciple. He is the same combination of impulsive boldness and cowardice; of affectionateness and brusqueness; as quickly responsive to love as to anger; as prompt to leap into the lake at the sight of his Lord, as to smite Malchus.

The inner coincidences are also to be discerned in John's assumption of facts recorded by the other evangelists, so that the coincidence sometimes appears in what he does not record. Giving no details of the birth of Christ, like Matthew and Luke, he tells us that the Word became flesh. The childhood, with its subjection to parental authority appears in the story of the wedding at Cana. While the Synoptists dwell upon the event of the incarnation, he dwells upon the doctrine. The sacraments of Baptism and of the Eucharist, the institution of which he does not relate, are assumed as familiar in the conversation with Nicodemus and in the discourse at Capernaum. The ascension is not described, but is predicted in Christ's words to Mary. Similarly, the work of Jesus in Galilee, which John does not narrate, is presupposed in the sixth and seventh chapters. The anointing at Bethany is assumed to be known, as is the hearing of Jesus before Caiaphas.

With these coincidences marked differences appear. Setting aside the omission by Mark of the Gospel of the infancy, the Synoptic narrative falls into three parts: 1, The ministry of the Baptist, the baptism and temptation of Jesus. 2, The return of Jesus to Galilee, followed by a series of connected narratives concerning His teaching and miracles in this and surrounding districts, without any intimation that, during this time, He also visited Judaea and Jerusalem. 3, Hereupon all the three pass at once from the last journey of Jesus to Jerusalem to the Passover, at which He was crucified. Hence, as Dean Alford remarks, "had we only their accounts, we could never, with any certainty, have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather, perhaps, imply it. It would not, however, have been gathered from their narrative with any historical precision."

Turning now to John's Gospel, we find Christ's ministry in Galilee between the Baptism and the Passion interrupted by journeys to Jerusalem. He goes up to the Passover, on which occasion occur the cleansing of the temple and the visit of Nicodemus (Joh 2:13; 3:1-21). A second visit is made to an unnamed feast of the Jews (Joh 5:1), during which He heals the impotent man at Bethesda, excites thereby the hostility of the Jews, and delivers the discourse in 5:17-47. He goes up again at the Feast of Tabernacles (Joh 7:10), and, ten months later, appears at the Feast of Dedication (Joh 10:22). An interval is spent on the other side of the Jordan (Joh 10:40), at Ephraim in the wilderness of Judaea (Joh 11:53-54), and at Bethany (11, Joh 12:1), after which He makes His triumphal entry into Jerusalem (Joh 12:12 sqq.). According to John, therefore, between Christ's last journey from Galilee to Jerusalem and His triumphal entry, there is an interval of several months, spent partly in Jerusalem and partly in the neighboring districts; while according to the Synoptists it seems that He went from Galilee to Jerusalem to the last Passover only a short time before it began; and that He had previously remained continuously in Galilee or in the neighborhood, having taken up His abode there at the beginning of His public ministry.

In the Synoptists the scene of Christ's work is almost exclusively Galilee, while John mentions only five events connected with the Galilaean ministry. On the other hand, the fourth Gospel assumes a knowledge of Jesus' activity in Galilee and Peraea (Joh 6:1; Joh 7:1, Joh 7:11, Joh 7:52; Joh 10:40).

The difference between John and the Synoptists also appears in the form of the narrative. The latter represent Jesus' teaching as dealing mainly with the humble peasantry. It is proverbial, popular, abounding in parable, and the discourses are brief. John represents Christ as speaking in long and profoundly thoughtful discourses. While John has nothing answering to the Sermon on the Mount and the groups of parables, the other evangelists have nothing answering to the interviews with Nicodemus, the Samaritan woman, and the disciples before the Passover. In John the discourses are more dramatic and dialectic; in the Synoptists, proverbial, parabolic, and prophetic. Yet John's account of Jesus' teaching is not wanting in short paradoxical sayings, such as abound in the Synoptists (see Joh 2:19; Joh 4:32, Joh 4:34, Joh 4:35; Joh 7:33; Joh 5:17; Joh 6:27, Joh 6:33, Joh 6:62); nor, though no parable is worked out by John, are parabolic sayings wanting, such as the Good Shepherd, the Vine, the Living Water, and the Bread of Heaven.

In another and deeper aspect his Gospel stands related to the others as completing. He alone has seized and preserved certain sides of the life and teaching of the Lord, such as His utterances as to His eternal relation to the Father and His eternal unity with Him (Joh 3:13 sqq.; Joh 5:17 sqq.; Joh 6:33, Joh 6:51; Joh 7:16, Joh 7:28 sqq.; Joh 8:58, and elsewhere). It is to John, in short, that we owe the view of the speculative side of Christ's work; while as regards the relation of believers to their Lord, John gives us those deep and comforting words concerning the mystical unity and community of life between Himself and His disciples, into which they will enter through the Holy Spirit.

Yet these deeper and more mystical views were not altogether the outcome of John's characteristic personality. They

were also toned and shaped by the peculiar conditions of the Church and of the religious thought of his time. The conflict of Christianity was no longer with Judaistic error; no longer between the Gospel and the Law; between circumcision and uncircumcision; but with an essentially heathen Gnosticism which appealed to the Church with the claim of a profound insight into Christianity, and sought to wrest the Gospel to its own service. It has already been remarked that the aim of the fourth Gospel was not distinctively polemic. John was impelled to write by the pressure upon his own soul of the truth "God manifest in the flesh," rather than by the aggressions of heresy; but none the less the utterances of a Cerinthus lent sharpness to the lines of the Apostle's portrait of the Son of Man, and no more impressive answer to such teaching could have been given than John furnished in the words of the Lord himself concerning His own pre-existence and eternal Godhead, and in His testimony that the Father has created all things through the Word. (See Joh 1:3, Joh 1:14, Joh 1:33, Joh 1:34, Joh 1:49; Joh 3:13, Joh 3:14; Joh 5:23, Joh 5:26; Joh 6:51, Joh 6:62; Joh 8:58; Joh 13:23 sqq.; Joh 17:1, Joh 17:2, Joh 17:16, Joh 17:19; Joh 18:6, Joh 18:11, Joh 18:37).

Style and Diction of John

John's style in the Gospel and Epistles is marked by simplicity and ease. It is plain without elegance, and the diction is comparatively pure so far as words and grammar are concerned, but animated with a Hebrew genius. Godet describes the style as characterized by "a childlike simplicity and transparent depth, a holy melancholy, and a vivacity not less holy; above all, the sweetness of a pure and gentle love."

The vocabulary is meager. The same expressions continually recur. Thus we find $\phi\omega$ v (life, to live), 52; $\mu\alpha\rho\tau\upsilon\rho\epsilon\iota$ ε ov (sign), 17.

The meagerness of the vocabulary, however, is compensated by its richness. The few constantly recurring words are symbols of fundamental and eternal ideas. "They are not purely abstract notions, but powerful spiritual realities, which may be studied under a multitude of aspects. If the author has only a few terms in his vocabulary, these terms may be compared to pieces of gold with which great lords make payment" (Godet).

A similar sameness is apparent in the constructions. These are usually simple, plain, and direct. The sentences are short and are coordinated, following each other by a kind of parallelism as in Hebrew poetry. Thus where other writers would , John means to say that though Jesus was in the world, yet the world knew Him not; but he states the fact in two distinct and independent propositions: "He was in the world, and the world knew Him not." So in Joh 8:20. Jesus spake in the treasury, teaching in the temple, and yet, though He appeared and taught thus publicly, no one laid hands on Him. John writes: "These words spake Jesus as He taught in the temple, and no man laid hands on Him." He uses and, where the antithetic but might be expected (Joh 1:5; Joh 3:11; Joh 15:24). There is also a frequent absence of connecting particles. There is not, for instance, a single one in the first seventeen verses of chapter 15. Out of the wealth of Greek particles, John uses only five. He abounds in contrasts or antithetic parallelisms without connecting links. Thus, "the law was given by Moses: grace and truth came by Jesus Christ" (Joh 17:17): "No one ever saw God: the only-begotten Son revealed Him" (Joh 1:18). Compare Joh 8:23; Joh 15:5, etc. This simple coordination of clauses is assisted by the repetition of a marked word or phrase, so that a connection between two statements is established and the idea carried forward in a new direction (see Joh 10:11; Joh 15:13 sqq.; Joh 15:1, Joh 15:5; Joh 17:14 sqq.; Joh 6:39, Joh 6:40, Joh 6:44).

The narrative is direct. Even the words of others are given directly and not obliquely. Instead of saying "This is the witness of John when the Jews sent to ask him who he was, and he confessed that he was not the Christ" - John says, "This is the witness of John when the Jews sent to ask him Who art thou? and he confessed I am not the Christ" (Joh 1:19). Compare Joh 7:40 sqq.; Joh 2:3 sqq.; Joh 4:24 sqq.; Joh 5:10 sqq.; Joh 6:14; Joh 8:22; Joh 10:2 sqq. Illustrative details are not wrought into the texture of the narrative, but are interjected as parentheses or distinct statements (see Joh 6:10; Joh 4:6; Joh 10:22; Joh 13:30; Joh 18:40). John's style is circumstantial. An action which, by other writers, is stated as complex, is analyzed by him and its components stated separately. Thus, instead of the usual Greek idiom, "Jesus answering said," John writes, "Jesus answered and said," thus making both factors of the act equally prominent (see Joh 12:44; Joh 7:28; Joh 1:15, Joh 1:25). This peculiarity is further illustrated by the combination of the positive and negative expression of the same truth (see Joh 1:3, Joh 1:20; Joh 2:24; Joh 3:16; Joh 5:5; Joh 18:20; Jo1 1:1, Jo1 1:6; Jo1 2:4, Jo1 2:27). The detachment, however, is only superficial. The inner connection is closely held in the

writer's mind, and is impressed upon the reader by that constant iteration which, upon a hasty view, savors of monotony, but which serves to represent the central thought in its manysidedness, and to place it in its commanding relation to subordinate thoughts. His frequent use of the particle οὐν (therefore) directs attention to the sequence of events or ideas (Joh 2:22, Joh 3:25, Joh 3:29; Joh 4:1, Joh 4:6, Joh 4:46; Joh 6:5; Joh 7:25; Joh 8:12, Joh 8:21, Joh 8:31, Joh 8:38; Joh 10:7; Joh 12:1, Joh 12:3, Joh 12:9, Joh 12:17, Joh 12:21). The phrase in order that (ἵνα) object or purpose, is of frequent occurrence, and exhibits the characteristic of John's mind to regard things in their moral and providential relations. Thus Joh 4:34 : "My meat is in order that I may do the will of Him that sent me;" the emphasis lying not on the process, but on the end. Compare Joh 5:36; Joh 6:29; Joh 8:56; Joh 12:23; Joh 13:34; Joh 17:3.

The subject or the significant word of a sentence is often repeated, especially in dialogues (which are characteristic of John's Gospel), where, by the constant repetition of the names of the parties they are kept clearly before the reader's mind (see Joh 2:18; Joh 4:7 sqq.; Joh 8:48 sqq.; Joh 10:23 sqq. Also Joh 1:1, Joh 1:7, Joh 1:10; Joh 4:22; Joh 5:31; Joh 6:27; Joh 11:33).

The demonstrative pronoun is habitually introduced to recall the subject, when a clause has intervened between the subject and the verb (see Joh 15:5; Joh 7:18; Joh 10:1; Joh 12:48; Joh 14:21, Joh 14:26; Joh 15:26). The personal pronoun is frequently employed, especially that of the first person. "In this respect," says Westcott, "much of the teaching of the Lord's discourses depends upon the careful recognition of the emphatic reference to His undivided personality" (see Joh 8:14, Joh 8:16; Joh 5:31).

The quotations are commonly from the Septuagint, and never immediately from the Hebrew.

List of Greek Words and Phrases Used by John Only

A, Rev 1:11 ; Rev 22:13 A α α
to announce Joh 20:18 αι α α α
Joh 10:1 α, Rev 19:3, Rev 19:4, Rev 19:6 α α ; Joh 15:22, Joh
15:24; Joh 19:11. Jo1 1:8 αμεθυστος amethyst Rev 21:20 ο A ; Joh 3:3,
Joh 3:5; Joh 5:19, etc. α ; Joh 16:23; Joh 20:23 α ζ ε α
without sin Joh 8:7 (passage rejected) α ζ resurrection of life Joh 5:29 α α
of burning coals John 18:18; Joh 21:9 α . Jo1 3:15 α, Jo1 2:22; Jo1
4:3. Jo2 1:7 α, Joh 2:9; Joh 4:7, Joh 4:15 α α πε he
answered and said Joh 2:19; Joh 3:3; Joh 4:10, etc. α A α
of the synagogue Joh 9:22; Joh 12:42; Joh 16:2 α A
α, Joh 2:9 ο α ; Joh 14:30; Joh 16:11 α
8:11 βαι ; Rev 14:11; Rev 18:7, Rev
18:10, Rev 18:15, Rev 10:8, Rev 10:9, Rev 10:10
cluster (of grapes) Rev 14:18 . Rev 4:5; Rev 6:1, etc. In Mar 3:17
18:16; Rev 19:8, Rev 19:14 Γαββαθα Gabbatha Joh 19:13 γεννηθηναι α
Joh 3:3 γεννηθηναι εκ (του) Θεου to be born of God Joh 1:13. Jo1 3:9; Jo1 4:7; Jo1 5:1, Jo1 5:4, Jo1 5:18 γεννηθηναι
εκ (του), Joh 3:6, Joh 3:8 ; Joh 13:29
to be afraid Joh 14:27 . Rev 21:20 ; Rev 13:1; Rev 19:12
Joh 13:4, Joh 13:5; Joh 21:7 ; Joh 20:24; Joh 21:2
dragon Rev 12:3, Rev 12:4, Rev 12:7; Rev 13:2 ε ε
ειναι εκ του ; Joh 15:19; Joh 17:14, Joh 17:16; Joh 18:36. Jo1 2:16; Jo1 4:5 ειναι εκ των α
to be from above Joh 8:23 ειναι εκ τω ε . Rev 1:7 ε
5:13 εκ του αἰῶνος since the world began Joh 9:32 ε E ε ε
merchandise Joh 2:16 ε ε ε, Rev 19:20 ε
Θεου to come forth from God Joh 8:42; Joh 13:3; Joh 16:27, Joh 16:30 ε ε
accursed Joh 7:49 ε ε, Jo3 1:10 ε, Joh 9:11
coming Joh 16:13 (η) ε, Joh 6:40, Joh 6:44, Joh 6:54; Joh 7:37; Joh 11:24; Joh 12:48
zealous Rev 3:19, Rev 3:16 η ο ην which was (epithet of God) Rev 1:4, Rev 1:8;
Rev 4:8 η ο ; Rev 20:14; Rev 21:8 θαυ
wonder Rev 17:6 θεωρει

Joh 4:12 ι ; Rev 21:11, Rev 21:18, Rev 21:19 ι ; Jo1 4:10
 cavalry Rev 9:16 ιρις rainbow Rev 4:3; Rev 10:1
 καυμα heat Rev 7:16; Rev 16:9
 Rev 18:6 κεραννυμι to mix, mingle Rev 14:10;
 cinnamon Rev 18:13 κλημα branch Joh 15:2, Joh 15:4, Joh 15:5, Joh 15:6
 salve Rev 3:18 , Joh 5:4, Joh 5:7; Joh 9:7, Joh 9:11
 consisting of barley Joh 6:9, Joh 6:13 ; Rev 22:1
 about Rev 4:3, Rev 4:4, Rev 4:8; Rev 5:11 η , Joh 13:5 , Rev
 8:5 ; Joh 19:39
 16:10 ; Rev 14:6; Rev 19:17 ; Joh 4:25
 forehead Rev 7:3; Rev 9:4; Rev 13:16 , Joh 14:23
 musician Rev 18:22 Νικολαι , Rev
 2:15 ο ο ; Joh 20:5, Joh 20:6, Joh 20:7 ο
 untimely fig Rev 6:13 ο ο κει where there Rev 12:6, Rev 12:14 ο ο
 Rev 4:3; Rev 9:17 ο ο ; Rev 19:17, Rev 19:21 η ου ; Rev 11:14 ου
 (with accus. of person) woe Rev 8:13; Rev 12:12 ουκουν not then (interrogative) Joh 18:37 ου , Rev 9:19;
 Rev 12:4 ο , Joh 6:11; Joh 21:9, Joh 21:10, Joh 21:13 ο ; Joh 11:44. Rev 1:16
 6:9 , Joh 14:26; Joh 15:26; Joh 16:7. Jo1 2:1
 Rev 20:4 ; Rev 9:1; Rev 16:10; Rev 21:20 περιπατειν εν
 α to walk in the truth Jo2 1:4. Jo3 1:3, Jo3 1:4 περιπατειν εν τη ; Joh 12:35. Jo1 1:6;
 Jo1 2:11 περιπατειν εν τω πνευμα τη
 4:6 ποιει . Jo1 1:6 πορφυρους purple Joh 19:2, Joh 19:5. Rev
 18:16
 Joh 9:8 πρωι ο πρω ε
 Rev 1:11, Rev 1:17; Rev 22:13 πυρρ ; Rev 12:3 ρ
 Rev 18:13 ο ρ ρ Ρωμαι
 18:22
 18:12 , Joh 19:32, Joh 19:33 . Rev 7:15; Rev 12:12; Rev
 13:6; Rev 21:3 , Rev 18:9 στρηνος revelry,
 voluptuousness Rev 18:3 ; Joh 18:15
 18:13 ταλανταιος of a talent's weight Rev 16:21 . Jo1 2:12, Jo1 2:28; Jo1 3:18; Jo1 4:4; Jo1 5:21
 τεταρταιος of the fourth day Joh 11:39 ,
 Joh 10:15, Joh 10:17, Joh 10:18; Joh 13:37, Joh 13:38; Joh 15:13. Jo1 3:16 , Joh
 19:20 υ υ υ ; Rev
 15:2 υ , Joh 2:7; Joh 4:28 υ
 enchantment Rev 9:21 ; Rev 22:15 ; Rev 15:7; Rev 16:1, Rev 16:2
 pre-eminence Jo3 1:9 φοινιξ palm-tree Joh 12:13, Rev 7:9 ; Rev 11:19;
 Rev 16:21 ; Rev 2:18 ; Joh 18:6
 paper Jo2 1:12 ρος brook Joh 18:1 χοινιξ measure, a choenix Rev 6:6
 anointing, unction Jo1 2:20, Jo1 2:27 ; Rev
 18:16 , Joh 13:27, Joh 13:30

[Next: John Chapter 1](#)

John Chapter 1

John 1:1

joh 1:1

In the beginning was (εν αρχη ην)

With evident allusion to the first word of Genesis. But John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until Joh 1:3. This beginning had no beginning (compare Joh 1:3; Joh 17:5; Jo1 1:1; Eph 1:4; Pro 8:23; Psa 90:2). This heightening of the conception, however, appears not so much in α use of ην, was, denoting absolute existence (compare ει) instead of ε which is used in Joh 1:3, Joh 1:14, of the coming into being of creation and of the Word becoming flesh. Note also the contrast between α π' αρχης, from the beginning, which is common in John's writings (Joh 8:44; Jo1 2:7, Jo1 2:24; Jo1 3:8) and which leaves no room for the idea of eternal pre-existence. "In Gen 1:1, the sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here he starts from the same point, but goes upward, thus taking us into the eternity preceding time" (Milligan and Moulton). See on Col 1:15. This notion of "beginning" is still further heightened by the subsequent statement of the relation of the Logos to the eternal God. The α the Logos already was, then he belonged to the order of eternity. "The Logos was not merely existent, however, in the beginning, but was also the efficient principle, the beginning of the beginning. The α operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in this beginning, His eternal existence is already expressed, and His eternal position in the Godhead already indicated thereby" (Lange). "Eight times in the narrative of creation (in Genesis) there occur, like the refrain of a hymn, the words, And God said. John gathers up all those sayings of God into a single saying, living and endowed with activity and intelligence, from which all divine orders emanate: he finds as the basis of all spoken words, the speaking Word" (Godet).

The Word (ο

meaning of which is to lay: then, to pick out, gather, pick up: hence to gather or put words together, and so, to speak.

therefore signifies both the outward form by which the inward thought is expressed, and the inward thought itself, the Latin oratio and ratio: compare the Italian ragionare, "to think" and "to speak."

As signifying the outward form it is never used in the merely grammatical sense, as simply the name of a thing or act (ε ημα), but means a word as the thing referred to: the material, not the formal part: a word as embodying a conception or idea. See, for instance, Mat 22:46; Co1 14:9, Co1 14:19. Hence it signifies a saying, of God, or of man (Mat 19:21, Mat 19:22; Mar 5:35, Mar 5:36): a decree, a precept (Rom 9:28; Mar 7:13). The ten commandments are called in the Septuagint, ο), and hence the familiar term decalogue. It is further used of discourse: either of the act of speaking (Act 14:12), of skill and practice in speaking (Act 18:15; Ti2 4:15), specifically the doctrine of salvation through Christ (Mat 13:20-23; Phi 1:14); of narrative, both the relation and the thing related (Act 1:1; Joh 21:23; Mar 1:45); of matter under discussion, an affair, a case in law (Act 15:6; Act 19:38).

As signifying the inward thought, it denotes the faculty of thinking and reasoning (Heb 4:12); regard or consideration (Act 20:24); reckoning, account (Phi 4:15, Phi 4:17; Heb 4:13); cause or reason (Act 10:29).

John uses the word in a peculiar sense, here, and in Joh 1:14; and, in this sense, in these two passages only. The nearest

approach to it is in Rev 19:13, where the conqueror is called the Word of God; and it is recalled in the phrases Word of Life, and the Life was manifested (Jo1 1:1, Jo1 1:2). Compare Heb 4:12. It was a familiar and current theological term when John wrote, and therefore he uses it without explanation.

Old Testament Usage of the Term

The word here points directly to Genesis 1, where the act of creation is effected by God speaking (compare Psa 33:6). The idea of God, who is in his own nature hidden, revealing himself in creation, is the root of the Logos-idea, in contrast with all materialistic or pantheistic conceptions of creation. This idea develops itself in the Old Testament on three lines. (1) The Word, as embodying the divine will, is personified in Hebrew poetry. Consequently divine attributes are predicated of it as being the continuous revelation of God in law and prophecy (Psa 3:4; Isa 40:8; Psa 119:105). The Word is a healer in Psa 107:20; a messenger in Psa 147:15; the agent of the divine decrees in Isa 55:11.

(2) The personified wisdom (Job 28:12 sq.; Proverbs 8, 9). Here also is the idea of the revelation of that which is hidden. For wisdom is concealed from man: "he knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It is hid from the eyes of all living, and kept close from the fowls of the air" (Job 28). Even Death, which unlocks so many secrets, and the underworld, know it only as a rumor (Job 28:22). It is only God who knows its way and its place (Job 28:23). He made the world, made the winds and the waters, made a decree for the rain and a way for the lightning of the thunder (Job 28:25, Job 28:26). He who possessed wisdom in the beginning of his way, before His works of old, before the earth with its depths and springs and mountains, with whom was wisdom as one brought up with Him (Pro 8:26-31), declared it. "It became, as it were, objective, so that He beheld it" (Job 28:27) and embodied it in His creative work. This personification, therefore, is based on the thought that wisdom is not shut up at rest in God, but is active and manifest in the world. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors" (Pro 8:2, Pro 8:3). She builds a palace and prepares a banquet, and issues a general invitation to the simple and to him that wanteth understanding (Pro 9:1-6). It is viewed as the one guide to salvation, comprehending all revelations of God, and as an attribute embracing and combining all His other attributes.

(3) The Angel of Jehovah. The messenger of God who serves as His agent in the world of sense, and is sometimes distinguished from Jehovah and sometimes identical with him (Gen 16:7-13; Gen 32:24-28; Hos 12:4, Hos 12:5; Exo 23:20, Exo 23:21; Mal 3:1).

Apocryphal Usage

In the Apocryphal writings this mediative element is more distinctly apprehended, but with a tendency to pantheism. In the Wisdom of Solomon (at least 100 b.c.), where wisdom seems to be viewed as another name for the whole divine nature, while nowhere connected with the Messiah, it is described as a being of light, proceeding essentially from God; a true image of God, co-occupant of the divine throne; a real and independent principle, revealing God in the world

begotten (7:22). "She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness" (see chapter 7, throughout). Again: "Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of His works. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me" (chapter 9). In 16:12, it is said, "Thy word, O Lord, healeth all things" (compare Psa 107:20); and in 18:15, 16, "Thine almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched the heaven, but it stood upon the earth." See also Wisdom of Sirach, chapters 1, 24, and Baruch 3, 4:1-4.

Later Jewish Usage

After the Babylonish captivity the Jewish doctors combined into one view the theophanies, prophetic revelations and

manifestations of Jehovah generally, and united them in one single conception, that of a permanent agent of Jehovah in into the Targurns, or Aramaean paraphrases of the Old Testament, which were publicly read in the synagogues, substituting the name the word of Jehovah for that of Jehovah, each time that God manifested himself. Thus in Gen 39:21, they paraphrase, "The Memra was with Joseph in prison." In Psa 110:1-7 Jehovah addresses the first verse to the Memra. The Memra is the angel that destroyed the first-born of Egypt, and it was the Memra that led the Israelites in the cloudy pillar.

Usage in the Judaeo-Alexandrine Philosophy

From the time of Ptolemy I: (323-285 b.c.), there were Jews in great numbers in Egypt. Philo (a.d. 50) estimates them at a million in his time. Alexandria was their headquarters. They had their own senate and magistrates, and possessed the same privileges as the Greeks. The Septuagint translation of the Hebrew Scriptures into Greek (b.c. 280-150) was the beginning of a literary movement among them, the key-note of which was the reconciliation of Western culture and Judaism, the establishment of a connection between the Old Testament faith and the Greek philosophy. Hence they interpreted the facts of sacred history allegorically, and made them symbols of certain speculative principles, alleging that the Greek philosophers had borrowed their wisdom from Moses. Aristobulus (about 150 b.c.) asserted the existence of a previous and much older translation of the law, and dedicated to Ptolemy VI an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the Peripatetic or Aristotelian school were derived from the Old Testament. Most of the schools of Greek philosophy were represented among the Alexandrian Jews, but the favorite one was the Platonic. The effort at reconciliation culminated in Philo, a contemporary of Christ. Philo was intimately acquainted with the Platonic philosophy, and made it the fundamental feature of his own doctrines, while availing himself likewise of ideas belonging to the Peripatetic and Stoic schools. Unable to discern the difference in the points of view from which these different doctrines severally proceeded, he jumbled together not merely discordant doctrines of the Greek schools, but also those of the East, regarding the wisdom of the Greeks as having originated in the legislation and writings of Moses. He gathered together from East and West every element that could help to shape his conception of a vicegerent of God, "a mediator between the eternal and the ephemeral. His Logos reflects light from countless facets."

According to Philo, God is the absolute Being. He calls God "that which is:" "the One and the All." God alone exists for himself, without multiplicity and without mixture. No name can properly be ascribed to Him: He simply is. Hence, in His nature, He is unknowable.

Outside of God there exists eternal matter, without form and void, and essentially evil; but the perfect Being could not come into direct contact with the senseless and corruptible; so that the world could not have been created by His direct agency. Hence the doctrine of a mediating principle between God and matter - the divine Reason, the Logos, in whom are comprised all the ideas of finite things, and who created the sensible world by causing these ideas to penetrate into matter.

in Jewish, angels; but all are essentially one, and their unity, as they exist in God, as they emanate from him, as they are disseminated in the world, is expressed by Logos. Hence the Logos appears under a twofold aspect: (1) As the immanent reason of God, containing within itself the world-ideal, which, while not outwardly existing, is like the

emphasized by the Alexandrians, and which tended to the recognition of a twofold personality in the divine essence. (2) As the outspoken word, proceeding from God and manifest in the world. This, when it has issued from God in creating

prevailed in Palestine, where the Word appears like the angel of the Pentateuch, as the medium of the outward communication of God with men, and tends toward the recognition of a divine person subordinate to God. Under the former aspect, the Logos is, really, one with God's hidden being: the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and, filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of creation, not inaugurated, like God, nor made, like the world; but the eldest son of the eternal Father (the world being the younger); God's image; the mediator between God and the world; the highest angel; the second God.

Philo's conception of the Logos, therefore, is: the sum-total and free exercise of the divine energies; so that God, so far as he reveals himself, is called Logos; while the Logos, so far as he reveals God, is called God.

John's doctrine and terms are colored by these preceding influences. During his residence at Ephesus he must have become familiar with the forms and terms of the Alexandrian theology. Nor is it improbable that he used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed. "To those Hellenists and Hellenistic Jews, on the one hand, who were vainly philosophizing on the relations of the finite and infinite; to those investigators of the letter of the Scriptures, on the other, who speculated about the theocratic revelations, John said, by giving this name Logos to Jesus: 'The unknown Mediator between God and the world, the knowledge of whom you are striving after, we have seen, heard, and touched. Your philosophical speculations and your scriptural subtleties will never raise you to Him. Believe as we do in Jesus, and you will possess in Him that divine Revealer who engages your thoughts'" (Godet).

But John's doctrine is not Philo's, and does not depend upon it. The differences between the two are pronounced. Though both use the term Logos, they use it with utterly different meanings. In John it signifies word, as in Holy Scripture generally; in Philo, reason; and that so distinctly that when Philo wishes to give it the meaning of word, he adds to it by way of explanation, the term $\rho\eta\mu\alpha$, word.

The nature of the being described by Logos is conceived by each in an entirely different spirit. John's Logos is a person, with a consciousness of personal distinction; Philo's is impersonal. His notion is indeterminate and fluctuating, shaped by the influence which happens to be operating at the time. Under the influence of Jewish documents he styles the Logos an "archangel;" under the influence of Plato, "the Idea of Ideas;" of the Stoics, "the impersonal Reason." It is doubtful whether Philo ever meant to represent the Logos formally as a person. All the titles he gives it may be explained by supposing it to mean the ideal world on which the actual is modeled.

In Philo, moreover, the function of the Logos is confined to the creation and preservation of the universe. He does not identify or connect him with the Messiah. His doctrine was, to a great degree, a philosophical substitute for Messianic hopes. He may have conceived of the Word as acting through the Messiah, but not as one with him. He is a universal principle. In John the Messiah is the Logos himself, uniting himself with humanity, and clothing himself with a body in order to save the world.

The two notions differ as to origin. The impersonal God of Philo cannot pass to the finite creation without contamination of his divine essence. Hence an inferior agent must be interposed. John's God, on the other hand, is personal, and a loving personality. He is a Father (Joh 1:18); His essence is love (Joh 3:16; Jo1 4:8, Jo1 4:16). He is in direct relation with the world which He desires to save, and the Logos is He Himself, manifest in the flesh. According to Philo, the Logos is not coexistent with the eternal God. Eternal matter is before him in time. According to John, the Logos is essentially with the Father from all eternity (Joh 1:2), and it is He who creates all things, matter included (Joh 1:3).

Philo misses the moral energy of the Hebrew religion as expressed in its emphasis upon the holiness of Jehovah, and therefore fails to perceive the necessity of a divine teacher and Savior. He forgets the wide distinction between God and the world, and declares that, were the universe to end, God would die of loneliness and inactivity.

The Meaning of Logos in John

As Logos has the double meaning of thought and speech, so Christ is related to God as the word to the idea, the word being not merely a name for the idea, but the idea itself expressed. The thought is the inward word (Dr. Schaff compares the Hebrew expression "I speak in my heart" for "I think").

The Logos of John is the real, personal God (Joh 1:1), the Word, who was originally before the creation with God. and was God, one in essence and nature, yet personally distinct (Joh 1:1, Joh 1:18); the revealer and interpreter of the hidden being of God; the reflection and visible image of God, and the organ of all His manifestations to the world. Compare Heb 1:3. He made all things, proceeding personally from God for the accomplishment of the act of creation (Heb 1:3), and became man in the person of Jesus Christ, accomplishing the redemption of the world. Compare Phi 2:6.

The following is from William Austin, "Meditation for Christmas Day," cited by Ford on John:

"The name Word is most excellently given to our Savior; for it expresses His nature in one, more than in any others. Therefore St. John, when he names the Person in the Trinity (Jo1 5:7), chooses rather to call Him Word than Son; for word is a phrase more communicable than son. Son hath only reference to the Father that begot Him; but word may refer to him that conceives it; to him that speaks it; to that which is spoken by it; to the voice that it is clad in; and to the effects it raises in him that hears it. So Christ, as He is the Word, not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and, which lives yet in the hearts of all them that obediently do hear it. He it is that is this Word; and any other, prophet or preacher, he is but a voice (Luk 3:4). Word is an inward conception of the mind; and voice is but a sign of intention. St. John was but a sign, a voice; not worthy to untie the shoe-latchet of this Word. Christ is the inner conception 'in the bosom of His Father;' and that is properly the Word. And yet the Word is the intention uttered forth, as well as conceived within; for Christ was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than he was in the beginning, 'in the bosom of his Father.' For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is therefore rightly called the Word, both by His coming from, and yet remaining still in, the Father."

And the Word

A repetition of the great subject, with solemn emphasis.

Was with God (ἦ

also often used in the New Testament in the sense of with; and that not merely as being near or beside, but as a living $\mu\alpha\varsigma$), i.e., in social relations with us (Mar 6:3; Mat 13:56 $\mu\alpha\varsigma$, Mar 9:16). "I sat daily with you" (Mat 26:55 $\mu\alpha\varsigma$). "Abide and winter with you" (Co1 16:6). "The eternal life which $\mu\alpha\varsigma$). Thus John's statement is that the divine Word not only abode with the Father from all eternity, but was in the living, active relation of communion with Him.

v o

predicate and not the subject of the proposition. The subject must be the Word; for John is not trying to show who is

said God was the Word, he would have contradicted his previous statement by which he had distinguished

is emphatically placed in the proposition before the subject, because of the progress of the thought; this being the third and highest statement respecting the Word - the climax of the two preceding propositions. The word God, used attributively, maintains the personal distinction between God and the Word, but makes the unity of essence and nature to follow the distinction of person, and ascribes to the Word all the attributes of the divine essence. "There is something majestic in the way in which the description of the Logos, in the three brief but great propositions of Joh 1:1, is unfolded with increasing fullness" (Meyer).

John 1:2

joh 1:2

The same (οὐτος)

Literally, this one; the one first named; the Word.

Was in the beginning with God

In Joh 1:1 the elements of this statement have been given separately: the Word, the eternal being of the Word, and his active communion with God. Here they are combined, and with new force. This same Word not only was coeternal with God in respect of being (ἦν, was), but was eternally in active communion with Him (in the beginning with God:

proposition, where God is spoken of absolutely. In the third proposition, the Word was God, the article was omitted

is placed in personal relation to God.

This verse forms the transition point from the discussion of the personal being of the Word to His manifestation in creation. If it was this same Word, and no other, who was Himself God, and who, from all eternity, was in active communion with God, then the statement follows naturally that all things were created through Him, thus bringing the essential nature of the Word and His manifestation in creation into connection. As the idea of the Word involves knowledge and will, wisdom and force, the creative function is properly His. Hence His close relation to created things, especially to man, prepares the way for His incarnation and redeeming work. The connection between creation and redemption is closer than is commonly apprehended. It is intimated in the words of Isaiah (Isa 46:4), "I have made, and I will bear." Redemption, in a certain sense, grows out of creation. Because God created man in His own image, He would restore him to that image. Because God made man, He loves him, educates him, bears with him carries on the race on the line of His infinite patience, is burdened with its perverseness and blindness, and expresses and effectuates all this in the incarnation and redemptive work of Jesus Christ. God is under the stress of the parental instinct (humanly speaking) to redeem man.

John 1:3

joh 1:3

Regarded severally. The reference is to the infinite detail of creation, rather than to creation as a whole, which is

(the world) of Joh 1:10 as a parallel.

Were made (ε

Literally, came into being, or became. Expressing the passage from nothingness into being, and the unfolding of a divine order. Compare Joh 1:14, Joh 1:17

create (Rev 4:11; Rev 10:6; Col 1:16); ποιειν, to make (Rev 14:7; Mar 10:6

to become, which refers to that which is created. In Mar 10:6

God made" (ε

absolute being expressed by ην (see on Joh 1:1), and the coming into being of creation (ε

Joh 1:6, Joh 1:9. "A man sent from God came into being" (ε v).

"The main conception of creation which is present in the writings of St. John is expressed by the first notice which he makes of it: All things came into being through the Word. This statement sets aside the notions of eternal matter and of inherent evil in matter. 'There was when' the world 'was not' (Joh 17:5, Joh 17:24); and, by implication, all things as made were good. The agency of the Word, 'who was God,' again excludes both the idea of a Creator essentially inferior to God, and the idea of an abstract Monotheism in which there is no living relation between the creature and the Creator; for as all things come into being 'through' the Word, so they are supported 'in' Him (Joh 1:3; compare Col 1:16 sq.; Heb 1:3). And yet more, the use of the term ε

the thought that creation is to be regarded (according to our apprehension) as a manifestation of a divine law of love.

Thus creation (all things came into being through Him) answers to the Incarnation (the Word became flesh). All the unfolding and infolding of finite being to the last issue lies in the fulfillment of His will who is love" (Westcott, on Jo1

2:17).

By Him (δι αουτου)

, on which see note). It is the preposition by which the relation of Christ to creation is usually expressed (see Co1 8:6; Col 1:16; Heb 1:2), though it is occasionally used of the Father (Heb 2:10; Rom 11:36, and Gal 1:1, where it is used of both). Hence, as Godet remarks, it "does not lower the Word to the rank of a simple instrument," but merely implies a different relation to creation on the part of the Father and the Son.

Literally, apart from. Compare Joh 15:5.

Was not anything made that was made (ε

Many authorities place the period after ε
That which hath been made was life in Him."

Made (ε

As before, came into being.

Not anything (ου

That was made (ο

Rev., more correctly, that hath been made, observing the force of the perfect tense as distinguished from the aorist (ε
The latter tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, that which hath been made and exists. The combination of a positive and negative clause (compare Joh 1:20) is characteristic of John's style, as also of James'. See note on "wanting nothing," Jam 1:4.

John 1:4

joh 1:4

In Him was life (εν αυτω v)

He was the fountain of life - physical, moral, and eternal - its principle and source. Two words for life are employed in α).

We speak therefore of the discussion of the life and habits of animals as zoology; and of accounts of men's lives as biography. Animals have the vital principle in common with men, but men lead lives controlled by intellect and will,

12:44; Luk 8:43), or course of life, life regarded as an economy (Luk 8:14; Ti1 2:2; Ti2 2:4
of life, considered principally or wholly as existence (Pe1 3:10; Act 8:33; Act 17:25; Heb 7:3). There seems to be a significance in the use of the word in Luk 16:25 : "Thou in thy lifetime (εν τη ζωη σου) receivedst thy good things;" the intimation being that the rich man's life had been little better than mere existence, and not life at all in the true

sum of mortal and eternal blessedness (Mat 25:46; Luk 18:30; Joh 11:25; Act 2:28; Rom 5:17; Rom 6:4), and that not only in respect of men, but also of God and Christ. So here. Compare Joh 5:26; Joh 14:6; Jo1 1:2. This change is due to the gospel revelation of the essential connection of sin with death, and consequently, of life with holiness.

"Whatever truly lives, does so because sin has never found place in it, or, having found place for a time, has since been

overcome and expelled" (Trench).

; Joh 14:6; Joh 8:12; Jo1 1:2; Jo1 5:20; Joh 6:35, Joh 6:48; Joh 6:63; Rev 21:6; Rev 22:1, Rev 22:17; Rev 7:17; Joh 4:14; Rev 2:7; Rev 22:2, Rev 22:14, Rev 22:19; Joh 12:50; Joh 17:3; Joh 20:31; Joh 5:26; Joh 6:53, Joh 6:54; Joh 5:40; Joh 3:15, Joh 3:16, Joh 3:36; Joh 10:10; Joh 5:24; Joh 12:25; Joh 6:27; Joh 4:36; Jo1 5:12, Jo1 5:16; Joh 6:51.

Was the Light of men (ἡ εἰς τὸν ἀ

Passing from the thought of creation in general to that of mankind, who, in the whole range of created things, had a special capacity for receiving the divine. The Light - the peculiar mode of the divine operation upon men, conformably to their rational and moral nature which alone was fitted to receive the light of divine truth. It is not said that the Word was light, but that the life was the light. The Word becomes light through the medium of life, of spiritual life, just as sight is a function of physical life. Compare Joh 14:6, where Christ becomes the life through being the truth; and Mat 5:8, where the pure heart is the medium through which God is beheld. In whatever mode of manifestation the Word is in the world, He is the light of the world; in His works, in the dawn of creation; in the happy conditions of Eden; in the Patriarchs, in the Law and the Prophets, in His incarnation, and in the subsequent history of the Church. Compare Joh 9:5. Of men, as a class, and not of individuals only.

John 1:5

joh 1:5

Note the present tense, indicating not merely the present point of time, but that the light has gone forth continuously

. The shining does not always illuminate. Compare Jo1 2:8.

In the darkness (ἐν τῇ)

in Mat 10:27, and once in Luk 12:3 , Pe2 2:17; Jde 1:6, Jde 1:13). See

on Pe2 2:4. The two words are combined in the phrase blackness of darkness (Pe2 2:17; Jde 1:13

nebulousness. Here the stronger word is used. The darkness of sin is deep. The moral condition which opposes itself to divine light is utterly dark. The very light that is in it is darkness. Its condition is the opposite of that happy state of humanity indicated in Joh 1:4, when the life was the light of men; it is a condition in which mankind has become the prey of falsehood, folly and sin. Compare Jo1 1:9-10. Rom 1:21, Rom 1:22.

Rev., apprehended. Wyc., took not it. See on Mar 9:18; see on Act 4:13. Comprehended, in the sense of the A.V., understood, is inadmissible. This meaning would require the middle voice of the verb (see Act 4:13; Act 10:34; Act 25:25). The Rev., apprehended, i.e., grasped or seized, gives the correct idea, which appears in Joh 12:35, "lest darkness come upon you," i.e., overtake and seize. The word is used in the sense of laying hold of so as to make one's own; hence, to take possession of. Used of obtaining the prize in the games (Co1 9:24); of attaining righteousness (Rom 9:30); of a demon taking possession of a man (Mar 9:18); of the day of the Lord overtaking one as a thief (Th1 5:4). Applied to darkness, this idea includes that of eclipsing or overwhelming. Hence some render overcame (Westcott, Moulton). John's thought is, that in the struggle between light and darkness, light was victorious. The darkness did not appropriate the light and eclipse it. "The whole phrase is indeed a startling paradox. The light does not banish the darkness; the darkness does not overpower the light. Light and darkness coexist in the world side by side"

(Westcott).

John 1:6

joh 1:6

There was a man (ε

Better, Rev., "there came a man," ε

economy of the revelation of the light. Compare Joh 3:1, there was a man (ην α

a man as Nicodemus is stated. See remarks on ην, Joh 1:1. A distinction is also intimated between the eternal being (ην) of the Word and the coming into being of his messenger.

Sent (α

See on Mat 10:2, Mat 10:16; see on Mar 4:29; see on Luk 4:18. The verb carries the sense of sending an envoy with a special commission. Hence it is used of the mission of the Son of God, and of His apostles; the word apostle being

sent. See on Joh 20:21, and see on Jo1 3:5. The statement is not merely equivalent to was sent. The finite verb and the participle are to be taken separately, as stating two distinct facts, the appearance and the mission of John. There came a man, and that man was sent from God.

)

The preposition means from beside. It invests the messenger with more dignity and significance than if the writer had said, "sent by God." It is used of the Holy Spirit, sent from the Father (Joh 15:26).

Whose name was John (ο τω Ι

Literally, the name unto him John. The first mention of John the Baptist. The last occurs, Act 19:3. On the name, see on Mat 3:1; see on Luk 3:2. John never speaks of the Baptist as John the Baptist, like the other Evangelists, but simply as John. This is perfectly natural on the supposition that John himself is the author of the gospel, and is the other John of the narrative.

John 1:7

joh 1:7

The same (ουτος)

Compare Joh 1:2, and the pronoun εκεινος, he, in Joh 1:8.

For a witness (ει

. The sense is for witness-bearing or to bear witness. On the word, see Act 1:22; Pe1 5:1. It is one of John's characteristic words, occurring nearly fifty times in various forms in his Gospel, and thirty or forty times in the Epistles and Revelation. The emphatic development of the idea of witness is peculiar to this Gospel. "It evidently belongs to a time when men had begun to reason about the faith, and to analyze the grounds on which it rested" (Westcott). He develops the idea under the following forms: The witness of the Father (Joh 5:31, Joh 5:34, Joh 5:37); the witness of Christ himself (Joh 8:14; Joh 18:37); the witness of works (Joh 5:17, Joh 5:36; Joh 10:25; Joh 14:11; Joh 15:24); the witness of Scripture (Joh 5:39, Joh 5:40, Joh 5:46; Joh 1:46); the witness of the forerunner (Joh 1:7; Joh 5:33, Joh 5:35); the witness of the disciples (Joh 15:27; Joh 19:35; Joh 21:24; Jo1 1:2; Jo1 4:14); the witness of the Spirit (Joh 15:26; Joh 16:13, Joh 16:14; Jo1 5:6). Note the emphasis attached to the idea here, by the twofold form in which it is put: first, generally, for witness, and then by giving the subject of the testimony.

All

The Baptist took up the work of the prophets, as respects their preparation for the universal extension of the divine call (Isa 49:6). His message was to men, without regard to nation, sect, descent, or other considerations.

Through him

John the Baptist.

John 1:8

joh 1:8

He (εκεινος)

Emphatic, "It was not he who was the light." Compare Joh 2:21, "He (εκεινος) spake," bringing out the difference between Jesus' conception of destroying and rebuilding the temple, and that of his hearers.

ς)

Rev., the light. The emphatic that of the A.V. is unnecessary.

Was sent

Rev., came. Neither in the original text. Literally, "He was not the light, but in order that (τι) in Joh 9:3. "Neither hath this man sinned, nor his parents, but (he was born blind) that the works," etc. Compare Joh 15:25.

John 1:9

joh 1:9

That was the true light, etc.

This passage is differently interpreted. Some join coming (ε) Others join coming with light, and render, as Rev., the true light - coming into the world. The latter is the preferable rendering, and is justified by John's frequent use of the phrase coming into the world, with reference to our Lord. See Joh 3:19; Joh 6:14; Joh 9:39; Joh 11:27; Joh 12:46; Joh 16:28; Joh 18:37. In Joh 3:19 and Joh 12:46, it is used as here, in connection with light. Note especially the latter, where Jesus himself says, "I am come a light into the world." Was (ην) is to be taken independently, there was, and not united in a single conception with coming (ε) coming. The light was, existed, when the Baptist appeared as a witness. Up to the time of his appearance it was all along coming: its permanent being conjoined with a slow, progressive coming, a revelation "at sundry times and in diverse manners" (Heb 1:1). "From the first He was on His way to the world, advancing toward the incarnation by preparatory revelations" (Westcott). Render therefore as Rev., "There was the true light, even the light which lighteth every man, coming into the world."

True (α

Wyc., very light (compare the Nicene creed, "very God of very God"). This epithet is applied to light only here and Jo1 2:8, and is almost confined to the writings of John. A different word, α ; Joh 5:31; Joh 8:13, and elsewhere. The difference is that α real, perfect, and substantial, as contrasted with what is fanciful, shadowy, counterfeit, or merely symbolic. Thus God is α) in that He cannot lie. He is α), as distinguished from idols. In Heb 8:2, the heavenly tabernacle is called α). Thus the expression true light denotes the realization of the original divine idea of the Light - the archetypal Light, as contrasted with all imperfect manifestations: "the Light which fulfilled all that had been promised by the preparatory, partial, even

fictitious lights which had existed in the world before."

"Our little systems have their day;

They have their day and cease to be:

They are but broken lights of Thee,

And Thou, O Lord, art more than they."

Tennyson, In Memoriam.

See on shineth, Joh 1:5, and compare Luk 11:35, Luk 11:36.

Not collectively, as in Joh 1:7, but individually and personally.

As in Joh 1:3

as an ordered whole. See on Act 17:24; see on Jam 3:6. Four words are used in the New Testament for world:

(1) γη, land, ground, territory, the earth, as distinguished from the heavens. The sense is purely physical.

(2) οτ, earth, understood, and signifies the earth as the abode of men; the whole inhabited world. See on Mat 24:14; see on Luk 2:1. Also in a physical sense, though used once of "the world to come" (Heb 2:5).

(3) αι, period of existence; a lifetime; a generation; hence, a long space of time; an age, era, epoch, period of a dispensation. On this primary, physical sense there arises a secondary sense, viz., all that exists in the world under the conditions of time. From this again develops a more distinctly ethical sense, the course and current of this world's affairs (compare the expression, the times), and this course as corrupted by sin; hence the evil world. So Gal 1:4; Co2 4:4.

arrangement, order (Pe1 3:3); (b) the sum-total of the material universe considered as a system (Mat 13:35; Joh 17:5; Act 17:24; Phi 2:15). Compare Plato. "He who is incapable of communion is also incapable of friendship. And philosophers tell us, Callicles, that communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos, or order, not disorder or misrule" ("Gorgias," 508). (c) That universe as the abode of man (Joh 16:21; Jo1 3:17). (d) The sum-total of humanity in the world; the human race (Joh 1:29; Joh 4:42). (e) In the ethical sense, the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Joh 7:7; Joh 15:18; Joh 17:9, Joh 17:14; Co1 1:20, Co1 1:21; Co2 7:10; Jam 4:4).

This word is characteristic of John, and pre-eminently in this last, ethical sense, in which it is rarely used by the Synoptists; while John nowhere uses αι, literature, since the heathen world had no perception of the opposition between God and sinful man; between the divine order and the moral disorder introduced and maintained by sin.

John 1:10

He was in the world

Not merely at His advent, but before His incarnation no less than after it. See on Joh 1:4, Joh 1:5.

Was made (ε

Came into being. See on Joh 1:3.

See on Joh 1:3.

Knew (ε

Recognized. Though He was in the world and was its Creator, yet the world did not recognize him. This is the relation of ideas in these three clauses, but John expresses this relation after the Hebrew manner, by simply putting the three , where the point of the passage is, that though Jesus was teaching publicly, where He might easily have been seized, yet no man attempted his seizure. This is expressed by two parallel clauses with the simple copulative. "These words spake Jesus," etc., "and no man laid hands on Him."

Him (αυ

The preceding him (αυτου) is, in itself, ambiguous as to gender. So far as its form is concerned, it might be neuter, in which case it would refer to the light, "the Word regarded as a luminous principle," as it, in Joh 1:5. But αυ masculine, Him, so that the Word now appears as a person. This determines the gender of the preceding αυτου.

On the enlightened and unenlightened nature, compare the allegory in Plato's "Republic," at the beginning of Book 7, where he pictures men confined from childhood in an underground den, chained so that they can only see before them, and with no light save from a fire behind them. They mistake shadows for substance, and echoes for voices. When they are liberated and compelled to look at the light, either of the fire or of the sun, their unaccustomed eyes are pained, and they imagine that the shadows which they formerly saw are truer than the real objects which are now shown them. Finally, they will be able to see the sun, and will recognize him as the giver of the seasons and years, and the guardian of all that is in the visible world. "When the eye of the soul is turned round, the whole soul must be turned round from the world of becoming into that of being, and of the brightest and best of being, or, in other words, of the good."

Notice also the appropriateness of the two verbs joined with the neuter and the masculine pronouns. In Joh 1:5, with it,

John 1:11

joh 1:11

He came (ηλθεν)

The narrative now passes from the general to the special action of the Word as the Light. The verb came, in the aorist tense, denotes a definite act - the Incarnation. In Joh 1:10 the Word is described as in the world invisibly. Now He appears.

Unto His own (ει

Literally, his own things: see on Act 1:7. The Rev. follows the A.V. Wyc., into his own things. Render his own home, and compare Joh 16:32; Joh 19:27; Act 21:6. The reference is to the land of Israel, which is recognized as God's own in a peculiar sense. See Jer 2:7; Hos 9:3; Zac 2:12; Deu 7:6. Not a repetition of Joh 1:10. There is a progress in the narrative. He was in the world at large: then he came unto His own home.

His own (οὐ τ

The masculine gender, as the preceding was neuter. That signified His own home or possessions, this His own people. Rev., they that were His own.

Most commonly in the New Testament of taking one along with another. See on Mat 4:5; see on Mat 17:1; see on Act 16:33. But also of accepting or acknowledging one to be what he professes to be, and of receiving something transmitted, as Co1 11:23; Gal 1:12, etc. Westcott thinks this latter sense is implied here; Christ having been offered by the teachers of Israel through John. Alford adopts the former sense; "expressing the personal assumption to one's self as a friend or companion." De Wette explains to receive into the house. Godet strains a point by explaining as welcomed. De Wette's explanation seems to agree best with his own home. Here again compare the nice choice of verbs:

John 1:12

joh 1:12

As many as (ο

Denoting individuals, as οὐ τ) signified the nation at large.

Received (ε

. The meaning of the two verbs is substantially the same (so Alford, De

and ε

latter brings before us the possession gained: so that the full meaning is, As many as by accepting Him, received Him." For the use of the simple verb, see Joh 5:43; Joh 13:20; Joh 19:6.

Power (ε

violence (Act 5:26; Act 27:41

natural ability (see on Pe2 2:11): ε

only, and chiefly in the Epistles of the Imprisonment (Eph 1:19; Eph 3:7; Col 2:12. Compare the kindred verb ε forth power, and see on Mar 6:14; see on Jam 5:16): τ . Compare the kindred verb τ

strong, and see on Luk 14:30; see on Luk 16:3

1:19; Eph 6:10; Ti1 6:16; Pe1 4:11

on Act 3:11): ε

; see ; Joh 10:18; Joh 17:2; Joh

19:10, Joh 19:11. See on Mar 2:10; see on Luk 20:20). Here, therefore, ε

legitimate right derived from a competent source - the Word.

As those who are born (Joh 1:13. Compare Joh 3:3, and Mat 5:45).

Rev., more correctly, children. Son is υἱ

Son, may indicate only adoption and heirship. See Gal 4:7. Except in Rev 21:7, which is a quotation, John never uses υἱ

life. Paul, on the other hand, regards the relation from the legal standpoint, as adoption, imparting a new dignity and relation (Rom 8:15; Gal 4:5, Gal 4:6). See also Jam 1:18; Pe1 1:3, Pe1 1:23, where the point of view is John's rather ; Joh 11:52; Jo1 3:1, Jo1 3:2, Jo1 3:10; Jo1

5:2, and always in the plural.

ς)

The present participle, believing, indicates the present and continuous activity of faith. The word is used by John, sometimes with the dative case simply meaning to believe a person or thing; i.e., to believe that they are true or speak the truth. Thus, to believe the Scripture (Joh 2:22); believe me (Joh 4:21); believe Moses, his writings, my words (Joh 4:46). At other times with a preposition, εἰς, into, which is rendered believe in, or believe on. So here, Joh 6:29; Joh 8:30; Jo1 5:10. See the two contrasted in Joh 6:29, Joh 6:30; Joh 8:30, Joh 8:31; Jo1 5:10. To believe in, or on, is more than mere acceptance of a statement. It is so to accept a statement or a person as to rest upon them, to trust them practically; to draw upon and avail one's self of all that is offered to him in them. Hence to believe on the Lord Jesus Christ is not merely to believe the facts of His historic life or of His saving energy as facts, but to accept Him as Savior, Teacher, Sympathizer, Judge; to rest the soul upon Him for present and future salvation, and to accept and adopt His precepts and example as binding upon the life.

Name (ο

See on Mat 28:19. Expressing the sum of the qualities which mark the nature or character of a person. To believe in the name of Jesus Christ the Son of God, is to accept as true the revelation contained in that title. Compare Joh 20:31.

John 1:13

[joh 1:13](#)

Which (ο

Referring to children of God.

Were born (ε

κ του Θεου, to be born or begotten of God, occurs only here in the Gospel, and several times in the First Epistle. It is peculiar to John.

There is a progress of thought in the three following clauses, describing the proper origin of a believer's new life. Children of God are begotten, not of blood, nor of the will of the flesh, nor of the will of man. "The new birth is not brought about by descent, by desire, or by human power" (Westcott).

Of blood (εξ αι

Literally, of bloods. The plural is variously explained: by some as indicating the duality of the sexes, by others of the multiplicity of ancestors. The best explanation seems to be afforded by a similar use of the plural in Plato, ε still nourished by milks" ("Laws," 887). The fluids, blood or milk being represented as the sum-total of all their parts.

John 1:14

[joh 1:14](#)

The simple copula as before; not yea, or namely, or therefore, but passing to a new statement concerning the Word.

Rev., "became flesh." The same verb as in Joh 1:3. All things became through Him; He in turn became flesh. "He became that which first became through Him." In becoming, He did not cease to be the Eternal Word. His divine nature

was not laid aside. In becoming flesh He did not part with the rational soul of man. Retaining all the essential properties of the Word, He entered into a new mode of being, not a new being.

manifestation. Here, as opposed to the purely divine, and to the purely immaterial nature of the Word. He did not first become a personality on becoming flesh. The prologue throughout conceives Him as a personality from the very beginning - from eternal ages. The phrase became flesh, means more than that He assumed a human body. He assumed human nature entire, identifying Himself with the race of man, having a human body, a human soul, and a human spirit. See Joh 12:27; Joh 11:33; Joh 13:21; Joh 19:30. He did not assume, for a time merely, humanity as something foreign to Himself. The incarnation was not a mere accident of His substantial being. "He became flesh, and did not clothe Himself in flesh." Compare, on the whole passage, Jo1 4:2; Jo2 1:7.

Dwelt (ε

Gospel only here, and in Rev 7:15; Rev 12:12; Rev 13:6; Rev 21:3. It occurs in classical writings, as in Xenophon, εν τω ε

die by the inherent destructive power of evil, says that "injustice which murders others keeps the murderer alive - aye, and unsleeping too; ου ρω του ως ε ναι, i.e., literally, so far has her tent been spread from being a house of death" ("Republic," 610). The figure here is from the Old Testament (Lev 27:11; Sa2 7:6; Psa 78:67 sqq.; Eze 37:27). The tabernacle was the dwelling-place of Jehovah; the meeting-place of God and Israel. So the Word came to men in the person of Jesus. As Jehovah adopted for His habitation a dwelling like that of the people in the wilderness, so the Word assumed a community of nature with mankind, an embodiment like that of humanity at large, and became flesh. "That which was from the beginning, we heard, we saw, we beheld, we handled. Our fellowship is with the Father, and with his Son Jesus Christ" (Jo1 1:1-3. Compare Phi 2:7, Phi 2:8).

Some find in the word tabernacle, a temporary structure (see the contrast between σκηνος, tabernacle, and οι in Co2 5:1), a suggestion of the transitoriness of our Lord's stay upon earth; which may well be, although the word does not necessarily imply this; for in Rev 21:3, it is said of the heavenly Jerusalem "the tabernacle of God is with

Dante alludes to the incarnation in the seventh canto of the "Paradiso:"

- "the human species down below

Lay sick for many centuries in great error,

Till to descend it pleased the Word of God

To where the nature, which from its own Maker

Estranged itself, He joined to Him in person

By the sole act of His eternal love."

Among us (εν ημιν)

In the midst of us. Compare Gen 24:3, Sept., "the Canaanites, with whom I dwell (μεθ' ων ε κω εν αυτοις)." The reference is to the eyewitnesses of our Lord's life. "According as the spectacle presents itself to the mind of the Evangelist, and in the words among us takes the character of the most personal recollection, it becomes in him the object of a delightful contemplation" (Godet).

The following words, as far as and including Father, are parenthetical. The unbroken sentence is: "The Word became flesh, and dwelt among us, full of grace and truth."

We beheld (ε

Compare Luk 9:32; Pe2 2:16; Jo1 1:1; Jo1 4:14. See on Mat 11:7; see on Mat 23:5. The word denotes calm, continuous contemplation of an object which remains before the spectator.

Not the absolute glory of the Eternal Word, which could belong only to His pre-existent state, and to the conditions subsequent to his exaltation; but His glory revealed under human limitations both in Himself and in those who beheld Him. The reference is again to the Old Testament manifestations of the divine glory, in the wilderness (Exo 16:10; Exo 24:16, etc.); in the temple (Kg1 8:11); to the prophets (Isa 6:3; Eze 1:28). The divine glory flashed out in Christ from time to time, in His transfiguration (Luk 9:31; compare Pe2 1:16, Pe2 1:17) and His miracles (Joh 2:11; Joh 11:4, Joh 11:40), but appeared also in His perfect life and character, in His fulfillment of the absolute idea of manhood.

Glory

Without the article. This repetition of the word is explanatory. The nature of the glory is defined by what follows.

As (ως)

A particle of comparison. Compare Rev 5:6, "a lamb as though it had been slain;" also Rev 13:3.

Of the only begotten of the Father (μονογενοῦ)

Rev., "from the Father." The glory was like, corresponds in nature to, the glory of an only Son sent from a Father. It was the glory of one who partook of His divine Father's essence; on whom the Father's love was visibly lavished, and

in the New Testament of a human relationship (Luk 7:12; Luk 8:42; Luk 9:38). In the Septuagint it answers to darling, Hebrew, only one, in Psalms 21:20, A.V. Psa 22:20; and to desolate in Psalms 24:16, A.V. Psa 25:16. With the exception of the passages cited above, and Heb 11:17, it occurs in the New Testament only in the writings of John, and ; Col 1:15, Col 1:18), which

occurs but once in John (Rev 1:5), and in Heb 1:6; Heb 11:28; Heb 12:23. John's word marks the relation to the Father as unique, stating the fact in itself. Paul's word places the eternal Son in relation to the universe. Paul's word

receiving power, by adoption, or by moral generation, but was (ἦν) such in the beginning with God. The fact set forth does not belong to the sphere of His incarnation, but of His eternal being. The statement is anthropomorphic, and therefore cannot fully express the metaphysical relation.

). The preposition does not express the idea of generation, which would be given by εκ or by the simple genitive, but of mission - sent from the Father, as John from God (see Joh 6:46; Joh 7:29; Joh 16:27; Joh 17:8). The correlative of this is Joh 1:18, "who is in the bosom (ἐν ὧν) of the Father, who has gone into and is there; thus viewing the Son as having returned to the Father (but see on Joh 1:18).

This is connected with the main subject of the sentence: "The Word - full of grace and truth." A common combination in the Old Testament (see Gen 24:27, Gen 24:49; Gen 32:10; Exo 34:6; Psa 40:10, Psa 40:11; Psa 61:7). In these two words the character of the divine revelation is summed up. "Grace corresponds with the idea of the revelation of God as Love (Jo1 4:8, Jo1 4:16) by Him who is Life; and Truth with that of the revelation of God as Light (Jo1 1:5) by Him who is Himself Light" (Westcott). Compare Joh 1:17. On Grace, see on Luk 1:30.

John 1:15

As Joh 1:14 is parallel to Joh 1:1-5, so this verse is parallel to Joh 1:6-8, but with an advance of thought. Joh 1:6-8 set forth the Baptist's witness to the Word as the general light of men. This verse gives the Baptist's witness to the personal Word become flesh.

Bare witness (μαρτυρει)

Present tense. Rev., correctly, beareth witness. The present tense describes the witness of the Baptist as abiding. The fact of the Word's becoming flesh is permanently by his testimony.

See on Mar 5:5; see on Mar 9:24; see on Luk 18:39. The verb denotes an inarticulate utterance as distinguished from πειν, to say, as Luk 7:28, cried, saying.

Compare Luk 7:37; Luk 12:44

(tone), Mar 1:3; Luk 3:4; Joh 1:23. The verb is in the perfect tense, but with the usual classical sense of the present.

Was He (ην)

The imperfect tense, pointing back to a testimony historically past.

After me (ο

Literally, behind me: in His human manifestation.

Is preferred before me (ε

Literally, "is become," so Rev., "or is here (compare Joh 6:25) before me." Before is used of time, not of dignity or rank. The expression is enigmatical in form: "my successor is my predecessor." The idea of the superior dignity of Christ is not a necessary inference from His coming after John, as, on that interpretation, the words would imply. On the contrary, the herald who precedes is inferior in dignity to the Prince whom he announces.

For (ο

Or because. The reason for the preceding statement: the key to the enigma.

He was before me (πρω v)

Literally, first in regard of me (Rev., in margin). The reference to dignity would require ε , "is mightier"). A similar expression occurs in Joh 15:18 : the world hated me before (it hated) you (πρωτον υμων). The reference is to the pre-existence of Christ. When speaking of Christ's historic manifestation, is become before me, the v. The meaning is, then, that Christ, in His human manifestation, appeared after John, but, as the Eternal Word, preceded him, because He existed before him. Compare Joh 8:58.

John 1:16

joh 1:16

But the correct reading is ο

We know Him as full of grace and truth, because we have received of His fullness.

Of His fulness (εκ του του)

but frequently occurs in the writings of Paul, whose use of it in Ephesians and Colossians illustrates the sense in John;), and to πληρουν, to fill or complete; and means that which is complete in itself, plenitude, entire number or quantity.

thousand talents." Herodotus (iii., 22) says that the full term of man's life among the Persians is eighty years; and Aristotle ("Politics," iv., 4) refers to Socrates as saying that the eight classes, representing different industries in the state, constitute the pleroma of the state (see Plato, "Republic," 371). In Eph 1:23, Paul says that the church is the pleroma of Christ: i.e., the plenitude of the divine graces in Christ is communicated to the Church as His body, making all the body, supplied and knit together through the joints and bands, to increase with the increase of God (Col 2:19; compare Eph 4:16). Similarly he prays (Eph 3:19) that the brethren may be filled unto all the pleroma of God: i.e., that they may be filled with the fullness which God imparts. More closely related to John's use of the term here are Col 1:19, Col 2:10, "In Him dwelleth all the pleroma of the Godhead bodily (i.e., corporally, becoming incarnate), and in Him ye are

corresponds with John's statement that "the Word became flesh and tabernacled among men, full of grace and truth;" while "ye are fulfilled" answers to John's "of His fullness we all received." Hence John's meaning here is that Christians receive from the divine completeness whatever each requires for the perfection of his character and for the accomplishment of his work (compare Joh 15:15; Joh 17:22).

Have - received (ε

Rev., we received: rendering the aorist tense more literally.

The preposition α

thing over against another is developed that of exchange. Thus Herodotus (iii., 59), "They bought the island, α money." So Mat 5:38, "An eye for (α is used here. We received, not New Testament grace instead of Old Testament grace; nor simply, grace added to grace; but new grace imparted as the former measure of grace has been received and improved. "To have realized and used one measure of grace, was to have gained a larger measure (as it were) in exchange for it." Consequently, continuous, unintermitted grace. The idea of the development of one grace from another is elaborated by Peter (Pe2 1:5), on which see notes. Winer cites a most interesting parallel from Philo. "Wherefore, having provided and dispensed the first

for (α

John 1:17

joh 1:17

For (ο

Because. Giving the ground of the statement that Christians received new and richer gifts of grace: the ground being that the law of Moses was a limited and narrow enactment, while Jesus Christ imparted the fullness of grace and truth which was in Him (Joh 1:14). Compare Rom 4:15; Rom 10:4; Gal 3:10.

Was given (ε

A special gift serving a special and preparatory purpose with reference to the Gospel: the word being appropriate to "an external and positive institution."

Literally, through. See on by Him, Joh 1:3.

Grace and truth came (ε

Came into being as the development of the divine plan inaugurated in the law, and unfolding the significance of the gift of the law. They came into being not absolutely, but in relation to mankind. Compare Co1 1:30, where it is said of

the grace and the truth; that which in the full sense is grace and truth. Grace occurs nowhere else in John, except in salutations (Jo2 1:3; Rev 1:4; Rev 22:21).

Jesus Christ

The Being who has been present in the Evangelist's mind from the opening of the Gospel is now first named. The two clauses, "the law was given," "grace and truth came," without the copula or qualifying particles, illustrate the parallelism which is characteristic of John's style (see on Joh 1:10).

John 1:18

joh 1:18

God is first in the Greek order, as emphatic: "God hath no man ever seen." As to the substance of the statement, compare Joh 3:11; Exo 33:20; Jo1 4:12. Manifestations of God to Old Testament saints were only partial and approximate (Exo 33:23). The seeing intended here is seeing of the divine essence rather than of the divine person,

ο

than to the act of vision. In Jo1 1:1; Jo1 4:12, Jo1 4:14

Joh 1:14). In Joh 12:45

; see on Luk 10:18

contemplation, but the former is gazing with a view to satisfy the eye, while the latter is beholding more critically, with an inward spiritual or mental interest in the thing beheld, and with a view to acquire knowledge about it. "Θεωρεῖν would be used of a general officially reviewing or inspecting an army; θεασθαι of a lay spectator looking at the parade" (Thayer).

The only begotten son (ο

reading merely combines in one phrase the two attributes of the word already indicated - God (Joh 1:1), only begotten (Joh 1:14); the sense being one who was both God and only begotten.

Who is in the bosom (ο ω

The expression ο ω

and eternal relation of the Son to the Father. 2. As interpreted by the preposition. εἰς, in, literally, into, and expressing the fact of Christ's return to the Father's glory after His incarnation: "The Son who has entered into the Father's bosom and is there." In the former case it is an absolute description of the nature of the Son: in the latter, the emphasis is on the historic fact of the ascension, though with a reference to his eternal abiding with the Father from thenceforth.

While the fact of Christ's return to the Father's glory may have been present to the writer's mind, and have helped to determine the form of the statement, to emphasize that fact in this connection would seem less consistent with the course of thought in the Prologue than the other interpretation: since John is declaring in this sentence the competency of the incarnate Son to manifest God to mankind. The ascension of Christ is indeed bound up with that truth, but is not, in the light of the previous course of thought, its primary factor. That is rather the eternal oneness of the Word with God; which, though passing through the phase of incarnation, nevertheless remains unbroken (Joh 3:13). Thus Godet,

aply: "The quality attributed to Jesus, of being the perfect revealer of the divine Being, is founded on His intimate and perfect relation to God Himself."

The phrase, in the bosom of the Father, depicts this eternal relation as essentially a relation of love; the figure being used of the relation of husband and wife (Deu 13:6); of a father to an infant child (Num 11:12), and of the affectionate protection and rest afforded to Lazarus in Paradise (Luk 16:23). The force of the preposition εἰς, into, according to the first interpretation of who is, is akin to that of "with God" (see on Joh 1:1); denoting an ever active relation, an eternal going forth and returning to the Father's bosom by the Son in His eternal work of love. He ever goes forth from that element of grace and love and returns to it. That element is His life. He is there "because He plunges into it by His unceasing action" (Godet).

He (εκεινος)

Strongly emphatic, and pointing to the eternal Son. This pronoun is used by John more frequently than by any other writer. It occurs seventy-two times, and not only as denoting the more distant subject, but as denoting and laying special stress on the person or thing immediately at hand, or possessing pre-eminently the quality which is immediately in question. Thus Jesus applies it to Himself as the person for whom the healed blind man is inquiring: "It is He (εκεινος) that talketh with thee" (Joh 9:37). So here, "the only-begotten Son who is in the bosom of the Father - He hath declared Him."

Hath declared (ε

Or, rendering the aorist strictly, He declared. From εκ, forth, and η

Hence, like the Latin praeire verbis, to go before with words, to prescribe or dictate a form of words. To draw out in narrative, to recount or rehearse (see Act 15:14, and on Luk 24:35). To relate in full; to interpret, or translate.

Therefore ε

dreams, omens, or sacred rites. Thus Croesus, finding the suburbs of Sardis alive with serpents, sent to the soothsayers (ε

director (πατρωος ε

the Septuagint the word is used of the magicians of Pharaoh's court (Gen 41:8, Gen 41:24), and the kindred verb of teaching or interpreting concerning leprosy (Lev 14:57). John's meaning is that the Word revealed or manifested and interpreted the Father to men. The word occurs only here in John's writings. Wyc. renders, He hath told out. These words conclude the Prologue.

The Historical Narrative now begins, and falls into two general divisions:

I. The Self-Revelation of Christ to the World (1:19-12:50)

II. The Self-Revelation of Christ to the Disciples (13:1-21:23)

John 1:19

joh 1:19

This (αυ

The following. This use of the pronoun, calling the reader's attention to what follows, and preparing him for it, is frequent in John. Sometimes the pronoun carries the sense of quality: of this character. See Joh 3:19; Joh 15:12; Jo1 5:4, Jo1 5:9, Jo1 5:11, Jo1 5:14.

Testimony. See on Joh 1:7, and Pe1 5:1.

John

See on Joh 1:6. Note the article: the John previously mentioned.

The Jews (οι Ιουδαιοι)

This is a characteristic word in John. It occurs more than fifty times in his Gospel as his own expression, while there are six instances of the formula King of the Jews used by Gentiles. In the Synoptic Gospels, on the other hand, to twelve instances of King of the Jews, there are but four passages in which the word Jews occurs. In Paul's writings it is comparatively rare, mostly in contrast with Greek, and both in contrast with Christianity. In Revelation it is found twice (Rev 2:9; Rev 3:9), of those who say they are Jews and are not, but are "of the synagogue of Satan" and "do lie."

John, in the Gospel, distinguishes between the multitude (ο οουδαιοι). By the former he means the aggregate of the Jewish inhabitants of Palestine, the mass of the people, chiefly Galilaeans; by the latter, more particularly Judaeans, the leaders of Judaism in opposition to Jesus. The multitude are unsettled in conviction, inquisitive, despised by the Pharisees, inclined to listen to Jesus and to believe; moved by an impulse to make Him a king, escorting Him triumphantly into Jerusalem, and not appearing in the narrative of the trial and crucifixion. The Jews are tenacious of the expectation of a national Messiah. They represent the narrow, sectarian aspect of Judaism; they are the instigators and leaders of the opposition to Jesus, and to them His crucifixion is attributed. John uses the word where the other Evangelists speak of the opposers of Christ as Pharisees, Sadducees, elders, chief-priests, scribes, or lawyers. He recognizes the distinction between Pharisee and Sadducee, and though he does not mention the latter by name, he characterizes them by their position. Jesus is the key to the sense in which John employs the term Jews. He regards them in their relation to Him. The idea underlying the word is habitually that of separation from the character and privileges of a true Israelite through their rejection of Jesus.

Sent (α

As a deputation. See on Joh 1:6.

Priests and Levites

Representing the ecclesiastical element of the nation; the two classes employed in the temple service. See Jos 3:3; Ch2 30:27; Eze 44:15. The combination occurs nowhere else in the New Testament. These deputies probably came from the Sanhedrim.

To ask (τ

Literally, in order that they should ask. See on Mat 15:23.

)

Literally, thou, who art thou?

John 1:20

[joh 1:20](#)

He confessed and denied not

John's characteristic combination of a positive and negative clause. See on Joh 1:3. Both verbs are used absolutely.

I am not the Christ

According to the proper reading, ε marks. It is emphatic: "I am not the Christ, though the Christ is here." Some were questioning whether John was the Christ (Luk 3:15; Act 13:25). Note the frequent occurrence of the emphatic I: Joh 1:23, Joh 1:26, Joh 1:27, Joh 1:30, Joh 1:31, Joh 1:33, Joh 1:34. On the Christ, see on Mat 1:1.

John 1:21

joh 1:21

What then? Art thou Elias?

Better, as Rev., Elijah. Some authorities read, What then art thou? Elijah? Elijah, predicted in Mal 4:5, as the forerunner of the day of the Lord.

Art thou that prophet?

Rev., "the prophet." According to the Greek order, the prophet art thou. See Deu 18:15, and compare Act 3:22; Act 7:37; Joh 1:46; Joh 6:14.

No

Observe how the successive denials become shorter.

John 1:23

joh 1:23

Or, a voice. There is no article. See on Mat 3:5.

Crying in the wilderness

Some join in the wilderness with make straight, as in the Hebrew. The quotation is from Isa 40:3. In the other three Gospels it is applied to the Baptist (Mat 3:3; Mar 1:3; Luk 3:4). Here he uses it of himself. On wilderness, see on Mat 3:1.

Make straight the way (εὐ

For ο

On the figure of preparing the roads, see on Luk 3:5.

τε.

John 1:24

joh 1:24

They which were sent were (εὐ δον)

Literally, those having been sent were. But the best texts omit the article, so that the remaining words form the pluperfect passive: "they had been sent from the Pharisees." This addition of an explanatory circumstance is characteristic of John. Compare Joh 1:41, Joh 1:45; Joh 9:14; Joh 11:5, Joh 11:18; Joh 13:23.

John 1:26

joh 1:26

I baptize with water: but there standeth

The best texts omit but; so that the two clauses illustrate John's characteristic parallelism, and bring out the sharp contrast between the Baptist and his successor.

μων)

The Greek idiom is a mid one in respect of you. E clauses, thus emphasizing the two contrasted parties.

Standeth (ε

(Co1 16:13; Gal 5:1 : Phi 1:27). The verb emphasizes the firm, dignified attitude of Christ.

Ye know not (υμεις)

Emphatic.

John 1:27

joh 1:27

He it is who, coming after me (αυ στιν ο ο ε

The best texts omit the first two words. Westcott and Hort also omit ο so that the rendering is, whom ye know not, coming after me.

Was preferred before me

The best texts omit.

To unloose (ι

Literally, that I should unloose. Mark (Mar 1:7) and Luke (Luk 3:16) have unloose. Matthew (Mat 3:11) bear. See on Mat 3:11.

John 1:28

joh 1:28

Bethabara (βηθαναρα)

, but an unknown village. It was not uncommon for two places to have the same name, as the two Bethsaidas, the one on the eastern shore of the Lake of Gennesaret (Mar 6:32, Mar 6:45), and the other on the western shore (Joh 1:44); the two Caesareas, on the Mediterranean (Act 8:40), and in Gaulonitis, at the foot of Lebanon, Caesarea Philippi (Mat 16:13).

Was baptizing (η

The participle with the substantive verb indicating continued action; was engaged in baptizing.

John 1:29

joh 1:29

John

The best texts omit.

Both o

Strictly, towards.

Behold (τ

The imperative in the singular number, though the company of his followers is addressed. This construction, however, is not uncommon. See Mat 26:65; Act 13:46.

The Lamb (ο α

The word occurs in John only here and in Joh 1:36. Also in Act 8:32; Pe1 1:19. The diminutive α once in the Gospel (Joh 21:15), often in Revelation, but only of the glorified Redeemer, and nowhere else in the New Testament. In some instances the word may emphasize the gentle and innocent character of Jesus suffering to expiate the sins of men (Rev 5:6, Rev 5:12; Rev 13:8); but it is also employed in describing Him as indignant (Rev 6:16); as victorious (Rev 17:4); as the object of adoration (Rev 5:8); and as enthroned (Rev 5:13; Rev 7:17).

The term, the Lamb of God (note the article), is evidently used here by the Baptist in some sense understood by his hearers, and points to Isa 53:7; compare Act 8:32. The reference is probably to the Paschal lamb, though commentators differ.

Of God

Provided by God for sacrifice.

That taketh away (ο α

Either takes away or takes upon himself, in order to bear: either removal or expiation of sin. The one idea, however, is included in the other. The taking away of the sin is through His bearing it. In Isa 53:1-12

compound α) are used, and α

from the earth, A.V., he was cut off out of the land of the living, in accordance with the universal usage of the Septuagint, which never employs α

: "He was manifested to take away (τ) our sins," and Jo1 1:7, "cleanseth us from all sin."

In the use of the present tense, taketh, the Baptist views the future consummation of Christ's atoning work as potentially present.

Collectively regarded.

World

See on Joh 1:9.

John 1:30

joh 1:30

)

i.e., "concerning whom;" but the proper reading is υ , "on behalf of whom;" in vindication of.

A man (α

Three words are used in the New Testament for man: ἀρῆν, or α

(Rom 1:27; Rev 12:5, Rev 12:13). A

8:12; Mat 1:16), or from a boy (Mat 14:21). Also man as endowed with courage, intelligence, strength, and other noble attributes (Co1 13:11; Eph 4:13; Jam 3:2).

A), though often used in connections which indicate or imply sex, as Mat 19:10; Mat 10:35. Used of mankind (Mat 4:4), or of the people (Mat 5:13, Mat 5:16; Mat 6:5, Mat 6:18; Joh 6:10). Of man as distinguished from animals or plants (Mat 4:19; Pe2 2:16), and from God, Christ as divine and angels (Mat 10:32; Joh 10:33; Luk 2:15). With the notion of weakness leading to sin, and with a contemptuous sense (Co1 2:5; Pe1 4:2; Joh 5:12; Rom 9:20). The more honorable and noble sense thus attaches to α

Thus Herodotus says that when the Medes charged the Greeks, they fell in vast numbers, so that it was manifest to Xerxes that he had many men combatants (α

on a stout heart" ("Iliad," v., 529). A

in Joh 1:6, where the word implies no disparagement, but is simply indefinite. In John α

husband (Joh 4:16-18). See Joh 6:10.

John 1:31

joh 1:31

And I (κα

Emphatic. "And I, though I predicted His coming (Joh 1:30), knew Him not."

Knew Him not

Officially, as the Messiah. There is no reference to personal acquaintance. It is inconceivable that, with the intimate relations between the two families, the Baptist should have been personally unacquainted with Jesus.

Israel

Always with the idea of the spiritual privilege of the race.

John 1:32

joh 1:32

Bare record (ε

Better, bear witness, as Rev. See on Joh 1:7.

Rev., more correctly, gives the force of the perfect tense, I have beheld. Calmly and thoughtfully; see on Joh 1:14. The perfect indicates the abiding effect of the vision. Compare ε

As a dove (ω

In the shape of a dove. See on Mat 3:16.

John 1:33

joh 1:33

The same (εκεινος)

Rev., He. See on Joh 1:18. Emphasizing the personal communication of Christ to the Baptist.

With the Holy Ghost (ε)

Better, as Rev., Holy Spirit. The preposition εἰν, in (Rev., in margin), often has the instrumental force, with. Here, however, it would seem to signify the element of the new life, as εἰν ὕδατος baptism, and might better be rendered in. The absence of the article from Holy Spirit falls in with this, as indicating the spiritual influence of the divine Agent rather than His personality.

John 1:34

joh 1:34

I saw (ε

Rev., more strictly, according to the perfect tense, I have seen. See on Joh 1:32, and note the different verb for seeing, on which see on Joh 1:18.

Rev., have born witness. Also the perfect tense.

The Son of God

This is the proper reading, but one very important manuscript reads ο ὁ υἱοῦ τοῦ Θεοῦ Messiah. It has the same sense as in the Synoptic Gospels. Compare Mat 11:27; Mat 28:19. For the sense in which it was understood by the Jews of Christ's day, see Joh 5:18, Joh 5:19; Joh 10:29, Joh 10:30-36. The phrase occurs in the Old Testament only in Dan 3:25. Compare Psa 2:12. On υἱοῦ .

John 1:35

joh 1:35

Stood (εἶ

Rev., more correctly, was standing, since the imperfect tense denotes something in progress. Here, therefore, with the idea of waiting; was standing in expectation. Compare Joh 7:37; Joh 18:5, Joh 18:6, Joh 18:18.

Two of his disciples

The one was Andrew (Joh 1:41), the other the Evangelist himself, who studiously refrains from mentioning his own name throughout the narrative. The name of James the elder also does not appear, nor that of Salome, the Evangelist's mother, who is mentioned by name in Mark's Gospel (Mar 15:40; Mar 16:1). The omission of his own name is the more significant from the fact that he is habitually exact in defining the names in his narrative. Compare the simple designation Simon (Joh 1:42) with subsequent occurrences of his name after his call, as Joh 1:42; Joh 13:6; Joh 21:15, etc. Also Thomas (Joh 11:16; Joh 20:24; Joh 21:2); Judas Iscariot (Joh 6:71; Joh 12:4; Joh 13:2, Joh 13:26); the other Judas (Joh 14:22). Note also that he never speaks of the Baptist as John the Baptist, like the other three Evangelists, but always as John.

John 1:36

joh 1:36

Looking (ε

Rev., giving the force of the aorist, and he looked. See on Joh 1:29. The verb is used by John only here and Joh 1:42.

As He walked (περιπατουντι)

; see

on Luk 11:44.

John 1:37

joh 1:37

Speak (λαλουντος)

Literally, speaking.

They followed

Bengel says, "The origin of the Christian Church."

John 1:38

joh 1:38

Better, as Rev., beheld: looked steadfastly upon them as if studying them.

What seek ye?

The first words of Christ as recorded by John. Compare Mat 3:15; Mar 1:15; Luk 2:49.

Rabbi

). Used by the Jews in addressing their teachers, and formed from a Hebrew root meaning great. It occurs commonly in John, and is found in Matthew and Mark, but not in Luke, who uses ε Luk 5:5.

Being interpreted

John frequently adds explanatory remarks. See Joh 1:42, Joh 1:43; Joh 9:7.

Rev., abidest. Jesus had asked "What seek ye?" not whom. They reply, "Where dost thou abide?"

John 1:39

joh 1:39

See (ι

But the correct reading is ο

They came

The best texts add ουν, therefore. So Rev. This connecting particle is found in John's Gospel as often as in the other three combined, and most commonly in narrative, marking the transition from one thing to another, and serving to connect the several parts of the narrative. See Joh 1:22; Joh 2:18; Joh 3:25; Joh 4:28, Joh 4:30, etc. Much more

frequently thus than in the discourses, where it would be used to mark a sequence of thought. Still such instances occur, as Joh 4:21, Joh 4:25; Joh 3:29; Joh 8:5; Joh 4:11.

The present tense. Literally, they saw where he dwelleth. For a similar construction see Joh 2:9; Joh 4:1; Act 10:18, etc.

Tenth hour

The question is whether this is to be reckoned according to the Jewish or the Roman method of computation. The Jewish method, employed by the other Evangelists, begins the day at sunrise; so that, according to this, the tenth hour would be four o'clock in the afternoon. The Roman method, like our own, reckons from midnight; according to which the tenth hour would be ten o'clock in the morning. The weight of the argument seems, on the whole, to be in favor of the Jewish method, which is undoubtedly assumed by John in Joh 11:9. The Greeks of Asia Minor, for whom John wrote, had the Jewish method, received from the Babylonians. Godet cites an incident from the "Sacred Discourses" of Aelius Aristides, a Greek sophist of the second century, and a contemporary of Polycarp. God having commanded him to take a bath, he chose the sixth hour as the most favorable to health. It being winter, and the bath a cold one, the hour was midday; for he said to his friend who kept him waiting, "Seest thou the shadow is already turning?" Even Canon Westcott, who advocates the Roman method, admits that "this mode of reckoning was unusual in ancient times," and that "the Romans and Greeks, no less than the Jews, reckoned their hours from sunrise," though the Romans reckoned their civil days from midnight, and the tenth hour is named as a late hour, when soldiers took their repast or were allowed to rest. Thus Livy, in his account of the Roman attack on Sutrium says, "About the tenth hour the consul ordered his men a repast, and gave directions that they should be ready in arms at whatever time of the day or night he should give the signal.... After refreshing themselves, they consigned themselves to rest" (9, 37).

Aristophanes says, "When the shadow on the dial is ten feet long, then go to dinner" ("Ecclesiazusae," 648), and Horace, "You will dine with me today. Come after the ninth hour" ("Epistle," Bk. 1., vii., 69). It is objected that the time from four o'clock to the close of the day would not have been described as that day; but beyond the marking of the specific hour of accompanying Jesus as the first hour of his Christian life, John would not have been unlikely to use a looser and more popular form of speech in indicating the length of the stay with Jesus, meaning simply that they remained with him during the remainder of the day, and, no doubt, prolonged their conversation into the night.

John 1:40

joh 1:40

One of the two

The other being John.

Andrew

See on Mar 3:18. Compare Mar 13:3; Joh 6:8; Joh 12:22.

Simon Peter's brother

The mention of Simon Peter before he has appeared in the narrative indicates the importance which the Evangelist attaches to him. It seems to assume a knowledge of the evangelic narrative on the part of the readers. See a similar instance of anticipating what is subsequently explained, in the mention of Mary, Joh 11:2.

John 1:41

joh 1:41

He first findeth (εὗρετος πρωτος)

Rev., findeth first. He is the demonstrative pronoun, this one, which, with first, seems to point to the later finding of his brother by the other disciple, i.e., of James by John. Bengel says: "With the festival freshness of those days beautifully corresponds the word findeth, which is frequently used here."

See on Mat 22:5; see on Mat 25:15; see on Act 1:7; see on Pe1 1:3.

We have found (εὑ

This has been called the chapter of the Eureka's.

The Messiah

Peculiar to this Gospel, and only here and Joh 4:25.

Christ

See on Mat 1:1.

John 1:42

[joh 1:42](#)

Beheld

The same word as in Joh 1:36, on which see Rev., looked upon.

Thou art

Some read interrogatively: art thou.

Jona (Ἰωνα)

The correct reading is I

See on Mat 16:18. A detached mass of rock. Cephas is the Aramaic name, occurring Co1 1:12; Co1 3:22; Co1 9:5; Co1 15:5; Gal 2:9.

John 1:43

[joh 1:43](#)

Jesus

The best texts omit.

Would go forth (ἢ ἔξειθαι)

Rev., better, was minded to go. On the construction see on Mat 20:14. On the verb to be minded, see on Mat 1:19.

And findeth

Note the graphic interchange of tenses: was minded, findeth. The coordination of the two clauses, which by other

writers would be placed in logical dependence, is characteristic of John. Even where there is a real inner dependence he uses only the simple connective particles. Compare Joh 2:13 sqq.

Philip

See on Mar 3:18. For hints of his character see Joh 6:5, Joh 6:7; Joh 12:21 sqq.; Joh 14:8, Joh 14:9.

Saith

The best texts insert Jesus: "And Jesus said unto him."

Follow (α

Often used in the New Testament with the special sense of following as a disciple or partisan. See Mat 4:20, Mat 4:22; Mat 9:9; Mar 1:18; Joh 8:12. Also with the meaning of cleaving steadfastly to one and conforming to his example. See Mat 10:38; Mat 16:24; Joh 12:26. The verb occurs but once outside of the writings of the Evangelists, Co1 10:4. It appears in the noun acolyte, or acolyth, or acolothist, a church-servant ranking next below a subdeacon, whose duty it was to trim the lamps, light the church, prepare the sacramental elements, etc. Under the Byzantine emperors the captain of the emperor's bodyguard was called Acolouthos, or the Follower. See Scott's "Count Robert of Paris."

John 1:44

joh 1:44

Of Bethsaida

Rev., more literally, from (α , and on Joh 1:28. Philip, being of the same city as Andrew and Peter, was the more ready to welcome Christ, because of the testimony and example of his fellow-citizens. Notice the change of preposition: from Bethsaida (α κ) the city. See on from the dead, Luk 16:31.

John 1:45

joh 1:45

Nathanael

Probably the same as Bartholomew. See on Bartholomew, Mar 3:18.

Moses in the law, etc.

Note the circumstantial detail of this confession as compared with Andrew's (Joh 1:42).

John 1:46

joh 1:46

Come out of Nazareth (ε ναί)

Literally, "be out of;" a characteristic expression of John. See Joh 3:31; Joh 4:22; Joh 7:17, Joh 7:22; Joh 8:23; Joh 15:19; Joh 18:36, Joh 18:38, etc. It means more than to come out of: rather to come out of as that which is of; to be identified with something so as to come forth bearing its impress, moral or otherwise. See especially Joh 3:31 : "He that is of the earth is of the earth;" i.e., partakes of its quality. Compare Christ's words to Nicodemus (Joh 3:6), and Co1 15:47.

In the Greek order, out of Nazareth stands first in the sentence as expressing the prominent thought in Nathanael's mind, surprise that Jesus should have come from Nazareth, a poor village, even the name of which does not occur in the Old Testament. Contrary to the popular explanation, there is no evidence that Nazareth was worse than other places,

beyond the fact of the violence offered to Jesus by its people (Luk 4:28, Luk 4:29), and their obstinate unbelief in Him (Mat 13:58; Mar 6:6). It was a proverb, however, that no prophet was to come from Galilee (Joh 7:52).

John 1:47

joh 1:47

An Israelite indeed (αληθως Ι

Literally, truly an Israelite. An Israelite not merely in descent, but in character, according to the ideal laid down in God's law. The word Israelite itself was an honorable designation. See on men of Israel, Act 3:12, and compare remarks on Jews, Joh 1:19.

. The true Israelite would be the true child of Israel after he had ceased to be the Supplanter. It is an interesting fact that in Gen 25:27, Jacob is called a plain man, i.e., as some explain the Hebrew, a perfect or upright man, and others, a man of quiet and simple habits, and that the Septuagint renders this adjective by α guileless. The Greek here reads literally, in whom guile is not.

John 1:48

joh 1:48

See on Act 19:15.

Under the fig tree (υ υ)

To be construed with ειδον σε, I saw thee; i.e., I saw thee under the fig tree. The preposition with the accusative case, which implies motion toward, indicates his withdrawal to the shade of the tree for meditation or prayer. See on Joh 1:50. The Jewish writings tell of distinguished rabbis who were accustomed to rise early and pursue their studies under the shade of a fig tree. Compare Mic 4:4; Zac 3:10. Augustine, in his "Confessions," relates of himself: "I cast myself down, I know not how, under a certain fig tree, giving full vent to my tears; and the floods of mine eyes gushed out, an acceptable sacrifice to Thee" (viii. 28). Nathanael asks, "Whence knowest thou me? "Jesus answers, "I saw thee (ειδον)."

John 1:49

joh 1:49

Rabbi

Nathanael here gives the title, which he had withheld in his first address.

John 1:50

joh 1:50

Under the fig tree (υ ς συκης)

Compare Joh 1:48. Here the same preposition is used with the genitive case, indicating rest, without the suggestion of withdrawal to.

Believest thou?

Rightly so, though some render affirmatively, thou believest.

John 1:51

joh 1:51

Verily, verily (α)

The word is transcribed into our Amen. John never, like the other Evangelists, uses the single verily, and, like the single word in the Synoptists, it is used only by Christ.

Hereafter ($\alpha\pi'$ α)

The best texts omit. The words literally mean, from henceforth; and therefore, as Canon Westcott aptly remarks, "if genuine, would describe the communion between earth and heaven as established from the time when the Lord entered upon His public ministry."

Rev., giving the article, the heaven.

Open ($\alpha\nu\epsilon\omega$)

The perfect participle. Hence Rev., rightly, opened. The participle signifies standing open, and is used in the story of Stephen's martyrdom, Act 7:56. Compare Isa 64:1. The image presented to the true Israelite is drawn from the history of his ancestor Jacob (Gen 28:12).

Angels

With the exception of Joh 12:29 and Joh 20:12, John does not use the word "angel" elsewhere in the Gospel or in the Epistles, and does not refer to their being or ministry. Trench ("Studies in the Gospels") cites a beautiful passage of Plato as suggestive of our Lord's words. Plato is speaking of Love. "He is a great spirit, and like all spirits he is intermediate between the divine and the mortal. He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and in him all is bound together, and through him the acts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation find their way. For God mingles not with man, but through Love all the intercourse and speech of God with man, whether awake or asleep, is carried on" ("Symposium," 203).

Son of man

See on Luk 6:22. Notice the titles successively applied to our Lord in this chapter: the greater Successor of the Baptist, the Lamb of God, the Son of God, the Messiah, the King of Israel. These were all given by others. The title Son of man He applies to Himself.

In John's Gospel, as in the Synoptists, this phrase is used only by Christ in speaking of Himself; and elsewhere only in Act 7:56, where the name is applied to Him by Stephen. It occurs less frequently in John than in the Synoptists, being found in Matthew thirty times, in Mark thirteen, and in John twelve.

Jesus' use of the term here is explained in two ways.

I. That He borrows the title from the Old Testament to designate Himself either: (a) as a prophet, as in Eze 2:1-3; Eze 3:1, etc.; or (b) as the Messiah, as prefigured in Dan 7:13. This prophecy of Daniel had obtained such wide currency that the Messiah was called Anani, or the man of the clouds.

(a.) This is untenable, because in Ezekiel, as everywhere in the Old Testament, the phrase Son of man, or Sons of men, is used to describe man under his human limitations, as weak, fallible, and incompetent by himself to be a divine agent.

(b.) The allusion to Daniel's prophecy is admitted; but Jesus does not mean to say, "I am the Messiah who is prefigured by Daniel." A political meaning attached in popular conception to the term Messiah; and it is noticeable throughout John's Gospel that Jesus carefully avoids using that term before the people, but expresses the thing itself by circumlocution, in order to avoid the complication which the popular understanding would have introduced into his work. See Joh 8:24, Joh 8:25; Joh 10:24, Joh 10:25.

Moreover, the phrase Son of man was not generally applied to the Messiah. On the contrary, Joh 5:27 and Joh 12:34 show that it was set off against that term. Compare Mat 16:13, Mat 16:15. Son of God is the Messianic title, which, with one exception, appears in confessions (Joh 1:34, Joh 1:49; Joh 11:27; Joh 20:31).

In Daniel the reference is exclusively to the final stage of human affairs. The point is the final establishment of the divine kingdom. Moreover, Daniel does not say "the Son of man," but "one like a Son of man." Compare Rev 1:13; Rev 14:14, where also the article is omitted.

II. The second, and correct explanation is that the phrase Son of man is the expression of Christ's self-consciousness as being related to humanity as a whole: denoting His real participation in human nature, and designating Himself as the representative man. It thus corresponds with the passage in Daniel, where the earthly kingdoms are represented by beasts, but the divine kingdom by a Son of man. Hence, too, the word α , and compare Joh 8:40).

While the human element was thus emphasized in the phrase, the consciousness of Jesus, as thus expressed, did not exclude His divine nature and claims, but rather regarded these through the medium of His humanity. He showed Himself divine in being thus profoundly human. Hence two aspects of the phrase appear in John, as in the Synoptists. The one regards His earthly life and work, and involves His being despised; His accommodation to the conditions of human life; the partial veiling of His divine nature; the loving character of His mission; His liability to misinterpretation; and His outlook upon a consummation of agony. On the other hand, He is possessed of supreme authority; He is about His Father's work; He reveals glimpses of His divine nature through His humanity; His presence and mission entail serious responsibility upon those to whom He appeals; and He foresees a consummation of glory no less than of agony. See Mat 8:20; Mat 11:19; Mat 12:8, Mat 12:32; Mat 13:37; Mat 16:13; Mat 20:18; Mat 26:64; Mar 8:31, Mar 8:38; Mar 14:21; Luk 9:26, Luk 9:58; Luk 12:8; Luk 17:22; Luk 19:10; Luk 22:69.

The other aspect is related to the future. He has visions of another life of glory and dominion; though present in the flesh, His coming is still future, and will be followed by a judgment which is committed to Him, and by the final glory of His redeemed in His heavenly kingdom. See Mat 10:23; Mat 13:40 sqq.; Mat 16:27 sqq.; Mat 19:28; Mat 24:27, Mat 24:37, Mat 24:44; Mat 25:31 sqq.; Mar 13:26; Luk 6:22; Luk 17:24, Luk 17:30; Luk 18:8; Luk 21:27.

[Next: John Chapter 2](#)

John Chapter 2

John 2:1

[joh 2:1](#)

The third day

Reckoning from the last day mentioned (Joh 1:43).

Or marriage festival, including a series of entertainments, and therefore often found in the plural. See on Mat 22:2.

Cana of Galilee

To distinguish it from Cana in Coelo-Syria.

Mother of Jesus

Her name is never mentioned by John.

Was there

When Jesus arrived. Probably as an intimate friend of the family, assisting in the preparations.

John 2:2

[joh 2:2](#)

Was called

Rev., bidden. After His return from the Baptist.

His disciples

In honor of Jesus.

John 2:3

[joh 2:3](#)

They wanted wine (v

Literally, when the wine failed. So Rev., Wyc., and wine failing. Some early authorities read: "they had no wine, for the wine of the marriage was consumed." Marriage festivals sometimes lasted a whole week (Gen 29:27; Jdg 14:15; Tobit 9:1-2; 10:1).

They have no wine

Implying a request for help, not necessarily the expectation of a miracle.

John 2:4

joh 2:4

Woman

Implying no severity nor disrespect. Compare Joh 20:13, Joh 20:15. It was a highly respectful and affectionate mode of address.

Literally, what is there to me and to thee. See on Mar 5:7, and compare Mat 8:29; Mat 27:19; Mar 1:24; Luk 8:28. It occurs often in the Old Testament, Sa2 16:10; Kg1 17:18, etc. Though in a gentle and affectionate manner, Jesus rejects her interference, intending to supply the demand in His own way. Compare Joh 6:6. Wyc., What to me and to thee, thou woman?

Mine hour is not yet come

Compare Joh 8:20; Joh 12:23; Joh 13:1. In every case the coming of the hour indicates some crisis in the personal life of the Lord, more commonly His passion. Here the hour of His Messianic manifestation (Joh 2:11).

John 2:5

joh 2:5

See on Mat 20:26; see on Mar 9:35.

John 2:6

joh 2:6

Water-pots (υ

Used by John only, and only in the Gospel, Joh 2:7; Joh 4:28. Water-pots is literally correct, as the word is from υ water.

Of stone

Because less liable to impurity, and therefore prescribed by the Jewish authorities for washing before and after meals.

After the manner of the purifying, etc.

That is, for the purifications customary among the Jews.

Containing (χωρουσαι)

From χωρος, a place or space. Hence, to make room or give place, and so, to have space or room for holding something.

nearly nine gallons.

John 2:7

joh 2:7

Compare Mar 4:37, and see on Luk 14:23.

John 2:8

joh 2:8

Draw out (α)

From α originally, means to bale out bilge-water; thence, generally, to draw, as from a well (Joh 4:15). Canon Westcott thinks that the water which was changed into wine was not taken from the vessels of purification, but that the servants were bidden, after they had filled the vessels with water, to continue drawing from the well or spring.

Ruler of the feast (α)

From α). Some explain the word as meaning the superintendent of the banqueting-chamber, a servant whose duty it was to arrange the table-furniture and the courses, and to taste the food beforehand. Others as meaning one of the guests selected to preside at the banquet according to the Greek and Roman usage. This latter view seems to be supported by a passage in Ecclesiasticus (35:1, 2): "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayst be merry with them, and receive a crown for thy well ordering of the feast." According to the Greek and Roman custom, the ruler of the feast was chosen by throwing the dice. Thus Horace, in his ode to his friend Sestius, says, moralizing on the brevity of life: "Soon the home of Pluto will be thine, nor wilt thou cast lots with the dice for the presidency over the wine." He prescribed the proportions of wine and water, and could also impose fines for failures to guess riddles, etc. As the success of the feast depended largely upon him, his selection was a matter of some delicacy. Plato says, "Must we not appoint a sober man and a wise to be our master of the revels? For if the ruler of drinkers be himself young and drunken, and not over-wise, only by some special good fortune will he be saved from doing some great evil" ("Laws," 640). The word occurs only here and Joh 2:9. Wyc. simply transcribes: architriclyn.

John 2:10

joh 2:10

Have well drunk ($\mu\epsilon\theta\upsilon\sigma\theta\omega\sigma\iota$)

Wyc., be filled. Tynd., be drunk. The A.V. and Tynd. are better than the Rev. when men have drunk freely. The ruler of the feast means that when the palates of the guests have become less sensitive through indulgence, an inferior quality of wine is offered. In every instance of its use in the New Testament the word means intoxication. The attempt of the advocates of the unfermented-wine theory to deny or weaken this sense by citing the well-watered garden (Isa 58:11; Jer 31:12

drunk ("Symposium," 176). In the Septuagint the verb repeatedly occurs for watering (Psa 65:9, Psa 65:10), but always with the sense of drenching or soaking; of being drunken or surfeited with water. In Jer 48:26 (Sept. 31:26), it is found in the literal sense, to be drunken. The metaphorical use of the word has passed into common slang, as when a drunken man is said to be wetted or soaked (so Plato, above). The figurative use of the word in the Septuagint has a parallel in , a mist watered the face of the earth, or gave

it drink. Compare Gen 13:10; Deu 11:10. A curious use of the word occurs in Homer, where he is describing the

Worse (ϵ)

Literally, smaller. Implying both worse and weaker. Small appears in the same sense in English, as small-beer.

See on Pe1 1:4.

John 2:11

joh 2:11

This beginning

Or, more strictly, this as a beginning.

Rev., correctly, signs. See on Mat 11:20; see on Mat 24:24

perfectly with the words manifested His glory.

Believed on Him (ε ς αυ

See on Joh 1:12. Literally, believed into. Canon Westcott most aptly says that it conveys the idea of "the absolute transference of trust from one's self to another."

John 2:12

joh 2:12

Capernaum being on the lake shore, and Nazareth and Cana on the higher ground.

John 2:13

joh 2:13

The Jews' passover

On John's use of the term Jews, see on Joh 1:19. So it is used here with an under-reference to the national religion as consisting in mere ceremonies. The same hint underlies the words in Joh 2:6, "after the Jews' manner of purifying." Only John mentions this earliest passover of Christ's ministry. The Synoptists relate no incident of his ministry in Judaea, and but for the narrative of John, it could not be positively asserted that Jesus went up to Jerusalem during His public life until the time of His arrest and crucifixion.

John 2:14

joh 2:14

The temple (ιερω)

; see on Mar 11:16.

ντας)

The article defines them as a well-known class.

means therefore small coin; "small change," of which the money-changers would require a large supply. Hence), of which the

which it is derived, and meaning a small coin, is also used to denote the rate of exchange. This latter word therefore gives a hint of the premium on exchange, which John's word here does not convey. The money-changers opened their stalls in the country towns a month before the feast. By the time of the first arrivals of passover-pilgrims at Jerusalem, the country stalls were closed, and the money-changers sat in the temple (see on Mat 17:24; see on Mat 21:12; see on Mar 11:15). John's picture of this incident is more graphic and detailed than those of the Synoptists, who merely state summarily the driving out of the traders and the overthrow of the tables. Compare Mat 21:12, Mat 21:13; Mar 11:15-17; Luk 19:45, Luk 19:46.

John 2:15

joh 2:15

Only here in the New Testament. Only John records this detail.

Of small cords (ε

The Rev. omits small, but the word is a diminutive of σχοινος, a rush, and thence a rope of twisted rushes. The A.V. is therefore strictly literal. Herodotus says that when Croesus besieged Ephesus, the Ephesians made an offering of their

(i., 26). The schoene was an Egyptian measure of length, marked by a rush-rope. See Herodotus, ii. 6. Some find in this the etymology of skein.

Drove out (ε

Literally, as Rev., cast out. See on Mat 10:34; see on Mat 12:35; see on Mar 1:12; see on Jam 2:25.

All

Referring to the animals. The A.V. makes the reference to the traders; but Rev., correctly, "cast all out - both the sheep and the oxen."

Money

See on Joh 2:14.

Tables

Wyc., turned upside down the boards. See on Luk 19:23.

John 2:16

joh 2:16

My Father's house

See on Father's business, Luk 2:49, and compare Mat 23:38, where Jesus speaks of the temple as your house. The people had made God's house their own.

Merchandise (ε

Only here in the New Testament. The Synoptists say a den of robbers.

John 2:17

joh 2:17

Literally, it stands written. This form of the phrase, the participle with the substantive verb, is peculiar to John in place

The zeal of thine house

Jealousy for the honor of God's house. Zeal, ζη

So the Sept., Psalms 68 (A.V., Psa 69:9
thine house hath eaten me."

John 2:18

joh 2:18

Answered

Often used in reply to an objection or criticism, or to something present in another's mind, as Joh 19:7, or Joh 3:3, where Jesus answers with reference to the error in Nicodemus' mind, rather than in direct reply to his address.

τον)

Destroy, Literally, loosen. Wyc., undo. See on Mar 13:2; see on Luk 9:12; see on Act 5:38. Notice that the word for) . This temple points to the literal temple, which is truly a temple only as it is the abode of God, hence sanctuary, but with a typical reference to Jesus' own person as the holy dwelling-place of God who "was in Christ." Compare Co1 3:16, Co1 3:17. Christ's death was therefore the pulling down of the temple, and His resurrection its rebuilding. The imperative in destroy is of the nature of a challenge. Compare fill ye up, Mat 23:32.

John 2:20

joh 2:20

τος)

Literally, In forty and six years was this temple built. It was spoken of as completed, although not finished until thirty-six years later.

Thou

The position of the Greek pronoun makes it emphatic.

John 2:21

joh 2:21

He (εκεινος)

See on Joh 1:18. Emphatic, and marking the contrast between the deeper meaning of Jesus and the literalism of the Jews and of His disciples (see next verse). For other illustrations of John's pointing out the meaning of words of Jesus which were not at first understood, see Joh 7:39; Joh 12:33; Joh 21:19.

John 2:22

joh 2:22

Was risen (η

Rev., more correctly, was raised. The same verb as in Joh 2:19, Joh 2:20.

Had said (ε

Rev., more correctly, He spake. The best texts omit unto them.

Believed the Scripture (ε γραφη)

Notice that ε ς, into (see on Joh 1:12). The

In John, as elsewhere, the word almost always refers to a particular passage cited in the context. The only two exceptions are Joh 17:12; Joh 20:9. For the Old Testament, as a whole, John always uses the plural αι referred to here is probably Psa 16:10. Compare Act 2:27, Act 2:31; Act 13:35.

The word

The saying just uttered concerning the destruction of the temple.

John 2:23

joh 2:23

At the passover

Note the omission of of the Jews (Joh 2:13).

In the feast-day (εν τη εορτη)

Rev., during the feast. The feast of unleavened bread, during the seven days succeeding the actual passover (see on Mar 14:1).

Believed on (ε ς)

The stronger expression of faith (Joh 1:12).

His name

See on Joh 1:12. With the phrase believe on His name, compare believe on Him (Joh 8:30), which is the stronger expression, indicating a casting of one's self upon Him; while to believe on the name is rather to believe in Him as being that which he claims to be, in this case the Messiah. It is believing recognition rather than appropriation. "Their faith in His name (as that of the Messiah) did not yet amount to any decision of their inner life for Jesus, but was only an opinion produced by the sight of His miracles, that He was the Messiah" (Meyer).

When they saw (θεωρουντες)

Rev., literally and rightly, beholding (see on Joh 1:14, Joh 1:29).

He did (ε

Better, was doing; the imperfect denoting the wonderful works as in progress.

John 2:24

joh 2:24

But Jesus (αυ Ιησους)

The αυ
mentioned.

Did not commit (ουκ ε

Rev., trust. There is a kind of word-play between this and ε
"Jesus himself believed not himself to them." He did not trust His person to them. Tynd., put not himself in their hands. "He had no faith in their faith" (Godet).

Literally, on account of the fact of His knowing. John describes the Lord's knowledge by two words which it is

which may be enlarged. This knowledge may be drawn from external facts (Joh 5:6; Joh 6:15) or from spiritual sympathy (Joh 10:14, Joh 10:27; Joh 17:25). Ει) implies absolute knowledge: the knowledge of intuition and of satisfied conviction. Hence it is used of Christ's knowledge of divine things (Joh 3:11; Joh 5:32; Joh 7:29), Of the facts of His own being (Joh 6:6; Joh 8:14; Joh 13:1), and of external facts (Joh 6:61, Joh 6:64; Joh 13:11). In Joh 21:17 the two words appear together. Peter says to Jesus, appealing to His absolute knowledge, "Thou knowest (οιδας)

John 2:25

joh 2:25

He needed not (ου χεν)

Literally, he had not need.

)

Rev., better, bear witness. The same word is in Joh 1:7, Joh 1:8, Joh 1:15, Joh 1:32 (see on Joh 1:7).

α

Better, as Rev., concerning man.

He knew (αυ

The pronoun is expressed, and with a view to emphasis, as Rev., "He himself knew." The imperfect expresses continuance: He was all along cognizant as the successive cases presented themselves; thus falling in with the next words, "what was in the man," i.e., in each particular man with whom He had to do. No such characteristic as this was attributed to the gods of Paganism. "While, then, the gift of anything like general foreknowledge appears to be

withheld from all the deities of invention, that of 'the discerner of the thoughts and intents of the heart,' is nowhere found; nor was it believed of any member of the Olympian community, as it was said of One greater than they, 'He knew all men, and needed not that any should testify of man, for He knew what was in man,'" (Gladstone, "Homer and the Homeric Age," ii., 366).

[Next: John Chapter 3](#)

John Chapter 3

John 3:1

[joh 3:1](#)

A man

With a reference to the last word of the previous chapter. The interview with Nicodemus is, apart from the important truth which it embodies, an illustration of Christ's knowledge of what was in man. Godet truthfully observes that John reminds us by the word α

Named Nicodemus

though some give it a Hebrew derivation meaning innocent blood.

$\mu\omicron\varsigma$, people),

A ruler

A member of the Sanhedrim.

John 3:2

[joh 3:2](#)

To Jesus

By night

Through timidity, fearing to compromise his dignity, and possibly his safety. The fact is noticed again, Joh 19:39 (see on Joh 7:50). By night, "when Jewish superstition would keep men at home." He could reach Jesus' apartment without being observed by the other inmates of the house, for an outside stair led to the upper room.

Rabbi

The teacher of Israel (Joh 3:10) addresses Jesus by the title applied by his own disciples to himself - my master (see on Joh 1:38). "We may be sure that a member of the sect that carefully scrutinized the Baptist's credentials (Joh 1:19-24) would not lightly address Jesus by this title of honor, or acknowledge Him as teacher" (Milligan and Moulton).

We know (οι

Assured conviction based on Jesus' miracles (see on Joh 2:24).

Thou art a teacher

According to the Greek order, that thou art come from God as teacher.

From God

These words stand first in the sentence as emphatic. It is from God that thou hast come.

John 3:3

joh 3:3

Answered and said

See on Joh 2:18.

Verily, verily

See on Joh 1:51.

Be born again (γεννηθη α

See on Luk 1:3. Literally, from the top (Mat 27:51). Expositors are divided on the rendering of α from above, and others, again or anew. The word is used in the following senses in the New Testament, where it occurs thirteen times:

1. From the top: Mat 27:51; Mar 15:38; Joh 19:23.
2. From above: Joh 3:31; Joh 19:11; Jam 1:17; Jam 3:15, Jam 3:17.
3. From the beginning: Luk 1:3; Act 26:5.
4. Again: Gal 4:9

In favor of the rendering from above, it is urged that it corresponds to John's habitual method of describing the work of spiritual regeneration as a birth from God (Joh 1:13; Jo1 3:9; Jo1 4:7; Jo1 5:1, Jo1 5:4, Jo1 5:8); and further, that it is Paul, and not John, who describes it as a new birth. In favor of the other rendering, again, it may be said: 1. that from above does not describe the fact but the nature of the new birth, which in the logical order would be stated after the fact, but which is first announced if we render from above. If we translate anew or again, the logical order is preserved, the nature of the birth being described in Joh 3:5. 2. That Nicodemus clearly understood the word as meaning again, since, in Joh 3:4, he translated it into a second time. 3. That it seems strange that Nicodemus should have been startled by the idea of a birth from heaven.

Canon Westcott calls attention to the traditional form of the saying in which the word αναγεννασθαι, which can only mean reborn, is used as its equivalent. Again, however, does not give the exact force of the word, which is rather as Rev., anew, or afresh. Render, therefore, as Rev., except a man be born anew. The phrase occurs only in John's Gospel.

See (ιδειν)

The things of God's kingdom are not apparent to the natural vision. A new power of sight is required, which attaches only to the new man. Compare Co1 2:14.

Kingdom of God

See on Luk 6:20.

John 3:4

joh 3:4

Literally, being an old man.

The interrogative particle anticipates a negative answer. Surely he cannot.

Second time

Nicodemus looks at the subject merely from the physical side. His second time is not the same as Jesus' anew. As Godet remarks, "he does not understand the difference between a second beginning and a different beginning."

John 3:5

joh 3:5

Born of water and the Spirit

The exposition of this much controverted passage does not fall within the scope of this work. We may observe,

1. That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in Joh 3:3.
2. That this condition is here stated as complex, including two distinct factors, water and the Spirit.
3. That the former of these two factors is not to be merged in the latter; that the spiritual element is not to exclude or obliterate the external and ritual element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: "water which is the Spirit."
4. That water points definitely to the rite of baptism, and that with a twofold reference - to the past and to the future. Water naturally suggested to Nicodemus the baptism of John, which was then awakening such profound and general interest; and, with this, the symbolical purifications of the Jews, and the Old Testament use of washing as the figure of purifying from sin (Psa 2:2, Psa 2:7; Eze 36:25; Zac 13:1). Jesus' words opened to Nicodemus a new and more spiritual significance in both the ceremonial purifications and the baptism of John which the Pharisees had rejected (Luk 7:30). John's rite had a real and legitimate relation to the kingdom of God which Nicodemus must accept.
5. That while Jesus asserted the obligation of the outward rite, He asserted likewise, as its necessary complement, the presence and creating and informing energy of the Spirit with which John had promised that the coming one should baptize. That as John's baptism had been unto repentance, for the remission of sins, so the new life must include the real no less than the symbolic cleansing of the old, sinful life, and the infusion by the Spirit of a new and divine principle of life. Thus Jesus' words included a prophetic reference to the complete ideal of Christian baptism - "the washing of regeneration and the renewing of the Holy Ghost" (Tit 3:5; Eph 5:26); according to which the two factors are inseparably blended (not the one swallowed up by the other), and the new life is inaugurated both symbolically in the baptism with water, and actually in the renewing by the Holy Spirit, yet so as that the rite, through its association with the Spirit's energy, is more than a mere symbol: is a veritable vehicle of grace to the recipient, and acquires a substantial part in the inauguration of the new life. Baptism, considered merely as a rite, and apart from the operation of the Spirit, does not and cannot impart the new life. Without the Spirit it is a lie. It is a truthful sign only as the sign of an inward and spiritual grace.
6. That the ideal of the new life presented in our Lord's words, includes the relation of the regenerated man to an organization. The object of the new birth is declared to be that a man may see and enter into the kingdom of God. But the kingdom of God is an economy. It includes and implies the organized Christian community. This is one of the facts which, with its accompanying obligation, is revealed to the new vision of the new man. He sees not only God, but the kingdom of God; God as King of an organized citizenship; God as the Father of the family of mankind; obligation to God implying obligation to the neighbor; obligation to Christ implying obligation to the church, of which He is the head, "which is His body, the fullness of Him that filleth all things with all things" (Eph 1:23). Through

water alone, the mere external rite of baptism, a man may pass into the outward fellowship of the visible church without seeing or entering the kingdom of God. Through water and the Spirit, he passes indeed into the outward fellowship, but through that into the vision and fellowship of the kingdom of God.

Enter into

This more than see (Joh 3:3). It is to become partaker of; to go in and possess, as the Israelites did Canaan.

John 3:6

joh 3:6

Strictly, that which hath been born, and consequently is now before us as born. The aorist tense (Joh 3:3, Joh 3:4, Joh 3:5, Joh 3:7), marks the fact of birth; the perfect (as here), the state of that which has been born (see on Jo1 5:18, where both tenses occur); the neuter, that which, states the principle in the abstract. Compare Joh 3:8, where the statement is personal: everyone that is born. Compare Jo1 5:4, and Jo1 5:1, Jo1 5:18.

Of the flesh (εκ τη

See on Joh 3:14 ; Jo1 4:2, Jo1 4:3, Jo1 4:7; Jo2 1:7), with sometimes a more definite hint at the sinful and fallible nature of humanity (Jo1 2:16; Joh 8:15). Twice, as opposed to πνευμα, Spirit (Joh 3:6; Joh 6:63).

Of the Spirit (εκ του πνευματος)

The Holy Spirit of God, or the principle of life which He imparts. The difference is slight, for the two ideas imply each other; but the latter perhaps is better here, because a little more abstract, and so contrasted with the flesh. Spirit and flesh are the distinguishing principles, the one of the heavenly, the other of the earthly economy.

John 3:7

joh 3:7

Unto thee - ye must

Note the change from the singular to the plural pronoun. In his address to Nicodemus (thee) the Lord had spoken also to those whom Nicodemus represented, and whom he had included when he said "we know" (Joh 3:2). His error was the error of his class.

John 3:8

joh 3:8

μα)

Some hold by the translation spirit, as Wyc., the spirit breatheth where it will. In Hebrew the words spirit and wind are identical. Πνευ Testament of the blowing of the wind (Mat 7:25, Mat 7:27; Luk 12:55; Joh 6:18). It frequently occurs in the classics in μ' ε Heb 1:7, where the proper translation is, "who maketh His angels winds," quoted from Psalms 103:4 (Sept.). In the Septuagint, Kg1 18:45; Kg1 19:11; Kg2 3:17; Job 1:19. In the New Testament, in the sense of breath, Th2 2:8; Rev 11:11. The usual rendering, wind, is confirmed here by the use of the kindred verb πνει Tholuck thinks that the figure may have been suggested to Jesus by the sound of the night-wind sweeping through the narrow street.

Where it listeth (o

. Listeth is old English for pleasure or willeth, from the Anglo-Saxon lust, meaning pleasure. Chaucer has the forms leste, lust, and list.

"Strong was the wyn, and wel to drynke us leste (pleased)."

"Canterbury Tales," 752.

"Love if thee lust."

"Canterbury Tales," 1185.

"She walketh up and down wher as hire list (wherever she pleases)."

"Canterbury Tales," 1054.

"A wretch by fear, not force, like Hannibal,

Drives back our troops, and conquers as she lists."

Shakespeare, "Henry VI.," Pt. I., i., v., 22.

Hence listless is devoid of desire. The statement of Jesus is not meant to be scientifically precise, but is rather thrown into a poetic mold, akin to the familiar expression "free as the wind." Compare Co1 12:11; and for the more prosaic description of the course of the wind, see Ecc 1:6.

Rev., voice. Used both of articulate and inarticulate utterances, as of the words from heaven at Jesus' baptism and transfiguration (Mat 3:17; Pe2 1:17, Pe2 1:18); of the trumpet (Mat 24:31; Co1 14:8), and of inanimate things in general (Co1 14:17). Of thunder, often in the Revelation (Rev 6:1; Rev 14:2, etc.).

Canst not tell (οὐκ οἶδας)

Better, as Rev., knowest not. Socrates, (Xenophon's "Memorabilia"), says, "The instruments of the deities you will likewise find imperceptible; for the thunder-bolt, for instance, though it is plain that it is sent from above, and works its will with everything with which it comes in contact, is yet never seen either approaching, or striking, or retreating; the winds, too, are themselves invisible, though their effects are evident to us, and we perceive their course" (iv. 3, 14). Compare Ecc 11:5.

So

So the subject of the Spirit's invisible influence gives visible evidence of its power.

John 3:9

joh 3:9

These things

Such as the new birth.

Literally, come to pass.

John 3:10

joh 3:10

Answered and said

See on Joh 2:18.

ο

Nicodemus' official relation to the people, and gives additional force to the contrast in the following words. Similarly see on Joh 1:47. The word occurs four times in John's Gospel; here, Joh 1:31, Joh 1:47, Joh 1:49.

Knowest not (ου

See on Joh 2:24. Nicodemus is not reprov'd for the want of previous knowledge, but for the want of perception or understanding when these truths are expounded to him. Rev., better, understandest not.

John 3:11

joh 3:11

We speak - we know - we have seen

After the use of the singular number in Joh 3:3, Joh 3:5, Joh 3:7, Joh 3:12, the plural here is noteworthy. It is not merely rhetorical - "a plural of majesty" - but is explained by Joh 3:8, "every one that is born of the Spirit." The new birth imparts a new vision. The man who is born of the Spirit hath eternal life (Joh 3:36); and life eternal is to know God and Jesus Christ whom He hath sent (Joh 17:3). "Ye have an anointing from the Holy One, and ye know (οι things" (Jo1 2:20). He who is born of water and of the Spirit sees the kingdom of God. This we therefore includes, with Jesus, all who are truly born anew of the Spirit. Jesus meets the we know of Nicodemus (Joh 3:2), referring to the class to which he belonged, with another we know, referring to another class, of which He was the head and representative. We know (οι

Testify (μαρτυροουμεν)

Rev., better, bear witness of. See on Joh 1:7.

John 3:12

joh 3:12

Have told (ειπον)

Rendering the aorist more strictly, I told.

Compounded of ε , earth. In Col 3:2 ς γης, things on the earth. It is in this literal sense it is to be taken here; not things of earthly nature, but things whose proper place is on earth. Not worldly affairs, nor things sinful, but, on the contrary, "those facts and phenomena of the higher life as a class, which have their seat and manifestation on earth; which belong in their realization to our present existence; which are seen in their consequences, like the issues of birth; which are sensible in their effects, like the action of the

wind; which are a beginning and a prophecy, and not a fulfillment" (Westcott). The earthly things would therefore include the phenomena of the new birth.

Compounded with ε

compared with temporal; but things which are in heaven, mysteries of redemption, having their seat in the divine will, realized in the world through the work and death of Jesus Christ and the faith of mankind (Joh 5:14-16). Thus it is said (Joh 3:13) that the Son of man who is in heaven came down out of heaven, and in Joh 3:31, Joh 3:32 that He that cometh out of heaven beareth witness (on earth) of what He has seen and heard; and that, being sent from God, He speaketh the words of God (Joh 3:34).

It has been urged against the genuineness of the fourth Gospel that the lofty and mystical language which is there ascribed to Jesus is inconsistent with the synoptical reports of His words. That if the one represents truthfully His style of speaking, the other must misrepresent it. Godet's words on this point are worth quoting: "It would be truly curious that the first who should have pointed out that contrast should be the Evangelist himself against whose narrative it has been brought forward as a ground of objection. The author of the fourth Gospel puts these words (Joh 3:12) into the mouth of Jesus. He there declares that He came down from heaven to bring this divine message to the world. The author of the fourth Gospel was then clearly aware of two ways of teaching adopted by Jesus; the one the usual, in which he explained earthly things, evidently always in their relation to God and His kingdom; the other, which contrasted in many respects with the first, and which Jesus employed only exceptionally, in which He spoke directly, and as a witness, of God and the things of God, always naturally in connection with the fate of mankind. The instructions of the first kind had a more simple, more practical, more varied character. They referred to the different situations of life; it was the exposition of the true moral relations of men to each other, and of men to God.... But in that way Jesus could not attain to the final aim which He sought, the full revelation of the divine mystery, of the plan of salvation. Since His baptism Jesus had heaven constantly open before Him; the decree of salvation was disclosed to Him; He had, in particular, heard these words: 'Thou art my well beloved Son;' He reposed on the Father's bosom, and He could descend and redescend without ceasing into the depths of the Father's fathomless love, of which He felt the vivifying power; and when He came, at certain exceptional moments, to speak of that divine relationship, and to give scope to that fullness of life with which it supplied Him, His language took a peculiar, solemn, mystical, one might even say a heavenly tone; for they were heavenly things which He then revealed. Now such is precisely the character of His language in the fourth Gospel." Compare Luk 10:18, sqq., where Jesus' words take on a character similar to that of His utterances in John.

John 3:13

[joh 3:13](#)

Note the simple connective particle, with nothing to indicate the logical sequence of the thought.

Hath ascended

Equivalent to hath been in. Jesus says that no one has been in heaven except the Son of man who came down out of heaven; because no man could be in heaven without having ascended thither.

Which is in heaven

Many authorities omit.

John 3:14

[joh 3:14](#)

Must (δει)

Must signifies the eternal necessity in the divine counsels. Compare Luk 24:26, Luk 24:46; Mat 26:54; Mar 8:31; Joh 12:34.

Lifted up (υψωθηναι)

The following are the uses of the word in the New Testament: The exaltation of pride (Mat 11:23; Luk 10:15; Luk 14:11). The raising of the humble (Luk 1:52; Jam 4:10; Pe1 5:6). The exaltation of Christ in glory (Act 2:33; Act 5:31). The uplifting on the cross (Joh 3:14; Joh 8:28; Joh 12:32, Joh 12:34). The reference here is to the crucifixion, but beyond that, to the glorification of Christ. It is characteristic of John to blend the two ideas of Christ's passion and glory (Joh 8:28; Joh 12:32). Thus, when Judas went out to betray him, Jesus said, "Now is the Son of man glorified" (Joh 13:31). Hence the believer overcomes the world through faith in Him who came not by water only, but by water and blood (Jo1 5:4-6).

John 3:15

joh 3:15

ς αυ

The best texts read εν αυτω, construing with have eternal life, and rendering may in Him have eternal life. So Rev.

Should not perish, but

The best texts omit.

Have eternal life

A characteristic phrase of John for live forever. See Joh 3:16, Joh 3:36; Joh 5:24; Joh 6:40, Joh 6:47, Joh 6:54; Jo1 3:15; Jo1 5:12.

The interview with Nicodemus closes with Joh 3:15; and the succeeding words are John's. This appears from the following facts: 1. The past tenses loved and gave, in Joh 3:16, better suit the later point of view from which John writes, after the atoning death of Christ was an accomplished historic fact, than the drift of the present discourse of Jesus before the full revelation of that work. 2. It is in John's manner to throw in explanatory comments of his own (Joh 1:16-18; Joh 12:37-41), and to do so abruptly. See Joh 1:15, Joh 1:16, and on and, Joh 1:16. 3. Joh 3:19 is in the same line of thought with Joh 1:9-11 in the Prologue; and the tone of that verse is historic, carrying the sense of past rejection, as loved darkness; were evil. 4. The phrase believe on the name is not used elsewhere by our Lord, but by John (Joh 1:12; Joh 2:23; Jo1 5:13). 5. The phrase only-begotten son is not elsewhere used by Jesus of himself, but in every case by the Evangelist (Joh 1:14, Joh 1:18; Jo1 4:9). 6. The phrase to do truth (Joh 3:21) occurs elsewhere only in Jo1 1:6.

John 3:16

joh 3:16

See on Joh 1:9.

Gave

Rather than sent; emphasizing the idea of sacrifice.

Only-begotten Son

See on Joh 1:14.

Have

See on Joh 3:15.

This attitude of God toward the world is in suggestive contrast with that in which the gods of paganism are represented.

Thus Juno says to Vulcan:

"Dear son, refrain: it is not well that thus

A God should suffer for the sake of men."

"Iliad," xxi., 379, 380.

And Apollo to Neptune:

"Thou would'st not deem me wise, should I contend

With thee, O Neptune, for the sake of men,

Who flourish like the forest-leaves awhile,

And feed upon the fruits of earth, and then

Decay and perish. Let us quit the field,

And leave the combat to the warring hosts."

"Iliad," xxi., 461, 467.

Man has no assurance of forgiveness even when he offers the sacrifices in which the gods especially delight. "Man's sin and the divine punishment therefore are certain; forgiveness is uncertain, dependent upon the arbitrary caprice of the gods. Human life is a life without the certainty of grace" (Nagelsbach, "Homerische Theologie"). Mr. Gladstone observes: "No Homeric deity ever will be found to make a personal sacrifice on behalf of a human client" ("Homer and the Homeric Age," ii., 372).

John 3:17

[joh 3:17](#)

Sent (α

See on Joh 1:6. Sent rather than gave (Joh 3:16), because the idea of sacrifice is here merged in that of authoritative commission.

His Son

του, his.

)

; Mar 10:33

separate. So Homer, of Ceres separating the grain from the chaff ("Iliad," v. 501). Thence, to distinguish, to pick out,

to be of opinion, to judge. See on Hypocrite, Mat 23:13.

World

The threefold repetition of the word has a certain solemnity. Compare Joh 1:10; Joh 15:19.

John 3:18

joh 3:18

Is condemned already (ἦ)

Rev., more correctly, hath been judged already. Unbelief, in separating from Christ, implies judgment. He has been judged in virtue of his unbelief.

John 3:19

joh 3:19

This

That is, herein consists the judgment. The prefacing a statement with this is, and then defining the statement by o that, is characteristic of John. See Joh 15:12; Joh 17:3; Jo1 1:5; Jo1 5:11, Jo1 5:14; Jo3 1:6.

ς)

Rev., correctly, the light. See Joh 1:4, Joh 1:9.

Men (οἱ ἄ)

Literally, the men. Regarded as a class.

See on Joh 1:5. Rev., correctly, the darkness. John employs this word only here and Jo1 1:6 1:5; Joh 8:12; Jo1 1:5, etc.), more commonly describing a state of darkness, than darkness as opposed to light.

Were (ἦν)

Habitually. The imperfect tense marking continuation.

Actively evil. See on Mar 7:22; see on Luk 3:19.

John 3:20

joh 3:20

The present participle, indicating habit and general tendency.

Evil (φαῦλα)

Rev., ill. A different word from that in the previous verse. Originally, light, paltry, trivial, and so worthless. Evil, therefore, considered on the side of worthlessness. See on Jam 3:16.

Lest his works should be reprov'd (τὴ λεγῶν τούτου).

classical Greek it signifies to disgrace or put to shame. Thus Ulysses, having succeeded in the trial of the bow, says to Telemachus, "the stranger who sits in thy halls disgraces (ἐπιτιμᾷ) question, for the purpose of convincing, convicting, or refuting; to censure, accuse. So Herodotus: "In his reply Alexander became confused, and diverged from the truth, whereon the slaves interposed, confuted his statements (ἐπιτιμᾷ) cross-questioned and caught him in falsehood), and told the whole history of the crime" (i., 115). The messenger in the "Antigone" of Sophocles, describing the consternation of the watchmen at finding Polynices' body buried, says: "Evil words were bandied among them, guard accusing (ἐπιτιμᾷ) a chain of reasoning. It occurs in Pindar in the general sense of to conquer or surpass. "Having descended into the naked race they surpassed (ἐπιτιμᾷ)

In the New Testament it is found in the sense of reprove (Luk 3:19; Tit 5:20, etc.). Convince of crime or fault (Col 14:24; Jam 2:9). To bring to light or expose by conviction (Jam 5:20; Eph 5:11, Eph 5:13; Joh 8:46; see on that passage). So of the exposure of false teachers, and their refutation (Tit 1:9, Tit 1:13; Tit 2:15). To test and expose with a view to correction, and so, nearly equivalent to chasten (Heb 12:5). The different meanings unite in the word convict. Conviction is the result of examination, testing, argument. The test exposes and demonstrates the error, and refutes it, thus convincing, convicting, and rebuking the subject of it. This conviction issues in chastening, by which the error is corrected and the erring one purified. If the conviction is rejected, it carries with it condemnation and punishment. The man is thus convicted of sin, of right, and of judgment (Joh 16:8). In this passage the evil-doer is represented as avoiding the light which tests, that light which is the offspring of love (Rev 3:19) and the consequent exposure of his error. Compare Eph 5:13; Joh 1:9-11. This idea of loving darkness rather than light is graphically treated in Job 24 and runs through Job 24:13-17.

John 3:21

joh 3:21

Doeth the truth (ποιῶ)

The phrase occurs only here and in Jo 1:6. Note the contrasted phrase, doeth evil (Joh 3:20). There the plural is used: doeth evil things; evil being represented by a number of bad works. Here the singular, the truth, or truth; truth being regarded as one, and "including in a supreme unity all right deeds." There is also to be noted the different words for v). The latter verb contemplates the object and end of action; the v may be the doing once for all.

Thus ποιεῖ

Compare the kindred word πράξις, deed or work, which occurs six times, and in four out of the six of evil doing (Mat 16:27; Luk 23:51; Act 19:18; Rom 8:13; Rom 12:14; Col 3:9). With this passage compare especially Joh 5:29, where the two verbs are used with the two nouns as here. Also, Rom 7:15, Rom 7:19. Bengel says: "Evil is restless: it is busier than truth." In Rom 1:32; Rom 2:3 more comprehensive term, designating the pursuit of evil as the aim of the activity.

Cometh to

In contrast with hateth (Joh 3:20). His love of the light is shown by his seeking it.

In God

The element of holy action. Notice the perfect tense, have been wrought (as Rev.) and abide.

John 3:22

joh 3:22

v)

Literally, the Judaeian land. The phrase occurs only here in the New Testament.

The verb originally means to rub, hence to wear away, consume; and so of spending or passing time.

Baptized (ε

The imperfect tense agrees with the idea of tarrying. He continued baptizing during His stay.

John 3:23

joh 3:23

Was baptizing (η

The substantive verb with the participle also indicating continuous or habitual action; was engaged in baptizing.

Aenon, near to Salim

The situation is a matter of conjecture. The word, Aenon is probably akin to the Hebrew ayin, an eye, a spring. See on Jam 3:11.

Much water (υ

Literally, many waters. Probably referring to a number of pools or springs.

Came - were baptized

Imperfects. They kept coming.

John 3:24

joh 3:24

See on Act 5:18, Act 5:21.

John 3:25

joh 3:25

Then (ουv)

Not a particle of time but of consequence; therefore, because of both Jesus and John baptizing.

represents the process of inquiry.

Between (εκ)

Rev., correctly, on the part of. Literally, proceeding from. The rendering of the A.V. does not show with which party the discussion originated. The Greek distinctly states that the question was raised by the disciples of the Baptist.

The Jews

The best texts read I

Purifying

Probably not about the familiar ceremonial purifications, but as to whether the baptism of Jesus or of John had the greater purifying power.

John 3:26

joh 3:26

Behold (t

Used by both Matthew and Mark, not by Luke, but very frequently by John.

Baptizeth - come

The present would be better rendered by is baptizing, are coming.

John 3:27

joh 3:27

Receive

Answering to given.

Be given (η

Rev., more correctly, have been given.

From heaven

Literally, out of heaven (εκ).

John 3:29

joh 3:29

The bride

A common figure in the Old testament prophecies, of the relation between Jehovah and His people (Ezekiel 16; Hos 2:19; Mal 2:11). See also on Mat 1:21, concerning Hosea.

Friend of the bridegroom

Or groomsman. The term is appropriate to Judaea, the groomsmen not being customary in Galilee. See Mat 9:15, where the phrase children of the bridechamber is used. (See on Mar 2:19). In Judaea there were two groomsmen, one for the bridegroom, the other for his bride. Before marriage they acted as intermediaries between the couple; at the wedding they offered gifts, waited upon the bride and bridegroom, and attended them to the bridal chamber. It was the duty of the friend of the bridegroom to present him to his bride, after marriage to maintain proper terms between the parties, and especially to defend the bride's good fame. The Rabbinical writings speak of Moses as the friend of the

bridegroom who leads out the bride to meet Jehovah at Sinai (Exo 19:17); and describe Michael and Gabriel as acting as the friends of the bridegroom to our first parents, when the Almighty himself took the cup of blessing and spoke the benediction. The Baptist represents himself as standing in the same relation to Jesus.

Rejoiceth greatly (χαρα

Literally, rejoiceth with joy. A Hebrew idiom. See on Luk 22:15, and compare Act 23:14; Jam 5:17. Only here in John's writings.

This my joy (αυ ε

A very emphatic expression: this, the joy which is mine. The change of style in the following verses seems to indicate that the words of the Baptist break off at this point, and are taken up and commented upon by the Evangelist.

John 3:31

joh 3:31

He that cometh (ο ε

The present participle. The coming regarded as still in process of manifestation. Compare Joh 6:33.

From above (α

See on Joh 3:2.

Above (ε

Supreme.

Of the earth (εκ της γης)

Literally, out of the earth; of earthly origin.

Is earthly

The same phrase, out of the earth, is repeated, signifying of earthly nature. On the characteristic phrase ειναι εκ, to be of, see on Joh 1:46.

Speaketh of the earth

Out of the earth. His words have an earthly source. On λαλει .

John 3:32

joh 3:32

). The distinction between the two is not

Theban elders did not receive (ε
(ε
receive the witness is peculiar to John (Joh 3:11; Joh 5:34; Jo1 5:9).

; Joh 5:43; Joh 13:20). The phrase

John 3:33

joh 3:33

Hath set to his seal (ε

To set to, is to affix. To set to a seal is therefore to attest a document. The expression is retained from Coverdale's version (1535). So, "They must set to their hands, and shall set to their hands." Compare also the old legal formula: "In wittnesse qwherof I haue set to myn seele." Rev., better, hath set his seal to this. The meaning here is, has solemnly attested and confirmed the statement "God is true." Only here in this sense. Elsewhere of closing up for security; hiding; marking a person or thing. See on Rev 22:10. The aorist tense here denotes an accomplished act.

John 3:34

joh 3:34

Not words, nor individual words, but the words - the complete message of God. See on Luk 1:37.

God giveth

The best texts omit God. Rev., He giveth. Rev., also, rightly, omits the italicized to Him. The personal object of the verb giveth is indefinite. Render, He giveth not the Spirit by measure.

In order to convey the full force of the terms giveth and by measure, it will be necessary to attempt an explanation of the general scope and meaning of this very difficult and much disputed passage. The starting point of the exposition must be Joh 3:30, the Baptist's noble resignation of his own position, and claims to Jesus: He must increase, but I must decrease. At this point the Evangelist, as we have seen, takes up the discourse. The Baptist's declaration that Jesus "must increase" - that He is a messenger of a transcendently higher character, and with a far larger and more significant message than his own - furnishes the Evangelist with a text. He will show why Jesus "must increase." He must increase because He comes from above, and is therefore supreme over all (Joh 3:31). This statement he repeats; defining from above (α κ του ουρανου), and emphasizing it by contrast with mere earthly witness (ο εκ της γης) whose words bear the stamp of his earthly origin (εκ της γης λαλει). Being from heaven, He testifies of heavenly things, as an eye-and ear-witness. "What He hath seen and heard, of that he beareth witness." It is indeed true that men reject this testimony. "No man receiveth His witness" (Joh 3:32). None the less it is worthy of implicit credence as the testimony of God himself. He that has received that testimony has solemnly attested it as God's own witness; "hath set his seal to this, that God is true." To declare Jesus' testimony untrue is to declare God untrue (Joh 3:33). For He whom God hath sent utters the whole divine message (the words of God, Joh 3:34).

Thus far the reasoning is directed to the conclusion that Jesus ought to increase, and that His message ought to be received. He is God's own messenger out of heaven, and speaks God's own words.

The common explanation of the succeeding clause is that God bestows the Spirit upon Jesus in His fullness, "not by measure."

But this is to repeat what has already been more than implied. It would seem to be superfluous to say of one who comes out of heaven, who is supreme over all things, who bears witness of heavenly things which He has seen and heard, and who reveals the whole message of God to men - that God bestows upon Him the Spirit without measure.

Take up, then, the chain of thought from the first clause of Joh 3:34, and follow it on another line. The Messenger of God speaks the words of God, and thus shows himself worthy of credence, and shows this further, by dispensing the gift of the Spirit in full measure to His disciples. "He giveth not the Spirit by measure." This interpretation adds a new link to the chain of thought; a new reason why Jesus should increase, and His testimony be received; the reason, namely, that not only is He himself divinely endowed with the Spirit, but that He proves it by dispensing the Spirit in full measure.

Thus Joh 3:35 follows in natural sequence. This dispensing power which attests His claims, is His through the gift of the divine Father's love. "The Father loveth the Son, and hath given all things into his hand." This latter phrase, into His hand, signifies not only possession, but the power of disposal. See Mar 9:31; Mar 14:41; Luk 23:46; Heb 10:31. God has given the Son all things to administer according to His own pleasure and rule. These two ideas of Christ's reception and bestowment of divine gifts are combined in Mat 11:27. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and He to whomsoever

Therefore John the Baptist must decrease, and Jesus must increase. A measure of the Spirit was given to the Baptist, sufficient for his preparatory work, but the Baptist himself saw the Spirit descending in a bodily form upon the Son of God, and heard the voice from heaven, "This is my beloved Son, in whom I am well pleased." The Spirit is thus

for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take of mine and shall show it unto you" (Joh 16:14, Joh 16:15).

John 3:36

joh 3:36

He that believeth not (ο απειθων)

persuade, to cause belief, to induce one to do something by persuading, and so runs into the meaning of to obey, properly as the result of persuasion. See on Act 5:29. Compare Pe1 4:17; Rom 2:8; Rom 11:30, Rom 11:31. Obedience, however, includes faith. Compare Rom 1:5, the obedience of faith.

Shall not see (ουκ ο

Compare the future tense with the present "hath eternal life," and the simple life with the fully developed idea eternal life. He who believes is within the circle of the life of God, which is essentially eternal. His life "is hid with Christ in God." Life eternal is to know the only true God, and Jesus Christ whom He hath sent. Hence, to such an one, eternal life is not merely something future. It is a present possession. He hath it. The unbelieving and disobedient, instead of having eternal life, shall not have life: shall not even see it (compare see the kingdom of God, Joh 3:3). He shall have no perception of life simply considered, much less of eternal life, the full and complex development of life.

The wrath of God (ο Θεου)

Both ο

ργη

agitation. Both words are used in the phrase wrath of God, which commonly denotes a distinct manifestation of God's judgment (Rom 1:18; Rom 3:5; Rom 9:22; Rom 12:19). Ο ; Luk 3:7; Th1 2:16, etc.). Compare wrath of the Lamb (Rev 6:16).

The present tense. As the believer hath life, so the unbeliever hath wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation.

[Next: John Chapter 4](#)

John Chapter 4

John 4:1

joh 4:1

Therefore

Pointing back to Joh 3:22, and the controversy which arose about the two baptisms.

The Lord

See on Mat 21:3.

Knew (ε

Or perceived. See on Joh 2:24.

Pharisees

John never alludes to the Sadducees by name. The Pharisees represented the opposition to Jesus, the most powerful and dangerous of the Jewish sects.

Made and baptized

Both verbs are in the present tense. The narrator puts himself at the scene of the story: is making and baptizing.

John 4:2

joh 4:2

Literally, and yet. The report of Jesus' baptizing brought to the Baptist by his disciples is corrected.

Baptized

The imperfect tense: it was not His practice to baptize.

John 4:3

joh 4:3

He left (αφηκε)

The verb means literally to send away, dismiss. It is used of forgiving offenses (Mat 6:14, note; Jam 5:15, note); of yielding up (Mat 27:50, note); of letting alone (Mat 19:14, note); of allowing or permitting (Luk 6:12, note). Its employment here is peculiar. Compare Joh 16:28, of Christ's leaving the world.

Again

See Joh 1:44.

John 4:4

joh 4:4

Must needs

Because this was the natural route from Jerusalem to Galilee. Possibly with a suggestion of the necessity arising from the Father's will. John does not put this as a mission undertaken to the Samaritans. Jesus observed the law which He imposed on His disciples (Mat 10:5).

John 4:5

joh 4:5

Then (ovv)

Not a particle of time, but of logical connection. Therefore, going by this route, He must needs, etc.

City

Not implying a place of great size or importance. Compare Joh 11:54; Mat 2:23.

Sychar

Commonly identified with Schechem, the modern Nablous, and regarded as a corruption of Sichem. Some modern authorities, however, argue that a place so famous as Schechem would not be referred to under another name, and identify the site with Askar, about two miles east of Nablous. The name Sychar means drunken-town or lying-town.

John 4:6

joh 4:6

, Joh 4:12. Elsewhere in the New Testament always of a pit. See Luk 14:5; Rev 9:1, Rev 9:2. There is no mention of Jacob's Well in the Old Testament. The traditional well still remains. "At the mouth of the valley of Schechem two slight breaks are visible in the midst of the vast plain of corn - one a white Mussulman chapel; the other a few fragments of stone. The first of these covers the alleged tomb of Joseph,... the second marks the undisputed site of the well, now neglected and choked up by the ruins which have fallen into it; but still with every claim to be considered the original well" (Stanley, "Sinai and Palestine"). Dr. Thomson says: "I could see nothing like a well - nothing but a low, modern wall, much broken down, and never, apparently, more than ten feet high. The area enclosed by it is fifty-six paces from east to west, and sixty-five from north to south. The surface is covered by a confused mass of shapeless rubbish, overgrown with weeds and nettles.... The well is near the southeastern corner of the area, and, to reach the mouth of it, one must let himself down, with some risk, about ten feet into a low vault" ("Land and Book"). Dr. Thomson also remarks upon the great discrepancy in the measurements of the well by different tourists, owing to the accumulations of stones and debris from the ruins of the buildings which formerly covered it. "All confirm the saying of the Samaritan woman that 'the well is deep.'" Maundrell, in 1697, makes the depth one hundred and five feet, with fifteen feet of water. Mr. Calhoun, in 1838, found nearly the same depth of water. Dr. Wilson, in 1841, found the depth only seventy-five feet, which is confirmed by the later measurements of Captain Anderson in 1866, and of Lieutenant Conder in 1875.

See on Luk 5:5.

Thus

Just as He was; or, as some explain, being thus wearied.

Sat

The imperfect tense; was sitting, when the woman came.

Sixth Hour

According to the Jewish reckoning, mid-day. According to the Roman mode, between 5 and 6 p.m. See on Joh 1:39. Evening was the usual time for drawing water.

John 4:7

joh 4:7

A woman

Held in low esteem by the popular teachers; a Samaritan, and therefore despised by the Jews; poor, for drawing water was not, as in earlier times, performed by women of station (Gen 24:15; Gen 29:9).

Of Samaria

Literally, out of Samaria (εκ). Not of the city of Samaria, which was some six miles distant, but the country. A Samaritan by race and religion.

To draw

See on Joh 2:8.

John 4:9

joh 4:9

The woman of Samaria (η Σαμαρειτις)

Differently expressed from the same phrase in the preceding verse. Literally, the woman the Samaritan. Here the distinctive character of the woman, as indicated by the race, is emphasized.

Askest (αιτεις)

See on Mat 15:23.

Have no dealings (ου συγγρωνται)

Have no familiar or friendly intercourse with. That they had dealings of some kind is shown by the disciples going into the city to buy provisions. Some authorities omit for the Jews have no dealings with the Samaritans. The Jews treated the Samaritans with every mark of contempt, and accused them of falsehood, folly, and irreligion. The Samaritans sold Jews into slavery when they had them in their power, lighted spurious signals for the beacon-fires kindled to announce the beginnings of months, and waylaid and killed pilgrims on their road to Jerusalem.

John 4:10

joh 4:10

If thou knewest, etc.

Answering rather something latent in the question than the question itself, as in Jesus' first answer to Nicodemus.

Only here in the Gospels, though Luke uses it in Acts four times, and the kindred adverb, δωρημα, freely, is found once in Matthew. The word carries the sense of a bountiful, free, honorable gift. Compare δωρημα, gift, and see on Jam 1:17.

Asked (ητησας)

Jesus uses the same word for ask which the woman had employed of his asking her, the word expressing the asking of the inferior from the superior. Here it is the appropriate word.

Living water (υ υ)

Fresh, perennial. A familiar figure to the Jews. See Jer 2:13; Jer 17:13; Zac 14:8. Not necessarily the same as water of life (υ ς, Rev 21:6; Rev 22:1, Rev 22:17).

John 4:11

joh 4:11

To draw with (α

The noun means what is drawn, the act of drawing, and the thing to draw with. Here the bucket, of skin, with three cross sticks at the mouth to keep it open, and let down by a goat's-hair rope. Not to be confounded with the water-pot (υ . The word is found only here in the New Testament.

See on Joh 4:6

v)

Literally, the water the living.

John 4:12

joh 4:12

sentence, is emphatic, and possibly with a shade of contempt.

Our father Jacob

The Samaritans claimed descent from Joseph, as representing the tribes of Ephraim and Manasseh.

Children (υ

Rev., correctly, sons.

- mostly of tame ones - cattle, sheep, etc. It is applied to children, fowls, insects, and fish, also to domestic slaves, which, according to some, is the meaning here; but, as Meyer justly remarks, "there was no need specially to name the servants; the mention of the herds completes the picture of their nomadic progenitor."

John 4:13

joh 4:13

Whosoever drinketh (πας ο)

Literally, every one that drinketh. So Rev.

John 4:14

joh 4:14

Whosoever drinketh (ο)

So Rev. The A.V. renders the two expressions in the same way, but there is a difference in the pronouns, indicated, though very vaguely, by every one that and whosoever, besides a more striking difference in the verb drinketh. In the former case, the article with the participle indicates something habitual; every one that drinks repeatedly, as men ordinarily do on the recurrence of their thirst. In Joh 4:14 the definite aorist tense expresses a single act - something done once for all. Literally, he who may have drunk.

Shall never thirst (οὐ οὐα)

The double negative, οὐ understood, however, that the reception of the divine life by a believer does away with all further desire. On the contrary, it generates new desires. The drinking of the living water is put as a single act, in order to indicate the divine principle of life as containing in itself alone the satisfaction of all holy desires as they successively arise; in contrast with human sources, which are soon exhausted, and drive one to other fountains. Holy desire, no matter how large or how varied it may become, will always seek and find its satisfaction in Christ, and in Christ only. Thirst is to be taken in the same sense in both clauses, as referring to that natural craving which the world cannot satisfy, and which is therefore ever restless. Drusus, a Flemish critic, cited by Trench ("Studies in the Gospels"), says: "He who drinks the water of wisdom thirsts and does not thirst. He thirsts, that is, he more and more desires that which he drinks. He does not thirst, because he is so filled that he desires no other drink." The strong contrast of this declaration of our Lord with pagan sentiment, is illustrated by the following passage from Plato:

"Socrates: Let me request you to consider how far you would accept this as an account of the two lives of the temperate and intemperate: There are two men, both of whom have a number of casks; the one man has his casks sound and full, one of wine, another of honey, and a third of milk, besides others filled with other liquids, and the streams which fill them are few and scanty, and he can only obtain them with a great deal of toil and difficulty; but when his casks are once filled he has no need to feed them any more, and has no further trouble with them, or care about them. The other, in like manner, can procure streams, though not without difficulty, but his vessels are leaky and unsound, and night and day he is compelled to be filling them, and if he pauses for a moment he is in an agony of pain. Such are their respective lives: And now would you say that the life of the intemperate is happier than that of the temperate? Do I not convince you that the opposite is the truth?"

"Callicles: You do not convince me, Socrates, for the one who has filled himself has no longer any pleasure left; and this, as I was just now saying, is the life of a stone; he has neither joy nor sorrow after he is once filled; but the life of pleasure is the pouring in of the stream."

"Socrates: And if the stream is always pouring in, must there not be a stream always running out, and holes large enough to admit of the discharge?"

"Callicles: Certainly.

"Socrates: The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?"

"Callicles: Yes.

"Socrates: And he is to be thirsting and drinking?"

"Callicles: Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them" ("Gorgias," 494). Compare Rev 7:16, Rev 7:17.

Rev., better, shall become, expressing the ever-developing richness and fresh energy of the divine principle of life.

In Him

A supply having its fountain-head in the man's own being, and not in something outside himself.

The Rev. retains well, where spring would have been more correct.

Springing up (α

Leaping; thus agreeing with shall become. "The imperial philosopher of Rome uttered a great truth, but an imperfect one; saw much, but did not see all; did not see that this spring of water must be fed, and fed evermore, from the 'upper springs,' if it is not presently to fail, when he wrote: 'Look within; within is the fountain of good, and ever able to gush forth if you are ever digging'" (Plutarch, "On Virtue and Vice").

Unto everlasting life

Christ in a believer is life. This life ever tends toward its divine source, and issues in eternal life.

Come hither (ε

John 4:16

[joh 4:16](#)

Husband (α

See on Joh 1:30.

John 4:17

[joh 4:17](#)

Well (καλως)

Aptly, truly. Compare Joh 8:48; Mat 15:7; Luk 20:39.

John 4:19

joh 4:19

I perceive (θεωρω)

See on Joh 1:18. Not immediate perception, but rather, I perceive as I observe thee longer and more carefully.

A prophet

See on Luk 7:26. The order is a prophet art thou; the emphasis being on prophet.

John 4:20

joh 4:20

Our fathers

Probably meaning the ancestors of the Samaritans, as far back as the building of the temple on Mount Gerizim in the time of Nehemiah. This temple had been destroyed by John Hyrcanus, 129 b.c., but the place remained holy, and to this day the Samaritans yearly celebrate there the feast of the Passover. See the graphic description of Dean Stanley, who was present at the celebration ("Jewish Church," vol. 1, Appendix 3).

This mountain

Gerizim, at the foot of which lies the well. Here, according to the Samaritan tradition, Abraham sacrificed Isaac, and met Melchisedek. By some convulsion of nature, the central range of mountains running north and south, was cleft open to its base at right angles to its own line of extension, and the deep fissure thus made is the vale of Nablus, as it appears to one coming up the plain of El Mukhna from Jerusalem. The valley is at least eighteen hundred feet above the level of the sea, and the mountains on either hand tower to an elevation of about one thousand feet more. Mount Ebal is on the north, Gerizim on the south, and the city between. Near the eastern end the vale is not more than sixty rods wide; and there, I suppose, the tribes assembled to hear the "blessings and cursings" read by the Levites (Deuteronomy 27, 28). The panorama seen from the top of Gerizim is about the most extensive and imposing in all Palestine. The summit is a small level plateau. In the midst of the southern end is a sloping rock, said by the Samaritans to be the site of the altar of their temple, and on approaching which they remove their shoes. At the eastern edge of the plateau, a small cavity in the rock is shown as the place on which Abraham offered up Isaac. Ebal is three thousand and seventy-nine feet above the sea-level, and more than two hundred and thirty feet higher than Gerizim.

Ought to worship (δει)

Better, must worship. She puts it as a divine obligation. It is the only true holy place. Compare Joh 4:24.

John 4:21

joh 4:21

The hour cometh (ε

Rather an hour. There is no article. Is coming; is even now on its way.

See on Act 10:25. The word was used indefinitely in Joh 4:20. Here with the Father, thus defining true worship.

The Father

This absolute use of the title the Father is characteristic of John. He speaks of God as the Father, and my Father, more commonly the former. On the distinction between the two Canon Westcott observes: "Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the Incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter those which spring from what is made known to us, through revelation, of the connection of the Incarnate Son with God and with man." See Joh 6:45; Joh 10:30; Joh 20:21; Joh 8:18, Joh 8:19; Joh 14:6-10; Joh 15:8. John never uses our Father; only once your Father (Joh 20:17), and never Father without the article, except in address.

John 4:22

joh 4:22

Ye know not what (ο οὐκ οἶ

Literally, what ye know not. Rev., rightly, that which ye know not. Compare Act 17:23, where the correct reading is ο what, instead of ο ignorance and to philosophic culture; to the Samaritan woman, and to the Athenian philosophers. Compare Joh 7:28; Joh 8:19, Joh 8:27. The neuter expresses the unreal and impersonal character of the Samaritan worship. As the Samaritans received the Pentateuch only, they were ignorant of the later and larger revelation of God, as contained especially in the prophetic writings, and of the Messianic hope, as developed among the Jews. They had preserved only the abstract notion of God.

We

Jesus here identifies Himself with the Jewish people. The essence of the true Jewish worship is represented by Him.

Know what we worship (προσκυνουµεν ο

Literally, and as Rev., we worship that which we know. On know, see on Joh 2:24. The neuter that which, is used of the true as of the unreal object of worship, perhaps for the sake of correspondence with the preceding clause, or because the object of worship is conceived abstractly and not personally. Compare Joh 14:9.

Salvation (η

The word has the article: the salvation, promised and to be revealed in Christ.

Is of the Jews

Rev., rightly, from the Jews (εκ). Not therefore belongs to, but proceeds from. See Genesis 12; Isa 2:3; Mic 4:2. Even the Old Testament idea of salvation is bound up with Christ. See Rom 9:4, Rom 9:5. The salvation is from the Jews, even from that people which has rejected it. See on Joh 1:19. On the characteristic is from, see on Joh 1:46. The passage illustrates John's habit of confirming the divine authority of the Old Testament revelation, and of showing its fulfillment in Christ.

John 4:23

joh 4:23

And now is

This could not be added in Joh 4:21, because local worship was not yet abolished; but it was true as regarded the true worship of the Father by His true worshippers, for Jesus was already surrounded by a little band of such, and more were soon to be added (Joh 4:39-42). Bengel says that the words and now is are added lest the woman should think that she must seek a dwelling in Judaea.

True (α

Real, genuine. See on Joh 1:9.

Only here in the New Testament.

In spirit and in truth (ε)

Spirit (πνευμα) is the highest, deepest, noblest part of our humanity, the point of contact between God and man (Rom 1:9 material element of humanity as well as with the spiritual element, and being thus the mediating element between the spirit and the body. The phrase in spirit and in truth describes the two essential characteristics of true worship: in spirit, as distinguished from place or form or other sensual limitations (Joh 4:21); in truth, as distinguished from the false conceptions resulting from imperfect knowledge (Joh 4:22). True worship includes a spiritual sense of the object worshipped, and a spiritual communion with it; the manifestation of the moral consciousness in feelings, motions of the will, "moods of elevation, excitements," etc. It includes also a truthful conception of the object. In Jesus the Father is seen (Joh 14:9) and known (Luk 10:22). Thus the truthful conception is gained. He is the Truth (Joh 14:6). Likewise through Him we come to the Father, and spiritually commune with Him. No man can come in any other way (Joh 14:6). To worship in truth is not merely to worship in sincerity, but with a worship corresponding to the nature of its object.

; also see on Mat 26:73; see on Act 19:40.

ντας αυ

A rather peculiar construction. Literally, seeketh such as those worshipping him: as His worshippers. Such: i.e., those who worship in spirit and in truth, and are therefore real (α

John 4:24

[joh 4:24](#)

God is a Spirit (πνευμα ο

Or, as Rev., in margins, God is spirit. Spirit is the emphatic word; Spirit is God. The phrase describes the nature, not the personality of God. Compare the expressions, God is light; God is love (Jo1 1:5; Jo1 4:8).

John 4:25

[joh 4:25](#)

Messiah cometh. The woman uses the Jewish name, which was known in Samaria. The Samaritans also expected the Messiah, basing their hopes on such Scriptures as Gen 3:15; Gen 49:10; Num 24:17; Deu 18:15. They looked for Him to restore the kingdom of Israel and to re-establish the worship on Gerizim, where they supposed that the tabernacle was hidden. They called Him Hushab or Hathab, meaning the Converter, or, according to some, the Returning One. The Samaritan idea was less worldly and political than the Jewish.

Which is called Christ

Added by the Evangelist. Compare Joh 1:41.

He is come (εκεινος)

Emphatic; pointing to Messiah as contrasted with all other teachers.

He will tell (αναγγειλει)

Literally, proclaim or announce. The compounded preposition α throughout, from bottom to top. The verb is used in Joh 16:13, of the revelations of the Comforter.

John 4:26

joh 4:26

I - am He (ειμι)

Literally, I am. The less political conception of the Samaritan Messiah made it possible for Jesus to announce Himself to the woman without fear of being misunderstood as He was by the Jews. Compare Mat 8:4; Mat 16:20.

This incident furnishes a notable illustration of our Lord's love for human souls, and of His skill, tact, and firmness in dealing with moral degradation and ignorant bigotry. He conciliates the woman by asking a favor. Her hesitation arises less from prejudice of race than from surprise at being asked for drink by a Jew (compare the story of Zacchaeus). He seizes upon a near and familiar object as the key-note of His great lesson. He does not overwhelm her with new knowledge, but stimulates question and thought. He treats her sin frankly, but not harshly. He is content with letting her see that He is aware of it, knowing that through Him, as the Discerner, she will by and by reach Him as the Forgiver. Even from her ignorance and coarse superstition He does not withhold the sublimest truth. He knows her imperfect understanding, but He assumes the germinative power of the truth itself. He is not deterred from the effort to plant His truth and to rescue a soul, either by His own weariness or by the conventional sentiment which frowned upon His conversation with a woman in a public place. Godet contrasts Jesus' method in this case with that employed in the interview with Nicodemus. "With Nicodemus He started from the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom the most rigorous practical consequences. He knew that He had to do with a man accustomed to the discipline of the law. Then He unveiled to him the most elevated truths of the kingdom of heaven, by connecting them with a striking Old Testament type, and contrasting them with the corresponding features of the Pharisaic programme. Here, on the contrary, with a woman destitute of all scriptural training, He takes His point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it, by a bold antithesis, to the idea of that eternal life which quenches forever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which He attaches His new revelations, and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponded to the inmost thoughts of Nicodemus. Before the latter He unveils Himself as the only-begotten Son, but this while avoiding the title of "Christ." With the woman He boldly uses this term; but he does not dream of initiating into the mysteries of incarnation and redemption a soul which is yet only at the first elements of religious life and knowledge" ("Commentary on the Gospel of John").

John 4:27

joh 4:27

Came - marvelled (ηλθαν - ε

The tense of each verb is different: the aorist, came, marking as in a single point of time the disciples' arrival, and the imperfect, they were wondering, marking something continued: they stood and contemplated him talking with the woman, and all the while were wondering at it.

He talked (ε

The imperfect tense, he was speaking. So Rev..

The woman

Rev., correctly, a woman. They were surprised, not at his talking with that woman, but that their teacher should converse with any woman in public. The Rabbinical writings taught that it was beneath a man's dignity to converse with women. It was one of the six things which a Rabbi might not do. "Let no one," it is written, "converse with a woman in the street, not even with his own wife." It was also held in these writings that a woman was incapable of profound religious instruction. "Rather burn the sayings of the law than teach them to women."

John 4:28

joh 4:28

Water-pot

See on Joh 2:6.

John 4:29

joh 4:29

All things

Jesus' insight in the one case convinced her that He knew everything, and to her awakened conscience it seemed as though He had told everything.

στιν)?

Rather, as Rev., can this be. The particle suggests a negative answer. Surely this cannot be, yet with some hope.

John 4:30

joh 4:30

Then

Omit.

Went out - came unto Him (εξηλθον - η

Went out is the aorist tense, denoting the coming forth from the city as a single act at a point of time. Came is the imperfect, denoting action in progress. The observance of the distinction makes the narrative more graphic. They were

woman was still absent and the Samaritans were coming toward Him) "the disciples were praying" Him to eat. This last imperfect is overlooked by the Rev..

John 4:32

joh 4:32

Meat (βρωσιν)

Originally the act of eating (Col 2:16), but often of that which is eaten. A parallel is found in the vulgar phrase, a thing is good or poor eating. The word is always used by Paul in its original sense.

Know not of (ουκ οι

Incorrect. Rev., rightly, ye know not; i.e., you do not know its virtue.

John 4:33

joh 4:33

Said (ε

Imperfect tense: began to say, or were saying. The question was discussed among them.

One to another

Fearing to ask Jesus.

John 4:34

joh 4:34

Meat (βρωμα)

A different word from that in Joh 4:32, signifying what is eaten.

To do (τ)

Literally, in order that I do. Emphasizing the end and not the process. Frequently so used in John. See on Joh 3:19.

and of the Epistle to the Hebrews. See Joh 5:36; Joh 17:4; Joh 19:28; Jo1 2:5; Jo1 4:12; Heb 2:10; Heb 5:9, etc.

John 4:35

joh 4:35

Say not ye

In what follows, Jesus is contrasting the natural harvest-time with the spiritual, which was immediately to take place in the ingathering of the Samaritans. Ye is emphatic, marking what the disciples expect according to the order of nature. As you look on these green fields between Ebal and Gerizim, ye say, it is yet four months to harvest.

στυ)

Properly, it is a space of four months. Only here in the New Testament.

See on Luk 10:2.

See on Luk 9:29.

Already unto harvest

Spiritual harvest. The crowd of Samaritans now pouring out toward the well was to Jesus as a ripe harvest-field,

prefiguring the larger harvest of mankind which would be reaped by His disciples. By the best texts the already is

See on Pe2 2:13.

Unto life eternal

This is explained either, which shall not perish but endure unto eternal life, or into life eternal, as into a granary. Compare Joh 4:14.

Together (ομοῦ)

The construction is peculiar: that both the sower may rejoice together and the reaper. Together signifies not in common, but simultaneously. So quickly does the harvest follow the gospel-seed sown among the Samaritans, that the sower and the reaper rejoice together.

John 4:37

joh 4:37

Herein (εἰς)

Literally, in this. In this relation between sower and reaper.

Is that saying true (ὅτι αὐτὸς λέγει τὴν ἀλήθειαν)

Rev., properly, the saying; the common proverb. True: not only says the truth, but the saying is completely fulfilled according to the ideal in the sowing and reaping of which Jesus speaks. The literal rendering of the Greek, as given above, is, "the saying is the true (saying);" but several high authorities omit the article before true.

John 4:38

joh 4:38

I sent (ἐπεμψα)

The I is emphatic. The aorist tense points back to the mission of the disciples as involved in their original call.

Other men

Jesus himself and all who had prepared the way for Him, such as John the Baptist.

The perfect tense. Rev., rightly, have labored, their labor showing its effects in the present case. On the word labor, see on Luk 5:5. Compare Jos 24:13.

John 4:39

joh 4:39

concerning Christ.

John 4:40

joh 4:40

To tarry (μειναι)

Better, as Rev., to abide.

John 4:41

joh 4:41

Many more (πολλω

John 4:42

joh 4:42

Said (ε

The imperfect tense: said to the woman as they successively met her.

, Joh 4:41). In Joh 4:39 the Evangelist's standpoint, as being a testimony to Christ. Here the Samaritans distinguish between the more 4:26, Joh 4:27; also Joh 8:43; Mat 26:73.

The Christ

The best texts omit.

The Savior (o

John uses the word only here and Jo1 4:14. See on Jesus, Mat 1:21. It is significant that this conception of Christ should have been first expressed by a Samaritan.

John 4:44

joh 4:44

ν τη ι

For assigns the reason why Jesus went into Galilee. By His own country, Judaea seems to be meant, though almost the same phrase, His country, is used by the three Synoptists of Nazareth in Galilee. John's Gospel, however, deals with the Judaeian rather than with the Galilean ministry of Jesus, and the phrase, His own country, is appropriate to Judaea as "the true home and fatherland of the prophets, the land which contained the city of Messiah's birth, the city associated with Him alike in ancient prophecy and in popular expectation." Hence, at Jerusalem, the people said, "Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was" (Joh 7:42)? In Joh 4:1-3 it is stated that Jesus left Judaea because of a controversy excited by the Pharisees, whom John always marks as the leaders of the opposition to Jesus. Further, we are told that at Jerusalem, though many believed on His name, yet Jesus did not trust them (Joh 2:23, Joh 2:24 its natural and most obvious sense as assigning the reason for Christ's departure into Galilee. The proverb is naturally

suggested by the reference to Galilee, where Jesus had used it at Nazareth (see Mat 13:57). The οὐκ ἔτι (then indicating logical sequence and not time) of Joh 4:45 follows naturally upon the citation of the proverb, signifying a correspondence between the character of His reception in Galilee and the motive of His going thither. Finally, if we ; Jesus went to Cana (north of Nazareth) without passing through His native place, for the reason mentioned. This seems forced and arbitrary.

John 4:45

joh 4:45

Received (ε

See on Joh 3:32.

John 4:46

joh 4:46

Jesus

The best texts omit.

)

Note the article the Cana, and see on Joh 2:1. The article defines the Cana previously referred to.

used as an adjective (Act 12:20, Act 12:21; Jam 2:8). Literally here, a king's officer. Wyc, little King. ; and in all other passages is

Was sick (η

See on infirmities, Luk 5:15.

John 4:47

joh 4:47

He went (απηλθεν)

Literally, went away (α

Heal (ι

See on Mat 8:7, and see on Luk 6:19.

At the point of death (η

Literally, was about to die. Compare Mark's uncouth phrase, ε note. Compare also Joh 12:33.

, on which see

John 4:48

joh 4:48

Said unto him, Except ye see

Addressing the nobleman (him), but having in mind the Galilean population which he represents (ye).

Signs and wonders (σημει

See on Mat 24:24. Σημεια, signs, and ε
Joh 14:10; Joh 2:23; Joh 6:2, etc.

; Joh 7:21;

Ye will not (ου

The double negative is correctly given by Rev., "ye will in nowise."

John 4:49

joh 4:49

Diminutive. Literally, my little one; a touch of tenderness.

John 4:50

joh 4:50

Went his way (ε

But thus the force of the imperfect is lost, which harmonizes with the succeeding sentence: he was proceeding on his way, and as he was now going down, etc.

John 4:51

joh 4:51

Servants (δουλοι)

Properly, bond-servants. See on Mat 20:26; see on Mar 9:35.

Thy son liveth (ο υι ε

The best texts, however, read αυτου, his. So Rev., that his son lived. Christ uses υι
the worth of the child as representing the family. See on Joh 1:12.

John 4:52

joh 4:52

Then (ουν)

Not a particle of time, but of sequence. Rev., so he inquired.

He is doing well, or nicely, or bravely. A parallel is cited by the commentators from Arrian: "When the doctor comes
excessive joy."

At the seventh hour (ω

The accusative case denotes not a point of time, but duration: during the seventh hour.

From πυρ, fire. So the Latin febris, which is f for ferbris, from ferveo, to glow with heat.

Left (αφηκεν)

Literally, sent him away. See on Joh 4:3.

John 4:54

joh 4:54

This is again the second miracle, etc.

Literally, this did Jesus again as a second sign. The pleonasm in again, the second, is only apparent. Other miracles had indeed been wrought between these two; but John emphasizes these two as marking Jesus' coming from Judaea to Galilee. The healing of the nobleman's child was the second miracle, only in respect of its taking place upon Jesus' withdrawal from Judaea into Galilee. Hence the again. He wrought a miracle again, when He again came into Galilee, and this miracle was the second, as marking His second coming.

[Next: John Chapter 5](#)

John Chapter 5

John 5:1

[joh 5:1](#)

A feast (ε

Or festival. What festival is uncertain. It has been identified with the Passover, Pentecost, and the Feast of Tabernacles; also with the Day of Atonement, the Feast of Dedication, and the Feast of Purim.

John 5:2

[joh 5:2](#)

Sheep-market (τη προβατικη)

The word is an adjective pertaining to sheep, which requires to be completed with another word, not with αγορα, gate. This gate was near the temple on the east of the city. See Neh 3:1, Neh 3:32; Neh 12:39. Some (the dative case), and reading the sheep-pool. Wyc., a standing water of beasts.

In the New Testament only in this chapter and Joh 9:7, Joh 9:11 2:6 (Sept.) it is used of a reservoir in a garden. The Hebrew word is from the verb to kneel down, and means, therefore, a kneeling-place for cattle or men when drinking. In ecclesiastical language, the baptismal font, and the baptistery itself.

Called (ε

Strictly, surnamed, the name having perhaps supplanted some earlier name.

Commonly interpreted House of Mercy; others House of the Portico. The readings also vary. Tischendorf and Westcott may be the Fountain of the Virgin, the upper fountain of Siloam. See Thomson's "Land and Book," "Southern Palestine and Jerusalem," pp. 458-461.

Cloisters, covered porticoes.

John 5:3

[joh 5:3](#)

Great multitude

The best texts omit great.

Impotent (α

Rev., sick. Yet the A.V. gives the literal meaning, people without strength. Wyc., languishing.

Withered (ξηρῶν)

Literally, dry. So Wyc. The following words, to the end of Joh 5:4, are omitted by the best texts.

John 5:5

joh 5:5

Had an infirmity thirty and eight years

Literally, having thirty and eight years in his infirmity.

John 5:6

joh 5:6

Literally, he hath already much time.

Not merely, do you wish, but are you in earnest? See on Mat 1:19. Jesus appeals to the energy of his will. Not improbably he had fallen into apathy through his long sickness. Compare Act 3:4; Joh 7:17.

Whole (ὅ

Sound.

John 5:7

joh 5:7

)

Literally, cast; indicating the hasty movement required to bring him to the water before its agitation should have ceased. See on Mar 7:30; see on Luk 16:20.

John 5:8

joh 5:8

Used by both Mark and Luke. See on Mar 2:4, and compare Act 5:15; Act 9:33.

John 5:10

joh 5:10

)

See on Mat 8:7; see on Luk 5:15; see on Act 17:25.

To carry (αραι)

Rev., more correctly, to take up. It is Jesus' own word in Joh 5:8.

John 5:11

joh 5:11

He that made - the same (ο κεινος)

The demonstrative pronoun points with emphasis to the subject of the preceding clause. A characteristic usage of John. See Joh 1:18, Joh 1:33; Joh 9:37; Joh 10:1; Joh 12:48, etc.

John 5:12

joh 5:12

Then

Omit.

What man is he, etc.

"See the cunning of malice. They do not say, 'Who is he that healed thee?' but, 'Who bade thee take up thy bed?'" (Grotius, in Trench, "Miracles.")

Take up thy bed

Omit bed. Literally, take up and walk.

John 5:13

joh 5:13

He that was healed (ο

Compare Joh 5:10, and note the different word for healing. See references there.

στιν)

The present tense, who it is.

Had conveyed Himself away (ε

The verb means, literally, to turn the head aside, in order to avoid something. Hence, generally, to retire or withdraw. Only here in the New Testament.

John 5:14

joh 5:14

Findeth - said

Note the lively interchange of the tenses, as in Joh 5:13.

No longer continue to sin. See on Mat 1:21. Jesus thus shows His knowledge that the sickness was the result of sin.

A worse thing

Than even those thirty-eight years of suffering.

Rev., better, befall thee. Literally, come to pass.

John 5:15

joh 5:15

Told (α

See on Joh 4:25. The best texts, however, read ειπεν, said.

John 5:16

joh 5:16

Did the Jews persecute

The imperfect tense (ε probably, corresponds with the same tense in ε to pursue with hostile purpose, and thence to harass.

And sought to kill Him

The best texts omit.

He did

See above. Godet observes: "the imperfect malignantly expresses the idea that the violation of the Sabbath has become with Him a sort of maxim."

John 5:17

joh 5:17

Worketh

The discussion turned on work on the Sabbath. The Father's work in maintaining and redeeming the world has continued from the creation until the present moment (ε

And I work (κα

Or, I also work. The two clauses are coordinated. The relation, as Meyer observes, is not that of imitation, or example, but of equality of will and procedure. Jesus does not violate the divine ideal of the Sabbath by His holy activity on that day. "Man's true rest is not a rest from human, earthly labor, but a rest for divine, heavenly labor. Thus the merely negative, traditional observance of the Sabbath is placed in sharp contrast with the positive, final fulfillment of spiritual service, for which it was a preparation" (Westcott).

John 5:18

joh 5:18

Had broken (ε

Literally, was loosing: the imperfect tense. See on He did, Joh 5:16. Not, broke the Sabbath in any particular case, but was annulling the law and duty of Sabbath observance.

Properly, His own Father. So Rev.

John 5:19

joh 5:19

Verily, verily

See on Joh 1:51.

But what He seeth

Referring to can do nothing, not to of himself. Jesus, being one with God, can do nothing apart from Him.

ντα)

Rev., rightly, doing. The participle brings out more sharply the coincidence of action between the Father and the Son: "the inner and immediate intuition which the Son perpetually has of the Father's work" (Meyer).

Likewise (ο

Better, as Rev., in like manner. Likewise is popularly understood as equivalent to also; but the word indicates identity of action based upon identity of nature.

John 5:20

joh 5:20

Loveth (φιλει)

represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence α represented by the Latin diligo, the fundamental idea of which is selection, the deliberate choice of one out of a

intelligent element. Socrates, in Xenophon's "Memorabilia," advises his friend Aristarchus to alleviate the necessities of his dependents by furnishing means to set them at work. Aristarchus having acted upon his advice, Xenophon says that the women in his employ loved (ε to him ("Memorabilia," ii., 7, 12). Jesus' sentiment toward Martha and Mary is described by η . Men are bidden to love (αγαπαν) God (Mat 22:37; Co1 8:3); never φιλειν, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. Both elements are combined in the Father's love for the Son (Mat 3:17; Joh 3:35; Joh 4:20). A , and an examination of that

the idea of sensual passion predominates, is nowhere used in the New Testament. Trench has some interesting remarks on its tendency toward a higher set of associations in the Platonic writings ("Synonyms," p. 42).

Greater works will He show Him

As Jesus does whatever He sees the Father do (Joh 5:19), the showing of greater works will be the signal for Jesus to do them. On works, as a characteristic word in John, see on Joh 4:47.

Ye may marvel

The ye is emphatic (υμεις) and is addressed to those who questioned His authority, whose wonder would therefore be that of astonishment rather than of admiring faith, but might lead to faith. Plato says, "Wonder is the feeling of a philosopher, and philosophy begins in wonder" ("Theaetetus," 105); and Clement of Alexandria, cited by Westcott, "He that wonders shall reign, and he that reigns shall rest." Compare Act 4:13.

John 5:21

joh 5:21

Raiseth - quickeneth

Physically and spiritually.

The Son quickeneth

Not raiseth and quickeneth. The quickening, however (ζωοποιει, maketh alive), includes the raising, so that the two clauses are coextensive. In popular conception the raising precedes the quickening; but, in fact, the making alive is the controlling fact of the raising. E

John 5:22

joh 5:22

For the Father (ου

The A.V. misses the climax in ου

Rev., given. The habitual word for the bestowment of the privileges and functions of the Son. See Joh 5:36; Joh 3:35; Joh 6:37, Joh 6:39; Joh 10:29, etc.

σαν)

Literally, the judgment wholly.

John 5:23

joh 5:23

Which sent Him

A phrase peculiar to John, and used only by the Lord, of the Father. See Joh 4:34; Joh 6:38, Joh 6:39; Joh 7:16, Joh 7:28, Joh 7:33, etc.

John 5:24

joh 5:24

Heareth

Closely connected with believeth.

Hath eternal life

See on Joh 3:36.

Shall not come into condemnation (εἰ κ ε

The present tense, cometh not. So Rev. Not condemnation, but judgment, as Rev. See on Joh 3:17. Wyc., cometh not into doom. The present, cometh, states the general principle or order.

From death (ε

Rev., correctly, out of death, pointing to the previous condition in which he was.

The life; the ideal of perfect life.

John 5:25

[joh 5:25](#)

The dead

Spiritually.

John 5:26

[joh 5:26](#)

As - so (ω

The correspondence is that of fact, not of degree.

Hath he given (ε

Rev., more strictly, gave, the aorist tense pointing back to the eternal past.

John 5:27

[joh 5:27](#)

Authority

See on Joh 1:12.

Also

Omit.

The Son of man

Better, a son of man. The article is wanting. The authority is assigned to Him as being very man. John uses the article everywhere with this phrase, except here and Rev 1:13; Rev 14:14. See on Luk 6:22.

John 5:28

joh 5:28

The graves (τοι

ον or μνημα. The

John 5:29

joh 5:29

Have done good - have done evil

Note again the use of the different verbs for doing with good and evil. See on Joh 3:21. On the word for evil (φουλα), see on Joh 3:20.

Resurrection of life (ε

The phrase occurs only here in the New Testament: so resurrection of judgment (α

John 5:30

joh 5:30

Of the Father

Omit. Rev., of Him that sent.

John 5:31

joh 5:31

If I (ε

The I expressed for emphasis: I alone.

True (α

As distinguished from false. See on Joh 1:9.

John 5:33

joh 5:33

Ye sent

Rev., rightly, have sent. The perfect tense, with allusion to something abiding in its results. Similarly, bare witness should be hath born. Note the expressed ye (υμεις), emphatically marking the contrast between the human testimony which the Jews demanded, and the divine testimony on which Jesus relies (Joh 5:34).

John 5:34

joh 5:34

But I (ε

Emphatic, in contrast with ye (Joh 5:33).

See on Joh 3:32.

Rev., properly the witness. The restoration of the article is important. It has the force of my, marking the witness as characteristic of Christ's work. The only testimony which I accept as proof.

From man

Or from a man, with a primary reference to the Baptist. Rev. renders, the witness which I receive is not from man.

These things

With reference to the Baptist.

Ye may be saved

The ye (υμεις), marking them as those who might be influenced by the inferior, human testimony; though they did not apprehend the divine testimony.

John 5:35

joh 5:35

A burning and shining light (o

ς). See Joh 1:5, Joh 1:7, Joh 1:8, Joh 1:9; and compare Joh 8:12; Joh 9:5; Joh 12:46. Wyc., lantern. The Baptist did not, like Jesus, shine by his own light. The definite article with lamp, points to it as a familiar household object. Burning hints at the fact that the lamp gives but a transitory light. In burning the oil is consumed.

Ye were willing

Again the emphatic υμεις, ye.

To rejoice (αγαλλιασθηναι)

The word signifies exultant, lively joy. See Mat 5:12; Luk 1:47; Luk 10:21; Pe1 1:6. The interest in the Baptist was a frivolous, superficial, and short-lived excitement. Bengel says, "they were attracted by his brightness, not by his warmth."

John 5:36

joh 5:36

The article, omitted in A.V., has the force of my, as in Joh 5:34. Rev., the witness which I have is greater.

Hath given

See on Joh 5:22.

To finish (τ

Literally, in order that I should accomplish. Rev., accomplish. See on Joh 4:34.

The same works (αυ

Rev., more correctly, the very works.

John 5:37

joh 5:37

Himself (αυ

The best texts substitute εκεινος, he; reading, "the Father which sent me, He hath born witness." So Rev.

Voice - shape

Not referring to the descent of the dove and the voice from heaven at Jesus' baptism, but generally and figuratively to God's witness in the Old Testament Scriptures. This is in harmony with the succeeding reference to the word.

John 5:38

joh 5:38

His word

Emphatic, commencing the sentence. Compare Joh 17:6 sqq.; Jo1 1:10; Jo1 2:14.

John 5:39

joh 5:39

Search (ερευνατε)

Rev., rightly, ye search. Jesus is appealing to a familiar practice of which for in them ye think is explanatory. See Pe1 1:11; Rom 8:27; Co1 2:10; Rev 2:23.

Literally, the writings; possibly with a hint at the contrast with the word (Joh 5:38).

They (εκειναι)

Those very scriptures.

John 5:40

joh 5:40

And

More than a simple copula. Rather and yet. See on Luk 18:7.

Ye will not (ου

Indicating stubborn determination. See on Mat 1:19.

John 5:41

joh 5:41

I receive not honor from men

The Greek order is: glory from men I receive not. Compare Joh 5:34. His glory consists in his loving fellowship with God. Men who do not love God are not in sympathy with Him.

John 5:42

joh 5:42

I know (ε

See on Joh 2:24.

The love of God

Love toward God. This was the summary of their own law. The phrase occurs elsewhere in the Gospels only in Luk 11:42.

In you (εν εαυτοις)

Rev., rightly, in yourselves. Compare Joh 6:53; Jo1 5:10; Mar 4:17.

John 5:44

joh 5:44

Ye believe

Again the emphatic ye, the reason for the emphasis being given in the succeeding clause.

Literally, receiving (as ye do): seeing that ye receive.

ου ζητειτε)

The Rev. gives it capitally, following the Greek order: and the glory that cometh from the only God ye seek not. Not God only, which entirely overlooks the force of the definite article; but the only God. Compare Ti1 6:15, Ti1 6:16; Joh 17:3; Rom 16:27.

John 5:45

joh 5:45

verb for accuse, and this only here, Joh 8:6, and Rev 12:10 , on which

compound προη) . This has reference especially to the ground of accusation (αι E . It means to accuse publicly, but not necessarily before a tribunal. See Act 23:28, Act 23:29; Act 26:2, Act 26:7.

In whom ye trust (εἰς μεις η

A strong expression. Literally, into whom ye have hoped. Rev., admirably, on whom ye have set your hope.

John 5:47

joh 5:47

It is important to understand the precise sense of this word, because it goes to determine whether Jesus intended an antithesis between Moses' writings and His own words, or simply between Moses (εμοις).

notion several forms develop themselves in the New Testament. The word occurs in its narrower sense of characters, at Luk 23:38; Co2 3:7; Gal 6:11. In Act 28:21, it means official communications. Paul, with a single exception (Co2 3:7), uses it of the letter of scripture as contrasted with its spirit (Rom 2:27, Rom 2:29; Rom 7:6; Co2 3:6). In Luk 16:6, Luk 16:7, it denotes a debtor's bond (A.V., bill). In Joh 7:15, Act 26:24) it is used in the plural as a general term for scriptural and Rabbinical learning. Compare Sept., Isa 29:11, Isa 29:12) where a learned man is described as εacquainted with letters. Once it is used collectively of the sacred writings - the scriptures (Ti2 3:15), though some give it a wider reference to Rabbinical exegesis, as well as to scripture itself. Among the Alexandrian Greeks the term is not confined to elementary instruction, but includes exposition, based, however, on critical study of the text. The tendency of such exegesis was often toward mystical and allegorical interpretation, degenerating into a petty ingenuity in fixing new and recondite meanings upon the old and familiar forms. This was illustrated by the Neo-Platonists' expositions of Homer, and by the Rabbinical exegesis. Men unacquainted with such studies, especially if they appeared as public teachers, would be regarded as ignorant by the Jews of the times of Christ and the Apostles. Hence the question)? Also the comment upon Peter and John (Act

4:13) that they were unlearned (α

would be stigmatized by Pagans, as following the ingenious and fanciful method of the Jewish interpreters, which they

mad (Act 26:24). It is well known with what minute care the literal transcription of the sacred writings was guarded.

The Scribes (γραμμαται

The one passage in second Timothy cannot be urged in favor of the general use of the term for the scriptures, especially since the best texts reject the article before ι

known sacred writings." The familiar formula for the scriptures was αι

It seems to me, therefore, that the antithesis between the writings of Moses, superstitiously revered in the letter, and minutely and critically searched and expounded by the Jews, and the living words (ρ), is to be recognized. This, however, need not exclude the other antithesis between Moses and Jesus personally.

[Next: John Chapter 6](#)

John Chapter 6

John 6:1

joh 6:1

The sea

See on Mat 4:18.

John 6:2

joh 6:2

Multitude (ο

See on Joh 1:19.

Followed (ἠ

Imperfect tense, denoting not merely the following on this occasion, but generally.

Saw (ε

Rev., beheld. See on Joh 1:18.

His miracles

Omit his. Render, as Rev., the signs.

He did (ε

Imperfect, was doing, from time to time.

John 6:3

joh 6:3

Strictly, the mountain. The writer speaks as one familiar with the district.

He sat (ε

Imperfect: was sitting, when he saw the multitude approaching (Joh 6:5).

John 6:4

joh 6:4

A feast (ἠ ε

With the definite article, the feast; pointing to something well known.

John 6:5

joh 6:5

Come (ε

Bread (α

Properly, loaves. See on Mat 4:1.

John 6:6

joh 6:6

Literally, proving. See on Mat 6:13. Wyc., tempting.

John 6:7

joh 6:7

See on Mat 20:2. Two hundred pennyworth would represent between thirty and thirty-five dollars.

That every one may take a little

Peculiar to John.

John 6:9

joh 6:9

Diminutive. Only here in the New Testament. Only John mentions the lad.

A detail peculiar to John. The word occurs in the New Testament only here and Joh 6:13. An inferior sort of bread is indicated by the term. Pliny and some of the Jewish writers describe barley as food fit for beasts. Suetonius speaks of a turgid rhetorician as a barley orator, inflated like barley in moisture: and Livy relates how cohorts which had lost their standards were ordered barley for food.

Fishes (ο

The word occurs only here and at Joh 21:9. The Synoptists use τ diminutive. The word means anything that is eaten with bread, and may apply to meat generally, or to what is eaten with bread as a relish. Homer speaks of an onion as a relish (ο fish par excellence. Fish became among the Greeks a chief dainty to gourmands, so that Demosthenes describes a glutton and spendthrift as one who is extravagant in fish.

But what are they among so many?

Peculiar to John, though the idea is implied in Luk 9:13.

John 6:10

joh 6:10

Sit down (αναπεσειν)

Literally, recline.

Originally an enclosure. Thus Homer speaks of Peleus offering a sacrifice, αυλης ε , in the enclosure of the court ("Iliad," xi., 774). Hence a feeding-place, and so grass, provender. The sense is merely that of our abstract pasture. Matthew and Mark mention the grass, Mark with the epithet green. Wyc., hay.

John 6:11

joh 6:11

Given thanks

All the Synoptists relate his looking up to heaven and blessing. Perhaps he used the familiar formula, "Blessed art thou Jehovah our God, King of the world, who causes to come forth bread from the earth."

To the disciples, and the disciples

The best texts omit. Render, as Rev., He distributed to them that were set down.

Likewise of the fishes

So also Mark.

As much as they would

Peculiar to John.

John 6:12

joh 6:12

Rev., remain over. Literally, exceed the necessary supply. Only John gives the Lord's command to collect the fragments, and the reason for it, that nothing be lost.

John 6:13

joh 6:13

See on Mat 14:20. Wyc., coffins.

With the fragments, etc.

John goes into fuller detail than the Synoptists. Mark alone notes the gathering of the remains of the fishes. John also uses ε

Five barley loaves

A detail peculiar to John, emphasizing the identity of the fragments with the original loaves.

Only here in the New Testament.

John 6:14

joh 6:14

That should come (ο ε

Literally, the one coming. Rev., that cometh. Joh 6:15-21. Compare Mat 14:22-36; Mar 6:45-52.

John 6:15

joh 6:15

Literally, are about to come.

Take by force (α

See on Mat 11:12.

A king

Better, as Rev., king; over themselves.

Himself alone (αυ

Matthew has κατ' ι

John 6:16

joh 6:16

Even (ο

An adjective; ο

John 6:17

joh 6:17

Ship (πλοτον)

Rev., boat. See on Luk 5:2. The best texts omit the article.

Went (ἦ)

The imperfect, were going. So Rev.

Capernaum

Mark has Bethsaida.

Literally, darkness had already come on. On darkness, see on Joh 1:5.

John 6:18

joh 6:18

It is lamentable how the A.V. misses the graphic force of these imperfects. Rev., rightly, was rising. Literally, was being awakened. The imperfects convey the sense of gathering danger, and throw into stronger relief the fact of Jesus' appearance. They were going; the darkness had already fallen, the sea was rising, and Jesus had not yet come.

Literally, blowing. That was blowing would be better. John's narrative at this point is more detailed and graphic than the others.

John 6:19

joh 6:19

Had rowed (ἔ)

Literally, had driven or propelled (the boat).

Five and twenty, etc.

The lake being about forty furlongs, six miles, at its broadest, they had gone only a little more than half-way.

They see (θεωρουσι)

Rev., behold; with an intent gaze. See on Joh 1:18. Both Luke and John use this word frequently.

Drawing nigh

Literally, becoming nigh. Wyc., to be made next to the boat. Mark adds, He would have passed by them, and Luke that they thought Him a phantom.

John 6:21

joh 6:21

They willingly received (ἦν ἑ)

Wrong. Rev., correctly, they were willing to receive; after being reassured by His voice. The imperfect denotes a

continuous state of feeling, not a mere impulsive and temporary wish.

Immediately (εὐ)

Whether Jesus actually entered the boat or not, John does not say. The more natural inference is that he did. Both Matthew and Mark say so. Their immediate and miraculous arrival at the shore was simultaneous either with their entertaining the wish to receive Him, or with His actually coming on board. Only John mentions this incident. Matthew and Mark say that the wind ceased.

They went (ὑπηγον)

Imperfect: were going. Literally, were going away. The verb has the sense of retiring from something. Compare Joh 6:67; Joh 7:33, on which see note; Joh 12:11; Joh 18:8.

John 6:22

joh 6:22

Which stood (ο ε

Having remained during the night near the scene of the miracle, and being there still.

Diminutive: little boat.

That - whereinto His disciples were entered

Omit, and read as Rev., save one.

John 6:23

joh 6:23

Howbeit there came other boats (α

John 6:26

joh 6:26

The miracles (σημεια)

Both the insertion of the definite article and the translation miracles in the A.V. tend to obscure the true sense of the passage. Jesus says: You do not seek me because you saw signs. What you saw in my works was only marvels. You did not see in them tokens of my divine power and mission.

Were filled (ε

See on Mat 5:6; see on Luk 15:16.

John 6:27

joh 6:27

Meat (βρωσιν)

See on Joh 4:32. In Mat 6:19, Mat 6:20, and there only, it is used in the sense of rust, that which eats or corrodes. Similarly, corrode is from rodo, to gnaw.

Him hath God the Father sealed

The Rev. makes the sentence culminate properly in God: "for Him the Father, even God, hath sealed." According to the strict Greek order it is: for Him the Father sealed, even God. On sealed (ε . Wyc., betokened Him.

John 6:28

joh 6:28

μεν)

Literally, what do we do? The best texts read ποιῶμεν, what are we to do?

Works

The question is from the legal standpoint, works being regarded as the condition of obtaining the living bread.

John 6:29

joh 6:29

Believe

Faith is put as a moral act or work. The work of God is to believe. Faith includes all the works which God requires. The Jews' question contemplates numerous works. Jesus' answer directs them to one work. Canon Westcott justly observes that "this simple formula contains the complete solution of the relation of faith and works."

John 6:30

joh 6:30

Therefore

Since He had claimed to be the One sent of God.

John 6:31

joh 6:31

Manna

Properly, the manna, referring to the familiar historic fact. A passage is cited from a Hebrew commentary on Ecclesiastes, as follows: "As the first Redeemer made the manna to descend, as it is written, 'Behold I will rain bread from heaven for you'; so the later Redeemer also shall make the manna to descend, as it is written, 'May there be abundance of corn in the earth.'"

John 6:32

joh 6:32

Moses gave you not (ου Μωση μιν)

The antithesis is between Moses and my Father. So Rev., rightly, "it was not Moses that gave you," etc. - "but my

κ τουουρανου

The translation would gain by following the Greek order, "the bread out of heaven, the real bread."

John 6:33

joh 6:33

He which cometh down (ο

So it may be rendered; but also that which, referring to α
Himself with the bread until Joh 6:35.

John 6:35

joh 6:35

I am the bread of life

A form of expression peculiar to John. See Joh 6:41, Joh 6:48, Joh 6:51; Joh 8:12; Joh 10:7, Joh 10:9, Joh 10:11, Joh 10:14; Joh 11:25; Joh 14:6; Joh 15:1, Joh 15:5.

Cometh - believeth

Faith in its active aspect and in its resting aspect.

Never (ου

Rather, in nowise, or by no means. Rev., shall not.

John 6:36

joh 6:36

But

Though you have seen as you asked, I repeat what I said to you that you have seen and do not believe.

John 6:37

joh 6:37

All that (παν ο

The neuter singular of the adjective and pronoun. All believers are regarded as one complete whole. Compare Joh 17:24, according to the correct reading, "that which Thou hast given me."

Shall come (η

Emphasizing the idea of reaching or arriving.

Cometh (ε

A different verb, emphasizing the process of coming.

John 6:38

joh 6:38

From heaven (εκ του ουρανου)

But the best texts read εκ, from, instead of εκ, out of, the idea being rather that of departure (I came down) than of origin. I came down should be as Rev. (I am come down). The tense is the perfect.

John 6:39

joh 6:39

The Father's will

Omit the Father's. Render, the will of Him, etc.

That of all which He hath given me (τι ο

The construction is a peculiar and broken one. All which He hath given, stands alone as an absolute nominative; a very emphatic and impressive mode of statement. Literally it reads, that all which He hath given me I should lose nothing out of it.

At the last day (εν τη ε η)

The phrase occurs only in John.

John 6:40

joh 6:40

preserving and raising up that which he has given to the Son, includes in its fulfillment the believing contemplation of the Son and its issue in eternal life.

Of Him that sent me

Seeth (θεωρων)

The word is designedly used. The saving vision of Christ is not here seeing, but earnest contemplation. Rev., beholdeth. See on Joh 1:18. Compare ye have seen me, and believe not (Joh 6:36).

John 6:41

joh 6:41

Then (ουν)

Rev., rightly, therefore: because of His words.

Murmured (ε

See on Jde 1:16, and compare Co1 10:10; Phi 2:14. The word is constantly used in the Septuagint of the murmuring of

Israel in the wilderness. Wyc., gruded of Him. So Chaucer, "Judas gruced agens the Maudeleyn whan sche anoynted the hed of oure Lord" ("Parson's Tale"); and Shakespeare,

"Served

Without or grudge or grumbling."

"Tempest" 1, 2, 249.

του)

concerning.

John 6:42

joh 6:42

We know

Not implying necessarily that Joseph was still alive, but merely the fact that Joseph was recognized as the father of Jesus.

John 6:44

joh 6:44

Draw (ε

to justice. (See Act 8:3; Act 17:6; Act 16:19) In Act 14:19, σφ.ρω, of dragging Paul's senseless body out of the city at Lystra. In Joh 21:6, Joh 21:8, Joh 21:11, both words of drawing the net. In Joh 18:10, ε; Joh 12:32. E

once outside of John's writings (Act 16:19). Luther says on this passage: "The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurements, such as that of the man whom everybody loves, and to whom everybody willingly goes."

John 6:45

joh 6:45

Θεου)

John 6:46

joh 6:46

Hath seen

As contrasted with hearing and learning (Joh 6:45). The Father is not seen immediately, but through the Son. Compare Joh 1:18; Joh 14:9; Jo1 3:2, Mat 11:27.

Θεου)

object, indicating it generally as the starting-point.

John 6:49

joh 6:49

Are dead (α

The aorist points, not to their present condition but to the historical fact; they died. So Rev.

John 6:51

joh 6:51

The living bread (ο α ζων)

Literally, the bread the living (bread). Wyc., quick bread.

I will give

The εγω, I, is emphatic, in contrast with Moses (Joh 6:32).

Flesh

See on Joh 1:14.

Which I will give

The best texts omit. Read, as Rev., my flesh for the life of the world.

John 6:52

joh 6:52

Strove (ε

The murmuring (Joh 6:41) now breaks out into open contention among the Jews themselves.

John 6:53

joh 6:53

Eat the flesh

Appropriate the life. Compare Gal 2:20; Eph 3:17.

Drink His blood

Appropriate the saving merit of His death. The passover was approaching, and the reference may well have been to the flesh and blood of the paschal lamb.

Have no life in you (ουκ ε ν εαυτοις)

Not according to the Greek. Rightly, as Rev., ye have not life in yourselves. All true life must be in Christ. Compare Col 3:3.

John 6:54

joh 6:54

Another verb for eating is used. With the exception of Mat 24:38, it is found only in John, and always in connection with Christ. No special significance can be fairly attached to its use here. It seems to be taken as a current word, and ε is resumed in Joh 6:58.

John 6:55

joh 6:55

Indeed (αληθως)

Literally, truly. The best texts read α

John 6:56

joh 6:56

Render, as Rev., abideth. The word is a favorite one with John, occurring more frequently than in all the rest of the New Testament.

John 6:57

joh 6:57

The living Father (ο ζω

A phrase found nowhere else in the New Testament. On living and live, see Joh 1:4.

Wrong. Render, because of, as Rev. Because the Father is the living One. So, because of me, instead of by me.

John 6:59

joh 6:59

In the synagogue (εν συναγωγη)

But the definite article is wanting; so that we must either understand in a synagogue, or in an assembly. See on Jam 2:2. Among the ruins at Tell Hum, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone, perhaps the lintel, carved with the pot of manna, and with a pattern of vine leaves and clusters of grapes. See a full account of these ruins in Thomson's "Land and Book, Central Palestine and Phoenicia," pp. 417-419.

John 6:60

joh 6:60

See on Mat 25:24; see on Jde 1:14. According to the Greek order, hard is this saying.

Hear it (αυτου α

Αυτου may be rendered Him, but this is not probable. Hear means a docile hearing, with a view to receiving what is heard. Compare Joh 10:3, Joh 10:16, Joh 10:27; Joh 12:47; Joh 18:37.

John 6:61

joh 6:61

Rev., cause to stumble. See on Mat 5:29. Wyc., slandereth you.

John 6:62

joh 6:62

What and if ye shall see (ε ν θεωρητε)

The question is marked by an aposiopesis, i.e., a breaking off of the sentence and leaving the hearer to complete it for himself. Literally, if then ye should behold, etc. - the completion would be, would not this still more cause you to stumble?

Ascend (α

Rev., properly, renders the participle, ascending.

I speak (λαλω)

John 6:64

joh 6:64

See on Mat 4:12; see on Mar 4:29

John 6:66

joh 6:66

From that time (ε

Render, as Rev., upon this. As a result proceeding out of (εκ) this. Compare Joh 19:12.

Went back (απηλθον ει

The Greek expresses more than the English. They went away (α they had left in order to follow the Lord.

Literally, walked about, with Jesus in His wanderings here and there.

John 6:67

joh 6:67

The twelve

John assumes that the number is known. It is implied in the twelve baskets of fragments. As in so many other instances in this Gospel, facts of the synoptic narrative are taken for granted as familiar.

μει

away, see on they went (Joh 6:21).

John 6:68

joh 6:68

Simon Peter

Assailants of the authenticity of John's Gospel have asserted that it reveals an effort on the part of the writer to claim for the disciple whom Jesus loved a pre-eminence above Peter. The assertion is effectually contradicted by the narrative itself. See Joh 1:42; Joh 6:68; Joh 13:6; Joh 18:10, Joh 18:16; Joh 20:2, Joh 20:7; Joh 21:3, Joh 21:7, Joh 21:11, and notes on those passages. Peter's replying for the twelve, in this passage, is a case in point.

The words of eternal life (ρ ς αι

There is no article. Thou hast words. Words of life are words which carry life with them. Compare the phrases bread of life, light of life, water of life, tree of life.

John 6:69

joh 6:69

Are sure (ε

Literally, have come to know. The order of the words believe and know is reversed in Joh 17:8; Jo1 4:16. In the case of the first disciples, faith, produced by the overpowering impression of Jesus' works and person, preceded intellectual conviction.

That Christ, the Son of the living God

The best texts substitute ο α Θεου, the holy one of God. The other reading has resulted from the attempt to bring Peter's confession here into accord with that in Mat 16:16. The two confessions differ in that "here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic person of the Lord" (Westcott).

John 6:70

joh 6:70

See on Mat 4:1. The word is an adjective, meaning slanderous, but is almost invariably used in the New Testament as a noun, and with the definite article. The article is wanting only in Pe1 5:8; Act 13:10; Rev 12:9; and perhaps Rev

20:2. It is of the very essence of the devilish nature to oppose Christ. Compare Mat 16:23.

John 6:71

joh 6:71

Judas Iscariot the son of Simon (I

The correct reading is I

Iscariot. Iscariot denotes the name of Simon's town: a man of Kerioth. See on Mat 10:5.

[Next: John Chapter 7](#)

John Chapter 7

John 7:2

[joh 7:2](#)

The Jews' feast of tabernacles

The Rev. brings out the defining force of the two articles: the feast of the Jews, the feast of tabernacles. This feast occurred in the early autumn (September or early October), and lasted for seven days. Its observance is commanded in Exo 23:16; Exo 34:22; Lev 23:39, Lev 23:42, Lev 23:43; Deu 16:13. Its significance was twofold. It was a harvest-home festival, and hence was called the Feast of Ingathering, and it commemorated the dwelling of Israel in tents or booths in the wilderness. Hence the name Feast of Booths or Tabernacles. The association of the latter event with harvest was designed to remind the people in their prosperity of the days of their homeless wandering, that their hearts might not be lifted up and forget God, who delivered them from bondage (Deu 8:12-17). Therefore they were commanded to quit their permanent homes and to dwell in booths at the time of harvest. The festival was also known as the Feast of Jehovah, or simply the Festival (Lev 23:39; Kg1 8:2), because of its importance, and of being the most joyful of all festivals. At the celebration of the feast at Jerusalem booths were erected in the streets and squares and on

John 7:3

[joh 7:3](#)

Thy disciples

Both those who had been gained by former teaching in Judaea and Jerusalem, and others from other parts.

John 7:4

[joh 7:4](#)

Openly (εν παρη)

Literally, in boldness. The reasoning is: no man can assert the position which Christ claims, and at the same time keep secret the works which go to vindicate it.

John 7:5

[joh 7:5](#)

Neither (ου)

Better, as Rev., not even.

Did believe (ε)

The imperfect, were believing; referring not to a single act of faith, but to faith as habitual and controlling.

John 7:6

[joh 7:6](#)

See on Mat 12:1; see on Luk 1:20; see on Act 12:1. The appropriate season or juncture.

Always ready

The disciples might at any time associate with the world, with which they were still in sympathy. Not so Jesus, who was in essential antagonism to the world.

John 7:7

joh 7:7

Cannot

Frequent in John, and expressing an inherent impossibility. See Joh 3:3, Joh 3:5; Joh 5:19; Joh 6:44; Joh 7:34, Joh 7:36; Joh 8:21, Joh 8:43; Joh 12:39; Joh 14:17, etc.

See on Luk 3:19; see on Luk 7:21.

John 7:8

joh 7:8

This feast

For this, read the, the first time, but not the second.

Literally, has been fulfilled. So Rev., is not yet fulfilled.

John 7:11

joh 7:11

Then (οὐν)

Better, therefore; because He did not come up with the Galilaeans.

Sought (ε

The imperfect: kept seeking; persistently sought for Him.

He (εκκεινος)

Emphatic: that one of whom we have heard, and whom we once saw.

John 7:12

joh 7:12

Murmuring

See on Joh 6:41.

The people (τοις ο

See on Joh 1:19.

Said (ε

Imperfect: were saying.

Deceiveth (πλανα)

Rev., better, leadeth astray. See on Mar 12:24; see on Jde 1:13.

John 7:13

[joh 7:13](#)

Openly (παρρ)

The word may mean either without reserve (Joh 10:24; Joh 11:14), or without fear (Joh 11:54).

John 7:14

[joh 7:14](#)

About the midst of the feast (της εορτη

middle. Literally, the feast being midway.

Taught (ε

Or began to teach. Imperfect tense.

John 7:15

[joh 7:15](#)

See on Joh 5:47.

John 7:16

[joh 7:16](#)

Better, teaching, as Rev. Doctrine has acquired a conventional sense which might mislead.

John 7:17

[joh 7:17](#)

του ποιειν)

verb. By overlooking the distinct meaning of the verb to will, and resolving willeth to do into will do, it sacrifices the real force of the passage. Jesus says, if it be one's will to do; if his moral purpose is in sympathy with the divine will.

He shall know

Sympathy with the will of God is a condition of understanding it.

Of God (εκ του Θεου)

Better, from; proceeding out of.

Of myself (απ' εμαυτου)

Of myself is misleading, being commonly understood to mean concerning myself. Rev., correctly, from myself; without union with the Father. Compare Joh 5:30.

John 7:18

joh 7:18

Literally, the glow which is His own; the second article throwing His own into sharp contrast with His that sent Him. On His own, see on Act 1:7; see on Mat 22:5; see on Mat 25:15.

The same (ουτος)

Notice the characteristic use of the pronoun taking up and emphasizing the principal subject of the sentence.

Unrighteousness (α

See on Pe2 2:13.

John 7:19

joh 7:19

Some texts read the aorist tense ε
render hath not Moses given you the law, which you still profess to observe.

Keepeth (ποιει)

Rev., rightly, doeth. Compare do in Joh 7:17.

Go ye about (ζητειτε)

Properly, seek ye. So Rev.

John 7:20

joh 7:20

Or more correctly, a demon. See on Mar 1:34. The name was applied to Jesus by the multitude (ο whom He was addressing in Joh 7:19, because of the gloomy suspicions which they thought He entertained, and in entire ignorance of the design of the Jews which Jesus had penetrated. The same term was applied to John the Baptist, the ascetic, as one who withdrew from social intercourse (Mat 11:18).

John 7:21

joh 7:21

One work (ε

The healing on the Sabbath (Joh 5:1-8).

John 7:23

joh 7:23

Are ye angry (χολατε)

Every whit whole (ο γη)

Strictly, I made a whole man sound, in contrast with the rite of circumcision which affects only a single member, but which, nevertheless, they practice on the Sabbath.

John 7:24

joh 7:24

Appearance (ο

Primarily, seeing or sight. In Joh 11:44; Rev 1:16, face, and hence external appearance. The word occurs only in the three passages cited.

Properly, the righteous judgment; that which is appropriate to the case in hand.

John 7:25

joh 7:25

Them of Jerusalem (Ιεροσολυμιτων)

Literally, of the Jerusalemites, who knew better than the multitude the designs of the priesthood. The word occurs only here and Mar 1:5.

John 7:26

joh 7:26

Do the rulers know indeed?

rulers, etc. Indeed (αληθως); literally, truly.

The very (αληθως)

Omit.

John 7:27

joh 7:27

Howbeit (α

But, it cannot be that the rulers have made such a discovery, for we know whence this man is.

We know (οι

The knowing of the rulers is expressed by ε
οι

Referring to His parentage and family.

No one knoweth whence He is

Opinions differ as to the precise reference of these words. Some explain by a popular idea that the Messiah would not be known until anointed by Elias, when he would suddenly appear. Others refer to Isa 53:8; or to Dan 7:13. Meyer says that while the popular belief that the immediate ancestry of the Messiah would be unknown when He came cannot further be historically proved, it is credible, partly from the belief in His divine origin, and partly from the obscurity into which the Davidic family had sunk.

John 7:28

joh 7:28

Then (ουv)

Rev., rightly, therefore, giving the reason for the succeeding words in Jesus' emotion awakened by the misconceptions of the people.

Cried (ε

See on Mar 5:5; see on Mar 9:24.

Better, Rev., teaching. The expression cried teaching implies speaking in a peculiarly solemn manner and with an elevation of voice.

Me - whence I am

Conceding the truth of the people's statement in Joh 7:27, we know this man whence he is, so far as His outward person and His earthly origin were concerned. He goes on to show that they are ignorant of His divine relationship.

True (α

True to the ideal of a sender: a genuine sender in the highest sense of the term. See on Joh 1:9.

John 7:29

joh 7:29

From him (παρ' αυτου)

See on Joh 6:46.

John 7:30

joh 7:30

Then

Another of the frequent instances in which the A.V. of this Gospel renders the logical particle as a particle of time. Translate as Rev., therefore; because of His claim to be sent from God.

See on Act 3:7.

John 7:31

joh 7:31

Literally, surely he will not at all do.

John 7:32

joh 7:32

Officers (υ

See on Mat 5:25; see on Luk 1:2.

John 7:33

joh 7:33

Unto them

Omit.

I go (υ

I withdraw. See on Joh 6:21.

John 7:34

joh 7:34

Ye shall seek me

Not as now, for disputation or violence, but for help.

Where I am

In absolute, eternal being and fellowship with the Father. I am (εγω ειμι) is the formula of the divine existence (Joh 8:58). The phrase carries a hint of the essential nature of Jesus, and thus prepares the way for ye cannot come (see on Joh 7:7). The difference in character will make it essentially impossible.

John 7:35

joh 7:35

Will He go (ου

Literally, whither does this man intend to go, or whither is He thinking of going? The A.V. misses the contemptuous insinuation in this man (Rev.).

We shall not find him (ημεις)

The pronoun is emphatic; we, the religious leaders, the wise men, who scrutinize the claims of all professed teachers and keep a watchful eye on all impostors.

v E

Literally, the dispersion of the Greeks. The Jews who remained in foreign lands after the return from the Captivity were called by two names: 1. The Captivity, which was expressed in Greek by three words, viz., α

, Mat 1:12, Mat

1:17, and always of the carrying into Babylon; αι

; Rev 13:10. 2. The

; see on Jam 1:1. The first name marks their relation to their own land; the second to the strange lands.

The Gentiles (E

Literally, the Greeks. So Rev. See on Act 6:1.

John 7:36

joh 7:36

στιν ουτος ο

Rev., more simply and literally, what is this word?

John 7:37

joh 7:37

The last day

The eighth, the close of the whole festival, and kept as a Sabbath (Lev 23:36). It was called the Day of the Great Hosanna, because a circuit was made seven times round the altar with "Hosanna;" also the Day of Willows, and the Day of Beating the Branches, because all the leaves were shaken off the willow-boughs, and the palm branches beaten in pieces by the side of the altar. Every morning, after the sacrifice, the people, led by a priest, repaired to the Fountain of Siloam, where the priest filled a golden pitcher, and brought it back to the temple amid music and joyful shouts. Advancing to the altar of burnt-offering, at the cry of the people, "Lift up thy hand!" he emptied the pitcher toward the west, and toward the east a cup of wine, while the people chanted, "With joy shall ye draw water out of the wells of salvation." It is not certain that this libation was made on the eighth day, but there can be no doubt that the following words of the Lord had reference to that ceremony.

Stood (ει)

The imperfect, was standing; watching the ceremonies. Both A.V. and Rev. miss this graphic touch.

John 7:38

joh 7:38

The scripture hath said

There is no exactly corresponding passage, but the quotation harmonizes with the general tenor of several passages, as Isa 55:1; Isa 58:11; Zac 13:1; Zac 14:8; Eze 47:1; Joe 3:18.

The word is often used in the Old Testament for the innermost part of a man, the soul or heart. See Job 15:35; Job 32:19; Pro 18:8; Pro 20:27, Pro 20:30. The rite of drawing and pouring out the water pointed back to the smitten rock in the desert. In Exo 17:6, "there shall come water out of it," is literally, "there shall come water from within him." The word belly here means the inmost heart of the believer, which pours forth spiritual refreshment. Compare Co1 10:4; Joh 4:14.

Shall flow (ρ)

The word occurs only here in the New Testament.

Rivers

A type of abundance. Compare Num 20:11.

Living water

Compare Joh 4:10.

John 7:39

joh 7:39

The Spirit

The Holy Spirit, personally.

The Holy Ghost (πνευμα α

The best texts omit α

Literally, spirit was not yet. Given, in A.V. and Rev., is added to guard against a possible misconception, which, as Alford observes, "no intelligent reader could fall into." The word spirit, standing thus alone, marks, not the personal Spirit, but His operation or gift or manifestation. Canon Westcott aptly says: "It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St. John himself on the 'unction' of believers (Jo1 2:20 sqq.), which forms a commentary, gained by later experience, upon the words of the Lord."

Was glorified (ε

We have here one of John's characteristic terms, even as the idea is central to his Gospel - to show forth Jesus as the manifested glory of God (Joh 1:14). The beginning of our Lord's miracles was a manifestation of His glory (Joh 2:11). His glory was the expression of the Father's will (Joh 8:54). By His work He glorified the Father upon earth (Joh 12:28; Joh 17:4), and in this was Himself glorified (Joh 17:10). The sickness and resurrection of Lazarus were for the

glory of God (Joh 11:4). The consummation of His work was marked by the words, "Now was the Son of man glorified, and God was glorified in Him" (Joh 13:31). His glory He had with the Father before the world was (Joh 17:5). It is consummated at His ascension (Joh 7:39; Joh 12:16). The passion is the way to glory (Joh 12:23, Joh 12:24; Joh 13:31). The fruitfulness of believers in Him is for the glory of God (Joh 15:8), and the office of the Spirit is to glorify Christ (Joh 16:14).

John 7:40

joh 7:40

Many

The best texts omit. Read as Rev., some.

The best texts substitute τω

The prophet

See on Joh 1:21.

John 7:41

joh 7:41

Shall - come (ε

The present tense. Rev., rightly, doth - come.

John 7:43

joh 7:43

More correctly, as Rev., "there arose a division." See on Joh 1:3.

John 7:44

joh 7:44

Would have taken (η

See on Joh 7:17. Rather, were disposed: or wished to take him.

John 7:46

joh 7:46

Like this man

Some of the best texts omit.

Rev., led astray. See on Joh 7:12.

John 7:48

joh 7:48

Of the rulers or of the Pharisees

The Greek order, as followed by Rev., is more suggestive: Hath any of the rulers believed on Him, or (to appeal to a larger circle) of the Pharisees?

John 7:49

joh 7:49

This people (ο ο τος)

Better, multitude, as contrasted with the orthodox Jews. See on Joh 1:19.

Cursed

As specimens of Rabbinical utterances concerning this class may be cited the expressions vermin, people of the earth, and the saying, "the ignorant is impious; only the learned shall have part in the resurrection." Even more abusive and abominable is this: "He shall not take a daughter of the people of the earth, because they are an abomination, and their wives are an abomination, and concerning their daughters it is said, Deu 27:21" - !

John 7:50

joh 7:50

He that came to Him by night (ο ε

them, being one of them.

John 7:51

joh 7:51

Literally, the man, whoever he may be, that comes before them.

Before it hear him (ε παρ' αυτου)

Rev., more correctly, except it first hear. Hear him, is an inadequate rendering of παρ' αυτου, which is, as Rev., from

John 7:52

joh 7:52

Search

Compare Joh 5:39.

Look (t

Some render see, and translate the following o

John 7:53

joh 7:53

This verse, and the portion of Chapter 8, as far as Joh 8:12, are generally pronounced by the best critical authorities not to belong to John's Gospel.

[Next: John Chapter 8](#)

John Chapter 8

John 8:12

[joh 8:12](#)

ς του

). Light is another of John's characteristic terms and ideas, playing a most important part in his writings, as related to the manifestation of Jesus and His work upon men. He comes from God, who is light (Jo1 1:5). "In Him was life, and the life was the light of men" (Joh 1:4). The Word was among men as light before the incarnation (Joh 1:9; Joh 9:5), and light came with the incarnation (Joh 3:19-21; Joh 8:12; Joh 12:46). Christ is light through the illuminating energy of the Spirit (Joh 14:21, Joh 14:26; Joh 16:13; Jo1 2:20, Jo1 2:27), which is received through love (Joh 14:22, Joh 14:23). The object of Christ's work is to make men sons of light (Joh 12:36, Joh 12:46), and to endow them with the light of life (Joh 8:12).

In Joh 8:20, we are told that Jesus spake these words in the Treasury. This was in the Court of the Women, the most public part of the temple. Four golden candelabra stood there, each with four golden bowls, each one filled from a pitcher of oil by a youth of priestly descent. These were lighted on the first night of the Feast of Tabernacles. It is not unlikely that they may have suggested our Lord's figure, but the figure itself was familiar both from prophecy and from tradition. According to tradition, Light was one of the names of the Messiah. See Isa 9:1; Isa 42:6; Isa 49:6; Isa 60:1-3; Mal 4:2; Luk 2:32.

ν τη

This phrase is peculiar to the Gospel and First Epistle.

Shall have (ε

Not only shall see it, but shall possess it. Hence Christ's disciples are the light of the world (Mat 5:14). Compare lights, or, properly, luminaries (φωστηρες) a name, applied to believers in Phi 2:15.

John 8:13

[joh 8:13](#)

Thou barest record of thyself

Rev., witness. A technical objection, evading the real purport of Jesus' declaration. The Rabbinical writings declared that no man could give witness for himself.

John 8:14

[joh 8:14](#)

Though (κα

Literally, even if.

I know (οιδα)

With a clear inward consciousness. See on Joh 2:24.

Whence I came and whither I go

Two essential facts of testimony, viz., origin and destiny. "The question was one about His own personal consciousness, of which only Himself could bear witness" (Lange). "If the sun or the day could speak, and should say: 'I am the sun!' and it were replied, 'No, thou mayest be the night, for thou bearest witness of thyself!' how would that sound? Argue it away if thou canst" ("Berlenburg Bible," cited by Stier, "Words of the Lord Jesus").

And whither I go

The best texts read, η

John 8:16

joh 8:16

True (α)

The best texts, however, read α

John 8:17

joh 8:17

In your law ($\epsilon\nu\ \tau\omega\ \tau\omega\ \upsilon$)

Literally, in the law, that which is yours. Yours has an emphatic force: of which you claim a monopoly. See Joh 7:49.

The perfect tense: it has been written, and stands written. The common form of citation elsewhere, but used by John of written.

The witness of two men

See Deu 19:15.

The Father - beareth witness of me

Thus there are two witnesses, and the letter of the law is fulfilled.

John 8:19

joh 8:19

Where

The testimony of an unseen and unheard witness would not satisfy them.

John 8:20

joh 8:20

)

here. The Treasury was in the Court of the Women, so called, not because it was appropriated to the worship of women exclusively, but because they were not allowed to proceed further, except for sacrificial purposes. The court covered a space upwards of two hundred feet square, and was surrounded by a colonnade, within which, and against the wall, were the thirteen trumpet-shaped chests, called "trumpets" from their shape, for charitable contributions. This court was the most public part of the temple.

Notice the connection with the previous sentence by the simple and, where another writer would have said and yet: the sense being that though Jesus was teaching where He might easily have been apprehended, yet no one attempted to arrest Him. See on Joh 1:10. Laid hands on is better rendered, as elsewhere, took (compare Joh 7:30). The inconsistency of the A.V. in the renderings of the same word, of which this is only one of many instances, is noteworthy here from the fact that in the only two passages in which John uses the phrase laid hands on (Joh 7:30; Joh 7:44), he employs the common formula, ε use of this latter word is confined almost exclusively to John, as it is found only three times elsewhere (Act 3:7; Act 12:4; Co2 11:32).

John 8:21

joh 8:21

Then (ουv)

Properly, therefore, connecting the fact of Jesus' continuing to speak with His freedom from arrest.

Said Jesus

Omit Jesus, and read, He said therefore.

Go away (υ

Withdraw myself from you; this sense being emphasized by the succeeding words, ye shall seek me. In expressing one's departure from men or from surrounding objects, we may emphasize merely the fact of removal, in which case α to go away, would be appropriate; or we may emphasize the removal as affecting some relation of the person to that from which he removes, as in Joh 6:67, where Jesus says to the disciples, "will ye also go away, or withdraw from me," in which case υ

In your sin (εν τη α υμων)

See on Mat 1:21. Note the singular, sin, not sins. It is used collectively to express the whole condition of estrangement from God.

John 8:22

joh 8:22

ΠΟΚΤΕΝΕΙ Ε

chance kill Himself; and the sense of the whole clause is, He will not surely go where we cannot reach Him, unless perchance He should kill Himself; and as that would insure His going to Gehenna, of course we could not go to Him there. The remark displays alike the scorn and the self-righteousness of the speakers.

John 8:23

joh 8:23

Ye are from beneath (ἐκ τῶ

A phrase peculiar to John and to his Gospel. Jesus states the radical antagonism between His opposers and Himself, as based upon difference of origin and nature. They spring from the lower, sensual, earthly economy; He from the heavenly. Compare Jam 3:15 sqq.

From above (ἐκ τῶν α

Also peculiar to John's Gospel. Compare Col 3:1. On the phrase to be of (εἶναι ἐκ) see on Joh 1:46.

Ye are of this world (ἐκ τοῦ

. Ye are of this earthly order or economy.

John 8:24

joh 8:24

I am he (ἐ μί)

He is inserted in the versions and is not in the text. By retaining it, we read, I am the Messiah. But the words are rather the solemn expression of His absolute divine being, as in Joh 8:58 : "If ye believe not that I am." See Deu 32:39; Isa 43:10; and compare Joh 8:28, Joh 8:58 of this chapter, and Joh 13:19.

John 8:25

joh 8:25

ὑμῶν)

A very difficult passage, on which the commentators are almost hopelessly divided. There are two main classes of interpretations, according to one of which it is to be read interrogatively, and according to the other, affirmatively. The

rendering requires the change of ο

and explain according to Rev 21:6, "I am the beginning, that which I am even saying unto you." This view is represented mostly by the older commentators, Augustine, Bede, Lampe, and later by Wordsworth.

I adopt the view of Alford, who renders essentially, explaining by generally, or traced up to its principle (α from this are Godet, absolutely; Winer, throughout; Thayer, wholly or precisely. I render, I am essentially that which I even speak to you. If we accept the explanation of I am, in Joh 8:24, as a declaration of Jesus' absolute divine being, that thought prepares the way for this interpretation of His answer to the question, Who art thou? His words are the revelation of Himself. "He appeals to His own testimony as the adequate expression of His nature. They have only to fathom the series of statements He has made concerning Himself, and they will find therein a complete analysis of His mission and essence" (Godet).

John 8:26

joh 8:26

I have many things, etc.

The connection of thought seems to be as follows: "I being such as my words show me to be, I must declare the whole message of Him by virtue of my essential union with whom I speak. Many things I have to declare and judge, and you may turn a deaf ear to them; nevertheless, I must speak the whole truth, the things which I have heard from Him who sent me and who is true."

The best texts read λαλω

Mat 28:18. The use of the preposition εις here is peculiar. Literally, "I speak into the world;" so that my words may reach and spread through the world. See for a similar construction Th1 2:9; Th1 4:8; Heb 2:3. So Sophocles, where
ς α

John 8:27

joh 8:27

They understood (ε

Perceived, as Rev.

He spake

Imperfect. Was speaking would be much better.

John 8:28

joh 8:28

Lifted up

See on Joh 3:14.

Render, perceive, here as in Joh 8:27.

I am He

As in Joh 8:24, on which see note.

Of myself (απ' εμαυτου)

Properly, from myself, as Rev., at Joh 7:17, but not here. See on Joh 7:17.

Hath taught (ε

Rev., more correctly, taught. The aorist tense, regarding the teaching as a single act. Compare η

I speak these things (παντα λαλω)

Not equivalent to so I speak (i.e., as the Father taught me), but an absolute declaration with reference to these present revelations.

John 8:29

joh 8:29

The Father

The best texts omit.

Alone

See Joh 8:16.

τω)

habitual and continuous. See Joh 4:34.

John 8:30

joh 8:30

Believed on (ε τω)

See on Joh 1:12, and compare believed Him, Joh 8:31.

John 8:31

joh 8:31

τω)

Note the different phrase, distinguishing the Jews from the mixed company in Joh 8:30. Rev., rightly, believed Him.

If ye continue (ε μετ

The emphasis is on the ye, addressed to those whose faith was rudimentary; who believed Him, but did not yet believe on Him. Rev., abide.

In my word (εν τω τω εμω)

Literally, in the word which is mine: peculiarly mine, characteristic of me. The expression is intentionally stronger than my word. Compare my love (Joh 15:9).

Indeed (αληθως)

Literally, truly; as Rev. As those who believe on me, not as those who are moved by temporary excitement to admit my claims.

John 8:33

joh 8:33

Rev., better, have never yet been in bondage; thus giving the force of the perfect tense, never up to this time, and of ; Gen 22:17, Gen 22:18, the Jews claimed not only freedom, but dominion over the nations. In their reply to Jesus they ignore alike the Egyptian, Babylonian, and Syrian bondage, through which the nation had successively passed, as well as their present subjection to Rome, treating these merely as bondage which, though a fact, was not bondage by right, or bondage to which they had ever willingly submitted, and, therefore, not bondage in any real sense. Beside the fact that their words were the utterance of strong

passion, it is to be remembered that the Romans, from motives of policy, had left them the semblance of political independence. As in so many other cases, they overlook the higher significance of Jesus' words, and base their reply on a technicality. These are the very Jews who believed Him (Joh 8:31). Stier remarks: "These poor believers soon come to the end of their faith." The hint of the possible inconstancy of their faith, conveyed in the Lord's words if ye abide in my word, is thus justified.

John 8:34

joh 8:34

Whosoever committeth (πας ο ποιων)

Rev., more correctly, every one that committeth.

The definite article, the sin, shows that Jesus does not mean merely a simple act, but a life of sin. Compare Jo1 3:4-8, and doeth the truth (Joh 3:21); doeth the righteousness (Jo1 2:29).

The servant (δουλος)

Or, a servant. Properly, a bond-servant or slave. See on Mat 20:26.

Of sin

A few authorities omit, and read whosoever committeth sin is a bond-servant. Compare Rom 6:17, Rom 6:20.

John 8:35

joh 8:35

Abideth not in the house forever

A slave has no permanent place in the house. He may be sold, exchanged, or cast out. Compare Gen 21:10; Gal 4:30. House. See Heb 3:6; Joh 14:2. The elder son in the parable of the prodigal (Luk 15:29), denies his sonship by the

John 8:36

joh 8:36

Indeed (ο

Used by John only here. It means essentially.

John 8:37

joh 8:37

Hath no place (ου χωρει)

Rev., hath not free course, or maketh no way. This rendering is in harmony with Joh 8:30, Joh 8:31, concerning those who believed, but did not believe on Him, and who showed by their angry answer, in Joh 8:33, that the word of Jesus had made no advance in them. The rendering of the A.V. is not supported by usage, though Field ("Otium Norvicense") cites an undoubted instance of that sense from the Epistles of Alciphron, a post-Christian writer, who relates the story of a parasite returning gorged from a banquet and applying to a physician, who administered an emetic. The parasite, describing the effect of the medicine, says that the doctor wondered where such a mess had place

(ε progress?" ("Peace," 472). Plutarch, ε 712).

ς ουν ου χωρει του

John 8:38

joh 8:38

Ye have seen

The best texts read η

John 8:39

joh 8:39

See on Joh 1:12.

John 8:40

joh 8:40

A man (α

Used only here by the Lord of Himself. To this corresponds His calling the Devil a manslayer at Joh 8:44. Perhaps, too, as Westcott remarks, it may suggest the idea of the human sympathy which, as a man, He was entitled to claim from them.

This did not Abraham

In the oriental traditions Abraham is spoken of as "full of loving-kindness."

John 8:41

joh 8:41

Ye do

Or, are doing.

John 8:42

joh 8:42

I proceeded forth - from God (εκ του Θεου εξηλθον)

Rev., came forth. The phrase occurs only here and in Joh 16:28. Εξελθειν is found in Joh 13:3; Joh 16:30, and emphasizes the idea of separation; a going from God to whom He was to return (and goeth unto God). Εξελθει 16:27; Joh 17:8), is going from beside, implying personal fellowship with God. Εξελθειν εκ, here, emphasizes the idea of essential, community of being: "I came forth out of."

And am come (ἦ)

As much as to say, and here I am.

Of myself (απ' εμαυτου)

Of my own self-determination, independently, but my being is divinely derived. See on Joh 7:17.

John 8:43

joh 8:43

The former word refers to the form, the latter to the substance of discourse. So Mat 26:73 bewrayeth thee;" thy mode of speaking. If they had understood the substance, they would have understood the form.

Cannot

See on Joh 7:7.

John 8:44

joh 8:44

Ye (υμεις)

Emphatic, in contrast with ημεις, we, of Joh 8:41.

Of your father (εκ)

Very suggestive, implying community of nature, as in Joh 8:42. Compare Jo1 3:8, Jo1 3:10.

The Devil

See on Mat 4:1. John uses Satan only once in the Gospel (Joh 13:27), frequently in Revelation, and nowhere in the Epistles. A few critics have adopted the very singular rendering, which the Greek will bear, ye are of the father of the devil. This is explained by charging John with Gnosticism, and making him refer to the Demiurge, a mysterious and inferior being descended from God, by whom God, according to the Gnostics, created the universe, and who had rebelled against God, and was the father of Satan. It is only necessary to remark with Meyer that such a view is both unbiblical and un-Johannine.

Lusts (ε

See on Mar 4:19.

v)

Wrong. Properly, ye will to do. Rev., it is your will to do. See on Joh 7:17.

Murderer (α

Only here and Jo1 3:15. Literally, a manslayer; from α reference to the murder of Abel, but to the fact of his being the author of death to the race. Compare Rom 7:8, Rom 7:11; Heb 2:14.

From the beginning

Of the human race.

Stood not (οὐκ ε

This may be explained in two ways. The verb may be taken as the perfect tense of ἵστημι, I stand. In that case it would describe Satan's present standing in the element of falsehood: he standeth

form will be ε

Meyer, who takes it in the former sense, observes: "Truth is the domain in which he has not his footing; to him it is a foreign, heterogeneous sphere of life.... The lie is the sphere in which he holds his place." So Mephistopheles in Goethe's "Faust":

"I am the spirit that denies!

And justly so; for all things from the void

Called forth, deserve to be destroyed;

'Twere better, then, were naught created.

Thus, all which you as sin have rated, -

Destruction, - aught with evil blent, -

That is my proper element."

When he speaketh a lie (ὁ δόξ)

More strictly, whenever - the lie, as opposed to the truth, regarded as a whole. Two interpretations are given. According to one, the Devil is the subject of speaketh: according to the other, the subject is indefinite; "when one speaketh;" stating a general proposition.

Of his own (ἐκ τῶν ἰ

Literally, out of the things which are his own. "That which is most peculiarly his ethical nature" (Meyer).

For he is a liar, and the father of it (ὁ πατήρ του)

Three interpretations are given. 1. That of the A.V. and Rev. "He is a liar, and the father of the lie." 2. "He is a liar, and the father of the liar (since of it may also be rendered of him)." 3. Making ὁ πατήρ του, his father, the subject of the sentence, and referring his to one, the indefinite subject of speaketh ("when one speaketh a lie"). Thus the rendering will be, Because his father is a liar. As to Jesus' course of thought - if we accept either of the first two renderings, it turns on the character of Satan. After stating that the Jews are children of the Devil, He goes on to describe the Devil as a murderer and a liar, and enlarges on the latter characteristic by saying that falsehood is his natural and peculiar element. Whenever he lies he speaks out of his own false nature, for he is a liar, and the father of the lie or of the liar. If we accept the third rendering, the thought turns rather on the character of the Jews as children of Satan. He utters first, the general charge, ye are the children of the Devil, and as such will do his works. Hence you will be both murderers and liars. He was a murderer, and ye are seeking to kill me. He stood not in the truth, neither do ye; for, when one speaketh a lie, he speaketh out of his own false nature, by a birthright of falsehood, since his father also is a liar.

John 8:45

And because I (ε

Render but, instead of and. You would believe falsehood if I should speak it, but because I tell you the truth, you do not believe. The I is emphatic. I, because I tell you, etc.

John 8:46

joh 8:46

Convinceth (ε

See on Joh 3:20. Rev., convicteth.

Sin (α

Not fault or error, but sin in general, as everywhere in the New Testament.

The truth (α

Without the article, and therefore not the whole truth, but that which is true as to any part of divine revelation.

John 8:47

joh 8:47

He that is of (ο ω κ)

The familiar construction. See on Joh 1:46.

John 8:48

joh 8:48

Say we not well

Indicating a current reproach. Well (καλως) is literally, finely, beautifully. Sometimes ironical, as Mar 7:6.

reverence for God and His law, art only a Samaritan, hostile to the true law and kingdom of God.

John 8:49

joh 8:49

I have not a devil

He ignores the charge of being a Samaritan, refusing to recognize the national distinction. For devil read demon.

John 8:50

joh 8:50

There is one that seeketh

That seeks my honor and judges between me and my opposers.

John 8:51

joh 8:51

)

See on Pe1 1:4.

Better, word, as Rev. See on Joh 8:43.

)

The phrase θεωρει

see, denoting steady, protracted vision, is purposely used, because the promise contemplates the entire course of the believer's life in Christ. It is not, shall not die forever, but shall live eternally. Upon this life, which is essentially the negation and contradiction of death, the believer enters from the moment of his union with Christ, and moves along its entire course, in time no less than in eternity, seeing only life, and with his back turned on death. The reverse of this truth, in connection with the same verb, is painfully suggestive. The question is pertinent why the Revisers have retained see, and have not substituted behold, as in so many instances.

John 8:52

joh 8:52

Now

Looking back to Joh 8:48. If we were too hasty then in saying that you have a demon, your words now fully justify us. They understood Him to be speaking of natural death.

Is dead (α

Better, died: referring to the historical fact.

Taste of death

They change the form of Jesus' statement. The Lord himself tasted of death. See Heb 2:9. The phrase taste of death does not occur in the Old Testament, but is common in Rabbinic writings. "The angel of death," say the Rabbis, "holdeth his sword in his hand at the bed's head, having on the end thereof three drops of gall. The sick man, spying this deadly angel, openeth his mouth with fear; and then those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth."

John 8:53

joh 8:53

Thou, emphatic, and the negative interrogative particle implying a negative answer, thou art not surely greater.

Which is dead (ο

The compound pronoun ο

simple relative. The sense is, seeing that he is dead. The compound relative properly indicates the class or kind to which an object belongs. Art thou greater than Abraham, who is himself one of the dead? So Col 3:5. "Mortify covetousness, seeing it is (ἤ); see on Mat 21:41; see on Mar 12:18; see on Luk 12:1; see on Act 7:53; see on Act 10:41; see on Pe1 2:11.

John 8:55

joh 8:55

Properly, word, as Joh 8:51. So Rev.

John 8:56

joh 8:56

Rejoiced (ἠ)

With exultant joy. See on Pe1 1:6.

To see (τ)

The Greek construction is peculiar. Literally, that he should see; i.e., in the knowledge or anticipation that he should see.

My day

The exact meaning of the expression is altogether uncertain.

John 8:57

joh 8:57

Literally, thou hast not yet fifty years. The age of completed manhood.

Hast thou seen

Again misquoting the Lord's words.

John 8:58

joh 8:58

μι)

It is important to observe the distinction between the two verbs. Abraham's life was under the conditions of time, and

Hence the formula for absolute, timeless existence, I am (ε μι). See on Joh 1:3; see on Joh 7:34.

John 8:59

joh 8:59

Going through the midst of them, and so passed by

The best texts omit.

[Next: John Chapter 9](#)

John Chapter 9

John 9:1

joh 9:1

From his birth (εκ γενετης)

The word only here in the New Testament.

John 9:2

joh 9:2

This man, or his parents

It was a common Jewish view that the merits or demerits of the parents would appear in the children, and that the thoughts of a mother might affect the moral state of her unborn offspring. The apostasy of one of the greatest Rabbis had, in popular belief, been caused by the sinful delight of his mother in passing through an idol grove.

John 9:3

joh 9:3

But that (αλλ' ι

There is an ellipsis: but (he was born blind) that.

John 9:4

joh 9:4

I must work (ε ε

The best texts read ημας, us, instead of ε
by Jesus with Himself. Compare Joh 3:11.

Sent me, not us

The Son sends the disciples, as the Father sends the Son.

John 9:5

joh 9:5

As long as (ο

More correctly, whensoever. Rev., when. Whether in my incarnation, or before my incarnation, or after it. Compare Joh 1:4, Joh 1:10.

The light

See on Joh 8:12. The article is wanting. Westcott says, "Christ is 'light to the world,' as well as 'the one Light of the world.' The character is unchangeable, but the display of the character varies with the occasion."

John 9:6

joh 9:6

Only here and Joh 18:6.

Anointed (ε

Only here and Joh 9:11. The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says: "She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with spittle to keep away the evil eye" ("Sat.," ii., 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth ("History," iv., 81). Pliny says: "We are to believe that by continually anointing each morning with fasting saliva (i.e., before eating), inflammations of the eyes are prevented" ("Natural History," xxviii., 7). Some editors read here ε

Of the blind man

Omit, and read as Rev., his eyes.

John 9:7

joh 9:7

Wash the eyes. See on Act 16:33.

Siloam

always called a pool or tank, built, and not natural. The site is clearly identified in a recess at the southeastern termination of Zion, near the junction of the valley of Tyropoeon with that of the Kidron. According to Dr. Thomson, it is a parallelogram about fifty-three feet long and eighteen wide, and in its perfect condition must have been nearly twenty feet deep. It is thus the smallest of all the Jerusalem pools. The water flows into it through a subterraneous conduit from the Fountain of the Virgin, and the waters are marked by an ebb and flow. Dr. Robinson witnessed a rise and fall of one foot in ten minutes. The conduit has been traversed by two explorers, Dr. Robinson and Captain Warren. See the account of Warren's exploration in Thomson, "Southern Palestine and Jerusalem," p. 460. On the word pool, see on Joh 5:2.

Sent

The Hebrew word means outflow (of waters); *missio*, probably with reference to the fact that the temple-mount sends forth its spring-waters. Many expositors find a typical significance in the fact of Christ's working through the pool of this name. Thus Milligan and Moulton, after noting the fact that the water was drawn from this pool for pouring upon the altar during the Feast of Tabernacles; that it was associated with the "wells of salvation" (Isa 12:3); and that the pouring out of the water symbolized the effusion of spiritual blessing in the days of the Messiah, go on to say: "With the most natural interest, therefore, the Evangelist observes that its very name corresponds to the Messiah; and by pointing out this fact indicates to us what was the object of Jesus in sending the man to these waters. In this, even more distinctly than in the other particulars that we have noted, Jesus, in sending the man away from Him, is keeping

Himself before him in everything connected with his cure. Thus, throughout the whole narrative, all attention is concentrated on Jesus Himself, who is the Light of the world, who was 'sent of God' to open blind eyes." See also Westcott and Godet.

John 9:8

joh 9:8

Blind

That sat and begged (ο ν)

Literally, the one sitting and begging. Denoting something customary.

John 9:9

joh 9:9

He said (εκκεινος)

The strong demonstrative throws the man into strong relief as the central figure.

John 9:11

joh 9:11

To the pool of Siloam

The best texts read simply, Go to Siloam.

Received sight (α

Originally, to look up, as Mat 14:19; Mar 16:4, and so some render it here; but better, I recovered sight.

John 9:14

joh 9:14

It was the Sabbath day when (η

The best texts read, instead of ο ν η η on which day. Literally, it was a Sabbath on the day on which.

John 9:16

joh 9:16

Keepeth not the Sabbath

A Rabbinical precept declares, "It is forbidden to apply even fasting-spittle to the eyes on the Sabbath." The words in Joh 9:14, made the clay, also mark a specific point of offense.

John 9:18

joh 9:18

The Jews

Notice the change from the Pharisees. The Pharisees had already divided on this miracle (Joh 9:16). The Jews represent that section which was hostile to Jesus.

Of him that had received his sight (αυτου του α

Properly, "of the very one who had received."

John 9:22

joh 9:22

The sense is, had formed an agreement in order to bring about this end, viz., that the confessor of Christ should be excommunicated.

Confess (ο)

See on Mat 7:23; see on Mat 10:32.

He should be put out of the synagogue (α

The literal rendering cannot be neatly given, as there is no English adjective corresponding to α from the synagogue: as nearly as possible - that He should become banished from the synagogue. The adjective occurs only in John's Gospel - here, Joh 12:42; Joh 16:2. Three kinds of excommunication were recognized, of which only the third was the real cutting off, the other two being disciplinary. The first, and lightest, was called rebuke, and lasted from seven to thirty days. The second was called thrusting out, and lasted for thirty days at least, followed by a "second admonition," which lasted for thirty days more. This could only be pronounced in an assembly of ten. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. The excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at the distance of four cubits from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessaries of life, it was forbidden to eat and drink with him. These severer forms appear to have been of later introduction, so that the penalty which the blind man's parents feared was probably separation from all religious fellowship, and from ordinary intercourse of life for perhaps thirty days.

John 9:24

joh 9:24

Θεω)

Rev., give glory to God. Compare Jos 7:19; Sa1 6:5. This phrase addressed to an offender implies that by some previous act or word he has done dishonor to God, and appeals to him to repair the dishonor by speaking the truth. In this case it is also an appeal to the restored man to ascribe his cure directly to God, and not to Jesus. Palgrave, "Central and Eastern Arabia," says that the Arabic phrase commonly addressed to one who has said something extremely out of place, is Istaghfir Allah, Ask pardon of God.

We know

The we is emphatic. We, the wise men and guardians of religion.

John 9:28

joh 9:28

Reviled (ε

The verb means to reproach or scold in a loud and abusive manner. Calvin, on Co1 4:12, "being reviled we bless," contumely. Hence λοιδορεῖν is to wound a man as with an accursed sting."

Literally, that man's disciple. The pronoun has a contemptuous force which is not given by his.

John 9:29

joh 9:29

familiarly. See Exo 33:11.

Whence he is

Compare Joh 7:27; Joh 8:14.

John 9:30

joh 9:30

The correct reading adds the article, the marvel. So Rev.

Ye know not

Ye is emphatic: ye who might be expected to know about a man who has wrought such a miracle.

See on Joh 8:20; see on Joh 1:10.

John 9:31

joh 9:31

We know

Here the pronoun is not expressed, and the we is not emphatic, like the pronouns in Joh 9:24, Joh 9:29, but expresses the common information of all concerning a familiar fact.

worship, the same verb which appears in εὐ (, Act 10:7; Act 22:12), and εὐ ; Ti1 2:2, etc.). See on Pe2 1:3. These two latter words, while they may mean reverence toward God, may also mean the due

John 9:32

joh 9:32

Since the world began (εκ του αιωνος)

The exact phrase only here in the New Testament. Απ' is found in Act 3:21; Act 15:18; α v αι .

John 9:34

joh 9:34

Altogether (ο

Literally, all of thee.

In sins

and dost thou teach us?"

Teach

Emphatic. Dost thou, thus born in sins, assume the office of teacher?

Cast him out

From the place where they were conversing. Not excommunicated, which this miscellaneous gathering could not do.

John 9:35

joh 9:35

Said unto him

Omit unto him.

The form of the question indicates the confident expectation of an affirmative answer. It is almost an affirmation, you

εις, believe on, and see on Joh 1:12.

Son of God

Both Tischendorf and Westcott and Hort read Son of man.

John 9:36

joh 9:36

Who is He?

John 9:38

joh 9:38

See on Act 10:25.

John 9:39

joh 9:39

Not the act of judgment, but its result. His very presence in the world constitutes a separation, which is the primitive idea of judgment, between those who believe on Him and those who reject Him. See on Joh 3:17.

John 9:40

joh 9:40

μει σμεν)?

The also belongs with we. The interrogative particle has the force of we are surely not, and the we is emphatic. Are we also blind? So Rev.

John 9:41

joh 9:41

Ye should have no sin (ουκ αν ει

Or, ye would have had. The phrase α

[Next: John Chapter 10](#)

John Chapter 10

John 10:1

joh 10:1

Verily, verily (α

The formula never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people (Joh 9:24, Joh 9:29). They have already been described as blind and sinful.

Sheepfold (αυ

Literally, fold of the sheep. So Rev., better, because the two ideas of the flock and the fold are treated distinctly. Compare Joh 10:16.

Some other way (α

Literally, from some other quarter. The thief does not, like the shepherd, come from some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This from is significant, because, in the previous discourses, Jesus has laid great stress on the source from which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of origin. See Joh 8:23, Joh 8:42, Joh 8:44. In the latter part of this chapter He brings out the same thought (Joh 10:30, Joh 10:32, Joh 10:33, Joh 10:36).

For the distinction see on Mar 11:17. There is a climax in the order of the words; one who will gain his end by craft, and, if that will not suffice, by violence.

John 10:2

joh 10:2

Better, a shepherd. It is the character rather than the person that is contemplated.

John 10:3

joh 10:3

the night, and who opens the door on the arrival of the shepherd in the morning.

Calleth (καλει)

But the best texts read φωνει, expressing personal address.

John 10:4

joh 10:4

Putteth forth (ε)

Rev., more strictly, hath put forth. Instead of leadeth out, in Joh 10:3. It implies a constraint; as if some of the sheep were unwilling to leave the fold. Meyer says that putteth forth pictures the manner of the leading out. He lays hold on the sheep and brings them out to the door.

Goeth before

As the Eastern shepherd always does. Having pushed them forth, he now leads them.

Follow

"It is necessary that they should be taught to follow, and not stray away into the unfenced fields of wheat which lie so temptingly on either side. The shepherd calls from time to time to remind them of his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often" (Thomson).

John 10:6

joh 10:6

The word occurs but once outside of John's writings (Pe2 2:22 proverb in the A.V. (Luk 4:23, changed to parable by Rev.), and which occurs nowhere in John. For the distinction see on Mat 13:3.

John 10:7

joh 10:7

The door of the sheep

Meaning the door for the sheep; not the door of the fold. "The thought is connected with the life, and not simply with the organization."

John 10:10

joh 10:10

The thief (ο

Christ puts Himself in contrast with the meaner criminal.

I am come (ηλθον)

More correctly, I came. I am come would be the perfect tense.

Literally, may have abundance.

John 10:11

joh 10:11

The good shepherd (o

John is applied to wine (Joh 2:10), three times to the shepherd in this chapter, and twice to works (Joh 10:32, Joh 10:33). In classical usage, originally as descriptive of outward form, beautiful; of usefulness, as a fair haven, a fair

Outwardly fair, as the stones of the temple (Luk 21:5): well adapted to its purpose, as salt (Mar 9:50): competent for an office, as deacons (Ti1 4:6); a steward (Pe1 4:10); a soldier (Ti2 2:3): expedient, wholesome (Mar 9:43, Mar 9:45, Mar 9:47): morally good, noble, as works (Mat 5:16); conscience (Heb 13:18). The phrase it is good, i.e., a good or proper thing (Rom 14:21); Gen 24:50; Isa 5:20). In Luk 8:15

respect and affection. As Canon Westcott observes, "in the fulfillment of His work, the Good Shepherd claims the admiration of all that is generous in man."

του

The phrase is peculiar to John, occurring in the Gospel and First Epistle. It is explained in two ways: either (1) as interest or the alien tax. Or (2) according to Joh 13:4, as laying aside his life like a garment. The latter seems

the life, be so explained. In Joh 13:4, by had taken His garments (ελαβει, Joh 10:18), are followed by να to lay down our lives, occur in Jo1 3:16. The verb is used in the sense of laying aside in the classics, as to lay aside war, shields, etc. Compare Mat 20:28, δου give His life.

For the sheep (v

On behalf of.

John 10:12

joh 10:12

. Wyc., merchant.

Seeth (θεωρει)

Very graphic. His gaze is fixed with the fascination of terror on the approaching wolf. Compare Dante:

"But not so much, that did not give me fear

A lion's aspect which appeared to me.

.....

And a she wolf, that with all hungerings
Seemed to be laden in her meagerness,
And many folk has caused to live forlorn!
She brought upon me so much heaviness,
With the affright that from her aspect came,
That I the hope relinquished of the height."

"Inferno," i., 44 54.

Westcott cites Augustine on this word: fuga animi timor est, the flight of the mind is cowardice; with which again compare Dante:

"So did my soul, that still was fleeing onward,

Turn itself back," etc.

"Inferno," i., 25.

Leaveth (α)

See on Joh 4:3.

Catcheth (α)

Better, as Rev., snatcheth; though catch is doubtless used by the A.V. in its earlier and stronger sense, from the low Latin *caciare*, to chase, corrupted from *captare*, to snatch or lay hold of. Compare the Italian *cacciare*, to hunt. The same word is used at Joh 10:28, of plucking out of Christ's hand. See on Mat 11:12.

The sheep

The best texts omit. Read, as Rev., scattereth them.

John 10:13

[joh 10:13](#)

The hireling fleeth

The best texts omit. Read, as Rev., supplying he fleeth.

Careth not ($\omicron\upsilon \quad \tau\omega$)

Literally, the sheep are not a care to him. See on Pe1 5:7. The contrast is suggestive.

John 10:14

[joh 10:14](#)

$\nu \epsilon\mu\omega\nu$)

John 10:15

joh 10:15

As the Father knoweth me

Connect these words with the previous sentence: mine own know me, even as the Father knoweth me, etc.

John 10:16

joh 10:16

Fold (αυλης)

From α
of the Cyclops:

"But when we came upon that neighboring coast,

We saw upon its verge beside the sea

A cave high-vaulted, overbrowed with shrubs

Of laurel. There much cattle lay at rest,

Both sheep and goats. Around it was a court (αυ

A high enclosure of hewn stone."

"Odyssey," ix., 181-186.

Dr. Thomson says: "The low building on the hill-side which we have just passed, with arches in front, and its enclosure protected by a rubble wall and thorny hedge, is a sheepfold or marah.... The marahs are generally built in a valley, or on the sunny side of a hill, where they are sheltered from the winter winds. In ordinary weather the sheep and goats are gathered at night into the enclosed yard; but when the nights are cold and stormy the flocks are shut up in the marah. The sharp thorn-bushes on the top of the wall that surrounds the yard are a defense which the prowling wolf will rarely attempt to scale. The leopard and panther of this country, however, when pressed with hunger, will sometimes overleap this thorny hedge, and with one bound land amongst the frightened fold" ("Central Palestine and Phoenicia," p. 591). Compare Homer:

"As a lion who has leaped

Into a fold - and he who guards the flock

Has wounded but not slain him - feels his rage

Waked by the blow; - the affrighted shepherd then

Ventures not near, but hides within the stalls.

And the forsaken sheep are put to flight,

And huddling, slain in heaps, till o'er the fence

The savage bounds into the fields again."

"Iliad," v., 136-142.

Bring (αγαγειν)

Better, lead, as Rev., in margin. Compare Joh 10:3
11:52), or conducting them to one place, but assuming the guidance. , Joh

The A.V. entirely ignores the distinction between αυ
9:7 ; Luk 2:8; Col
; Pe1 5:2, etc.). Render,
as Rev., one flock, one shepherd. So Tyndale's Version of the New Testament. Compare Eze 34:23. We are not,
however, to say with Trench ("A.V. of the New Testament"), that the Jew and the Gentile are the two folds which
Christ will gather into a single flock. The heathen are not conceived as a fold, but as a dispersion. See Joh 7:35; Joh
11:52; and, as Meyer observes, "the thought of a divine leading of the heathen does not correspond at all to the figure
of fold, of which the conception of theocratic fellowship constitutes an essential feature." So Bengel. "He says, other
sheep, not another fold, for they were scattered abroad in the world." When Jesus speaks of the other sheep who are
not from this fold, the emphasis is on fold, not on this. Compare Rom 11:17 sqq. Nor, moreover, does Jesus mean that
the Gentiles are to be incorporated into the Jewish fold, but that the unity of the two is to consist in their common
relation to Himself. "The unity of the Church does not spring out of the extension of the old kingdom, but is the
spiritual antitype of that earthly figure. Nothing is said of one fold under the new dispensation" (Westcott). It will
readily be seen that the incorrect rendering fostered by the carelessness or the mistake of some of the Western fathers,
and by the Vulgate, which renders both words by ovile, fold, has been in the interest of Romish claims.

John 10:18

[joh 10:18](#)

Taketh away (αι

Some texts read η
and accomplished in the eternal counsel of God, where His sacrifice of Himself was not exacted, but was His own
spontaneous offering in harmony with the Father's will.

I lay it down of myself

Wyc., I put it from myself.

Power (ε

Rev., in margin, right. See on Joh 1:12.

Commandment (ε

See on Jam 2:8.

John 10:19

[joh 10:19](#)

narrative. See Joh 6:52, Joh 6:60, Joh 6:66; Joh 7:12, Joh 7:25 sqq.; Joh 8:22; Joh 9:16, Joh 9:17; Joh 10:19, Joh 10:24, Joh 10:41; Joh 11:37 sqq.; Joh 12:19, Joh 12:29, Joh 12:42; Joh 16:18, Joh 16:19.

Or, discourses.

John 10:21

joh 10:21

Literally, of one demonized. Rev., one possessed with a devil.

Surely a demon cannot.

John 10:22

joh 10:22

Feast of the dedication (ε

τα, lights. It was instituted by Judas Maccabaeus (b.c. 164), in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes. The victorious Jews, says Dean Stanley, "entered and found the scene of havoc which the Syrian occupation had left. The corridors of the priests' chambers, which encircled the temple, were torn down; the gates were in ashes, the altar was disfigured, and the whole platform was overgrown as if with a mountain jungle or forest glade. It was a heartrending spectacle. Their first impulse was to cast themselves headlong on the pavement, and blow the loud horns which accompanied all mournful as well as all joyful occasions - the tocsin as well as the chimes of the nation. Then, whilst the foreign garrison was kept at bay, the warriors first began the elaborate process of cleansing the polluted place.... For the interior of the temple everything had to be refurnished afresh - vessels, candlesticks and incense-altar, and tables and curtains. At last all was completed, and on the 25th of Chisleu (middle of December), the same day that, three years before, the profanation had occurred, the temple was rededicated.... What most lived in the recollection of the time was that the perpetual light blazed again. The golden candlestick was no longer to be had. Its place was taken by an iron chandelier, cased in wood" ("Jewish Church," pt. iii., 345, 346). According to tradition, the oil was found to have been desecrated, and only one flagon of pure oil, sealed with the High-Priest's signet, was found, sufficient to feed the candlestick for a single day. But by a miracle the flagon was replenished during eight days, until a fresh supply could be procured. The festival lasted for eight days. Lights were kindled, not only in the temple, but in every home. Pious householders lighted a lamp for every inmate of the home, and the most zealous added a light every night for every individual, so that if a house with ten inmates began with ten lights, it would end with eighty. The Jews assembled in the temple, or in the synagogues of the places where they resided, bearing branches of palm, and singing psalms of praise. No fast or mourning, on account of any calamity or bereavement, was permitted to commence during the festival.

John 10:23

joh 10:23

Solomon's porch

A covered colonnade on the eastern side of the outer court of the temple. According to Josephus it was a relic of Solomon's days, which had remained intact in the destruction of the temple by Nebuchadnezzar.

John 10:24

joh 10:24

μὴν αἰ

Literally, lift up our soul. Excite us and inflame our hopes. Rev., hold us in suspense.

Plainly (παρρ)

See on Joh 7:13.

John 10:26

joh 10:26

As I said unto you

The best texts omit.

John 10:27

joh 10:27

Literally, the sheep, those that are mine. A characteristic form of expression with John. Compare Joh 3:29; Joh 5:30; Joh 14:15, etc.

John 10:28

joh 10:28

Not, I will give. The gift is present and continuous. Compare Joh 3:36.

Shall pluck (α

See on Joh 10:12. Compare can pluck, Joh 10:29. Here Jesus speaks of the fact; there of the possibility. Rev., snatch. Wyc., ravish.

John 10:29

joh 10:29

My Father, which gave them me, is greater than all (ο στυ)

There is considerable confusion here about the reading. Westcott and Hort and Tischendorf read ο rejects μὴν ο στυ. That which the Father (or my Father) hath given me is greater than all. Rev. gives this in the margin. For gave, render hath given.

John 10:30

joh 10:30

One (ε

The neuter, not the masculine εις, one person. It implies unity of essence, not merely of will or of power.

John 10:31

joh 10:31

Took up - again (ε

Again refers to Joh 8:59. It seems as though a different verb is purposely chosen here (compare ηραν took up, in Joh 8:59), since the interview took place in Solomon's porch, where stones would not be at hand. The verb here may mean to take up. So Ajax says:

"Send some one as a messenger to bear

The evil news to Teucros, that he first

) my corpse by this sharp sword transfixed."

Sophocles, "Ajax," 827.

Its more usual meaning in the New Testament, however, is to bear or carry. So of the cross (Joh 19:17; Luk 14:27). Here it might very properly be rendered brought, perhaps from the works which were then going on at the temple. See further on Joh 12:6.

John 10:32

joh 10:32

Beautiful, noble works, adapted to call forth admiration and respect. Compare Mar 14:6, and see on Joh 10:11.

ΟΝ ΑΥΤΩΝ Ε

Literally, for what kind of a work of these. This qualitative force of ποιον is not to be lost sight of, though it is impossible to render it accurately without paraphrasing. Jesus does not mean, as the A.V. and Rev. imply, "for which one of these works," but "what is the character of that particular work among all these for which you stone me?" The me, closing the sentence, is emphatic.

John 10:33

joh 10:33

Saying

Omit.

John 10:34

joh 10:34

Is it not written (ουκ ε

More strictly, does it not stand written.

)

The word is sometimes used in the New Testament of other scriptures. See Joh 12:34; Joh 15:25; Rom 3:19; Col 14:21.

I said, etc.

The reference is to Psa 82:6.

John 10:35

joh 10:35

The Scripture (ἡ)

The passage of scripture. See on Joh 2:22; see on Joh 5:47.

Broken (λυθῆναι)

Literally, loosened. Wyc., undone. The word is characteristic of John. He uses it of the destruction of the temple (Joh 2:19); the breaking of the Sabbath (Joh 5:18); the violation of the law (Joh 7:23); the destruction of Satan's works (Joh 3:8), besides elsewhere in the physical sense.

John 10:36

joh 10:36

Sanctified (ἡ)

Better, as Rev., in margin, consecrated. The fundamental idea of the word is separation and consecration to the service of Deity. See note on Act 26:10, on the kindred adjective α

The Son of God

There is no article. Its absence directs us to the character rather than to the person of Jesus. The judges, to whom the quotation in Joh 10:35 refers, were called gods, as being representatives of God. See Exo 21:6; Exo 22:8, where the word rendered judges is elohim, gods. In Exo 22:28, gods appears in the A.V. Jesus' course of reasoning is, if these judges could be called gods, how do I blaspheme in calling myself Son of God, since the Father has consecrated me and sent me on a special mission to the world?

John 10:37

joh 10:37

Notice believe, with the simple dative; believe me, not on me. It is a question of faith in His testimony, not in His person. See on Joh 1:12.

John 10:38

joh 10:38

In Him

The best texts read εν τω

John 10:39

joh 10:39

Again

Pointing back to Joh 7:30, Joh 7:32, Joh 7:44

Escaped out of (εξηλθεν εκ)

Rev., literally, went forth out of. The phrase occurs only here.

John 10:40

joh 10:40

and Reuben. It corresponds, in an enlarged sense, to the region round about Jordan (Mat 3:5; Luk 3:3). Compare Mat 19:1; Mar 10:1.

[Next: John Chapter 11](#)

John Chapter 11

John 11:1

[joh 11:1](#)

Marking the interruption to Jesus' retirement (Joh 10:40).

Lazarus

See on Luk 16:20.

John 11:2

[joh 11:2](#)

Anointed (α)

Three words for anointing are found in the New Testament: α
14:8

occurs five times, is used in every case but one of the anointing of the Son by the Father With the Holy Spirit (Luk 4:18; Act 4:27; Act 10:38; Heb 1:9). In the remaining instance (Co2 1:21) of enduing Christians with the gifts of the Holy Spirit. Thus the word is confined to sacred anointing. A ; Mar 6:13; Luk 7:38; Jam 5:14. The same distinction is generally maintained in the Septuagint, though with a few exceptions, as Num 3:3.

John 11:3

[joh 11:3](#)

Thou lovest ($\phi\lambda\epsilon\iota\varsigma$)

See on Joh 5:20. "They do not say, come. He who loves needs but know" (Bengel).

John 11:4

[joh 11:4](#)

Unto death

Not to have death as its final issue.

For the glory (υ)

Here, as elsewhere in John, in behalf of. Canon Westcott remarks: "The sickness is regarded in a triple relation; unto, in respect of the actual result; in behalf of, in respect of the suffering born; in order that, in respect of the divine purpose."

John 11:5

joh 11:5

Loved (η)

Notice the verb here: not φιλεις, as Joh 11:3. See on Joh 5:20. Lazarus is not mentioned in Luk 10:38 sqq.

John 11:8

joh 11:8

Of late sought (νυν ε

Rev., much better, giving the true force of νυν, now, and of the imperfect: were but now seeking.

Goest (υ

Dost thou withdraw from this safe retreat? See on Joh 6:21; see on Joh 8:21.

John 11:9

joh 11:9

Walk (περιπατη)

Walk about, in the pursuit of his ordinary business. Wyc., wander.

John 11:11

joh 11:11

More correctly, as Rev., hath fallen asleep. See on Act 7:60; see on Pe2 3:4.

Awake him out of sleep (ε

Only here in the New Testament.

John 11:12

joh 11:12

Literally, shall be saved. Rev., he will recover. Wyc., shall be safe. Tyndale's Version of the New Testament, shall he do well enough.

John 11:13

joh 11:13

Akin to the verb in Joh 11:11. Wyc., the sleeping of sleep. Tyndale's Version of the New Testament, the natural sleep.

John 11:15

joh 11:15

For your sakes - to the intent ye may believe

These two clauses, which are separated in the A.V. and Rev., are, in the Greek order, placed together: for your sakes, to the intent ye may believe; the latter clause being explanatory of the former.

That I was not there

Bengel's comment is beautiful and characteristic. "It accords beautifully with divine propriety that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, Joh 11:21, Joh 11:32, attains loftier meaning; and the Lord's joy at His own absence is explained."

Most touching. To him, as though he were yet living. Death has not broken the personal relation of the Lord with His friend.

John 11:16

joh 11:16

Not a surname of Thomas, but the Greek equivalent of the Aramaic name, twin. See on Mar 3:18. The word occurs only in John's Gospel.

Fellow-disciples (συνμαθηταις)

Only here in the New Testament.

We may die

"He will die for the love which he has, but he will not affect the faith which he has not" (Westcott).

John 11:17

joh 11:17

ν τω)

Literally, found him having already four days in the tomb.

John 11:18

joh 11:18

Fifteen furlongs

About two miles.

John 11:19

joh 11:19

Many of the Jews came

Rev., rightly, had come. The tense is the pluperfect. Lazarus' friendship with Jesus had not caused him to be regarded as an apostate, at whose burial every indignity would have been shown. People were even to array themselves in white, festive garments in demonstration of joy. Here, on the contrary, every token of sympathy and respect seems to have been shown.

Literally, to those about Martha and Mary; a Greek idiom for Martha and Mary and their companions, or attendants. Compare οἱ ἄλλοι, Paul and his companions (Act 13:13). Somewhat analogous is our familiar idiom when we speak of going to visit a household: I am going to Smith's or Brown's, by which we include the head of the household with

John 11:20

joh 11:20

That Jesus was coming (ὁ Ἰησοῦς ἐ

Literally, is coming. The exact words of the message: Jesus is coming.

Went and met (ὑ

The verb means to go to meet.

John 11:22

joh 11:22

Wilt ask of God (αἰ

The verb αἰ

by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence Martha, as Trenchard observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking (αἰτεῖσθαι) to Him which He never ascribes to Himself" ("Synonyms"). Bengel says: "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." See on Mat 15:23.

John 11:24

joh 11:24

In the resurrection

Wyc., the again rising.

John 11:25

joh 11:25

I am the resurrection and the life

The words I am are very significant. Martha had stated the resurrection rather as a doctrine, a current tenet: Jesus states it as a fact, identified with His own person. He does not say, I raise the dead; I perform the resurrection, but I am the resurrection, in His own person, representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The life

The life is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, in its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Him. This life is not affected by death. "Every believer is in reality and forever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is

He were dead (α)

The aorist denotes an event, not a condition. Hence, much better, Rev., though he die.

John 11:27

[joh 11:27](#)

Literally, I have believed. The perfect tense. So Rev. Martha goes back to her previous belief, which consists in the recognition of Christ as her Lord. Whatever faith she has in this new revelation of Christ rests upon the truth that He is the Anointed, the Son of God, even He that cometh into the world.

John 11:28

[joh 11:28](#)

The Master (ω)

Literally, the teacher. Westcott remarks that this title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

Literally, is present. Rev., is here.

John 11:29

[joh 11:29](#)

Arose and came (η)

The aorist, arose, marks the single, instantaneous act of rising. The imperfect, was coming, the progress towards Jesus.

John 11:31

[joh 11:31](#)

She goeth (υ)

Withdraweth from our company. See on Joh 6:21; see on Joh 8:21.

To weep (τ)

Rev., in margin, wail. The word means loud weeping. See Mat 2:18; Mar 5:38; and on Luk 6:21; Luk 7:32.

John 11:33

joh 11:33

He groaned in the spirit (ε

See on Mar 1:43. The word for groaned occurs three times elsewhere: Mat 9:30; Mar 1:43; Mar 14:5. In every case it expresses a charge, or remonstrance, accompanied with a feeling of displeasure. On this passage there are two lines of interpretation, both of them assuming the meaning just stated. (1) Το πνευ.ματι, the spirit, is regarded as the object of Jesus' inward charge or remonstrance. This is explained variously: as that Jesus sternly rebuked the natural shrinking of His human spirit, and summoned it to the decisive conflict with death; or that He checked its impulse to put forth His divine energy at once. (2) Takes in the spirit, as representing the sphere of feeling, as Joh 13:21; Mar 8:12; Luk 10:21. Some explain the feeling as indignation at the hypocritical mourning of the Jews, or at their unbelief and the sisters' misapprehension; others as indignation at the temporary triumph of Satan, who had the power of death.

The interpretation which explains τω , in himself. The nature of the particular emotion of Jesus must remain largely a matter of conjecture. Rev. renders, in margin, was moved with indignation in the spirit.

Was troubled (ε

Literally, troubled Himself. Probably of the outward manifestation of His strong feeling.

John 11:35

joh 11:35

Wept (ε

A different verb from that in Joh 11:31 . "The very Gospel in which the deity of Jesus is most clearly asserted, is also that which makes us best acquainted with the profoundly human side of His life" (Godet). How far such a conception of deity is removed from the pagan ideal, may be seen by even a superficial study of the classics. Homer's gods and goddesses weep and bellow when wounded, but are not touched with the feeling of human infirmity (see on Joh 3:16). "The gods," says Gladstone, "while they dispense afflictions upon earth, which are neither sweetened by love, nor elevated by a distinct disciplinary purpose, take care to keep themselves beyond all touch of grief or care."

"The gods ordain

The lot of man to suffer, while themselves

Are free from care."

"Iliad," xxiv., 525.

So Diana, when appealed to by the wretched Hippolytus for sympathy, replies:

"I see thy love, but must not shed a tear."

Euripides, "Hippolytes," 1396.

The Roman satirist unconsciously bears witness to the profound truthfulness and beauty of this picture of the weeping Savior, in the words: "Nature confesses that she gives the tenderest of hearts to the human race by giving them tears: this is the best part of our sensations" (Juvenal, "Satire" xv., 131-133).

John 11:36

joh 11:36

Loved (ε

Not the word in Joh 11:5. See on Joh 5:20, and compare Joh 20:2.

John 11:37

joh 11:37

Of the blind (του τυφλου)

Referring to the restoration of the blind man in ch. 9. The A.V. is too indefinite. Rev., rightly, of him that was blind.

Have caused, etc.

This saying of the Jews may have been uttered ironically, in which case it throws light on the meaning of groaned in the spirit (Joh 11:33) and of groaning in Himself in the next verse. But the words may have been spoken sincerely.

John 11:38

joh 11:38

Lay upon (ε

This would be the meaning if the tomb were a vertical pit; but if hollowed horizontally into the rock, it may mean lay against. The traditional tomb of Lazarus is of the former kind, being descended into by a ladder.

John 11:39

joh 11:39

Take ye away

The stone was placed over the entrance mainly to guard against wild beasts, and could easily be removed.

The sister of him that was dead

An apparently superfluous detail, but added in order to give point to her remonstrance at the removal of the stone, by emphasizing the natural reluctance of a sister to have the corrupted body of her brother exposed.

Stinketh (ο

Only here in the New Testament. Not indicating an experience of her sense, which has been maintained by some expositors, and sometimes expressed in the pictorial treatment of the subject, but merely her inference from the fact that he had been dead four days.

He hath been dead four days (τεταρταιος εστιν)

A peculiar Greek idiom. He is a fourth-day man. So Act 28:13, after one day: literally, being second-day men, The common Jewish idea was that the soul hovered about the body until the third day, when corruption began, and it took

its flight.

John 11:41

joh 11:41

From the place where the dead was laid

Omit.

John 11:42

joh 11:42

In view of the distinction which John habitually makes between the Jews and the multitude, the use of the latter term here is noticeable, since Jews occurs at Joh 11:19, Joh 11:31, Joh 11:36. It would seem to indicate that a miscellaneous crowd had gathered. Rev., the multitude. See on Joh 1:19.

John 11:43

joh 11:43

Come forth (δευρο ε

Literally, hither forth.

John 11:44

joh 11:44

Literally, swathing-bands. Only here in the New Testament. In Joh 19:40; Joh 20:5, Joh 20:7, o

A napkin (σουδαρι.ω)

See on Luk 19:20.

It is interesting to compare this Gospel picture of sisterly affection under the shadow of death, with the same sentiment as exhibited in Greek tragedy, especially in Sophocles, by whom it is developed with wonderful power, both in the "Antigone" and in the "Electra."

In the former, Antigone, the consummate female figure of the Greek drama, falls a victim to her love for her dead brother. Both here, and in the "Electra," sisterly love is complicated with another and sterner sentiment: in the "Antigone" with indignant defiance of the edict which refuses burial to her brother; in the "Electra" with the long-cherished craving for vengeance. Electra longs for her absent brother Orestes, as the minister of retribution rather than as the solace of loneliness and sorrow. His supposed death is to her, therefore, chiefly the defeat of the passionate, deadly purpose of her whole life. Antigone lives for her kindred, and is sustained under her own sad fate by the hope of rejoining them in the next world. She believes in the permanence of personal existence.

"And yet I go and feed myself with hopes

That I shall meet them, by my father loved,

Dear to my mother, well-beloved of thee,

Thou darling brother" (897-900).

And again,

"Loved, I shall be with him whom I have loved

Guilty of holiest crime. More time is mine

In which to share the favor of the dead,

Than that of those who live; for I shall rest

Forever there" (73-76).

No such hope illuminates the grief of Electra.

"Ah, Orestes!

Dear brother, in thy death thou slayest me;

For thou art gone, bereaving my poor heart

Of all the little hope that yet remained

That thou wouldst come, a living minister

Of vengeance for thy father and for me" (807-812).

And again,

"If thou suggestest any hope from those

So clearly gone to Hades, then on me,

Wasting with sorrow, thou wilt trample more" (832-834).

When she is asked,

"What! shall I ever bring the dead to life?"

she replies,

"I meant not that: I am not quite so mad."

In the household of Bethany, the grief of the two sisters, unlike that of the Greek maidens, is unmixed with any other sentiment, save perhaps a tinge of a feeling bordering on reproach that Jesus had not been there to avert their calamity. Comfort from the hope of reunion with the dead is not expressed by them, and is hardly implied in their assertion of the doctrine of a future resurrection, which to them, is a general matter having little or no bearing on their personal grief. In this particular, so far as expression indicates, the advantage is on the side of the Theban maiden. Though her hope is the outgrowth of her affection rather than of her religious training - a thought which is the child of a wish - she never loses her grasp upon the expectation of rejoining her beloved dead.

But the gospel story is thrown into strongest contrast with the classical by the truth of resurrection which dominates it in the person and energy of the Lord of life. Jesus enters at once as the consolation of bereaved love, and the eternal solution of the problem of life and death. The idea which Electra sneered at as madness, is here a realized fact.

Beautiful, wonderful as is the action which the drama evolves out of the conflict of sisterly love with death, the curtain falls on death as victor. Into the gospel story Jesus brings a benefaction, a lesson, and a triumph. His warm sympathy, His comforting words, His tears at His friend's tomb, are in significant contrast with the politic, timid, at times reproachful attitude of the chorus of Theban elders towards Antigone. The consummation of both dramas is unmitigated horror. Suicide solves the problem for Antigone, and Electra receives back her brother as from the dead, only to incite him to murder, and to gloat with him over the victims. It is a beautiful feature of the Gospel narrative that it seems, if we may so speak, to retire with an instinctive delicacy from the joy of that reunited household. It breaks off abruptly with the words, "Loose him, and let him go." The imagination alone follows the sisters with their brother, perchance with Christ, behind the closed door, and hears the sacred interchanges of that wonderful communing. Tennyson, with a deep and truly Christian perception, has struck its key-note.

"Her eyes are homes of silent prayer,

Nor other thought her mind admits

But, he was dead, and there he sits!

And He that brought him back is there.

Then one deep love doth supersede

All other, when her ardent gaze

Roves from the living brother's face

And rests upon the Life indeed."

"In Memoriam."

John 11:45

[joh 11:45](#)

The things which Jesus did

The best texts omit Jesus. Some read o

John 11:46

[joh 11:46](#)

Some of them

Not of the Jews who had come to Mary, but some of the Jews, some perhaps who had joined the crowd from curiosity.

John 11:47

[joh 11:47](#)

The chief priests

Of the Sadducean party. This should be constantly kept in mind in reading both John's narrative and that of the Synoptists. The Sadducees, represented by the chief priests, are the leaders in the more decisive measures against Christ. Throughout this Gospel the form of expression is either the chief priests alone, or the chief priests and the Pharisees. The only mention of the Pharisees in the history of the passion is Mat 27:62, where also the expression is the chief priests and Pharisees. The chief priests are the deadly enemies of Christ (Mat 26:3, Mat 26:14). Similarly, in

the Acts, the opposition to the Christians is headed by the priests and Sadducees, who represent the same party. In the two instances where the Pharisees appear, they incline to favor the Christians (Act 5:34; Act 23:6).

Correctly, and not the council, which would require the article. The meaning is, they called a sitting of the Sanhedrim; probably as distinguished from a formal meeting of that body.

What do we?

The present tense, indicating an emergency. This man is at work teaching and working miracles, and what are we doing?

John 11:48

joh 11:48

Place, the temple and city (Act 6:13; Act 21:28; Mat 24:15). Nation, the civil organization. See on Pe1 2:9; see on Luk 2:32. In the Sanhedrim were many devoted adherents of Rome, and the rest were well aware of the weakness of the national power.

John 11:49

joh 11:49

Caiaphas

A Sadducee, who held the office for eighteen years.

That year

This has been cited to show that John is guilty of a historical error, since, according to the Mosaic law, the high priesthood was held for life. The occurrence of the phrase three times (Joh 11:49, Joh 11:51) is significant, and, so far from indicating an error, goes to connect the office of Caiaphas with his part in accomplishing the death of Christ. It devolved on the High Priest to offer every year the great sacrifice of atonement for sin; and in that year, that memorable year, it fell to Caiaphas to be the instrument of the sacrifice of Him that taketh away the sin of the world. Dante places Caiaphas and his father-in-law, Annas, far down in Hell in the Bolgia of the Hypocrites:

"to mine eyes there rushed

One crucified with three stakes on the ground.

When me he saw, he writhed himself all over,

Blowing into his beard with suspirations;

And the friar Catalan who noticed this,

Said to me: "This transfixed one whom thou seest,

Counselled the Pharisees that it was meet

To put one man to torture for the people.

Crosswise and naked is he on the path,
As thou perceivest; and he needs must feel,
Whoever passes, first how much he weighs;
And in like mode his father-in-law is punished
Within this moat, and the others of the council,
Which for the Jews was a malignant seed."

"Inferno," xxiii., 110-129.

Dean Plumptre suggests that the punishment described by the poet seems to reproduce the thought of Isa 51:23.

John 11:50

[joh 11:50](#)

People - nation (του λαου

The former the theocratic nation, the people of God: the latter, the body politic. See on Pe1 2:9.

John 11:52

[joh 11:52](#)

Nation (ε

of the nations of the world. He wishes to set the Gentiles over against the Jews, and this distinction was national. Moreover, John points out in this word the fact that the work of Christ was not to be for any people as specially chosen of God, but for all nations.

John 11:54

[joh 11:54](#)

Wilderness

The wild hill-country, northeast of Jerusalem.

Ephraim

The site is uncertain. Commonly taken as Ophrah (Sa1 13:17), or Ephraim (Ch2 13:19), and identified with el-Taiyibeh, sixteen miles from Jerusalem, and situated on a hill which commands the Jordan valley.

[Next: John Chapter 12](#)

John Chapter 12

John 12:1

joh 12:1

Which had been dead

(Omit.)

He raised

For He, read Jesus.

John 12:3

joh 12:3

Only here and Joh 19:39. Matthew and Mark, α

ς)

So Mark. See on Mar 14:3.

Anointed

See on Joh 11:2.

Feet

The Synoptists mention only the pouring on the head.

John 12:4

joh 12:4

Simon's son

Omit.

John 12:5

joh 12:5

Or three hundred denarii. On the denarius, see on Mat 20:2. Mark says more than three hundred pence. Three hundred denarii would be about fifty dollars, or twice that amount if we reckon according to the purchasing power.

The poor (πτωχοις)

See on Mat 5:3. No article: to poor people.

John 12:6

joh 12:6

The best texts read ε

Only here and Joh 13:29. Originally a box for keeping the mouth-pieces of wind instruments. From γλωσσα, tongue, emeralds were preserved (Sa1 6:11). In the Septuagint, of the chest which Joash had provided for receiving contributions for the repairing of the Lord's house (Ch2 24:8). Rev. gives box, in margin.

Bare (ε

Carried away or purloined. This meaning is rather imparted by the context than residing in the verb itself, i.e., according to New Testament usage (see on Joh 10:21). Unquestionably it has this meaning in later Greek, frequently in Josephus. Render, therefore, as Rev., took away. The rendering of the A.V. is tautological.

John 12:7

joh 12:7

Let her alone: against the day of my burying hath she kept this (α ενταφιασμου)

This passage presents great difficulty. According to the reading just given, the meaning is that Mary had kept the ointment, perhaps out of the store provided for Lazarus' burial, against the day of Christ's preparation for the tomb. The word ενταφιασμου is wrongly rendered burial. It means the preparation for burial, the laying out, or embalmment. It is explained by Joh 19:40, as the binding in linen cloths with spices, "as the manner of the Jews is ε burial," not to bury. It is the Latin pollingere, to wash and prepare a corpse for the funeral pile. Hence the name of the servant to whom this duty was committed was pollinctor. He was a slave of the libitinarius, or furnishing undertaker. Mary, then, has kept the ointment in order to embalm Jesus with it on this day, as though He were already dead. This is the sense of the Synoptists. Matthew (Mat 26:12) says, she did it with reference to my preparation for burial. Mark, she anticipated to anoint.

, the aorist, she may keep, or may have kept, by some one who was trying to bring the text into harmony with Mar 14:8; not understanding how she could keep for His burial that which she poured out now. Some, however, urge the exact contrary, namely, that the perfect is the original reading, and that the aorist is a correction by critics who were occupied with the notion that no man is embalmed before his death, or who failed to see how the ointment could have been kept already, as it might naturally be supposed to have been just purchased. (So Godet and Field.)

According to the corrected reading, ι
, may keep, and the whole is rendered, suffer her to keep it against the day of my burying. So Rev.

But it is difficult to see why Christ should desire to have kept for His embalmment what had already been poured out

upon Him. Some, as Meyer, assume that only a part of the ointment was poured out, and refer ω remaining. "Let her alone, that she may not give away to the poor this ointment, of which she has just used a portion for the anointing of my feet, but preserve it for the day of my embalming." Canon Westcott inclines to this view of the use of only a part. But the inference from the synoptic narratives can be only that the whole contents of the flask were used, and the mention of the pound by John, and the charge of waste are to the same effect. There is nothing whatever to warrant a contrary supposition.

Others explain, suffer her to have kept it, or suffer that she may have kept it. So Westcott, who says: "The idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages."

Others, again, retain the meaning let her alone, and render ι hath not sold her treasure) in order that she might keep it," etc.

The old rendering, as A.V., is the simplest, and gives a perfectly intelligible and consistent sense. If, however, this must be rejected, it seems, on the whole, best to adopt the marginal reading of the Rev., with the elliptical ι alone: it was that she might keep it. This preserves the prohibitory force of α , and is unquestionable in Mar 14:6. Compare Mat 15:14; Mat 19:14; Mat 27:49.

Note that the promise of the future repute of this act (Mat 26:13; Mar 14:9) is omitted by the only Evangelist who records Mary's name in connection with it.

John 12:9

joh 12:9

Much people (σ

The best texts insert the article, which converts the expression into the current phrase, the common people. So Rev.

Knew (ϵ

Rev., more correctly, learned. They came to know.

John 12:10

joh 12:10

The chief priests

See on Joh 12:47.

John 12:11

joh 12:11

Went away ($\upsilon\pi\eta\gamma\omicron\nu$)

Withdrew from their company.

John 12:12

joh 12:12

A great multitude (σ

Some editors add the article and render, the common people.

John 12:13

joh 12:13

The A.V. overlooks both the articles, the branches of the palms. βαι means palm branches, or, strictly, tops of the palms where the fruit is produced. Of the palms may have been added by John for readers unacquainted with the technical term, but the expression palm branches of the palms, is similar to housemaster of the house (οι ς οι). The articles are commonly explained as marking the trees which were by the wayside on the route of the procession. Some think that they point to the well-known palm branches connected with the Feast of Tabernacles. On the different terms employed by the Evangelists for "branches," see on Mar 11:8.

To meet (εις υ

Very literally, to a going to meet.

Cried (ε

Imperfect, kept crying as he advanced.

Hosanna

Meaning O save!

Blessed (ευ

A different word from the blessed of Mat 5:3

hence our eulogy. Matthew's word applies to character; this to repute. The ascription of praise here is from Psa 118:25, Psa 118:26. This Psalm, according to Perowne, was composed originally for the first celebration of the Feast of Tabernacles after the completion of the sacred temple. The words of the twenty-fifth verse were sung during that feast, when the altar of burnt-offering was solemnly compassed; that is, once on each of the first six days of the feast, and seven times on the seventh day. This seventh day was called "the Great Hosanna," and not only the prayers for the feast, but even the branches of trees, including the myrtles which were attached to the palm branch, were called "Hosannas."

The King of Israel

John 12:14

joh 12:14

A young ass (ο

Only here in the New Testament. Matthew mentions an ass and a colt; Mark and Luke a colt only.

John 12:18

joh 12:18

Met (υ

The verb means to go to meet. Hence Rev., went and met.

John 12:19

joh 12:19

Is gone after Him (ο του απηλθεν)

The phrase occurs only here. Literally, is gone away.

John 12:20

joh 12:20

Greeks (E

Gentiles, not Hellenists. See on Act 6:1. Jesus comes into contact with the Gentile world at His birth (the Magi) and at the close of His ministry.

John 12:22

joh 12:22

Philip - Andrew

They appear together in Joh 1:45; Joh 6:7, Joh 6:8. Compare Mar 3:18.

John 12:23

joh 12:23

Answered (α

The best texts read α

The hour is come, that (ε ω

This is not equivalent to "the hour is come in which." The hour is used absolutely: the critical hour is come in order that the Son, etc.

John 12:24

joh 12:24

Verily, verily

See on Joh 1:51; see on Joh 10:1.

A corn (ο

Properly, the corn or grain. The article should be inserted in the translation, because Jesus is citing the wheat-grain as a familiar type of that which contains in itself the germ of life. So wheat has the article: the corn of the wheat. The selection of the corn of wheat as an illustration acquires a peculiar interest from the fact of its being addressed to Greeks, familiar with the Eleusinian mysteries celebrated in their own country. These mysteries were based on the legend of Dionysus (Bacchus). According to the legend his original name was Zagreus. He was the son of Zeus (Jupiter) by his own daughter Persephone (Proserpina), and was destined to succeed to supreme dominion and to the wielding of the thunderbolt. The jealousy of Here (Juno), the wife of Zeus, incited the Titans against him, who killed him while he was contemplating his face in a mirror, cut up his body, and boiled it in a caldron, leaving only the heart. Zeus, in his wrath, hurled the Titans to Tartarus, and Apollo collected the remains of Zagreus and buried them. The

heart was given to Semele, and Zagreus was born again from her under the form of Dionysus. The mysteries represented the original birth from the serpent, the murder and dismemberment of the child, and the revenge inflicted by Zeus; and the symbols exhibited - the dice, ball, top, mirror, and apple - signified the toys with which the Titans allured the child into their power. Then followed the restoration to life; Demeter (Ceres) the goddess of agriculture, the mother of food, putting the limbs together, and giving her maternal breasts to the child. All this was preparatory to the great Eleusinia, in which the risen Dionysus in the freshness of his second life was conducted from Athens to Eleusis in joyful procession. An ear of corn, plucked in solemn silence, was exhibited to the initiated as the object of mystical contemplation, as the symbol of the god, prematurely killed, but, like the ear enclosing the seed-corn, bearing within himself the germ of a second life.

With this mingled the legend of Persephone, the daughter of Demeter, who was carried off by Pluto to the infernal world. The mother wandered over the earth seeking her daughter, and having found her, applied to Zeus, through whose intervention Persephone, while condemned to Hades for a part of the year, was allowed to remain upon earth during the other part. Thus the story became the symbol of vegetation, which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. These features of the mysteries set forth, and with the same symbol as that employed by Christ here, the crude pagan conception of life rising out of death.

Alone (α)

Literally, itself alone. Rev., by itself alone.

John 12:25

[joh 12:25](#)

See on Mar 12:30; see on Luk 1:46.

Shall lose (α)

The best texts read α

In this world

This earthly economy, regarded as alien and hostile to God. The words are added in order to explain the strong phrase, hateth his life or soul.

See on Pe1 1:4.

John 12:26

[joh 12:26](#)

Serve ($\delta\iota\alpha\kappa\omicron\nu\eta$)

See on Mat 20:26; see on Mar 9:35; see on Pe1 1:12.

Me (ϵ)

Notice the emphatic recurrence of the pronoun in this verse.

My Father

Rev., rightly, the Father. "Very much of the exact force of St. John's record of the Lord's words appears to depend upon the different conceptions of the two forms under which the fatherhood of God is described. God is spoken of as 'the Father' and as 'my Father.' Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter, those which spring from what is made known to us through revelation of the connection of the incarnate Son with God and with man. 'The Father' corresponds, under this aspect, with the group of ideas gathered up in the Lord's titles, 'the Son' 'the Son of man;' and 'my Father' with those which are gathered up in the title 'the Son of God,' 'the Christ'" (Westcott).

John 12:27

joh 12:27

My soul

See reff. on Joh 12:25

μᾶ) of the religious affections.

The perfect tense; has been disturbed and remains troubled. The same verb as in Joh 11:33. Notice that there it is said. He groaned in the spirit (τῷ shock to His moral and spiritual sense.

What shall I say?

A natural expression out of the depths of our Lord's humanity. How shall I express my emotion? Some commentators connect this with the following clause, shall I say, Father, save me, etc. But this does not agree with the context, and represents a hesitation in the mind of Jesus which found no place there.

Save me

The shrinking from suffering belongs to the human personality of our Lord (compare Mat 26:39); but the prayer, save me from this hour, is not for deliverance from suffering, but for victory in the approaching trial. See Heb 5:7. The expression is very vivid. "Save me out of this hour."

For this cause

Explained by glorify thy name. For this use, namely, that the Father's name might be glorified.

John 12:28

joh 12:28

(Wyc., clarify, as the Vulgate clarifca.)

Name

See on Mat 28:19.

John 12:30

joh 12:30

For my sake

Emphatic in the Greek order. It is not for my sake that this voice hath come.

John 12:31

joh 12:31

The prince of this world (ο α

The phrase occurs only in the Gospel; here, Joh 14:30; Joh 16:11.

Shall be cast out (ε

In every case but one where the word ε
2:15; Joh 9:34, Joh 9:3; Jo3 1:10; Rev 12:2. Compare Joh 10:4.

John 12:32

joh 12:32

Be lifted up (υψωθω)

See on Joh 3:14. The primary reference is to the cross, but there is included a reference to the resurrection and ascension. Bengel says: "In the very cross there was already something tending towards glory." Wyc., enhanced.

From the earth (εκ της γης)

Literally, out of the earth.

Will draw (ε

See on Joh 6:44.

Rev., rightly, unto myself: in contrast with the prince of this world.

John 12:34

joh 12:34

The law

See on Joh 10:34.

John 12:35

joh 12:35

With you (μεθ' υμων)

While ye have (ε

The best texts read ως, as: walk in conformity with the fact that you have the Light among you.

Lest darkness come upon you (τ μα)

Rev., better, that darkness overtake you not. On overtake see on taketh, Mar 9:18; and see on perceived, Act 4:13.

John 12:40

joh 12:40

He hath blinded, etc.

These words of Isaiah are repeated five times in the New Testament as the description of the Jewish people in its latest stage of decay. Mat 13:13; Mar 4:12; Luk 8:10; Joh 12:40; Act 28:26.

Rev., better, perceive. Mark has συνιωσιν, understand. See on understanding, Luk 2:47.

Be converted (επιστραφωσιν)

See on Mat 13:15; see on Luk 22:32. Rev., more accurately, turn, with the idea of turning to or toward something (ε

John 12:41

joh 12:41

When (ο

The best texts read ο

His glory

In the vision in the temple, Isa 6:1, Isa 6:3, Isa 6:5.

Of Him

Christ.

John 12:42

joh 12:42

κ των α

Rev., more neatly and accurately, even of the rulers.

Believed on Him (ε ς αυ

See on Joh 1:12. It is to be noted that John here uses of this imperfect faith which refused to complete itself in confession, the formula for complete faith. Compare believed in His name (Joh 2:23), and see note there.

Confess Him (ω)

The Him, or, Rev., it, is not in the text. The verb is used absolutely. They did not make confession. See on Mat 7:23; see on Mat 10:32; see on Mat 14:7.

Lest they should be put out of the synagogue (ι

Better, that they should not be, etc. Compare Rev., Joh 12:35. On the phrase, be put out of the synagogue, see on Joh 9:22.

John 12:43

joh 12:43

Much better, Rev., glory, because suggesting a contrast with the vision of divine glory referred to in Joh 12:41. Compare Joh 5:44.

Than (η

The word cannot be rendered by a corresponding word in English The force is, "more than the glory of God, though He is so much more glorious." The word is found nowhere else in the New Testament. Some authorities read u

John 12:44

joh 12:44

Cried (ε

This is not meant to relate a reappearance of Jesus in public. The close of His public ministry is noted at Joh 12:36. It is in continuation of the Evangelist's own remarks, and introduces a summary of Jesus' past teaching to the Jews.

This is the first and almost the only place in the Gospel where the words believe on are used with reference to the Father. This rendering in Joh 5:24 is an error. See Joh 14:1. The phrase is constantly associated with our Lord. At the same time it is to be noted that it contemplates the Father as the source of the special revelation of Christ, and therefore is not absolutely an exception to the habitual usage. The same is true of Joh 14:1.

John 12:45

joh 12:45

Seeth (θεωρει)

Rev., properly, beholdeth. Compare Joh 14:9. The word is purposely chosen to mark an intent, continuous contemplation of Christ, issuing in ever larger knowledge of the Father.

I am come (ε

The perfect tense, pointing to the abiding result of His manifestation. Compare Joh 5:43; Joh 7:28; Joh 8:42; Joh 16:28; Joh 18:37.

Abide in darkness

The phrase occurs only here. Compare Jo1 2:9, Jo1 2:11; also Joh 8:12; Joh 12:35.

John 12:47

joh 12:47

)

, keep (them).

Came (ηλθον)

The aorist tense, pointing to the purpose of the coming, as I am come (Joh 12:46) to the result. Compare Joh 8:14; Joh 9:39; Joh 10:10; Joh 12:27, Joh 12:47; Joh 15:22. Both tenses are found in Joh 8:42; Joh 16:28.

John 12:48

joh 12:48

Rejecteth (αθετων)

See on Luk 7:30.

The word (ο

Comprehending all the sayings (ρ

The same (εκεινος)

That. The pronoun of remote reference Westcott finely remarks: "The resumptive, isolating pronoun places in emphatic prominence the teaching which is regarded as past, and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser."

The last day

Peculiar to John. See Joh 6:39.

John 12:49

joh 12:49

Of myself (εξ εμουτου)

Out of myself. This formula occurs only here. The usual expression is απ' εμουτου. Α κ, out of, marks rather the point of departure, while εκ, including this idea, emphasizes the point of departure as the living and impelling source of that which issues forth. In Joh 7:17, we read, "whether it be out of God (εκ του Θεου), or whether I speak from myself (απ' εμουτου)."

Gave (ε

Say - speak (ει

The former relating to the substance, and the latter to the form of Jesus' utterances.

[Next: John Chapter 13](#)

John Chapter 13

John 13:1

joh 13:1

Before the Feast of the Passover

This clause is to be construed with η here drops the explanatory phrase of the Jews (Joh 11:55). It is not the Passover of the Jews which Jesus is about to celebrate, which had degenerated into an empty form, but the national ordinance, according to its true spirit, and with a development of its higher meaning.

Knowing (ει

Or, since he knew.

His hour

See on Joh 12:23, and compare Joh 2:4.

That (τ

In order that; marking the departure as a divine decree.

Depart (μεταβη)

See on Act 1:7. Compare Joh 17:6 sqq.; Act 4:23; Act 24:23; Ti1 5:8; Joh 1:11.

He loved (η

Notice that John uses the word indicating the discriminating affection: the love of choice and selection. See on Joh 5:20.

Unto the end (ει

Interpretations differ. The rendering of the A.V. and Rev. is of doubtful authority. The passages cited in support of this, Mat 10:22; Mat 24:13; Mar 13:13, may all be rendered to the uttermost. Moreover, other formulas are used where the meaning to the end is unquestionable. In Rev 2:26

adverbial phrase the expression is α

. In Heb 3:6, Heb 3:14

may mean at last, and so is rendered by many here, as Meyer, Lange, Thayer (Lex.). "At last He loved them;" that is, showed them the last proof of His love. This is the most probable rendering in Luk 18:5, on which see note. It may also mean to the uttermost, completely. So Westcott and Godet. But I am inclined, with Meyer, to shrink from the "inappropriate gradation" which is thus implied, as though Jesus' love now reached a higher degree than before (α Hence I prefer the rendering at last, or finally He loved them, taking η love. This sense frequently attaches to the verb. See, for instance, Jo1 4:10 ("love viewed in its historic manifestation" Westcott), and compare Joh 3:16; Eph 2:4; Eph 5:2, Eph 5:25; Th2 2:16; Rev 3:9.

John 13:2

joh 13:2

during supper. The A.V. is wrong, even if the reading of the Received Text be retained; for in Joh 13:12 Jesus reclined again, and in Joh 13:26, the supper is still in progress. It should be, supper having begun, or having been served. It is important to note the absence of the definite article: a supper, as distinguished from the feast, which also is designated by a different word.

Having now put (ἦ)

Rev., better, already. Put, is literally, thrown or cast.

Into the heart of Judas

Meyer, strangely, refers the heart, not to Judas, but to the Devil himself; rendering, the Devil having already formed the design that Judas should deliver Him up. Godet does not speak too strongly when he says that "this meaning is insufferable."

John 13:3

joh 13:3

The best texts read ε

Was come (εξηλθε)

This rendering would require the perfect tense. The aorist points to His coming as a historic fact, not as related to its result. See on Joh 12:47. Rev., rightly, came forth.

Went (υ)

Present tense: goeth; withdrawing from the scenes of earth. Note the original order: that it was from God He came forth, and unto God He is going.

John 13:4

joh 13:4

From the supper (εκ του

Out of the group gathered at the table.

Present tense: layeth aside.

Garments (ι

See on Mat 5:40. Upper garments.

A Latin word, linteum. A linen cloth. Only here and Joh 13:5.

Only in this chapter and Joh 21:7. The compound verb means to bind or gird all round.

John 13:5

joh 13:5

A bason (νιπτηρα)

John 13:6

joh 13:6

Dost thou of me wash the feet?

John 13:7

joh 13:7

Knowest - shalt know (οι)

The A.V. ignores the distinction between the two words. "Thou knowest not" (ουκ οιδας), of absolute and complete), of knowledge gained by experience. See on Joh 2:24.

τα)

Literally, after these things.

John 13:8

joh 13:8

Never (ου ωνα)

A very strong expression. Literally, thou shalt by no means wash my feet as long as the world stands.

John 13:10

joh 13:10

He that is washed - wash his feet (ο

Thus, when Dorcas died (Act 9:37), is about the sow that has been). Both verbs are always used of living . All three verbs occur in Lev 15:11 (Sept.).

John 13:11

joh 13:11

Literally, him that is betraying. So in Mat 26:2, the present tense is used, is being betrayed

See on Mat 4:12 ; Act 7:52; Ti2 3:4.

John 13:12

joh 13:12

Was set down (α)

Literally, having reclined. The guests reclined on couches, lying on the left side and leaning on the left hand. The table was in the hollow square or oblong formed on three sides by the couches, the fourth side being open, and the table extending beyond the ends of the couches.

Perceive or understand ye?

John 13:13

joh 13:13

Master (\omicron)

Literally, the Teacher. Teacher and Lord were used, according to the Jewish titles Rabbi and Mar, corresponding to which the followers were disciples or servants.

John 13:14

joh 13:14

Your

Inserted in A.V. Better, the Lord and the Master as Rev. Both have the article.

Ought (\omicron)

The verb means to owe. It occurs several times in John's Epistles (Jo1 2:6; Jo1 3:16; Jo1 4:11; Jo3 1:8). In the Gospel only here and Joh 19:7. Compare Luk 17:10. In Matthew's version of the Lord's prayer occur the two kindred words $\delta\epsilon\upsilon\omicron$ debt, and \omicron

ministry to them. The word ought is the past tense of owe. $\Delta\epsilon\iota$, ought or must (see Joh 3:7, Joh 3:14, Joh 3:30, etc.) expresses an obligation in the nature of things; \omicron

John 13:15

joh 13:15

Example (υ)

On the three words used in the New Testament for example, υ $\gamma\mu\alpha$, see on Pe2 2:6; see on Pe1 5:3; see on Jde

1:7.

John 13:16

joh 13:16

Verily, verily

See on Joh 1:51; see on Joh 10:1.

The servant

No article. Better a servant, as Rev., a bond-servant.

He that is sent (α

Literally, an apostle. See on Mat 10:2.

John 13:17

joh 13:17

Better, as Rev., blessed. See on Mat 5:3.

John 13:18

joh 13:18

I have chosen (ϵ

Aorist tense, I chose. Not elected to salvation, but chose as an apostle.

That the scripture, etc. (ι

Elliptical. We must supply this choice was made in order that, etc.

With the exception of Mat 24:38, the word occurs only in John. See on Joh 6:54. Originally it means to gnaw or crunch; to chew raw vegetables or fruits, and hence often used of animals feeding, as Homer ("Odyssey," vi., 90), of mules feeding. Of course it has lost its original sense in the New Testament, as it did to some extent in classical Greek,

eat figs. The entire divorce in the New Testament from its primitive sense is shown in its application to the flesh of Christ (Joh 6:54). It is used by John only in connection with Christ.

Bread with me ($\mu\epsilon\tau'$ $\epsilon\mu\omicron\upsilon$

Some editors read, $\mu\omicron\upsilon$

Only here in the New Testament. The metaphor is of one administering a kick. Thus Plutarch, describing the robber Sciron, who was accustomed "out of insolence and wantonness to stretch forth his feet to strangers, commanding them to wash them, and then, when they did it, with a kick to send them down the rock into the sea" ("Theseus"). Some have explained the metaphor by the tripping up of one's feet in wrestling; but, as Meyer justly says, "Jesus was not

overreached." The quotation is from the Hebrew, not the Septuagint of Psa 41:9 (Sept. 40). The Septuagint reads, "For

John 13:19

joh 13:19

Now (απ' α

Rev., correctly, from henceforth. Compare Joh 1:51; Joh 14:7; Mat 23:39.

I am he (ε μί)

Or, I am. See on Joh 8:24.

John 13:21

joh 13:21

Was troubled in Spirit

See on Joh 11:33; see on Joh 12:27. The agitation was in the highest region of the spiritual life (πνεύμα).

One of you shall betray me

So Matthew and Mark, with the addition of, who eateth with me. Luke, the hand of him that betrayeth me is with me on the table.

John 13:22

joh 13:22

Looked (ε

The imperfect tense, kept looking as they doubted.

Doubting (α

See on Mar 6:20.

The present tense, speaketh, introduced with lively effect.

John 13:23

joh 13:23

Was leaning on Jesus' bosom (ην α ν τω του Ιησου)

The Rev. renders, "there was at the table reclining," etc. At the table is added because the verb is the general term equivalent to sitting at table. "In Jesus' bosom," defines John's position relatively to the other guests. As the guests reclined upon the left arm, the feet being stretched out behind, the head of each would be near the breast of his companion on the left. Supposing that Jesus, Peter, and John were together, Jesus would occupy the central place, the place of honor, and John, being in front of Him, could readily lean back and speak to Him. Peter would be behind him.

Bosom

See on Luk 6:38. The Synoptists do not give this incident.

John 13:24

joh 13:24

Literally, noddeth.

τω εἰ στίβ, and saith unto him, Tell us who it is.

John 13:25

joh 13:25

Lying (ε

This word is, literally, to fall upon, and is so rendered in almost every instance in the New Testament. In Mar 3:10, it is applied to the multitudes pressing upon Christ. It occurs, however, nowhere else in John, and therefore some of the best authorities read α . So Rev.

Whichever of the two is read, it points out the distinction, which the A.V. misses by the translation lying, between ην α), which describes the reclining position of John throughout the meal, and the sudden change of posture pictured by α v) Jesus'

bosom, and leaning back (α

more generally the bend formed by the front part of the reclining person, the lap, and στηθος the breast proper. The verb α

for a fresh stroke. Plato, in the well-known passage of the "Phaedrus," in which the soul is described under the figure of two horses and a charioteer, says that when the charioteer beholds the vision of love he is afraid, and falls backward (α

As he was (ου

Inserted by the best texts, and not found in the A.V. Reclining as he was, he leaned back. The general attitude of reclining was maintained. Compare Joh 4:6 : "sat thus (ου

Passover was to be eaten standing (Exo 12:11). After the Captivity the custom was changed, and the guests reclined. The Rabbis insisted that at least a part of the Paschal meal should be eaten in that position, because it was the manner of slaves to eat standing, and the recumbent position showed that they had been delivered from bondage into freedom.

Breast (στηθος)

From ι ε
or the bosom friend.

John 13:26

joh 13:26

To whom I shall give a sop when I have dipped it (ω ε

The best texts read ω ε τω, for whom I shall dip the sop and give it him.

Mingled with wine."

"Odyssey," ix., 374.

And Xenophon: "And on one occasion having seen one of his companions at table tasting many dishes with one bit (ψωμῶ ; Co1 13:3. See also Septuagint, Psa 79:5; Psa 80:16. According to its etymology, the verb means to feed with morsels; and it was used by the Greeks of a nurse chewing the food and administering it to an infant. So Aristophanes: "And one laid the child to rest, and another bathed it, and another fed (ε in Rom 12:20 , the original sense appears to be

says: "Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the

Dipped the sop

Compare Mat 26:23; Mar 14:20. The regular sop of the Paschal supper consisted of the following things wrapped together: flesh of the Paschal lamb, a piece of unleavened bread, and bitter herbs. The sauce into which it was dipped does not belong to the original institution, but had been introduced before the days of Christ. According to one authority it consisted of only vinegar and water (compare Rut 2:14); others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The flour which was used to thicken the sauce on ordinary occasions was forbidden at the Passover by the Rabbins, lest it might occasion a slight fermentation. According to some, the sauce was beaten up to the consistence of mortar, in order to commemorate the toils of the Israelites in laying bricks in Egypt.

To Judas Iscariot the son of Simon (I).

The best texts read I . The act was a mark of forbearance and goodwill toward the traitor, and a tacit appeal to his conscience against the contemplated treachery.

John 13:27

[joh 13:27](#)

With a peculiar emphasis, marking the decisive point at which Judas was finally committed to his dark deed. The token of goodwill which Jesus had offered, if it did not soften his heart would harden it; and Judas appears to have so interpreted it as to confirm him in his purpose.

Satan

The only occurrence of the word in this Gospel.

Into him (εἰς ἐκεῖνον)

The pronoun of remote reference sets Judas apart from the company of the disciples.

Literally, more quickly. The comparative implies a command to hasten his work, which was already begun.

John 13:29

joh 13:29

The bag

See on Joh 12:6.

Buy (α

An incidental argument in favor of this gathering of the disciples having taken place on the evening of the Paschal feast. Had it been on the previous evening, no one would have thought of Judas going out at night to buy provisions for the feast, when there was the whole of the next day for it, nor would they have thought of his going out to seek the poor at that hour. The 15th Nisan, the time of the Passover celebration, was indeed invested with the sanctity of a Sabbath; but provision and preparation of the needful food was expressly allowed on that day. The Rabbinical rules even provided for the procuring of the Paschal lamb on the Passover eve when that happened to fall on the Sabbath.

Against the feast (ει

Rev., better, for the feast. The Passover feast. The meal of which they had been partaking was the preliminary meal, at the close of which the Passover was celebrated; just as, subsequently, the Eucharist was celebrated at the close of the Agape, or love-feast. Notice the different word, ε
πνον, supper, and the article with feast.

To the poor

Perhaps to help them procure their Paschal lamb.

John 13:30

joh 13:30

He (εκεινος)

See on Joh 13:27.

John 13:31

joh 13:31

Now

Marking a crisis, at which Jesus is relieved of the presence of the traitor, and accepts the consequences of his treachery.

Is - glorified (ε

Literally, was glorified. The aorist points to the withdrawal of Judas. Jesus was glorified through death, and His fate was sealed (humanly speaking) by Judas' going out. He speaks of the death and consequent glorification as already accomplished.

John 13:32

joh 13:32

If God be glorified in Him

The most ancient authorities omit.

In Himself (εν εαυτω)

17:5). E

John 13:33

joh 13:33

Diminutive, occurring only here in the Gospel, but repeatedly in the First Epistle. Nowhere else in the New Testament.

Now (α

In Joh 13:31, now is νυν, which marks the point of time absolutely. A to the future. Thus, "from the days of John the Baptist until now" (α). "Thinkest thou that I cannot now (α pray to my Father?" though succor has been delayed all along till now (Mat 26:53). Here the word implies that the sorrowful announcement of Jesus' departure from His disciples had been withheld until the present. The time was now come.

John 13:34

joh 13:34

See on Mat 26:29.

Commandment (ε

The word for a single commandment or injunction, but used also for the whole body of the moral precepts of Christianity. See Ti1 6:14; Pe2 2:21; Pe2 3:2. See also on Jam 2:8. This new commandment embodies the essential principle of the whole law. Compare also Jo1 3:23. Some interpreters instead of taking that ye love one another, etc., as the definition of the commandment, explain the commandment as referring to the ordinance of the Holy Communion, and render, "a new commandment (to observe this ordinance) I give unto you, in order that ye love one another." It is, however, more than improbable, and contrary to usage, that the Holy Supper should be spoken of as ε commandment.

That (τ

With its usual telic force; indicating the scope and not merely the form or nature of the commandment.

Rev., better, even as. Not a simple comparison (ω however, two ways of rendering the passage. 1. "I give you a new commandment, that ye love one another with the same devotion with which I loved you." 2. "I give you a new commandment, that ye love one another, even as up to this moment I loved you, in order that you may imitate my love one toward another." By the first rendering the character of the mutual love of Christians is described; by the second, its ground. The Rev. gives the latter in margin.

John 13:35

joh 13:35

Perceive, or come to know.

My disciples (ε

See on Mat 12:49. Literally, disciples unto me. Compare Joh 15:8.

John 13:37

[joh 13:37](#)

Now (α

Without waiting for a future time. See on Joh 13:33, and compare vov now, in Joh 13:36.

I will lay down my life

See on Joh 10:11.

John 13:38

[joh 13:38](#)

Wilt thou lay down thy life?

For a similar repetition of Peter's own words, see on Joh 21:17.

[Next: John Chapter 14](#)

John Chapter 14

John 14:1

joh 14:1

Never used in the New Testament, as in the Septuagint, of the mere physical organ, though sometimes of the vigor and sense of physical life (Act 14:17; Jam 5:5; Luk 21:34). Generally, the center of our complex being - physical, moral, spiritual, and intellectual. See on Mar 12:30. The immediate organ by which man lives his personal life, and where $\mu\alpha$ the

between it and $\pi\nu\epsilon\upsilon$
of its activity.

Emotions of joy or sorrow are thus ascribed both to the heart and to the soul. Compare Joh 14:27
be troubled;" and Joh 12:27 ; Luk
6:45; Ti2 2:22). It is the sphere of the operation of grace (Mat 13:19; Luk 8:15; Luk 24:32; Act 2:37; Rom 10:9, Rom
10:10). Also of the opposite principle (Joh 13:2; Act 5:3). Used also as the seat of the understanding; the faculty of
intelligence as applied to divine things (Mat 13:15; Rom 1:21; Mar 8:17).

The verbs may be taken either as indicatives or as imperatives. Thus we may render: ye believe in God, ye believe also
in me; or, believe in God and ye believe in me; or, believe in God and believe in me; or again, as A.V. The third of
these renderings corresponds best with the hortatory character of the discourse.

John 14:2

joh 14:2

House ($\omicron\tau$)

The dwelling-place. Used primarily of the edifice (Mat 7:24; Mat 8:14; Mat 9:10; Act 4:34). Of the family or all the
persons inhabiting the house (Mat 12:25; Joh 4:53; Co1 16:15; Mat 10:13). Of property (Mat 23:14; Mar 12:40). Here
meaning heaven.

Only here and Joh 14:23

Pausanias: "He settled at Colonae in Troas, and was reported to the Ephors to be negotiating with the Barbarians, and
abode. The word mansion has a similar etymology and follows the same course of development, being derived from

halting-place or station on a journey. Some expositors, as Trench and Westcott, explain the word here according to this
later meaning, as indicating the combination of the contrasted notions of progress and repose in the vision of the
future. This is quite untenable. The word means here abodes. Compare Homer's description of Priam's palace:

"A palace built with graceful porticoes,

And fifty chambers near each other, walled
With polished stone, the rooms of Priam's sons
And of their wives; and opposite to these
Twelve chambers for his daughters, also near
Each other; and, with polished marble walls,
The sleeping-rooms of Priam's sons-in-law
And their unblemished consorts."

"Iliad," vi., 242-250.

Godet remarks: "The image is derived from those vast oriental palaces, in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be."

If it were not so, I would have told you (εἰ πον α μιν).

Wyc., If anything less, I had said to you.

I go to prepare, etc.

Many earlier interpreters refer I would have told you to these words, and render I would have told you that I go to prepare a place for you. But this is inadmissible, because Jesus says (Joh 14:3) that He is actually going to prepare a place. The better rendering regards if it were not so, I would have told you, as parenthetical, and connects the following sentence with are many mansions, by means of o house are many mansions (if it were not so, I would have told you), for I go to prepare a place for you."

I go to prepare

Compare Num 10:33. Also Heb 6:20, "whither the forerunner is for us entered, even Jesus."

See on Joh 11:48. The heavenly dwelling is thus described by three words: house, abode, place.

John 14:3

joh 14:3

If I go (ε)

The present tense; I come, so Rev. Not to be limited to the Lord's second and glorious coming at the last day, nor to any special coming, such as Pentecost, though these are all included in the expression; rather to be taken of His continual coming and presence by the Holy Spirit. "Christ is, in fact, from the moment of His resurrection, ever coming into the world and to the Church, and to men as the risen Lord" (Westcott).

Here the future tense, will receive. Rev., therefore, much better: I come again and will receive you. The change of tense is intentional, the future pointing to the future personal reception of the believer through death. Christ is with the disciple always, continually "coming" to him, unto the end of the world. Then He will receive him into that immediate
,
note; Mat 17:1, note; Act 16:33, note): of taking to (Mat 1:20; Joh 14:3): of taking from, receiving by transmission; so mostly in Paul (Gal 1:12; Col 2:6; Col 4:17; Th1 2:13, etc. See also Mat 24:40, Mat 24:41). It is scarcely fanciful to see the first two meanings blended in the use of the verb in this passage. Jesus, by the Spirit, takes His own along with Him through life, and then takes them to His side at death. He himself conducts them to Himself.

I am

See on Joh 7:34.

John 14:4

joh 14:4

I go (v

Withdraw from you. See on Joh 8:21.

Ye know, and the way ye know (ot

The best texts omit the second ye know, and the and before the way; reading, whither I go ye know the way.

John 14:5

joh 14:5

The best texts substitute ot
how.

John 14:6

joh 14:6

I am the way

The disciples are engrossed with the thought of separation from Jesus. To Thomas, ignorance of whither Jesus is going involves ignorance of the way. "Therefore, with loving condescension the figure is taken up, and they are assured that He is Himself, if we may so speak, this distance to be traversed" (Milligan and Moulton). All along the course to the Father's house they are still with Him.

The truth

As being the perfect revelation of God the Father: combining in Himself and manifesting all divine reality, whether in the being, the law, or the character of God. He embodies what men ought to know and believe of God; what they should do as children of God, and what they should be.

The life

Not only life in the future world. He is "the principle and source of life in its temporal development and future consummation, so that whoever has not received Him into himself by faith, has become a prey to spiritual and eternal death" (Meyer). "He that believeth on the Son hath everlasting life." Compare Col 3:4; Joh 6:50, Joh 6:51; Joh 11:25,

Joh 11:26.

"I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe; the life

Unto the Father

The end of the way.

John 14:7

joh 14:7

Had known (ε

Rather, had learned to know, through my successive revelations of myself.

Ye should have known (ε

The same verb as above. Some editors, however, read ηδειτε, the verb signifying absolute knowledge, the knowledge of intuition and satisfied conviction. If this is adopted, it marks a contrast with the progressive knowledge indicated by

ε

My Father

Not the Father, as Joh 14:6. It is the knowledge of the Father in His relation to the Son. Through this knowledge the knowledge of God as the Father, "in the deepest verity of His being," is attained. This latter knowledge is better expressed by οιδα. See on Joh 4:21.

Have seen

See on Joh 1:18.

John 14:9

joh 14:9

Have I been (εμι)

Literally, am I.

Known (ε

Come to know.

Emphatic. Thou who didst say, "We have found him of whom Moses in the law and the prophets did write" (Joh 1:46). Omit and before how sayest thou.

John 14:10

joh 14:10

Of myself (απ' εμαυτου)

Rev., better, from myself. See on Joh 7:17.

The Father that dwelleth in me, He doeth the works (ο εν ε

The best texts read, ο ν ε

Father, and the Father in Him. The answer is twofold, corresponding to the two phases of the doubt. His words, spoken not from Himself, are from the Father, and therefore He utters them from within the Father, and is Himself in the Father. His works are the works of the Father abiding in Him; therefore the Father is in Him.

John 14:11

joh 14:11

The plural of the imperative: "believe ye me." Compare believest thou, Joh 14:10. These words are addressed to the disciples collectively, whose thought Philip had voiced.

Or else (εἴ

Literally, but if not. If you do not believe on the authority of my personal statement.

Literally, on account of the works themselves, irrespective of my oral testimony.

John 14:12

joh 14:12

Greater works

Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the dispensation of the Spirit. This work was of a higher nature than mere bodily cures. Godet truthfully says: "That which was done by St. Peter at Pentecost, by St. Paul all over the world, that which is effected by an ordinary preacher, a single believer, by bringing the Spirit into the heart, could not be done by Jesus during His sojourn in this world." Jesus' personal ministry in the flesh must be a local ministry. Only under the dispensation of the Spirit could it be universal.

John 14:13

joh 14:13

In my name

The first occurrence of the phrase. See on Mat 28:19. Prayer is made in the name of Jesus, "if this name, Jesus Christ, as the full substance of the saving faith and confession of him who prays, is, in his consciousness, the element in which the prayerful activity moves; so that thus that Name, embracing the whole revelation of redemption, is that which specifically measures and defines the disposition, feeling, object, and contents of prayer. The express use of the name of Jesus therein is no specific token; the question is of the spirit and mind of him who prays" (Meyer). Westcott cites Augustine to the effect that the prayer in Christ's name must be consistent with Christ's character, and that He fulfills it as Savior, and therefore just so far as it conduces to salvation.

John 14:14

joh 14:14

If ye shall ask anything

Some authorities insert me. So Rev. This implies prayer to Christ.

John 14:15

joh 14:15

Literally, the commandments which are mine. See on Joh 10:27.

John 14:16

joh 14:16

I will pray (ε

See on Joh 11:22.

Only in John's Gospel and First Epistle (Joh 14:16, Joh 14:26; Joh 15:26; Joh 16:7; Jo1 2:13 to summon. Hence, originally, one who is called to another's side to aid him, as an advocate in a court of justice. The later, Hellenistic use of παρακαλει Comforter, which is given in every instance in the Gospel, but is changed to advocate in Jo1 2:1, agreeably to its uniform signification in classical Greek. The argument in favor of this rendering throughout is conclusive. It is urged that the rendering Comforter is justified by the fact that, in its original sense, it means more than a mere consoler, being derived from the Latin confortare, to strengthen, and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Bishop Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted

Paraclete is a transcription, represented as our Advocate or Counsel, "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that Jesus as well as the Holy Spirit is represented as Paraclete. The Holy Spirit is to be another Paraclete, and this falls in with the statement in the First Epistle, "we have an advocate with God, even Jesus Christ." Compare Rom 8:26. See on Luk 6:24. Note also that the word another is α The advocate who is to be sent is not different from Christ, but another similar to Himself. See on Mat 6:24.

With you (μεθ' υμων)

v), as an indwelling personal energy, at the springs of the life.

John 14:17

joh 14:17

The Spirit of Truth

"A most exquisite title," says Bengel. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom He has revealed it;

and defends that truth, of which Joh 1:17 speaks, grace and truth.... The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth."

The world

See on Joh 1:9.

Shall be in you

Some editors read, ε

John 14:18

joh 14:18

Leave (α

See on Joh 4:3.

Comfortless (o

Literally, bereft or orphans. Only here and Jam 1:27, where it is rendered fatherless. Compare my little children (Joh 13:33). "He hath not left us without a rule (Joh 13:34); nor without an example (Joh 13:15); nor without a motive (Joh 14:15); nor without a strength (Joh 15:5); nor without a warning (Joh 15:2, Joh 15:6); nor without a Comforter (Joh 14:18); nor without a reward (Joh 14:2) (James Ford, "The Gospel of St. John Illustrated").

I will come (ε

Present tense, I come. See on Joh 14:3.

John 14:19

joh 14:19

μετ

This may also be rendered, and ye shall live, explaining the former statement, ye behold me. So Rev., in margin. This is better. John is not arguing for the dependence of their life on Christ's, but for fellowship with Christ as the ground of spiritual vision.

John 14:21

joh 14:21

Hath

"Who has in memory and keeps in life" (Augustine).

Will manifest (ε

; Col 1:8, etc.). A clear, conspicuous manifestation is indicated. Compare ye see me (Joh 14:19). "It conveys more than the disclosing of an undiscovered presence (α

John 14:22

joh 14:22

Judas

See on Thaddaeus, Mar 3:18.

Not Iscariot

The Rev. improves the translation by placing these words immediately after Judas. "He distinguishes the godly Judas, not by his own surname, but by the negation of the other's; marking at the same time the traitor as present again after his negotiation with the adversaries, but as having no sympathy with such a question" (Bengel).

Literally, what has come to pass. Implying that Judas thought that some change had taken place in Jesus' plans. He had assumed that Jesus would, as the Messiah, reveal Himself publicly.

John 14:23

[joh 14:23](#)

The entire gospel message, as distinguished from its separate parts or commandments.

We will come

Compare Joh 10:30; Rev 3:20.

See on Joh 14:2. Compare Jo1 2:24; Jo1 5:15.

John 14:24

[joh 14:24](#)

Rev., words. Compare word, Joh 14:23. The constituent parts of the one word.

John 14:25

[joh 14:25](#)

Rev., stronger and more literally, while yet abiding.

John 14:26

[joh 14:26](#)

In my name

See on Joh 14:13.

He (εκεινος)

Setting the Advocate distinctly and sharply before the hearers. The pronoun is used in John's First Epistle, distinctively of our Lord. See Jo1 2:6; Jo1 3:3, Jo1 3:5, Jo1 3:7, Jo1 3:16; Jo1 4:17.

I have said (εἶπον)

The aorist tense, I said.

John 14:27

joh 14:27

Peace

"These are last words, as of one who is about to go away and says 'good-night' or gives his blessing" (Luther). Peace! was the ordinary oriental greeting at parting. Compare Joh 20:21.

My peace I give

Compare Jo1 3:1. "It is of his own that one gives" (Godet).

used by Matthew of the disciples in the storm (Mat 8:26), and in Revelation of those who deny the faith through fear of persecution (Rev 21:8), "God hath not given us the spirit of fear," contrasted with the spirit of power, love, and a sound mind.

John 14:28

joh 14:28

I said

Omit, and read, ye would have rejoiced because I go unto the Father.

John 14:30

joh 14:30

Hereafter I will not talk (οὐκ εἰ

Rev., more correctly, I will no more speak.

The prince of this world

The best texts read, "of the world."

Hath nothing in me

No right nor power over Christ which sin in Him could give. The Greek order is, in me he hath nothing.

John 14:31

joh 14:31

But that the world may know, etc.

The connection in this verse is much disputed. Some explain, Arise, let us go hence, that the world may know that I love the Father, and that even as the Father commanded me so I do. Others, So I do, that the world may know - and even as the Father, etc. Others, again, take the opening phrase as elliptical, supplying either, he cometh, i.e., Satan, in order that the world may know - and that as the Father, etc.; or, I surrender myself to suffering and death that the world may know, etc. In this case, Arise, etc., will form, as in A.V. and Rev., an independent sentence. I incline to adopt this. The phrase ἀλλ' ἵνα, Joh 1:31; Joh 9:3; Joh 13:18; Joh 15:25; Jo1 2:19.

[Next: John Chapter 15](#)

John Chapter 15

John 15:1

joh 15:1

The true vine (η ἀλήθεια)

Literally, the vine, the true (vine). True, genuine, answering to the perfect ideal. See on Joh 1:9. The vine was a symbol of the ancient church. See the passages cited above, and Hos 10:1; Mat 21:33; Luk 13:6.

From γη, the earth, and εὐκαρπία, the fruitfulness; but the office of the vine-dresser (Sept.), where the word is applied to King Uzziah. So of Noah, Gen 9:20. In Mat 21:33-41

John 15:2

joh 15:2

Branch (κλήμα)

; see on Mar 11:8

The word emphasizes the ideas of tenderness and flexibility.

Cleanseth, Rev.

John 15:3

joh 15:3

John 15:4

joh 15:4

Of itself (αφ' εαυτου)

Properly, from itself. See on Joh 7:17.

No more can ye (οὐ δύνασθε)

Literally, so neither can ye. So Rev.

John 15:5

joh 15:5

μου)

Properly, apart from me. So Rev. Compare Joh 1:3; Eph 2:12.

John 15:6

joh 15:6

He is cast forth (ε

The aorist tense. Literally, was cast forth. The aorist, denoting a momentary act, indicates that it was cast forth at the moment it ceased to abide in the vine. Forth signifies from the vineyard; ε

As a branch (ω μα)

Strictly, the branch: the unfruitful branch.

Is withered (ε

The aorist, as in was cast forth. Wyc, shall wax dry.

Men gather

Or, as Rev., they gather. Indefinite. Compare Isa 27:11; Eze 15:5.

John 15:7

joh 15:7

Ye shall ask (αι

The best texts read the imperative, αι

μιν)

Literally, it shall come to pass for you.

John 15:8

joh 15:8

Herein (ε)

Commonly referred to what follows. My Father is glorified in this, namely, that ye bear much fruit. It is better to refer it back to Joh 15:7. In the perfect unity of will between the Son and the disciple, which results in the disciple's obtaining whatever he asks, the Father is glorified. To this effect is Joh 14:13, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The design of this glorification is that (τ fruit. This retrospective reference of ε , in this, or herein, occurs in Joh 4:37; Joh 16:30; Jo1 4:17.

Is glorified (ε

The aorist tense; was glorified. As in Joh 15:6, marking the point when the Father's glory was realized in the perfect union of the believer's will with Christ's.

clause, rendering, "Herein is (was) my Father glorified, that ye might bear much fruit and become my disciples." Note that the word is become, not be. Christian discipleship implies progress and growth.

John 15:9

joh 15:9

In my love (εν τη α τη εμη)

Literally, in the love, that which is mine. Not only the love of the disciple for Christ, nor the love of Christ for the disciple, but the Christ-principle of love which includes both. See the same form of expression in the joy that is mine, Joh 15:11; Joh 3:29; Joh 17:13; the judgment (Joh 5:30; Joh 8:16); the commandments (Joh 14:15); peace (Joh 14:27).

John 15:11

joh 15:11

My joy

The joy that is mine; characteristic of me. See on Joh 15:9.

)

The best texts read η, may be.

Might be full (πληρωθη)

Rev., more correctly, may be fulfilled. The A.V. loses the distinction between the absolute joy which is Christ's, and the progressive, but finally consummated joy which is the disciple's.

John 15:12

joh 15:12

My commandment (η ε ε

The commandment which is mine.

That ye love (ι

Indicating not merely the nature of the commandment, but its purport.

John 15:13

joh 15:13

Greater love hath no man than this, that (ι

Some of the more subtle phases of John's thought cannot be apprehended without a careful study of this often-recurring conjunction. It is still claimed by some grammarians that it is used to mark, not only design and end, but also result. But it may fairly be claimed that its predominant sense is intent, purpose, purport, or object. Hence that, as representing ι subtle and suggestive, as well as beautiful. No man hath greater love than this (love), which, in its original conception, was intended and designed to reach to the extent of sacrificing life for a friend. Christ, therefore, here gives us more than a mere abstract comparison and more than a merely human gauge of love. He measures love according to its

divine, original, far-reaching intent.

Lay down his life

See on Joh 10:11.

John 15:14

joh 15:14

I command (ε

Of several words for command in the New Testament, this one is always used of giving a specific injunction or precept. The kindred noun, ε, Mat 22:38. It is, however, sometimes used of the whole body of the moral precepts of Christianity. See on Joh 13:34. The sense of specific commands here falls in with the reading of the Rec. Text, ο

John 15:15

joh 15:15

Henceforth - not (ου

Rev., better, no longer. No longer servants, as you were under the dispensation of the law. Compare Gal 4:7.

Strictly, bond-servants.

Knoweth not (ουκ οτ

Has no instinctive perception. See on Joh 2:24.

You

The position of the pronoun in the Greek is emphatic: "You I have called friends."

John 15:16

joh 15:16

Ye - chosen

The pronoun is emphatic: "It was not ye that chose me."

Ordained (ε

Rev., appointed is better, because it divests the word of its conventional meaning. Ordain is from the Latin ordinare, and means to set in order. Thus, Robert of Gloucester's "Chronicle:" "He began to ordain his folk," i.e., set his people in order. Hakluyt, "Voyages:" "He ordained a boat made of one tree." The Greek verb means to set, put, or place. Hence of appointing one to service. See Ti1 1:12. Wyc., Mat 24:47 : "Upon all his goods he shall ordain him."

Should go (υ

Withdraw from His personal society and go out into the world.

That whatsoever, etc. (ἵνα)

Coordinated with the preceding ἵνα, appointed them that they should bring forth fruit, and that they should obtain such answers to their prayer as would make them fruitful.

John 15:17

joh 15:17

That (ἵνα)

All my teachings are to the end that you should love one another.

John 15:18

joh 15:18

If the world hate (εἰ μισεῖ)

Literally, hates. The indicative mood with the conditional particle assumes the fact as existing: If the world hates you, as it does.

This may also be rendered as imperative: Know ye.

The perfect tense, hath hated. The hatred continues to the present time.

Before it hated you (πρωτον υμων)

Literally, first in regard of you. See on Joh 1:15.

John 15:19

joh 15:19

Of the world (εκ του)

Sprung out of the world. See on of the earth, Joh 3:31.

Would love (αγαπησει)

The verb for natural affection. See on Joh 5:20.

John 15:20

joh 15:20

Persecuted (επιβαλει)

The verb means originally to put to flight; thence to run swiftly in order to overtake or attain, as the goal or the competitor in the race. Thus Sophocles ("Electra," 738): "He urged his swift steeds vehemently with shouts that pierced). Hence to pursue with hostile intent, and, generally, to molest, harass, persecute. Persecute is from the equivalent Latin persequor, to follow up, and is used earlier, in the

sense of pursue, while pursue, in turn, is used in the sense of persecute. Thus Wyc, Mat 5:44, for men pursuing you. Sir Thomas More ("Utopia"), "Whiles their enemies rejoicing in the victory have persecuted (i.e., pursued) them."

John 15:21

joh 15:21

Literally, on account of my name. The name of Christ represented the faith, the attitude, the claims, and the aim of the disciples. His name was their confession. Luther says: "The name of Christ from your mouth will be to them nothing but poison and death."

John 15:22

joh 15:22

Had sin (α ἥμαρτον)

See on Joh 9:41; see on Jo1 1:8.

pretext. Compare Th1 2:5; Act 27:30. Pretext carries the same idea, Latin, protextum, something woven in front, with a view to concealment or deception. Rev., excuse. Wyc, excusation. The A.V. follows Tyndale: nothing to cloke their sin withal. Latimer ("Sermons"): "By such cloaked charity, when thou dost offend before Christ but once, thou hast offended twice herein." The word appears in the low Latin cloca, a bell (compare the French cloche, and English clock), and the name was given to a horseman's cloak because of its resemblance to a bell. The word palliate is from the Latin pallium, a cloak.

John 15:25

joh 15:25

John 15:27

joh 15:27

Shall bear witness (μαρτυρειτε)

Present tense, bear witness. So Rev. Or, it may be taken as imperative: bear ye witness.

[Next: John Chapter 16](#)

John Chapter 16

John 16:1

[joh 16:1](#)

Be offended (σκανδαλισθητε)

Rev., made to stumble. In this Gospel only here and Joh 6:61. See on Mat 5:29. Wyc, be not slandered.

John 16:2

[joh 16:2](#)

They shall put you out of the synagogues

See on Joh 9:22.

Yea (αλλ')

Literally, but. They shall excommunicate you, but worse than this, the hour cometh, etc.

The hour cometh that (ι

Literally, "there cometh an hour in order that." The hour is ordained with that end in view: it comes fraught with the fulfillment of a divine purpose.

Whosoever (πας ο)

Literally, everyone who.

service of God.

John 16:3

[joh 16:3](#)

Unto you

Omit.

John 16:4

[joh 16:4](#)

But (α

Marks a breaking off of the enumeration of fearful details; but (to say no more of these things),I have spoken these, etc.

At the beginning (εξ αρχης)

Properly, from the beginning. So Rev. The phrase only here and Joh 6:64.

John 16:7

joh 16:7

Go away (α

The different words for go should be noted in this verse, and Joh 16:10. Here, expressing simple departure from a point.

Depart (πορευθω)

Rev., go. With the notion of going for a purpose, which is expressed in I will send him.

John 16:8

joh 16:8

Will reprove (ε

See on Joh 3:20. Rev., convict.

Literally, concerning. Rev., in respect of. Of gives a wrong impression, viz., that He will convict the world of being sinful, unrighteous, and exposed to judgment. This is true, but the preposition implies more. He will convict the world as respects these three; that is, will convict it of ignorance of their real nature.

Only here and Joh 16:10 in the Gospel. It occurs in the First Epistle and in Revelation.

John 16:10

joh 16:10

I go (υ

Withdraw from their sight and earthly fellowship. See on Joh 8:21, and footnote.

Ye see (θεωρειτε)

Rev., behold. See on Joh 1:18.

John 16:11

joh 16:11

Perfect tense. Rev., therefore, rightly, hath been judged.

John 16:12

joh 16:12

See on Joh 10:31; see on Joh 12:6.

Now (α

See on Joh 13:33. With reference to a future time, when they will be able to bear them.

John 16:13

joh 16:13

Spirit of truth

Literally, of the truth. See on Joh 14:7.

Will guide (σ

From σ

; Act 1:16, etc.

Into all truth ($\epsilon\iota\varsigma\ \pi\alpha$

Rev., more correctly, into all the truth. Some editors read, $\epsilon\nu\ \tau\eta\ \alpha$, in all the truth. Others, $\epsilon\iota\ \sigma\alpha\nu$, joining $\pi\alpha\sigma\alpha\nu$ in an adverbial sense with will guide you: i.e., will guide you wholly into the truth. The Spirit does not reveal all truth to men, but He leads them to the truth as it is in Christ.

Of himself

Rev., rightly, from himself. See on Joh 7:17.

He shall hear (α)

Some read, α , the reading of the Rec. Text, is, strictly, whatsoever things he may have heard.

Will shew ($\alpha\nu\alpha\gamma\gamma\epsilon\lambda\epsilon\iota$)

Better, as Rev., declare. Compare Mar 5:14, Mar 5:19; Act 20:27; Co2 7:7. Also to rehearse; Act 14:27. Used of the formal proclamation of the Christian religion (Act 20:20; Pe1 1:12; Jo1 1:5). See on Act 19:18.

The article, omitted by A.V., is important. The meaning is not, He will show you some things to come, but the things that are to come, or the things that are coming. These things are whatsoever He shall hear. The phrase occurs only here in the New Testament.

John 16:14

joh 16:14

Rev., take. See on Joh 3:32.

John 16:15

joh 16:15

Literally, all things as many as. Rev., all things whatsoever.

John 16:16

joh 16:16

Ye shall not see (ου θεωρειτε)

The present tense: "ye behold me no more." So Rev.

Ye shall see (ο

A different verb for seeing is used here. For the distinction, see on Joh 1:18 denotes deliberate contemplation conjoined with mental or spiritual interest. "The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord, was changed and transfigured into sight, in which they seized at once, intuitively, all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence showed Him in His true nature" (Westcott).

Because I go unto the Father

The best texts omit.

John 16:17

joh 16:17

Then (ουν)

Rev., correctly, therefore. It is a particle of logical connection, not of time.

John 16:18

joh 16:18

He saith (λαλει)

Emphasizing the purport of the saying.

In Joh 16:16, Joh 16:17, without the article. Here the article the or this little while defines the special point of their difficulty; this "little while" of which He speaks.

We cannot tell (οὐκ οἶ

Rev., more simply and literally, we know not.

He saith (λαλεῖ)

Emphasizing the form of the saying.

John 16:19

joh 16:19

Knew (ε

Better, Rev., perceived. See on Joh 2:24.

John 16:20

joh 16:20

Of these three words, the last is the most general in meaning, expressing every species of pain, of body or of soul, and the more formal expression. It means to utter a dirge over the dead. Thus Homer, of the mourning over Hector in Troy:

"On a fair couch they laid the corse, and placed

Singers beside it leaders of the dirge (θρηνηῶν),

Who sang (ε

And all the women answered it with sobs."

"Iliad," xxiv. 720-722.

The verb occurs Mat 11:17; Luk 7:32; Luk 23:27

). See

on Luk 7:32.

John 16:21

joh 16:21

A woman (ἡ

Literally, the woman. The generic article marking the woman as representing her sex: woman as such.

She is in travail

A common Old Testament image of sorrow issuing in joy. See Isa 21:3; Isa 26:17; Isa 66:7; Hos 13:13; Mic 4:9, Mic 4:10.

The anguish (τῆ

Commonly rendered affliction or tribulation in A.V. See on Mat 13:21.

Properly, the joy which answers to the anguish.

A man (α

See on Joh 1:30.

John 16:22

joh 16:22

This form of expression occurs frequently in the New Testament, to denote the possession or experience of virtues, sensations, desires, emotions, intellectual or spiritual faculties, faults, or defects. It is stronger than the verb which expresses any one of these. For instance, to have faith is stronger than to believe: to have life, than the act of living. It expresses a distinct, personal realization of the virtue or fault or sentiment in question. Hence, to have sorrow is more than to be sorrowful. In Mat 17:20, Christ does not say if ye believe, but if ye have faith; if faith, in ever so small a degree, is possessed by you as a conscious, living principle and motive. Compare have love (Joh 13:35; Jo1 4:16); have peace (Joh 16:33); have trust (Co2 3:4); have boldness (Heb 10:19; Jo1 2:28).

John 16:23

joh 16:23

Ye shall ask (ε

Or, as Rev., in margin, ask - question. To question is the primary meaning of the verb, from which it runs into the more general sense of request, beseech. So Mar 7:26; Luk 4:38; Joh 17:15, etc. Here the meaning is, ye shall ask me no question (compare Joh 16:19, where the same verb is used). Compare Mat 16:13; Mat 21:24; Joh 1:19. Ask, absolutely, Luk 22:68. Note, moreover, the selection of the word here as marking the asking on familiar terms. See on Joh 11:22. Another verb for ask occurs in the following sentence: "If ye shall ask (α if ye shall make any request. Compare Mat 5:42; Mat 7:7, Mat 7:9, Mat 7:10, etc. Note, also, that this word for asking the Father marks the asking of an inferior from a superior, and is the word which Christ never uses of His own requests to the Father. Compare Jo1 3:22.

Verily, verily

See on Joh 1:51; see on Joh 10:1.

Whatsoever ye shall ask - in my name - give

The best texts change o

If ye shall ask anything of the Father, He will give it you in my name. Not only is the prayer offered, but the answer is given in Christ's name.

John 16:24

joh 16:24

Ask (αιτειτε)

The present imperative, implying continuous asking. Be asking. Compare Mar 6:22, αι single, definite petition.

May be full (ἦ)

Very literally, may be having been fulfilled. Rev., more correctly, fulfilled. Compare Joh 15:11.

John 16:25

joh 16:25

See on parables, Mat 13:3. He had spoken under figures, as the vine, and the woman in travail.

Shall shew (αναγγελω)

Rev., tell. See on Joh 16:13. The best texts read αναγγελω, the original force of which is to bring tidings from (α something or someone).

Plainly (παρρ)

See on Joh 7:13.

John 16:26

joh 16:26

Ye shall ask - I will pray

Note again the use of the two verbs for asking. Ye shall ask (αι

John 16:27

joh 16:27

Loveth (φιλει)

As sons, with the love of natural affection. See on Joh 5:20. The same verb in the following clause, of the love of the disciples for Christ.

From God

John 16:28

joh 16:28

The best texts read, εκ, out of.

See on Joh 16:7.

John 16:29

joh 16:29

Speakest - speakest (λαλει

The first, of the form; the second, of the purport. See on Joh 16:18.

John 16:30

[joh 16:30](#)

We are sure (οτ

Better, as Rev., we know.

By this (ε)

Literally, in this. Compare Jo1 2:3, Jo1 2:5; Jo1 3:16, Jo1 3:19, Jo1 3:24; Jo1 4:9, Jo1 4:10, Jo1 4:13, Jo1 4:17; Jo1 5:2.

John 16:31

[joh 16:31](#)

Now (α

See on Joh 13:33. With reference to the coming time of greater trial.

John 16:32

[joh 16:32](#)

That (τ

See on Joh 16:2, and see on Joh 15:12. In the divine counsel the hour cometh that ye may be scattered, and may leave, etc.

To his own (ει

To his own home. See on Joh 1:11.

John 16:33

[joh 16:33](#)

Ye shall have (ε

The best texts read, ε

Be of good cheer (θαρσειτε)

Only here in John.

The verb occurs only three times outside of John's writings. Only here in the Gospel, and frequently in First Epistle and Revelation. Uniformly of spiritual victory.

[Next: John Chapter 17](#)

John Chapter 17

John 17:1

[joh 17:1](#)

These words (ταυτα)

Literally, these things. So Rev.

Said

John nowhere says that Jesus prayed, as the other Evangelists do.

Thy Son - thy Son (σου υι

Properly, thy Son - the Son. The second phrase marks a change from the thought of personal relationship to that of the relation in which Jesus manifests the Father's glory.

John 17:2

[joh 17:2](#)

Power (ε

Rev., rightly, authority. See on Joh 1:12.

All flesh

A Hebrew phrase, denoting the whole of humanity in its imperfection. See Gen 6:12; Psa 65:2; Isa 40:5, etc.

That He should give eternal life to as many as Thou hast given Him (τι ν ο τω αυτοι

Literally, that all that Thou hast given Him, to them He should give eternal life. All (παν), singular number, regards the body of Christian disciples collectively: to them, individually.

John 17:3

[joh 17:3](#)

Life eternal

With the article: the life eternal. Defining the words in the previous verse. The life eternal (of which I spoke) is this.

That (τι

Expressing the aim.

Might recognize or perceive. This is striking, that eternal life consists in knowledge, or rather the pursuit of knowledge, since the present tense marks a continuance, a progressive perception of God in Christ. That they might

learn to know. Compare Joh 17:23; Joh 10:38; Jo1 5:20; Jo1 4:7, Jo1 4:8.

"I say, the acknowledgment of God in Christ

Accepted by thy reason, solves for thee

All questions in the earth and out of it,

And has so far advanced thee to be wise.

Wouldst thou improve this to reprove the proved?

In life's mere minute, with power to use that proof,

Leave knowledge and revert to how it sprung?

Thou hast it; use it, and forthwith, or die.

For this I say is death, and the sole death,

When a man's loss comes to him from his gain,

Darkness from light, from knowledge ignorance,

And lack of love from love made manifest."

Robert Browning, "A Death in the Desert."

The relation of perception of God to character is stated in Jo1 3:2, on which see note.

True (α

See on Joh 1:9. Compare Co1 8:4; Ti1 6:15.

Jesus Christ, whom Thou hast sent

The Rev. brings out better the emphasis of the Greek order: and Him whom Thou didst send, even Jesus Christ. Didst send (α

John 17:4

[joh 17:4](#)

I have glorified - I have finished (ϵ

earth. So Rev.

To do (ι

Literally, in order that I should do (it).

John 17:5

[joh 17:5](#)

)

I had

Actually possessed.

John 17:8

joh 17:8

. That signified the gospel message in its entirety. This, the message considered in its constituent parts. See on Luk 1:37. Compare Joh 5:38, Joh 5:47; Joh 6:60, Joh 6:63, Joh 6:68; Joh 8:43, Joh 8:47, Joh 8:51; Joh 12:47, Joh 12:48; Joh 15:3, Joh 15:7.

John 17:9

joh 17:9

I pray (ερωτω)

More strictly, I make request. See on Joh 16:23. The I is emphatic, as throughout the prayer.

John 17:10

joh 17:10

All things that are mine. So Rev.

John 17:11

joh 17:11

I come (ε

I am coming. Spoken of His departure to the Father.

Holy (α

See on saints, Act 26:10; also see on Pe1 1:15. Compare Jo1 2:20 . This epithet, now first applied to the Father, contemplates God, the holy One, as the agent of that which Christ desires for His disciples - holiness of heart and life; being kept from this evil world.

Those whom (ου

The correct reading is ω, referring to name. Thy name which Thou hast given me. So in Joh 17:12. Compare Phi 2:9, Phi 2:10; Rev 2:17; Rev 19:12; Rev 22:4.

John 17:12

joh 17:12

In the world

Omit.

I kept (ε

Imperfect tense. I continued to keep. The I is emphatic: I kept them, now do Thou keep them.

I kept (ε

Rev., rightly, I guarded. The A.V. overlooks the distinction between the two words for keeping. The former word means, I preserved them; the latter, I guarded them as a means to their preservation. See on reserved, Pe1 1:4.

Is lost - perdition (α

A play of words: "None of them perished, but the son of perishing" (Westcott).

The scripture (η

See close of note on Joh 5:47, and see on Mar 12:10.

John 17:15

joh 17:15

From the evil (του πονηρου)

Or, the evil one. This rendering is according to John's usage. See Jo1 2:13, Jo1 2:14; Jo1 3:12; Jo1 5:18, Jo1 5:19; and compare Joh 12:31; Joh 14:30; Joh 16:11. From (εκ), literally, out of, means out of the hands of.

John 17:17

joh 17:17

Sanctify (α

Constantly used in the Septuagint to express the entire dedication and consecration of both persons and things to God. See Exo 29:1, Exo 29:36; Exo 40:13; Lev 22:2, Lev 22:3. Rev., in margin, consecrate. See on Joh 10:36.

Through thy truth (εν τη α σου)

The best texts omit thy. Through (εν) is to be rendered literally, in, marking the sphere or element of consecration. Rev., sanctify them in the truth.

Thy word (ο

Properly, the word which is thine. See on Joh 15:9.

John 17:18

joh 17:18

Sent (α

On a mission. See on Mat 10:16.

Sanctify

See on Joh 17:17.

John 17:20

joh 17:20

On me through their word

The Greek order is, believe through their word on me. "Believe through their word" forms a compound idea.

John 17:21

joh 17:21

One

Omit.

John 17:24

joh 17:24

They - whom (ou

The best texts read ο , "that He should give eternal life," etc.
Like παν, all, in that passage, that which here refers to the body of believers taken collectively.

See on Mat 1:19.

My glory

The glory which is mine.

[Next: John Chapter 18](#)

John Chapter 18

John 18:1

[joh 18:1](#)

Compare Mat 26:30, Mat 26:36-46; Mar 14:26, Mar 14:32-42; Luk 22:39-46.

ρου)

From χειμα, winter, and ρ

In classical Greek it occurs in Demosthenes in the sense of a drain or conduit. It may be taken as equivalent to the Arabic wady, which means a stream and its bed, or properly, the valley of a stream even when the stream is dry.

Which might also be rendered of the cedars, which some editors prefer. There is some uncertainty as to the exact meaning of the word cedar, which occurs frequently, some supposing it to be a general name for the pine family. A tree of dark foliage is mentioned in the Talmud by the name of cedrum. The ravine of Kidron separated the Mount of Olives from the Temple-Mount. Westcott cites from Derenbourg ("On the History and Geography of Palestine") a passage of the Talmud to the effect that on the Mount of Olives there were two cedars, under one of which were four shops for the sale of objects legally pure; and that in one of them pigeons enough were sold for the sacrifices of all Israel. He adds: "Even the mention of Kidron by the secondary and popular name of 'the ravine of the cedars' may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth by the sale of victims by the two cedars." The Kidron is the brook over which David passed, barefoot and weeping, when fleeing from Absalom (Sa2 15:23-30). There King Asa burned the obscene idol of his mother (Kg1 15:13). It was the receptacle for the impurities and abominations of idol-worship, when removed from the temple by the adherents of Jehovah (Ch2 29:16); and, in the time of Josiah, was the common cemetery of the city (Kg2 23:6). In the vision of Ezekiel (Eze 47:5, Eze 47:6, Eze 47:7) he goes round to the eastern gate of the temple, overhanging the defile of Kidron, and sees the waters rushing down into the valley until the stream becomes a mighty river.

A garden

Neither John nor Luke give the name Gethsemane.

John 18:2

[joh 18:2](#)

Which betrayed (o

The present participle, marking the betrayal as in progress. Literally, who is betraying.

Literally, assembled. The items of this verse are peculiar to John.

John 18:3

[joh 18:3](#)

ραυ)

Properly, the band. See on Mar 15:16; also see on centurion, Luk 7:2; and see on Act 21:31. The band, or cohort, was from the Roman garrison in the tower of Antonia.

Officers (υ

See on Mat 5:25. Sent from the Sanhedrim.

The temple police

The Synoptists speak of the body which arrested Jesus as ο
the band (σπειρα) later in the narrative (Mat 27:27; Mar 15:16).

Lanterns (φανων)

Only here in the New Testament. A detail peculiar to John. Though it was full moon, it was feared that Jesus might hide and escape.

John 18:4

joh 18:4

Literally, that are coming. The details in Joh 18:4-9 are peculiar to John.

John 18:5

joh 18:5

ov)

Literally, the Nazarene.

Stood (ει

Imperfect tense. Rev., correctly, was standing.

John 18:8

joh 18:8

These

The disciples.

Go their way (υ

Withdraw.

John 18:10

joh 18:10

Simon Peter

The names of Simon Peter and Malchus are mentioned only by John in connection with this incident. The incident itself is related by all the Evangelists.

A sword

Contrary to the rule which forbade the carrying of weapons on a feast-day.

The high priest's servant

See on Mat 26:51.

Right ear

Luke and John. The others do not specify which ear. For ear John and Mark have ω ς , and Matthew, ω .

John 18:11

[joh 18:11](#)

Thy sword

Omit thy, and read, the sword.

The cup

Compare Mat 26:39; Mar 14:36; Luk 22:42. Peculiar to John.

John 18:12

[joh 18:12](#)

See on Mar 6:21, and see on centurion, Luk 7:2.

Rev., better, seized. It is the technical word for arresting. Literally, took with them, of which there is a suggestion in the modern policeman's phrase, go along with me. Compare Luk 22:54.

John 18:13

[joh 18:13](#)

Annas first

This supplies the detail of an examination preliminary to that before the high-priest, which is omitted by the Synoptists.

Only here in the New Testament.

That same year

See on Joh 11:49.

John 18:15

joh 18:15

Followed (ἠ

Imperfect, was following.

The other disciple

The correct reading omits the article. Another. Probably John himself.

Palace (αὐ

Not palace, but court, as Rev. See on Mat 26:3; see on Luk 11:21.

John 18:16

joh 18:16

Stood

Properly, was standing.

Door

The door opening from the street into the court.

Her that kept the door (τῆ θυρωρῶ)

See on Joh 10:3.

John 18:17

joh 18:17

The damsel (ἠ

See on Act 12:13.

The question is put in a negative form, as if expecting a negative answer: thou art not, art thou?

Also

Showing that she recognized John as a disciple.

John 18:18

joh 18:18

Stood

It is discouraging to see how the A.V. habitually ignores the imperfect tense, and thus detracts from the liveliness of the narrative. Render, as Rev., were standing.

Fire of coals (α

Only here and Joh 21:9
had kindled a fire (πυρ).

ς, strictly, the light of the fire. Luke says they

Warmed

Rev., correctly, were warming. So, Joh 18:25, was standing and was warming, for stood and warmed.

John 18:19

joh 18:19

Asked (η

Or, questioned.

Doctrine (διδαχης)

Rev., better, teaching.

John 18:20

joh 18:20

In the synagogue (εν τη συναγωγη)

The best texts omit the article. Render, in synagogue: when the people were assembled. Like our phrase, in church.

John 18:22

joh 18:22

Struck - with the palm of his hand (ε

Literally, gave a blow. Interpreters differ as to whether it was a blow with a rod, or with the hand. The kindred verb ρ
from ρ , of smiting on the cheek, and Mat 26:67,

the meaning to smite with a rod can be defended, there is nothing to prevent its being understood there in that sense. The earlier meaning of the word was, undoubtedly, according to its etymology, to smite with a rod. So Herodotus of Xerxes. "It is certain that he commanded those who scourged (ραπιζοντας) the waters (of the Hellespont) to utter, as they lashed them, these barbarian and wicked words" (vii., 35). And again: "The Corinthian captain, Adeimantus, observed, Themistocles, at the games they who start too soon are scourged (ρ from this meaning to that of a light blow with the hand. The grammarian Phrynichus (A. D. 180) condemns the use of the word in the sense of striking with the hand, or slapping, as not according to good Attic usage, and says that the proper expression for a blow on the cheek with the open hand is ε use. In the Septuagint the word is clearly used in the sense of a blow with the hand. See Isa 50:6 : "I gave my cheeks to blows (εις ραπι.σματα). Hos 11:4, "As a man that smiteth (ρ

on their jaws). In Kg1 22:24, we read, "Zedekiah - smote Micaiah on the cheek (ε
flayest, hence, do beat or thrash (compare Luk 12:47), seems better to suit the meaning strike with a rod; yet in Co2
11:20, that verb is used of smiting in the face (εἶ), where Paul is using the figure of a boxer, he says,

the rendering of the A.V. and Rev.

John 18:24

joh 18:24

Annas had sent (α Α

The best texts insert οὐν, therefore. The rendering of the aorist by the pluperfect here is inadmissible, and is a device to bring this examination of Jesus into harmony with that described in Mat 26:56-68, and to escape the apparent inconsistency between the mention of the high-priest (Caiaphas) as conducting this examination and the statement of Joh 18:13, which implies that this was merely a preliminary examination before Annas. Render, Annas therefore sent him.

Bound

Probably He had been unbound during His examination.

John 18:27

joh 18:27

The cock crew

The Greek has not the definite article. See on Mat 26:34. The use of the article would seem to mark the time, cock-crowling, rather than the incident.

John 18:28

joh 18:28

Led (α

Present tense, lead.

A Latin word, proetorium, transcribed. Originally, the general's tent. In the Roman provinces it was the name for the official residence of the Roman governor, as here. Compare Act 23:35. It came to be applied to any spacious villa or palace. So Juvenal: "To their crimes they are indebted for their gardens, palaces (proetoria), etc." ("Sat.," i., 75). In Rome the term was applied to the proetorian guard, or imperial bodyguard. See on Phi 1:13. Rev., palace.

Early (πρωι

Used technically of the fourth watch, 3-6 a.m. See Mar 13:35. The Sanhedrim could not hold a legal meeting, especially in capital cases, before sunrise; and in such cases judicial proceedings must be conducted and terminated by day. A condemnation to death, at night, was technically illegal. In capital cases, sentence of condemnation could not be legally pronounced on the day of trial. If the night proceedings were merely preliminary to a formal trial, they would have no validity; if formal, they were, ipso facto, illegal. In either case was the law observed in reference to the second council. According to the Hebrew computation of time, it was held on the same day.

Be defiled (μιαθωσιν)

) the white ivory with purple." Not necessarily, therefore, in a

; Rev 3:4

standing word for profaning or unhallowing. So Sophocles:

Will I consent to burial. Well I know

"Antigone," 1042-1044.

And Plato: "And if a homicide... without purification pollutes the agora, or the games, or the temples," etc. ("Laws," 868). See on Pe1 1:4. The defilement in the present case was apprehended from entering a house from which all leaven had not been removed.

Eat the Passover

The purpose of this work forbids our entering upon the much-vexed question of the apparent inconsistency between John and the Synoptists as to the time of celebrating the Passover.

John 18:29

joh 18:29

Pilate

Note the abruptness with which he is introduced as one well known. Two derivations of the name are given. Pilatus, one armed with the pilum or javelin, like Torquatus, one adorned with a collar (torques). Or, a contraction from Pileatus, wearing the pileus or cap, which was the badge of manumitted slaves. Hence some have supposed that he was a freedman. Tacitus refers to him as connected with Christ's death. "The author of that name (Christian), or sect, was Christ, who was capitally punished in the reign of Tiberius, by Pontius Pilate" ("Annals," xv. 44). He was the sixth Roman procurator of Judea.

What accusation

Not implying Pilate's ignorance of the charge, but his demand for the formal accusation.

John 18:30

joh 18:30

2:12.

John 18:31

joh 18:31

μεις)

The A.V. obscures the emphatic force of υμεις, you. Pilate's words display great practical shrewdness in forcing the

Jews to commit themselves to the admission that they desired Christ's death. "Take him yourselves (so Rev.), and judge him according to your law." "By our law," reply the Jews, "he ought to die." But this penalty they could not inflict. "It is not lawful," etc.

John 18:32

joh 18:32

)

More correctly, by what manner of death. So Rev. Compare Joh 12:32; Mat 20:19. Crucifixion was not a Jewish punishment.

John 18:33

joh 18:33

)

Thou is emphatic. Thou, the despised malefactor.

King of the Jews

The civil title. The theocratic title, king of Israel (Joh 1:49; Joh 12:13) is addressed to Jesus on the cross (Mat 27:42; Mar 15:32) in mockery.

John 18:35

joh 18:35

Am I a Jew?

As if Jesus' question implied that Pilate had been taking counsel with the Jews.

John 18:36

joh 18:36

Servants (υ

Only in this passage in the Gospels, of Christians. Compare Act 13:5; Col 4:1. Corresponding with Christ as a king.

Fight (η

The imperfect tense, denoting action in progress: would now be striving.

John 18:37

joh 18:37

Art thou then (ουκουν ει

The interrogative particle ουκουν, not therefore, occurs only here in the New Testament. It is ironical. In Joh 18:33 the emphasis is on thou: here upon king. So then, after all, thou art a king.

Both perfects. Have I been born - am I come. So Rev. The Greek order is I for this have been born, etc., throwing the emphasis on Christ's person and destiny. The perfect describes His birth and coming not merely as historical facts, but as abiding in their results. Compare this confession before Pilate (Ti1 6:13) with the corresponding confession before the high-priest (Mat 26:64). "The one, addressed to the Jews, is framed in the language of prophecy; the other, addressed to a Roman, appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaking of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation" (Westcott).

Of the truth (εκ της α

Literally, out of: sprung from: whose life and words issue from the truth. See on Joh 14:6, and compare Joh 8:47.

John 18:38

joh 18:38

Truth

Not with the article as in the previous verse, the truth. Jesus meant the absolute truth: Pilate, truth in any particular case. "Pilate's exclamation is neither the expression of an ardent thirst for truth, nor that of the despair of a soul which has long sought it in vain; it is the profession of a frivolous skepticism, such as is frequently met with in the man of the world, and especially in the statesman" (Godet).

Fault (αι

Properly, cause of accusation. Rev., crime. See on Mat 27:37, and compare note on Mat 19:10.

John 18:39

joh 18:39

Ye have a custom

habit or custom. Only John puts the statement of this custom into the mouth of Pilate. Matthew and Mark relate it as a fact.

At the Passover (εν τω

John 18:40

joh 18:40

Cried (ε

her Lord" ("Republic," 607). Others, of the cries of spectators in the theaters and of the croak of a raven. See on Mat 15:22.

Again

Assuming John's recollection of a previous "crying out," which he has not recorded.

Robber (λη

See on Mat 26:55; see on Mar 11:17; see on Luk 10:30. Matthew calls him a "notable prisoner" (Mat 27:16). Mark states that he had made insurrection, and had committed murder (Mar 15:7), speaking of the insurrection as a well-). Writing for

Gentiles, Luke would not refer to the event as something familiar. Bandits of this kind were numerous in the neighborhood of Jerusalem under the Roman dominion. Their leaders were well known. Josephus describes them by the same word which Matthew uses, ε that Barabbas might have had influential friends among the people.

[Next: John Chapter 19](#)

John Chapter 19

John 19:1

joh 19:1

Scourged (ε

. Matthew

; Mat 20:29; Mar 10:34

the metaphorical sense of a plague. See on Mar 3:10, and compare Mar 5:29, Mar 5:34; Luk 7:21. The verb is used metaphorically only once, Heb 12:6. Scourging was the legal preliminary to crucifixion, but, in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews. (Luk 23:22). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or, in the case of slaves and provincials, with scourges, called scorpions, leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from His inability to bear His cross.

John 19:2

joh 19:2

So Matthew and Mark. Luke does not mention the crown of thorns. See on Pe1 5:4.

Of thorns (εξ ακανθων)

So Matthew. Mark has α

. All attempts to define the botanical character of the thorns used for Christ's crown are guesses. The word for thorns used here is the only one that , being properly an impaling-stake.

Both the crowning with thorns and the flagellation are favorite subjects in Christian art. Some of the earliest representations of the latter depict the figure of the Lord as fully draped, and standing unbound at the column, thus illustrating the voluntariness of His sacrifice. In a MS. of the fourteenth century, in the British Museum, He stands, wholly clothed, holding a book in one hand, and blessing with the other. The more devout feeling which predominated in such representations was gradually overpowered by the sense of physical suffering. The earlier paintings represented the back turned toward the spectator, and the face, turned in a forced attitude, exhibited in profile. Later, the face and figure are turned full to the front, and the strokes fall upon the chest. Hence Jerome, in his commentary on Matthew, says that the capacious chest of God (!) was torn with strokes. The standing position is the accepted one, but instances occur in which the Savior is on the ground attached to the column by one hand. Such is the revolting picture by L. Caracci in the Bologna gallery, in which the soldier clutches Jesus by the hair as he plies the bundle of twigs. In a Psalter of the fifteenth century the Savior stands in front of the column, covering His face with His hands.

According to the later type, the moment chosen is when the execution of the sentence is just beginning. One man is binding the hands to the pillar, another is binding together a bundle of loose switches. The German representations are coarser than the Italian, but with more incident. They lack the spiritual feeling which appears in the best Italian specimens.

A field for a higher feeling and for more subtle treatment is opened in the moments succeeding the scourging. One of the very finest examples of this is the picture of Velasquez, "Christ at the Column," in the National Gallery of London. The real grandeur and pathos of the conception assert themselves above certain prosaic and realistic details. The Savior sits upon the ground, His arms extended, and leaning backward to the full stretch of the cord which binds His crossed hands. The face is turned over the left shoulder full upon the spectator. Rods, ropes, and broken twigs lie upon the ground, and slender streams of blood appear upon the body. A guardian angel behind the figure of the Lord, stands bending slightly over a child kneeling with clasped hands, and points to the sufferer, from whose head a ray of light passes to the child's heart. The angel is a Spanish nursery-maid with wings, and the face of the child is of the lower Spanish type, and is in striking contrast with the exquisite countenance of Murillo's Christ-child, which hangs next to this picture, and which is of the sweetest type of Andalusian beauty. The Savior's face is of a thoroughly manly, indeed, of a robust type, expressing intense suffering, but without contortion. The large, dark eyes are ineffably sad. The strong light on the right arm merges into the deep shadow of the bound hands, and the same shadow falls with startling effect across the full light on the left arm, marked at the wrist by a slight bloody line.

In the portrayal of the crowning with thorns, in a few instances, the moment is chosen after the crown has been placed, the action being in the mock-worship; but the prevailing conception is that of the act of crowning, which consists in pressing the crown upon the brow by means of two long staves. A magnificent specimen is Luini's fresco in the Ambrosian Library at Milan. Christ sits upon a tribune, clad in a scarlet robe, His face wearing an expression of infinite sweetness and dignity, while a soldier on either side crowds down the crown with a staff. The Italian artists represent the crown as consisting of pliable twigs with small thorns; but the northern artists "have conceived," to quote Mrs. Jameson, "an awful structure of the most unbending, knotted boughs, with tremendous spikes half a foot long, which no human hands could have forced into such a form." In a few later instances the staves are omitted, and the crown is placed on the head by the mailed hand of a soldier.

Literally, threw about. Rev., arrayed.

Purple (πορφυρουν)

An adjective. Found only here, Joh 19:5, and Rev 18:16 ;
Rev 18:12. See on Luk 16:19

Robe (ι

Better, as Rev., garment, since robe gives the impression of a trailing garment. See on Mat 5:40
military cloak (Mat 27:28).

John 19:3

[joh 19:3](#)

And said

homage of the soldiers as they came up one after the other.

They smote Him with their hands (ε τω ρ

Literally, kept giving Him blows with their hands. See on Joh 18:22.

John 19:5

[joh 19:5](#)

Came Jesus forth

From the Praetorium.

Wearing (φορῶν)

though it were His natural dress.

John 19:6

joh 19:6

They cried out

See on Joh 18:40.

Crucify

The best texts omit Him.

μεις)

According to the Greek order, "take Him ye." Rev., take Him yourselves. See on Joh 18:31.

John 19:7

joh 19:7

We have a law

We, emphatic. Whatever your decision may be, we have a law, etc.

By our law

The best texts omit our: Read by that law, as Rev.

John 19:8

joh 19:8

The more afraid

"These words of the Jews produced an effect on Pilate for which they were not prepared. The saying gives strength to a dreadful presentiment which was gradually forming within him. All that he had heard related of the miracles of Jesus, the mysterious character of His person, of His words and of His conduct, the strange message which he had just received from his wife - all is suddenly explained by the term "Son of God." Was this extraordinary man truly a divine being who had appeared on the earth? The truth naturally presents itself to his mind in the form of pagan superstitions and mythological legends" (Godet).

John 19:11

joh 19:11

He that delivered

Caiaphas.

John 19:12

joh 19:12

From thenceforth (ε

Incorrect. Rev., rightly, upon this.

Sought (ε

Imperfect tense. Made repeated attempts.

Caesar's friend

A title conferred, since the time of Augustus, upon provincial governors. Probably, however, not used by the Jews in this technical sense, but merely as a way of saying "Thou art not true to the emperor."

Caesar (τω

Literally, the Caesar. The term, which was at first a proper name, the surname of Julius Caesar, adopted by Augustus and his successors, became an appellative, appropriated by all the emperors as a title. Thus the emperor at this time was Tiberius Caesar. A distinction was, however, introduced between this title and that of Augustus, which was first given to Octavianus the first emperor. The title "Augustus" was always reserved for the monarch, while "Caesar" was more freely communicated to his relations; and from the reign of Hadrian at least (a.d. 117-138) was appropriated to the second person in the state, who was considered as the presumptive heir of the empire.

John 19:13

joh 19:13

That saying (του

The best texts read τω
could be justified by his misrule.

See on Act 7:5. The best texts omit the article, which may indicate that the tribunal was an improvised one.

Gabbatha

From the Hebrew gab, "back," and meaning, therefore, a raised place. Thus the Aramaic term is not a translation of the Greek term, which indicates that the place, wherever it was, was distinguished by a mosaic or tessellated pavement. Suetonius relates that Julius Caesar used to carry about with him on his expeditions a portable tessellated pavement for his tribunal. It is not likely, however, that there is any allusion to such a practice here. Westcott explains Gabbatha as the ridge of the house.

John 19:14

joh 19:14

Sixth hour

See on Joh 1:39.

John 19:15

joh 19:15

They (οι)

The best texts read *εκεινοι*, those (people). The pronoun of remote reference isolates and sharply distinguishes them from Jesus. See on Joh 13:27.

Away with him (*αρον*)

Literally, take away.

We have no king but Caesar

These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. This utterance is "the formal abdication of the Messianic hope."

John 19:16

joh 19:16

Delivered

Luke says, delivered to their will (Luk 23:25). Pilate pronounced no sentence, but disclaimed all responsibility for the act, and delivered Christ up to them (*αυτοις*), they having invoked the responsibility upon themselves. See Mat 27:24, Mat 27:25.

And led Him away

The best texts omit.

John 19:17

joh 19:17

See on Joh 12:6; see on Joh 10:31.

του)

The best texts read *αυτω* or *εαυτω*, "bearing the cross for Himself." John does not mention the impressment of Simon of Cyrene for this service. Compare Mat 27:32; Mar 15:21; Luk 23:26.

Skull

See on Mat 27:33.

John 19:18

joh 19:18

In the midst

All the Synoptists describe the character of the two who were crucified with Jesus. Matthew and Mark, robbers; Luke, one. John says nothing about the character of these two, but simply describes them as two others.

John 19:19

joh 19:19

Only here and Joh 19:20, in the New Testament. John uses the technical Roman term *titulus*, a placard or notice. Used for a bill or notice of sale affixed to a house. Thus Ovid, of a heartless creditor: "She sent our household goods under the placard (sub-titulum);" i.e., put the house and furniture up for sale ("Remedia Amoris," 302). Meaning also the title of a book; an epitaph. Matthew has $\alpha\iota$ ς $\alpha\iota$ superscription. John alone mentions the fact that Pilate wrote the inscription.

Jesus of Nazareth the King of the Jews

The wording of the title is differently given by each Evangelist.

Matthew: This is Jesus the King of the Jews.

Mark: The King of the Jews.

Luke: This is the King of the Jews.

John: Jesus the Nazarene the King of the Jews.

The essential element of the superscription, King of the Jews, is common to all. It expressed, on its face, the main intent of Pilate, which was to cast contempt on the Jews. "In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all be thus executed. In the sense of the Jews: Jesus, the seditious, the King of the rebels. In the sense of the political judge: Jesus, for whose accusation the Jews, with their ambiguous accusation, may answer. In the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth the King of the people of God" (Lange).

John 19:20

joh 19:20

Hebrew, Greek, Latin

Some editors vary the order. Rev., Latin, Greek. Such inscriptions in different languages were not uncommon. Julius Capitolinus, a biographer (a.d. 320), in his life of the third Gordian, says that the soldiers erected his tomb on the Persian borders, and added an epitaph (*titulum*) in Latin, Persian, Hebrew, and Egyptian characters, in order that it might be read by all. Hebrew was the rational dialect, Latin the official, and Greek the common dialect. As the national Hebrew, King of the Jews was translated into Latin and Greek, so the inscription was prophetic that Christ should pass into civil administration and common speech: that the Hebrew Messiah should become equally the deliverer of Greek and Roman: that as Christ was the real center of the religious civilization of Judaism, so He should become the real center of the world's intellectual movement as represented by Greece, and of its legal and material civilization as represented by Rome. The three civilizations which had prepared the way for Christ thus concentrated at His cross. The cross is the real center of the world's history.

John 19:21

joh 19:21

The chief priests of the Jews

A unique expression, possibly by way of contrast with the King of the Jews.

John 19:23

joh 19:23

Four parts

All the Synoptists relate the parting of the garments. The four pieces to be divided would be, the head-gear, the sandals, the girdle, and the tallith or square outer garment with fringes. Delitzsch thus describes the dress of our Lord: "On His head He wore a white sudar, fastened under the chin and hanging down from the shoulders behind. Over the tunic which covered the body to the hands and feet, a blue tallith with the blue and white fringes on the four ends, so thrown over and gathered together that the gray, red-striped undergarment was scarcely noticeable, except when the sandal-shod feet came into view" ("A Day in Capernaum").

Coat (χιτωνά)

Or tunic. See on Mat 5:40.

Without seam (αραφος, or α

Only here in the New Testament. From α, not, and ρ records this detail.

Woven (υ

Only here in the New Testament.

John 19:24

joh 19:24

Vesture (ι

Clothing, collectively. Rev., garments, for ι separate pieces of clothing.

John 19:25

joh 19:25

There stood

Imperfect tense, were standing.

Mary Magdalene

Strictly, the (η) Magdalene. She is introduced abruptly, as well known.

John 19:26

joh 19:26

Woman

See on Joh 2:4.

Behold

Canon Westcott remarks upon the four exclamations in this chapter - Behold the man! Behold your King! Behold thy son! Behold thy mother! as a remarkable picture of what Christ is, and what He reveals men to be.

John 19:27

joh 19:27

See on Joh 1:11.

John 19:28

joh 19:28

Rev., with stricter rendering of the perfect tense, are finished. Finished corresponds better with it is finished, Joh 19:30. This sentence may be taken with the preceding one, or with that which follows.

John 19:29

joh 19:29

Vinegar

See on Mat 27:48.

Hyssop

, a reed. Luke says merely that they offered Him vinegar. The vinegar mingled with gall (Mat 27:34), or the wine mingled with myrrh (Mar 15:23) was offered to Jesus before his crucifixion as a stupefying draught. The hyssop gives a hint of the height of the cross, as the greatest length of the hyssop reed was not more than three or four feet. The vinegar in this case was offered in order to revive Christ. John does not mention the stupefying draught.

John 19:30

joh 19:30

μα)

Rev., his spirit. Matthew, αφηκεν dismissed. Mark, ε) my spirit."

John 19:31

joh 19:31

The Jews - Sabbath

The Jews, who had so recently asserted their sole allegiance to Caesar, are now scrupulous about observing the letter of the law.

John 19:32

joh 19:32

Break the legs

A detail recorded only by John. This *crurifragium*, leg-breaking, consisted in striking the legs with a heavy mallet in order to expedite death. It was sometimes inflicted as a punishment upon slaves. Some horrible illustrations are furnished by Suetonius, in his lives of Augustus and Tiberius.

John 19:34

joh 19:34

)

Only here in the New Testament. Properly, the head of a spear. So Herodotus, of the Arabians: "They also had spears (α

Pierced (ϵ

Only here in the New Testament. The question has been raised whether the Evangelist means to describe a gash or a prick. Another verb is rendered pierced in Joh 19:37, the quotation from Zac 12:10, ϵ , with reference to Christ's crucifixion, and is used in classical Greek of putting out the eyes, or stabbing, and in the Septuagint of Saul's request to his armor-bearer: "Draw thy sword and thrust me through therewith" (Ch1 10:4). The

"As he sprang

Into his car, Idomeneus, expert

Through his right shoulder. From the car he fell,

And the dark night of death came over him."

"Iliad," v. 45-47.

It has been suggested that the body was merely pricked with the spear to ascertain if it were yet alive. There seems, on the whole, no reason for departing from the ordinary understanding of the narrative, that the soldier inflicted a deep thrust on the side of Jesus (compare Joh 20:25, Joh 20:27); nor is it quite apparent why, as Mr. Field urges, a distinction should be kept up between the two verbs in Joh 19:34 and Joh 19:37.

Blood and water

It has been argued very plausibly that this was a natural phenomenon, the result of a rupture of the heart which, it is assumed, was the immediate cause of death, and which was followed by an effusion of blood into the pericardium. This blood, separated into its thicker and more liquid parts, flowed forth when the pericardium was pierced by the spear. I think, however, with Meyer, that John evidently intends to describe the incident as something entirely unexpected and marvelous, and that this explanation better suits the solemn asseveration of Joh 19:35. That the fact had a symbolic meaning to the Evangelist is evident from Jo1 5:6.

John 19:35

joh 19:35

He that saw it bare record (ο εωρακω

Rev., rendering the perfect tense in both verbs, he that hath seen hath born witness. This can refer only to the writer of this Gospel. Compare Jo1 1:1.

True (α

Genuine, according to the true ideal of what testimony should be. See on Joh 1:9.

And he (κακεινος)

This pronoun is urged by some as a reason for regarding the witness as some other than John, because it is the pronoun of remote reference. But Joh 9:37 shows clearly that a speaker can use this pronoun of himself; and it is, further, employed in this Gospel to indicate a person "as possessing the quality which is the point in question in an eminent or even exclusive degree" (Godet). See Joh 1:18; Joh 5:39.

True (αληθη)

Literally, true things. As distinguished from false. Thus, by the use of the two words for true, there are brought out, as Westcott remarks, "the two conditions which testimony ought to satisfy; the first, that he who gives it should be competent to speak with authority; and the second, that the account of his experience should be exact."

John 19:38

[joh 19:38](#)

A disciple of Jesus

Matthew calls him a rich man; Mark, an honorable counselor, i.e., a member of the Sanhedrim; and Luke, a counselor, good and just.

Besought (ηρωτησε)

Better, as Rev., asked. See on Joh 11:22; see on Joh 16:23. Mark adds that he went in boldly, which is suggestive in view of John's statement of his secret discipleship, a fact which is passed over by the Synoptists.

Gave him leave

According to Roman law. Ulpian, a Roman jurist of the third century, says: "The bodies of those who are capitally punished cannot be denied to their relatives. At this day, however, the bodies of those who are executed are buried only in case permission is asked and granted; and sometimes permission is not given, especially in the cases of those who are punished for high treason. The bodies of the executed are to be given for burial to any one who asks for them." Avaricious governors sometimes sold this privilege. Cicero, in one of his orations against Verres, has a terribly graphic passage describing such extortions. After dwelling upon the tortures inflicted upon the condemned, he says: "Yet death is the end. It shall not be. Can cruelty go further? A way shall be found. For the bodies of the beheaded shall be thrown to the beasts. If this is grievous to parents, they may buy the liberty of burial" (v., 45). Compare Mat 14:12; Act 8:2.

John 19:39

[joh 19:39](#)

Came Nicodemus - came by night

The contrast is marked between his first and his second coming.

Only here in the New Testament. Some authorities read ε

Pounds

Roman pounds, of nearly twelve ounces. The large quantity may be explained by the intention of covering the entire body with the preparation, and by the fact that a portion was designed for the couch of the body in the grave. Compare the account of the burial of Asa, Ch2 16:14. "Extraordinary reverence in its sorrowful excitement does not easily satisfy itself" (Meyer).

John 19:40

[joh 19:40](#)

Linen cloths (o

Used only by John, if Luk 24:12
Matthew and Luke have ε

With the spices

Spread over the sheet or bandages in which the body was wrapped.

The manner of the Jews

As contrasted with that of the Egyptians, for instance, which is thus described by Herodotus: "They take first a crooked piece of iron, and with it draw out the brains through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again, frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum (subcarbonate of soda) for seventy days, and covered entirely over. After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum" (ii., 86). Or, possibly, a contrast may be implied with the Roman custom of burning the bodies of the dead. Tacitus says of the Jews: "The bodies of the deceased they choose rather to bury than burn, following in this the Egyptian custom; with whom also they agree in their attention to the dead" ("History," v., 5).

To bury (ε

Properly, to prepare for burial. See on Joh 12:7. Compare Septuagint, Gen 1:2, where the same word is used for embalming the body of Joseph.

John 19:41

[joh 19:41](#)

A garden

Mentioned by John only.

See on Mat 26:29. John omits the detail of the tomb being hewn in the rock, which is common to all the Synoptists.

[Next: John Chapter 20](#)

John Chapter 20

John 20:1

joh 20:1

First day of the week (τη μια τω

The Hebrew idiom, day one of the week. See on Luk 4:31; see on Act 20:7.

Dark

Matthew says, as it began to dawn; Mark, when the sun was risen; Luke, very early in the morning, or at deep dawn; see on Luk 24:1.

Taken away (η κ)

Lifted out of. All the Synoptists have rolled.

John 20:2

joh 20:2

Loved (ε

The word for personal affection. In Joh 13:23; Joh 21:7, Joh 21:20, η

We know not

The plural indicates that Mary was not alone, though she alone is mentioned as coming to the tomb. She may have preceded the others.

John 20:3

joh 20:3

Came to (η ς)

Wrong. The tense is the imperfect; they were coming. Rev., they went toward.

John 20:4

joh 20:4

They ran (ε

Still the imperfect, they were running. How much the A.V. loses by its persistent ignoring of the force of this tense.

Literally, ran on in front more quickly. Dante, addressing the spirit of John in Paradise says:

"O holy father, spirit who beholdest
What thou believedst so that thou o'ercamest,
Toward the sepulchre, more youthful feet."
"Paradise," xxiv., 124-126.

John 20:5

joh 20:5

See on Jam 1:25, and compare Pe1 1:12. See also Song of Solomon, Sol 2:9
windows."

Simple sight. Compare the intent gaze of Peter (θεωρει), Joh 20:6, which discovered the napkin, not seen by John.

John 20:7

joh 20:7

See on Luk 19:20.

Wrapped together (ε

Rev., much better, rolled up. The orderly arrangement of everything in the tomb marks the absence of haste and
precipitation in the awakening and rising from the dead.

John 20:8

joh 20:8

Believed

This word is explained by what follows. He believed (at length) that Jesus was risen; for up to this time (ou
his fellow-disciple (plural, ηδειςαν) knew not, etc. The singular number, he believed, as Meyer profoundly remarks,
"only satisfies the never-to-be-forgotten personal experience of that moment, though it does not exclude the
contemporaneous faith of Peter also." On knew (ηδειςαν), see on Joh 2:24.

John 20:9

joh 20:9

The passage of scripture. See on Joh 5:47. The reference may be to Psa 16:10.

Must

On this necessity attaching in the divine counsel to the sufferings, death, and resurrection of Jesus, see Mat 26:54; Mar
8:31; Luk 9:22; Luk 17:25; Luk 22:37; Luk 24:7, Luk 24:26, Luk 24:44; Joh 3:14; Joh 12:34; Act 1:16.

John 20:11

joh 20:11

Stood

Imperfect, was standing, or continued standing, after the two apostles had gone away.

John 20:12

joh 20:12

Seeth (θεωρει)

Rev., beholdeth. See on Joh 20:5.

Angels

Angels are rarely mentioned in John's narrative. See Joh 1:51; Joh 12:29; Joh 20:12.

John 20:13

joh 20:13

She saith

She is so absorbed in her grief and love that she is not appalled by the supernatural manifestation which, under ordinary circumstances, would have terrified her, but enters into conversation as if addressed by a human being.

John 20:14

joh 20:14

Turned herself back

Canon Westcott, with that beautiful subtilty of perception which so eminently characterizes him, remarks: "We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some sign of His coming."

Saw (θεωρει)

Present tense. Rev., beholdeth. She looks at Him steadfastly and inquiringly as at a stranger. The observance of these distinctions between verbs of seeing, is very important to the perception of the more delicate shading of the narrative.

Knew not (ηδει)

Indicating a knowledge based on spiritual fellowship and affinity, an inward, conscious, sure conviction of His identity.

John 20:16

joh 20:16

Saith unto Him, Rabboni

Insert, as Rev., after Him, in Hebrew.

John 20:17

joh 20:17

α

The verb, primarily, means to fasten to. Hence it implies here, not a mere momentary touch, but a clinging to. Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, "the time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father."

My Father

The best texts omit the pronoun and read the Father. See on Joh 12:26. This expression, emphasizing the relation of God to humanity rather than to Christ himself, is explained by what follows - "my Father and your Father."

My brethren

The word brethren, applied to the disciples, occurs before (Joh 7:3, Joh 7:5, Joh 7:10), but not the phrase my brethren, which follows from my Father and your Father. Compare Mat 28:10.

I ascend (α

The present tense is used, not in the sense of the near future, but implying that He had already entered upon that new stage of being which the actual ascension formally inaugurated. The resurrection was really the beginning of the ascension.

John 20:18

joh 20:18

Came and told (ε

Literally, cometh telling.

John 20:19

joh 20:19

Assembled

Omit.

John 20:21

joh 20:21

Hath sent (α

John 20:22

joh 20:22

Breathed on them (ε

Only here in the New Testament. The act was symbolic, after the manner of the Hebrew prophets. Compare Eze 37:5.

The Holy Ghost

The article is wanting. The gift bestowed was not that of the personal Holy Spirit, but rather an earnest of that gift; an effusion of the Spirit.

John 20:23

[joh 20:23](#)

Remit (αφητε)

Only here in this Gospel in connection with sins. Often in the Synoptists (Mat 6:12; Mat 9:5; Mar 2:5; Luk 5:23, etc.).

John 20:25

[joh 20:25](#)

See on Pe1 5:3.

The same verb in both cases. Hence better, as Rev., put for thrust.

I will not (ου

Double negative: in nowise.

John 20:26

[joh 20:26](#)

Then came Jesus

There is no connecting particle, then, and the verb is in the present tense. The abrupt Jesus cometh is more graphic.

John 20:27

[joh 20:27](#)

Literally, become not. Thomas was in a fair way to become unbelieving, through his doubt of the resurrection.

Faithless - believing (α

There is a correspondence of the words here, to which, perhaps, the nearest approach in English is unbelieving, believing.

John 20:29

[joh 20:29](#)

Thomas

Omit.

John 20:31

joh 20:31

Have been or stand written. The perfect tense. John's intent was to write a gospel rather than a biography.

[Next: John Chapter 21](#)

John Chapter 21

John 21:1

joh 21:1

Shewed (ε

This rendering might easily convey merely the sense of appearing; but its meaning is much deeper. Occurring frequently in the New Testament, it is used most frequently of God and Christ, or of men in their relation to these. Thus, of Christ in person while upon earth (Mar 16:12, Mar 16:14; Joh 1:31; Joh 2:11; Pe1 1:20; Jo1 1:2). Of the works of Christ (Joh 2:11; Joh 9:3; Jo1 3:5). Of Christ in redemption (Jo1 3:5). Of Christ in His second coming (Jo1 2:28). Of Christ in glory (Jo1 3:2; Col 3:4). It is used of God. Of His revelation to men of the knowledge of Himself (Rom 1:19). Of His manifestation in Christ (Ti1 3:16). Of His righteousness (Rom 3:21). Of His love (Jo1 4:9). It is used of men. As epistles manifesting the character and spirit of Christ (Co2 3:3; Co2 5:11). In the judgment (Co2 5:10). In all these cases the appearing is not merely an appeal to sense, but is addressed to spiritual perception, and contemplates a moral and spiritual effect. It is the setting forth of the law or will or character of God; of the person or work of Christ; of the character or deeds of men, with a view to the disclosure of their quality and to the producing of a moral impression. Rev., manifested.

Sea

See on Mat 4:18.

Of Tiberias

Not elsewhere in the Gospels. The Synoptists say, Sea of Galilee or Lake of Gennesaret.

John 21:3

joh 21:3

ov)

Rev., the boat; restoring the article, which indicates a familiar implement. See on Luk 5:2.

Immediately

Omit.

That night

The emphatic pronoun that (ε) may indicate that their ill success was unusual.

Caught (ε

So Joh 21:10. The verb means to lay hold of, and is nowhere else used in the New Testament of taking fish. Elsewhere in this Gospel always of the seizure of Christ by the authorities (Joh 7:30, Joh 7:39, Joh 7:44; Joh 8:20; Joh 10:39; Joh 11:57). Of apprehending Peter and Paul (Act 12:4; Co2 11:32). Of the taking of the beast (Rev 19:20). Of taking by the hand (Act 3:7).

John 21:4

joh 21:4

well with the fact that Jesus was not at once recognized by the disciples, owing in part, perhaps, to the imperfect light.

On the shore (εἰς

Rev., beach. See on Mat 13:2. The preposition εἰς, to, makes the phrase equivalent to "Jesus came to the beach and stood there."

John 21:5

joh 21:5

Or, little children. Used also by John, in address, twice in the First Epistle (Jo1 2:13, Jo1 2:18), where, however, the

what is added to bread at a meal, especially fish. See on Joh 6:9. Only here in the New Testament. Wyc, any supping-thing.

John 21:6

joh 21:6

See on Mat 4:18; see on Mat 13:47.

Were not able (οὐκ ἴκανον

See on Luk 14:30; see on Luk 16:3; see on Jam 5:16.

To draw (ἐλκυσαι)

, dragging the net behind the boat.

John 21:7

joh 21:7

Fisher's coat (εἰς

An upper garment or blouse. Only here in the New Testament. In the Septuagint, Sa1 18:4, the robe which Jonathan gave to David. Sa2 13:18, the royal virgin garment of Tamar. The kindred verb, εἰς (Co2 5:4), meaning "to be clothed upon," with the house which is from heaven, i.e., clothed as with an upper garment. See on that passage.

Naked

Not absolutely, but clothed merely in his undergarment or shirt.

John 21:8

joh 21:8

A little ship (τῶ)

The noun is diminutive. Rev., the little boat. It is hardly probable that this refers to a smaller boat accompanying the vessel. Compare the alternation of πλοῖ , Joh 6:19, Joh 6:21, Joh 6:22, Joh 6:24.

Two hundred cubits

A little over a hundred yards.

With fishes (τῶν ἰ

Or, the net of the fishes. So Wyc, Rev., full of fishes.

John 21:9

joh 21:9

They were come to land (ἀ ν)

Not of the arrival of the boat, but of the going ashore of the boatmen. Rev., therefore, correctly, they got out upon the land.

A fire of coals

Charcoal. See Joh 18:18.

Fish (ο

See on Joh 6:9.

Bread (ἄ

Or, a loaf. See on Mat 4:1; see on Mat 7:9.

John 21:10

joh 21:10

Of the fish (τῶν ο

As in Joh 21:9. Emphasizing the fish as food.

Ye have caught (ἐ

See on Joh 21:3. Bengel says: "By the Lord's gift they had caught them: and yet, He courteously says, that they have caught them."

John 21:11

joh 21:11

Went up

Into the vessel.

To land (εἰς γῆς)

Strictly, upon the land.

Great fishes

All authorities agree as to the abundance of fish in the Lake of Galilee. M. Lortet, cited by Dr. Thomson, says that two castings of the net usually filled his boat. Bethsaida (there were two places of that name on the lake) means House of the Fisheries. The fame of the lake in this particular reached back to very early times; so that, according to the Rabbinical legend, one of the ten fundamental laws laid down by Joshua on the division of the country was, that any one might fish with a hook in the Lake of Galilee, so that they did not interfere with the free passage of boats. The Talmud names certain kinds of fish which might be eaten without being cooked, and designates them as small fishes. So οἱ μικροὶ ἰχθύες. Possibly the expression great fishes may imply a contrast with the small fishes which swarmed in the lake, and the salting and pickling of which was a special industry among its fishermen.

John 21:12

joh 21:12

Dine (ἀγεῖν)

Rather, breakfast. In Attic Greek ἀγεῖν means to dine, and πρῶτον ἄγετον means the regular hour for the ἀγεῖν.

πρῶτον. The regular

The meal described here, however, evidently took place at an earlier hour, and would seem to have answered more nearly to the ἀγεῖν.

that both names were applied to the morning meal, and says of Alexander, "He was accustomed to breakfast (ἠὲ δὴν, sitting, and to sup (εἰς ἄραγετον), it is an ἀγεῖν.

Ask (ἐξετάσαι)

Rev., inquire. Implying careful and precise inquiry. It occurs only three times in the New Testament; of Herod's command to search diligently for the infant Christ (Mat 2:8), and of the apostles' inquiring out the worthy members of a household (Mat 10:11).

John 21:13

joh 21:13

Bread - fish

Both have the article - the loaf, the fish - apparently pointing to the provision which Jesus himself had made.

Giveth them

Nothing is said of His partaking Himself. Compare Luk 24:42, Luk 24:43.

John 21:14

joh 21:14

The third time

The two former occasions being recorded in Joh 20:19, Joh 20:26. The appearance to Mary Magdalene is not counted, because the Evangelist expressly says to His disciples.

John 21:15

joh 21:15

Simon, son of Jonas

Compare Christ's first address to Peter, Joh 1:43. He never addresses him by the name of Peter, while that name is commonly used, either alone or with Simon, in the narrative of the Gospels, and in the Greek form Peter, not the Aramaic Cephas, which, on the other hand, is always employed by Paul. For Jonas read as Rev., John.

Lovest (αγαπας)

Jesus uses the more dignified, really the nobler, but, as it seems to Peter, in the ardor of his affection, the colder word for love. See on Joh 5:20.

More than these

More than these disciples love me. Compare Joh 13:37; Mat 26:33. The question conveys a gentle rebuke for his former extravagant professions.

I love (φιλω)

Peter substitutes the warmer, more affectionate word, and omits all comparison with his fellow-disciples.

See on Pe1 5:2.

Lambs (α

Diminutive: little lambs. Godet remarks: "There is a remarkable resemblance between the present situation and that of the two scenes in the previous life of Peter with which it is related. He had been called to the ministry by Jesus after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it."

John 21:16

joh 21:16

Lovest (αγαπας)

Again the colder word, but more than these is omitted.

I love (φιλω)

Peter reiterates his former word expressive of personal affection.

A different word: tend, as Rev. See on Pe1 5:2.

John 21:17

joh 21:17

Lovest (φιλεις)

claiming that higher love which is implied in *αγαπας*. This seems to me to be less natural, and to be refining too much.

John 21:18

joh 21:18

Literally, younger. Peter was apparently of middle age. See Mat 8:14.

Thou girdedst thyself (ε

The word may have been suggested by Peter's girding his fisher's coat round him. The imperfect tense signifies something habitual. Thou wast wont to clothe thyself and to come and go at will.

Literally, walkedst about. Peculiarly appropriate to describe the free activity of vigorous manhood.

Stretch forth thy hands

The allusion to the extending of the hands on the cross, which some interpreters have found here, is fanciful. It is merely an expression for the helplessness of age.

Whither thou wouldest not

According to tradition Peter suffered martyrdom at Rome, and was crucified with his head downward.

John 21:19

joh 21:19

)

Properly, by what manner of death. So Rev.

John 21:20

joh 21:20

Leaned (α

Rev., leaned back. See on Joh 13:25. The reference is to the special act of John, leaning back to whisper to Jesus, and not to his position at table.

John 21:21

joh 21:21

And what shall this man do (οὐ

Literally, and this one what?

John 21:22

[joh 21:22](#)

Till I come (εἰ

Rather, while I am coming. Compare Joh 9:4; Joh 12:35, Joh 12:36; Ti1 4:13.

Literally, what as concerns thee?

John 21:23

[joh 21:23](#)

Should not die (οὐκ ἔ

Literally, dieth not.

John 21:24

[joh 21:24](#)

Many interpreters think that these two verses were written by some other hand than John's. Some ascribe Joh 21:24 and Joh 21:25 to two different writers. The entire chapter, though bearing unmistakable marks of John's authorship in its style and language, was probably composed subsequently to the completion of the Gospel.

[Next: Acts Chapter 1](#)

Acts Chapter 1

Acts 1:1

act 1:1

του)

Lit., the first. Luke refers to his Gospel.

Or narrative.

Began (ἤ)

This is interpreted in two ways. Either, (1), as a simple historical statement equivalent to "all that Jesus did and taught." In favor of this is the fact that the synoptists often record that which is done or said according to its moment of commencement, thus giving vividness to the account. See Mat 11:20; Mat 26:22, Mat 26:37; Mar 6:7; Mar 14:19; Luk 7:38, etc. According to this explanation the word serves "to recall to the recollection from the Gospel all the several incidents and events, up to the ascension, in which Jesus had appeared as doer and teacher" (Meyer). Or, (2), as indicating that the Gospel contains the beginning, and the Acts of the Apostles the continuation, of the doings and teachings of Jesus. "The earthly life of Jesus, concluded with the ascension, has its fruit and continued efficacy; and his heavenly life, commencing with the ascension, has its manifestation and proof in the acts and experiences of the apostles and first churches. The history of the Church was under the immediate control of the exalted Redeemer, and may justly be considered as the continuation in heaven of the work which he had begun on earth" (Baumgarten and Gloag). While the truth and importance of this statement are admitted, it is objected that such an intention on Luke's part would have been more clearly intimated, and not left to be inferred from a single doubtful phrase. As regards Luke's intention, I think the first explanation is more likely to be correct. The second, however, states a truth, the value and importance of which cannot be overestimated, and which should be kept in mind constantly in the study of the book of Acts. This is well put by Bernard ("Progress of Doctrine in the New Testament," Lect. IV.): "Thus the history which follows is linked to, or (may I not rather say) welded with the past; and the founding of the Church in the earth is presented as one continuous work, begun by the Lord in person, and perfected by the same Lord through the ministry of men.... 'The former treatise' delivered to us, not all that Jesus did and taught, but 'all that Jesus began to do and teach until the day when he was taken up.' The following writings appear intended to give us, and do, in fact, profess to give us, that which Jesus continued to do and teach after the day in which he was taken up."

Acts 1:2

act 1:2

Had given commandment (ε

Special injunctions or charges. Compare Mat 4:6; Mar 13:34; Heb 11:22.

Through the Holy Ghost

Construe with had given commandment: by means of the Holy Spirit, which inspired him. Not, as some interpreters, with whom he had chosen.

Acts 1:3

act 1:3

This verb is rendered in a variety of ways in the New Testament, as give or furnish, present, provide, assist, commend. The original meaning is to place beside, and so commend to the attention. Hence, to set before the mind; present, shew.

probably assuming that a proof implies certainty.

Being seen (ο

Only here in New Testament. Rev., appearing.

Forty days (δι' ημερω

Lit., "through forty days." Rev., by the space of. The only passage where the interval between the resurrection and the ascension is given.

Acts 1:4

act 1:4

Originally to pass on or transmit; hence, as a military term, of passing a watchword or command; and so generally to command.

Only here in New Testament.

The promise (ε

Signifying a free promise, given without solicitation. This is the invariable sense of the word throughout the New Testament, and this and its kindred and compound words are the only words for promise in the New Testament. Y meaning to promise in response to a request, does not occur; and ο , of Herod promising Salome, really means to acknowledge his obligation for her lascivious performance. See note there.

Not many days hence (ου

Lit., not after many of these days. Not after many, but after a few.

Acts 1:6

act 1:6

Asked (ε

The imperfect, denoting the repetition and urging of the question.

Acts 1:7

act 1:7

Rev. properly omits the article. The former of these words, time absolutely, without regard to circumstances; the latter, definite periods, with the idea of fitness.

His own (τη ι)

Stronger than the simple possessive pronoun. The adjective means private, personal. Often used adverbially in the phrase κατ' ι ; Mat 24:3.

Acts 1:8

act 1:8

Unto me (μοι)

The best texts read μου, of me; or, as Rev., my witnesses.

Samaria

Formerly they had been commanded not to enter the cities of the Samaritans (Mat 10:5).

Acts 1:10

act 1:10

Looked steadfastly (α σταν)

See on Luk 4:20.

Acts 1:12

act 1:12

Lit., having a Sabbath's way. The way conceived as belonging to the mountain; connected with it in reference to the neighborhood of Jerusalem. A Sabbath-day's journey, according to Jewish tradition, was about three-quarters of a mile. It was the supposed distance between the camp and the tabernacle in the wilderness (Jos 3:4).

Acts 1:13

act 1:13

περωον)

With the article, denoting some well-known place of resort. It was the name given to the room directly under the flat roof. Such rooms were often set apart as halls for meetings. In such an apartment Paul delivered his farewell address at Troas (Act 20:8), and the body of Dorcas was laid (Act 9:37). Used by Luke only.

Abode (η

The participle and finite verb, denoting continuance or habitual residence. Hence more correctly, as Rev., "where they were abiding."

Acts 1:14

act 1:14

Continued (ἦσαν προσκαρτεροῦντες)

this sense here, and in Rom 12:12; Rom 13:6. Hence to adhere firmly to. So in Mar 3:9, "that a small ship should wait on him;" i.e., keep near at hand. The idea of steady persistence is supplied by the Rev., steadfastly.

With one accord (ο

See on agree, Mat 18:19.

In prayer

The best texts omit and supplication.

Mary

Mentioned here for the last time in the New Testament.

Acts 1:15

act 1:15

Of the disciples (τῶν μαθητῶν)

The best texts read ἀδελφῶν, brethren.

The number of the names together were about, etc. (ἦν τε ο

Much better as Rev., and there was a multitude of persons gathered together, about, etc. O used of a number about to be stated.

Acts 1:16

act 1:16

Men and brethren (α

Lit., men, brothers. Brother-men. More dignified and solemn than the simple brethren.

This scripture

The best texts substitute the. See on Mar 12:10.

Lit., The Spirit, the Holy.

Guide

See on lead, Luk 6:39.

Acts 1:17

act 1:17

Only here in New Testament

The best texts read εἰς, among. So Rev.

Obtained (εἰς

Strictly, "received by lot." Rev., better, received. Compare Luk 1:9. In classical Greek, of receiving public magistracies.

ποῦ)

The A. V. does not give the force of the article, the lot which was his. So Rev., "his portion:" lit., lot.

Ministry

See on minister, Mat 20:26. Compare bishopric, Act 1:20.

Acts 1:18

act 1:18

Purchased (εἰς

See on possess, Luk 18:12. Better, as Rev., obtained. Judas did not purchase the field, but the priests did with the money which he returned to them, (Mat 27:7). The expression means merely that the field was purchased with the money of Judas.

Lit., having become headlong.

He burst asunder (εἰς

Only here in New Testament. Lit., to crack, to burst with a noise. So Homer, of the bones cracking beneath a blow ("Iliad," xiii., 616). Compare Aristophanes, "Clouds," 410.

Acts 1:19

act 1:19

Aceldama

Or, more properly, Akeldamach. The word is Aramaic, the language then spoken in Palestine.

Acts 1:20

act 1:20

Habitation (ε

Only here in New Testament. The word is used in classical Greek of a place for cattle. So Herodotus (i., 111): "The herdsman took the child in his arms, and went back the way he had come, till he reached the fold" (ε building, a country-house.

Bishopric (ε

See on Pe1 2:12. Rev., better, office, with overseership in margin. Compare Luk 19:44.

Another (ε

And different person. See on Act 2:4.

Acts 1:21

act 1:21

Went in and went out

An expression for constant intercourse. Compare Deu 18:19; Psa 121:8; Joh 10:9; Act 9:28.

Among us (εφ' ημας)

The margin of Rev., over us, i.e., as our head, is a sound rendering, and supported by Mat 25:21, Mat 25:23; Luk 9:1. The rendering before, in the presence of, occurs Mat 10:18; Luk 21:12.

Acts 1:22

act 1:22

One who shall bear testimony: not a spectator, a mistake often made on Heb 12:1. Compare Act 2:32.

Acts 1:23

act 1:23

Barsabas

A patronymic, son of Saba: like Bar Jona, Mat 16:17.

Acts 1:24

act 1:24

Which knowest the hearts (καρδιογνωστα)

Only here and Act 15:8. Lit., heart-knower.

Acts 1:25

act 1:25

That he may take part (λαβει ρον)

See on trespasses, Mat 6:14. The rendering of the A. V. is explanatory. Rev., better, fell away.

His own place

was peculiarly his, as befitting his awful sin - Gehenna.

Acts 1:26

act 1:26

Only here in New Testament. See on counteth, Luk 14:28.

[Next: Acts Chapter 2](#)

Acts Chapter 2

Acts 2:1

act 2:1

Was fully come (συμπληρουσθαι)

Used by Luke only. See on Luk 9:51. Lit., as Rev., margin, was being fulfilled. The day, according to the Hebrew mode, is conceived as a measure to be filled up. So long as the day had not yet arrived, the measure was not full. The words denote in process of fulfilment.

Pentecost

Meaning fiftieth; because occurring on the fiftieth day, calculated from the second day of unleavened bread. In the Old Testament it is called the feast of weeks, and the feast of harvest. Its primary object was to thank God for the blessings of harvest. See Deu 16:10, Deu 16:11.

With one accord (ο

The best texts substitute ομου, together. So Rev.

Acts 2:2

act 2:2

A sound (ηχος)

See on Luk 4:37.

wind.

. Rev., as of the rushing of a mighty

The house

Not merely the room. Compare Act 1:13.

Were sitting

Awaiting the hour of prayer. See Act 2:15.

Acts 2:3

act 2:3

There appeared

See on Luk 22:43.

σσαι)

Many prefer to render tongues distributing themselves, or being distributed among the disciples, instead of referring it to the cloven appearance of each tongue. Rev., tongues parting asunder.

Like as of fire

Not consisting off fire, but resembliny (ω

It sat

Note the singular. One of these luminous appearances sat upon each.

Acts 2:4

act 2:4

Began

Bringing into prominence the first impulse of the act. See on began, Act 1:1.

With other tongues (ε

Strictly different, from their native tongues, and also different tongues spoken by the different apostles. See on Mat 6:24.

Gave (ε

A graphic imperfect; kept giving them the language and the appropriate words as the case required from time to time. It would seem that each apostle was speaking to a group, or to individuals. The general address to the multitude followed from the lips of Peter.

Utterance (α

Used only by Luke and in the Acts. Lit., to utter. A peculiar word, and purposely chosen to denote the clear, loud utterance under the miraculous impulse. It is used by later Greek writers of the utterances of oracles or seers. So in the Septuagint, of prophesying. See Ch1 25:1; Deu 32:2; Zac 10:2; Eze 13:19.

Acts 2:5

act 2:5

Dwelling (κατοικουντες)

Denoting an abiding; but here it must be taken in a wide sense, since among these are mentioned those whose permanent residence was in Mesopotamia, etc. See Act 2:9.

Devout

See on Luk 2:25.

Acts 2:6

act 2:6

ς φωνη

Wrong. Lit., And this sound having taken place. Rev., correctly, when this sound was heard. The sound of the rushing

wind.

Lit., was poured together; so that confound (Latin, confundere) is the most literal rendering possible. Used only by Luke and in the Acts. Compare Act 19:32; Act 21:31.

Heard (ἤ)

Imperfect, were hearing.

)

Rather, dialect; since the foreigners present spoke, not only different languages, but different dialects of the same language. The Phrygians and Pamphylans, for instance, both spoke Greek, but in different idioms; the Parthians, Medes, and Elamites all spoke Persian, but in different provincial forms.

Acts 2:7

act 2:7

Amazed and marvelled (ε

The former word denotes the first overwhelming surprise. The verb is literally to put out of place; hence, out of one's senses. Compare Mar 3:21 : "He is beside himself." The latter word, marvelled, denotes the continuing wonder; meaning to regard with amazement, and with a suggestion of beginning to speculate on the matter.

Galilaeans

Not regarded as a sect, for the name was not given to Christians until afterward; but with reference to their nationality. They used a peculiar dialect, which distinguished them from the inhabitants of Judaea. Compare Mar 14:70. They were blamed for neglecting the study of their language, and charged with errors in grammar and ridiculous mispronunciations.

Acts 2:9

act 2:9

Parthians, Medes, and Elamites

Representing portions of the Persian empire.

Judaea

The dialect of Galilee being different from that of Judaea.

Asia

Not the Asiatic continent nor Asia Minor. In the time of the apostles the term was commonly understood of the proconsular province of Asia, principally of the kingdom of Pergamus left by Attalus III. to the Romans, and including Lydia, Mysia, Caria, and at times parts of Phrygia. The name Asia Minor did not come into use until the fourth century of our era.

Acts 2:10

act 2:10

Egypt

Where the Jews were numerous. Two-fifths of the population of Alexandria were said to have been Jews.

Cyrene

In Libya, west of Egypt.

Strangers (επιδημουντες)

See on Pe1 1:1. Rev., rightly, sojourners.

Acts 2:11

act 2:11

Arabians

Whose country bordered on Judaea, and must have contained many Jews.

Rev., rightly, gives the force of the participle, speaking.

Wonderful works (μεγαλεια)

See on majesty, Pe2 1:16

Acts 2:12

act 2:12

Used by Luke only. See on Luk 9:7. Better, as Rev., perplexed.

Acts 2:13

act 2:13

Others (ε

Of a different class. The first who commented on the wonder did so curiously, but with no prejudice. Those who now spoke did so in a hostile spirit. See on Act 2:4.

Lit., "sweet wine." Of course intoxicating.

Acts 2:14

act 2:14

See on Luk 18:11; and Luk 19:8.

Said (α

See on Act 2:4. Better, Rev., spake forth. "This most solemn, earnest, yet sober speech" (Bengel).

Hearken (ε

Only here in New Testament. From εἰν, in; and οὐς the ear. Rev., give ear.

Words (ρ

See on Luk 1:37.

Acts 2:15

act 2:15

Third hour

Nine in the morning: the hour of morning prayer. Compare Th1 5:7.

Acts 2:17

act 2:17

All flesh

Without distinction of age, sex, or condition.

Visions (ο

Waking visions.

Dream dreams (ε

The best texts read ε

. The reference is to visions in sleep.

Acts 2:19

act 2:19

Lit., I will give.

Or portents. See on Mat 11:20.

Signs

See on Mat 11:20.

Acts 2:20

act 2:20

That great and notable day of the Lord come

The Rev. heightens the emphasis by following the Greek order, the day of the Lord, that great and notable day. Notable (επιφανη) only here in New Testament. The kindred noun ε used of the second coming of the Lord. See Ti1 6:14; Ti2 4:1; Tit 2:13.

Acts 2:22

act 2:22

Approved (α

The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Better, Rev., mighty works. Lit., powers. See on Mat 11:20.

Acts 2:23

act 2:23

Being delivered (ε

An adjective: given forth, betrayed.

Ye have taken

The best texts omit.

Wicked hands

The best texts read by the hand of lawless

Only here in New Testament. The verb simply means to affix to or on anything. The idea of the cross is left to be supplied.

Have slain (α

See on Luk 23:32. Rev., rendering the aorist more closely, did slay.

Acts 2:24

act 2:24

Pains (ωδινας)

The meaning is disputed. Some claim that Peter followed the Septuagint mistranslation of Psa 18:5, where the Hebrew word for snares is rendered by the word used here, pains; and that, therefore, it should be rendered snares of death; the figure being that of escape from the snare of a huntsman. Others suppose that death is represented in travail, the birth-pangs ceasing with the delivery; i.e., the resurrection. This seems to be far-fetched, though it is true that in classical Greek the word is used commonly of birth-throes. It is better, perhaps, on the whole, to take the expression in the

sense of the A. V., and to make the pains of death stand for death generally.

Acts 2:25

act 2:25

Not to see beforehand, but to see before one's self, as in Psa 16:8.

)

Or be shaken. Generally so rendered in the New Testament. See Mat 11:7; Mat 24:29; Heb 12:26, etc.

Acts 2:26

act 2:26

Rejoiced (η

Rev., was glad. See on Pe1 1:6.

See on nests, Mat 8:20. Better, as Rev., dwell. Lit., dwell in a tent or tabernacle. Rendered lodge, Mat 13:32; Mar 4:32; Luk 13:19. It is a beautiful metaphor. My flesh shall encamp on hope; pitch its tent there to rest through the night of death, until the morning of resurrection.

In hope (επ' ε

Lit., on hope: resting on the hope of resurrection; his body being poetically conceived as hoping.

Acts 2:27

act 2:27

Leave (ε

Lit., leave behind.

Lit., give.

Acts 2:29

act 2:29

Let me speak (ε πειν)

Lit., it is permitted me. Rev., I may. It is allowable for him to speak, because the facts are notorious.

ρ

Lit., with freedom. The latter word from παν, all, and ρησις, speech; speaking everything, and therefore without reserve.

From α
is used in the New Testament of Abraham (Heb 7:4), and of the sons of Jacob (Act 7:8).

He is dead and buried (ϵ

Aorists, denoting what occurred at a definite past time. Rev., rightly, he both died and was buried.

His sepulchre is with us

Or among us ($\epsilon\nu \eta\mu\upsilon\nu$). On Mount Zion, where most of the Jewish kings were interred in the same tomb.

Acts 2:30

act 2:30

According to the flesh, he would raise up Christ

The best texts omit. Render as Rev., he would set one upon his throne.

Acts 2:34

act 2:34

Is not ascended ($\omicron\nu \alpha$

Aorist, did not ascend.

Acts 2:35

act 2:35

Thy footstool

A.V. omits of thy feet.

Acts 2:36

act 2:36

Assuredly ($\alpha\sigma\phi\alpha\lambda\omega\varsigma$)

From α

Acts 2:37

act 2:37

Only here in New Testament. The word does not occur in profane Greek. It is found in the Septuagint, as Genesis 34:7, of the grief of the sons of Jacob at the dishonor of Dinah. See, also, Psa 109:16(Sept. 108) Psa 109:16 : "broken in , in the sense of slumber (Rev., stupor). Compare Isa 29:10. See, also, Psa 60:3. (Sept. 59) Psa 60:3 : $\omicron\iota$

with their hoofs, etc. Here, therefore, of the sharp, painful emotion, the sting produced by Peter's words. Cicero,

speaking of the oratory of Pericles, says that his speech left stings in the minds of his hearers ("De Oratore," iii., 34.)

Acts 2:38

act 2:38

Repent

See on Mat 3:2.

In the name (ε ο

Lit., upon the name. See on Mat 28:19.

Remission

See on Luk 3:3; and Jam 5:15.

Acts 2:39

act 2:39

Afar off (ει

Lit., unto a long way. Referring probably to the Gentiles, who are described by this phrase both in the Old and New Testaments. See Zac 6:15; Eph 2:11-13. Peter knew the fact that the Gentiles were to be received into the Church, but not the mode. He expected they would become Christians through the medium of the Jewish religion. It was already revealed in the Old Testament that they should be received, and Christ himself had commanded the apostles to preach to all nations.

Acts 2:40

act 2:40

Other (ε

And various.

More strictly, be ye saved.

Untoward (σκολιας)

Lit., crooked. Toward in earlier English meant docile, apt. The opposite is froward (froward). So Shakespeare:

"'Tis a good hearing when children are toward,

But a harsh hearing when women are froward."

Taming of the Shrew, v., 2.

"Spoken like a toward prince."

3 Henry VI., ii., 2.

Untoward, therefore, meant intractable, perverse. So Shakespeare:

"What means this scorn, thou most untoward knave ?"

K. John, i, 1.

"And if she be froward,

Then hast thou taught Hortensio to be untoward."

Taming of the Shrew, iv., 5.

Compare Deu 32:5.

Acts 2:42

act 2:42

Continued steadfastly

See on Act 1:14.

Doctrine (διδασκαλη)

Better, teaching.

)

that interest and in each other. The word answers to the Latin *communio*, from *communis*, common. Hence, sometimes rendered *communion*, as Co1 10:16; Co2 13:14. Fellowship is the most common rendering. Thus Phi 1:5 : "your fellowship in the gospel," signifying co-operation in the widest sense; participation in sympathy, suffering, and labor. Compare Jo1 1:3, Jo1 1:6, Jo1 1:7. Occasionally it is used to express the particular form which the spirit of fellowship assumes; as in Rom 15:26; Heb 13:16, where it signifies the giving of alms, but always with an emphasis upon the principle of Christian fellowship which underlies the gift.

noun, only of breaking bread. Hence used to designate the celebration of the Lord's Supper.

Prayers (προσευχαις)

; and besought, Luk 8:38.

Acts 2:43

act 2:43

Not terror, but reverential awe: as Mar 4:41; Luk 7:16; Pe1 1:17, etc.

Acts 2:44

act 2:44

Compare fellowship, Act 2:42.

Acts 2:45

act 2:45

Landed property.

Goods (υ

Possessions in general; movables.

Acts 2:46

act 2:46

With one accord (ο

See on Mat 18:19.

From house to house (κατ' οικον)

Better, as Rev., at home, contrasted with in the temple. Compare Plm 1:2; Col 4:15; Co1 16:19.

ς)

Singleness (α

Only here in New Testament. Derived from α

Acts 2:47

act 2:47

Imperfect: kept adding.

Lit., as Rev., those that were being saved. The rendering of the A. V. would require the verb to be in the future, whereas it is the present participle. Compare Co1 1:18. Salvation is a thing of the present, as well as of the past and future. The verb is used in all these senses in the New Testament. Thus, we were saved (not are, as A. V.), Rom 8:24; shall or shalt be saved, Rom 10:9, Rom 10:13; ye are being saved, Co1 15:2. "Godliness, righteousness, is life, is

salvation. And it is hardly necessary to say that the divorce of morality and religion must be fostered and encouraged by failing to note this, and so laying the whole stress either on the past or on the future - on the first call, or on the final change. It is, therefore, important that the idea of salvation as a rescue from sin, through the knowledge of God in Christ, and therefore a progressive condition, a present state, should not be obscured, and we can but regret such a translation as Act 2:47, 'The Lord added to the church daily such as should be saved,' where the Greek implies a different idea" (Lightfoot, "On a Fresh Revision of the New Testament").

To the church

See on Mat 16:18.

[Next: Acts Chapter 3](#)

Acts Chapter 3

Acts 3:20

act 3:20

means to take in hand. . Used by Luke only, Act 22:14; Act 26:16. The verb originally

Acts 3:21

act 3:21

Of restitution (α)

Only here in New Testament. The kindred verb, to restore, occurs Mat 17:11; Act 1:6, etc. As a technical medical term, it denotes complete restoration of health; the restoring to its place of a dislocated joint, etc.

Since the world began ($\alpha\pi'$ $\alpha\omega\nu\omicron\varsigma$)

The American Revisers insist on from of old.

Acts 3:23

act 3:23

Shall be destroyed (ϵ)

Only here in New Testament. Rev., "utterly destroyed," giving the force of $\epsilon\zeta$, out.

Acts 3:25

act 3:25

See on Mat 26:28.

Hence to arrange or settle mutually; to make a covenant with.

Acts 3:26

act 3:26

His Son Jesus

The best texts omit Jesus. Render servant for son, and see on Act 3:13.

Acts 3:1

act 3:1

Went up (α

The imperfect: were going up. So Rev., ascending the terraces, on the highest of which the temple stood.

Ninth hour

The time of the evening sacrifice; or, as the words of prayer indicate, half an hour later, for the prayer which accompanied the offering of incense.

Acts 3:2

act 3:2

That was (υ

Lit., being. See on Jam 2:15.

Was carried (ε

Imperfect: "was being carried as they were going up (Act 3:1).

They laid (ε

Imperfect: "they were wont to lay."

Acts 3:4

act 3:4

Fastening his eyes (ατενι

See on Luk 4:20; and compare Act 1:10.

Attentively. See on Mat 7:3.

Acts 3:6

act 3:6

Silver and gold (α

Properly, silver and gold money. See on Pe1 1:18.

Acts 3:7

act 3:7

The verb means originally to press or squeeze; and hence implies taking hold with a firm grasp.

A peculiar, technical word, used by Luke only, and described by Galen as the part of the foot lying beneath the leg, next the toes.

Received strength (ε

Used by Luke only. Compare "the churches were established (Act 16:5).
In medical language applied to the bones in particular.

Acts 3:8

act 3:8

Leaping up (ε

Strictly, leaping forth. Only here in New Testament. Used in medical language of the sudden starting of a bone from the socket, of starting from sleep, or of the sudden bound of the pulse.

The imperfect. Correctly, as Rev., began to walk; or, perhaps, continued walking about, testing his newly acquired power.

The medical notes of the case are, that the disease was congenital, had lasted over forty years (Act 4:22), and the progressive steps of the recovery - leaped up, stood, walked.

Acts 3:10

act 3:10

They knew (ε

Or recognized. Rev., took knowledge.

Used by Luke only. See on Luk 4:36.

Amazement (ε

See on Mar 5:42; and compare Luk 5:26.

Acts 3:11

act 3:11

The lame man which was healed

The best texts omit. Render as he held.

Held (κρατουντος)

Greatly wondering (ε

Wondering out of measure (εκ). Compare wonder (Act 3:10).

Acts 3:12

act 3:12

He answered

The question expressed in the people's explanations of surprise.

Men of Israel

Lit., men, Israelites. An honorable and conciliatory form of address. The term Israelite gradually gave place to that of Jew; but Israel was the sacred name for the Jews, as the nation of the theocracy, the people under God's covenant, and hence was for the Jew his especial badge and title of honor. "To be descendants of Abraham, this honor they must share with the Ishmaelites; of Abraham and Isaac, with the Edomites; but none except themselves were the seed of Jacob, such as in this name of Israelite they were declared to be. Nor was this all, but more gloriously still, their descent was herein traced up to him, not as he was Jacob, but as he was Israel, who, as a prince, had power with God and with men, and had prevailed" (Trench, "Synonyms"). So Paul, in enumerating to the Philippians his claims to have confidence in the flesh, says he was "of the stock of Israel." It is said that the modern Jews in the East still delight in this title.

Our own (ι)

See on Act 1:7.

Acts 3:13

act 3:13

His son (παιδα)

Rightly, servant, as Rev. See on Luk 1:54. The A. V. renders, in Mat 12:18, servant, quoting from Isa 42:1; but elsewhere, where applied to Jesus, son or child, which Rev. in every case has changed to servant. The word is continually used, like the Latin puer, in the sense of servant, and in the Septuagint as the servant of God. See Sa2 7:5, Sa2 7:8, Sa2 7:19, Sa2 7:20, Sa2 7:21, Sa2 7:25, Sa2 7:26. Compare Luk 1:69. The term servant of Jehovah, or servant of the Lord, is applied in the Old Testament (1) to a worshipper of God, Neh 1:10; Dan 6:21; so to Abraham, Psa 105:6, Psa 105:42; to Joshua, Jos 24:29; to Job, Job 1:8. (2) To a minister or ambassador of God called to any service, Isa 49:6; of Nebuchadnezzar, Jer 27:6; of the prophets, Amo 3:7; of Moses, Deu 34:5. (3) Peculiarly of the Messiah, Isa 42:1; Isa 52:13; as God's chosen servant for accomplishing the work of redemption. "Unless we render servant in the passages where the phrase παις Θεου occurs in the New Testament, there will be no allusion throughout it all to that group of prophecies which designate the Messiah as the servant of Jehovah, who learned obedience by the things which he suffered" (Trench, "On the Authorized Version of the New Testament").

When he

He is ε

between what Pilate judged and what they did." This is further emphasized in the next verse.

Acts 3:14

act 3:14

Desired (ἠ)

Or demanded. See on Luk 11:9.

A murderer (α

Lit., a man who was a murderer.

To be granted (χαρισθῆναι)

Acts 3:15

act 3:15

The Prince of life (αὐτοῦ ζῶντος)

The Greek brings out by the position of these words what Bengel calls "the magnificent antithesis" between a murderer and the Prince of life. "Ye demanded a murderer, but the Prince of life ye killed." This is the only place where the phrase occurs. A

here as Rev., in margin, author, and so by Rev. at Heb 2:10; Heb 12:2.

Acts 3:16

act 3:16

Through faith (ἐ

Note the article: the faith which we had; not the cripple's faith, which was not demanded as a condition of his cure. Through faith (ἐ

; and see on Mat 28:19.

Made strong (ἐ

See on Act 3:7.

Ye see (θεωρεῖτε)

See on Luk 10:18.

Perfect soundness (ὁ

Only here in New Testament. From ο

ρος, a lot. Denoting, therefore, the condition of one who has his entire allotment.

Acts 3:19

act 3:19

Be converted (ἐ

Not a good rendering, because the verb is in the active voice. Better as Rev., turn again. See on Luk 22:32.

Blotted out (εξαλειφθῆναι)

Forgiveness of sins under the figure of the erasure of hand-writing. The word is used thus in Psa 51:1. (Sept. 50), Psa 51:1; Isa 43:25. Also at Col 2:14. In classical Greek the verb is opposed to ε
do things not to be borne, entering (ε
More especially with reference to an item in an account.

When (o

Wrong. Render in order that, or that (so there may come), as Rev.

Better, seasons. See on Act 1:7.

Of refreshing (*α*

Only here in New Testament. The word means cooling, or reviving with fresh air. Compare the kindred verb, to wax cold, Mat 24:12, and see note.

Lit., the face.

[Next: Acts Chapter 4](#)

Acts Chapter 4

Acts 4:1

act 4:1

Captain of the temple

It was the duty of the Levites to keep guard at the gates of the temple, in order to prevent the unclean from entering. To them the duties of the temple-police were entrusted, under the command of an official known in the New Testament as "the captain of the temple," but in Jewish writings chiefly as "the man of the temple mount." Josephus speaks of him as a person of such consequence as to be sent, along with the high-priest, prisoner to Rome.

Came upon (ε

Or stood by them, suddenly. Compare Luk 24:4; Act 22:20; Act 23:11. Of dreams or visions, to appear to.

Acts 4:2

act 4:2

Only here and Act 16:18

The resurrection

The Sadducees denied both the resurrection and a future state. "In the Gospels the Pharisees are represented as the great opponents of Christ; in the Acts it is the Sadducees who are the most violent opponents of the apostles. The reason of this seems to be, that in the Gospels Jesus Christ came in direct collision with the Pharisees, by unmasking their hypocrisies and endangering their influence among the people; whereas the apostles, in testifying to the resurrection of Christ, opposed the creed of the Sadducees. Perhaps, also, in attacking the apostles, who taught the resurrection of that Jesus whom the Pharisees had persecuted and crucified, the Sadducees aimed an indirect blow at the favorite dogma of their rival sect" (Gloag, "Commentary on Acts").

Acts 4:3

act 4:3

In hold (εἰ

A somewhat antiquated rendering. Better, as Rev., in ward. See on Pe1 1:4.

Acts 4:4

act 4:4

The number was about five thousand

Translate ε

Acts 4:7

act 4:7

What power - what name

Lit., what sort of power; what kind of name.

Have ye done

The ye closes the sentence in the Greek with a contemptuous emphasis: you people.

Acts 4:12

act 4:12

Salvation (η

Note the article: the salvation; the Messianic deliverance.

Acts 4:13

act 4:13

Boldness

See on freely, Act 2:29.

The word, meaning originally to seize upon or lay hold of, occurs frequently in the New Testament in different phases of this original sense. Thus, to apprehend or grasp, Eph 3:18; Phi 3:12, Phi 3:13; Rom 9:30 : of seizure by a demon, Mar 9:18 : of something coming upon or overtaking, Joh 12:35; Th1 5:4 : of comprehending, grasping mentally, as here, Act 10:34; Act 25:25.

Unlearned (α

Or, very literally, unlettered. With special reference to Rabbinic culture, the absence of which was conspicuous in Peter's address.

Ignorant (ιδιωται)

Originally, one in a private station, as opposed to one in office or in public affairs. Therefore one without professional knowledge, a layman; thence, generally, ignorant, ill-informed; sometimes plebeian, common. In the absence of certainty it is as well to retain the meaning given by the A. V., perhaps with a slight emphasis on the want of professional knowledge. Compare Co1 14:16, Co1 14:23, Co1 14:24; Co2 11:6.

Took knowledge (ε

Or recognized. See on Act 3:10.

Acts 4:15

act 4:15

See on pondered, Luk 2:19.

Acts 4:17

act 4:17

It spread (διανεμηθη)

Only here in New Testament. Lit., be distributed. In Ti2 2:17, "their word will eat as a canker," is, literally, will have in the figure of a canker. "They regard the whole as a canker."

Acts 4:18

act 4:18

See on Pe2 2:16.

Acts 4:21

act 4:21

Originally, to curtail or dock; to prune as trees: thence to check, keep in bounds, punish.

Acts 4:24

act 4:24

See on Pe2 2:1.

Acts 4:25

act 4:25

See on Act 3:13.

Rage (ε

Only here in New Testament. Originally, to neigh or snort like a horse. Of men, to give one's self haughty airs, and to

Acts 4:27

act 4:27

Didst anoint (ε

See on Christ, Mat 1:1.

Acts 4:28

act 4:28

Thy hand

Thy disposing power.

Acts 4:32

act 4:32

Heart and soul

See on Mar 12:30.

Acts 4:33

act 4:33

Gave (α

Lit., gave back (α

Acts 4:37

act 4:37

μα)

The sum of money.

[Next: Acts Chapter 5](#)

Acts Chapter 5

Acts 5:2

act 5:2

Kept back (ε

Only here, Act 5:3, and Tit 2:10
one's self; hence to appropriate wrongfully.

Acts 5:3

act 5:3

Rather, to deceive. The design of Satan was to deceive the Holy Ghost. To lie to would require a different case in the noun, which occurs in Act 5:4, where the same verb is properly rendered lie (unto God). Satan fills the heart to deceive. The result of the attempt is merely to lie.

Acts 5:4

act 5:4

Whiles it remained, was it not thine own (ov

A play on the words. Lit., remaining, did it not remain to thee? Rev., very happily, whiles it remained, did it not remain thine own?

Conceived (ε

Lit., put or fixed. Wherefore didst thou fix this deed in thy heart? - i.e., resolve upon it.

Acts 5:5

act 5:5

Gave up the ghost (ε

Used by Luke only. A rare word, occurring in the Septuagint, and in medical writers. See Eze 21:7, "Every spirit shall faint." See, also, on failing, Luk 21:26.

Acts 5:6

act 5:6

Better, as Rev., wrapped him round. The verb means to draw together, or draw in; hence used for shortening sail, reducing expenses, lowering or humbling a person. In Co1 7:29 (properly, shortened);" i.e., drawn together, contracted. In the sense of wrapping up it is found in Aristophanes, of

wrapping cloaks or garments about one; also of tucking up the garments about the loins, as a preparation for service. In wife." In medical language, of bandaging a limb; of the contraction of tumors, and of organs of the body, etc. Some, however, as Meyer, refer the word here to the pressing together of the dead man's limbs.

Acts 5:8

act 5:8

Answered

"The woman, whose entrance into the assembly of the saints was like a speech" (Bengel).

Perhaps pointing to the money still lying at his feet.

Acts 5:9

act 5:9

μιν)

The verb is passive. Lit., was it agreed by you. The figure in the word is that of concord of sounds. Your souls were attuned to each other respecting this deceit. See on music, Luk 15:25.

To put it to the proof whether the Holy Spirit, ruling in the apostles, could be deceived. See on Act 5:3.

The feet

Graphic. The steps of the young men returning from the burial are heard at the door.

Acts 5:12

act 5:12

Were wrought (ε

The best texts read ε

All

The whole body of believers.

Acts 5:13

act 5:13

The rest

Unbelievers, deterred by the fate of Ananias from uniting themselves to the church under false pretences.

Join himself (κολλασθαι)

See on Luk 15:15; and Luk 10:11. In all but two instances (Rom 12:9; Co1 6:17), the word implies a forced, unnatural,

or unexpected union. Thus Philip would not, without a special command, have "joined himself" to the chariot of the Ethiopian prince (Act 8:29). Saul's attempt to join himself to the apostles was regarded by them with suspicion (Act 9:26); and the fact that certain persons "clave to" Paul in Athens is expressly contrasted with the attitude of the citizens at large. The sense of an unnatural union comes out clearly in Co1 6:16.

Acts 5:14

act 5:14

Imperfect: kept being added.

Acts 5:15

act 5:15

See on Mar 2:4.

The shadow of Peter passing by

But the proper rendering is, as Peter passed by, his shadow might, etc.

Acts 5:18

act 5:18

In the common prison (ε)

article, moreover. Note, too, that another word is used for the prison in the next verse (της φυλακης). Rev., therefore, correctly, in public ward.

Acts 5:19

act 5:19

Acts 5:20

act 5:20

Stand

Compare Act 2:14; and see on Luk 18:11; and Luk 19:8.

Of this life

The eternal life which Christ revealed. It is a peculiar use of the phrase, which is commonly employed in contrast with the life to come, as Co1 15:19. Compare Joh 6:63, Joh 6:68. Not equivalent to these words of life.

Acts 5:21

act 5:21

Early in the morning (v

Y

Render as Rev., about daybreak.

Taught (ε

Imperfect: began teaching.

The Sanhedrim.

fathers, the title used in addressing the Roman senate. The word in this passage is the name of the Spartan assembly, Gerousia, the assembly of elders, consisting of thirty members, with the two kings. "The well-known term," as Meyer remarks, "is fittingly transferred from the college of the Greek gerontes to that of the Jewish presbyters." They summoned, not only those elders of the people who were likewise members of the Sanhedrim, but the whole council (all the senate) of the representatives of the people.

Still another word for prison. Compare Act 5:18, Act 5:19. Rev., prison-house. The different words emphasize

Acts 5:22

act 5:22

Officers (v

See on Mat 5:25.

Acts 5:24

act 5:24

See on Luk 9:5

Acts 5:28

act 5:28

Did not

The best texts omit ov, not, and the question.

We straitly charged

, with desire I have desired.

Or ye want. See on willing, Mat 1:19.

This man's

The phrase is remarkable as furnishing the first instance of that avoidance of the name of Christ which makes the Talmud, in the very same terms, refer to him most frequently as Peloni=, "so and so."

Acts 5:29

act 5:29

We ought (δει)

Stronger, we must.

To obey (πειθαρχειν)

Not often used in the New Testament to express obedience, the most common word being υ this word, in itself, is the only one of the several in use which expresses the conception of obedience exclusively. Y

obedience which one owes to authority (α , Act 5:32; Act 27:21; Tit 3:1; and in every case, of obedience to established authority, either of God or of magistrates. In Act 27:21, where it is used of the ship's officers hearkening to Paul's admonition not to loose from Crete, Paul speaks of his admonition as divinely inspired; compare Act 27:10. In Act 4:19, Peter and John say hearken (α considering the proposition made to them. This is a deliberate course of action.

Acts 5:30

act 5:30

Only here and Act 26:21. To slay with one's own hands.

Tree

See on Luk 23:31.

Acts 5:31

act 5:31

Prince

See on Act 3:15.

Repentance - remission

See on Mat 3:2; and Jam 5:15; and Luk 3:3.

Acts 5:32

act 5:32

Witnesses

See on Act 1:22.

Obey

See on Act 5:29.

Acts 5:33

act 5:33

Only here and Act 7:54. The verb means, originally, to saw asunder. A strong figure for exasperation.

To slay

See on Luk 23:32.

Acts 5:34

act 5:34

The apostles

Better as Rev., a little while.

Acts 5:36

act 5:36

Acts 5:37

act 5:37

Obeded

Note the word for obeyed (ε

Taxing (απογραφης)

See on Luk 2:1, Luk 2:2.

Much people

The best texts omit much.

See on Mat 25:24.

Acts 5:38

act 5:38

Refrain (α

Lit., stand off.

Of men (εξ α

Out of men, proceeding out of their devices.

Lit., be loosened down. Used of the dilapidation of the temple (Luk 21:6), and of the dissolution of the body under the figure of striking a tent (Co2 5:1). See on Mar 13:2.

Acts 5:39

act 5:39

Lit., to be God- fighters.

Acts 5:41

act 5:41

τιμασθηναι)

This is an instance of what rhetoricians style an oxymoron, from ο which is witty or impressive through sheer contradiction or paradox, as laborious idleness, sublime indifference. In this case the apostles are described as dignified by indignity.

[Next: Acts Chapter 6](#)

Acts Chapter 6

Acts 6:1

act 6:1

Better but, as a contrast is now introduced with the prosperous condition of the Church indicated at the close of the last chapter.

Lit., "when the disciples were multiplying;" the present participle indicating something in progress.

See on the kindred word murmurers, Jde 1:16.

Grecians (Ελληνιστων)

Rev., much better, Grecian Jews, with Hellenists in margin. "Grecians" might easily be understood of Greeks in general. The word Hellenists denotes Jews, not Greeks, but Jews who spoke Greek. The contact of Jews with Greeks was first effected by the conquests of Alexander. He settled eight thousand Jews in the Thebais, and the Jews formed a third of the population of his new city of Alexandria. From Egypt they gradually spread along the whole Mediterranean coast of Africa. They were removed by Seleucus Nicator from Babylonia, by thousands, to Antioch and Seleucia, and under the persecutions of Antiochus Epiphanes scattered themselves through Asia Minor, Greece, Macedonia, and the Aegean islands. The vast majority of them adopted the Greek language, and forgot the Aramaic dialect which had been their language since the Captivity. The word is used but twice in the New Testament - here and Act 9:29 - and, in both cases, of Jews who had embraced Christianity, but who spoke Greek and used the Septuagint version of the Bible instead of the original Hebrew or the Chaldaic targum or paraphrase. The word E very common in the New Testament, is used in antithesis, either to "Barbarians" or to "Jews." In the former case it means all nations which spoke the Greek language (see Act 18:17; Rom 1:14; Co1 1:22, Co1 1:23). In the latter it is equivalent to Gentiles (see Rom 1:16; Rom 2:9; Co1 10:32; Gal 2:3). Hence, in either case, it is wholly different from Hellenist.

Hebrews

Hebrew is the proper antithesis to Hellenist. A man was Ιουδαιος, a Jew, who traced his descent from Jacob, and conformed to the religion of his fathers. He might speak Greek and be a Hellenist. He was Εβραιος, a Hebrew, only as he spoke Hebrew and retained Hebrew customs. The distinction between Hebrew and Hellenist was a distinction within the Jewish nation, and not between it and other nations. Thus Paul calls himself a Hebrew of Hebrews; i.e., a Hebrew and of Hebrew parents (Phi 3:5; compare Co2 11:22).

Were neglected (παρεθεωρουντο)

Only here in New Testament. Lit., were overlooked. The imperfect denoting something habitual.

Daily (καθημερινη)

Only here in New Testament.

)

Or service. See on minister, Mat 20:26. The reference is to the distribution of provision.

Acts 6:2

act 6:2

Reason (α

Lit., pleasing or agreeable.

Rather forsake or abandon: leave in the lurch.

Serve tables

Superintend the distribution of food.

Acts 6:3

act 6:3

Lit., attested, having witness borne them.

Acts 6:4

act 6:4

See on Act 1:14. Rev., continue steadfastly.

Acts 6:5

act 6:5

Stephen, etc

The names are all Greek. There is no reason to infer from this that they were all Hellenists. It was customary among the Jews to have two names, the one Hebrew and the other Greek. They were probably partly Hebrews and partly Hellenists.

Acts 6:7

act 6:7

To the faith ($\tau\eta$

Opinions differ greatly as to whether this is to be taken as meaning faith in Jesus Christ, or faith considered as Christian doctrine - the Gospel; the faith in the ecclesiastical sense. This passage and Gal 1:23 are the strong passages in favor of the latter view; but the general usage of the New Testament, added to the fact that in both these passages the former meaning gives a good, intelligible, and perfectly consistent sense, go to confirm the former interpretation.

1. In the great majority of New Testament passages faith is clearly used in the sense of faith in Jesus Christ: "the conviction and confidence regarding Jesus Christ as the only and perfect mediator of the divine grace and of eternal life, through his work of atonement" (Meyer).

2. This interpretation is according to the analogy of such expressions as obedience of Christ (Co2 10:5), where the meaning is, clearly, obedience to Christ: obedience of the truth (Pe1 1:22). Accordingly, faith, though it becomes in man the subjective moral power of the new life, regenerated through the power of the Spirit, is regarded objectively as a power - the authority which commands submission.

3. This interpretation is according to the analogy of the expression hearing of faith (Gal 3:2), which is to be rendered, not as equivalent to the reception of the Gospel, but as the report or message of faith; i.e., which treats of faith, α hearing being always used in the New Testament in a passive sense, and often rendered fame, rumor, report (see Mat 4:24; Mat 14:1; Mar 1:28; Joh 12:38; Rom 10:16). Compare, also, obedience of faith (Rom 1:5; Rom 16:26), where faith is to be taken as the object, and not as the source, of the obedience; and hence is not to be explained as the obedience which springs from faith, but as the obedience rendered to faith as the authoritative impulse of the new life in Christ.

The great majority of the best modern commentators hold that faith is to be taken as the subjective principle of Christian life (though often regarded objectively as a spiritual power), and not as Christian doctrine.

Acts 6:8

act 6:8

Did (ϵ

Imperfect: was working wonders during the progress of the events described in the previous verse.

Acts 6:9

act 6:9

Synagogue

See on Church, Mat 16:18.

Of the libertines

In Jerusalem, and probably in other large cities, the several synagogues were arranged according to nationalities, and even crafts. Thus we have in this verse mention of the synagogues of the Cyrenians, Alexandrians, Cilicians, and Asiatics. Libertines is a Latin word (libertini, freedmen), and means here Jews or their descendants who had been taken as slaves to Rome, and had there received their liberty; and who, in consequence of the decree of Tiberius, about 19 a.d., expelling them from Rome, had returned in great numbers to Jerusalem. They were likely to be the chief opponents of Stephen, because they supposed that by his preaching, their religion, for which they had suffered at Rome, was endangered in Jerusalem.

Acts 6:10

act 6:10

They were not able ($\text{o}\upsilon\kappa \iota$

See on Luk 14:30; and Luk 16:3.

Acts 6:11

act 6:11

Suborned (v)

Only here in New Testament. The verb originally means to put under, as carpets under one's feet; hence, to put one person in place of another; to substitute, as another's child for one's own; to employ a secret agent in one's place, and to instigate or secretly instruct him.

Acts 6:12

act 6:12

record of the hostility of the people toward the disciples. See Act 2:47.

Used by Luke only. Better as Rev., seized. See on Luk 8:29.

Acts 6:14

act 6:14

This Jesus of Nazareth

Contemptuous.

[Next: Acts Chapter 7](#)

Acts Chapter 7

Acts 7:1

act 7:1

Then said the high-priest

"The glorified countenance of Stephen has caused a pause of surprise and admiration, which the high-priest interrupts by calling upon the accused for his defence" (Gloag).

Acts 7:2

act 7:2

Brethren

Addressing the audience generally.

Fathers

Addressing the members of the Sanhedrim.

Of glory

Outward, visible glory, as in the shekinah and the pillar of fire.

Appeared (ω

See on Luk 22:43.

Acts 7:5

act 7:5

See on Pe1 1:4.

Not so much as to set his foot on (ου

Lit., not even the stepping of a foot. From the original meaning, a pace or step, which occurs only here in the New Testament, comes the sense of a step considered as a raised place or seat, and hence a tribune or judgment-seat, which is its meaning in every other passage of the New Testament.

Only here and Act 7:45. See on keep, Luk 8:15. It denotes a permanent possession.

Acts 7:8

act 7:8

The covenant of circumcision

There is no article, and it is better omitted in rendering. He gave him a covenant, the peculiar character of which is defined by the next word - of circumcision; i.e., of which circumcision was the completion and seal.

Acts 7:9

act 7:9

Compare Jam 4:1; and see on envying, Jam 3:14.

Acts 7:10

act 7:10

See on Mat 13:21.

Acts 7:11

act 7:11

For their cattle: fodder. See on shall be filled, Mat 5:6.

Acts 7:12

act 7:12

In Egypt (εν Αι)

But the best texts read εις Αι

Acts 7:13

act 7:13

Joseph's race

Note the repetition of the name. "A certain sense of patriotic pride is implied in it."

Acts 7:14

act 7:14

Threescore and fifteen

Lit., "in (εν) threescore and fifteen;" the idiom expressing the sum in which all the individuals were included.

Acts 7:17

act 7:17

Rev., more correctly, as; the word being not a particle of time, but meaning in proportion as.

Acts 7:18

act 7:18

Another (ε

Not merely a successor, but a monarch of a different character.

Knew not

As sixty years had elapsed since Joseph's death, and a new dynasty was coming to the throne, this may be taken literally: did not know his history and services. Some explain, did not recognize his merits.

Acts 7:19

act 7:19

So that they cast out (του ποιειν ε

Lit., make exposed. The verb ε new-born child. Thus Herodotus, of Cyrus, exposed in infancy: "The herdsman's wife entreated him not to expose (εκθειναι) the babe" (i., 112). The rendering of the A. V., "so that they cast out," is correct, expressing the result, and not Pharaoh's design.

Incorrect. See on Pe1 2:2. Rev., rightly, babes.

Live (ζωογονεισθαι)

Or, be preserved alive. See on Luk 17:33.

Acts 7:20

act 7:20

Time (καιρω)

Better, season or juncture. "Sad, seasonable" (Bengel). See on Act 1:7.

Exceeding fair (αστειος τω θεω)

Lit., fair unto God: a Hebrew superlative. Compare Jon 3:3 : great unto God; A. V., exceeding great. Gen 10:9, of Nimrod: a mighty hunter before the Lord. Co2 10:4 : mighty unto God; i.e., in God's sight. Αστειος, fair (only here and Heb 11:23), is from α in the Septuagint of Moses (Exodus 2:2), and rendered goodly. The Jewish traditions extol Moses' beauty. Josephus says that those who met him, as he was carried along the streets, forgot their business and stood still to gaze at him.

Acts 7:21

act 7:21

Took up (α)

Used among Greek writers of taking up exposed children; also of owning new-born children. So Aristophanes: "I mean should be limited to took him up from the water (as Gloag).

Acts 7:23

act 7:23

It came into his heart (α)

Lit., "it arose into his heart." "There may be something in the depth of the soul which afterward emerges and ascends from that sea into the heart as into an island" (Bengel). The expression is imitated from the Hebrew, and occurs in the Septuagint: "The ark shall not come to mind;" lit., go up into the heart (Jeremiah 3:16). See, also, Jeremiah 32:35; Isaiah 65:17.

Acts 7:24

act 7:24

Defended (η)

Only here in New Testament. The word means originally to ward off from one's self, with a collateral notion of requital or revenge.

Acts 7:25

act 7:25

See on understanding, Mar 12:33.

Acts 7:26

act 7:26

Appeared (ωφθη)

With the suggestion of a sudden appearance as in a vision; possibly with the underlying notion of a messenger of God. See on Luk 22:43.

ς ει

Lit., drove them together to peace; urged them.

Acts 7:31

act 7:31

Always in the New Testament of a vision. See on Mat 17:9.

To behold (κατανοησαι)

See on Mat 7:3. Compare Luk 12:24, Luk 12:27.

Acts 7:32

act 7:32

Trembled (ε

Lit., having become trembling; having fallen into a tremor.

Acts 7:34

act 7:34

I have seen, I have seen (ι δον)

Lit., having seen I saw. A Hebraism. See Exodus 3:7 (Sept.). Compare Jdg 1:28 : utterly drive them out; lit., removing did not utterly remove. Jdg 4:9 : going I will go; i.e., I will surely go. Gen 37:8 : reigning shalt thou reign; i.e., shalt thou indeed reign. So Rev. here, "I have surely seen."

Acts 7:35

act 7:35

Strictly, a ransom or redeemer. Only here in New Testament. See on ransom, Mat 20:28; and redeemed, Pe1 1:18.

By the hand (ε

Acts 7:38

act 7:38

Lively

Better, living, as Rev. Compare Pe1 2:4, Pe1 2:5.

Acts 7:39

act 7:39

Turned back in their hearts

Not desiring to go back, but longing for the idolatries of Egypt.

Acts 7:40

act 7:40

Shall go before us

As symbols to be borne before them on the march. Compare Neh 9:18.

Acts 7:41

act 7:41

They made a calf (ε

Only here in New Testament, and not in Septuagint. Bengel says, "A very notorious crime is denoted by an extraordinary and newly-coined word." This was in imitation of the Egyptian bull-worship. Several of these animals were worshipped at different places in Egypt. Apis was worshipped at Memphis. Herodotus says: "Now this Apis, or Epaphus, is the calf of a cow which is never afterward able to bear young. The Egyptians say that fire comes down from heaven upon the cow, which thereupon conceives Apis. The calf which is so called has the following marks: He is black, with a square spot of white upon his forehead, and on his back the figure of an eagle. The hairs in his tail are double, and there is a beetle upon his tongue" (iii., 28). He was regarded by the Egyptians, not merely as an emblem, but as a god. He was lodged in a magnificent court, ornamented with figures twelve cubits high, which he never quitted except on fixed days, when he was led in procession through the streets. His festival lasted seven days, and all came forward from their houses to welcome him as he passed. He was not allowed to reach the natural term of his life. If a natural death did not remove him earlier, he was drowned when he reached the age of twenty-five, and was then embalmed and entombed in one of the sepulchral chambers of the Serapeum, a temple devoted expressly to the burial of these animals.

Another sacred bull was maintained at Heliopolis, in the great Temple of the Sun, under the name of Mnevis, and was honored with a reverence next to Apis. Wilkinson thinks that it was from this, and not from Apis, that the Israelites borrowed their notions of the golden calf. "The offerings, dancing, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis during their sojourn in Egypt" ("Ancient Egyptians," 2 sen, vol. ii., p. 197). A third sacred bull, called Bacis, was maintained at Hermonthis, near Thebes. It was a huge, black animal, and its hairs were said to grow the wrong way. Other bulls and cows did not hold the rank of gods, but were only sacred.

Offered (α

Lit., led up. See on Jam 2:21.

Acts 7:42

act 7:42

Rev., more correctly, serve, See on Luk 1:74.

The host of heaven

Star-worship, or Sabaeism, the remnant of the ancient heathenism of Western Asia, which consisted in the worship of the stars, and spread into Syria, though the Chaldaean religion was far from being the simple worship of the host of heaven; the heavenly bodies being regarded as real persons, and not mere metaphorical representations of astronomical phenomena. It is to the Sabaeism that Job alludes when, in asserting the purity of his life (Job 31:26, Job 31:27), he says: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hands: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Though not a part of the religion of the Egyptians, Rawlinson thinks it may have been connected with their earlier belief, since prayer is represented in hieroglyphics by a man holding up his hands, accompanied by a star (Herodotus, vol. ii., p. 291).

Acts 7:43

act 7:43

Tabernacle of Moloch

The portable tent-temple of the god, to be carried in procession. Moloch was an Ammonite idol to whom children were sacrificed. According to Rabbinical tradition, his image was hollow, heated from below, with the head of an ox and outstretched arms, into which children were laid, their cries being stifled by the beating of drums.

Remphan

The texts vary between Remphan, Rephan, and Romphan. It is supposed to be the Coptic name for Saturn, to which the Arabs, Egyptians, and Phoenicians paid divine honors.

Acts 7:45

act 7:45

Only here in New Testament. The verb originally means to receive from one another, in succession; and that appears to be the more simple and natural rendering here: having received it (from Moses). Rev., very neatly, in their turn.

Jesus

Joshua. The names are the same, both signifying Saviour. See on Mat 1:21.

Into the possession (εν τη

Rev., when they entered on the possession.

Before the face (α

More strictly, "away from the face." The same expression occurs in the Septuagint, Deuteronomy 11:23.

Acts 7:46

act 7:46

Desired (η

More correctly, asked: through Nathan. See Sa2 7:2.

It was not a tabernacle or tent which David proposed to build, but a house. See Sa2 7:2. Rev., rightly, habitation. Compare οικον, a house, Act 7:47, and Ch2 6:18.

Acts 7:48

act 7:48

The Most High

In contrast with heathen gods, who were confined to their temples.

ς)

The best texts omit ναοις, temples. The meaning is more general: in things made with hands. The expression is,

however, used of a sanctuary in Isa 16:12 hands, is common in the Old Testament of idols. See Deu 4:28; Kg2 19:18; Ch2 32:19; Psa 115:4. Compare Mar 14:58; Eph 2:11; Heb 9:11, Heb 9:24; Co2 5:1.

Acts 7:49

act 7:49

What house

Rev., more correctly, "what manner of house" (ποιον).

Acts 7:51

act 7:51

Both only here in New Testament.

Resist (α)

It is a very strong expression, implying active resistance. Lit., to fall against or upon. Used of falling upon an enemy. Only here in New Testament.

More correctly, as Rev., ye have become.

Acts 7:53

act 7:53

Who (α)

Stronger than the simple relative who, and emphasizing their sin by contrast with their privileges: inasmuch as ye were those who received, etc.

By the disposition of angels (ϵ)

Lit., unto ordinances of angels. ϵ as we say a general disposed his troop. The word occurs only here and Rom 13:2, where it is rendered ordinance. ; Luk 3:13. In Co1 11:34, it is translated set in order. The reference is most probably to the Jewish tradition that the law was given through the agency of angels. See Deu 33:2. Compare Psa 68:17. Paul expressly says that the law was administered by the medium of angels (Gal 3:19). Compare the word spoken by angels (Heb 2:2). Render, therefore, as Rev., as it was ordained by angels.

Acts 7:54

act 7:54

They were cut

See on Act 5:33. In both instances, of anger. A different word is used to express remorse, Act 2:37.

Gnashed (ϵ)

Originally to eat greedily, with a noise, as wild beasts: hence to gnash or grind the teeth.

Acts 7:55

act 7:55

Being (v)

See on Jam 2:15.

Looked up steadfastly

Compare Act 1:10; Act 3:4, Act 3:12; Act 6:15; and see on Luk 4:20.

Standing

Rising from the throne to protect and receive his servant. Usually Jesus is represented in the New Testament as seated at the Father's right hand. See Eph 1:20; Col 3:1; Heb 1:3.

Acts 7:56

act 7:56

I see (θεωρω)

See on Luk 10:18.

The Son of man

A title never applied to Christ by any of the apostles or evangelists, except here by Stephen. See on Luk 6:22.

Acts 7:57

act 7:57

Lit., held together.

Acts 7:58

act 7:58

Stoned

According to the Rabbis, the scaffold to which the criminal was to be led, with his hands bound, was to be twice the size of a man. One of the witnesses was to smite him with a stone upon the breast, so as to throw him down. If he were not killed, the second witness was to throw another stone at him. Then, if he were yet alive, all the people were to stone him until he was dead. The body was then to be suspended till sunset.

Which, however, gives no indication of his age, since it is applied up to the age of forty-five. Thirty years after Stephen's martyrdom, Paul speaks of himself as the aged (Plm 1:9).

Saul

The first mention of the apostle to the Gentiles.

Acts 7:59

act 7:59

Calling upon God

God is not in the Greek. From the vision just described, and from the prayer which follows, it is evident that Jesus is meant. So Rev., the Lord.

Jesus

An unquestionable prayer to Christ.

Acts 7:60

act 7:60

ς αυτοι

Lit., fix not this sin upon them.

He fell asleep (ε

Marking his calm and peaceful death. Though the pagan authors sometimes used sleep to signify death, it was only as but as the expression of a fact. In that mystery of death, in which the pagan saw only nothingness, Jesus saw continued life, rest, waking - the elements which enter into sleep. And thus, in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word dead, with its hopeless finality, gave place to the more gracious and hopeful word sleep. The pagan burying-place carried in its name no suggestion of hope or comfort. It was a burying-place, a hiding-place, a monumentum, a mere memorial of something gone; a columbarium, or dove-cot, with its little pigeon-holes for cinerary urns; but the Christian thought of death as sleep, brought with it into Christian speech the

[Next: Acts Chapter 8](#)

Acts Chapter 8

Acts 8:1

act 8:1

Death (α)

Lit., taking off. See on Luk 23:32.

Acts 8:2

act 8:2

Devout

See on Luk 2:25.

Only here in New Testament. Lit., to carry together; hence, either to assist in burying or, better, to bring the dead to the

Meaning crown. He was the first who received the martyr's crown.

Lit., beating (of the breast). Only here in New Testament.

Acts 8:3

act 8:3

Made havoc (ϵ)

Only here in New Testament. In Septuagint, Psalms 79:13, it is used of the laying waste of a vineyard by the wild boar. Compare Act 9:21

"The part which he played at this time in the horrid work of persecution has, I fear, been always underrated. It is only when we collect the separate passages - they are no less than eight in number - in which allusion is made to this sad period, it is only when we weigh the terrible significance of the expressions used that we feel the load of remorse which must have lain upon him, and the taunts to which he was liable from malignant enemies" ("Life and Work of St. Paul"). Note the imperfect, of continued action.

Acts 8:5

act 8:5

Philip

The deacon (Act 6:5). Not the apostle. On the name, see on Mar 3:18.

Note the article, "the Christ," and see on Mat 1:1.

He did (ε

Imperfect. Kept doing from time to time, as is described in the next verse.

Acts 8:7

act 8:7

Rev., more neatly, palsied. See on Luk 5:18.

Were healed

See on Luk 5:15.

Acts 8:9

act 8:9

Only here in New Testament. One of the wizards so numerous throughout the East at that time, and multiplied by the general expectation of a great deliverer and the spread of the Messianic notions of the Jews, who practised upon the credulity of the people by conjuring and juggling and soothsaying.

Bewitched (εξιστων)

Better as Rev., amazed. See on Act 2:7.

Acts 8:10

act 8:10

The great power of God

The best texts add η
an impersonated power of God, which, as the highest of powers, they designated as the great.

Acts 8:11

act 8:11

Bewitched

Amazed, as Act 8:9.

Acts 8:13

act 8:13

Continued with

See on Act 1:14.

Miracles and signs (σημει

Lit., signs and powers. See on Mat 11:20; Act 2:22.

The present participle. Lit., are coming to pass.

He was amazed

After having amazed the people by his tricks. See Act 8:9. The same word is employed.

Acts 8:14

act 8:14

Samaria.

The country, not the city. See Act 8:5, Act 8:9.

Acts 8:16

act 8:16

They were (υπηρχον)

See on Jam 2:15. Rev., more literally, had been.

In the name (ει

Lit., "into the name." See on Mat 28:19.

Acts 8:20

act 8:20

ς α

Lit., be along with thee unto destruction. Destruction overtake thy money and thyself.

Acts 8:21

act 8:21

Part nor lot

Lot expresses the same idea as part, but figuratively.

)

The matter of which we are talking: the subject of discourse, as Luk 1:4; Act 15:6.

Right (ευθεια)

Lit., straight.

Acts 8:22

act 8:22

If perhaps

The doubt suggested by the heinousness of the offence.

Thought (ε

Only here in New Testament. Lit., a thinking on or contriving; and hence implying a plan or design.

Acts 8:23

act 8:23

In the gall (εἰ

Lit., into. Thou hast fallen into and continuest in. Gall, only here and Mat 27:34. Gall of bitterness is bitter enmity against the Gospel.

Christian peace (Eph 4:3); of the close compacting of the church represented as a body (Col 2:19); and of love as the bond of perfectness (Col 3:14 :). See Isa 58:6.

Acts 8:26

act 8:26

gives at noon in margin. , the only other passage where it occurs. Rev.

Desert

Referring to the route. On desert, see on Luk 15:4. There were several roads from Jerusalem to Gaza. One is mentioned by the way of Bethlehem to Hebron, and thence through a region actually called a desert.

Acts 8:27

act 8:27

Of Ethiopia

The name for the lands lying south of Egypt, including the modern Nubia, Cordofan, and Northern Abyssinia. Rawlinson speaks of subjects of the Ethiopian queens living in an island near Mero, in the northern part of this district. He further remarks: "The monuments prove beyond all question that the Ethiopians borrowed from Egypt their religion and their habits of civilization. They even adopted the Egyptian as the language of religion and of the court, which it continued to be till the power of the Pharaohs had fallen, and their dominion was again confined to the frontier of Ethiopia. It was through Egypt, too, that Christianity passed into Ethiopia, even in the age of the apostles, as is shown by the eunuch of Queen Candace."

A general term for a potentate.

Candace

The common name of the queens of Mero: a titular distinction, like Pharaoh in Egypt, or Caesar at Rome.

Only here in New Testament. A Persian word.

Acts 8:29

act 8:29

See on Luk 15:15; and Luk 10:11; and Act 5:12.

Acts 8:30

act 8:30

Understandest thou what thou readest (α

The play upon the words cannot be translated. The interrogative particles which begin the question indicate a doubt on Philip's part.

Acts 8:31

act 8:31

How can I ($\pi\omega$

Lit., for how should I be able? the for connecting the question with an implied negative: "No; for how could I understand except," etc.

Acts 8:32

act 8:32

The place of the scripture ($\eta \quad \varsigma \gamma\rho\alpha\phi\eta\varsigma$)

Strictly, the contents of the passage. See on Mar 12:10; and Pe1 2:6.

He read

Rev., correctly, was reading; imperfect.

Acts 8:33

act 8:33

Humiliation

See on Mat 11:29.

Generation

His contemporaries. Who shall declare their wickedness?

Acts 8:35

act 8:35

Opened his mouth

Indicating a solemn announcement. Compare Mat 5:2.

Acts 8:37

act 8:37

The best texts omit this verse.

Acts 8:39

act 8:39

Caught away

Suddenly and miraculously.

And he went, etc. (ε

A mistranslation. Rev., rightly, "for he went." A reason is given for the eunuch's seeing Philip no more. He did not stop nor take another road to seek him, but went on his way.

[Next: Acts Chapter 9](#)

Acts Chapter 9

Acts 9:1

act 9:1

Breathing out (ε

Lit., breathing upon or at, and so corresponding to against the disciples.

Threatenings and slaughter (απειλη

Lit., threatening; so Rev. In the Greek construction, the case in which these words are marks them as the cause or source of the "breathing;" breathing hard out of threatening, and murderous desire.

Acts 9:2

act 9:2

Of this way (της οδου)

Rev., more correctly, "the way." A common expression in the Acts for the Christian religion: "the characteristic direction of life as determined by faith on Jesus Christ" (Meyer). See Act 19:9; Act 22:4; Act 24:22. For the fuller expression of the idea, see Act 16:17; Act 18:25.

Women

Paul three times alludes to his persecution of women as an aggravation of his cruelty (Act 8:3; Act 9:2; Act 22:4).

Acts 9:3

act 9:3

Only here and Act 22:6. Flashed. See on Luk 11:36; Luk 24:4.

A light

Compare Act 22:6; Act 26:13.

Acts 9:4

act 9:4

Saying

In Paul's own account he says that the words were spoken in Hebrew (Act 26:14).

Acts 9:5

act 9:5

It is hard for thee, etc

Transferred from Act 26:14, and omitted by the best texts.

Acts 9:6

act 9:6

Trembling and astonished

The best texts omit.

Acts 9:7

act 9:7

Speechless (ε

Only here in New Testament.

Acts 9:11

act 9:11

Street (ρ

See on Luk 14:21. A narrow street or lane.

Straight

So called from its running in a direct line from the eastern to the western gate of the city.

Acts 9:15

act 9:15

Chosen vessel (σκευος εκλογης)

Lit., an instrument of choice. On vessel, see on Mat 12:29; and on the figure, compare Co2 4:7.

Acts 9:16

act 9:16

How great things (ο

Rev., more correctly, how many.

Acts 9:17

act 9:17

Brother

In Christ.

Acts 9:18

act 9:18

There fell - scales (α)

Both words occur only here in the New Testament. In Paul's own account of his conversion in ch. 26 he does not mention his blindness: in ch. 22 he mentions both the blindness and the recovery of sight, but not the particular circumstances which Luke records. The mention of the scales, or incrustations, such as are incidental to ophthalmia, is characteristic of the physician, and α the skin, and of particles from diseased parts of the body. "We may suppose that Luke had often heard Paul relate how he felt at that moment" (Hackett).

Acts 9:20

act 9:20

Christ

The correct reading is Jesus, the individual or personal name of the Lord. Christ was not yet current as his personal name. Paul's object was to establish the identity of Jesus the Nazarene with the Messiah.

Acts 9:21

act 9:21

Rather, laid waste, made havoc of, as Rev. Compare Act 8:3. Paul uses the same word in Gal 1:13.

Acts 9:22

act 9:22

Confounded

See on Act 2:6.

The verb means to bring or put together: hence to compare and examine, as evidence, and so to prove. Used in the literal and physical sense in Eph 4:16. In Col 2:2, of being knit together in love. In Col 2:16, of instructing, building up, by putting together. In this sense the word occurs in the Septuagint. See Leviticus 10:11; Judges 13:8.

The Christ

Note the article. Not a proper name, but an appellative. See on Act 9:20.

Acts 9:23

act 9:23

To kill

See on Luk 23:32.

Acts 9:24

act 9:24

Laying await (ε

So rendered by A. V. wherever it occurs, viz., Act 20:3, Act 20:19; Act 23:30; but properly changed by Rev., in every case, to plot. "Laying await" refers rather to the execution of the plot than to the plot itself.

Watched

See on Mar 3:2. Imperfect: they were or kept watching, day and night.

Acts 9:25

act 9:25

Rev., more accurately, through the wall, as is explained by Co2 11:33. Either through the window of a house overhanging the wall, or through a window in the wall itself opening to houses on its inner side. Hackett says that he observed such windows in the wall at Damascus. On the mode of escape, compare Jos 2:15; Sa1 19:12.

See on Mat 14:20
think, of ropes.

Acts 9:26

act 9:26

Join himself

See on Act 5:13; and Luk 15:15; and Luk 10:11.

Acts 9:27

act 9:27

Related throughout. See on Luk 8:39; and compare on declaration, Luk 1:1.

Had preached boldly (επαρρ

See on freely, Act 2:29.

Acts 9:29

act 9:29

Grecians

Rev., correctly, Grecian Jews. See on Act 6:1.

Went about (ε

Better, attempted : lit., took in hand.

Acts 9:31

act 9:31

The churches

The best texts read the church; embracing all the different churches throughout the three provinces of Palestine.

Edified

Or built up.

consolation. Compare Act 13:15; Rom 12:8; Co2 8:17; Heb 12:5; and Luk 2:25 (see note); Th2 2:16; Mat 5:4. In some passages the meaning is disputed, as Phi 2:1, where, as in Co1 14:3 varies between incentive and consolation or assuagement. Here exhortation is the rendering approved by the best authorities, to be construed with was multiplied: was multiplied by the exhortation of the Holy Ghost; i.e., by the Holy Spirit inspiring the preachers, and moving the hearts of the hearers.

Acts 9:32

act 9:32

Lydda

The Lod of the Old Testament (Ezr 2:33); about a day's journey from Jerusalem.

Acts 9:33

act 9:33

Eight years

The duration of the malady, and the fact of his having been bedridden for the whole time, are characteristic of the physician's narrative.

Bed

See on Mar 2:4.

Sick of the palsy

Better, as Rev., palsied. See on Luk 5:18.

Acts 9:34

act 9:34

Jesus Christ

But note the article: Jesus the Christ; the Anointed; Messiah.

Maketh thee whole (τα

Rev., healeth thee. See on Luk 6:19.

Make thy bed (στρωσον σεαυτω)

Lit., strew for thyself. Not, henceforth, but on the spot, as an evidence of restoration.

Acts 9:35

act 9:35

Saron

Rev., properly, Sharon. Always with the definite article: the plain; extending thirty miles along the sea from Joppa to Caesarea.

Acts 9:36

act 9:36

A feminine form, only here in New Testament.

Tabitha - Dorcas

The latter word being the Greek equivalent of the former, which is Aramaic, and meaning gazelle, which in the East was a favorite type of beauty. See Sol 2:9, Sol 2:17; Sol 4:5; Sol 7:3. It was customary at this time for the Jews to have two names, one Hebrew and the other Greek or Latin; and this would especially be the case in a seaport like Joppa, which was both a Gentile and a Jewish town. She may have been known by both names.

Acts 9:37

act 9:37

Upper chamber

See on Act 1:13.

Acts 9:38

act 9:38

κνησαι)

The best texts read ος putting the request in the form of a direct address, Delay not.

To come (διελθειν)

Lit., to come through. Rev., come on.

Acts 9:39

act 9:39

Coats and garments

See on Mat 5:40.

Which (o

Lit., as many as.

Made (ε

The imperfect: was accustomed to make.

[Next: Acts Chapter 10](#)

Acts Chapter 10

Acts 10:1

[act 10:1](#)

Centurion

See on Luk 7:2.

See on Mar 15:16.

Italian

Probably because consisting of Roman soldiers, and not of natives of the country.

Acts 10:2

[act 10:2](#)

Devout (εὐ)

See on godliness, Pe2 1:3.

See on prayers, Luk 5:33.

"Unheard by all but angel ears

The good Cornelius knelt alone,

Nor dream'd his prayers and tears

Would help a world undone.

"The while upon his terrac'd roof

The lov'd apostle to his Lord,

In silent thought aloof

For heavenly vision soared."

Keble, Christian Year.

Acts 10:3

[act 10:3](#)

A vision

See on Act 7:31.

Evidently (φανερως)

Better, clearly or distinctly, as opposed to a fancy.

Acts 10:4

act 10:4

When he looked (α

Rev., more accurately, fastening his eyes. Compare Act 7:55; and see on Luk 4:20.

Acts 10:6

act 10:6

A tanner

Showing that the strictness of the Jewish law was losing its hold on Peter; since the tanner's occupation was regarded as unclean by strict Jews, and the tanners were commanded to dwell apart. "If a tanner married without mentioning his trade, his wife was permitted to get a divorce. The law of levirate marriage might be set aside if the brother-in-law of the childless widow was a tanner. A tanner's yard must be at least fifty cubits from any town" (Farrar, "Life and Work of St. Paul").

By the seaside

Outside the walls, both for proximity to the business, and because of the ceremonial requirement referred to above. Mr. William C. Prime, describing a visit to Joppa, says: "I was walking along the sea-beach, looking for shells, and at about a fourth of a mile from the city, to the southward, I found two tanneries directly on the seaside. I observed that the rocks in front of them were covered with the water a few inches deep, and that they soaked their hides on these rocks, and also submitted them to some process in the water which I did not stop to understand" ("Tent-life in the Holy Land").

τω)

See on Act 1:14.

Acts 10:8

act 10:8

Declared (ε

Better, as Rev., rehearsed. See on Luk 24:35.

Acts 10:9

act 10:9

They (ε

Those messengers, the servants and the soldier. The pronoun has a more specific reference than the English they.

Acts 10:10

act 10:10

Only here in New Testament.

Would have eaten (ἦ

; Joh 2:9;

Pe1 2:3; and compare Act 20:11.

He fell into a trance (ἐπ' αὐ

Lit., an ecstasy fell upon him. The best texts, however, read ἐκσταση, astonishment, Mar 5:42. Luke alone employs the word in this sense of ecstasy or trance.

Acts 10:11

act 10:11

Saw (θεωρει)

Rev., better, and more literally, beholdeth. See on Luk 10:18. The present tense is graphically introduced into the narrative.

Unto him

The best texts omit.

Sheet (ο

Only here and Act 11:5. Originally fine linen; later, sail-cloth or a sail. Dr. J. Rawson Lumby suggests that the word, "applied to loose, bellying sails of ships," may indicate that the form of vessel which appeared to Peter "recalled an image most familiar to his previous life - the wind-stretched canvas of the craft on the Lake of Galilee" ("Expositor," iii., 272).

If this is retained, we must render bound, or attached; but the best texts omit, together with the following and. Render, as Rev., let down by four corners. Compare Act 11:5.

Corners (αρχαις)

Lit., beginnings; the extremity or corner, marking a beginning of the sheet. "We are to imagine the vessel, looking like a colossal four-cornered linen cloth letting itself down, while the corners attached to heaven to support the whole." The word is used in this sense by Herodotus, describing the sacrifices of the Scythians. The victim's forefeet are bound with a cord, "and the person who is about to offer, taking his station behind the victim, pulls the end (αὐτὴν) thereby throws the animal down" (iv., 60). The suggestion of ropes holding the corners of the sheet (Alford, and, cautiously, Farrar) is unwarranted by the usage of the word. It was the technical expression in medical language for the ends of bandages. The word for sheet in this passage was also the technical term for a bandage, as was the kindred word οὐρα ; Joh 19:40; Joh 20:5, Joh 20:6, Joh 20:7. Mr. Hobart says: "We have thus in this passage a technical medical phrase - the ends of a bandage - used for the ends of a sheet, which hardly any one except a medical man would think of employing" ("Medical Language of St. Luke").

Acts 10:12

act 10:12

Lit., all the four-footed beasts. Without exception, clean and unclean. Not, of very many kinds.

Wild beasts

The best texts omit.

Acts 10:14

act 10:14

Not so (μηδαμως)

Stronger: by no means. "With that simple and audacious self-confidence which in his (Peter's) character was so singularly mingled with fits of timidity and depression, he boldly corrects the voice which orders him, and reminds the divine Interlocutor that he must, so to speak, have made an oversight" (Farrar, "Life and Works of Paul"). Compare Mat 16:22.

Unholy.

Acts 10:15

act 10:15

The thought goes deeper than merely styling "common." Lit., do not thou defile. Do not profane it by regarding and calling it common. Rev., "make not thou common."

Acts 10:17

act 10:17

See on Luk 9:7.

In himself

On reflection, as compared with his ecstatic state.

who was an obscure man, and not easily found.

Acts 10:18

act 10:18

Called

A general summons to any one within, in order to make inquiries.

Acts 10:19

act 10:19

Acts 10:22

act 10:22

Was warned (ε

See on Mat 2:12.

Acts 10:24

act 10:24

Near (α

The word originally means necessary; hence of those who are bound by necessary or natural ties; blood-relations. But as relatives or kinsmen is expressed by συγγενεις, this must be taken in the sense of intimate friends, a meaning which it has in later Greek writers.

Acts 10:25

act 10:25

An unfortunate translation, according to modern English usage, but justified by the usage of earlier English, according to which to worship meant simply to honor. Worship is worthship, or honor paid to dignity or worth. This usage survives in the expressions worshipful and your worship. In the marriage-service of the English Church occurs the phrase, "With my body I thee worship." So Wycliffe renders Mat 19:19, "Worship thy father and thy mother;" and Joh 12:26, "If any man serve me, my Father shall worship him." Here the meaning is that Cornelius paid reverence by prostrating himself after the usual oriental manner.

Acts 10:28

act 10:28

An unlawful thing (α

The word is peculiar to Peter, being used only here and Pe1 4:3. See note there. It emphasizes the violation of

on the law of Moses; but there is no direct command in the Mosaic law forbidding Jews to associate with those of other nations. But Peter's statement is general, referring to the general practice of the Jews to separate themselves in common life from uncircumcised persons. Juvenal says that the Jews were taught by Moses "not to show the way except to one who practises the same rites, and to guide the circumcised alone to the well which they seek" (Sat., xiv., 104, 105). Tacitus also says of the Jews that "among themselves they are inflexibly faithful, and ready with charitable aid, but hate all others as enemies. They keep separate from all strangers in eating, sleeping, and matrimonial

connections" ("Histories," v., 5).

Of another nation (α)

Only here in New Testament. Used of the Philistines, 1 Samuel 13:3-5 (Sept.).

Me

Emphatic, by contrast with ye. "Ye know," etc., "but God hath showed me."

Acts 10:29

act 10:29

More strictly, for what reason.

Acts 10:30

act 10:30

Four days ago (α)

Lit., from the fourth day; reckoning backward from the day on which he was speaking.

I was fasting, and

The best texts omit.

Lit., praying during the ninth hour. With the omission of I was fasting, and, the rendering is as Rev., Four days ago, until this hour, I was keeping the ninth hour of prayer.

Acts 10:31

act 10:31

Said ($\varphi\eta\sigma\iota$)

Rev., saith. The historical present, giving vividness to the narrative.

Acts 10:33

act 10:33

Well ($\kappa\alpha\lambda\omega\varsigma$)

You have done a courteous and handsome thing in coming. Compare Jo3 1:5, Jo3 1:6.

Acts 10:34

act 10:34

I perceive

See on Act 4:13.

See on respect of persons, Jam 2:1. Only here in New Testament.

Acts 10:36

act 10:36

The message.

Acts 10:37

act 10:37

That word (ρημα)

The contents of the message: the report or history which it proclaimed.

Acts 10:38

act 10:38

Anointed (ε

See on Christ, Mat 1:1.

Went about (δηλθεν)

Lit., went through (the country). Compare Act 8:4.

And healing

Only here and Jam 2:6, on which see note.

Acts 10:39

act 10:39

They slew

other persecutions.

Tree

See on Luk 23:31.

Acts 10:40

act 10:40

Shewed him openly (εμφανη

Lit., gave him to become manifest. Compare, for the construction, Act 2:27.

Acts 10:41

act 10:41

; Co2 8:19; and originally means to stretch out the hand for the purpose of giving a vote. Hence to elect by show of hands, and generally to appoint. Plato uses the word of the election of leaders of choruses ("Laws," 765). In later ecclesiastical usage it signified ordain, as bishops or deacons.

Who (οι

The compound pronoun marks them more strongly as belonging to the class of eye-witnesses.

Acts 10:42

act 10:42

See on Act 2:40.

Remission

See on Luk 3:3; and Jam 5:15.

Acts 10:43

act 10:43

His name

As in the Lord's prayer: not simply the title, but all that is embraced and expressed by the name: Christ's "entire perfection, as the object revealed to the believer for his apprehension, confession, and worship" (Meyer).

Acts 10:44

act 10:44

The Holy Ghost fell

The only example of the bestowment of the Spirit before baptism.

Acts 10:45

act 10:45

They of the circumcision

From this point Luke distinguishes Christians into two classes - those of the circumcision and those of the

uncircumcision; calling the former, Jews, and the latter Gentiles or Greeks.

Were amazed

See on Act 2:7.

Acts 10:47

act 10:47

Note the article: the water; co-ordinating the water with the Spirit (see Jo1 5:8), and designating water as the recognized and customary element of baptism.

[Next: Acts Chapter 11](#)

Acts Chapter 11

Acts 11:1

act 11:1

More correctly, "throughout Judaea."

Acts 11:2

act 11:2

They of the circumcision

See on Act 10:45.

Acts 11:3

act 11:3

Men uncircumcised (α)

An indignant expression. See Eph 2:11.

Acts 11:4

act 11:4

Began

Graphically indicating the solemn purport of the speech (compare Luk 12:1), or perhaps, in connection with expounded, his beginning with the first circumstances and going through the whole list of incidents.

Acts 11:6

act 11:6

I considered

See on Mat 7:3; Luk 22:24, Luk 22:27.

Acts 11:12

act 11:12

The Rev. renders making no distinction, taking the verb in its original sense, which is to separate or distinguish. The rendering seems rather strained, doubting being a common rendering in the New Testament and giving a perfectly good sense here. See Mat 21:21; Mar 11:23, and note on Jam 1:6. It was natural that Peter should hesitate.

The six brethren

The men of Joppa who had gone with Peter to Cornelius, and had accompanied him also to Jerusalem, either as witnesses for him or for their own vindication, since they had committed the same offence.

Acts 11:13

act 11:13

An angel

It has the definite article: "the angel," mentioned in ch. 10.

Acts 11:17

act 11:17

Forasmuch as (εἰ)

Better, as Rev., if.

The like (ὅτι)

Lit., equal; making them, equally with us, recipients of the Holy Spirit.

Acts 11:19

act 11:19

They which were scattered abroad (οἱ)

On the technical expression, the dispersion, see on Pe1 1:1. Not so used here.

Acts 11:20

act 11:20

The Greeks (Ἑ)

Some, however, read Ε . The express object of the narrative has been to describe the admission of Gentiles into the church. There would have been nothing remarkable in these men preaching to Hellenists who had long before been received into the church, and formed a large part of the church at Jerusalem. It is better to follow the rendering of A. V. and Rev., though the other reading has the stronger MS. evidence. Note, also, the contrast with the statement in Act 11:19, to the Jews only. There is no contrast between Jews and Hellenists, since Hellenists are included in the general term Jews.

Acts 11:23

act 11:23

Originally, placing in public; setting before. Hence of the shew-bread, the loaves set forth before the Lord (see on Mar 2:26). Something set before one as an object of attainment: a purpose.

Acts 11:24

act 11:24

Good (α

More than strictly upright. Compare Rom 5:7 effectually prevented him censuring anything that might be new or strange in these preachers to the Gentiles, and caused him to rejoice in their success" (Gloag).

Acts 11:25

act 11:25

To seek (αναζητησαι)

Strictly, like our "hunt up" (α

Acts 11:26

act 11:26

The former of these two words, rendered were called, meant, originally, to transact business, to have dealings with; thence, in the course of business, to give audience to, to answer, from which comes its use to denote the responses of an oracle; a divine advice or warning. See Act 10:22; and compare Mat 2:12; Heb 11:7. Later, it acquires the meaning to bear a name; to be called, with the implication of a name used in the ordinary transactions and intercourse of men; the name under which one passes. This process of transition appears in the practice of naming men according to their occupations, as, in English, "John the Smith," "Philip the Armorer;" a practice which is the origin of many familiar family names, such as Butler, Carpenter, Smith, Cooper. Compare in New Testament Alexander the coppersmith (Ti2 4:14); Matthew the publican (Mat 10:3); Luke the physician (Col 4:14); Erastus the chamberlain (Rom 16:23); Rahab the harlot (Heb 11:31). In the same line is the use of the word calling, to denote one's business. The meaning of the word in this passage is illustrated by Rom 7:3.

The disciples were called. They did not assume the name themselves. It occurs in only three passages in the New Testament: here; Act 26:28; and Pe1 4:16; and only in the last-named passage is used by a Christian of a Christian. The name was evidently not given by the Jews of Antioch, to whom Christ was the interpretation of Messiah, and who wouldn't have bestowed that name on those whom they despised as apostates. The Jews designated the Christians as Nazarenes (Act 24:5), a term of contempt, because it was a proverb that nothing good could come out of Nazareth (Joh 1:47), The name was probably not assumed by the disciples themselves; for they were in the habit of styling each other believers, disciples, saints, brethren, those of the way. It, doubtless, was bestowed by the Gentiles. Some suppose that it was applied as a term of ridicule, and cite the witty and sarcastic character of the people of Antioch, and their notoriety for inventing names of derision; but this is doubtful. The name may have been given simply as a distinctive title, naturally chosen from the recognized and avowed devotion of the disciples to Christ as their leader. The Antiochenes mistook the nature of the name, not understanding its use among the disciples as an official title - the Anointed - but using it as a personal name, which they converted into a party name.

Acts 11:27

act 11:27

Prophets

See on Luk 7:26.

Acts 11:28

act 11:28

The world

See on Luk 2:1.

Acts 11:29

act 11:29

πορει

Lit., according as any one of them was prospered. The verb is from εὐprosperity is therefore conveyed under the figure of an easy and favorable journey. The same idea appears in our farewell; fare meaning originally to travel. Hence, to bid one farewell is to wish him a prosperous journey. Compare God-speed. So the idea here might be rendered, as each one fared well.

To send relief (εἰ

Lit., to send for ministry.

[Next: Acts Chapter 12](#)

Acts Chapter 12

Acts 12:1

act 12:1

That time (εκει

More correctly, that juncture. See on Act 1:7. The date is A. D. 44.

Herod the king

Called also Agrippa, and commonly known as Herod Agrippa I., the grandson of Herod the Great.

Stretched forth his hands (ε ραζ)

Lit., laid on his hands. The A. V. is wrong, and so is the Rev. Render, laid hand, on certain of the church to afflict them.

Vex (κακωσαι)

Vex is used in the older and stronger sense of torment or oppress. See Exo 22:21; Num 25:17; Mat 15:22. Its modern usage relates rather to petty annoyances. Rev., better, afflict.

Acts 12:2

act 12:2

Killed - with the sword

While the martyrdom of Stephen is described at length, that of James, the first martyr among the apostles, is related in two words.

Acts 12:3

act 12:3

v)

Rev., seize. Lit., he added to take. A Hebrew form of expression. Compare Luk 19:11, he added and spake; Luk 20:12, again he sent a third; lit., he added to send.

Acts 12:4

act 12:4

Quaternions

A quaternion was a body of four soldiers; so that there were sixteen guards, four for each of the four night-watches.

The passover

The whole seven days of the feast.

Bring him forth (*αναγαγειν αυ*)

Lit., lead him up; i.e., to the elevated place where the tribunal stood, to pronounce sentence of death before the people. See Joh 19:13.

Acts 12:5

act 12:5

Without ceasing (*ε*)

Wrong. The word means earnest. See on fervently, Pe1 1:22; and compare instantly, Act 26:7; more earnestly, Luk 22:44; fervent, Pe1 4:8. The idea of continuance is, however, expressed here by the finite verb with the participle. Very literally, prayer was arising earnest.

Acts 12:6

act 12:6

Would have brought

Rev., correctly, was about to bring.

Kept (*ε*)

See on reserved, Pe1 1:4. The imperfect, were keeping.

Acts 12:7

act 12:7

Came upon (*ε*)

Better, as Rev., stood by. See on Act 4:1; and compare Luk 2:9.

Prison (*ου*)

Not the prison, but the cell where Peter was confined. So, rightly, Rev.

Acts 12:8

act 12:8

Garment (*ι*)

The outer garment, or mantle. See on Mat 5:40.

Acts 12:10

act 12:10

Better, watch: the soldiers on guard. Explanations of the first and second watch differ, some assuming that the first was the single soldier on guard at the door of Peter's cell, and the second, another soldier at the gate leading into the street.

Others, that two soldiers were at each of these posts, the two in Peter's cell not being included in the four who made up the watch.

Acts 12:12

act 12:12

The verb strictly means to see together, or at the same time. Hence, to see in one view, to take in at a glance. Peter's mental condition is described by two expressions: First, he came to himself (Act 12:12), or, lit., when he had become present in himself; denoting his awaking from the dazed condition produced by his being suddenly roused from sleep and confronted with a supernatural appearance (see Act 12:9 taking in the situation, according to the popular phrase. I do not think that any of the commentators have sufficiently refer the word to his recognition of his deliverance from prison, which, however, has already been noted in Act 12:11. While it may include this, it refers also to all the circumstances of the case present at that moment. He had been freed; he was there in the street alone; he must go somewhere; there was the house of Mary, where he was sure to find friends. Having taken in all this, perceived it all, he went to the house of Mary.

Acts 12:13

act 12:13

Door of the gate

street into the court. Others explain it as the wicket, a small door in the larger one, which is less probable.

Or maid. The word was used of a young female slave, as well as of a young girl or maiden generally. The narrative implies that she was more than a mere menial, if a servant at all. Her prompt recognition of Peter's voice, and her joyful haste, as well as the record of her name, indicate that she was one of the disciples gathered for prayer.

Rhoda

Rose. The Jews frequently gave their female children the names of plants and flowers: as Susannah (lily); Esther (myrtle); Tamar (palm-tree). "God, who leaves in oblivion names of mighty conquerors, treasures up that of a poor girl, for his church in all ages" (Quesnel).

Acts 12:14

act 12:14

She knew

Or recognized.

Acts 12:15

act 12:15

Constantly affirmed (δὲ)

Better, confidently affirmed; constant is used in its older sense of consistent. The verb contains two ideas: strong

assertion (ι

Angel

Guardian angel, according to the popular belief among the Jews that every individual has his guardian angel, who may, on occasion, assume a visible appearance resembling that of the person whose destiny is committed to him.

Acts 12:17

act 12:17

Lit., having shaken downward with his hand, in order to bespeak silence and attention. It was a familiar gesture of Paul. See Act 21:40; Act 26:1.

Acts 12:19

act 12:19

Examined (α

See on Luk 23:14; and compare Act 4:9.

Put to death (απαχθηναι)

Lit., led away; i.e., to execution. A technical phrase like the Latin ducere. Compare Mat 27:31.

Originally, to rub away, or consume; hence, of time, to spend.

Acts 12:20

act 12:20

Highly displeased (θυμομαχων)

Originally, to fight desperately: but as there is no record of any war of Herod with the Tyrians and Sidonians, the word is to be taken in the sense of the A.V. Only here in New Testament.

κοιτωνος)

Lit., the one over the bedchamber.

Acts 12:21

act 12:21

Set (τακτη)

Appointed. Only here in New Testament. What the festival was, is uncertain. According to some, it was in honor of the emperor's safe return from Britain. Others think it was to celebrate the birthday of Claudius; others that it was the festival of the Quinquennalia, observed in honor of Augustus, and dating from the taking of Alexandria, when the month Sextilis received the name of the Emperor - August.

Arrayed (ε

More literally, having arrayed himself.

Royal apparel

Josephus says he was clothed in a robe entirely made of silver.

Throne

See on Act 7:5. The elevated seat or throne-like box in the theatre, set apart for the king, from which he might look at the games or address the assembly.

Made an oration (ε

Only here in New Testament. The word is used especially of a popular harangue (δημος, the commons). "At Jerusalem Agrippa enacted the Jew, with solemn gait and tragic countenance, amidst general acclamation; but at Caesarea he allowed the more genial part of a Greek to be imposed on him. It was at a festival in this Hellenic capital, after an harangue he had addressed to the populace, that they shouted, "It is the voice of a god and not of a man" (Merivale, "History of the Romans under the Empire").

Acts 12:22

act 12:22

The people (δημος)

The assembled people.

A god

As most of the assembly were heathen, the word does not refer to the Supreme Being, but is to be taken in the pagan sense - a god.

Acts 12:23

act 12:23

An angel of the Lord smote him

An interesting parallel is furnished by the story of Alp Arslan, a Turkish prince of the eleventh century. "The Turkish prince bequeathed a dying admonition to the pride of kings. 'In my youth,' said Alp Arslan, 'I was advised by a sage to humble myself before God; to distrust my own strength; and never to despise the most contemptible foe. I have neglected these lessons, and my neglect has been deservedly punished. Yesterday, as from an eminence, I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin'" (Gibbon, "Decline and Fall").

Only here in New Testament. Of Pheretima, queen of Cyrene, distinguished for her cruelties, Herodotus says: "Nor did Pheretima herself end her days happily. For on her return to Egypt from Libya, directly after taking vengeance on the people of Barca, she was overtaken by a most horrid death. Her body swarmed with worms, which ate her flesh while she was still alive" (iv., 205). The term, as applied to disease in the human body, does not occur in any of the medical

worms. Compare the account of the death of Antiochus Epiphanes, the great persecutor of the Jews. "So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the

filthiness of his smell was noisome to all his army" (2 Maccabees 9:9). Sylla, the Roman dictator, is also said to have suffered from a similar disease.

Gave up the ghost

See on Act 5:5.

[Next: Acts Chapter 13](#)

Acts Chapter 13

Acts 13:1

act 13:1

Prophets

See on Luk 7:26.

Lucius of Cyrene

Attempts have been made to identify him with Luke the evangelist; but the name Lucas is an abbreviation of Lucanus, and not of Lucius. It is worth noting, however, that, according to Herodotus (iii., 131), the physicians of Cyrene had the reputation of being the second best in Greece, those of Crotona being the best; and that Galen the physician says that Lucius was before him a distinguished physician in Tarsus of Cilicia. From this it has been conjectured that Luke was born and instructed in medicine in Cyrene, and left that place for Tarsus, where he made Paul's acquaintance, and was, perhaps, converted by him (Dr. Howard Crosby, "The New Testament, Old and New Version"). But, apart from the form of the name (see above), the mention of the evangelist's name here is not in accord with his usual practice, since he nowhere mentions his own name, either in the Gospel or in the Acts; and if the present passage were an exception, we should have expected to find his name last in the list of the worthies of Antioch. Of the five here named, four are known to be Jews; and therefore, probably, Lucius was also a Jew from Cyrene, where Jews are known to have abounded. Luke the evangelist, on the contrary, was a Gentile. Nothing certain can be inferred from Rom 16:21, where Lucius is enumerated by Paul among his kinsmen. If συγγενεῖς, kinsmen, means here, as is claimed by some, countrymen, it would prove Lucius to be a Jew; but the word is commonly used of relatives in the New Testament. In Rom 9:3, Paul applies the term to his fellow-countrymen, "my brethren, my kinsmen according to the flesh, who are Israelites."

Some render foster-brother, as Rev.; others, comrade. The word has both meanings.

Acts 13:2

act 13:2

See on the kindred noun ministrations, Luk 1:23. This noun has passed through the following meanings: 1. A civil service, especially in the technical language of Athenian law. 2. A function or office of any kind, as of the bodily organs. 3. Sacerdotal ministrations, both among the Jews and the heathen (see Heb 8:6; Heb 9:21). 4. The eucharistic services. 5. Set forms of divine worship (Lightfoot, "On Philippians," ii., 17). Here, of the performance of Christian worship. Our word liturgy is derived from it.

Separate

implying that it is for a special purpose, and to be obeyed at the time. Compare Luk 2:15; Act 15:36; Co1 6:20.

Acts 13:4

act 13:4

Sailed

On Luke's use of words for sailing, see Introduction.

Acts 13:5

act 13:5

Synagogues

The plural implies that the Jews were numerous in Salamis. Augustus, according to Josephus, made Herod the Great a present of half the revenue of the copper-mines of Cyprus, so that numerous Jewish families would be settled in the island. In the reign of Trajan, upon the breaking out of a Jewish insurrection, the whole island fell into the hands of the Jews, and became a rallying-point for the revolt. It is said that two hundred and forty thousand of the native population were sacrificed to the fury of the insurgents. When the rebellion was extinguished, the Jews were forbidden thenceforth, on pain of death, to set foot on the island.

Minister (υ

Better, as Rev., attendant. See on Mat 5:25.

Acts 13:6

act 13:6

That the man was an impostor is told us in the next word, but not in this term. It is the word used of the wise men who came to the Saviour's cradle. See Mat 2:1, Mat 2:7, Mat 2:16. Elymas was a magian; of what kind is shown by false prophet. See on Mat 2:1.

Bar-Jesus

Son of Jesus or Joshua.

Acts 13:7

act 13:7

The deputy (α)

Better, Rev., proconsul. See Introduction to Luke, on Luke's accuracy in designating public officers.

Sergius Paulus

Di Cesnola relates the discovery at Soli, which, next to Salamis, was the most important city in the island, of a slab with a Greek inscription containing the name of Paulus, proconsul.

Prudent (συνετω)

Better, as Rev., a man of understanding. See on Mat 11:25.

Acts 13:8

act 13:8

Elymas

An Arabic word, meaning the wise, and equivalent to Magus. See on Act 13:6.

Withstood

"The position of soothsayer to a Roman proconsul, even though it could only last a year, was too distinguished and too lucrative to abandon without a struggle" (Farrar, "Life and Work of Paul").

Acts 13:9

act 13:9

Saul - Paul

The first occurrence of the name of Paul in the Acts. Hereafter he is constantly so called, except when there is a reference to the earlier period of his life. Various explanations are given of the change of name. The most satisfactory seems to be that it was customary for Hellenistic Jews to have two names, the one Hebrew and the other Greek or Latin. Thus John was also called Marcus; Symeon, Niger; Barsabas, Justus. As Paul now comes prominently forward as the apostle to the Gentiles, Luke now retains his Gentile name, as he did his Jewish name during his ministry among the Jews. The connection of the name Paul with that of the deputy seems to me purely accidental. It was most unlike Paul to assume the name of another man, converted by his instrumentality, out of respect to him or as a memorial of his conversion. Farrar justly observes that there would have been in this "an element of vulgarity impossible to St. Paul."

Set his eyes on him

See on Luk 4:20.

Acts 13:10

act 13:10

Mischief (πα

Only here in New Testament. Originally, ease or facility in doing; hence readiness in turning the hand to anything, bad or good; and so recklessness, unscrupulousness, wickedness. A kindred word (πα Act 18:14.

Right ways

Or straight, possibly with an allusion to Elymas' crooked ways.

Acts 13:11

act 13:11

Mist (α

Only here in New Testament. The word is used by medical writers as a name for a disease of the eyes. The mention of the successive stages, first dimness, then total darkness, are characteristic of the physician. "The first miracle which Paul performed was the infliction of a judgment; and that judgment the same which befell himself when arrested on his way to Damascus" (Gloag).

Acts 13:12

act 13:12

Astonished (ε

See on Mat 7:28.

Acts 13:13

act 13:13

Loosed (α

See on Luk 8:22.

Paul and his company (οι λον)

Lit., those aroused Paul. In later writers, used to denote the principal person alone, as Joh 11:19, came to Mary and Martha; where the Greek literally reads, came to the women around Mary and Martha. Paul, and not Barnabas, now appears as the principal person.

Acts 13:15

act 13:15

Exhortation

See on Act 9:31.

Acts 13:16

act 13:16

Beckoning

See on Act 12:17.

Men of Israel

See on Act 3:12.

Acts 13:17

act 13:17

People (λαου)

Restricted in the Acts to the people of Israel.

Acts 13:18

act 13:18

Suffered he their manners (ε

explained by, and probably was drawn from, Deu 1:31. The American revisers properly insist on the rendering, as a nursing-father bare he them.

Acts 13:19

act 13:19

The A. V. gives the literal rendering. The Rev., gave them their land for an inheritance, is correct, so far as the meaning, inheritance is concerned (see on Pe1 1:4), but does not give the sense of distribution which is contained in the word.

Acts 13:24

act 13:24

ς ει του)

Lit., before the face of his entrance. A Hebrew form of expression.

Acts 13:25

act 13:25

Think ye (υπονοειτε)

Originally, to think secretly: hence to suspect, conjecture.

Acts 13:26

act 13:26

To you

The best texts read to us.

Acts 13:33

act 13:33

Hath fulfilled (ε

Completely fulfilled; force of εκ, out and out.

Acts 13:34

act 13:34

Lit., the holy things, the sure. Rev., the holy and sure blessings.

Acts 13:35

act 13:35

Lit., give.

Acts 13:36

act 13:36

Lit., was added unto. Compare Act 2:47; Act 5:14.

Acts 13:41

act 13:41

Perish (α

Lit., vanish.

Declare (εκδηγηται)

Only here and Act 15:3. See on shew, Luk 8:39. The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 13:42

act 13:42

The word commonly means intermediate, and hence is explained by some as referring to the intermediate week. But the meaning is fixed by Act 13:44; and though the word does not occur in the New Testament elsewhere in the sense of next, it has that meaning sometimes in later Greek.

Acts 13:43

act 13:43

Lit., worshipping. Compare Act 13:50 and Act 16:14.

Originally, one who arrives at a place; a stranger; thence of one who comes over to another faith.

Acts 13:45

act 13:45

Rev., jealousy. See on Jam 3:14.

Acts 13:46

act 13:46

Put (απωθεισθε)

Not strong enough. Better, as Rev., thrust, denoting violent rejection.

Lo (τ

Marking a crisis.

Acts 13:50

act 13:50

Honorable (εἰ

See on Mar 15:43. Women of rank, or, as Rev., of honorable estate.

Coasts (ο

Not a good rendering, because it implies merely a sea-coast; whereas the word is a general one for boundaries.

Acts 13:51

act 13:51

Shook off

See on Mat 10:14.

Dust

See on Luk 10:11.

[Next: Acts Chapter 14](#)

Acts Chapter 14

Acts 14:3

act 14:3

Long (ι

See on Luk 7:6.

Abode

See on Act 12:19.

In the Lord

Lit., upon (ε

Acts 14:5

act 14:5

Assault (ο

Too strong, as is also the Rev., onset. In case an actual assault had been made, it would have been absurd for Luke to tell us that "they were ware of it." It is rather the purpose and intention of assault beginning to assume the character of a movement. See on Jam 3:4.

To stone

Paul says he was stoned once (Co2 11:25). This took place at Lystra (see Act 14:19).

Acts 14:6

act 14:6

Rev., became aware. See on considered, Act 12:12.

Acts 14:7

act 14:7

They preached the gospel (ησαν ευ

The finite verb with the participle, denoting continuance. They prolonged their preaching for some time.

Acts 14:8

act 14:8

Impotent (α

The almost universal meaning of the word in the New Testament is impossible (see Mat 19:26; Heb 6:4, etc.). The sense of weak or impotent occurs only here and Rom 15:1.

Acts 14:9

act 14:9

Heard (η

The force of the imperfect should be given here. He was hearing while Paul preached.

Acts 14:10

act 14:10

Upright (ο

Only here and Heb 12:13. Compare made straight, Luk 13:13, and see note there.

Leaped (η

Better, as Rev., leaped up. Note the aorist tense, indicating a single act, while the imperfect, walked, denotes continuous action.

Acts 14:11

act 14:11

In the speech of Lycaonia

The apostles had been conversing with them in Greek. The fact that the people now spoke in their native tongue explains why Paul and Barnabas did not interfere until they saw the preparations for sacrifice. They did not understand what was being said by the people about their divine character. It was natural that the surprise of the Lystrans should express itself in their own language rather than in a foreign tongue.

In the likeness of men (ο

Lit., having become like to men. A remnant of the earlier pagan belief that the gods visited the earth in human form. Homer, for example, is full of such incidents. Thus, when Ulysses lands upon his native shore, Pallas meets him

"in the shape

Of a young shepherd delicately formed,

As are the sons of kings. A mantle lay

Upon her shoulder in rich folds; her feet

Shone in their sandals; in her hands she bore

A javelin."

Odyssey, xiii., 221-225.

Again, one rebukes a suitor for maltreating Ulysses:

"Madman! what if he

Came down from heaven and were a god! The gods

Put on the form of strangers from afar,

And walk our towns in many different shapes,

To mark the good and evil deeds of men."

Odyssey, xvii., 485 sq.

Acts 14:12

act 14:12

Barnabas Jupiter, and Paul Mercury

The Greek names of these deities were Zeus and Hermes. As the herald of the gods, Mercury is the god of skill in the use of speech and of eloquence in general, for the heralds are the public speakers in the assemblies and on other occasions. Hence he is sent on messages where persuasion or argument are required, as to Calypso to secure the release of Ulysses from Ogygia ("Odyssey," i., 84:); and to Priam to warn him of danger and to escort him to the Grecian fleet ("Iliad," xxiv., 390). Horace addresses him as the "eloquent" grandson of Atlas, who artfully formed by oratory the savage manners of a primitive race ("Odes," i., 10). Hence the tongues of sacrificial animals were offered to him. As the god of ready and artful speech, his office naturally extended to business negotiations. He was the god of prudence and skill in all the relations of social intercourse, and the patron of business and gain. A merchant-guild at Rome was established under his protection. And as, from its nature, commerce is prone to degenerate into fraud, so he appears as the god of thievery, exhibiting cunning, fraud, and perjury. "He represents, so to speak, the utilitarian side of the human mind....In the limitation of his faculties and powers, in the low standard of his moral habits, in the abundant activity of his appetites, in his indifference, his ease, his good-nature, in the full-blown exhibition of what Christian theology would call conformity to the world, he is, as strictly as the nature of the case admits, a product of the invention of man. He is the god of intercourse on earth" (Gladstone, "Homer and the Homeric Age").

The chief speaker (ο η

Lit., the leader in discourse. Barnabas was called Jupiter, possibly because his personal appearance was more imposing than Paul's (see Co2 10:1, Co2 10:10), and also because Jupiter and Mercury were commonly represented as companions in their visits to earth.

Acts 14:13

act 14:13

Of Jupiter (του

Properly, the Jupiter, the tutelary deity of Lystra. It is unnecessary to supply temple, as Rev. The god himself was regarded as present in his temple.

The gates (πυλωνας)

What gates are intended is uncertain. Some say, the city gates; others, the temple gates; and others, the doors of the house in which Paul and Barnabas were residing. See on Act 12:13.

Acts 14:14

act 14:14

Ran in (ει)

A feeble translation, even if this reading is retained. The verb means to leap or spring. The best texts read ε forth, probably from the gate of their house, or from the city gate, if the sacrifice was prepared in front of it.

Inarticulate shouts to attract attention.

Acts 14:15

act 14:15

Of like passions (ομοιοπαθεις)

Only here and Jam 5:17, on which see note. Better, of like nature.

Turn (ε)

Compare Th1 1:9, where the same verb is used.

Acts 14:16

act 14:16

Times (γενεαις)

More correctly, generations, as Rev.

Acts 14:17

act 14:17

Rains

Jupiter was lord of the air. He dispensed the thunder and lightning, the rain and the hail, the rivers and tempests. "All signs and portents whatever, that appear in the air, belong primarily to him, as does the genial sign of the rainbow" (Gladstone, "Homer and the Homeric Age"). The mention of rain is appropriate, as there was a scarcity of water in Lycaonia.

Food

Mercury, as the god of merchandise, was also the dispenser of food.

"No one can read the speech without once more perceiving its subtle and inimitable coincidence with his (Paul's) thoughts and expressions. The rhythmic conclusion is not unaccordant with the style of his most elevated moods; and besides the appropriate appeal to God's natural gifts in a town not in itself unhappily situated, but surrounded by a waterless and treeless plain, we may naturally suppose that the 'filling our hearts with food and gladness' was suggested by the garlands and festive pomp which accompanied the bulls on which the people would afterward have made their common banquet" (Farrar, "Life and Work of Paul"). For the coincidences between this discourse and other utterances of Paul, compare Act 14:15, and Th1 1:9; Act 14:16, and Rom 3:25; Act 17:30; Act 14:17, and Rom 1:19, Rom 1:20.

Acts 14:19

act 14:19

Stoned

See on Act 14:5.

Acts 14:20

act 14:20

To Derbe

A journey of only a few hours.

Acts 14:21

act 14:21

More correctly, made disciples of, as Rev. See on Mat 13:52.

Many

See on Luk 7:6.

Acts 14:22

act 14:22

Confirming

See on stablish, Pe1 5:10.

Acts 14:23

act 14:23

Only here and Co2 8:19. Rev., more correctly, appointed. The meaning ordain is later. See on Act 10:41.

For the general superintendence of the church. The word is synonymous with ε (Pe1 2:12). Those who are called elders, in speaking of Jewish communities, are called bishops, in speaking of Gentile communities. Hence the latter term prevails in Paul's epistles.

See on set before, Luk 9:16; and commit, Pe1 4:19.

Acts 14:27

act 14:27

With them (μετ' αυτων)

In connection with them; assisting them.

Better, that. The and has an incessive and particularizing force: "and in particular, above all."

[Next: Acts Chapter 15](#)

Acts Chapter 15

Acts 15:1

act 15:1

Taught

Rather the imperfect, were teaching. They had not merely broached the error, but were inculcating it.

Manner (ϵ)

Better, custom, as Rev.

Acts 15:2

act 15:2

Found only in the Acts, and always of a question in dispute.

Acts 15:3

act 15:3

Lit., having been sent forth; under escort as a mark of honor.

Declaring

See on Act 13:41. In the various towns along their route.

Acts 15:4

act 15:4

Were received (α)

The word implies a cordial welcome, which they were not altogether sure of receiving.

Acts 15:5

act 15:5

Arose

In the assembly.

Sect

See on heresies, Pe2 2:1.

Acts 15:7

act 15:7

εὐ

This phrase occurs nowhere else; and εὐαγγελιον, gospel, is found only once more in Acts (Act 20:24).

Acts 15:8

act 15:8

Only here and Act 1:24.

Acts 15:10

act 15:10

Were able (ι

See on Luk 14:30; and Luk 16:3.

Acts 15:12

act 15:12

Hearkened

The imperfect (η

Declaring (ε

Better, as Rev., rehearsing. See on Luk 24:35.

What miracles, etc

Lit., how many (o

Acts 15:13

act 15:13

James

See Introduction to Catholic Epistles.

Acts 15:18

act 15:18

Known unto God, etc

The best texts join these words with the preceding verse, from which they omit all; rendering, The Lord, who maketh

these things known from the beginning of the world.

Acts 15:19

act 15:19

Trouble (παρενοχλειν)

Only here in New Testament. See on vexed, Luk 6:18.

Acts 15:20

act 15:20

Write (επιστειλαι)

Originally, to send to, as a message; hence, by letter. The kindred noun ε anything sent by a messenger. Letter is a secondary meaning.

Pollutions (α

A word not found in classical Greek, and only here in the New Testament. The kindred verb αλισγειν, to pollute, occurs in the Septuagint, Daniel 1:8; Malachi 1:7, and both times in the sense of defiling by food. Here the word is defined by things sacrificed to idols (Act 15:29); the flesh of idol sacrifices, of which whatever was not eaten by the worshippers at the feasts in the temples, or given to the priests, was sold in the markets and eaten at home. See Co1 10:25-28; and Exo 34:15.

Fornication

In its literal sense. "The association of fornication with three things in themselves indifferent is to be explained from the then moral corruption of heathenism, by which fornication, regarded from of old with indulgence, and even with favor, nay, practised without shame even by philosophers, and surrounded by poets with all the tinsel of lasciviousness, had become in public opinion a thing really indifferent" (Meyer). See Dllinger, "The Gentile and the Jew," ii., 237 sq.

Strangled

The flesh of animals killed in snares, and whose blood was not poured forth, was forbidden to the Israelites.

Acts 15:23

act 15:23

The usual Greek form of salutation. It occurs nowhere else in the salutation of a New Testament epistle save in the Epistle of James (Jam 1:1). See note there. It appears in the letter of Claudius Lysias (Act 23:26).

Acts 15:24

act 15:24

Subverting (α

Only here in New Testament, and not found either in the Septuagint or in the Apocrypha. Originally, it means to pack up baggage, and so to carry away; hence, to dismantle or disfurnish. So Thucydides (iv., 116) relates that Brasidas captured Lecythus, and then pulled it down and dismantled it (α waste, or ravage. The idea here is that of turning the minds of the Gentile converts upside down; throwing them into

confusion like a dismantled house.

We gave no commandment (ou

The word originally means to put asunder; hence, to distinguish, and so of a commandment or injunction, to distinguish and emphasize it. Therefore implying express orders, and so always in the New Testament, where it is almost uniformly rendered charge. The idea here is, then, "we gave no express injunction on the points which these Judaizers have raised."

Acts 15:25

act 15:25

Barnabas and Paul

Here, as in Act 15:12, Barnabas is named first, contrary to the practice of Luke since Act 13:9. Barnabas was the elder and better known, and in the church at Jerusalem his name would naturally precede Paul's. The use of the Greek salutation, and this order of the names, are two undesigned coincidences going to attest the genuineness of this first document preserved to us from the Acts of the primitive church.

Acts 15:29

act 15:29

Blood

Because in the blood was the animal's life, and it was the blood that was consecrated to make atonement. See Gen 9:6; Lev 17:10-14; Deu 12:23, Deu 12:24. The Gentiles had no scruples about eating blood; on the contrary, it was a special delicacy. Thus Homer:

"At the fire

Already lie the paunches of two goats,

Preparing for our evening meal, and both

Are filled with fat and blood. Whoever shows

Himself the better man in this affray,

And conquers, he shall take the one of these

He chooses."

Odyssey, xviii., 44 sq.

The heathen were accustomed to drink blood mingled with wine at their sacrifices.

Farewell (ερωσθε)

Lit., be strong, like the Latin valet. Compare the close of Claudius Lysias' letter to Festus (Act 23:30).

Acts 15:31

act 15:31

Consolation

See on Act 9:31.

Acts 15:32

act 15:32

Many words

Or, lit., much discourse; adding the spoken to the written consolation.

Exhorted

Or comforted. See on Act 15:31. The latter agrees better with consolation there.

Confirmed

See on Act 14:22.

Acts 15:36

act 15:36

Let us go again and visit (επισκεψωμεθα)

Lit., Having returned, let us now visit. The A. V. omits now. See on Act 13:2.

Acts 15:38

act 15:38

Him (τουτον)

Lit., that one. It marks him very strongly, and is an emphatic position at the end of the sentence.

Departed (απεβη)

Rev., withdrew. It furnishes the derivation of our word apostatize.

Acts 15:39

act 15:39

The contention was so sharp (επισημωσθη)

More correctly, there arose a sharp contention. Only here and Heb 10:24 angry dispute is indicated.

Barnabas

The last mention of him in the Acts.

Acts 15:40

act 15:40

Recommended

Which was not the case with Barnabas, leading to the inference that the church at Antioch took Paul's side in the dispute.

[Next: Acts Chapter 16](#)

Acts Chapter 16

Acts 16:3

act 16:3

To go forth (εξελθειν)

The word is used of going forth as a missionary in Luk 9:6; Jo3 1:7.

Acts 16:5

act 16:5

Were established (εστερεουντο)

Rather, were strengthened. Another word is used for established. See Act 14:22; Act 15:32, Act 15:41; Act 18:23. There is a difference, moreover, between being strengthened and established. See Pe1 5:10.

Acts 16:6

act 16:6

Asia

See on Act 2:9.

Acts 16:8

act 16:8

Passing by Mysia

Not avoiding, since they could not reach Troas without traversing it; but omitting it as a preaching-place.

Came down

From the highlands to the coast.

Acts 16:10

act 16:10

We sought

Note the introduction, for the first time here, of the first person, intimating the presence of the author with Paul.

See on proving, Act 9:22.

Acts 16:11

act 16:11

Came with a straight course (εὐ

Lit., we ran a straight course. A nautical term for sailing before the wind.

Acts 16:12

act 16:12

Some explain, the first city to which they came in Macedonia.

Roman towns were of two classes: municipia, or free towns, and colonies. The distinction, however, was not sharply maintained, so that, in some cases, we find the same town bearing both names. The two names involved no difference of right or of privilege. The historical difference between a colony and a free town is, that the free towns were taken into the state from without, while the colonies were offshoots from within. "The municipal cities insensibly equalled the rank and splendor of the colonies; and in the reign of Hadrian it was disputed which was the preferable condition, of those societies which had issued from, or those which had been received into, the bosom of Rome" (Gibbon, "Decline and Fall").

The colony was used for three different purposes in the course of Roman history: as a fortified outpost in a conquered country; as a means of providing for the poor of Rome; and as a settlement for veterans who had served their time. It is with the third class, established by Augustus, that we have to do here. The Romans divided mankind into citizens and strangers. An inhabitant of Italy was a citizen; an inhabitant of any other part of the empire was a peregrinus, or stranger. The colonial policy abolished this distinction so far as privileges were concerned. The idea of a colony was, that it was another Rome transferred to the soil of another country. In his establishment of colonies, Augustus, in some instances, expelled the existing inhabitants and founded entirely new towns with his colonists; in others, he merely added his settlers to the existing population of the town then receiving the rank and title of a colony. In some instances a place received these without receiving any new citizens at all. Both classes of citizens were in possession of the same privileges, the principal of which were, exemption from scourging, freedom from arrest, except in extreme cases, and, in all cases, the right of appeal from the magistrate to the emperor. The names of the colonists were still enrolled in one of the Roman tribes. The traveller heard the Latin language and was amenable to the Roman law. The coinage of the city had Latin inscriptions. The affairs of the colony were regulated by their own magistrates, named Duumviri, who took pride in calling themselves by the Roman title of praetors (see on Act 16:20).

Acts 16:13

act 16:13

Out of the city (ε

River

Probably the Gangas or Gangites.

Where prayer was wont to be made (οὐ ἐ

The best texts read ε

it was a military and not a mercantile city; consequently there was no synagogue, but only a proseucha, or praying-place, a slight structure, and often open to the sky. It was outside the gate, for the sake of retirement, and near a

stream, because of the ablutions connected with the worship.

Acts 16:14

act 16:14

Lydia

An adjective: the Lydian; but as Lydia was a common name among the Greeks and Romans, it does not follow that she was named from her native country.

A seller of purple

On purple, see note on Luk 16:19.

Thyatira

The district of Lydia, and the city of Thyatira in particular, were famous for purple dyes. So Homer:

"As when some Carian or Maeonian dame

Tinges with purple the white ivory,

To form a trapping for the cheeks of steeds."

Iliad, iv., 141.

An inscription found in the ruins of Thyatira relates to the guild of dyers.

Heard (ἤ)

Imperfect, was hearing while we preached.

Acts 16:15

act 16:15

Only here and Luk 24:29, on which see note. The constraint was from ardent gratitude.

Acts 16:16

act 16:16

Damsel

See on Act 12:13.

Spirit of divination (πνευ)

Lit., a spirit, a Python. Python, in the Greek mythology, was the serpent which guarded Delphi. According to the legend, as related in the Homeric hymn, Apollo descended from Olympus in order to select a site for his shrine and oracle. Having fixed upon a spot on the southern side of Mount Parnassus, he found it guarded by a vast and terrific serpent, which he slew with an arrow, and suffered its body to rot (πυθεῖν) in the sun. Hence the name of the serpent Python (rotting); Pytho, the name of the place, and the epithet Pythian, applied to Apollo. The name Python was subsequently used to denote a prophetic demon, and was also used of soothsayers who practised ventriloquism, or

speaking from the belly. The word ε
Leviticus 19:31; 20:6, 27; 1 Samuel 28:7, 8). The heathen inhabitants of Philippi regarded the woman as inspired by Apollo; and Luke, in recording this case, which came under his own observation, uses the term which would naturally suggest itself to a Greek physician, a Python-spirit, presenting phenomena identical with the convulsive movements and wild cries of the Pythian priestess at Delphi.

of the god. Compare Virgil's description of the Cumaean Sibyl:

"And as the word she spake

Within the door, all suddenly her visage and her hue

Were changed, and all her sleeked hair and gasping breath she drew,

And with the rage her wild heart swelled, and greater was she grown,

Nor mortal-voiced; for breath of god upon her heart was blown

As he drew nigher."

Aeneid, vi., 45 sq.

Acts 16:18

act 16:18

Not strong enough. Rather, worn out. Both grieved at the sad condition of the woman, and thoroughly annoyed and indignant at the continued demonstrations of the evil spirit which possessed her. Compare Act 4:2.

Acts 16:19

act 16:19

Was gone (εξηλθεν)

Went out with the evil spirit.

Acts 16:20

act 16:20

Magistrates (στρατηγοις)

praetors, as being a more honorable title. This is the only place in the Acts where Luke applies the term to the rulers of a city. See Introduction to Luke.

Jews

Who at this time were in special disgrace, having been lately banished from Rome by Claudius (see Act 18:2). The Philippians do not appear to have recognized the distinction between Christians and Jews.

Acts 16:21

act 16:21

Being Romans

The Romans granted absolute toleration to conquered nations to follow their own religious customs, and took the gods of these countries under their protection. Otho, Domitian, Commodus, and Caracalla were zealous partisans of the worship of Isis; Serapis and Cybele were patronized at Rome; and in the reign of Nero the religious dilettanti at Rome affected Judaism, and professed to honor the name of Moses and the sacred books. Poppaea, Nero's consort, was their patroness, and Seneca said, "the Jewish faith is now received on every hand. The conquered have given laws to the conquerors." On the other hand, there were laws which forbade the introduction of strange deities among the Romans themselves. In 186 b.c., when stringent measures were taken by the government for the repression of Bacchanalian orgies in Rome, one of the consuls, addressing an assembly of the people, said: "How often in the ages of our fathers was it given in charge to the magistrates to prohibit the performance of any foreign religious rites; to banish strolling sacrificers and soothsayers from the forum, the circus, and the city; to search for and burn books of divination; and to abolish every mode of sacrificing that was not conformable to the Roman practice" (Livy, xxxix., 16). It was contrary to strict Roman law for the Jews to propagate their opinions among the Romans, though they might make proselytes of other nations.

Acts 16:22

act 16:22

Rent off their clothes (περιρρ)

Only here in New Testament. By the usual formula of command to the lictors: Go, lictors; strip off their garments; let them be scourged!

To beat (ρ

From ρ

Acts 16:23

act 16:23

Prison

See on Act 5:21.

Acts 16:24

act 16:24

The inner prison

Some have supposed this to be the lower prison, being misled by the remains of the Mamertine prison at Rome, on the declivity of the Capitoline, and near the Arch of Septimius Severus. This consists of two chambers, one above the other, excavated in the solid rock. In the centre of the vault of the lower chamber is a circular opening, through which it is supposed that prisoners were let down into the dungeon. Modern excavations, however, have shown that these two chambers were connected with a series of large chambers, now separated by an alley from the prison of St. Peter. The opening into the passage leading to these was discovered in the lower dungeon. Under this passage ran a drain, which formed a branch of the Cloaca Maxima, or main sewer. Six of these chambers have been brought to light, evidently apartments of a large prison in the time of the Roman kings. Mr. John Henry Parker, from whose elaborate work on the primitive fortifications of Rome these details are drawn, believes that the prison of St. Peter now shown to tourists

formed the vestibule and guard-room of the great prison. It was customary to have a vestibule, or house for the warder, at a short distance from the main prison. Thus he distinguishes the inner prison from this vestibule. With this agrees the description in the Rev. John Henry Newman's "Callista:" "The state prison was arranged on pretty much one and the same plan through the Roman empire, nay, we may say throughout the ancient world. It was commonly attached to the government buildings, and consisted of two parts. The first was the vestibule, or outward prison, approached from the praetorium, and surrounded by cells opening into it. The prisoners who were confined in these cells had the benefit of the air and light which the hall admitted. From the vestibule there was a passage into the interior prison, called Robur or Lignum, from the beams of wood which were the instruments of confinement, or from the character of its floor. It had no window or outlet except this door, which, when closed, absolutely shut out light and air. This apartment was the place into which Paul and Silas were cast at Philippi. The utter darkness, the heat, and the stench of this miserable place, in which the inmates were confined day and night, is often dwelt upon by the martyrs and their biographers."

Lit., the timber. An instrument of torture having five holes, four for the wrists and ankles and one for the neck. The same word is used for the cross, Act 5:30; Act 10:39; Gal 3:13; Pe1 2:24.

Acts 16:25

act 16:25

Lit., praying, they sang hymns. The praying and the praise are not described as distinct acts. Their singing of hymns was their prayer, probably Psalms.

Acts 16:27

act 16:27

Would have killed (ε ναιρειν)

Rev., more correctly, was about to kill. Knowing that he must suffer death for the escape of his prisoners.

Acts 16:29

act 16:29

A light (φωτα)

Rev., more correctly, lights. Several lamps, in order to search everywhere.

Sprang in

See on ran in, Act 14:14.

Acts 16:33

act 16:33

Washed their stripes (ε ν πληγων)

Properly, "washed them from (α

; Act 9:37;

Pe2 2:22 ; Mar 7:3; Joh 13:5). The jailer bathed them; cleansing them from the blood with which they were besprinkled from the stripes.

Acts 16:34

act 16:34

Brought (α

Lit., "brought up (α
Act 16:33.

More correctly, having believed; assigning the reason for his joy: "in that he had believed."

Acts 16:35

act 16:35

Serjeants (ρ

Lit., those who hold the rod. The Roman lictors. They were the attendants of the chief Roman magistrates.

"Ho, trumpets, sound a war-note !

He, lictors, clear the way!

The knights will ride, in all their pride,

Along the streets to day."

Macaulay, Lays of Ancient Rome.

They preceded the magistrates one by one in a line. They had to inflict punishment on the condemned, especially on Roman citizens. They also commanded the people to pay proper respect to a passing magistrate, by uncovering, dismounting from horseback, and standing out of the way. The badge of their office was the fasces, an axe bound up in a bundle of rods; but in the colonies they carried staves.

Those men

Contemptuous.

Acts 16:37

act 16:37

They have beaten us publicly, uncondemned, men that are Romans

Hackett remarks that "almost every word in this reply contains a distinct allegation. It would be difficult to find or frame a sentence superior to it in point of energetic brevity." Cicero in his oration against Verres relates that there was a Roman citizen scourged at Messina; and that in the midst of the noise of the rods, nothing was heard from him but the words, "I am a Roman citizen." He says: "It is a dreadful deed to bind a Roman citizen; it is a crime to scourge him; it is almost parricide to put him to death."

Acts 16:40

act 16:40

They went out

Note that Luke here resumes the third person, implying that he did not accompany them.

[Next: Acts Chapter 17](#)

Acts Chapter 17

Acts 17:3

act 17:3

Opening and alleging

; and commit, Pe1 4:19. Bengel remarks, "Two steps, as if one, having broken the rind, were to disclose and exhibit the kernel."

Acts 17:4

act 17:4

Only here in New Testament. More strictly, "were added or allotted to."

Chief women

The position of women in Macedonia seems to have been exceptional. Popular prejudice, and the verdict of Grecian wisdom in its best age, asserted her natural inferiority. The Athenian law provided that everything which a man might do by the counsel or request of a woman should be null in law. She was little better than a slave. To educate her was to advertise her as a harlot. Her companions were principally children and slaves. In Macedonia, however, monuments were erected to women by public bodies; and records of male proper names are found, in Macedonian inscriptions, formed on the mother's name instead of on the father's. Macedonian women were permitted to hold property, and were treated as mistresses of the house. These facts are borne out by the account of Paul's labors in Macedonia. In Thessalonica, Beroea, and Philippi we note additions of women of rank to the church; and their prominence in church affairs is indicated by Paul's special appeal to two ladies in the church at Philippi to reconcile their differences, which had caused disturbance in the church, and by his commending them to his colleagues as women who had labored with him in the Lord (Phi 4:2, Phi 4:3).

Acts 17:5

act 17:5

Of the baser sort (α)

From α hung round the rostra, or platform for speakers in the forum; and Plautus, subbasilicani, the loungers round the court-house or exchange. The word occurs only here and Act 19:38, on which see note.

Gathered a company (o)

Rev., better, a crowd. Only here in New Testament.

Acts 17:6

act 17:6

Another illustration of Luke's accuracy. Note that the magistrates are called by a different name from those at Philippi. Thessalonica was not a colony, but a free city (see on colony, Act 16:12), and was governed by its own rulers, whose titles accordingly did not follow those of Roman magistrates. The word occurs only here and Act 17:8, and has been found in an inscription on an arch at Thessalonica, where the names of the seven politarchs are mentioned. The arch is thought by antiquarians to have been standing in Paul's time.

Acts 17:7

act 17:7

Contrary to the decrees of Caesar

The charge at Philippi was that of introducing new customs; but as Thessalonica was not a colony, that charge could have no force there. The accusation substituted is that of treason against the emperor; that of which Jesus was accused before Pilate. "The law of treason, by which the ancient legislators of the republic had sought to protect popular liberty from the encroachments of tyranny,...was gradually concentrated upon the emperor alone, the sole impersonation of the sovereign people. The definition of the crime itself was loose and elastic, such as equally became the jealousy of a licentious republic or of a despotic usurper" (Merivale, "History of the Romans under the Empire").

Acts 17:9

act 17:9

See on Luk 7:6. Bail, either personal or by a deposit of money. A law term. They engaged that the public peace should not be violated, and that the authors of the disturbance should leave the city.

Acts 17:11

act 17:11

Searched

Or examined. See on Luk 23:14.

Acts 17:12

act 17:12

Honorable women

See on Act 17:4, and Mar 15:43.

Acts 17:15

act 17:15

They that conducted (καθιστωντες)

Lit., brought to the spot. Note the different word employed, Act 15:3 (see note there).

Acts 17:16

act 17:16

Saw (θεωρουντι)

Better, beheld. See on Luk 10:18.

Incorrect. The word, which occurs only here in the New Testament, and nowhere in classical Greek, means full of idols. It applies to the city, not to the inhabitants. "We learn from Pliny that at the time of Nero, Athens contained over three thousand public statues, besides a countless number of lesser images within the walls of private houses. Of this number the great majority were statues of gods, demi-gods, or heroes. In one street there stood before every house a square pillar carrying upon it a bust of the god Hermes. Another street, named the Street of the Tripods, was lined with tripods, dedicated by winners in the Greek national games, and carrying each one an inscription to a deity. Every gateway and porch carried its protecting god. Every street, every square, nay, every purlieu, had its sanctuaries, and a Roman poet bitterly remarked that it was easier in Athens to find gods than men" (G. S. Davies, "St. Paul in Greece").

Acts 17:18

act 17:18

Epicureans

Disciples of Epicurus, and atheists. They acknowledged God in words, but denied his providence and superintendence over the world. According to them, the soul was material and annihilated at death. Pleasure was their chief good; and whatever higher sense their founder might have attached to this doctrine, his followers, in the apostle's day, were given to gross sensualism.

Stoics

Pantheists. God was the soul of the world, or the world was God. Everything was governed by fate, to which God himself was subject. They denied the universal and perpetual immortality of the soul; some supposing that it was swallowed up in deity; others, that it survived only till the final conflagration; others, that immortality was restricted to the wise and good. Virtue was its own reward, and vice its own punishment. Pleasure was no good, and pain no evil. The name Stoic was derived from stoa, a porch. Zeno, the founder of the Stoic sect, held his school in the Stoa Poecile, or painted portico, so called because adorned with pictures by the best masters.

Lit., seed-picker: a bird which picks up seeds in the streets and markets; hence one who picks up and retails scraps of news. Trench ("Authorized Version of the New Testament") cites a parallel from Shakespeare:

"This fellow picks up wit as pigeons peas,

And utters it again when Jove doth please.

He is wit's pedler, and retails his wares

At wakes, and wassails, meetings, markets, fairs."

Love's Labor's Lost, v., 2.

See on declare, Act 17:23. Compare Pe1 4:4, Pe1 4:12.

Strange

Foreign.

Acts 17:19

act 17:19

Areopagus

The Hill of Mars: the seat of the ancient and venerable Athenian court which decided the most solemn questions connected with religion. Socrates was arraigned and condemned here on the charge of innovating on the state religion. It received its name from the legend of the trial of Mars for the murder of the son of Neptune. The judges sat in the open air upon seats hewn out in the rock, on a platform ascended by a flight of stone steps immediately from the market-place. A temple of Mars was on the brow of the edifice, and the sanctuary of the Furies was in a broken cleft of the rock immediately below the judges' seats. The Acropolis rose above it, with the Parthenon and the colossal statue of Athene. "It was a scene with which the dread recollections of centuries were associated. Those who withdrew to the Areopagus from the Agora, came, as it were, into the presence of a higher power. No place in Athens was so suitable for a discourse upon the mysteries of religion" (Conybeare and Hewson).

Acts 17:20

act 17:20

A participle: surprising. Compare Pe1 4:4, Pe1 4:12.

Acts 17:21

act 17:21

All the Athenians

No article. Lit., "Athenians, all of them." The Athenian people collectively.

Strangers which were there (οι επιδημοι)

Rev., more correctly, the strangers sojourning there. See on Pe1 1:1.

Spent their time (εβ

The word means to have good opportunity; to have leisure: also, to devote one's leisure to something; to spend the time. Compare Mar 6:31; Co1 16:12.

Lit., newer: newer than that which was then passing current as new. The comparative was regularly used by the Greeks in the question what news? They contrasted what was new with what had been new up to the time of asking. The idiom vividly characterizes the state of the Athenian mind. Bengel aptly says, "New things at once became of no account; newer things were being sought for." Their own orators and poets lashed them for this peculiarity. Aristophanes styles Athens the city of the gapers ("Knights," 1262). Demades said that the crest of Athens ought to be a great tongue. Demosthenes asks them, "Is it all your care to go about up and down the market, asking each other, 'Is there any news?'" In the speech of Cleon to the Athenians, given by Thucydides (iii., 38), he says: "No men are better

dupes, sooner deceived by novel notions, or slower to follow approved advice. You despise what is familiar, while you are worshippers of every new extravagance. You are always hankering after an ideal state, but you do not give your minds even to what is straight before you. In a word, you are at the mercy of your own ears."

Acts 17:22

act 17:22

I perceive (θεωρῶ)

I regard you, in my careful observation of you. See on Luk 10:18.

unlikely to begin his address with a charge which would have awakened the anger of his audience. What he means to say is, You are more divinity-fearing than the rest of the Greeks. This propensity to reverence the higher powers is a good thing in itself, only, as he shows them, it is misdirected, not rightly conscious of its object and aim. Paul proposes to guide the sentiment rightly by revealing him whom they ignorantly worship. The American revisers insist on very , and in the sense of religion, though rendered in A. V. superstition.

Festus would not call the Jewish religion a superstition before Agrippa, who was himself a Jew. There is the testimony of the Ephesian town-clerk, that Paul, during his three years' residence at Ephesus, did not rudely and coarsely attack the worship of the Ephesian Diana. "Nor yet blasphemers of your goddess" (Act 19:37).

Acts 17:23

act 17:23

Beheld (αναθεωρῶν)

Only here and Heb 13:7. Rev., much better, observed. The compound verb denotes a very attentive consideration (α and down, throughout).

)

Wrong. It means the objects of their worship - temples, altars, statues, etc.

signifying an altar of the true God. The Septuagint translators commonly observe this distinction, being, in this respect, more particular than the Hebrew scriptures themselves, which sometimes interchange the word for the heathen altar

no true altar of God (Jos 22:10, Jos 22:11, Jos 22:16, Jos 22:19, Jos 22:23, Jos 22:26, Jos 22:34); and the legitimate , Jos 22:28, Jos 22:29).

To the unknown God (α Θεῶ)

The article is wanting. Render, as Rev., to an unknown God. The origin of these altars, of which there were several in Athens, is a matter of conjecture. Hackett's remarks on this point are sensible, and are borne out by the following words: "whom therefore," etc. "The most rational explanation is unquestionably that of those who suppose these altars

to have had their origin in the feeling of uncertainty, inherent, after all, in the minds of the heathen, whether their acknowledgment of the superior powers was sufficiently full and comprehensive; in their distinct consciousness of the limitation and imperfection of their religious views, and their consequent desire to avoid the anger of any still unacknowledged god who might be unknown to them. That no deity might punish them for neglecting his worship, or remain uninvoked in asking for blessings, they not only erected altars to all the gods named or known among them, but, distrustful still lest they might not comprehend fully the extent of their subjection and dependence, they erected them also to any other god or power that might exist, although as yet unrevealed to them....Under these circumstances an allusion to one of these altars by the apostle would be equivalent to his saying to the Athenians thus: 'You are correct in acknowledging a divine existence beyond any which the ordinary rites of your worship recognize; there is such an existence. You are correct in confessing that this Being is unknown to you; you have no just conceptions of his nature and perfections.'

Ignorantly (αγνοουντες)

Rather, unconsciously: not knowing. There is a kind of play on the words unknown, knowing not. Ignorantly conveys more rebuke than Paul intended.

. Here, again, there is a play upon the words. Paul takes up their noun, setter-forth, and gives it back to them as a verb. "You say I am a setter-forth of strange gods: I now set forth unto you (Rev.) the true God."

Acts 17:24

act 17:24

God

With the article: "the God."

Originally, order, and hence the order of the world; the ordered universe. So in classical Greek. In the Septuagint, never the world, but the ordered total of the heavenly bodies; the host of heaven (Deuteronomy 4:19; 17:3; Isaiah 24:21; 40:26). Compare, also, Pro 17:6, and see note on Jam 3:6. In the apocryphal books, of the universe, and mainly in the relation between God and it arising out of the creation. Thus, the king of the world (2 Maccabees 7:9); the creator or founder of the world (2 Maccabees 7:23); the great potentate of the world (2 Maccabees 12:15). In the New Testament: 1. In the classical and physical sense, the universe (Joh 17:5; Joh 21:25.; Rom 1:20; Eph 1:4, etc.). 2. As the order of things of which man is the centre (Mat 13:38; Mar 16:15; Luk 9:25; Joh 16:21; Eph 2:12; Ti1 6:7). 3. Humanity as it manifests itself in and through this order (Mat 18:7; Pe2 2:5; Pe2 3:6; Rom 3:19). Then, as sin has entered and disturbed the order of things, and made a breach between the heavenly and the earthly order, which are one in the divine ideal - 4. The order of things which is alienated from God, as manifested in and by the human race: humanity as alienated from God, and acting in opposition to him (Joh 1:10; Joh 12:31; Joh 15:18, Joh 15:19; Co1 1:21; Jo1 2:15, etc.). The word is used here in the classical sense of the visible creation, which would appeal to the Athenians. Stanley, speaking of the name by which the Deity is known in the patriarchal age, the plural Elohim, notes that Abraham, in perceiving that all the Elohim worshipped by the numerous clans of his race meant one God, anticipated the declaration of Paul in this passage ("Jewish Church," i., 25). Paul's statement strikes at the belief of the Epicureans, that the world was made by "a fortuitous concourse of atoms," and of the Stoics, who denied the creation of the world by God, holding either that God animated the world, or that the world itself was God.

Probably pointing to the magnificent temples above and around him. Paul's epistles abound in architectural metaphors. He here employs the very words of Stephen, in his address to the Sanhedrim, which he very probably heard. See Act

7:48.

Acts 17:25

act 17:25

Incorrect. Render, as Rev., served. Luke often uses the word in the sense of to heal or cure; but this is its primary sense. See on Luk 5:15. It refers to the clothing of the images of the gods in splendid garments, and bringing them costly gifts and offerings of food and drink.

Acts 17:26

act 17:26

Bounds (o

Only here in New Testament. The word, in the singular, means the fixing of boundaries, and so is transferred to the fixed boundaries themselves.

Acts 17:27

act 17:27

Might feel after

See on handle, Luk 24:39. Compare Tennyson:

"I stretch lame hands of faith, and grope

And gather dust and chaff, and call

To what I feel is Lord of all."

In Memoriam, lv.

Acts 17:28

act 17:28

We are also his offspring

A line from Aratus, a poet of Paul's own province of Cilicia. The same sentiment, in almost the same words, occurs in the fine hymn of Cleanthes to Jove. Hence the words, "Some of your own poets."

Acts 17:29

act 17:29

ov)

Lit., that which is divine.

Like to gold, etc

These words must have impressed his hearers profoundly, as they looked at the multitude of statues of divinities which surrounded them.

Not a participle, as A. V., but a noun, in apposition with gold, silver, and stone: "a graving or carved-work of art," etc.

Acts 17:30

act 17:30

Winked at (v

Only here in New Testament. Originally, to overlook; to suffer to pass unnoticed. So Rev., overlooked.

Acts 17:32

act 17:32

Resurrection

This word was the signal for a derisive outburst from the crowd.

Mocked (ε

The force of the imperfect, began to mock, should be given here in the translation, as marking the outbreak of derision.

In this remarkable speech of Paul are to be noted: his prudence and tact in not needlessly offending his hearers; his courtesy and spirit of conciliation in recognizing their piety toward their gods; his wisdom and readiness in the use of the inscription "to the unknown God," and in citing their own poets; his meeting the radical errors of every class of his hearers, while seeming to dwell only on points of agreement; his lofty views of the nature of God and the great principle of the unity of the human race; his boldness in proclaiming Jesus and the resurrection among those to whom these truths were foolishness; the wonderful terseness and condensation of the whole, and the rapid but powerful and assured movement of the thought.

Acts 17:34

act 17:34

Clave

See on Luk 10:11; and Luk 15:15; and Act 5:13.

The Areopagite

One of the judges of the court of Areopagus. Of this court Curtius remarks: "Here, instead of a single judge, a college of twelve men of proved integrity conducted the trial. If the accused had an equal number of votes for and against him, he was acquitted. The Court on the hill of Ares is one of the most ancient institutions of Athens, and none achieved for the city an earlier or more widely spread recognition. The Areopagitic penal code was adopted as a norm by all

subsequent legislators" ("History of Greece," i., 307).

[Next: Acts Chapter 18](#)

Acts Chapter 18

Acts 18:1

act 18:1

Found

"A Jewish guild always keeps together, whether in street or synagogue. In Alexandria the different trades sat in the synagogue arranged into guilds; and St. Paul could have no difficulty in meeting, in the bazaar of his trade, with the like-minded Aquila and Priscilla" (Edersheim, "Jewish Social Life").

Acts 18:2

act 18:2

Only here in New Testament, though the kindred adjective, rendered new, is found in Heb 10:20 slay, and the adjective means, originally, lately slain; thence, fresh, new, recent. It is quite common in medical writings in this sense.

Acts 18:3

act 18:3

Of the same craft (o

It was a Rabbinical principle that whoever does not teach his son a trade is as if he brought him up to be a robber. All the Rabbinical authorities in Christ's time, and later, were working at some trade. Hillel, Paul's teacher, was a wood-cutter, and his rival, Shammai, a carpenter. It is recorded of one of the celebrated Rabbis that he was in the habit of discoursing to his students from the top of a cask of his own making, which he carried every day to the academy.

Not weavers of the goat's-hair cloth of which tents were made, which could easily be procured at every large town in the Levant, but makers of tents used by shepherds and travellers. It was a trade lightly esteemed and poorly paid.

Acts 18:5

act 18:5

, by the word. On pressed or constrained, see note on taken, Luk 4:38. The meaning is, Paul was engrossed by the word. He was relieved of anxiety by the arrival of his friends, and stimulated to greater activity in the work of preaching the word.

Acts 18:6

act 18:6

Opposed themselves (α)

Implying an organized or concerted resistance. See on resisteth, Pe1 5:5.

Acts 18:12

act 18:12

Gallio

Brother of the philosopher Seneca (Nero's tutor), and uncle of the poet Lucan, the author of the "Pharsalia." Seneca speaks of him as amiable and greatly beloved.

Deputy

See on Act 13:7. The verb, to be deputy, occurs only here.

Judgment-seat

See on Act 7:5.

Acts 18:14

act 18:14

Lewdness ($\rho\alpha$)

See on mischief, Act 13:10. Rev., villany.

Acts 18:15

act 18:15

Question

The best texts read the plural, questions. See on Act 15:2.

Judge

In the Greek the position of the word is emphatic, at the beginning of the sentence: "Judge of these matters I am not minded to be."

Acts 18:17

act 18:17

Cared for none of these things

Not said to indicate his indifference to religion, but simply that he did not choose to interfere in this ease.

Acts 18:18

act 18:18

Took his leave (α)

See on Luk 9:61; and Mar 6:46.

Priscilla and Aquila

They are named in the same order, Rom 16:3; Ti2 4:19.

Having shorn his head

Referring to Paul, and not to Aquila.

He had a vow

A private vow, such as was often assumed by the Jews in consequence of some mercy received or of some deliverance from danger. Not the Nazarite vow, though similar in its obligations; for, in the case of that vow, the cutting of the hair, which marked the close of the period of obligation, could take place only in Jerusalem.

Acts 18:21

act 18:21

I must by all means keep this feast that cometh in Jerusalem

The best texts omit.

Acts 18:24

act 18:24

so this derivative may signify either one who has thought much, and has much to say, or one who can say it well. Hence it is used: 1. Of one skilled in history. Herodotus, for example, says that the Heliopolitans are the most learned eloquence. 3. Of a learned person generally. There seems hardly sufficient reason for changing the rendering of the A. V. (Rev., learned), especially as the scripture-learning of Apollos is specified in the words mighty in the scriptures, and his superior eloquence appears to have been the reason why some of the Corinthians preferred him to Paul. See Co1 1:12; Co1 2:4; Co2 10:10.

Acts 18:25

act 18:25

Instructed

See on Luk 1:4.

Fervent, which is formed from the participle of the Latin *ferveo*, to boil or ferment, is an exact translation of this word, which means to seethe or bubble, and is therefore used figuratively of mental states and emotions. See on leaven, Mat 13:33.

Diligently (ἀκριβῶς)

Rather, accurately; so far as his knowledge went. The limitation is given by the words following: knowing only the baptism of John. See on Luk 1:3; and compare the kindred verb, inquired diligently, Mat 2:7, where Rev. renders learned carefully.

Acts 18:26

act 18:26

More perfectly (α)

The comparative of the same word. More accurately.

Acts 18:27

act 18:27

Originally, to turn forward, as in flight. Hence, to impel or urge. The word may apply either to the disciples at Corinth, in which case we must render as A. V., or to Apollos himself, as Rev., encouraged him. I prefer the former. Hackett very sensibly remarks that Apollos did not need encouragement, as he was disposed to go.

The radical sense of the word is to throw together: hence, to contribute; to help; to be useful to. He threw himself into the work along with them. On different senses of the word, see notes on Luk 2:19; and see on Luk 14:31; and compare Act 4:15; Act 17:18; Act 18:27; Act 20:14.

Through grace

Grace has the article, the special grace of God imparted. Expositors differ as to the connection; some joining through grace with them which had believed, insisting on the Greek order of the words; and others with helped, referring to grace conferred on Apollos. I prefer the latter, principally for the reason urged by Meyer, that "the design of the text is to characterize Apollos and his work, and not those who believed."

Acts 18:28

act 18:28

Mightily ($\epsilon\nu$)

See on Luk 23:10.

Only here in New Testament. See on tell him his fault, Mat 18:15. The compound here is a very strong expression for

[Next: Acts Chapter 19](#)

Acts Chapter 19

Acts 19:1

act 19:1

Coasts is a bad rendering. Better, as Rev., "the upper country;" lit., parts or districts. The reference is to districts like Galatia and Phrygia, lying up from the sea-coast and farther inland than Ephesus. Hence the expedition of Cyrus from the sea-coast toward Central Asia was called Anabasis, a going-up.

Certain disciples

Disciples of John the Baptist, who, like Apollos, had been instructed and baptized by the followers of the Baptist, and had joined the fellowship of the Christians. Some have thought that they had been instructed by Apollos himself; but there is no sufficient evidence of this. "There they were, a small and distinct community about twelve in number, still preparing, after the manner of the Baptist, for the coming of the Lord. Something there was which drew the attention of the apostle immediately on his arrival. They lacked, apparently, some of the tokens of the higher life that pervaded the nascent church; they were devout, rigorous, austere, but were wanting in the joy, the radiancy, the enthusiasm which were conspicuous in others" (Plumptre, "St. Paul in Asia Minor").

Acts 19:2

act 19:2

Have ye received the Holy Ghost since ye believed?

The two verbs are in the aorist tense, and therefore denote instantaneous acts. The A. V. therefore gives an entirely wrong idea, as there is no question about what happened after believing; but the question relates to what occurred when they believed. Hence Rev., rightly, Did ye receive the Holy Ghost when ye believed?

We have not heard

Also the aorist. We did not hear; referring back to the time of their beginning.

Whether there be any Holy Ghost

But, as Bengel observes, "They could not have followed either Moses or John the Baptist without having heard of the Holy Ghost." The words, therefore, are to be explained, not of their being unaware of the existence of the Holy Ghost, but of his presence and baptism on earth. The word ε in Joh 7:39, where it is said, "The Holy Ghost was not yet (ου v)," and where the translators rightly render, "was not yet given."

Acts 19:3

act 19:3

Unto what (εἰ

Rev., more correctly into. See on Mat 28:19.

John

The last mention of John the Baptist in the New Testament.. "Here, at last, he wholly gives place to Christ" (Bengel).

Acts 19:10

act 19:10

Asia

See on Act 2:9.

Acts 19:11

act 19:11

Special (ου

A peculiar expression. Lit., not usual or common, such as one might fall in with frequently.

Acts 19:12

act 19:12

Properly, the surface of the body, the skin; but, in medical language, of the body.

See on Luk 19:20.

Only here in New Testament. A Latin word, semicinctia. Lit., something passing half-way round the body: an apron or waistband. Perhaps garments worn by Paul when engaged at his trade.

Acts 19:13

act 19:13

Lit., going about. Rev., strolling.

Exorcists (εξορκιστων)

Only here in New Testament. The kindred verb, adjure, occurs Mat 26:63, and means, originally, to administer an oath. These Jewish exorcists pretended to the power of casting out evil spirits by magical arts derived from Solomon.

Acts 19:14

act 19:14

Did (ποιουντες)

The participle denotes practice.

Acts 19:15

act 19:15

There is a purpose in using two different words to denote the demon's recognition of the Divine Master and of the human agent, though it is not easy to convey the difference in a translation. It is the difference between an instinctive perception or recognition of a supreme power and the more intimate knowledge of a human agent. A divine mystery would invest Jesus, which the demon would feel, though he could not penetrate it. His knowledge of a man would be greater, in his own estimation at least. The difference may be given roughly, thus: "Jesus I recognize, and Paul I am acquainted with."

The best texts read both of them, which would imply that only two of the seven were concerned in the exorcism. Rev.,

Acts 19:16

act 19:16

Prevailed against (τ

See on Luk 14:30; and Luk 16:3.

Acts 19:17

act 19:17

Was known (ε

More correctly, became known.

Acts 19:18

act 19:18

Confessed and shewed (ε

The two words denote the fullest and most open confession. They openly (εξ) confessed, and declared thoroughly (α from top to bottom) their deeds. See on Mat 3:6.

Acts 19:19

act 19:19

The word means, literally, overwrought, elaborate, and hence recondite or curious, as magical practices. Only here and Ti1 5:13 referred to in the context.

Books

Containing magical formulas. Heathen writers often allude to the Ephesian letters. These were symbols, or magical

sentences written on slips of parchment, and carried about as amulets. Sometimes they were engraved on seals.

Only here in New Testament. See on Luk 14:28
reckoning up of the sum-total.

Fifty thousand pieces of silver

If reckoned in Jewish money, about thirty-five thousand dollars; if in Greek drachmae, as is more probable, about nine thousand three hundred dollars.

Acts 19:23

act 19:23

The way

See on Act 9:2.

Acts 19:24

act 19:24

Silversmith (α)

Lit., a silver-beater.

Shrines

Small models of the temple of Diana, containing an image of the goddess. They were purchased by pilgrims to the temple, just as rosaries and images of the Virgin are bought by pilgrims to Lourdes, or bronze models of Trajan's column or of the Colonne Vendme by tourists to Rome or Paris.

In the next verse he mentions the workmen (ϵ)
more delicate work, and the laborers, who did the rougher work.

Acts 19:25

act 19:25

Wealth ($\epsilon\nu$)

See on ability, Act 11:29. Lit., welfare. Wealth is used by the A. V. in the older and more general sense of weal, or well-being generally. Compare the Litany of the English Church: "In all time of our tribulation, in all time of our wealth."

Acts 19:27

act 19:27

Lit., part or department of trade.

To be set at nought (εις α λθειν)

Lit., to come into refutation or exposure; hence, disrepute, as Rev. Compare Act 18:28, and see note there. A refutation, occurs only here in New Testament.

Diana

Or Artemis. We must distinguish between the Greek Artemis, known to the Romans as Diana, and the Ephesian goddess. The former, according to the legend, was the daughter of Zeus (Jove), and the sister of Apollo. She was the patroness of the chase, the huntress among the immortals, represented with bow, quiver, and spear, clad in hunting-habit, and attended by dogs and stags. She was both a destroyer and a preserver, sending forth her arrows of death, especially against women, but also acting as a healer, and as the special protectress of women in childbirth. She was also the goddess of the moon. She was a maiden divinity, whose ministers were vowed to chastity.

The Ephesian Artemis is totally distinct from the Greek, partaking of the Asiatic character, and of the attributes of the Lydian Cybele, the great mother of the gods. Her worship near Ephesus appears to have existed among the native Asiatic population before the foundation of the city, and to have been adopted by the Greek immigrants, who gradually transferred to her features peculiar to the Grecian goddess. She was the personification of the fructifying and nourishing powers of nature, and her image, as represented on current coins of the time, is that of a swathed figure, covered with breasts, and holding in one hand a trident, and in the other a club. This uncouth figure, clad in a robe covered with mystic devices, stood in the shrine of the great temple, hidden by a purple curtain, and was believed to have fallen down from heaven (Act 19:35). In her worship the oriental influence was predominant. The priests were eunuchs, and with them was associated a body of virgin priestesses and a number of slaves, the lowest of whom were known as neocori, or temple-sweepers (Act 19:35). "Many a time must Paul have heard from the Jewish quarter the piercing shrillness of their flutes, and the harsh jangling of their timbrels; many a time have caught glimpses of their detestable dances and Corybantic processions, as, with streaming hair, and wild cries, and shaken torches of pine, they strove to madden the multitudes into sympathy with that orgiastic worship which was but too closely connected with the vilest debaucheries" (Farrar, "Life and Work of Paul").

Magnificence

See on Pe2 1:16.

Acts 19:28

[act 19:28](#)

Cried out (ε

The imperfect is graphic; they continued crying. This reiteration was a characteristic of the oriental orgiastic rites.

Acts 19:29

[act 19:29](#)

The theatre

The site of which can still be traced. It is said to have been capable of seating fifty-six thousand persons.

Only here and Co2 8:19
therefore, one who has gone forth with another from his country.

κ, forth, and δημοσ, country or land, and means,

Acts 19:31

act 19:31

Of the chief officers of Asia (των Ασιαρχων)

The Asiarchs. These were persons chosen from the province of Asia, on account of their influence and wealth, to preside at the public games and to defray their expenses.

Acts 19:33

act 19:33

More correctly, urged forward. See on before instructed, Mat 14:8.

Acts 19:34

act 19:34

With one voice cried out

The reverberations of their voices from the steep rock which formed one side of the theatre must have rendered their frenzied cries still more terrific.

Acts 19:35

act 19:35

The town-clerk

Or recorder, who had charge of the city-archives, and whose duty it was to draw up official decrees and present them to assemblies of the people. Next to the commander, he was the most important personage in the Greek free cities.

Lit., a temple-sweeper. See on Act 19:27. This title, originally applied to the lowest menials of the temple, became a title of honor, and was eagerly appropriated by the most famous cities. Alexander says, "The city of Ephesus is the sacristan of the great goddess Artemis."

Acts 19:36

act 19:36

Compare quieted (Act 19:35). The verb means to let down or lower; and so is applied, metaphorically, to keeping one's self in check; repressing.

Lit., headlong.

Acts 19:37

act 19:37

Robbers of churches (ἰ

The A. V. puts a droll anachronism into the mouth of the town-clerk of a Greek city. Render, rather, as Rev., robbers of temples.

Acts 19:38

act 19:38

The law is open (ἀγοραῖοι ἀγόνται)

Lit., the court-days are being kept. Rev., the courts are open. Compare Rev 17:5.

Deputies (ἀ

Proconsuls, by whom Asia, as a senatorial province, was governed. See Introduction to Luke.

Acts 19:40

act 19:40

Concourse (συστροφῆς)

Lit., a twisting together: hence of anything which is rolled or twisted into a mass; and so of a mass of people, with an underlying idea of confusion: a mob. Compare Act 23:12.

[Next: Acts Chapter 20](#)

Acts Chapter 20

Acts 20:1

[act 20:1](#)

Embraced (α)

Better, as Rev., took leave. The word is used for a salutation either at meeting or parting. See Act 21:6, Act 21:7.

Acts 20:2

[act 20:2](#)

Greece

The Roman province of Achaia, comprehending Greece proper and the Peloponnesus. Luke uses Achaia (Act 19:21) and Greece synonymously, as distinguished from Macedonia.

Acts 20:3

[act 20:3](#)

Sail (α)

Better, as Rev., set sail. See on Luk 8:22; and compare Luk 5:3.

Acts 20:4

[act 20:4](#)

Sopater

The best texts add, the son of Pyrrhus. Compare Rom 16:21.

Aristarchus

Compare Act 19:29.

Gaius

Not the one mentioned in Act 19:29, who was a Macedonian.

Tychicus and Trophimus

See Col 4:7, Col 4:8; Eph 6:21, Eph 6:22; Ti2 4:12; Tit 3:12; Act 21:29; Ti2 4:20.

Acts 20:5

[act 20:5](#)

Us

The first person resumed, indicating that Luke had joined Paul.

Acts 20:6

act 20:6

In five days (α μέρω

Lit., "up to five days," indicating the duration of the voyage from Philippi.

Acts 20:7

act 20:7

First (τη μια)

Lit., "the one day." The cardinal numeral here used for the ordinal.

The plural used for the singular, in imitation of the Hebrew form. The noun Sabbath is often used after numerals in the signification of a week. See Mat 28:1; Mar 16:2; Joh 20:19.

To break bread

The celebration of the eucharist, coupled with the Agape, or love-feast.

Better, as Rev., discoursed with them. It was a mingling of preaching and conference. Our word dialogue is derived from the verb.

Acts 20:8

act 20:8

Many lights

A detail showing the vivid impression of the scene upon an eye-witness. It has been remarked that the abundance of lights shows how little of secrecy or disorder attached to these meetings.

The upper chamber

See on Act 1:13.

Acts 20:9

act 20:9

The window

See on Act 9:25. The windows of an Eastern house are closed with lattice-work, and usually reach down to the floor, resembling a door rather than a window. They open, for the most part, to the court, and not to the street, and are usually kept open on account of the heat.

βαθει)

Lit., borne down by, etc. A common Greek phrase for being overcome by sleep. In medical language the verb was more frequently used in this sense, absolutely, than with the addition of sleep. In this verse the word is used twice: in the first instance, in the present participle, denoting the coming on of drowsiness - falling asleep; and the second time, in the aorist participle, denoting his being completely overpowered by sleep. Mr. Hobart thinks that the mention of the causes of Eutyclus' drowsiness - the heat and smell arising from the numerous lamps, the length of the discourse, and the lateness of the hour - are characteristic of a physician's narrative. Compare Luk 22:45.

Actually dead. Not as dead, or for dead.

Acts 20:10

act 20:10

Fell on him

Compare Kg1 17:21; Kg2 4:34.

σθε)

Rev., more correctly, make ye no ado. They were beginning to utter passionate outcries. See Mat 9:23; Mar 5:39.

His life is in him

In the same sense in which Christ said, "The damsel is not dead, but sleepeth" (Luk 8:52).

Acts 20:11

act 20:11

Having gone up

From the court to the chamber above.

Talked (o

Rather, communed. It denotes a more familiar and confidential intercourse than discoursed, in Act 20:7.

Acts 20:13

act 20:13

Only here in New Testament. There is no good reason for changing this to by land, as Rev. The A. V. preserves the etymology of the Greek verb. The distance was twenty miles; less than half the distance by sea.

Acts 20:15

act 20:15

Only here and Mar 4:30, where it is used more nearly according to its original sense, to throw beside; to bring one thing beside another in comparison. Here, of bringing the vessel alongside the island. The narrative implies that they only touched (Rev.) there, but not necessarily the word.

Acts 20:16

act 20:16

To spend time (χρονοτριβησαι)

wear out by rubbing. The sense is nearly equivalent to our expression, fritter away time.

Acts 20:17

act 20:17

Having sent to Ephesus

About thirty miles.

Elders

Called overseers or bishops in Act 20:28.

Acts 20:20

act 20:20

Kept back (υ

A picturesque word. Originally, to draw in or contract. Used of furling sails, and of closing the fingers; of drawing back for shelter; of keeping back one's real thoughts; by physicians, of withholding food from patients. It is rather straining a point to say, as Canon Farrar, that Paul is using a nautical metaphor suggested by his constantly hearing the word for furling sail used during his voyage. Paul's metaphors lie mainly on the lines of military life, architecture, agriculture, and the Grecian games. The statement of Canon Farrar, that he "constantly draws his metaphors from the sights and circumstances immediately around him," is rather at variance with his remark that, with one exception, he "cannot find a single word which shows that Paul had even the smallest susceptibility for the works of nature" ("Paul," i., 19). Nautical metaphors are, to say the least, not common in Paul's writings. I believe there are but three instances: Eph 4:14; Ti1 1:19; Ti1 6:9. Paul means here that he suppressed nothing of the truth through fear of giving offence. Compare Gal 2:12; Heb 10:38.

Acts 20:21

act 20:21

Repentance toward God

Repentance has the article: the repentance which is due to God. So, also, faith: the faith which is due toward Christ, as the advocate and mediator.

Acts 20:22

act 20:22

Bound in the spirit

In his own spirit. Constrained by an invincible sense of duty. Not by the Holy Spirit, which is mentioned in the next verse and distinguished by the epithet the Holy.

Acts 20:23

act 20:23

The compound verb signifies full, clear testimony. Not by internal intimations of the Spirit, but by prophetic declarations "in every city." Two of these are mentioned subsequently, at Tyre and Caesarea (Act 21:4, Act 21:11).

Acts 20:24

act 20:24

But none of these things move me, neither count I, etc

The best texts omit neither count I, and render, I esteem my life of no account, as if it were precious to myself.

Of value; precious.

A favorite metaphor of Paul, from the race-course. See Co1 9:24-27; Phi 3:14; Ti2 4:7.

Acts 20:25

act 20:25

I know

The I is emphatic: I know through these special revelations to myself (Act 20:23).

Acts 20:26

act 20:26

This day (τη)

Very forcible. Lit., on to-day's day; this, our parting day.

Acts 20:27

act 20:27

Shunned

The same word as in Act 20:20 : kept back.

Acts 20:28

act 20:28

To yourselves and to all the flock

To yourselves first, that you may duly care for the flock. Compare Ti1 4:16.

Overseers (ε

Denoting the official function of the elders, but not in the later ecclesiastical sense of bishops, as implying an order distinct from presbyters or elders. The two terms are synonymous. The elders, by virtue of their office, were overseers.

See on Mat 2:6. The word embraces more than feeding; signifying all that is included in the office of a shepherd: tending, or shepherding.

Only here and Ti1 3:13. See on peculiar people, Pe1 2:9

Acts 20:29

act 20:29

Grievous (βαρεις)

Lit., heavy: violent, rapacious.

Acts 20:31

act 20:31

Watch (γρηγορειτε)

See on Mar 13:35.

To warn (νουθετων)

From νου
the well-intentioned seriousness with which one would influence the mind and disposition of another by advice, admonition, warning, putting right, according to circumstances" (Cremer).

Acts 20:32

act 20:32

I commend

See on Pe1 4:19.

Build you up

A metaphor in constant use by Paul, and preserved in the words edify, edification (Latin, aedes, "a house," and facere, "to make") by which οἰκοδομησθε original sense of build. Thus Wycliffe renders Gen 2:22, "The Lord God edified the rib which he took of Adam, into a woman."

So, too, Spenser:

"a little wide

There was a holy temple edified."

Faerie Queene, i., 1, 114.

Acts 20:33

act 20:33

Raiment

Mentioned along with gold and silver because it formed a large part of the wealth of orientals. They traded in costly garments, or kept them stored up for future use. See on purple, Luk 16:19; and compare Ezr 2:69; Neh 7:70; Job 27:16. This fact accounts for the allusions to the destructive power of the moth (Mat 6:19; Jam 5:2).

Acts 20:35

act 20:35

μν)

The verb means to shew by example. Thus, Luk 6:47, "I will shew you to whom he is like," is followed by the illustration of the man who built upon the rock. So Act 9:16. God will shew Paul by practical experience how great things he must suffer. The kindred noun ν ; Jam 5:10, etc.; and note on Pe2 2:6. Rev., correctly, In all things I gave you an example.

So

As I have done.

To help (α

See on Luk 1:54.

He said (αυ πε)

Rev., more strictly, "he himself said." This saying of Jesus is not recorded by the Evangelists, and was received by Paul from oral tradition.

The speech of Paul to the Ephesian elders "bears impressed on it the mark of Paul's mind: its ideas, its idioms, and even its very words are Pauline; so much so as to lead Alford to observe that we have probably the literal report of the words spoken by Paul. 'It is,' he remarks, 'a treasure-house of words, idioms, and sentences peculiar to the apostle himself'" (Gloag).

Acts 20:37

act 20:37

See on Mat 26:49.

Acts 20:38

act 20:38

See (θεωρειν)

See on Luk 10:18. The word for steadfast, earnest contemplation suggests the interest and affection with which they

looked upon his countenance for the last time.

[Next: Acts Chapter 21](#)

Acts Chapter 21

Acts 21:1

act 21:1

Gotten from (α)

Withdrawn. Some see in the word an expression of the grief and reluctance with which they parted, and render having torn ourselves away. See on Luk 22:41.

With a straight course

See on Luk 16:11.

Acts 21:2

act 21:2

Set forth (α)

Or set sail. See on Luk 8:22; and Luk 5:3.

Acts 21:3

act 21:3

Discovered (α)

Better, sighted. A nautical phrase. The verb literally means to bring to light: and its use here is analogous to the English marine phrase, to raise the land.

Acts 21:4

act 21:4

Finding disciples (α)

The verb means to discover after search; and the article, the disciples, refers to the disciples who lived and were recognized members of the church there. The A. V. overlooks both the preposition and the article. The verb might be rendered strictly by our common phrase, "having looked up the disciples." See on Luk 2:16. A small number of disciples is implied in Act 21:5.

Acts 21:5

act 21:5

Accomplished (ϵ)

Only here and Ti2 3:17, where it is used in the sense of equip or furnish.

Children

The first time that children are mentioned in the notice of a Christian church.

Shore (at

Rev., beach. See on Mat 13:2.

Acts 21:6

act 21:6

Taken leave

See on Act 20:1.

Acts 21:7

act 21:7

Only here in New Testament.

Saluted

The word rendered take leave in Act 21:6. See on Act 20:1.

Acts 21:8

act 21:8

We that were of Paul's company

The best texts omit.

Philip

See ch. 8.

The seven

The first deacons. See Act 6:5.

Acts 21:11

act 21:11

Bound his own feet and hands

Imitating the symbolical acts of the Old Testament prophets. See Kg1 22:11; Isa 20:1-3; Jer 13:1-7; Eze 4:1-6. Compare Joh 21:18.

Acts 21:12

act 21:12

Besought him not to go up

This suggests the case of Luther when on his journey to the Diet of Worms, and the story of Regulus the Roman, who, being permitted to return to Rome with an embassy from the Carthaginians, urged his countrymen to reject the terms of peace, and to continue the war, and then, against the remonstrances of his friends, insisted on fulfilling his promise to the Carthaginians to return in the event of the failure of negotiations, and went back to certain torture and death.

Acts 21:13

act 21:13

I am ready (ε

Lit., I hold myself in readiness.

Acts 21:15

act 21:15

Took up our carriages (α

The verb means to pack up and carry off, or simply to pack or store away. Hence, some explain that Paul packed and stored the greater part of his luggage in Caesarea. The best texts, however, read ε is used in the old English sense, now obsolete, of that which is carried, baggage. See Sa1 17:22, A. V.

Acts 21:16

act 21:16

Bringing with them, etc

This would imply that Mnason was at Caesarea, and accompanied Paul and his companions to Jerusalem. It seems better to suppose that the disciples accompanied the apostle in order to introduce him to Mnason, whom they knew. Render, conducting us to Mnason, with whom we should lodge.

Old (α)

Better, as Rev., early. The rendering old might be taken to mean aged; whereas the word means of long standing.

Acts 21:21

act 21:21

More than informed. They had been carefully instructed, probably by the Judaizing teachers. See on instructed, Luk 1:4.

To forsake Moses (α

Lit., apostasy from Moses. Compare Th2 2:3.

Acts 21:22

act 21:22

What is it therefore?

How does the matter lie? What is to be done?

The multitude must needs come together

Some texts omit. So Rev. If retained, we should read a multitude.

Acts 21:23

act 21:23

A vow

The Nazarite vow. See Numbers 6:1-21.

Acts 21:24

act 21:24

π' αυτοις)

Lit., spend upon them. Pay the necessary charges on their account. Hence Rev., rightly, "for them." The person who thus paid the expenses of poor devotees who could not afford the necessary charges shared the vow so far that he was required to stay with the Nazarites until the time of the vow had expired. "For a week, then, St. Paul, if he accepted the advice of James and the presbyters, would have to live with four paupers in the chamber of the temple which was set apart for this purpose; and then to pay for sixteen sacrificial animals and the accompanying meat-offerings" (Farrar, "Life and Work of Paul"). He must also stand among the Nazarites during the offering of the sacrifices, and look on while their heads were shaved, and while they took their hair to burn it under the caldron of the peace-offerings, "and while the priest took four sodden shoulders of rams, and four unleavened cakes out of the four baskets, and four unleavened wafers anointed with oils and put them on the hands of the Nazarites, and waved them for a wave-offering before the Lord" (Farrar).

Walkest orderly (στοιχεις)

See on elements, Pe2 3:10.

Acts 21:25

act 21:25

Blood

See on Act 15:29.

Acts 21:26

act 21:26

Purifying himself (α

See on Pe1 1:22; and Jam 4:8.

To the priests who directed the sacrifices and pronounced release from the vow.

Fulfilment - until, etc

There is some dispute and confusion here as to the precise meaning. The general sense is that, having entered the

temple toward the close of the period required for the fulfilment of these men's vow, he gave notice that the vowed number of Nazarite days had expired, after which only the concluding offering was required

Acts 21:27

act 21:27

Asia

See on Act 2:9.

Only here in New Testament. Lit., poured together, threw into confusion. See on confounded, Act 2:6; and confusion, Act 19:40.

Acts 21:28

act 21:28

This place

The temple. Compare the charge against Stephen, Act 6:13.

Greeks

See on Act 6:1.

Temple (τ

See on Mat 4:5. The Jews evidently meant to create the impression that Paul had introduced Gentiles into the inner court, which was restricted to the Jews. The temple proper was on the highest of a series of terraces which rose from the outer court, or Court of the Gentiles. In this outer court any stranger might worship. Between this and the terraces was a balustrade of stone, with columns at intervals, on which Greek and Latin inscriptions warned all Gentiles against advancing farther on pain of death. Beyond this balustrade rose a flight of fourteen steps to the first platform, on which was the Court of the Women, surrounded by a wall. In this court were the treasury, and various chambers, in one of which the Nazarites performed their vows. It was here that the Asiatic Jews discovered Paul.

Acts 21:29

act 21:29

Trophimus

See on Act 20:4. As an Ephesian he would be known to the Asiatic Jews.

Acts 21:30

act 21:30

Drew him out of the temple

Better, as Rev., dragged (ειλκον). Out of the sacred enclosure and down the steps to the outer court, as they would not defile the temple proper with blood.

The doors were shut

Between the inner and outer courts.

Acts 21:31

act 21:31

)

A commander of a thousand men. See on Mar 6:21; and on centurion, Luk 7:2.

Or cohort. See on Mar 15:16. These troops were quartered in the tower of Antonia, which was at the northwestern corner of the temple-area, and communicated with the temple-cloisters by staircases.

Acts 21:32

act 21:32

Centurions

See on Luk 7:2.

Unto them (εἰς αὐτοὺς)

Better, upon them.

Acts 21:33

act 21:33

Chains (αἰχμα)

See on Mar 5:4.

Acts 21:34

act 21:34

Better, barracks. The main tower had a smaller tower at each corner, the one at the southeastern corner being the one to put in beside, used in military language of distributing auxiliaries among regular troops and, generally, of drawing up in battle-order. Hence the noun means, a body drawn up in battle-array, and passes thence into the meaning of an encampment, soldiers' quarters, barracks. In Heb 11:34, it occurs in the earlier sense of an army; and in Heb 13:11, Heb 13:13; Rev 20:9, in the sense of an encampment. In grammatical phraseology it signifies a parenthesis, according to its original sense of insertion or interpolation.

Acts 21:35

act 21:35

Stairs

Leading from the temple-court to the tower. There were two flights, one to the northern and the other to the western cloister, so that the guard could go different ways among the cloisters in order to watch the people at the Jewish

festivals.

Lit., it happened. The verb means, literally, to come together; hence, of a coincidence of events. It is designedly introduced here to express more vividly the fact of the peculiar emergency and the peril of Paul's situation. Things came to such a pass that he had to be carried up the stairs.

Acts 21:37

act 21:37

Lit., dost thou know? So Rev.

Acts 21:38

act 21:38

Art thou not (οὐκ ἄ)

Indicating the officer's surprised recognition of his own mistake. "Thou art not, then, as I supposed." Rev. properly adds then (α

The Egyptian

A false prophet, who, in the reign of Nero, when Felix was governor of Judaea, collected a multitude of thirty thousand, whom he led from the wilderness to the Mount of Olives, saying that the walls of Jerusalem would fall down at his command and give them free entrance to the city. Felix with an army dispersed the multitude, and the Egyptian himself escaped. There is a discrepancy in the number of followers as stated by Josephus (80,000) and as stated by the commandant here (4,000). It is quite possible, however, that Josephus alludes to the whole rabble, while Lysias is referring only to the armed followers.

Madest an uproar

Better, as Rev., stirred up to sedition. The rendering of the A. V. is too vague. The verb means to unsettle or upset, and the true idea is given in the A. V. of Act 17:6, have turned the world upside down. Compare Gal 5:12, and kindred words in Mar 15:7; Luk 23:19.

That were murderers (τω

The A. V. is too general, and overlooks the force of the article, which shows that the word refers to a class. Rev., rightly, the assassins. The word, which occurs only here, and notably on the lips of a Roman officer, is one of those Latin words which "followed the Roman domination even into those Eastern provinces of the empire which, unlike those of the West, had refused to be Latinized, but still retained their own language" (Trench, "Synonyms"). The Sicarii were so called from the weapon which they used - the sica, or short, curved dagger. Josephus says: "There sprang up in Jerusalem another description of robbers called Sikars, who, under the broad light of day, and in the very heart of the city, assassinated men; chiefly at the festivals, however, when, mixing among the crowd, with daggers concealed under their cloaks, they stabbed those with whom they were at variance. When they fell, the murderers joined in the general expressions of indignation, and by this plausible proceeding remained undetected" ("Jewish War," ; Act 3:14; Act 28:4, etc.).

Acts 21:39

act 21:39

Mean (α)

Lit., without a mark or token ($\sigma\eta\mu\alpha$). Hence used of uncoined gold or silver: of oracles which give no intelligible response: of inarticulate voices: of disease without distinctive symptoms. Generally, as here, undistinguished, mean. There is a conscious feeling of patriotism in Paul's expression.

Acts 21:40

act 21:40

Beckoned with the hand

Compare Act 26:1.

)

Lit., dialect: the language spoken by the Palestinian Jews - a mixture of Syriac and Chaldaic.

[Next: Acts Chapter 22](#)

Acts Chapter 22

Acts 22:1

[act 22:1](#)

Defence (α)

See on answer, Pe1 3:15.

Acts 22:2

[act 22:2](#)

Lit., gave quiet.

Acts 22:3

[act 22:3](#)

At the feet

Referring to the Jewish custom of the pupils sitting on benches or on the floor, while the teacher occupied an elevated platform.

Gamaliel

One of the seven Rabbis to whom the Jews gave the title Rabban. Rab, "teacher," was the lowest degree; Rabbi, "my teacher," the next higher; and Rabban, "our teacher," the highest. Gamaliel was a liberal Pharisee. "As Aquinas among the schoolmen was called Doctor Angelicus, and Bonaventura Doctor Seraphicus, so Gamaliel was called the Beauty of the Law. He had no antipathy to the Greek learning. Candor and wisdom seem to have been features of his character" (Conybeare and Hewson). See Act 5:34 sq.

See on chastise, Luk 23:16.

Lit., according to the strictness. See on perfect understanding, Luk 1:3; and diligently, Act 18:25. Compare, also, Act 18:26; Act 26:5.

Or a zealot. On the word as a title, see on Mar 3:18.

Acts 22:4

[act 22:4](#)

Way

See on Act 9:2.

Acts 22:5

act 22:5

The eldership or Sanhedrim.

Went

The imperfect: was journeying.

Acts 22:6

act 22:6

About noon

Not mentioned in ch. 9.

Acts 22:8

act 22:8

Of Nazareth (ο Ναζωραῖος)

Lit., the Nazarene. Not mentioned in ch. 9.

Acts 22:9

act 22:9

Heard not (οὐκ ἤκουσεν)

The verb is to be taken in the sense of understood, as Mar 4:33; Co1 14:2, which explains the apparent discrepancy with Act 9:7.

Acts 22:11

act 22:11

For the glory of that light

The cause of his blindness is not stated in ch. 9.

Acts 22:12

act 22:12

A devout man, etc

In Act 9:10, he is called a disciple. Paul here "affirms that he was not introduced to Christianity by an opponent of Judaism, but by a strict Jew" (Gloag).

Acts 22:13

act 22:13

Stood (ε

More correctly, as Rev., "standing by (ε

Receive thy sight (α

Better, look up. See the following words: I looked up upon him. The word admits of both translations, to look up and to recover sight.

I looked up upon him

Some unite both meanings here: I looked up with recovered sight. So Rev., in margin.

Acts 22:14

act 22:14

The God of our fathers - Just One

A conciliatory touch in Paul's speech, mentioning both God and Christ by their Jewish names. Compare Act 3:14; Act 7:52.

See on Act 3:20. Better, as Rev., appointed.

Acts 22:15

act 22:15

All men

He keeps back the offensive word Gentiles (Act 9:15).

Acts 22:16

act 22:16

Wash away (α

See on Act 16:33.

Acts 22:17

act 22:17

v ε

Rev., more correctly, I fell into a trance; the verb meaning to become, rather than the simple to be. On trance, see note on astonishment, Mar 5:42; and compare note on Act 10:10.

Acts 22:20

act 22:20

Martyr

Better, as Rev., witness. The special sense of the word was probably not in use at this time. See on Act 1:22. It occurs, however, in Rev 2:13; Rev 17:6.

Standing by

See on Act 22:13.

Consenting (συνευδοκῶν)

See on allow, Luk 11:48; and compare Act 8:1.

Slew

See on Luk 23:32.

Acts 22:21

act 22:21

Gentiles

"The fatal word, which hitherto he had carefully avoided, but which it was impossible for him to avoid any longer, was enough....The word 'Gentiles,' confirming all their worst suspicions, fell like a spark on the inflammable mass of their fanaticism" (Farrar, "Life and Work of Paul").

Acts 22:22

act 22:22

They gave him audience (ἦ)

The imperfect. Up to this word they were listening.

Lifted up their voice, etc

"Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism" (Farrar). Hackett cites Sir John Chardin ("Travels into Persia and the East Indies") as saying that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds or a thousand at once. They place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and there set up a horrid outcry, rend their garments, and throw dust into the air, at the same time demanding justice. Compare Sa2 16:13.

Acts 22:24

act 22:24

Examined (α)

Only here and Act 22:29. Not found in classical Greek. Apocrypha, Susanna, ver. 14.

Lit., with scourges.

Acts 22:25

act 22:25

ς ιμασιν)

scourging, and the article with thongs; "the thongs," with reference to some well-known instrument. If the words referred simply to binding him, with thongs would be superfluous. It is better, therefore, to take thongs as referring to the scourge, consisting of one or more lashes or cords, a sense in which it occurs in classical Greek, and to render stretched him out for (or before) the thongs. The word is used elsewhere in the New Testament of a shoe-latchet (Mar 1:7; Luk 3:16; Joh 1:27).

Roman

See on Act 16:37.

Acts 22:28

act 22:28

Lit., capital. The purchase of Roman citizenship was an investment. Under the first Roman emperors it was obtained only at large cost and with great difficulty; later, it was sold for a trifle.

I was free-born (ε

Lit., I am even so born, leaving the mind to supply free or a Roman. Better, as Rev., I am a Roman born.

Acts 22:30

act 22:30

Brought Paul down

To the meeting-place of the Sanhedrim: probably not their usual place of assembly, which lay within the wall of partition, which Lysias and his soldiers would not have been allowed to pass.

[Next: Acts Chapter 23](#)

Acts Chapter 23

Acts 23:1

act 23:1

Earnestly beholding

See on Luk 4:20. Some, who hold that Paul's eyesight was defective, explain this steadfast look in connection with his imperfect vision.

Men and brethren

He addresses the Sanhedrim as an equal.

Lit., have lived as a citizen, with special reference to the charge against him that he taught men against the law and the temple. He means that he has lived as a true and loyal Jew.

See on Pe1 3:16.

Acts 23:2

act 23:2

Ananias

He is described as a revengeful and rapacious tyrant. We are told that he reduced the inferior priests almost to starvation by defrauding them of their tithes, and sent his creatures to the threshing-floors with bludgeons to seize the tithes by force.

Acts 23:3

act 23:3

More strictly, is about to smite. The words are not an imprecation, but a prophecy of punishment for his violent dealing. According to Josephus, in the attack of the Sicarii upon Jerusalem, he was dragged from his hiding-place, in a sewer of the palace, and murdered by assassins.

Thou whited wall

Compare Mat 23:27.

Contrary to the law (παρανομων)

A verb. Lit., transgressing the law.

Acts 23:4

act 23:4

Revilest (λοιδορεις)

The word signifies vehement abuse, scolding, berating.

Acts 23:6

act 23:6

The one part were Sadducees, etc

Perceiving the impossibility of getting a fair hearing, Paul, with great tact, seeks to bring the two parties of the council into collision with each other.

The resurrection

A main point of contention between the Pharisees and Sadducees, the latter of whom denied the doctrine of the resurrection, of a future state, and of any spiritual existence apart from the body.

Acts 23:8

act 23:8

Both

Showing that two classes of doctrines peculiar to the Sadducees, and not three, are meant: 1. The resurrection. 2. The existence of spirits, whether angels or souls of men; "neither angel nor spirit."

Acts 23:9

act 23:9

Strove

The diversion was successful. The Pharisees' hatred of the Sadducees was greater than their hatred of Christianity.

What if a spirit, etc

Neither the A. V. nor Rev. give the precise form of this expression. The words form a broken sentence, followed by a significant silence, which leaves the hearers to supply the omission for themselves: "But if a spirit or angel has spoken to him ..." The words which the A. V. supplies to complete the sentence, let us not fight against God, are spurious, borrowed from Act 5:39.

Acts 23:12

act 23:12

Lit., having made a conspiracy. See on concourse, Act 19:40.

Bound themselves under a curse (α

Lit., anathematized or cursed themselves; invoked God's curse on themselves if they should violate their vow. On the

kindred noun α
oath by the Rabbis.

. In case of failure, they could procure absolution from their

Acts 23:13

act 23:13

Lit., swearing together; conjuration. According to its etymology, conspiracy is a breathing or blowing together (Latin, *conspirare*). Hence, of concerted thought and action.

Acts 23:14

act 23:14

We have bound ourselves under a great curse (α

Lit., we have anathematized ourselves with an anathema. A very strong expression. For similar expressions, see Luk 22:15; Joh 3:29; Act 4:17.

Acts 23:15

act 23:15

Only here and Act 24:22. Originally, to distinguish or discern; hence, to decide, as a suit. Rev., more correctly, therefore, judge.

More perfectly (α

Rev., better, more exactly. See on Luk 1:3; and Act 18:25, Act 18:26.

του)

Lit., the things about him. Rev., better, his case.

Acts 23:18

act 23:18

The prisoner (o

recognized by the Roman law: 1. *Custodia publica* (public custody); confinement in the public jail. This was the worst kind, the common jails being wretched dungeons. Such was the confinement of Paul and Silas at Philippi. 2. *Custodia libera* (free custody), confined to men of high rank. The accused was committed to the charge of a magistrate or senator, who became responsible for his appearance on the day of trial. 3. *Custodia militaris* (military custody). The accused was placed in charge of a soldier, who was responsible with his life for the prisoner's safe-keeping, and whose left hand was secured by a chain to the prisoner's right. The prisoner was usually kept in the barracks, but was sometimes allowed to reside in a private house under charge of his guard.

Acts 23:21

act 23:21

Have bound themselves

"If we should wonder how, so early in the morning, after the long discussion in the Sanhedrim, which must have occupied a considerable part of the day, more than forty men should have been found banded together, under an anathema, neither to eat nor to drink till they had killed Paul; and, still more, how such a conspiracy, or, rather, conjuration, which, in the nature of it, would be kept a profound secret, should have become known to Paul's sister's son - the circumstances of the case furnish a sufficient explanation. The Pharisees were avowedly a fraternity or guild; and they, or some of their kindred fraternities, would furnish the ready material for such a band, to whom this additional vow would be nothing new or strange, and, murderous though it sounded, only seem a further carrying out of the principles of their order. Again, since the wife and all the children of a member were ipso facto members of the guild, and Paul's father had been a Pharisee (Act 23:6), Paul's sister also would, by virtue of her birth, belong to the fraternity, even irrespective of the probability that, in accordance with the principles of the party, she would have married into a Pharisaical family" (Edersheim, "Jewish Social Life").

Acts 23:23

act 23:23

Heavy-armed footmen: legionaries.

Some explain it as those who take the right side of the prisoners whom they have in charge; others, those who grasp (their weapon) with the right hand; others, again, those who hold (a second horse) by the right hand. They are here distinguished from the heavy-armed legionaries and the cavalry. They were probably light-armed troops, javelin-

Acts 23:24

act 23:24

See on Luk 10:34.

Acts 23:25

act 23:25

του)

Lit., containing this form or type. See on it is contained, Pe1 2:6.

Acts 23:26

act 23:26

To the most excellent (τω)

"His excellency:" an official title. Compare Act 24:3; Act 26:25.

See on Act 15:23.

Acts 23:27

act 23:27

Rescued

Bengel says, "a lie." Lysias wishes to make the impression that Paul's citizenship was the cause of his rescuing him; whereas he did not know of this until afterward. He says nothing about the proposed scourging.

Acts 23:29

act 23:29

Questions

See on Act 15:2.

Nothing - worthy of death or of bonds

Every Roman magistrate before whom the apostle is brought declares him innocent.

Acts 23:30

act 23:30

Lit., pointed out, or shown, as Rev. See on Luk 20:37.

Farewell

The best texts omit. See on Act 15:29.

Acts 23:31

act 23:31

Took (α)

Lit., "having taken up." Compare set Paul on, Act 23:24.

To Antipatris

A hard night's ride: forty miles.

Acts 23:32

act 23:32

On the morrow

After arriving at Antipatris.

Acts 23:33

act 23:33

Caesarea

Twenty-six miles from Antipatris.

Acts 23:34

act 23:34

Of what province (ε

Rather, "from what kind of a province;" whether senatorial or imperial. See Introduction to Luke. Cilicia was an imperial province.

Acts 23:35

act 23:35

merely preliminary.

Herod's palace

Built by Herod the Great. Judaea being now a Roman province, the palace of its former kings had become the governor's official residence. It thus appears that Paul was leniently dealt with, and not cast into the common prison.

[Next: Acts Chapter 24](#)

Acts Chapter 24

Acts 24:1

act 24:1

An orator (ρ

An advocate. The Jews, being little acquainted with Roman forms and laws, had to employ Roman advocates.

Acts 24:3

act 24:3

settings right; amendments. Thus the sentence reads, literally, obtaining much peace through thee, and amendments taking place for this nation through thy providence, we accept, etc.

Forethought. Providentia Augusti (the providence of the emperor) was a common title on the coins of the emperors.

Acts 24:4

act 24:4

Be tedious (ε

See on hindered, Pe1 3:7. The meaning is, rather, "that I may not further hinder thee, or detain thee.

Clemency (ε)

See on gentle, Pe1 2:18.

Acts 24:5

act 24:5

Lit., a plague or pest.

Originally, one who stands first on the right of a line; a file-leader. Thus Thucydides says that all armies when engaging are apt to thrust outward their right wing; and adds, "The first man in the front rank (o

originally responsible for the deflection" (v., 71). Here, of course, metaphorically, as A. V. and Rev. Only here in New Testament.

Sect (εἰ

See on heresies, Pe2 2:1.

Nazarenes

The only passage in scripture where this term is used to denote the Christians. See on Mat 2:23.

Acts 24:6

act 24:6

To profane (βεβηλωσαι)

sacred places. The word profane is the Latin pro fanum, in front of the sanctuary; that which is kept outside the fane because unholy.

We laid hold

The best texts omit all after these words as far as by examining.

Acts 24:8

act 24:8

From whom

Paul. It would refer to Lysias if the omitted passage above were retained.

Acts 24:9

act 24:9

Acts 24:10

act 24:10

The more cheerfully (εὐ

The best texts read the positive of the adverb, εὐ

Acts 24:14

act 24:14

The way

See on Act 9:2.

A sect

See on Act 24:5. The word is commonly used in an indifferent sense, as signifying merely a school or party. So Act 15:5; Act 28:22. Here, however, in a bad sense - schismatic sect, as in Co1 11:19.

Better, as Rev., serve. See on Luk 1:74.

God of my fathers (τω Θεω)

A familiar classical phrase, and therefore well known to Felix. Thus Demosthenes calls Apollo the πατρως (ancestral ος)?" So, frequently, in the classics. Similarly, the Roman phrase, Di patrii, "the gods of the forefathers." On the Roman reverence for the ancestral religion, see note on Act 16:21. The Roman's own sentiment would prepare him to respect Paul's.

Acts 24:15

act 24:15

Or, as Rev., look for. The word admits of either sense.

Acts 24:16

act 24:16

Exercise myself (ασκω)

Originally, to work raw material, to form: hence, to practise, exercise, discipline; and so, in ecclesiastical language, to mortify the body. Of the kindred adjective α

Void of offence (α

Lit., without stumbling; unshaken. The word is used thus in a passive sense here, as in Phi 1:10. In Co1 10:32, it occurs in the active sense of giving offence to others, or causing them to stumble.

Acts 24:18

act 24:18

Whereupon (εν οις)

More correctly, in which (occupation); while so engaged. The best texts, however, read εν οις, in which, the pronoun agreeing in gender with offerings. The sense, according to this, is, as Rev., margin, in presenting which (offerings).

Acts 24:22

act 24:22

Deferred (α

Adjourned the case. Only here in New Testament.

Better, as Rev., I will determine. See on Act 23:15.

Acts 24:23

act 24:23

Liberty (α)

From α

is more correctly rendered by Rev., indulgence. In all the other New Testament passages it is rendered rest, ease, or relief. See Co2 2:13; Co2 7:5; Co2 8:13; Th2 1:7.

To minister ($\upsilon\pi\eta\rho\epsilon\tau\epsilon\iota\nu$)

See on officer, Mat 5:25.

Acts 24:25

act 24:25

Righteousness, temperance, the judgment to come

Three topics which bore directly upon the character of Felix. Tacitus says of him that he "exercised the authority of a king with the spirit of a slave;" and that, by reason of the powerful influence at his command, "he supposed he might perpetrate with impunity every kind of villany." He had persuaded his wife Drusilla to forsake her husband and marry him. He had employed assassins to murder the high-priest Jonathan, and might well tremble at the preaching of the judgment to come. Temperance (ϵ)

Trembled (ϵ)

Lit., having become in fear. Rev., better, was terrified.

v ϵ

Or, for the present. Very literally, as to what has itself now.

Acts 24:26

act 24:26

He hoped also (α)

A comma should be placed after thee (Act 24:25), and the participle ϵ 'Go thy way, etc.,' hoping withal that money would be given him."

Communed (ω)

See on talked, Act 20:11.

Acts 24:27

act 24:27

Porcius Festus came into Felix's room (ϵ $\Phi\eta$)

Rev., better, Felix was succeeded by Porcius Festus. The Greek idiom is, Felix received Porcius Featus as a successor.

ς I

Lit., to lay up thanks for himself with the Jews. Rev., correctly, to gain favor with the Jews.

[Next: Acts Chapter 25](#)

Acts Chapter 25

Acts 25:1

act 25:1

Was come into the province (εἰσελθὼν)

Lit., having entered upon the province.

Acts 25:2

act 25:2

Besought

The imperfect denotes their persistence: kept beseeching.

Acts 25:3

act 25:3

Laying wait (επιτεταγμένον)

Lit., making or arranging an ambush.

Acts 25:4

act 25:4

Should be kept (τηρηθῆναι)

This puts it as a peremptory denial of the Jews' request by Festus; whereas it is only his statement of a fact. Render, as Rev., that Paul was kept in charge. Festus' reply is conciliatory, and is put on the ground of convenience.

Acts 25:6

act 25:6

Judgment-seat

See on Act 7:5.

Acts 25:8

act 25:8

Have I offended (ἠδικήσα)

See on the kindred noun ἀδικία.

Acts 25:9

act 25:9

Do a pleasure

See on Act 24:27. Rev., better, to gain favor.

Before me (επ' εμου)

Not with him as judge, but by the Sanhedrim in his presence.

Acts 25:10

act 25:10

The force of the comparative should be preserved: "thou knowest better than thy question implies."

Acts 25:11

act 25:11

With an underlying sense of giving him up as a favor to the Jews.

I appeal (επικαλουμαι)

The technical phrase for lodging an appeal. The Greek rendering of the Latin formula appello.

Acts 25:12

act 25:12

The council

A body of men chosen by the governor himself from the principal Romans of the province. These were called assessors, sometimes friends, sometimes captains. Though a Roman citizen had the right of appeal to the emperor, a certain discretion was allowed the governors of provinces as to admitting the appeal. It might be disallowed if the affair did not admit of delay, or if the appellant were a known robber or pirate. In doubtful cases the governor was bound to consult with his council, and his failure to do so exposed him to censure. Cicero, in his impeachment of Verres, the brutal governor of Sicily, says: "Will you deny that you dismissed your council, the men of rank with whom your predecessor and yourself had been wont to consult, and decided the case yourself?" (ii., 33). That Festus exercised this discretion in Paul's case is shown by his conferring with the council.

Acts 25:13

act 25:13

Agrippa the king

Herod Agrippa II., son o the Herod whose death is recorded in Act 12:20-23.

Bernice

Sister of Drusilla, the wife of Felix. She is said to have lived in incestuous relations with her brother. Juvenal, in his sixth satire, alludes to this: "A most notable diamond, made more precious by having been worn on the finger of

Bernice. This a barbarian king once gave to his incestuous love. This Agrippa gave to his sister."

Acts 25:16

act 25:16

Lit., place. An unclassical use of the word.

Acts 25:18

act 25:18

See on Luk 18:11; and Luk 19:8.

Acts 25:19

act 25:19

See on Act 17:22. Better, religion, as Rev. As Agrippa was a Jew by religion, Festus would not have insulted him by applying the word superstition to his faith. Note, however, that he speaks of it as their own religion, not identifying Agrippa with them. It was a non-committal expression, since the word meant either religion or superstition according to circumstances. He left Agrippa "to take the word in a good sense, but reserved his own view, which was certainly the Roman one" (Meyer). There is, indeed, a similar tact in Paul's use of the word to the Athenians. He selected "a word which almost imperceptibly shaded off from praise to blame" (Trench).

Affirmed (ε

The imperfect implies something habitual. "Paul kept asserting."

Acts 25:21

act 25:21

Of the Emperor (του Σεβαστου)

Lit., the august one; hence a translation of Augustus, which was not a proper name, but a title of the Roman emperors.

Acts 25:26

act 25:26

)

An instance of Luke's accuracy. The title "lord" was refused by the first two emperors, Augustus and Tiberius. The emperors who followed accepted it. In the time of Domitian it was a recognized title. Antoninus Pius was the first who put it on his coins.

Acts 25:27

act 25:27

Crimes (α

Rev., more correctly, charges.

[Next: Acts Chapter 26](#)

Acts Chapter 26

Acts 26:2

act 26:2

See on blessed, Mat 5:3.

Answer (απολογεισθαι)

See on Pe1 3:15.

Acts 26:3

act 26:3

Lit., a knower.

See on Act 15:2.

Acts 26:4

act 26:4

My manner of life, etc

The repeated articles give additional precision to the statement: "the manner of life, that which was from my youth; that which was from the beginning."

Acts 26:6

act 26:6

For the hope (επ' ε

Lit., "on the ground of the hope."

Made of God

The article clearly defines what promise, "the one, namely, made of God."

Acts 26:7

act 26:7

Only here in New Testament. A collective term, embracing the tribes as a whole. Meyer renders our twelve-tribe-stock.

Instantly (εν ε)

Only here in New Testament. Lit., in intensity. See on fervently, Pe1 1:22. Compare more earnestly, Luk 22:44; without ceasing, Act 12:5; fervent, Pe1 4:8. See, also, on instantly and instant, Luk 7:4; Luk 23:23.

Serving

Compare Act 24:14; and see on Luk 1:74.

Come (κατανησαι)

Lit., to arrive at, as if at a goal. Compare Act 16:1; Act 18:19; Act 25:13, etc. Rev. attain.

Acts 26:8

act 26:8

That God should raise the dead (ει ο

Much better, as Rev., if God raises the dead. He does not put it as a supposition, but as a fact: if God raises the dead, as you admit that he has the power to do, and as your own writings tell you that he has done.

Acts 26:10

act 26:10

Saints (των α

Lit., the holy ones. Paul did not call the Christians by this name when addressing the Jews, for this would have enraged them; but before Agrippa he uses the word without fear of giving offence. On this word α over two hundred times in the New Testament, it is to be noted how the writers of the Greek scriptures, both in the New Testament and, what is more remarkable, in the Septuagint, bring it out from the background in which it was left by classical writers, and give preference to it over words which, in pagan usage, represented conceptions of mere externality in religion. Even in the Old Testament, where externality is emphasized, α

φον)

Lit., laid down my vote. See on counteth, Luk 14:28. Some suppose that Paul here refers to casting his vote as a member of the Sanhedrim; in which case he must have been married and the father of a family. But this there is no reason for believing (compare Co1 7:7, Co1 7:8); and the phrase may be taken as expressing merely moral assent and approval.

Acts 26:12

act 26:12

Whereupon (εν οις)

See on Act 24:18. Better, on which errand; in which affairs of persecution.

Acts 26:13

act 26:13

Above the brightness of the sun

Peculiar to this third account of Paul's conversion. The other peculiarities are: the falling of his companions to the ground along with himself; the voice addressing him in Hebrew; and the words, "It is hard for thee to kick against the pricks."

Acts 26:14

act 26:14

It is hard for thee to kick against the pricks

Or, goads. The sharp goad carried in the ploughman's hand, against which the oxen kick on being pricked. The metaphor, though not found in Jewish writings, was common in Greek and Roman writings. Thus, Euripides ("Bacchae," 791): "Being enraged, I would kick against the goads, a mortal against a god." Plautus ("Truculentus, 4, 2, 55): "If you strike the goads with your fists, you hurt your hands more than the goads." "Who knows whether at that moment the operation of ploughing might not be going on within sight of the road along which the persecutor was travelling? (Howson, "Metaphors of St. Paul").

Acts 26:16

act 26:16

Have I appeared (ω

See on Luk 22:43.

Better, as Rev., appoint. See on Act 3:20.

A minister and a witness

See on Mat 5:25; and Act 1:22.

Acts 26:17

act 26:17

The people

The Jews.

Acts 26:22

act 26:22

Help of God (ε Θεου)

Lit., "help that is from God." The article defines the nature of the help more sharply than A. V. The word for help originally meant alliance.

Acts 26:23

act 26:23

That Christ should suffer (ει

Rather, if or whether the Messiah is liable to suffering. He expresses himself in a problematic form, because it was the point of debate among the Jews whether a suffering Messiah was to be believed in. They believed in a triumphant Messiah, and the doctrine of his sufferings was an obstacle to their receiving him as Messiah. Note the article, "the Christ," and see on Mat 1:1.

Acts 26:24

act 26:24

The A. V. omits the article with much learning: "the much knowledge" with which thou art busied. Rev., "thy much learning." Doth make thee mad: literally, is turning thee to madness.

Acts 26:25

act 26:25

Speak forth (α

See on Act 2:4.

Acts 26:28

act 26:28

Almost thou persuadest ($\epsilon\nu$ o

Lit., in a little thou persuadest. The rendering almost must be rejected, being without sufficient authority. The phrase, in a little, is adverbial, and means in brief; summarily. We may supply pains or talk. "With little pains, or with a few words." The words are ironical, and the sense is, "You are trying to persuade me off-hand to be a Christian." Thou

imperfect sometimes have.

Acts 26:29

act 26:29

Almost and altogether (ϵ).

Lit., in little and in great; i.e., with little or with great pains.

Better, as Rev., might become. Agrippa's word, "to become a Christian," is repeated.

Except these bonds

An exquisite touch of Christian courtesy.

Acts 26:30

act 26:30

The king, the governor, Bernice

Mentioned in the order of their rank.

Acts 26:31

act 26:31

Doeth

Referring, not to Paul's past conduct, but to the general character of his life.

[Next: Acts Chapter 27](#)

Acts Chapter 27

Acts 27:1

act 27:1

Sail (αποπλειν)

Lit., sail away.

Band

See on Mar 15:16.

Acts 27:2

act 27:2

v)

, ship; so that the correct rendering is, as

Rev., a ship - which was about to sail.

Acts 27:3

act 27:3

27:2); which is to bring the vessel up (α . Touched is an inferential rendering. Landed would be quite as good. From Caesarea to Sidon, the distance was about seventy miles.

Only here in New Testament. Lit., in a man-loving way; humanely; kindly. Rev., kindly, better than courteously. Courteous, from court, expresses rather polish of manners than real kindness.

To refresh himself (ε v)

Lit., to receive care or attention.

Acts 27:4

act 27:4

We sailed under (υ

Rev., correctly, under the lee of: under the protection of the land.

Acts 27:6

act 27:6

A ship of Alexandria

Employed in the immense corn trade between Italy and Egypt. See Act 27:38. The size of the vessel may be inferred from Act 27:37.

Acts 27:7

act 27:7

Many (ικαναις)

See on Luk 7:6.

Incorrect. Render, as Rev., with difficulty. So, also, hardly, in Act 27:8. The meaning is not that they had scarcely reached Cnidus when the wind became contrary, nor that they had come only as far as Cnidus in many days; but that they were retarded by contrary winds between Myra and Cnidus, a distance of about one hundred and thirty miles, which, with a favorable wind, they might have accomplished in a day. Such a contrary wind would have been the northwesterly, which prevails during the summer months in that part of the Archipelago.

Acts 27:9

act 27:9

The Fast

The great day of atonement, called "the Fast" by way of eminence. It occurred about the end of September. Navigation was considered unsafe from the beginning of November until the middle of March.

Acts 27:10

act 27:10

I perceive (θεωρω)

As the result of careful observation. See on Luk 10:18.

Hurt (υ)

The word literally means insolence, injury, and is used here metaphorically: insolence of the winds and waves, "like our 'sport' or 'riot' of the elements" (Hackett). Some take it literally, with presumption, as indicating the folly of undertaking a voyage at that season; but the use of the word in Act 27:21 is decisive against this.

Better, as Rev., loss. Hurt and damage (A. V.) is tautological. See on the kindred verb, notes on lose, Mat 16:26, and east away, Luk 9:25.

Acts 27:11

act 27:11

)

Only here and Rev 18:17. Lit., the steersman.

Acts 27:12

act 27:12

Not commodious (α

Lit., not well situated.

$\rho\omicron\nu$)

Instead of lieth, Rev., literally and correctly, renders looking. The difference between the Rev. and A. V., as to the

direction toward which they blow, viz., northeast and southeast. This latter view assumes that Phenice and Lutro are the same, which is uncertain. For full discussion of the point, see Smith, "Voyage and Shipwreck of St. Paul;" Hackett, "Commentary on Acts ;" Conybeare and Howson, "Life and Epistles of St. Paul."

Acts 27:13

act 27:13

Loosing thence (α

Lit., having taken up. It is the nautical phrase for weighing anchor. So Rev.

Acts 27:14

act 27:14

There arose against it (ϵ $\tau\eta\varsigma$)

Against what? Some say, the island of Crete; in which case they would have been driven against the island, whereas we are told that they were driven away from it. Others, the ship. It is objected that the pronoun $\alpha\upsilon\tau\eta\varsigma$ it, is feminine, while the feminine noun for ship ($\nu\alpha\upsilon\varsigma$) is not commonly used by Luke, but rather the neuter, $\pi\lambda\omicron\iota\omicron\nu$. I do not think this objection entitled to much weight. Luke is the only New Testament writer who uses $\nu\alpha\upsilon\varsigma$ (see Act 27:41), though he uses it but once; and, as Hackett remarks, "it would be quite accidental which of the terms would shape the pronoun at this moment, as they were both so familiar." A third explanation refers the pronoun to the island of Crete, and renders, "there beat down from it." This is grammatical, and according to a well-known usage of the preposition. The

Compare Mar 4:37 : "the the waves beat (ϵ $\tau\eta\varsigma$) the portion of goods that falleth (ϵ $\tau\eta\varsigma$)
The rendering of the Rev. is, therefore, well supported, and, on the whole, preferable' there beat down from it. It is also according to the analogy of the expression in Luk 8:23, there came down a storm. See note there, and see on Mat 8:24.

A tempestuous wind (α

Lit., a typhonic wind. The word $\tau\upsilon\phi\omega\nu$ means a typhoon, and the adjective formed from it means of the character of a typhoon.

Euroclydon ($\epsilon\upsilon$

The best texts read $\epsilon\upsilon$
1/3 E." Hence, E. N. E.

Acts 27:15

act 27:15

Bear up (αντοφθαλμειν)

Only here in New Testament. From α had an eye painted on each side of the bow. To sail "into the eye of the wind" is a modern nautical phrase.

We let her drive (ε

Lit., having given up to it, we were borne along.

Acts 27:16

act 27:16

Lit., we were with difficulty able to become masters of the boat: i.e., to secure on deck the small boat which, in calm weather, was attached by a rope to the vessel's stern. Rev., we were able with difficulty to secure the boat. On with difficulty, see note on scarce, Act 27:7.

Acts 27:17

act 27:17

Any apparatus on hand for the purpose: ropes, chains, etc.

Undergirding (υ

In modern nautical language, frapping: passing cables or chains round the ship's hull in order to support her in a storm. Mr. Smith ("Voyage and Shipwreck of St. Paul") cites the following from the account of the voyage of Captain George Back from the arctic regions in 1837: "A length of the stream chain-cable was passed under the bottom of the ship four feet before the mizzen-mast, hove tight by the capstan, and finally immovably fixed to six ring-bolts on the quarter-deck. The effect was at once manifest by a great diminution in the working of the parts already mentioned; and, in a less agreeable way, by impeding her rate of sailing."

The rendering of the A. V. is too general. The word is a proper name, and has the article. There were two shoals of this name - the "Greater Syrtis" (Syrtis Major), and the "Smaller Syrtis" (Syrtis Minor). It was the former upon which they were in danger of being driven; a shallow on the African coast, between Tripoli and Barca, southwest of the island of Crete.

ος)

Lit., as Rev., lowered the gear. See on goods, Mat 12:29. It is uncertain what is referred to here. To strike sail, it is urged, would be a sure way of running upon the Syrtis, which they were trying to avoid. It is probably better to understand it generally of the gear connected with the fair-weather sails. "Every ship situated as this one was, when preparing for a storm, sends down upon deck the 'top-hamper,' or gear connected with the fair-weather sails, such as the topsails. A modern ship sends down top-gallant masts and yards; a cutter strikes her topmast when preparing for a gale" (Smith, "Voyage," etc.). The storm sails were probably set.

Acts 27:18

act 27:18

Lightened (ε ποιουντο)

Lit., made a casting out. Rev., began to throw the freight overboard. Note the imperfect, began to throw. The whole cargo was not cast overboard: the wheat was reserved to the last extremity (Act 27:38).

Acts 27:19

act 27:19

The word means equipment, furniture. The exact meaning here is uncertain. Some suppose it to refer to the main-yard; an immense spar which would require the united efforts of passengers and crew to throw overboard. It seems improbable, however, that they would have sacrificed so large a spar, which, in case of shipwreck, would support thirty or forty men in the water. The most generally received opinion is that it refers to the furniture of the ship - beds, tables, chests, etc.

Acts 27:21

act 27:21

See on obey, Act 5:29.

Loosed (α

Rev., set sail. See on Luk 8:22.

Harm (υ

See on Act 27:10.

Acts 27:23

act 27:23

The angel

Rev., correctly, an angel. There is no article.

Of God (του Θεου)

Rev., correctly, supplies the article: "the God," added because Paul was addressing heathen, who would have understood by angel a messenger of the gods.

Acts 27:27

act 27:27

Adria

The Adriatic Sea: embracing all that part of the Mediterranean lying south of Italy, east of Sicily, and west of Greece.

Deemed (ὁ

Better, as Rev., suspected or surmised.

That they drew near to some country

Lit., that some land is drawing near to them.

Acts 27:30

act 27:30

Lit., on pretence.

Cast (ε

Lit., to stretch out. The meaning is, to carry out an anchor to a distance from the prow by means of the small boat.
Rev., lay out.

Acts 27:33

act 27:33

While the day was coming on (α ε

Lit., until it should become day: in the interval between midnight and morning.

Acts 27:39

act 27:39

See on bosom, Luk 6:38.

Shore (α

See on Mat 13:2. Better, as Rev., beach.

They were minded (ε

Better, as Rev., took counsel. See on Mat 1:19.

Acts 27:40

act 27:40

Wrong. The word means to remove, and refers here to cutting the anchor-cables, or casting off, as Rev.

Committed themselves (ε

Wrong. The reference is to the anchors. Rev., correctly, left them in the sea.

Lit., the bands of the rudders. The larger ships had two rudders, like broad oars or paddles, joined together by a pole, and managed by one steersman. They could be pulled up and fastened with bands to the ship; as was done in this case, probably to avoid fouling the anchors when they were cast out of the stern. The bands were now loosened, in order that the ship might be driven forward.

Mainsail (α)

Only here in New Testament. Probably the foresail. So Rev.

Made toward ($\kappa\alpha\tau\epsilon\iota\chi\omicron\nu$)

Lit., held; bore down for.

[Next: Acts Chapter 28](#)

Acts Chapter 28

Acts 28:1

act 28:1

They knew

The best texts read we knew: ascertained or recognized: with a reference to ver. 39.

Acts 28:2

act 28:2

Barbarous people

From the Roman point of view, regarding all as barbarians who spoke neither Greek nor Latin. Not necessarily uncivilized. It is equivalent to foreigners. Compare Rom 1:14; Co1 14:11. The inhabitants of Malta were of Carthaginian descent. "Even in the present day the natives of Malta have a peculiar language, termed the Maltese, which has been proved to be essentially an Arabic dialect, with an admixture of Italian" (Gloag).

No little (ου τυχουσιν)

See on special, Act 19:11. Rev., much better, "no common kindness."

See on the kindred adverb courteously, Act 27:3.

Present rain (υ φεστωτα)

Lit., which was upon us, or had set in. No mention of rain occurs up to this point in the narrative of the shipwreck. The tempest may thus far have been unattended with rain, but it is hardly probable.

Acts 28:3

act 28:3

Out of (εκ)

The best texts read α

Acts 28:4

act 28:4

Personified.

Suffereth not (οὐκ εἶ

The aorist tense: did not suffer. His death is regarded as fixed by the divine decree.

Acts 28:5

act 28:5

Luke uses the word in the same way as the medical writers, who employed it to denote venomous serpents, and etymological history attaches to this latter word. From it came the Latin theriaca, of which our treacle (molasses) is a corruption. Treacle, therefore, is originally a preparation of viper's flesh, and was used later of any antidote. Thus Coverdale's translation of Jer 8:22 has, "There is no more treacle in Gilead." Gurnall ("Christian in Complete Armor") says: "The saints' experiences help them to a sovereign treacle made of the scorpion's own flesh (which they through Christ have slain), and that hath a virtue above all other to expel the venom of Satan's temptations from the heart." So Jeremy Taylor' "We kill the viper and make treacle of him."

Acts 28:6

act 28:6

Only here in New Testament. The usual medical word for inflammation.

Occurring eleven times in Luke, and only five times in the rest of the New Testament. Frequent in medical writers, to denote expectation of the fatal result of illness.

Lit., nothing out of place. The word α
3:2). Used by physicians to denote something unusual in the symptoms of disease, and also something fatal or deadly as here. Rev., nothing amiss. Compare Luk 23:41; and Act 25:5, where the best texts insert the word.

Said (εἶ

The imperfect, denoting current talk.

A god

"Observe," says Bengel, "the fickleness of human reasoning. He is either an assassin, say they, or a god. So, at one time bulls, at another stones" (Act 14:13, Act 14:19).

Acts 28:7

act 28:7

The chief man (τω)

Official title, without reference to his rank and possessions. Though not occurring as the official designation of the

governor of Malta in any ancient author, it has been found in two inscriptions discovered in the island.

Acts 28:8

act 28:8

Lit., taken or holden. See on taken, Luk 4:38.

Fever (πυρετοις)

Lit., fevers. This peculiarly medical use of the plural is confined to Luke in the New Testament. It denotes successive and varying attacks of fever.

)

Only here in New Testament. Our word dysentery is nearly a transcript of it. Hippocrates often speaks of the two complaints in combination.

Healed (τ

See on Luk 6:19.

Acts 28:10

act 28:10

Honors (τιμαις)

The word was applied to payments for professional services, and that fact may have influenced Luke in selecting it; but it is evidently not used in that sense here.

Acts 28:11

act 28:11

Sign

Answering to the ship's name in modern times. It was the image of a god, a man, a beast, or of some other object, sculptured or painted on the prow. The figure of the guardian deity was affixed to the stern.

Castor and Pollux

Known as the twin brothers and the Dioscuri, or sons of Jove. They were regarded as tutelary deities of sailors.

Acts 28:16

act 28:16

The centurion delivered the prisoners to the captain of the guard

The best texts omit.

Acts 28:20

act 28:20

Lit., compassed.

Acts 28:22

act 28:22

We desire (αξιουμεν)

Rather, we think it. Compare Act 15:38.

Sect

See on heresies, Pe2 2:1.

Acts 28:25

act 28:25

Agreed not

See on agreed together, Act 5:9.

Acts 28:27

act 28:27

Waxed gross

See on Mat 13:15.

Their ears are dull of hearing

Lit., with their ears they heard heavily.

Closed

See on Mat 13:15.

Acts 28:30

act 28:30

though under custody, and where he received the Jews (Act 28:23).

[Next: Romans Introduction](#)

Romans Introduction

Romans

rom 0:0

The Epistle to the Romans

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

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

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

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

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

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

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

This truth neither encourages immorality nor convicts God of unfaithfulness to His covenant with Israel. Justification

by faith involves personal union with Christ, and consequent death to sin and moral resurrection to newness of life. Grace does not imply liberty to sin, but a change of masters and a new obedience and service. Grace does not do away with God's holy law, but only with the false relation of the natural man to that law; in which sin made use of the law to excite man's opposition to it, and thus to bring him into bondage and death. This is illustrated from Paul's own experience.

The deliverance from this bondage, which the law could not effect, is wrought by the law of the Spirit of life in Christ Jesus, which frees from condemnation and initiates a life of sonship inspired and controlled by the Spirit of God. The power of this life appears in the assurance of hope which it imparts amid the trials of this mortal state, a hope founded in the divine election.

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

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

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

The epistle is characterized by system, masculine vigor, logical acuteness, copiousness of thought, and depth of feeling. Logic is backed by history, and christian doctrine and precept are illumined from the Prophets and Psalms. Neither personal feeling nor national sentiment is allowed to turn the keen edge of truth. The opening theme - all alike under sin - is evolved with remorseless sternness. The picture of the moral condition of the pagan world is the work of an eye-witness, and is terrible in its stark realism. Yet the logic is aglow with intense feeling, which rises at times toward the level of the Ephesian epistle. The emotion is as deep as in Second Corinthians, but less turbulent. The irony of that epistle is almost wholly absent. The opening of the ninth chapter is a veritable sob. The personal expressions are affectionate and laudatory, but the companion and friend who appears in First Thessalonians, Philippians, and Philemon, mostly gives place to the apostle and teacher. The powerful dramatic element in the epistle is overlooked in the popular impression of a hard theological treatise. It appears in the forensic moulds in which the great spiritual processes are occasionally cast; in the embodiment of the antagonism of sin and holiness in a personal struggle; in the introduction of objections as by an interlocutor; in the vivid contrasts of life and death, spirit and flesh, bondage and freedom, condemnation and acquittal: in the impersonation of the whole creation groaning and travailing for deliverance from the bondage of corruption.

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

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

But to acquire such a grasp is no easy task, especially for the English reader. It requires far more than close grammatical analysis, and adjustment of the special theological problems raised by the epistle. The letter must be

studied in the light of the whole body of the Pauline writings, and with the largest possible acquaintance with the logical and rhetorical habits of the apostle. The fullness and impetuosity of his thought sometimes render him careless of its arrangement. Suggestions, striking into the main line of reasoning, are pursued with an eagerness and to a length which may easily divert the reader from the principal track. Possible qualifications of a truth are temporarily neglected in the concentration of thought upon a single aspect. It is not always easy to discover where the matter of a parenthesis gives place to the resumption of the main thought; sometimes indeed the parenthesis is carried on as if it were the main thought. The first member of a proposition often acquires a headway which makes him forget to offset it with its complementary member. His antitheses are not always evenly balanced, and one member may be literal and the other metaphorical. Certain expressions depend for their force upon word-plays which cannot be translated, and prepositions are accumulated with reference to shades of meaning which tax the utmost resources of the translator and commentator.

Note - Paul's Argument in Romans 9, 10 and 11

These chapters, as they are the most difficult of Paul's writings, have been most misunderstood and misapplied. Their most dangerous perversion is that which draws from them the doctrine of God's arbitrary predestination of individuals to eternal life or eternal perdition.

It can be shown that such is not the intent of these chapters. They do not discuss the doctrine of individual election and reprobation with reference to eternal destiny. The treatment of this question is subordinate to a different purpose, and is not, as it is not intended to be, exhaustive.

At the time when the epistle was written, this question was not agitating the Church at large nor the Roman church in particular. Had this been the case, we may be sure, from the analogy of other epistles of Paul, that he would have treated it specifically, as he does the doctrine of justification by faith, in this epistle, and the questions of idol-meats and the resurrection in first Corinthians.

Such a discussion would not have been germane to the design of this epistle, which was to unfold the Christian doctrine of justification by faith, as against the Jewish doctrine of justification by works.

The great question which was then agitating the Church was the relation of Judaism to Christianity. Paul declared that Christianity had superseded Judaism. The Jew maintained, either, that the Messiah had not come in the person of Jesus Christ, and that Christianity was therefore an imposture, or that, admitting Jesus to be the Messiah, He had come to maintain the law and the institutions of Judaism: that, therefore, entrance into the messianic kingdom was possible only through the gate of Judaism; and that the true Christian must remain constant to all the ordinances and commandments of the law of Moses.

According to the Jewish idea, all Gentiles were excluded from the kingdom of God unless they should enter it as Jewish proselytes. Paul himself, before his conversion, had undertaken to stamp out Christianity as heresy, verily thinking that he "ought to do many things contrary to the name of Jesus of Nazareth" (Act 26:9). Hence the Jew "compassed sea and land to make one proselyte" (Mat 23:15). Every Gentile who should resist the conquest of the world by Israel would be destroyed by Messiah. The Jew had no doubts as to the absoluteness of the divine sovereignty, since its fancied application flattered his self-complacency and national pride. All Jews were elect, and all others were reprobate. Paul's proclamation of Messianic privilege to the Gentiles did, perhaps, quite as much to evoke Jewish hatred against himself, as his allegiance to the Jesus whom the Jews had crucified as a malefactor.

The discussion in these three chapters fits perfectly into this question, It is aimed at the Jews' national and religious conceit. It is designed to show them that, notwithstanding their claim to be God's elect people, the great mass of their nation has been justly rejected by God; and further, that

God's elective purpose includes the Gentiles. Hence, while maintaining the truth of divine sovereignty in the strongest and most positive manner, it treats it on a grander scale, and brings it to bear against the very elect themselves.

What Is the Place of These Chapters in the Order of the Argument?

Early in the discussion, Paul had asserted that the messianic salvation had been decreed to the Jew first (Rom 1:16; Rom 2:10 : compare Joh 1:11). In the face of this stood the fact that the Jewish people generally had rejected the offer of God in Christ. Paul himself, after offering the Gospel to the Jews at Antioch in Pisidia, had said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Act 13:46; compare Act 18:6). The Jew had fallen under the judgment of God (Rom 2:1, Rom 2:2). Resting in the law, making his boast of God, claiming to be a guide of the blind, a light of them which are in darkness, an instructor of the foolish, and having the form of knowledge and of the truth in the law, he had made himself a scandal in the eyes of the Gentiles by his notorious depravity, and had proved himself to be not a Jew, since his circumcision was not of the heart (Rom 2:17-29)

Notwithstanding these facts, the Jew claimed that because he was a Jew God could not reject him consistently with His own election and covenant promise. If the Gospel were true, and Jesus really the Messiah, the promises made to the Jewish people, who rejected the Messiah, were nullified. Or, if the election of God held, Israel was and forever remained the people of God, in which case the Gospel was false, and Jesus an impostor. "Thus the dilemma seemed to be: either to affirm God's faithfulness to His own election and deny the Gospel, or to affirm the Gospel, but give the lie to the divine election and faithfulness." (Godet.)

Paul must face this problem. It lies in the straight line of his argument. Hints of it have already appeared in Rom 3:1 sqq; Rom 4:1. The discussion necessarily involves the truth of the divine sovereignty and election.

In studying Paul's treatment of this question, mistake and misconstruction are easy, because the truths of divine sovereignty and elective freedom require to be presented in their most absolute aspect as against man's right to dictate to God. The parallel facts of man's free agency and consequent responsibility, which are equally patent in these chapters, are, at certain points, thrown into the shade; so that, if the attention is fastened upon particular passages or groups of passages, the result will be a one-sided and untruthful conception of the divine economy, which may easily run into a challenge of God's justice and benevolence. The assertion God must act according to my construction of His promise and decree, can be met only by the bare, hard, crushing counter-statement God is supreme and does as He will, and has the right to do as He will. This assertion, we repeat, does not exclude the element of individual freedom; it does not imply that God will do violence to it; it is consistent with the assumption of the most impartial justice, the most expansive benevolence, the tenderest mercy, the purest love on God's part. The argument merely sets these elements aside for the time being and for a purpose, only to emphasize them at a later stage. As Meyer aptly says:

"As often as we treat only one of the two truths: 'God is absolutely free and all-efficient,' and 'Man has moral freedom, and is, in virtue of his proper self-determination and responsibility as a free agent, the author of his salvation or perdition,' and carry it out in a consistent theory, and therefore in a one-sided method, we are compelled to speak in such a manner that the other truth appears to be annulled. Only appears, however, for, in fact, all that takes place in this case is a temporary and conscious withdrawing of attention from the other. In the present instance Paul found himself in this case, and he expresses himself according to this mode of view, not merely in a passing reference, but in the whole reasoning of 9:6-29. In opposition to the Jewish conceit of descent and works, he desired to establish the free and absolute sovereign power of the divine will and action, and that the more decisively and exclusively, the less he would leave any ground for the arrogant illusion of the Jews that God must be gracious to them. The apostle has here wholly taken his position on the absolute stand-point of the theory of pure dependence upon God, and that with all the boldness of clear consistency; but only until he has done justice to the polemical object which he has in view. He then returns (Rom 9:30 sqq.) from that abstraction to the human moral stand point of practice, so that he allows the claims of both modes of consideration to stand side by side, just as they exist side by side within the limits of human thought. The contemplation - which lies beyond these limits - of the metaphysical relations of essential interdependence between the two - namely, objectively divine and subjectively human, freedom and activity of will - necessarily remained outside and beyond his sphere of view; as he would have had no occasion at all in this place to enter upon this problem, seeing that it was incumbent upon him to crush the Jewish pretensions with the one side only of it - the absoluteness of God."

That the factor of human freedom has full scope in the divine economy is too obvious to require proof. It appears in numerous utterances of Paul himself, and in the entire drift of Scripture, where man's power of moral choice is both asserted, assumed, and appealed to; where the punishment of unbelief and disobedience is clearly shown to be due to

man's own obstinacy and perverseness. Were this not the case, if human destiny were absolutely and unchangeably fixed by an arbitrary decree, the exhortations to carry out our own salvation, to obedience and perseverance in rightdoing, the cautions against moral lapse, the plain suggestions of the possibility of forfeiting divine blessings, the use of the divine promises themselves as appeals to repentance and holiness, the recognitions of the possibility of moral transformation, would assert themselves as a stupendous farce, a colossal and cruel satire.

It must suffice for us that these two factors of divine sovereignty and human freedom are both alike distinctly recognized in Scripture. Their interplay and mutual adjustment in the divine administration carry us out of our depth. That matter must be left with God, and faced by man with faith, not with knowledge. That there is a divine election - the act of God's holy will in selecting His own methods, instruments, and times for carrying out His own purposes - is a fact of history and of daily observation. It appears in the different natural endowments of men; in the distribution of those natural advantages which minister to the strength or weakness of nations; in the inferiority of the Ethiopian to the Caucasian; in the intellectual superiority of a Kant or a Descartes to a Chinese coolie.

"It is true, and no argument can gainsay it, that men are placed in the world unequally favored, both in inward disposition and outward circumstances. Some children are born with temperaments which make a life of innocence and purity natural and easy to them; others are born with violent passions, or even with distinct tendencies to evil, inherited from their ancestors and seemingly unconquerable; some are constitutionally brave, others are constitutionally cowards; some are born in religious families and are carefully educated and watched over; others draw their first breath in an atmosphere of crime, and cease to inhale it only when they pass into their graves. Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ except as a reproach." (Froude, "Calvinism.")

Such election must needs be arbitrary; not as not having good and sufficient reasons behind it, but as impelled by such reasons as are either beyond human apprehension or are withheld from it in God's good pleasure. All that we can say in our ignorance of these reasons is: God did thus because it pleased Him. Certain it is that, could we penetrate to these reasons, we should come, in every case, at last, upon perfect wisdom. and perfect love, working out along hidden lines to such results as will fill heaven with adoring joy and wonder.

The Course of the Argument

This we shall follow in detail through ch. 9, and in general outlines through chs. 10 and 11.

(Rom 9:1-3) I have great sorrow of heart for my Jewish kinsmen because of their spiritual condition arising from their rejection of Jesus, and their consequent exclusion from the blessings of Messiah's kingdom.

(Rom 9:4, Rom 9:5) This condition is the more lamentable because of their original privileges involved in God's election of them to be His chosen people - adoption, visible manifestations of God, covenants, a divine legislation, a divinely arranged order of worship, messianic promises, descent from the revered fathers, selection as the race from whom the Christ was to spring (compare Isa 45:3, Isa 45:4).

(Rom 9:6) There is, however, no inconsistency between their possession of these original privileges and their present exclusion. The case does not stand so as that God's word has failed of fulfillment. Those who make this charge, assuming that they are entitled to acceptance with God on the mere ground of descent, are to remember the general principle that messianic blessing is not conditioned by mere descent; that not all who are physically descended from Israel are the true, ideal Israel of God (compare Rom 3:28).

(Rom 9:7-9) This appears from the history of the patriarchal lineage. Though Abraham had two sons, Ishmael and Isaac, Isaac was selected as the channel of the messianic seed of Abraham, according to the promise, "In Isaac shall thy seed be called" (compare Gal 4:23), and not Ishmael, who was the child of Abraham in a physical sense merely, and not the child of the promise which is recorded in Gen 18:10.

(Rom 9:10-13) Not only have we an example of divine selection in the case of children of different mothers, but we have an example in the case of the children of the same mother. Between Jacob and Esau, representatives of the two nations of Israel and Edom (Gen 25:23), a divine choice was made, and it was declared by God that the elder should

serve the younger. This choice was not based upon purity of descent, since both children were by the same father and lawful mother. Nor was it based upon moral superiority, since it was made before they had done either good or evil. The choice was made according to God's sovereign will, so that His messianic purpose might remain intact; the characteristic of which purpose was that it was according to election; that is, not determined by merit or descent, but by the sovereign pleasure of God.

(Rom 9:14) If it be asked, therefore, "Is there unrighteousness with God? Does God contradict Himself in His rejection of unbelieving Israel?" - it must be answered, "No!" If there was no unrighteousness in the exclusion of Ishmael and Edom from the temporal privileges of the chosen people, there is none in the exclusion of the persistently rebellious Israelites from the higher privileges of the kingdom of heaven. If not all the physical descendants of Abraham and Isaac can claim their father's name and rights, it follows that God's promise is not violated in excluding from His kingdom a portion of the descendants of Jacob. Descent cannot be pleaded against God's right to exclude, since He has already excluded from the messianic line without regard to descent. This choice Israel approved and cannot, therefore, repudiate it when the same choice and exclusion are applied to unbelieving Israel. God is not restricted to the Hebrew race, nor bound by the claims of descent. As He chose between the children of the flesh and the children of the promise, so He may choose between mere descendants and true believers, whether Jew or Gentile.

It is to be remarked on this passage that the matter of eternal, individual salvation or preterition is not contemplated in the argument, as it is not in Mal 1:2, Mal 1:3, from which the words "Jacob have I loved," etc., are quoted. The matter in question is the part played by the two nations regarded from the theocratic standpoint.

(Rom 9:15) God cannot be unrighteous. This is apparent from your own Scriptures, which, as you admit, glorify God's righteousness, and which give you God's own statements concerning Himself in the cases of Moses and Pharaoh. There can, therefore, be no discrepancy between God's righteousness and the principle for which I am contending, since God represents Himself as acting on this very principle: Divine choice is not founded upon human desert. Man has no right to God's favors. For when Moses asked God to show him His glory, God, in complying, assured him that He did not grant the request on the ground of Moses' merit or services, but solely of His own free mercy. He would have mercy and compassion upon whom He would. Moses had no claim upon that revelation.

(Rom 9:16) Thus it appears that the divine bestowment proceeds from sovereign grace, and not from the will or the effort of the recipient. Hence the Jew cannot claim it on the ground of race or of moral striving.

It is right to wish and right to run. Paul elsewhere says, "So run that ye may obtain" (Co1 9:24). But that is not now the point in view. The point is to emphasize the fact of God's sovereign right to dispense His favors as He will, in opposition to the Jew's claim that God must dispense His favors to him on the ground of his descent. Hence the argument bears also on the divine dealing with the Gentiles. The Jew says, "The Jews alone are subjects of the divine mercy; the Gentiles are excluded." Paul replies, "Your own Scriptures show you that God has the right to show mercy to whom He will. The fact that He originally did not choose the Gentile, but chose the Jew, does not exclude Him from extending His salvation to the Gentile if He so will. The fact that He did so choose the Jew, does not save the Jew from the peril of exclusion and rejection."

(Rom 9:17) Again, God is vindicated against the charge of injustice by His declaration of the same principle applied to the matter of withholding mercy in the case of Pharaoh. The one statement implies the other. The right to bestow at will implies the right to withhold at will. Thus He says to Pharaoh that He has raised him up in order to show His power through his defeat and destruction.

(Rom 9:18) Hence the conclusion. God has the absolute right to dispense or to withhold mercy at pleasure. "He hath mercy upon whom He will have mercy, and whom He will He hardeneth."

This last statement, on its face, appears to be the assertion of a rigid, inexorable predeterminism. But let it be at once said that Paul commits himself to no such theory. For to interpret this passage as meaning that God takes deliberate measures to harden any man against holy and gracious influences, so as to encourage him to sin in order that He may show His power in destroying him, is:

1. To ascribe to God the most monstrous cruelty and injustice, according to the standard of His own revealed character

and law.

2. To make God the author and promoter of sin.

3. To contradict other declarations of Scripture, as Ti1 2:4; Jam 1:13; Pe2 3:9.

4. To contradict the facts in Pharaoh's own case, since God gave Pharaoh abundant warning, instruction, and call and inducement to repentance.

The key-note of the discussion must be kept clearly in mind as shaping this particular form of statement. To repeat: Paul is striking sharply at the assumption of the Jew that God must dispense messianic blessing to him, and must not exclude him, because he is a Jew. Paul meets this with the bare statement of God's sovereign right to dispose of men as He will. He does not ignore the efforts which God makes to save men from blindness and hardness of heart, but the attitude of the Jew does not call for the assertion of these: only for the assertion of God's absolute sovereignty against an insolent and presumptuous claim.

Bearing this in mind, we are here confronted with a class of facts which we cannot explain - certain arrangements the reasons for which lie back in the sovereign will of God. Moses was placed under circumstances which promoted his becoming the leader and lawgiver of God's people. Pharaoh was born to an inheritance of despotic power and inhaled from his birth the traditions of Oriental tyranny. These influences went to harden him against God's command. Apparently the circumstances favored Pharaoh's becoming a cruel tyrant. Why the difference? We cannot tell. These causes operated according to their natural law. There was also the operation of a psychological and moral law, according to which the indulgence of any evil passion or impulse confirms it and fosters its growth. Pride begets pride; resistance intensifies obstinacy, encourages presumption, blunts susceptibility to better influences. Again, the penal element entered into the case. Persistent disobedience and resistance, working their natural result of inflated pride and presumptuous foolhardiness, wrought out a condition of heart which invited and insured judgment. A parallel is found in the first chapter of this epistle, where it is said that the heathen, having a certain revelation of God, refused to improve it; wherefore, as they did not like to retain God in their knowledge, God gave them up to uncleanness, vile passions, and a reprobate mind (Rom 1:24, Rom 1:26, Rom 1:28).

"It is psychologically impossible that such determined impenitence could be cherished by the monarch, and yet produce no effects in the sensibilities of his heart. In such necessary working the hand of God must needs be immanent. When we impersonally say 'must' and speak impersonally of 'necessity' in reference to the conditions of the human sensibility, we either expressly or implicitly point to the operation of God. God did harden of old, and still He hardens when sin is cherished." (Morison.)

And yet the operation of these forces did not exclude moral agency or moral freedom. No irresistible constraint compelled Pharaoh to yield to this pressure toward evil. His power of choice was recognized, assumed, and appealed to. He could not plead ignorance, for God instructed him through Moses. He could not plead doubt of God's power, for God wrought before his eyes an unexampled series of wonders. If any "visitings of nature" could have power over him, the misery of his slave population was before his eyes. Only when all these influences had been repelled, and all opportunities for yielding scornfully rejected, did God have recourse to judgment. God raised up Pharaoh in order to show His power; but two opposite exhibitions of God's power in Pharaoh were possible. If he had yielded, he would have been a co-worker with God in the evolution of the Jewish commonwealth. God's power would have been displayed in the prosperity of his kingdom, as it was through the presence of Joseph. He resisted, and God's power was terribly manifested in his torment and final destruction.

"No one," as Muller observes, "can withdraw himself from the range and influence of God's revelations, without altering his moral status." Hence, though it is affirmed that God hardened Pharaoh's heart - the side of the statement which best suits the immediate purpose of Paul's argument - it is also affirmed that Pharaoh hardened his own heart (compare Exo 4:21; Exo 7:3; Exo 9:12; Exo 10:20, Exo 10:27; Exo 11:10; and Exo 8:15, Exo 8:32; Exo 9:34) The divine and the human agencies work freely side by side.

The cases of both Moses and Pharaoh make against the charge of God's injustice toward the unbelieving Jews, since they show that He acts consistently on the principle of exercising His divine sovereignty according to His supreme

will; but they also furnish another argument to the same effect, by showing that He exercises His sovereignty with long-suffering and mercy. The God who acts with mercy and forbearance cannot be unrighteous. God's revelation to Moses was a display of His great mercy. In it He revealed "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (Exo 34:6, Exo 34:7). God's dealing with Pharaoh was marked by forbearance, opportunities for repentance, instruction, and chastisement.

Rom 9:19, Rom 9:20, Rom 9:21 are not properly part of the proof, but are introduced by way of rebuke to a presumptuous question or challenge; so that, in the regular line of the argument, we may proceed directly from the close of Rom 9:18 to Rom 9:22.

(Rom 9:19) The objector now catches at the words, "whom He will He hardeneth," as an opportunity for shifting the responsibility from himself to God. If God hardens, why blame the hardened? If God ordains, who can resist His will?

The fault of interpretation at this point lies in construing Paul's answer as a counter-argument; whereas Paul does not entertain the objector's words as an argument at all. He neither admits, denies, nor answers them as an argument. His reply is directed solely at the objector's attitude as a challenger of God. It is a rebuke of the creature for charging his sin upon the Creator. Paul is not dealing with the objector's logic, but with the sublime impudence of the objector himself. He is not vindicating God against the charge, nor exposing the falsity of the charge itself.

For if this answer of Paul, with the similitude of the potter and the clay, is to be taken as an argument for God's right to harden men at His arbitrary pleasure, then Paul is open to rebuke quite as much as his opponent. For, in the first place, the answer is a tacit admission of the Jew's premise, and, in the second place, regarded as an answer to an argument, it is a specimen of the most brutal dogmatism, and of the most fallacious and shallow logic, if it can be called logic at all. This is the case, in brief. The Jew. "God hardens at His arbitrary will and pleasure. If, therefore, He hardened me so that I could not believe, He is to blame, not I. Why does He find fault with me for not believing? If He is supreme, who can resist His will?" Paul. "Suppose He did harden you so that you could not believe, what have you to say about it? Shut your mouth! God does as He pleases with you. You are simply a lump of clay in the hands of a potter, and must be content to be what the potter makes you."

From this point of view it must be said that the objector has the best of it, and that Paul's answer is no answer. Regarded as an argument, it is an argument from an analogy which is no analogy. Man, on God's own showing, is not a lump of senseless clay. He is a sentient, reasoning being, endowed by God with the power of self-determination. God Himself cannot and does not treat him as a lump of clay; and to assert such a relation between God and man made in God's image, is to assert what is contrary to common sense and to God's own declarations and assumptions in Scripture. The objector might well turn upon Paul and say, "Well, then, if man is only a lump of clay, and therefore without right or power to reply, who, pray, art thou that repliest for God? Thou art, on thine own showing, a lump of clay like myself. If clay cannot and must not reason nor answer, what is the peculiar quality of thy clay which entitles thee to speak as God's advocate?"

It is quite safe to say that Paul is too good a reasoner, and too well acquainted with the character, the word, and the economy of God as displayed in the history of his own race, to be betrayed into any such logical absurdity as this; too thoroughly humane, too mindful of his own deep doubts and questionings, too transparently candid to meet even a conceited and presumptuous argument with a counter-argument consisting of a bare dogma and a false analogy. Paul does not admit that God made the Jew sin. He does not admit that God made the Jew incapable of believing. He does not admit that the responsibility for the Jew's rejection lies anywhere but with himself.

Yet even the figure of the potter and the clay, properly understood, might have suggested to the angry Jew something beside the thought of sovereign power and will arbitrarily molding helpless matter.

The Potter and the Clay

The illustration is a common one in the Old Testament, and it is reasonable that Paul's use of it should be colored by its usage there.

It occurs in Jer 18:1-10. Jeremiah, in great despondency over the demoralization of Israel was bidden to go down to the potter's house. The potter shaped a vessel on the wheel, but, owing to some defect in the clay, the vessel was marred. So the potter made, of the same lump, another vessel different from that which he had at first designed. He did not throw away the clay, but his skill prevailed to triumph over the defect, and to make a vessel, perhaps inferior to the first, yet still capable of use. So God had designed Israel for a high destiny, a royal nation, a peculiar people; but Israel defeated this destiny by its idolatries and rebellions. Hence God made it another and baser vessel. "The pressure of the potter's hand was to be harder. Shame and suffering and exile - their land left desolate, and they themselves weeping by the waters of Babylon - this was the process to which they were now called on to submit." The potter exercised his power by making the vessel unto dishonor which he originally designed unto honor. Side by side with the potter's power over the clay, there goes, figuratively speaking, in the prophet's representation, the power of change and choice in the lump. "Ye are in my hand as this clay in the hand of the potter. If, when I am about to degrade the nation, they turn from their evil, I will repent of the evil. On the contrary, when I am planning for an honorable and powerful kingdom, if the people turn to evil, then I will repent of the good wherewith I said that I would benefit them." Israel has a power of choice. If it is made into a vessel unto dishonor, the fault is its own, but repentance and submission may change the issue.

Look again at Isa 29:16. This passage occurs in the prophecy concerning Jerusalem under the name of Ariel. The prophet predicts siege, thunder, and earthquake. He says that the Lord hath poured on the people the spirit of deep sleep, and hath closed their eyes and covered their heads, so that the prophetic vision appeals to them as a sealed letter to a man who can read, or as a writing to one who cannot read.

This is on the same line with the hardening of Pharaoh's heart. It is ascribed to the direct agency of God. But immediately there follows the statement of their own responsibility for their sin. The people have removed their heart from the Lord and worship Him with the lips only. Therefore, God will proceed to do marvelous and terrible works among them. O your perverseness! Think you can hide your counsel from God? "Surely your turning of things upside down shall be esteemed as the potter's clay, for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He hath no understanding?'" In other words, why do men think that they can escape God by hiding their purposes from Him? Shall God (the potter) be accounted as clay (the man)? Shall man ignore the fact that he was made by God, and act as if God had no understanding? The parallel between this utterance and that in Romans 9 will be evident at a glance.

Isa 45:9. The prophecy concerning Cyrus. God calls him, though a heathen, for the sake of Jacob His servant, and Israel His elect. In this call God asserts His sovereignty: "I am Jehovah and there is none else. I girded thee when thou knewest me not." This idea is further carried out by the figure of the potter and the clay. "Woe to him that striveth with his maker. Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, 'What makest thou?' or thy work, 'He hath no hands?'" The same thought appears in Isa 45:10. Shall a child remonstrate with its parents because they have brought into the world a being weak, ugly, or deformed? And again, in Isa 45:11: "Concerning the things to come will ye question me? Concerning my children and the work of my hands will ye lay commands upon me? It was I that made the earth and created the men upon it," etc.

Along with these declarations of absolute sovereignty, which silence the lips of men, stand exhortations which assume the power of free choice. "I said not unto the seed of Jacob 'Seek ye me in vain.'" "Assemble yourselves and come." "Let them take counsel together." "Turn ye unto me and be ye saved."

Isa 64:8. "And now Jehovah, thou art our Father. We are the clay, and thou art our fashioner, and the work of thy hands are we all." But Isa 64:5, "Behold thou wast wroth, and we sinned, and we went astray: our iniquities as the wind have carried us away. Thou hast delivered us into the hand of our iniquities." "Since thou art our fashioner, and we are the clay, look upon us: remember not iniquity forever."

By all these Old-Testament passages the idea of God dealing with men as lifeless clay, shaping them to eternal life or death according to His arbitrary will, is contradicted. The illustration points away from God's causing unbelief, to God's bearing with man's voluntary and persistent disobedience, and to His making of him the best that can be made consistently with divine justice and holiness. So far from accentuating rigid narrowness of purpose, arbitrary and inexorable destination of individuals to honor or dishonor, the illustration opens a vast range and free play of divine

purpose to turn evil to good, and to shape men into obedient and faithful servants through divine chastisements. The potter does not make vessels in order to shiver them. God does not make men in order to destroy them. God ordains no man to eternal death. He desires to honor humanity, not to dishonor it; and the fact that men do become vessels unto dishonor, merely proves the power which God has lodged in the human will of modifying, and in a sense defeating, His sovereign purpose of love. He "will have all men to be saved and come to a knowledge of the truth;" yet Christ comes to His own, and His own receive Him not, and He weeps as He exclaims, "Ye will not come unto me that ye might have life."

(Rom 9:22) The argument now proceeds in regular course from Rom 9:18, showing that the exercise of God's sovereign right is marked by mercy even toward those who deserve His wrath. Are you disposed to construe the words "whom He will, He hardeneth" into an assertion of the arbitrary, relentless, and unjust severity of God? Suppose it can be shown that God, though the spontaneous recoil of His holy nature from sin moved Him to display His wrath and make known His power against men who were fit for destruction - endured these with much long-suffering.

This could easily be shown from the case of the Israelites themselves and of Pharaoh.

Did not this endurance imply opportunity to repent, and assume that destruction was not God's arbitrary choice, but theirs?

Still further, what if God, through this same endurance, was working, not only to save the Jewish people if possible, but also to carry out a larger purpose toward a people which, in His eternal counsels, He had destined for the glory of the messianic kingdom?

Here He introduces the subject of the inclusion of the Gentiles in the messianic kingdom. God is merciful in carrying out His will, but in His mercy He none the less carries out His will. Both His sovereignty and His mercy will be vindicated in His making a people for Himself from the Gentiles and from the believing Jews. What has Israel to say? The word of God has not been brought to nought by his rejection. The principle of divine selection which operated in Abraham and Jacob is carried out in the selection of believing Israel from the unbelieving mass, and in the call of the Gentiles. The elective purpose of God was broader than Israel thought. In choosing Israel God was contemplating the salvation of the world, and did not abdicate His liberty to reject unbelievers, or to call others not Jews.

With this should be compared the discourse of Jesus in John 6. After having given a sign of His divine power and commission by the feeding of the multitudes, His announcement of Himself as the bread from heaven, the true and only life of the world, is met with a stupid, materialistic construction of His words, and with obstinate incredulity; whereupon He says, "Ye also have seen me and believe not" (Joh 6:36). At this point He seems to pause and contemplate His failure to reach the Jews, and to ask Himself if His mission is indeed for nought. It is the answer to this inward question which explains the apparent disconnection of Joh 6:37 with what precedes. Though the Jews reject, yet God will have a people for Himself. "All that the Father giveth me shall come to me." There is a clear foreshadowing here of the call of the Gentiles.

(Rom 9:25, Rom 9:26) But not only is God's word not annulled; it is fulfilled. For He says, by the prophet Hosea, that He will call by the name my people those who are not His people, and that nation beloved which was not beloved; and in the Gentile lands, where God, by the punishment of exile, said to Israel, "Ye are not my people," there God would visit them and recall them along with the Gentiles.

Here the apostle applies to the Gentiles what Hosea said of the Jews only. The tribes, by their lapse into idolatry, had placed themselves on the same footing with the Gentiles (not His people), so that the general truth could be applied to both. In Isa 49:22, the Gentiles are represented as restored to grace along, with the Jews.

(Rom 9:27-29) But this people shall not consist of Gentiles only; for God says by Isaiah that a remnant shall be preserved out of Israel, a small number out of the great unbelieving mass, which shall attain to the salvation and privileges of the messianic kingdom: a remnant, for God in His righteous judgment will make a summary reckoning with the Jewish nation, and the great body of it shall be cut off; but a remnant shall be left as a seed by which the true people of God shall be perpetuated. This preservation of a remnant is a mark of divine mercy. But for this, the whole nation would have been destroyed like Sodom.

(Rom 9:30) Paul now turns to the facts of human agency, moral freedom, and consequent responsibility, which, up to this point, have been kept in the shadow of the truth of divine sovereignty. There is a correspondence between God's freedom in His government and the freedom of men in their faith and unbelief. He summarily states the truth which he develops in ch. 10; namely, that Israel was the cause of its own rejection, alluding at the same time incidentally to the cause of the Gentiles' reception.

The reason why the Jews were rejected was because they did not seek after the righteousness which is by faith, but clung to the law, and sought to be justified by its works. The Gentiles, who had no revelation, and who therefore did not seek after righteousness in the New-Testament sense, nevertheless attained it, accepting it when it was offered, and not being hindered by the legal bigotry and pretension of the Jew; but Israel, following after the law, which, in itself, is holy and just and good, and which was intended to lead to Christ, pursued it only as an external standard of righteousness, and on the side of legal observance, and so found a stumbling-block in the very Messiah to whom it led them.

Chapter 10

The general statement in Rom 9:30-33 is developed.

(Rom 10:1-3) Israel was zealous for God, but without discernment of the true meaning and tendency of the law. Hence, in the endeavor to establish its own legal righteousness, it missed the righteousness of faith, the nature of which is expounded in this epistle.

(Rom 10:4-11) They did not perceive that Christ brings the legal dispensation to an end in introducing Himself as the object of faith and the source of justifying righteousness. They accepted only the declaration of Moses concerning righteousness, that the man who keeps the law shall live by it, and did not see that the law, properly understood, implied also the work of grace and dependence on God. They regarded righteousness as something remote and to be attained only by laborious effort; whereas even Moses would have told them that Jehovah's help was near at hand to assist them in the daily understanding and keeping of the law. No one need be sent to heaven nor beyond the sea to bring back the explanation of its commandments, or to enable them to fulfill them. Still more plainly, to the same effect, spoke the righteousness of faith in Christ. No need to ascend to heaven to bring Him down. He has already descended to earth. No need to dive into the depths of the earth to bring Him up. He has already risen from the dead. They have only to accept by faith His death and his resurrection, and to confess Him who has accomplished in Himself the two great things which needed to be done. Such faith shall not put them to shame. They shall be saved as if they had fulfilled all the necessary conditions themselves.

(Rom 10:12, Rom 10:13) Not only is this salvation free. It is also universal, to whosoever shall believe. Thus it appeals to the Gentile no less than to the Jew. It strikes at the notion that the Jew alone is the subject of messianic salvation; that the Gentile must enter the kingdom through the gate of Judaism. Both Jew and Gentile enter through faith only. There is no difference between the Jew and the Gentile. The Lord, who is Lord of both alike, dispenses His riches to all of both nations who call upon Him.

(Rom 10:14-21) The Jew cannot plead in excuse for rejecting this salvation, either that he has not heard it announced, or that its universality is inconsistent with Old-Testament teaching. Both excuses are shattered upon Old-Testament declarations. It was prophesied by Isaiah that Israel would not all submit themselves to the Gospel. The good tidings has been proclaimed, but they have not believed the report. Faith comes by hearing, and they have heard the Gospel in their cities and synagogues. Had Israel any reason to be surprised at the universality of the Gospel - its proclamation to the Gentiles? On the contrary, did not Israel know? Had not Moses and Isaiah prophesied that God would manifest His grace to the Gentiles, and that the Gentiles would receive it - yea, that through the Gentiles Israel should be brought back to God? Did not Isaiah prophesy that, notwithstanding God's long-suffering and entreaty, Israel would prove a disobedient and gainsaying nation?

Thus the argument is, Israel is responsible for its own rejection. In blind reliance on its original election, it has claimed a monopoly of divine favor, has made a stand for legal righteousness, and has rejected the gospel message of salvation by faith. It has thus repelled the offer of a free and universal salvation. For this it is without excuse. It was warned by

its own Scriptures of the danger of being superseded by the Gentiles, and the salvation of Christ was offered to it along with the Gentiles by Christ's ministers.

Chapter 11

In ch. 9 it is shown that when God elected Israel He did not abjure the right to reject them for good reason.

In ch. 10 this reason is shown to be their unbelief.

The question now arises: Is this rejection complete and forever? Paul proceeds to show that the rejection is not total, but partial; not eternal, but temporary; and that it shall subserve the salvation of mankind and of the Israelitish nation itself.

(Rom 11:2-6) From the history of Elijah he shows how, in the midst of general moral defection and decline, God preserved a remnant of faithful ones; and declares that the same is true at the present time.

In virtue of His free grace displayed in His original election, God has not left the nation without a believing remnant. The elective purpose holds, though operating in a way different from Israel's vain and narrow conception of its nature and extent. The preservation of this remnant is a matter of God's free grace, not of Israel's merit.

(Rom 10:7-10) The case then stands that Israel has not attained the righteousness which it sought (in the wrong way), but the chosen remnant has attained it, while the great mass of the nation was blinded according to the prophesy in Isaiah 29 and Psalm 69.

It is to be observed that, in those very chapters, the full responsibility of those who are punished is asserted; and that, in citing the Psalm, Paul renders the Hebrew for those who are in security by the words for a recompense, thus indicating a just retribution.

(Rom 11:11, Rom 11:12) The rejection of the Jews, however, is not total nor final, and it works for two ulterior ends: first, the conversion of the Gentile; second, the restoration of the Jews by means of the converted Gentiles.

(Rom 10:13-15) Hence Paul labors the more earnestly for the Gentiles, with a view to promote the salvation of his own race.

(10:16-11:24) The Gentiles, however, are warned against entertaining contempt for the Jews on account of their own position in the messianic kingdom. However lapsed, Israel still retains the character of God's holy nation impressed in its original call; and this original call, represented in the fathers, implies its future restoration. So far from despising them, the Gentiles are to remember that they themselves are not the original stock, but only a graft; and to take warning by the history of Israel, that the called may be rejected, and that they, by unbelief, disobedience, and rebellion, may, like Israel, forfeit their high privilege. "If God spared not the natural branches, take heed lest He also spare not thee." "Behold, therefore, the goodness and severity of God: on them which fell, severity, but toward thee goodness, if thou continue in His goodness; otherwise thou also shalt be cut off" Israel, too, shall be restored to its place in God's kingdom, grafted in again, if they continue not in unbelief; much more, since they are natural branches, and the tree is their own native stock.

(Rom 11:25-32) Thus, then, the plan of God shall work itself out: the purpose, so much of which was enshrouded in mystery, shall at last reveal its full, grand proportions. Through the Gentile, Israel shall attain the righteousness of faith in the Deliverer out of Zion. God has made no mistake. He does not repent His original call, nor the displays of His divine grace to Israel, nor the special aptitudes with which He endowed it, in order to make it the special vehicle of His salvation. Jew and Gentile have alike been unbelievers and disobedient, but the unbelief of both has been overruled to the inclusion of both in God's messianic kingdom. Thus the argument which opened at the beginning of the epistle with the condemnation of all, closes with mercy upon all.

[Next: Romans Chapter 1](#)

Romans Chapter 1

Romans 1:1

rom 1:1

Superscription (Rom 1:1, Rom 1:2)

Dr. Morison observes that the superscription is peerless for its wealth of theological idea.

Paul (Παυλος)

A transcript for the Latin paulus or paullus, meaning little. It was a favorite name among the Cilicians, and the nearest approach in sound to the Hebrew Saul. According to some, both names were borne by him in his childhood, Paulus being the one by which he was known among the Gentiles, and which was subsequently assumed by him to the exclusion of the other, in order to indicate his position as the friend and teacher of the Gentiles. The practice of adopting Gentile names may be traced through all the periods of Hebrew history. Double names also, national and foreign, often occur in combination, as Belteshazzar-Daniel; Esther-Hadasa; thus Saul-Paulus.

Others find in the name an expression of humility, according to Paul's declaration that he was "the least of the apostles" (Co1 15:9). Others, an allusion to his diminutive stature; and others again think that he assumed the name out of compliment to Sergius Paulus, the deputy of Cyprus. Dean Howson, while rejecting this explanation, remarks: "We cannot believe it accidental that the words 'who is also called Paul,' occur at this particular point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the apostle of the heathen. The Roman name is stereotyped at the moment when he converts the Roman governor."

A servant (δουλος)

Lit., bond-servant or slave. Paul applies the term to himself, Gal 1:10; Phi 1:1; Tit 1:1; and frequently to express the relation of believers to Christ. The word involves the ideas of belonging to a master, and of service as a slave. The former is emphasized in Paul's use of the term, since Christian service, in his view, has no element of servility, but is the expression of love and of free choice. From this stand-point the idea of service coheres with those of freedom and of sonship. Compare Co1 7:22; Gal 4:7; Eph 6:6; Plm 1:16.

On the other hand, believers belong to Christ by purchase (Co1 6:20; Pe1 1:18; Eph 1:7), and own Him as absolute Master. It is a question whether the word contains any reference to official position. In favor of this it may be said that when employed in connection with the names of individuals, it is always applied to those who have some special work as teachers or ministers, and that most of such instances occur in the opening salutations of the apostolic letters. The meaning, in any case, must not be limited to the official sense.

As the previous phrase describes generally Paul's relation to Christ, this expression indicates it specifically. "Called to be an apostle" (A.V. and Rev.), signifies called to the office of an apostle. Yet, as Dr. Morison observes, there is an ambiguity in the rendering, since he who is simply called to be an apostle may have his apostleship as yet only in the future. The Greek indicates that the writer was actually in the apostolate - a called apostle. Godet, "an apostle by way of call."

Separated unto the gospel of God (α ς ευ)

Characterizing the preceding phrase more precisely: definitely separated from the rest of mankind. Compare Gal 1:15, and "chosen vessel," Act 9:15. The verb means "to mark off (α separation of the righteous from the wicked (Mat 13:49; Mat 25:32); of the separation of the disciples from the world (Luk 6:22); and of the setting apart of apostles to special functions (Act 13:2). Gospel is an exception to the almost invariable usage, in being without the article (compare Rev 14:6); since Paul considers the Gospel rather as to its quality - good news from God - than as the definite proclamation of Jesus Christ as a Savior. The defining elements are added subsequently in Rom 1:3, Rom 1:4. Not the preaching of the Gospel, but; the message itself is meant. For Gospel, see on superscription of Matthew.

Romans 1:2

rom 1:2

Only here in the New Testament. Rev., He promised afore. Paul's Old Testament training is manifest. Naturally, in beginning the more precise description of the new revelation, he refers first to its connection with ancient prophecy. The verb ϵ 14:11; Act 7:5; Ti1 2:10; Ti1 6:21.

Prophets

Not limited to the prophets proper, but including all who, in the Old Testament, have prophesied the Gospel - Moses, David, etc. Compare Heb 1:1.

In the holy scriptures ($\epsilon\nu$ γραφαις α

Or, more strictly, in holy writings. The scriptures would require the article. See on Joh 5:47; see on Joh 2:22. Here again the absence of the article denotes the qualitative character of the phrase - books which are holy as conveying God's revelations. On α . This is the only passage in which it is applied to scriptures.

Romans 1:3

rom 1:3

Concerning His son

Connect with promised afore. Christ is the great personal object to which the promise referred.

Romans 1:4

rom 1:4

Declared (\omicron

Rev., in margin, determined. The same verb as in the compound separated in Rom 1:1. Bengel says that it expresses more than "separated," since one of a number is separated, but only one is defined or declared. Compare Act 10:42; Act 17:31. It means to designate one for something, to nominate, to instate. There is an antithesis between born (Rom 1:3) and declared. As respected Christ's earthly descent, He was born like other men. As respected His divine essence, He was declared. The idea is that of Christ's instatement or establishment in the rank and dignity of His divine sonship with a view to the conviction of men. This was required by His previous humiliation, and was accomplished by His resurrection, which not only manifested or demonstrated what He was, but wrought a real transformation in His mode of being. Compare Act 2:36; "God made," etc.

With power (ϵ

Lit., in power. Construe with was declared. He was declared or instated mightily; in a striking, triumphant manner, through His resurrection.

Spirit of holiness

In contrast with according to the flesh. The reference is not to the Holy Spirit, who is nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person. As God is spirit, the divine nature of Christ is spirit, and its characteristic quality is holiness.

Resurrection from the dead (ἀναστῆναι)

Wrong, since this would require the preposition ἐκ from. Rev., correctly, of the dead. Though this resurrection is here represented as actually realized in one individual only, the phrase, as everywhere in the New Testament, signifies the resurrection of the dead absolutely and generically - of all the dead, as exemplified, included, and involved in the resurrection of Christ. See on Phi 3:11.

Romans 1:5

rom 1:5

We have received (ἐλάβομεν)

Aorist tense. Rev., we received. The categorical plural, referring to Paul, and not including the other apostles, since the succeeding phrase, among all the nations, points to himself alone as the apostle to the Gentiles.

Grace and apostleship

Grace, the general gift bestowed on all believers: apostleship, the special manifestation of grace to Paul. The , Rom 15:16.

For obedience to the faith (εἰς τὴν πίστιν)

Rev., unto obedience of faith. Unto marks the object of the grace and apostleship: in order to bring about. Obedience of faith is the obedience which characterizes and proceeds from faith.

Nations (ἐθνεῶν)

Or Gentiles. Not geographically, contrasting the inhabitants of the world, Jew and Gentile, with the Jews strictly so called, dwelling in Palestine, but Gentiles distinctively, for whom Paul's apostleship was specially instituted. See on Luk 2:32, and compare note on Pe1 2:9.

Romans 1:6

rom 1:6

Ye also

As Romans among other Gentiles: not, called as I am called.

Romans 1:7

rom 1:7

In Rome (ἐν Ρώμῃ)

The words are omitted in a MS. Of the tenth or eleventh century, and in a cursive of the eleventh or twelfth. The

words εν E in Ephesus, are also omitted from Eph 1:1, by two of the oldest MSS. On which fact has arisen the theory that the Ephesian Epistle was encyclical, or addressed to a circle of churches, and not merely to the church at Ephesus. This theory has been very widely received. With this has been combined the omission of in Rome from the Roman Epistle, and the attempt has been made to show that the Roman Epistle was likewise encyclical, and was sent to Ephesus, Thessalonica, and possibly to some other churches. Archdeacon Farrar advocates this view in "The Expositon," first ser., 9, 211; and also in his "Life and Work of Paul," ii., 170. This theory is used to defend the view which places the doxology of Rom 16:25-27 at the end of ch. 14. See note there.

Called to be saints (κλητοις α

Or, saints by way of call. See on called to be an apostle, Rom 1:1. It is asserted that they are what they are called. The term α

community (Act 9:32, Act 9:41; Act 26:10); 2, as members of a spiritual community (Co1 1:2; Col 3:12); 3, as individually holy (Eph 1:18; Col 1:12; Rev 13:10).

Romans 1:8

rom 1:8

First (πρω

Not above all, but in the first place. The form of the phrase leads us to expect a succeeding clause introduced by secondly or next; but this is omitted in the fullness and rapidity of Paul's thought, which so often makes him negligent of the balance of his clauses.

Through Jesus Christ

As the medium of his thanksgiving: "As one who is present to his grateful thoughts; in so far, namely, as that for which he thanks God is vividly perceived and felt by him to have been brought about through Christ." Compare Rom 7:25; Col 3:17; Eph 5:20. In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God.

μων)

The preposition means rather concerning, about.

The different compounds of the simple verb α

A . The impotent man brought back information to the Jews. Compare Mar 5:14. So Christ will send the Comforter, and He will bring back to the disciples tidings of things to come. Joh 16:13-15. See Act 14:27; Co2 7:7; Pe1 1:12.

A ; Act 12:14. Compare Luk 7:22; Luk 8:34, Act 5:22.

with the included idea of celebrating or commending. So here. Compare Act 16:21; Act 17:3. Thus in α of the news is contemplated; in α mostly in John, Mark, and Acts; the second in the Synoptists and Acts; the third only. in the Acts and Paul.

Throughout the whole world

Hyperbolic, but according with the position of the metropolitan church. Compare Th1 1:8.

Romans 1:9

rom 1:9

See on Luk 1:74. The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Rom 9:4; Act 26:7. Compare Heb 9:1, Heb 9:6. As in his Philippian letter, Paul here appropriates the Jewish word for the spiritual Christian service. See on Phi 3:3.

Romans 1:10

rom 1:10

I might have a prosperous journey (εὐ

Rev., I may be prospered. The A.V. brings out the etymological force of the word. See on Jo3 1:2.

Romans 1:11

rom 1:11

this ordinary sense (Rom 5:15, Rom 5:16; Rom 6:23), and in a special, technical sense, denoting extraordinary powers bestowed upon individuals by the Holy Spirit, such as gifts of healing, speaking with tongues, prophecy, etc. See Rom 12:6; Co1 1:7; Co1 12:4, Co1 12:31; Pe1 4:10. In Ti1 4:14; Ti2 1:6, it is used of the sum of the powers requisite for the discharge of the office of an evangelist.

To the end ye may be established (εἰ ναὶ ὑμᾶς)

Not that I may establish you. The modest use of the passive leaves out of view Paul's personal part. For established, see on Luk 22:32; see on Pe1 5:10. The word shows that he had in view their christian character no less than their instruction in doctrine.

Romans 1:12

rom 1:12

That is (τοῦ στίγ)

repetition of the preceding phrase, but modifies the idea contained in it. It is a modest and delicate explanation, by which Paul guards himself against the possible appearance of underestimating the christian standpoint of his readers, to whom he was still, personally, a stranger. Hence he would say: "I desire to impart some spiritual gift that you may be strengthened, not that I would imply a reproach of weakness or instability; but that I desire for you the strengthening of which I stand in need along with you, and which I hope may be wrought in us both by our personal intercourse and our mutual faith."

Romans 1:13

rom 1:13

I would not have you ignorant

An emphatic expression calling special attention to what follows. Compare Co1 10:1; Th1 4:13.

)

For the phrase, compare Rom 6:22. A metaphorical statement of what is stated literally in Rom 1:11. Not equivalent to bear fruit, but to gather as a harvest. Compare Joh 4:36; Phi 1:22; Col 1:6. Fruit is a favorite metaphor with Paul. He uses it in both a good and a bad sense. See Rom 7:4, Rom 7:5; Rom 6:22; Gal 5:22.

Romans 1:14

rom 1:14

Debtor (o

All men, without distinction of nation or culture, are Paul's creditors, "He owes them his life, his person, in virtue of the grace bestowed upon him, and of the office which he has received." (Godet).

Greeks - Barbarians

Gentiles without distinction. Paul takes the conventional Greek division of all mankind into Greeks and non-Greeks. See on Act 6:1. The question whether he includes the Romans among the Greeks or the Barbarians, is irrelevant.

Romans 1:15

rom 1:15

To you also that are in Rome

To you refers to the christian Church, not to the population generally. In every verse, from Rom 1:6 to Rom 1:13, υμεις you refers to the Church.

Romans 1:16

rom 1:16

Marking the transition from the introduction to the treatise. "I am ready to preach at Rome, for, though I might seem to be deterred by the contempt in which the Gospel is held, and by the prospect of my own humiliation as its preacher, I am not ashamed of it." The transition occupies Rom 1:16, Rom 1:17.

The Gospel

Omit of Christ.

Not merely a powerful means in God's hands, but in itself a divine energy.

First

Not principally, nor in preference to the Greek; but first in point of time. Compare Joh 4:22; Rom 3:1; Rom 9:1; Mat 15:24.

Romans 1:17

rom 1:17

EV ΑΥΤΩ Α

Rev., more correctly, therein is revealed a righteousness of God. The absence of the article denotes that a peculiar kind of righteousness is meant. This statement contains the subject of the epistle: Righteousness is by faith. The subject is not stated formally nor independently, but as a proof that the Gospel is a power, etc.

epistle that it is desirable to fix their meaning as accurately as possible.

Classical Usage. In the Greek classics there appears an eternal, divine, unwritten principle of right, dwelling in the

her husband, ordained of heaven) to mourn ("Odyssey," 14, 130). So Antigone appeals to the unwritten law against the barbarity of refusing burial to her brother.

"Nor did I deem thy edicts strong enough,

That thou, a mortal man, shouldst overpass

The unwritten laws of God that know not change."

Sophocles, "Antigone," 453-455.

See, also, "Odyssey," 14, 91; Aristophanes, "Clouds," 140; "Antigone," 880.

This divine ordering requires that men should be shown or pointed to that which is according to it - a definite circle of comes into sharper definition. It introduces the distinction between absolute right and power. It imposes the recognition is rightness as characterizing the entire being of man.

There is a religious background to the pagan conception. In the Homeric poems morality stands in a relation, loose and undeveloped indeed, but none the less real, to religion. This appears in the use of the oath in compacts; in the fear of the wrath of heaven for omission of sacrifices; in regarding refusal of hospitality as an offense against Zeus, the patron

"The characteristic stand-point of the Homeric ethics is that the spheres of law, of morals, and of religion are by no means separate, but lie side by side in undeveloped unity." (Nagelsbach).

In later Greek literature this conception advances, in some instances, far toward the christian ideal; as in the fourth book of Plato's "Laws," where he asserts that God holds in His hand the beginning, middle, and end of all things; that justice always follows Him, and punishes those who fall short of His laws. Those who would be dear to God must be like Him. Without holiness no man is accepted of God.

Nevertheless, however clearly the religious background and sanction of morality may be recognized, it is apparent that the basis of right is found, very largely, in established social usage. The word ethics points first to what is established by custom. While with Mr. Grote we must admit the peculiar emphasis on the individual in the Homeric poems, we cannot help observing a certain influence of social sentiment on morals. While there are cases like the suitors, Paris and Helen, where public opinion imposes no moral check, there are others where the force of public opinion is clearly visible, such as Penelope and Nausicaa. The Homeric view of homicide reveals no relation between moral sentiment and divine enactment. Murder is a breach of social law, a private and civil wrong, entailing no loss of character. Its penalty is a satisfaction to the feelings of friends, or a compensation for lost services.

Later, we find this social aspect of morality even more strongly emphasized. "The city becomes the central and paramount source of obligation. The great, impersonal authority called 'the Laws' stands out separately, both as guide

and sanction, distinct from religious duty or private sympathy" (Grote). Socrates is charged with impiety because he does not believe in the gods of the state, and Socrates himself agrees that that man does right who obeys what the citizens have agreed should be done, and who refrains from what they forbid.

apprehended as to border on the christian love of one's neighbor. There is a wrong toward the gods, but every wrong is not in itself such. The inner, personal relation to deity, the absolute and constraining appeal of divine character and law to conscience, the view of duty as one's right, and of personal right as something to be surrendered to the paramount claim of love - all these elements which distinguish the christian conception of righteousness - are thus in sharp contrast with a righteousness dictated by social claims which limit the individual desire or preference, but which leave untouched the tenacity of personal right, and place obligation behind legitimacy.

It is desirable that the classical usage of these terms should be understood, in order to throw into sharper relief the Biblical usage, according to which God is the absolute and final standard of right, and every wrong is a sin against God (Psa 51:4). Each man stands in direct and primary relation to the holy God as He is by the law of His own nature. Righteousness is union with God in character. To the Greek mind of the legendary age such a conception is both strange and essentially impossible, since the Greek divinity is only the Greek man exaggerated in his virtues and vices alike. According to the christian ideal, righteousness is character, and the norm of character is likeness to God. This idea includes all the social aspects of right. Love and duty toward God involve love and duty to the neighbor.

with ε

and three times by ε

; Deu 24:13 (15); Gen 19:19; Gen 24:27. This

. Mr. Hatch

("Essays in Biblical Greek") says that the meaning kindness is so clear in this passage that scribes, who were unaware of its existence, altered the text. He also thinks that this meaning gives a better sense than any other to Mat 1:19

; Joh 17:25; Rev 16:5; Rom 3:26. Of

Christ, Jo1 2:1; Jo1 3:7; Act 3:14; Act 7:52; Act 22:14. In these passages the word characterizes God and Christ either in their essential quality or in their action; either as righteous according to the eternal norm of divine holiness (Joh 17:25; Jo1 3:7; Rom 3:26), or as holiness passes into righteous dealing with men (Jo1 1:9).

pure in life, correct in thinking and feeling. It stands opposed to α

classical usage, where the conception of sin is vague. See Rom 6:13, Rom 6:16, Rom 6:18, Rom 6:20; Rom 8:10; Co2 6:7, Co2 6:14; Eph 5:9; Eph 6:14; Phi 1:11; Jam 3:18.

; Eph 4:24), it denotes right conduct toward men, as holiness

denotes piety toward God. It appears in the wider sense of answering to the demands of God in general, Mat 13:17; Mat 10:41; Mat 23:29; Act 10:22, Act 10:35; and in the narrower sense of perfectly answering the divine demands, guiltless. So of Christ, Act 3:14; Pe1 3:18; Jo1 2:1.

3. It is found in the classical sense of it is right, Phi 1:7, or that which is right, Col 4:1. This, however, is included within the Christian conception.

test of His judgment; the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as His ideal and standard" (Cremer).

The medium of this righteousness is faith. Faith is said to be counted or reckoned for righteousness; i.e., righteousness is ascribed to it or recognized in it. Rom 4:3, Rom 4:6, Rom 4:9, Rom 4:22; Gal 3:6; Jam 2:23.

In this verse the righteousness revealed in the Gospel is described as a righteousness of God. This does not mean righteousness as an attribute of God, as in Rom 3:5; but righteousness as bestowed on man by God. The state of the justified man is due to God. The righteousness which becomes his is that which God declares to be righteousness and ascribes to him. Righteousness thus expresses the relation of being right into which God puts the man who believes. See further, on justified, Rom 2:13.

Is revealed (α)

Emphasizing the peculiar sense in which "righteousness" is used here. Righteousness as an attribute of God was revealed before the Gospel. Righteousness in this sense is a matter of special revelation through the Gospel. The present tense describes the Gospel in its continuous proclamation: is being revealed.

From faith to faith (ϵ)

Rev., by faith unto faith. According to the A.V. the idea is that of progress in faith itself; either from Old to New Testament faith, or, in the individual, from a lower to a higher degree of faith; and this idea, I think, must be held here, although it is true that it is introduced secondarily, since Paul is dealing principally with the truth that righteousness is by faith. We may rightly say that the revealed righteousness of God is unto faith, in the sense of with a view to produce faith; but we may also say that faith is a progressive principle; that the aim of God's justifying righteousness is life, and that the just lives by his faith (Gal 2:20), and enters into "more abundant" life with the development of his faith. Compare Co2 2:16; Co2 3:18; Co2 4:17; Rom 6:19; and the phrase, justification of life, Rom 5:18.

Romans 1:18

rom 1:18

For

All men require this mode of justification, for all men are sinners, and therefore exposed to God's wrath.

The wrath of God (\omicron)

Not punishment, but the personal emotion. See on Joh 3:36.

Ungodliness and unrighteousness (α)

Irreligiousness and immorality. See on godliness, Pe2 1:3; also Pe2 2:13.

Not possess: compare Rom 1:21. Rev., correctly, hold down; i.e., hinder or repress. Compare Th2 2:6, Th2 2:7; Luk 4:42.

The truth

Divine truth generally, as apparent in all God's self-revelations.

Romans 1:19

rom 1:19

So A.V. and Rev., as equivalent to that which is knowable. But that which is knowable was not revealed to the heathen. If it was, what need of a revelation? Better, that which is known, the universal sense in the New Testament, signifying the universal objective knowledge of God as the Creator, which is, more or less, in all men.

In them

In their heart and conscience. The emphasis should be on in. Thus the apparent tautology - what is known is manifest - disappears.

Romans 1:20

rom 1:20

The invisible things of Him

The attributes which constitute God's nature, afterward defined as "His eternal power and divinity."

From the creation (α

From the time of. Rev., since.

Are clearly seen ($\kappa\alpha\theta\omicron\rho\alpha\tau\alpha$)

We have here an oxymoron, literally a pointedly foolish saying; a saying which is impressive or witty through sheer contradiction or paradox. Invisible things are clearly visible. See on Act 5:41. Illustrations are sometimes furnished by

"Dove-feathered raven, fiend angelical;

Beautiful tyrant, wolfish-ravens lamb."

Spenser:

"Glad of such luck, the luckless lucky maid."

attributes.

So that they are ($\epsilon\iota$ $\nu\alpha\iota$)

The A.V. expresses result; but the sense is rather purpose. The revelation of God's power and divinity is given, so that, if, after being enlightened, they fall into sin, they may be without defense.

Without excuse (α

See on answer, Pe1 3:15. Only here and Rom 2:1.

Romans 1:21

rom 1:21

Knowing - glorified not

"I think it may be proved from facts that any given people, down to the lowest savages, has at any period of its life known far more than it has done: known quite enough to have enabled it to have got on comfortably, thriven and developed, if it had only done what no man does, all that it knew it ought to do and could do" (Charles Kingsley, "The Roman and the Teuton").

Became vain (ε

. Their ideas and conceptions of God had no intrinsic value corresponding with the truth. "The understanding was reduced to work in vacuo. It rendered itself in a way futile" (Godet).

Imaginations (διαλογισμοις)

Rev., better, reasonings. See on Mat 15:19; see on Mar 7:21; see on Jam 2:4.

Foolish (α

; see on Luk 2:47. They did not combine the facts which were patent to their observation.

The heart is, first, the physical organ, the center of the circulation of the blood. Hence, the seat and center of physical life. In the former sense it does not occur in the New Testament. As denoting the vigor and sense of physical life, see Act 14:17; Jam 5:5; Luk 21:34. It is used fifty-two times by Paul.

pronoun (Act 2:43; Act 3:23; Rom 13:1); nor like πνευμα spirit, to denote the divinely-given principle of life.

accompanied with the possessive pronouns, my, his, thy, etc.

Like our heart it denotes the seat of feeling as contrasted with intelligence. Co2 2:4; Rom 9:2; Rom 10:1; Co2 6:11; Phi 1:7. But it is not limited to this. It is also the seat of mental action, feeling, thinking, willing. It is used -

1. Of intelligence, Rom 1:21; Co2 3:15; Co2 4:6; Eph 1:18.

2. Of moral choice, Co1 7:37; Co2 9:7.

3. As giving impulse and character to action, Rom 6:17; Eph 6:5; Col 3:22; Ti1 1:5; Ti2 2:22. The work of the law is written on the heart, Rom 2:15. The Corinthian Church is inscribed as Christ's epistle on hearts of flesh, Co2 3:2-3.

4. Specially, it is the seat of the divine Spirit, Gal 4:6; Rom 5:5; Co2 1:22. It is the sphere of His various operations, directing, comforting, establishing, etc., Phi 4:7; Col 3:15; Th1 3:13; Th2 2:17; Th2 3:5. It is the seat of faith, and the organ of spiritual praise, Rom 10:9; Eph 5:19; Col 3:16.

It is equivalent to the inner man, Eph 3:16, Eph 3:17. Its characteristic is being hidden, Rom 2:28, Rom 2:29; Rom 8:27; Co1 4:5; Co1 14:25.

It is contrasted with the face, Th1 2:17; Co2 5:12; and with the mouth, Rom 10:8.

Romans 1:22

rom 1:22

The verb is used of unfounded assertion, Act 24:9; Act 25:19; Rev 2:2.

Wise, they became fools

Another oxymoron; see on Rom 1:20
glorying of wisdom ("Sophist," 231).

Romans 1:23

rom 1:23

Image made like (ο

Rev., more literally, the likeness of an image. See on Rev 13:14. Equivalent to what was shaped like an image. Likeness indicates the conformity with the object of comparison in appearance; image, the type in the artist's mind; the typical human form. See, further, on Phi 2:7.

Birds and beasts and creeping things

Deities of human form prevailed in Greece; those of the bestial form in Egypt; and both methods of worship were practiced in Rome. See on Act 7:41. Serpent-worship was common in Chaldea, and also in Egypt. The asp was sacred throughout the latter country. The worship of Isis was domesticated at Rome, and Juvenal relates how the priests of Isis contrived that the silver images of serpents kept in her temple should move their heads to a suppliant ("Satire" vi., 537). Many of the subjects of paintings in the tombs of the kings at Thebes show the importance which the serpent was thought to enjoy in the future state. Dollinger says that the vestal virgins were intrusted with the attendance upon a holy serpent, and were charged with supplying his table with meats on festival days.

Romans 1:24

rom 1:24

Handed them over to the power of sin. See on Mat 4:12; see on Mat 11:27; see on Mat 26:2; see on Mar 4:29; see on Luk 1:2; see on Pe1 2:23.

Romans 1:25

rom 1:25

Who changed (οι

Rev., for that they exchanged. The double relative specifies the class to which they belonged, and thereby includes the verb in Rom 1:23. Godet renders travestied. Compare the same word in Rom 1:26.

Truth of God

Equivalent to the true God.

Into a lie (εν τω

Better, as Rev., exchanged, etc., for a lie. Lit., the lie; a general abstract expression for the whole body of false gods. Bengel remarks, "the price of mythology."

Worshipped and served (ε

The former of worship generally; the latter of worship through special rites or sacrifices. On the latter verb, see on Rev 22:3.

The preposition indicates passing by the Creator altogether; not merely giving preference to the creature. Hence Rev., rather than. Compare Luk 18:14, where the approved reading is παρ' εκεινον rather than the other, implying that the Pharisee was in no respect justified.

Blessed (ευ

See on Pe1 1:3.

Romans 1:26

rom 1:26

Lit., passions of dishonor. Rev., passions. As distinguished from ε
intenser word. E

passive, being the diseased condition out of which the lusts spring. E

it appears that the divine punishment was the more severe, in that they were given over to a condition, and not merely to an evil desire. The two words occur together, Th1 4:5.

Strictly, females. This, and α

Romans 1:27

rom 1:27

Burned (ε

The terms are terrible in their intensity. Lit., burned out. The preposition indicates the rage of the lust.

Lust (ο

Only here in the New Testament. It is a reaching out after something with the purpose of appropriating it. In later classical Greek it is the most general term for every kind of desire, as the appetite for food. The peculiar expressiveness of the word here is sufficiently evident from the context.

Primarily, want of form, disfigurement. Plato contrasts it with ευ

Which was meet (ε

Rev., was due, which is better, though the word expresses a necessity in the nature of the case - that which must needs be as the consequence of violating the divine law.

The prevalence of this horrible vice is abundantly illustrated in the classics. See Aristophanes, "Lysistrata," 110; Plato, "Symposium," 191; Lucian, "Amores," 18; "Dialogi Meretricii," v., 2; Juvenal, vi., 311; Martial, i., 91; vii., 67. See also Becker's "Charicles;" Forsyth's "Life of Cicero," pp. 289, 336; and Dollinger's "Heathen and Jew," ii., 273 sqq. Dollinger remarks that in the whole of the literature of the ante-Christian period, hardly a writer has decisively condemned it. In the Doric states, Crete and Sparta, the practice was favored as a means of education, and was acknowledged by law. Even Socrates could not forbear feeling like a Greek on this point (see Plato's "Charmides"). In Rome, in the earlier centuries of the republic, it was of rare occurrence; but at the close of the sixth century it had

become general. Even the best of the emperors, Antoninus and Trajan, were guilty.

On the Apostle's description Bengel remarks that "in stigmatizing we must often call a spade a spade. The unchaste usually demand from others an absurd modesty." Yet Paul's reserve is in strong contrast with the freedom of pagan writers (see Eph 5:12). Meyer notes that Paul delineates the female dishonor in less concrete traits than the male.

Romans 1:28

rom 1:28

Even as

Expressing the correlation between the sin and the punishment.

They did not like to have God in their knowledge (οὐκ ἔ

Lit., did not approve. Rev., refused. They did not think God worth the knowing. Compare Th1 2:4. Knowledge (ἐ literally, full knowledge. They did not suffer the rudimentary revelation of nature to develop into full knowledge - "a penetrating and living knowledge of God" (Meyer). In Dante's division of Hell, the section assigned to Incontinence, or want of self-control, is succeeded by that of Bestiality, or besotted folly, which comprises infidelity and heresy in all their forms - sin which Dante declares to be the most stupid, vile, and hurtful of follies. Thus the want of self-restraint is linked with the failure to have God in knowledge. Self is truly possessed only in God. The tendency of this is ever downward toward that demoniac animalism which is incarnated in Lucifer at the apex of the infernal cone, and which is so powerfully depicted in this chapter. See "Inferno," ix.

Reprobate mind (ἀ ν)

Lit., not standing the test. See on is tried, Jam 1:12; and see on trial, Pe1 1:7. There is a play upon the words. As they did not approve, God gave them up unto a mind disapproved. This form of play upon words of similar sound is perhaps the most frequent of Paul's rhetorical figures, often consisting in the change of preposition in a compound, or , Phi 3:3 and read (ἀ ; Co1 11:29-31; Rom 12:3. The word reprobate is from re-probare, to reject on a second trial, hence, to condemn.

Romans 1:29

rom 1:29

Filled

The retribution was in full measure. Compare Pro 1:31; Rev 18:6.

)

See on Mar 7:22.

)

, and its kindred

; Ti2 3:2; properly changed by Rev. into lovers of money. The distinction is expressed by covetousness and avarice. The one is the desire of getting, the other of keeping. Covetousness has a wider and deeper sense, as designating the sinful desire which goes out after things of time and sense of every form and kind. Hence it is defined by Paul (Col 3:5) as idolatry, the worship of another object than God, and is so often associated with fleshly sins, as Co1 5:11; Eph 5:3, Eph 5:5; Col 3:5. Lightfoot says: "Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice." Socrates quotes an anonymous author who compares the region of the desires in the wicked to a vessel full of holes, and says

that, of all the souls in Hades, these uninitiated or leaky persons are the most miserable, and that they carry water to a vessel which is full of holes in a similarly holey colander. The colander is the soul of the ignorant (Plato, "Gorgias," 493). Compare, also, the description of covetousness and avarice by Chaucer, "Romaunt of the Rose," 183-246.

"Covetise

That eggeth folk in many a guise

To take and yeve (give) right nought again,

And great treasures up to laine (lay).

.....

And that is she that maketh treachours,

And she maketh false pleadours.

.....

Full crooked were her hondes (hands) two,

For Covetise is ever woode (violent)

To grippen other folkes goode."

"Avarice

Full foul in painting was that vice.

.....

She was like thing for hunger dead,

That lad (led) her life onely by bread.

.....

This Avarice had in her hand

A purse that honge by a band,

And that she hid and bond so strong,

Men must abide wonder long,

Out of the purse er (ere) there come aught,

For that ne commeth in her thought,

It was not certaine her entent

That fro that purse a peny went."

)

See on naughtiness, Jam 1:21.

Properly, stuffed.

Phthonou, phonou. A paronomasia or combination of like-sounding words. Compare Gal 5:21. Murder is conceived as a thought which has filled the man. See Jo1 3:15.

Debate (ε

In the earlier sense of the word (French, debattre, to beat down, contend) including the element of strife. So Chaucer:

"Tales both of peace and of debates."

"Man of Law's Tale," 4550.

Later usage has eliminated this element. Dr. Eadie ("English Bible") relates that a member of a Scottish Church-court once warned its members not to call their deliberations "a debate," since debate was one of the sins condemned by Paul in this passage. Rev., correctly, strife.

See on Joh 1:47.

Malicious disposition.

Romans 1:30

rom 1:30

Haters of God (θεοστυγεις)

Rev., hateful to God. All classical usage is in favor of the passive sense, but all the other items of the list are active. Meyer defends the passive on the ground that the term is a summary of what precedes. The weight of authority is on . The verb is stronger

Proud (υ

Rev., haughty. See on pride, Mar 7:22.

Boasters (α

Not necessarily implying contempt or insult.

Romans 1:31

rom 1:31

Without understanding, covenant-breakers (α

Another paronomasia: asynetous, asynthetous. This feature of style is largely due to the pleasure which all people, and especially Orientals, derive from the assonance of a sentence. Archdeacon Farrar gives a number of illustrations: the

Arabic Abel and Kabel (Abel and Cain); Dalut and G'ialut (David and Goliath). A Hindoo constantly adds meaningless rhymes, even to English words, as button-bitten; kettle-bittley. Compare the Prayer-book, holy and wholly; giving and forgiving; changes and chances. Shakespeare, sorted and consorted; in every breath a death. He goes on to argue that these alliterations, in the earliest stages of language, are partly due to a vague belief in the inherent affinities of words ("Language and Languages," 227).

Romans 1:32

rom 1:32

Rev., correctly, ordinance.

Rev., better, practice. See on Joh 3:21.

Paul would have been familiar with the abominations of the pagan world from the beginning of his life. The belief in paganism was more firmly rooted in the provinces than in Italy, and was especially vigorous in Tarsus; which was counted among the three Kappa Kakista, most villainous K's of antiquity - Kappadokia, Kilikia, and Krete. Religion there was chiefly of an Oriental character, marked by lascivious rites. See Farrar's "Life and Work of Paul," ii., 24-34

[Next: Romans Chapter 2](#)

Romans Chapter 2

Romans 2:1

rom 2:1

O man

General, but still with a general and slightly reproachful reference to the Jew.

With the sense of condemning.

Romans 2:2

rom 2:2

μα)

Not the act, but the contents of the judgment.

Romans 2:3

rom 2:3

)

See on Pe1 5:12. Intimating a process of reasoning.

Thou shalt escape

Thou emphatic, opposed to Jewish self-conceit.

Romans 2:4

rom 2:4

Despisest thou (καταφρονεις)

The indicative mood unites a declaration with the question: "Do you despise? Aye, you do."

A favorite word with Paul to describe the quality of the divine attributes and gifts. See Co2 8:9; Eph 1:7, Eph 1:18; Eph 2:4, Eph 2:7; Eph 3:8, Eph 3:16; Phi 4:19; Col 1:27.

See on easy, Mat 11:30.

Forbearance and long-suffering (ανοχη

A

which may pass away under new conditions. Hence used in connection with the passing by of sins before Christ (Rom 3:25). "It is that forbearance or suspense of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under new conditions of . This reliance on God's tolerance to suspend the rule of His administration in your case is contempt (despisest). Compare Gal 6:7.

Not knowing (αγνοωv)

In that thou dost not know. This very ignorance is contempt.

Leadeth (α

The continuous present: is leading all the while thou art despising.

See on Mat 3:2; see on Mat 21:29.

Romans 2:5

rom 2:5

Accumulatest. Glancing back to riches.

For thyself

Possibly a tinge of irony.

Wrath against the day of wrath (ο v η οργης)

A very striking image - treasuring up wrath for one's self. Rev., better, in the day, etc. The sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out in the day when God's righteous judgment shall be revealed.

Romans 2:7

rom 2:7

Eternal life

Supply He will render.

Romans 2:8

rom 2:8

Contentious (εξ ε

Rev., better, factious. Lit., of faction. See on Jam 3:14. Intriguers; partisan agitators.

Indignation and wrath (ο

See on be patient, Jam 5:7.

Romans 2:9

rom 2:9

Tribulation and anguish (θλι

For tribulation, see on Mat 13:21 ; Co2 6:4; Co2 12:10), literally means narrowness of place. The dominant idea is constraint. In Deu 28:53, Deu 28:57, it describes the confinement of a siege. Trench remarks: "The fitness of this image is attested by the frequency with which, on the other hand, a state of joy is expressed in the Psalms and elsewhere, as a bringing into a large room," Psa 118:5; Sa2 22:20. Aquinas says: *loetitia est latitia*, joy is breadth.

Romans 2:11

rom 2:11

Only once outside of Paul's writings, Jam 2:1, on which see note.

Romans 2:12

rom 2:12

Without law (α

Both law in the abstract and the Mosaic law. The principle laid down is general, though apparently viewed with special reference to the law of Moses.

In the law (ε)

Rev., under law, i.e., within the sphere of. No decision as to the reference to the law of Moses or otherwise can be

Cremer correctly says that "the article is usually wanting when the stress is laid, not upon the historical impress and outward form of the law, but upon the conception itself;" or, as Bishop Lightfoot, "law considered as a principle, exemplified no doubt chiefly and signally in the Mosaic law, but very much wider than this in its application."

Testament in the sense of condemning. See Joh 3:18; Th2 2:12; Heb 13:4. The change from perish to judge is suggested by by the law. "The Jews alone will be, strictly speaking, subjected to a detailed inquiry such as arises from applying the particular articles of a code" (Godet). Both classes of men shall be condemned; in both the result will be perishing, but the judgment by the law is confined to those who have the law.

Romans 2:13

rom 2:13

Hearers (α

Like the Jews, who heard it regularly in the synagogues. Only here in Paul. Three times in James. It brings out, better than the participle οἱ α

Romans 2:14

rom 2:14

When (ο

Lit., whenever, supposing a case which may occur at any time.

The Gentiles

Rev., properly, Gentiles. There is no article. Not the Gentiles collectively, but Gentiles among whom the supposed case occurs.

English text, since the use of italics is limited to words not in the original.

Romans 2:15

rom 2:15

Which shew (οι

Rev., better, in that they shew, the double relative specifying the class to which they belong, and therefore the reason for what precedes. Shew, properly, in themselves (εν).

The work of the law

The conduct corresponding to the law.

των τη

For conscience, see on Pe1 3:16

the agreement or disagreement of the act with it. So Rev.

now acquitting and now condemning. Others, among themselves, as in internal debate. So Alford, "thought against thought in inner strife." Others again, accusations or vindications carried on between Gentiles and Gentiles. As the other parts of the description refer to the individual soul in itself and not to relations with others, the explanation expressed in Rev. - the mutual relations and interchanges of the individual thoughts - seems preferable.

Romans 2:16

rom 2:16

My gospel

As distinguished from false teaching Paul's assurance of the truth of the Gospel is shown in his confident assertion that it will form the standard of judgment in the great day.

Romans 2:17

rom 2:17

Behold (t

But the correct reading is εt

Thou art called (ε)

Rev., much better, bearest the name of, bringing out the value which attached to the name Jew, the theocratic title of honor. See on Hebrews, Act 6:1.

Restest in (ε)

Rev., better, upon, giving the force of ε . Thou
restest with a blind trust in God as thy Father and protector exclusively.

Romans 2:18

rom 2:18

This may be the meaning, and it is adopted by Rev. with the proper omission of more. But it may also mean the things which differ; in which case we shall render provest instead of approvest. The sense will then be: thou dost test with nice discrimination questions of casuistry. Compare Phi 1:10. The latter interpretation seems preferable, being borne out by the succeeding being instructed.

Systematically through catechetical and synagogic instruction. See on Luk 1:4. This formal instruction is the basis of the critical discrimination.

Romans 2:20

rom 2:20

Rev., corrector. Better, because emphasizing the element of discipline or training. See on chastise, Luk 23:16.

The term used by the Jews to designate proselytes or novices. Paul uses it of one not come of legal age, Gal 4:1.

Not mere appearance, but the scheme, the correct embodiment of the lineaments of truth and knowledge in the law.

Romans 2:21

rom 2:21

Thou that preachest (o

See on Mat 4:17. Stealing is so gross a vice that one may openly denounce it.

Romans 2:22

rom 2:22

The denunciation is not so pronounced. The Talmud charges the crime of adultery upon the three most illustrious Rabbins.

The verb means originally to turn away from a thing on account of the stench. See on abomination, Mat 24:15.

Commit sacrilege (ιεροσυλεις)

Rev. renders according to the etymology, ιεροσυλεις; others, robbing the Jewish temple by embezzlement, withholding the temple tribute, etc. The robbery of temples as practiced by the Jews is inferred from Act 19:37. Compare Josephus, Antiq., 4:8, 10, where he lays down the law not to plunder Gentile temples, nor to seize treasure stored up there in honor of any God.

Romans 2:23

rom 2:23

Trench remarks upon "the mournfully numerous group of words" which express the different aspects of sin. It is αἰσχρολογία; αἰσχρολογία stood; αἰσχρολογία

that which is not on its true line but beside it, either in the way of falling short or of going beyond. Thus, in the sense of going beyond, Rom 12:3, to think more highly than he ought (παρ' ὅσον), where the sense of beyond is fixed by υπερβουλειν to think beyond or over." So Luk 13:2. In the sense of falling short, Thucydides, 3, 49: "Mitylene came

transgression, in that the latter carries only the idea of going beyond or over. A mark or line as a standard is thus implied. Transgression implies something to transgress. With the law came in the possibility of transgressing the law. "Where there is no law there is no transgression" (Rom 4:15). Hence Adam's sin is called a transgression (Rom 5:14),

transgression of a commandment distinctly given (Gal 3:19; Ti1 2:14, Rom 2:25, Rom 2:27). Hence it is peculiarly appropriate here of one who boasts in the law. It thus differs from αἰσχρολογία, in that one may sin without being under express law. See Romans 5. Sin (αἰσχρολογία) the law. Death reigned from Adam to Moses over those who had not sinned (αἰσχρολογία)

Romans 2:25

rom 2:25

Rev., transgressor. See on Jam 2:11.

Thy circumcision is made uncircumcision

"But if any citizen be found guilty of any great or unmentionable wrong, either in relation to the gods, or his parents,

or the state, let the judge deem him to be incurable, remembering what an education and training he has had from youth upward, and yet has not abstained from the greatest of crimes" (Plato, "Laws," 854).

Romans 2:29

rom 2:29

Praise

Possibly in allusion to the etymological meaning of Jew, the praised one. Compare Gen 49:8. The word here means the holy satisfaction of God as opposed to Jewish vain-glory.

[Next: Romans Chapter 3](#)

Romans Chapter 3

Romans 3:1

rom 3:1

Lit., surplus. Hence prerogative or pre-eminence.

Profit (ω

Compare profiteth, Rom 2:25.

Romans 3:2

rom 3:2

Chiefly (πρωτον)

Rev., first of all; i.e., first in order. Paul, however, does not enumerate further, being led away by another thought.

Diminutive. Strictly, brief utterances. Both in classical and biblical Greek, of divine utterances. In classical Greek, of prose oracles. See Act 7:38; Heb 5:12; Pe1 4:11. Not especially Messianic passages, but the Old Testament scriptures with the law and the promises.

Romans 3:3

rom 3:3

Did not believe (η

Rev., were without faith. Not, as some, were unfaithful, which is contrary to New Testament usage. See Mar 16:11, Mar 16:16; Luk 24:11, Luk 24:41; Act 28:24; Rom 4:20, etc. The Rev. rendering is preferable, as bringing out the paronomasia between the Greek words: were without faith; their want of faith; the faithfulness of God.

Faith of God

Better, as Rev., faithfulness; the good faith of God; His fidelity to His promises. For this sense see on Mat 23:23. Compare Tit 2:10, and see on faithful, Jo1 1:9; see on Rev 1:5; see on Rev 3:14. Compare Co1 1:9; Co1 10:13; Co2 1:18.

See on Luk 13:7. The word occurs twenty-five times in Paul, and is variously rendered in A.V. make void, destroy, loose, bring to nought, fail, vanish away, put away, put down, abolish, cease. The radical meaning is to make inert or idle. Dr. Morison acutely observes that it negatives the idea of agency or operation, rather than of result or effect. It is rather to make inefficient than to make without effect. So in Luk 13:7, why should the tree be allowed to make the ground idle? Co1 13:8, prophecies shall fail, or have no more work to do. Ti2 1:10 Christ abolished death. There is no

more work for it. Rom 6:6, the body of sin is rendered inactive. Rom 3:31, Do we deprive the law of its work - render it a dead letter?

Romans 3:4

rom 3:4

Lit., may it not have come to pass. Used by Paul fourteen times. It introduces the rebuttal of an inference drawn from Paul's arguments by an opponent. Luther renders *das sey ferne* that be far. Wyc. *fer be it*. It corresponds to the Hebrew *chalilah*. profane, which in the Septuagint is sometimes rendered by it, sometimes by *μηδαμως* by no means, sometimes). It indicates a feeling of strong aversion:

"Away with the thought."

. The phrase is used with reference to men's apprehension. Let God turn out to be or be found to be by His creatures.

Be justified

Acknowledged righteous. The figure is forensic. God's justice is put on trial.

ς)

Rev., prevail. Gain the case. The word occurs only three times outside of John's writings.

When thou art judged (*εν τω*

Rev., when thou comest into judgment.

Romans 3:5

rom 3:5

Only twice outside of Paul's writings, Luk 9:32; Pe2 3:5, both in the physical sense. Lit., to place together. Hence of setting one person with another by way of introducing or presenting him, and hence to commend. Also to put together with a vein of showing, proving, or establishing. Expositors render here differently: commend, establish, prove. Commend is the prevailing sense in the New Testament, though in some instances the two ideas blend, as Rom 5:8; Co2 7:11; Gal 2:18. See Rom 16:1; Co2 4:2; Co2 6:4; Co2 10:18.

Who taketh vengeance (*ο ε*

Rev., much better, who visiteth with wrath. Lit., bringeth the anger to bear. The force of the article it is difficult to render. It may be the wrath, definitely conceived as judicial, or, more probably, as in Mat 3:7, referring to something recognized - the wrath to come, the well-understood need of unrighteousness. See on Rom 12:19.

Rev., after the manner of men; i.e., I use a mode of speech drawn from human affairs. The phrase is thrown in apologetically, under a sense that the mode of speech is unworthy of the subject. Morison aptly paraphrases: "When I ask the question, 'Is God unjust who inflicteth wrath?' I am deeply conscious that I am using language which is intrinsically improper when applied to God. But in condescension to human weakness I transfer to Him language

which it is customary for men to employ when referring to human relationships." Compare Col 9:8; Rom 6:19.

Romans 3:7

rom 3:7

Only here in the New Testament. The expression carries us back to Rom 3:4, and is general for moral falsehood, unfaithfulness to the claims of conscience and of God, especially with reference to the proffer of salvation through Christ.

Romans 3:9

rom 3:9

Rev., are we in worse case than they? Render, with the American Revisers, are we in better case than they, i.e., have we any advantage? The Rev. takes the verb as passive - are we surpassed? which would require the succeeding verses to show that the Gentiles are not better than the Jews; whereas they show that the Jews are not better than the Gentiles. Besides, nothing in the context suggests such a question. Paul has been showing that the Old Testament privileges, though giving to the Jews a certain superiority to the Gentiles, did not give them any advantages in escaping the divine condemnation. After such showing it was natural that the question should be renewed: Do the Jews have any advantage?

We have before proved (προη

The reference is not to logical proof, but to forensic accusation. The simple verb means to charge as being the cause (αι

Romans 3:11

rom 3:11

Understandeth (συντιωv)

See on foolish, Rom 1:21.

Seeketh after (εκζητωv)

Lit., seeketh out. See on Pe1 1:10.

Romans 3:12

rom 3:12

They are together become unprofitable (α

Only here in the New Testament: Together carries forward the all. The Hebrew of the Psalm means have become corrupt. The Greek word is to become useless. Compare Joh 15:6.

Only in Paul's writings. The radical idea of the word is profitableness. Compare have become unprofitable. Hence it passes readily into the meaning of wholesomeness. See on Mat 11:30. It is opposed by Paul to α (Rom 11:22). It is rendered kindness in Eph 2:7; Col 3:12; Gal 5:22. Paul, and he only, also uses α

distinction as drawn out by Jerome is that α

defines it as a kindly disposition to one's neighbor, not necessarily taking a practical form, while α

Romans 3:13

rom 3:13

νἔω

Lit., a sepulchre opened or standing open. Some explain the figure by the noisome exhalations from a tomb. Others refer it to a pit standing open and ready to devour, comparing Jer 5:16, where the quiver of the Chaldaeans is called an open sepulchre. So Meyer and Morison. Godet compares the phrase used of a brutal man: "it seems as if he would like to eat you." Compare Dante's vision of the lion:

"With head uplifted and with ravenous hunger,

So that it seemed the air was afraid of him."

"Inferno," i., 47.

Have used deceit (εδολιουσαν)

Hebrew, they smoothed their tongues. Guile is contrasted with violence in the previous clause. Wyc., with their tongues they did guilingly. The imperfect tense denotes perseverance in their hypocritical professions.

Romans 3:16

rom 3:16

2:27, etc.

; Mar 14:3; Rev

Romans 3:19

rom 3:19

We know

Often in Paul, of a thing generally conceded.

)

See on Mat 28:18. The former contemplates the substance, the latter the expression of the law.

May be stopped (φραγη)

Lit., fenced up. The effect of overwhelming evidence upon an accused party in court.

May become guilty before God (υ Θεω)

Rev., brought under the judgment of God. Y

to trial or liable to be tried. So Plato, "Laws," 846, of a magistrate imposing unjust penalties. "Let him be liable to pay double to the injured party." Id., 879, "The freeman who conspired with the slave shall be liable to be made a slave."

The rendering brought under judgment regards God as the judge; but He is rather to be regarded as the injured party. Not God's judgments, but His rights are referred to. The better rendering is liable to pay penalty to God.

Romans 3:20

rom 3:20

Works of the law

Not the Mosaic law in its ritual or ceremonial aspect; but the law in a deeper and more general sense, as written both in the decalogue and in the hearts of the Gentiles, and embracing the moral deeds of both Gentiles and Jews. The Mosaic law may indeed be regarded as the primary reference, but as representing a universal legislation and including all the rest. The moral revelation, which is the authoritative instruction of God, may be viewed either indefinitely and generally as the revelation of God to men; or authoritatively, as to the duty incumbent on man as man; or with reference to the instruction as to the duty incumbent on men as sinful men under a dispensation of mercy; or as instruction as to the duty of Jews as Jews. Rom 3:20 relates to the instruction regarding the duty incumbent on men as men. "It is the law of commandments which enjoins those outer acts and inner choices and states which lie at the basis and constitute the essence of all true religion. In the background or focal point of these commandments he sees the decalogue, or duologue, which is often designated 'the moral law by way of pre-eminence' (Morison, from whom also the substance of this note is taken). By the phrase works of the law is meant the deeds prescribed by the law.

Equivalent to man. It is often used in the sense of a living creature - man or beast. Compare Pe1 1:24; Mat 24:22; Luk 3:6. Generally with a suggestion of weakness, frailty, mortality; Septuagint, Jer 17:5; Psa 78:39; Eph 6:12. The word here has no doctrinal bearing.

1. Classical usage. The primitive meaning is to make right. This may take place absolutely or relatively. The person or thing may be made right in itself, or with reference to circumstances or to the minds of those who have to do with them. Applied to things or acts, as distinguished from persons, it signifies to make right in one's judgment. Thus Thucydides, ii. 6, 7. "The Athenians judged it right to retaliate on the Lacedaemonians." Herodotus, i., 89, Croesus says to Cyrus: "I think it right to shew thee whatever I may see to thy advantage."

A different shade of meaning is to judge to be the case. So Thucydides, iv., 122: "The truth concerning the revolt was rather as the Athenians, judged the case to be." Again, it occurs simply in the sense to judge. Thucydides, v., 26: "If anyone agree that the interval of the truce should be excluded, he will not judge correctly" In both these latter cases the etymological idea of right is merged, and the judicial element predominates.

In ecclesiastical usage, to judge to be right or to decide upon in ecclesiastical councils.

Applied to persons, the meaning is predominantly judicial, though Aristotle ("Nicomachean Ethics," v., 9) uses it in the sense of to treat one rightly. There is no reliable instance of the sense to make right intrinsically; but it means to make one right in some extrinsic or relative manner. Thus Aeschylus, "Agamemnon," 390-393: Paris, subjected to the

he stands in right relation to men's judgments. He is shown in the true baseness of his character.

Thus the verb acquires the meaning of condemn; adjudge to be bad. Thucydides, iii., 40: Cleon says to the Athenians, "If you do not deal with the Mitylenaeans as I advise, you will condemn yourselves." From this readily arises the sense of punish; since the punishment of a guilty man is a setting him in right relation to the political or moral system which his conduct has infringed. Thus Herodotus, i., 100: "Deioces the Mede, if he heard of any act of oppression, sent for

capital punishment: "E Verres," v., 57).

To sum up the classical usage, the word has two main references: 1, to persons; 2, to things or acts. In both the judicial element is dominant. The primary sense, to make right, takes on the conventional meanings to judge a thing to be right, to judge, to right a person, to treat rightly, to condemn, punish, put to death.

2. New Testament usage. This is not identical with the classical usage. In the New Testament the word is used of persons only. In Mat 11:19; Luk 7:35, of a quality, Wisdom, but the quality is personified. It occurs thirty-nine times in the New Testament; twenty-seven in Paul; eight in the Synoptists and Acts; three in James; one in the Revelation.

representing a state of the subject relatively to God. The verb therefore indicates the act or process by which a man is brought into a right state as related to God. In the A.V. confusion is likely to arise from the variations in translation, righteousness, just, justifier, justify. See Rom 3:24, Rom 3:26, Rom 3:28, Rom 3:30; Rom 4:2; Rom 5:1, Rom 5:9; Gal 2:16; Gal 3:8, Gal 3:11, Gal 3:24; Tit 3:7.

The word is not, however, to be construed as indicating a mere legal transaction or adjustment between God and man, though it preserves the idea of relativity, in that God is the absolute standard by which the new condition is estimated, whether we regard God's view of the justified man, or the man's moral condition when justified. The element of character must not only not be eliminated from it; it must be foremost in it. Justification is more than pardon. Pardon is an act which frees the offender from the penalty of the law, adjusts his outward relation to the law, but does not necessarily effect any change in him personally. It is necessary to justification, but not identical with it. Justification aims directly at character. It contemplates making the man himself right; that the new and right relation to God in which faith places him shall have its natural and legitimate issue in personal rightness. The phrase faith is counted for righteousness, does not mean that faith is a substitute for righteousness, but that faith is righteousness; righteousness in the germ indeed, but still bona fide righteousness. The act of faith inaugurates a righteous life and a righteous character. The man is not made inherently holy in himself, because his righteousness is derived from God; neither is he merely declared righteous by a legal fiction without reference to his personal character; but the justifying decree, the declaration of God which pronounces him righteous, is literally true to the fact in that he is in real, sympathetic relation with the eternal source and norm of holiness, and with the divine personal inspiration of character. Faith contains all the possibilities of personal holiness. It unites man to the holy God, and through this union he becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust (Pe2 1:4). The intent of justification is expressly declared by Paul to be conformity to Christ's image (Rom 8:29, Rom 8:30). Justification which does not actually remove the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal declaration that the man is right is a fiction. The declaration of righteousness must have its real and substantial basis in the man's actual moral condition.

Hence justification is called justification of life (Rom 5:18); it is linked with the saving operation of the life of the risen Christ (Rom 4:25; Rom 5:10); those who are in Christ Jesus "walk not after the flesh, but after the Spirit" (Rom 8:1); they exhibit patience, approval, hope, love (Rom 5:4, Rom 5:5). Justification means the presentation of the self to God as a living sacrifice; non-conformity to the world; spiritual renewal; right self-estimate - all that range of right practice and feeling which is portrayed in the twelfth chapter of this Epistle. See, further, on Rom 4:5.

Knowledge (ε

Clear and exact knowledge. Always of a knowledge which powerfully influences the form of the religious life, and hence containing more of the element of personal sympathy than the simple γνωσις knowledge, which may be concerned with the intellect alone without affecting the character. See Rom 1:28; Rom 10:2; Eph 4:13. Also Phi 1:9, where it is associated with the abounding of love; Col 3:10; Plm 1:6, etc. Hence the knowledge of sin here is not mere perception, but an acquaintance with sin which works toward repentance, faith, and holy character.

rom 3:21

Logical, not temporal. In this state of the case. Expressing the contrast between two relations - dependence on the law and non-dependence on the law.

Without the law

In a sphere different from that in which the law says "Do this and live."

Rev., hath been manifested, rendering the perfect tense more strictly. Hath been manifested and now lies open to view. See on Joh 21:1, and see on revelation, Rev 1:1 The word implies a previous hiding. See Mar 4:22; Col 1:26, Col 1:27.

Borne witness to; attested. The present participle indicates that this testimony is now being borne by the Old Testament to the new dispensation.

Romans 3:22

rom 3:22

Faith of Jesus Christ

A common form for "faith in Christ."

Only by Paul here, Rom 10:12; Co1 14:7. Better, as Rev., distinction.

Romans 3:23

rom 3:23

Have sinned (ἠ

Aorist tense: sinned, looking back to a thing definitely past - the historic occurrence of sin.

And come short (ὕστερονται)

Rev., fall short: The present tense. The A.V. leaves it uncertain whether the present or the perfect have come is intended. They sinned, and therefore they are lacking. See on Luk 15:14. The word is not merely equivalent to they are wanting in, but implies want under the aspect of shortcoming.

The glory of God (τῆ Θεου)

Interpretations vary greatly. The glory of personal righteousness; that righteousness which God judges to be glory; the image of God in man; the glorying or boasting of righteousness before God; the approbation of God; the state of future glory.

1. Recognition, honor, Phi 1:11; Pe1 1:7 ; Heb 2:7, Heb 2:9; Pe2 1:17. Opposed to α
dishonor, Co1 11:14, Co1 11:15; Co1 15:43; Co2 6:8 ; Joh 5:44; Joh 7:18 . In biblical usage:

5:41, Joh 5:44 ; Joh 9:24. In the ascriptive phrase glory be to, Luk 2:14, and ascriptions in the Epistles. Compare Luk 14:10. 2. The glorious appearance which attracts the eye, Mat 4:8; Luk 4:6; Luk 12:27. Hence parallel with εἰ
δοῦς appearance, figure, Rom 1:23; Psa 17:15; Num 12:8.

The glory of God is used of the aggregate of the divine attributes and coincides with His self-revelation, Exo 33:22; . Hence the idea is prominent in the redemptive revelation (Isa 60:3; Rom 6:4; Rom 5:2). It expresses the form in which God reveals Himself in the economy of salvation (Rom 9:23; Ti1 1:11; Eph 1:12). It is the means by which the redemptive work is carried on; for instance, in calling, Pe2 1:3; in raising up Christ and believers with Him to newness of life, Rom 6:4; in imparting strength to believers, Eph 3:16; Col 1:11; as the goal of Christian hope, Rom 5:2; Rom 8:18, Rom 8:21; Tit 2:13. It appears prominently in the work of Christ - the outraying of the Father's glory (Heb 1:3), especially in John. See Joh 1:14; Joh 2:11, etc.

The sense of the phrase here is: they are coming short of the honor or approbation which God bestows. The point under discussion is the want of righteousness. Unbelievers, or mere legalists, do not approve themselves before God by the righteousness which is of the law. They come short of the approbation which is extended only to those who are justified by faith.

Romans 3:24

rom 3:24

Being justified

The fact that they are justified in this extraordinary way shows that they must have sinned.

Gratuitously. Compare Mat 10:8; Joh 15:25; Co2 11:7; Rev 21:6.

See on Luk 1:30.

Redemption (α

From α ; Heb 9:15; Heb 11:35. The distinction must be

in the sense of a compensation; the medium of the redemption, answering to the fact that Christ gave Himself for us.

Romans 3:25

rom 3:25

before the eyes of all;" unlike the ark of the covenant which was veiled and approached only by the high-priest. The word is used by Herodotus of exposing corpses (v. 8); by Thucydides of exposing the bones of the dead (ii. 34). Compare the shew-bread, the loaves of the setting-forth (τη . Paul refers not to preaching, but to the work of atonement itself, in which God's righteousness is displayed. Some render purposed or determined, as Rom 1:13; Eph 1:9 fixed by to declare.

Propitiation (ι

This word is most important, since it is the key to the conception of Christ's atoning work. In the New Testament it occurs only here and Heb 9:5; and must be studied in connection with the following kindred words: ἵκετο in the New Testament only Luk 18:13, God be merciful, and Heb 2:17, to make reconciliation. ἵκετο ; Jo1 4:10; in both cases rendered propitiation. The compound ἵκετο Septuagint and is rendered purge, cleanse, reconcile, make atonement.

Septuagint usage. These words mostly represent the Hebrew verb kaphar to cover or conceal, and its derivatives. With only seven exceptions, out of about sixty or seventy passages in the Old Testament, where the Hebrew is translated by atone or atonement, the Septuagint employs some part or derivative of ἵκετο for kippurim covering for sin, A.V., atonement. Thus sin-offerings of atonement; day of atonement; ram of the atonement. See Exo 29:36; Exo 30:10; Lev 23:27; Num 5:8, etc. They are also used for chattath sin-offering, Eze 44:27; Eze 45:19; and for selichah forgiveness. Psa 129:4; Dan 9:9.

These words are always used absolutely, without anything to mark the offense or the person propitiated.

ἵκετο ; Psa 78:38; Psa 79:9; A.V., purge away, forgive, pardon. Of salach, to bear away as a burden, Kg2 5:18; Psa 25:11 : A.V., forgive, pardon. It is used with the accusative (direct objective) case, marking the sin, or with the dative (indirect objective), as be conciliated to our sins.

ἵκετο ; cleanse the sanctuary, Eze 45:20; reconcile the house, Dan 9:24. It is found with the accusative case of that which is ; with the preposition ὑπο Eze 45:17; absolutely, to make an atonement, Lev 16:17; with the preposition ὑπο Num 35:33. There are but two instances of the accusative of the person propitiated: appease him, Gen 32:20; pray before (propitiate) the Lord, Zac 7:2.

ἵκετο, A.V., propitiation, is almost always used in the Old Testament of the mercy-seat or golden cover of the ark, and this is its meaning in Heb 9:5, the only other passage of the New Testament in which it is found. In Eze 43:14, Eze 43:17, Eze 43:20, it means a ledge round a large altar, and is rendered settle in A.V.; Rev., ledge, in margin.

This term has been unduly pressed into the sense of explanatory sacrifice. In the case of the kindred verbs, the dominant Old-Testament sense is not propitiation in the sense of something offered to placate or appease anger; but atonement or reconciliation, through the covering, and so getting rid of the sin which stands between God and man. The thrust of the idea is upon the sin or uncleanness, not upon the offended party. Hence the frequent interchange with ἵκετο, where ἵκετο σιν shall purify, are used coordinately. See also Exo 30:10, of the altar of incense: "Aaron shall make an atonement (ἵκετο the sin-offering of atonement" (καθαρισμου purification). Compare Lev 16:20. The Hebrew terms are also used coordinately.

Our translators frequently render the verb kaphar by reconcile, Lev 6:30; Lev 16:20; Eze 45:20. In Lev 8:15, Moses put blood upon the horns of the altar and cleansed (ἵκετο Compare Eze 45:15, Eze 45:17; Dan 9:24.

The verb and its derivatives occur where the ordinary idea of expiation is excluded. As applied to an altar or to the walls of a house (Lev 14:48-53), this idea could have no force, because these inanimate things, though ceremonially unclean, could have no sin to be expiated. Moses, when he went up to make atonement for the idolatry at Sinai, offered no sacrifice, but only intercession. See also the case of Korah, Num 16:46; the cleansing of leprosy and of mothers after childbirth, Leviticus 14:1-20; Lev 12:7; Lev 15:30; the reformation of Josiah, 2 Chronicles 34; the fasting and confession of Ezra, Ezr 10:1-15; the offering of the Israelite army after the defeat of Midian. They brought bracelets, rings, etc., to make an atonement (ἵκετο . The Passover was in no sense expiatory; but Paul says, "Christ our Passover was sacrificed for us; therefore purge out (ἵκετο Let us keep the feast with sincerity and truth;" Co1 5:7, Co1 5:8.

In the Old Testament the idea of sacrifice as in itself a propitiation continually recedes before that of the personal

character lying back of sacrifice, and which alone gives virtue to it. See Sa1 15:22; Psa 40:6-10; Psa 50:8-14, Psa 50:23; Psa 51:16, Psa 51:17; Isa 1:11-18; Jer 7:21-23; Amo 5:21-24; Mic 6:6-8. This idea does not recede in the Old Testament to be reemphasized in the New. On the contrary, the New Testament emphasizes the recession, and lays the stress upon the cleansing and life-giving effect of the sacrifice of Christ. See Joh 1:29; Col 1:20-22; Heb 9:14; Heb 10:19-21; Pe1 2:24; Jo1 1:7; Jo1 4:10-13.

The true meaning of the offering of Christ concentrates, therefore, not upon divine justice, but upon human character; not upon the remission of penalty for a consideration, but upon the deliverance from penalty through moral transformation; not upon satisfying divine justice, but upon bringing estranged man into harmony with God. As Canon Westcott remarks: "The scripture conception of ι against the offender, but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship" (Commentary on St. John's Epistles, p. 85).

In the light of this conception we are brought back to that rendering of ι has in the only other New-Testament passage where it occurs (Heb 9:5) - mercy-seat; a rendering, maintained by a large number of the earlier expositors, and by some of the ablest of the moderns. That it is the sole instance of its occurrence in this sense is a fact which has its parallel in the terms Passover, Door, Rock, Amen, Day-spring, and others, applied to Christ. To say that the metaphor is awkward counts for nothing in the light of other metaphors of Paul. To say that the concealment of the ark is inconsistent with set forth is to adduce the strongest argument in favor of this rendering. The contrast with set forth falls in perfectly with the general conception. That mercy-seat which was veiled, and which the Jew could approach only once a year, and then through the medium of the High-Priest, is now brought out where all can draw nigh and experience its reconciling power (Heb 10:19, Heb 10:22; compare Heb 9:8). "The word became flesh and dwelt among us. We beheld His glory. We saw and handled" (Joh 1:14; Jo1 1:1-3). The mercy-seat was the meetingplace of God and man (Exo 25:17-22; Lev 16:2; Num 7:89); the place of mediation and manifestation. Through Christ, the antitype of the mercy-seat, the Mediator, man has access to the Father (Eph 2:18). As the golden surface covered the tables of the law, so Christ stands over the law, vindicating it as holy and just and good, and therewith vindicating the divine claim to obedience and holiness. As the blood was annually sprinkled on the golden cover by the High-Priest, so Christ is set forth "in His blood," not shed to appease God's wrath, to satisfy God's justice, nor to compensate for man's disobedience, but as the highest expression of divine love for man, taking common part with humanity even unto death, that it might reconcile it through faith and self-surrender to God.

Through faith

Connect with propitiation (mercy-seat). The sacrifice of Christ becomes effective through the faith which appropriates it. Reconciliation implies two parties. "No propitiation reaches the mark that does not on its way, reconcile or bring into faith, the subject for whom it is made. There is no God-welcome prepared which does not open the guilty heart to welcome God" (Bushnell).

In His blood

Construe with set forth, and render as Rev., by His blood; i.e., in that He caused Him to shed His blood.

To declare His righteousness ($\epsilon\iota\varsigma \epsilon \tau\omicron\upsilon$)

Lit., for a shewing, etc. Rev., to shew. For practical proof or demonstration. Not, as so often explained, to shew God's righteous indignation against sin by wreaking its penalty on the innocent Christ. The shewing of the cross is primarily the shewing of God's love and yearning to be at one with man (Joh 3:14-17). The righteousness of God here is not His "judicial" or "punitive" righteousness, but His righteous character, revealing its antagonism to sin in its effort to save man from his sin, and put forward as a ground of mercy, not as an obstacle to mercy.

Rev., correctly, because of the passing over of the sins done aforesaid. Passing over, praetermission, differs from remission (α with. Compare Act 14:16; Act 17:30. A

the abstract - sin regarded as sinfulness. Sins done aforetime are the collective sins of the world before Christ.

Through the forbearance of God (εν τη ανοχη του Θεου)

Rev., in the forbearance. Construe with the passing by. The word α Testament only here and Rom 2:4. It is not found in the Septuagint proper, and is not frequent in classical Greek, where it is used of a holding back or stopping of hostilities; a truce; in later Greek, a permission.

The passage has given much trouble to expositors, largely, I think, through their insisting on the sense of forbearance with reference to sins - the toleration or refraining from punishment of sins done aforetime. But it is a fair construction of the term to apply it, in its primary sense of holding back, to the divine method of dealing with sin. It cannot be said that God passed over the sins of the world before Christ without penalty, for that is plainly contradicted by Rom 1:18-32; but He did pass them over in the sense that He did not apply, but held back the redeeming agency of God manifest in the flesh until the "fullness of time." The sacrifices were a homage rendered to God's righteousness, but they did not touch sin with the power and depth which attached to Christ's sacrifice. No demonstration of God's righteousness and consequent hatred of sin, could be given equal to that of the life and death of Jesus. Hence Paul, as I take it, says: God set forth Christ as the world's mercy-seat, for the showing forth of His righteousness, because previously He had given no such manifestation of His righteousness, but had held it back, passing over, with the temporary institution of sacrifices, the sin at the roots of which He finally struck in the sacrifice of Christ.

Romans 3:26

rom 3:26

At this time (εν τω νυν καιρω)

Lit., in the now season. Rev., at this present season. See on Mat 12:1. The contrast is with the past, not with the future.

ντα)

problem in the divine nature itself, namely, to bring God's essential justice into consistency with His merciful restoration of the sinner. On the contrary, the words are coordinate - righteous and making believers righteous. It is of the essence of divine righteousness to bring men into perfect sympathy with itself. Paul's object is not to show how God is vindicated, but how man is made right with the righteous God. Theology may safely leave God to take care for the adjustment of the different sides of His own character. The very highest and strongest reason why God should make men right lies in His own righteousness. Because He is righteous He must hate sin, and the antagonism can be removed only by removing the sin, not by compounding it.

ησου)

Lit., him which is of faith in Jesus. See on Rom 3:22. Some texts omit of Jesus. The expression "of faith" indicates the distinguishing peculiarity of the justified as derived from faith in Christ. For the force of εκ out of, see on Luk 16:31; see on Joh 8:23; see on Joh 12:49; see on Jo1 5:19.

Romans 3:27

rom 3:27

Rev., glorying. Only once outside of Paul's writings, Jam 4:16. See on rejoiceth, Jam 2:13. Not ground of boasting, ; Co2 1:14; Phi 1:26. The reference is to the glorying of the Jew (Rom 2:17), proclaiming his own goodness and the merit of his ceremonial observances.

It is excluded (ε

A peculiarly vivid use of the aorist tense. It was excluded by the coming in of the revelation of righteousness by faith.

Lit., by what kind of a law? Rev., by what manner of law? What is the nature of the excluding law?

Of works? (των ε

Lit., the works, of which the Jew makes so much. Is it a law that enjoins these works? Nay, but a law which enjoins faith. Paul does not suppose two laws and give the preference to one. There is but one divine law of ejection, the quality of which is such that, instead of enjoining the Jews' works, it enjoins faith. The old and the new forms of the religious life are brought under the one conception of law.

Romans 3:30

rom 3:30

By faith - through faith (ε

Some make the two prepositions equivalent. The difference may be explained from the fact that the real Jew has already a germinating faith from the completion of which justification arises as fruit from a tree. So Wordsworth: "The Jews are justified out of (εκ) the faith which their father Abraham had, and which they are supposed to have in him. The Gentiles must enter that door and pass through it in order to be justified." Compare Eph 2:17.

Romans 3:31

rom 3:31

Make void (καταργουμεν)

Rev., make of none effect. See on Rom 3:3.

[Next: Romans Chapter 4](#)

Romans Chapter 4

Romans 4:1

rom 4:1

What shall we say? (τι εροουμεν)

See Rom 4:1; Rom 6:1; Rom 7:7; Rom 8:31; Rom 9:14, Rom 9:30. The phrase anticipates an objection or proposes an inference. It is used by Paul only, and by him only in this Epistle and in its argumentative portions. It is not found in the last five chapters, which are hortatory.

Our Father

Hath found

Westcott and Hort omit. Then the reading would be "what shall we say of Abraham," etc. Found signifies, attained by his own efforts apart from grace.

Construe with found. The question is, Was Abraham justified by anything which pertained to the flesh? Some construe with Abraham: our father humanly speaking.

Romans 4:2

rom 4:2

For

Supply, Abraham found nothing according to the flesh; for, if he did, he has something to boast of.

By works (εξ ε

κ out of;

works being regarded by the Jew as the meritorious source of salvation.

Romans 4:3

rom 4:3

The Scripture (η

The scripture passage. See on Joh 2:22; and footnote on Joh 5:47.

It was counted for righteousness (ε

ς to reckon unto, compare Rom 2:26; Rom 9:8, where εις is rendered for. The verb is also used with ως as. So Rom 8:36; Co1 4:1. So in Sept., εις, Psa 56:1-13 :31; Isa 29:17; Isa 32:15; Isa 40:17 : ως. Gen 31:15; Job 41:20; Psa 44:22; Isa 5:28; Isa 29:16. The phrases ε ς and ελ. ως are thus shown to be substantially equivalent. See

further on Rom 4:5.

Romans 4:4

rom 4:4

The reward (o

See on Pe2 2:13.

Not of grace but of debt (ou

Lit., according to grace, etc. Not grace but debt is the regulative standard according to which his compensation is awarded. The workman for hire represents the legal method of salvation; he who does not work for hire, the gospel method; wages cannot be tendered as a gift. Grace is out of the question when wages is in question.

Romans 4:5

rom 4:5

1. Transitively, with the accusative and dative: to entrust something to one, Luk 16:11; Joh 2:24. In the passive, to be entrusted with something, Rom 3:2; Col 9:17; Gal 2:7. With the simple accusative, to believe a thing, Joh 11:26; Jo1 4:16.

2. With the infinitive, Act 15:11.

3. With o ; Mar 11:24; Jam 2:19. Especially frequent in John: Joh 4:21; Joh 11:27, Joh 11:42; Joh 13:19; Joh 14:10, Joh 14:11; Joh 16:27, Joh 16:30, etc.

4. With the simple dative, meaning to believe a person or thing, that they are true or speak the truth, Joh 2:22; Joh 4:21; Joh 5:46. See on Joh 1:12; see on Joh 2:22, Joh 2:23; see on Joh 8:31; see on Joh 10:37.

5. With the preposition εν in. Not frequent, and questioned in some of the passages cited for illustration. In Joh 3:15, εν αυτω in Him, is probably to be construed with have eternal life. The formula occurs nowhere else in John. In Mar 1:15 εν τω ευ , though some join in Christ Jesus with sons. See also Eph 1:15; Col 1:4; Ti1 3:13; Ti2 3:15; Rom 3:25. This preposition indicates the sphere in which faith moves, rather than the object to which it is directed, though instances occur in the Septuagint where it plainly indicates the direction of faith, Psa 78:22; Jer 12:6.

6. With the preposition ε ; Act 9:42; Act 11:17; Act 16:31; Act 22:19. The preposition carries the idea of mental direction with a view to resting upon, which latter idea is conveyed by the same preposition. b. With the dative, Ti1 1:16; Luk 24:25; compare Rom 9:33; Rom 10:11; Pe1 2:6. The dative expresses absolute superposition. Christ as the object of faith, is the basis on which faith rests.

7. With the preposition εις into, Mat 18:6; Joh 2:11; Act 19:4; Rom 10:14; Gal 2:16; Phi 1:29, etc. The preposition conveys the idea of the absolute transference of trust from one's self to another. Literally the phrase means to believe into. See on Joh 1:12; see on Joh 2:23; see on Joh 9:35; see on Joh 12:44.

Rev., is reckoned. See on Rom 4:3. The preposition εις has the force of as, not the telic meaning with a view to, or in order that he may be (righteous); nor strictly, in the place of righteousness. Faith is not a substitute for righteousness,

since righteousness is involved in faith. When a man is reckoned righteous through faith, it is not a legal fiction. He is not indeed a perfect man, but God does not reckon something which has no real existence. Faith is the germ of righteousness, of life in God. God recognizes no true life apart from holiness, and "he that believeth on the Son hath life." He is not merely regarded in the law's eye as living. God accepts the germ, not in place of the fruit, but as containing the fruit. "Abraham believed God.... No soul comes into such a relation of trust without having God's investment upon it; and whatever there may be in God's righteousness - love, truth, sacrifice - will be rightfully imputed or counted to be in it, because, being united to Him, it will have them coming over derivatively from Him"

is faith there is, logically, righteousness, and the righteousness is from faith unto faith (Rom 1:17). Nevertheless, in the highest development of the righteousness of faith, it will remain true that the man is justified, not by the works of righteousness, which are the fruit of faith, but by the faith which, in making him a partaker of the life and righteousness of God, generates and inspires the works.

Observe that the believer's own faith is reckoned as righteousness. "In no passage in Paul's writings or in other parts of the New Testament, where the phrase to reckon for or the verb to reckon alone is used, is there a declaration that anything belonging to one person is imputed, accounted, or reckoned to another, or a formal statement that Christ's righteousness is imputed to believers" (President Dwight, "Notes on Meyer").

Romans 4:6

rom 4:6

understanding will not suffer himself to be dazzled by the congratulation (μακαρισμου) of the multitude ("Republic," ix., 591). Compare Gal 4:15 (Rev.), and see note there. Rev., correctly, pronounceth blessing.

Romans 4:7

rom 4:7

Iniquities (α

Lit., lawlessnesses.

Are forgiven (α

Lit., were forgiven. See on Mat 6:12; see on Jam 5:15; see on Jo1 1:9. Also see on remission, Luk 3:3.

Romans 4:11

rom 4:11

The sign - a seal (σημειον - σφραγιδα)

Sign refers to the material token; seal to its religious import. Compare Co1 9:2; Gen 17:11. See on to seal, Rev 22:10.

That he might be (ει vai αυ

Not so that he became, but expressing the divinely appointed aim of his receiving the sign.

Romans 4:12

rom 4:12

Father of circumcision

Of circumcised persons. The abstract term is used for the concrete. See on Rom 11:7.

Who not only are - but who also walk

Apparently Paul speaks of two classes, but really of but one, designated by two different attributes. The awkwardness arises from the article τοις, erroneously repeated with στοιχουσιν walk, which latter word expresses an added characteristic, not another class. Paul means that Abraham received a seal, etc., that he might be the father of circumcision to those who not only are circumcised, but who add to this outward sign the faith which Abraham exhibited.

Walk (στοιχουσιν)

See on elements, Pe2 3:10.

Romans 4:13

rom 4:13

See on divided by lot, Act 13:19; and see on inheritance, Pe1 1:4. "Paul here takes the Jewish conception of the universal dominion of the Messianic theocracy prefigured by the inheritance of Canaan, divests it of its Judaistic element, and raises it to a christological truth." Compare Mat 19:28, Mat 19:29; Luk 22:30. The idea underlies the phrases kingdom of God, kingdom of Heaven.

Romans 4:16

rom 4:16

Stable, valid, something realized, the opposite of made of none effect, Rom 4:14.

Romans 4:17

rom 4:17

A father of many nations

See Gen 17:5. Originally his name was Abram, exalted father; afterward Abraham, father of a multitude.

Appointed or constituted. For a similar sense see Mat 24:51; Joh 15:16, and note; Act 13:47; Ti1 2:7. The verb shows that the paternity was the result of a special arrangement. It would not be used to denote the mere physical connection between father and son.

Who quickeneth the dead

This attribute of God is selected with special reference to the circumstances of Abraham as described in Rom 4:18, Rom 4:21. As a formal attribute of God it occurs Sa1 2:6; Joh 5:21; Co2 1:9; Ti1 6:13.

Calleth (καλουντος)

The verb is used in the following senses:

1. To give a name, with ο , Mat 1:22, Mat 1:25; Luk 1:13, Luk 1:31; without ο , Luk 1:60. To salute by a name, Mat 23:9; Mat 22:43, Mat 22:45.
2. Passive. To bear a name or title among men, Luk 1:35; Luk 22:25; Co1 15:9. To be acknowledged or to pass as, Mat 5:9, Mat 5:19; Jam 2:23.
3. To invite, Mat 22:3, Mat 22:9; Joh 2:2; Co1 10:27. To summon, Mat 4:21; Act 4:18; Act 24:2. To call out from, Mat 2:15; Heb 11:8; Pe1 2:9.
4. To appoint. Select for an office, Gal 1:15; Heb 5:4; to salvation, Rom 9:11; Rom 8:30.
5. Of God's creative decree. To call forth from nothing, Isa 41:4; Kg2 8:1.

In this last sense some explain the word here; but it can scarcely be said that God creates things that are not as actually existing. Others explain, God's disposing decree. He disposes of things that are not as though existing. The simplest explanation appears to be to give καλειν the sense of nameth, speaketh of. Compare Rom 9:7; Act 7:5. The seed of Abraham "which were at present in the category of things which were not, and the nations which should spring physically or spiritually from him, God spoke of as having an existence, which word Abraham believed" (Alford). In this case there may properly be added the idea of the summons to the high destiny ordained for Abraham's seed.

Romans 4:19

rom 4:19

The best texts omit ου not before considered. According to this the rendering is as Rev., he considered, etc. Being not weak or weakened: (Rev.) is an accompanying circumstance to he considered. He considered all these unfavorable upon the obstacles.

The participle is passive, slain. Used here hyperbolically. Hence, Rev., as good as dead.

Romans 4:20

rom 4:20

Rev., better, wavered. See on Act 11:12; see on Jam 1:6; see on Jam 2:4. The word implies a mental struggle.

Promise (ε

See on Act 1:4.

Was strong (ε

Passive voice. Lit., was strengthened, or endued with strength. Rev., waxed strong.

Romans 4:21

rom 4:21

Rev., more accurately, fully assured. See on most surely believed, Luk 1:1. The primary idea is, being filled with a thought or conviction.

The sense is stronger: mighty; compare Luk 1:49; Luk 24:19; Act 18:24; Co2 10:4; Rev 6:15.

Romans 4:24

rom 4:24

; see on Pe2 1:12.

Who believe

Since we are those who believe.

Romans 4:25

rom 4:25

See on Mat 4:12; see on Pe1 2:23. Used of casting into prison or delivering to justice, Mat 4:12; Mat 10:17, Mat 19:21. Frequently of the betrayal of Christ, Mat 10:4; Mat 17:22; Joh 6:64, Joh 6:71. Of committing a trust, Mat 25:14, Mat 25:20, Mat 25:22. Of committing tradition, doctrine, or precept, Mar 7:13; Co1 11:2; Co1 15:3; Rom 6:17; Pe2 2:21. Of Christ's yielding up His spirit, Joh 19:30. Of the surrender of Christ and His followers to death, Rom 8:32; Co2 4:11; Gal 2:20. Of giving over to evil, Rom 1:26, Rom 1:28; Co1 5:5; Eph 4:19.

Raised again for our justification

"But if the whole matter of the justification depends on what He has suffered for our offenses, we shall as certainly be justified or have our account made even, if He does not rise, as if He does. Doubtless the rising has an immense significance, when the justification is conceived to be the renewing of our moral nature in righteousness; for it is only by the rising that His incarnate life and glory are fully discovered, and the righteousness of God declared in His person in its true moral power. But in the other view of justification there is plainly enough nothing depending, as far as that is concerned, on His resurrection" (Bushnell). Compare Rom 6:4-13.

[Next: Romans Chapter 5](#)

Romans Chapter 5

Romans 5:1

rom 5:1

We have (ε

The true reading is ε
able satisfactorily to account for this imperative suddenly occurring in the midst of a didactic development." Some explain as a concessive subjunctive, we may have; but the use of this in independent sentences is doubtful. Others give the deliberative sense, shall we have; but this occurs only in doubtful questions, as Rom 6:1. A similar instance is found Heb 12:28. "Let us have grace," where the indicative might naturally be expected. Compare also the disputed reading, let us bear, Co1 15:49, and see note there.

Peace (εἰ

Not contentment, satisfaction, quiet, see Phi 4:7; but the state of reconciliation as opposed to enmity (Rom 5:10).

See on with God, Joh 1:1.

Romans 5:2

rom 5:2

Used only by Paul. Compare Eph 2:18; Eph 3:12. Lit., the act of bringing to. Hence some insist on the transitive sense, introduction. Compare Pe1 3:18; Eph 2:13. The transitive sense predominates in classical Greek, but there are undoubted instances of the intransitive sense in later Greek, and some illustrations are cited from Xenophon, though their meaning is disputed.

Into this grace

Grace is conceived as a field into which we are brought. Compare Gal 1:6; Gal 5:4; Pe1 5:12. The; state of justification which is preeminently a matter of grace.

In hope (επ' ε

Lit., on the ground of hope.

Romans 5:3

rom 5:3

Tribulations

Sharp contrast of glory and tribulation. Tribulations has the article; the tribulations attaching to the condition of believers. Rev., our tribulations.

Patience (υ

See on Pe2 1:6; see on Jam 5:7.

Romans 5:4

rom 5:4

Wrong. The word means either the process of trial, proving, as Co2 8:2, or the result of trial, approvedness, Phi 2:22. Here it can only be the latter: tried integrity, a state of mind which has stood the test. The process has already been expressed by tribulation. Rev. renders probation, which might be defended on the ground of English classical usage. Thus Shakespeare:

"And of the truth herein

This present object made probation.

"Hamlet," i., 1

Jeremy Taylor: "When by miracle God dispensed great gifts to the laity, He gave probation that He intended that all should prophecy and preach."

But probation has come to be understood, almost universally, of the process of trial. The more accurate rendering is proof or approval.

Romans 5:5

rom 5:5

Maketh not ashamed (ου

Mostly in Paul; elsewhere only in Luk 13:17; Pe1 2:6; Pe1 3:16. Rev., putteth not to shame, thus giving better the strong sense of the word, to disgrace or dishonor.

Is shed abroad (ε

Rev. renders the perfect tense; hath been shed abroad. Lit., poured out. Compare Tit 3:6; Act 2:33; Act 10:45. See on Jde 1:11.

Romans 5:6

rom 5:6

For the ungodly (υ σεβων)

It is much disputed whether υ where the meanings seem to be interchanged. Thus Xenophon: "Seuthes asked, Wouldst thou, Episthenes, die for this one (υ υτ' ε life for (υ answer for you (υ)." In the New Testament Plm 1:13 is cited; υ Co1 15:29, "baptized for the dead (υ υ νεκρων)." The meaning of this passage, however, is so uncertain that it cannot fairly be cited in evidence. The preposition may have a local meaning, over the dead. None of these passages can be regarded as decisive. The most that can be said is that υ on dogmatic grounds. In the great majority of passages the sense is clearly for the sake of, on behalf of. The true

explanation seems to be that, in the passages principally in question, those, namely, relating to Christ's death, as here, Gal 3:13; Rom 14:15; Pe1 3:18, v leaving the peculiar sense of in behalf of undetermined, and to be settled by other passages. The meaning instead of may be included in it, but only inferentially. Godet says: "The preposition can signify only in behalf of. It refers to the end, not at all to the mode of the work of redemption."

Ungodly

The radical idea of the word is, want of reverence or of piety.

Romans 5:7

rom 5:7

γαθου)

righteous man does what he ought, and gives to every one his due. The good man "does as much as ever he can, and proves his moral quality by promoting the wellbeing of him with whom he has to do." A corresponding beneficent relation of the subject of it to another subject; an establishment of a communion and

innocent man; ο α of his country."

Therefore, according to Paul, though one would hardly die for the merely upright or strictly just man who commands respect, he might possibly die for the noble, beneficent man, who calls out affection. The article is omitted with righteous, and supplied with good - the good man, pointing to such a case as a rare and special exception.

Romans 5:8

rom 5:8

Commendeth

See on Rom 3:5. Note the present tense. God continuously establishes His love in that the death of Christ remains as its most striking manifestation.

His love (εαυτου)

Rev., more literally, His own. Not in contrast with human love, but as demonstrated by Christ's act of love.

Romans 5:9

rom 5:9

Wrath (της οργης)

Rev., better, "the wrath of God." the article specifying. See on Rom 12:19.

Romans 5:10

rom 5:10

Enemies (ε

The word may be used either in an active sense, hating God, or passively, hated of God. The context favors the latter

sense; not, however, with the conventional meaning of hated, denoting the revengeful, passionate feeling of human enmity, but simply the essential antagonism of the divine nature to sin. Neither the active nor the passive meaning needs to be pressed. The term represents the mutual estrangement and opposition which must accompany sin on man's part, and which requires reconciliation.

Θεω)

The verb means primarily to exchange; and hence to change the relation of hostile parties into a relation of peace; to reconcile. It is used of both mutual and one-sided enmity. In the former case, the context must show on which side is the active enmity.

In the Christian sense, the change in the relation of God and man effected through Christ. This involves, 1. A movement of God toward man with a view to break down man's hostility, to commend God's love and holiness to him, and to convince him of the enormity and the consequence of sin. It is God who initiates this movement in the person and work of Jesus Christ. See Rom 5:6, Rom 5:8; Co2 5:18, Co2 5:19; Eph 1:6; Jo1 4:19. Hence the passive form of the verb here: we were made subjects of God's reconciling act. 2. A corresponding movement on man's part toward God; yielding to the appeal of Christ's self-sacrificing love, laying aside his enmity, renouncing his sin, and turning to God in faith and obedience. 3. A consequent change of character in man; the covering, forgiving, cleansing of his sin; a thorough revolution in all his dispositions and principles. 4. A corresponding change of relation on God's part, that being removed which alone rendered Him hostile to man, so that God can now receive Him into fellowship and let loose upon him all His fatherly love and grace, Jo1 1:3, Jo1 1:7. Thus there is complete reconciliation. See, further, on Rom 3:25, Rom 3:26.

Romans 5:11

rom 5:11

Lit., but also glorying. The participle corresponds with that in Rom 5:10, being reconciled. We shall be saved, not only as being reconciled, but as also rejoicing; the certainty of the salvation being based, not only upon the reconciliation, but also upon the corresponding joy.

We have now received the atonement (v)

Now, in contrast with future glory.

Atonement, Rev., properly, reconciliation, the noun being etymologically akin to the verb to reconcile. Atonement at the time of the A.V. signified reconciliation, at-one-ment, the making two estranged parties at one. So Shakespeare:

"He and Aufidius can no more atone

Than violent contrarities."

"Coriolanus," iv., 6.

Fuller: "His first essay succeeded so well, Moses would adventure on a second design to atone two Israelites at variance." The word at present carries the idea of satisfaction rather than of reconciliation, and is therefore inappropriate here. The article points to the reconciliation in Rom 5:10. See on Rom 3:24-26.

Romans 5:12

rom 5:12

Wherefore as

As (ω) introduced in Rom 5:13, Rom 5:14, and the apostle, in his flow of thought, drops the construction with which he started, and brings in the main tenor of what is wanting by "Adam who is the type," etc. (Rom 5:14).

Entered into

As a principle till then external to the world.

Passed upon (διηλθεν εφ')

ς into denoted entrance.

For that (εφ' ω)

On the ground of the fact that.

Romans 5:13

rom 5:13

Until the law

In the period between Adam and Moses.

Is not imputed (ουκ ελλογεται)

See on Pe1 5:3.

Romans 5:15

rom 5:15

Of one (του ε

Rev., correctly, the one - Adam. So the many.

Much more

Some explain of the quality of the cause and effect: that as the fall of Adam caused vast evil, the work of the far greater Christ shall much more cause great results of good. This is true; but the argument seems to turn rather on the question of certainty. "The character of God is such, from a christian point of view, that the comparison gives a much more certain basis for belief, in what is gained through the second Adam, than in the certainties of sin and death through the first Adam" (Schaff and Riddle).

Romans 5:16

rom 5:16

That sinned (α

The better supported reading. Some MSS. and versions read α

Of one

Some explain, one man, from the preceding (one) that sinned. Others, one trespass, from Rom 5:17.

The judgment (κριμα)

Judicial sentence. Compare Co1 6:7; Co1 11:29. See on Pe2 2:3.

See on shall be damned, Mar 16:16. A condemnatory sentence.

Not the subjective state of justification, but a righteous act or deed. Rev 19:8; see on Rom 5:18.

The word is sometimes rendered ordinance, Heb 9:1, Heb 9:10; an appointment of God having the force of law. So Rom 1:32, where Rev. gives ordinance for judgment, and Rom 2:26, ordinances for righteousness.

Romans 5:17

rom 5:17

Reigned

The emphatic point of the comparison. The effect of the second Adam cannot fall behind that of the first. If death reigned, there must be a reign of life.

They which receive (οι

Not believingly accept, but simply the recipients.

Abundance of grace

Note the articles, the abundance of the grace.

Romans 5:18

rom 5:18

The offense of one (ε

Rev., corrects, one trespass.

The righteousness of one (ε

See on Rom 5:16. Rev., correctly, one act of righteousness.

Romans 5:19

rom 5:19

Disobedience (παρακοης)

Only here, Co2 10:6; Heb 9:2

hear or hearing amiss. Bengel remarks that the word very appositely points out the first step in Adam's fall - carelessness, as the beginning of a city's capture is the remissness of the guards.

See on Jam 3:6. Used elsewhere by Paul only at Tit 1:5, in the sense of to appoint to office or position. This is its most frequent use in the New Testament. See Mat 24:25; Act 6:3; Act 7:10; Heb 5:1, etc. The primary meaning being to set down, it is used in classical Greek of bringing to a place, as a ship to the land, or a man to a place or person; hence to bring before a magistrate (Act 17:15). From this comes the meaning to set down as, i.e., to declare or show to be; or to constitute, make to be. So Pe2 1:8; Jam 4:4; Jam 3:6. The exact meaning in this passage is disputed. The following are the principal explanations: 1. Set down in a declarative sense; declared to be. 2. Placed in the category of sinners because of a vital connection with the first transgressor. 3. Became sinners; were made. This last harmonizes with sinned in Rom 5:12. The disobedience of Adam is thus declared to have been the occasion of the death of all, because it is the occasion of their sin; but the precise nature of this relation is not explained.

Obedience (ὁπακοῆς)

Note the play on the words, parakoe, hypokoe, disobedience, obedience. Y (see on disobedience) and υ

Romans 5:20

rom 5:20

The law entered (παρεισηλθεν)

Christ is closed, the question arises as to the position and office of the law. How did it stand related to Adam and Christ? Paul replies that it came in alongside of the sin. "It was taken up into the divine plan or arrangement, and made an occasion for the abounding of grace in the opening of the new way to justification and life" (Dwight).

)

Not primarily of the greater consciousness and acknowledgment of sin, but of the increase of actual transgression. The other thought, however, may be included. See Rom 7:7, Rom 7:8, Rom 7:9, Rom 7:11.

Did much more abound (υ

Lit., abounded over and above. Only here and Co2 7:4. Compare υ beyond measure, Mar 7:37; υ

; υπερπερισσως

Romans 5:21

rom 5:21

Unto death (εν τω)

Wrong. In death, as Rev. As the sphere or dominion of death's tyranny. Compare Rom 5:14, "death reigned." Some, however, explain the preposition as instrumental, by death. How much is lost by the inaccurate rendering of the prepositions. Ellicott remarks that there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses. See Rom 3:22; Eph 4:6; Col 1:16.

Through Jesus Christ our Lord

"And now - so this last word seems to say - Adam has passed away; Christ alone remains" (Godet).

[Next: Romans Chapter 6](#)

Romans Chapter 6

Romans 6:1

rom 6:1

What shall we say then?

"A transition-expression and a debater's phrase" (Morison). The use of this phrase points to Paul's training in the Rabbinical schools, where questions were propounded and the students encouraged to debate, objections being suddenly interposed and answered.

Shall we continue (ε

The verb means primarily to remain or abide at or with, as Co1 16:8; Phi 1:24; and secondarily, to persevere, as Rom 11:23; Col 1:23. So better here, persist.

Romans 6:3

rom 6:3

Know ye not (αγνοειτε)

The expression is stronger: are ye ignorant. So Rev. The indicative mood presupposes an acquaintance with the moral nature of baptism, and a consequent absurdity in the idea of persisting in sin.

So many as (ο

Rev., all we who. Put differently from we that (οι) as not characterizing but designating all collectively.

Baptized into (εις)

See on Mat 28:19. The preposition. denotes inward union, participation; not in order to bring about the union, for that has been effected. Compare Co1 12:12, Co1 12:13, Co1 12:27.

Into His death

As He died to sin, so we die to sin, just as if we were literally members of His body. Godet gives an anecdote related by a missionary who was questioning a converted Bechuana on Col 3:3. The convert said: "Soon I shall be dead, and they will bury me in my field. My flocks will come to pasture above me. But I shall no longer hear them, and I shall not come forth from my tomb to take them and carry them with me to the sepulchre. They will be strange to me, as I to them. Such is the image of my life in the midst of the world since I believed in Christ."

Romans 6:4

rom 6:4

Rev., more accurately, were buried. Therefore, as a natural consequence of death. There is probably an allusion to the immersion of baptism. Compare Col 3:3.

Into death

Through the baptism into death referred to in Rom 6:3. Both A.V. and Rev. omit the article, which is important for the avoidance of the error buried into death.

The glorious collective perfection of God. See on Rom 3:23. Here the element of power is emphasized, which is closely related to the idea of divine glory. See Col 1:11. All the perfections of God contribute to the resurrection of Christ - righteousness, mercy, wisdom, holiness.

Lit., walk about, implying habitual conduct. See on Joh 11:9; see on Jo1 1:6; see on Jo3 1:4; see on Luk 11:44.

In newness of life (ε ς)

A stronger expression than new life. It gives more prominence to the main idea, newness, than would be given by the adjective. Thus Ti1 6:17, uncertainty of riches; not uncertain riches, as A.V.

Romans 6:5

rom 6:5

υαι το

be. Hence Rev., have become united, have grown together; an intimate and progressive union; coalescence. Note the mixture of metaphors, walking and growing.

We shall be also (α

It is impossible to reproduce this graphic and condensed phrase accurately in English. It contains an adversative particle α

extent of the union), but we shall be also united," etc. For similar instances see Co1 4:15; Col 2:5.

Romans 6:6

rom 6:6

Old man (ο

Only in Paul, and only three times; here, Eph 4:22; Col 3:9. Compare Joh 3:3; Tit 3:5. The old, unrenewed self. Paul views the Christian before his union with Christ, as, figuratively, another person. Somewhat in the same way he regards himself in ch. 7.

μα της α

Σωμα in earlier classical usage signifies a corpse. So always in Homer and often in later Greek. So in the New Testament, Mat 6:25; Mar 5:29; Mar 14:8; Mar 15:43. It is used of men as slaves, Rev 18:13. Also in classical Greek μα the sum-total of the world ("Timaeus," 31).

The meaning is tinged in some cases by the fact of the vital union of the body with the immaterial nature, as being , where the two are conceived as forming one organism, so that the material ministries which are predicated of the one are predicated of the other, and the meanings

of the two merge into one another.

In Paul it can scarcely be said to be used of a dead body, except in a figurative sense, as Rom 8:10, or by inference, Co2 5:8 union with it is implied. So in Mat 10:28, though even there the distinction includes the two as one personality. It is used by Paul:

1. Of the living human body, Rom 4:19; Co1 6:13; Co1 9:27; Co1 12:12-26.
2. Of the Church as the body of Christ, Rom 12:5; Co1 12:27; Eph 1:23; Col 1:18
3. Of plants and heavenly bodies, Co1 15:37, Co1 15:40.
4. Of the glorified body of Christ, Phi 3:21.
5. Of the spiritual body of risen believers, Co1 15:44.

, Co1 15:38. It

Co1 7:16, Co1 7:17; Eph 5:28, Eph 5:31; Co2 4:10, Co2 4:11. Compare Co1 5:3 with Col 2:5. An ethical conception ; Rom 6:6; Rom 7:5, Rom 7:24; Rom 8:13; Col 3:5), and with sanctification (Rom 12:1; Co1 6:19 sq.; compare Th1 4:4; Th1 5:23). It is represented as mortal, Rom 8:11; Co2 10:10; and as capable of life, Co1 13:3; Co2 4:10.

designate the body not definitely as earthly, but generally as organic, Rom 6:12, Rom 6:13, Rom 6:19; Co2 5:10. Hence, wherever it is viewed with reference to sin or sanctification, it is the outward organ for the execution of the good or bad resolves of the will.

The phrase body of sin denotes the body belonging to, or ruled by, the power of sin, in which the members are instruments of unrighteousness (Rom 6:13). Not the body as containing the principle of evil in our humanity, since Paul does not regard sin as inherent in, and inseparable from, the body (see Rom 6:13; Co2 4:10-12; Co2 7:1. Compare Mat 15:19), nor as precisely identical with the old man, an organism or system of evil dispositions, which does not harmonize with Rom 6:12, Rom 6:13, where Paul uses body in the strict sense. "Sin is conceived as the master, to whom the body as slave belongs and is obedient to execute its will. As the slave must perform his definite functions, not because he in himself can perform no others, but because of His actually subsistent relationship of service he may perform no others, while of himself he might belong as well to another master and render other services; so the earthly σῶμα body belongs not of itself to the α 6:13), and doubtless it is de facto enslaved to sin, so long as a redemption from this state has not set in by virtue of the divine Spirit" (Rom 7:24 : Dickson).

Destroyed

See on Rom 3:3.

He that is dead (ο α

Rev., literally, he that hath died. In a physical sense. Death and its consequences are used as the general illustration of the spiritual truth. It is a habit of Paul to throw in such general illustrations. See Rom 7:2.

Romans 6:7

Lit., as Rev., is justified; i.e., acquitted, absolved; just as the dead person sins no more, being released from sin as from a legal claim. "As a man that is dead is acquitted and released from bondage among men, so a man that has died to sin is acquitted from the guilt of sin and released from its bondage" (Alford).

Romans 6:8

rom 6:8

We be dead (α

The aorist. Rev., correctly, we died. The death is viewed as an event, not as a state.

Dogmatic belief rather than trust, though the latter is not excluded.

Participation of the believer's sanctified life with the life of Christ rather than participation in future glory, which is not the point emphasized. Compare Rom 6:11.

Romans 6:10

rom 6:10

In that He died (o

Lit.. what he died; the death which he died. Compare sin a sin, Jo1 5:16; the life which I live, literally, what I live, Gal 2:20.

Once (ϵ

More literally, as Rev., in margin, once for all. Compare Heb 7:27; Heb 9:12; Heb 10:10.

Romans 6:12

rom 6:12

The antithesis implied is not between reigning and existing, but between reigning and being deposed.

Body

Literal, thus according with members, Rom 6:13.

Romans 6:13

rom 6:13

Put at the service of; render. Rev., present. Compare Luk 2:22; Act 9:41; Rom 12:1. See on Act 1:3.

Physical; though some include mental faculties. Compare Col 3:5, where members is expounded by fornication,

uncleanness, etc., the physical being a symbol of the moral, of which it is the instrument.

Instruments (ο

The word is used from the earliest times of tools or instruments generally. In Homer of a ship's tackle, smith's tools, implements of war, and in the last sense more especially in later Greek. In the New Testament distinctly of instruments of war (Joh 18:3; Co2 6:7; Co2 10:4). Here probably with the same meaning, the conception being that of sin and righteousness as respectively rulers of opposing sovereignties (compare reign, Rom 6:12, and have dominion, Rom 6:14), and enlisting men in their armies. Hence the exhortation is, do not offer your members as weapons with which the rule of unrighteousness may be maintained, but offer them to God in the service of righteousness.

Of unrighteousness (α

See on Pe2 2:13.

Rev., present. The same word as before, but in a different tense. The present tense, be presenting, denotes the daily habit, the giving of the hand, the tongue, etc., to the service of sin as temptation appeals to each. Here the aorist, as in Rom 12:1, denotes an act of self-devotion once for all.

As those that are alive (ως ζωντας)

The best texts read ω

From the dead (εκ νεκρων)

Note the preposition out of. See on Luk 16:31.

Romans 6:16

rom 6:16

Every man must choose between two ethical principles. Whichever one he chooses is master, and he is its bond-servant. Compare Mat 6:24; Mat 7:18.

Sin unto death - obedience unto righteousness

The antithesis is not direct - sin unto death, obedience unto life; but obedience is the true antithesis of sin, since sin is disobedience, and righteousness is life.

Romans 6:17

rom 6:17

That ye were

The peculiar form of expression is explained in two ways; either making the thanksgiving bear only on the second proposition, ye obeyed, etc., and regarding the first as inserted by way of contrast or background to the salutary moral change: or, emphasizing were; ye were the servants of sin, but are so no more. Rev. adopts the former, and inserts whereas.

From the heart

See on Rom 1:21.

ς)

. The Pauline type of teaching as contrasted with the Judaistic forms of Christianity. Compare my gospel, Rom 2:16; Rom 16:25. Others explain as the ideal or pattern presented by the gospel. Form of teaching, however, seems to point to a special and precisely defined type of christian instruction.

Was delivered unto you (εἰ

But this rendering is impossible. Render, as Rev., whereunto ye were delivered. For the verb, see on Rom 4:25. They had been handed over to the educative power of this form of teaching.

Romans 6:19

rom 6:19

After the manner of men (α

Lit., what is human, popularly. He seems to have felt that the figures of service, bondage, etc., were unworthy of the subject, and apologizes for his use of the image of the slave mart to enforce such a high spiritual truth, on the ground of their imperfect spiritual comprehension. Compare Co2 2:6; Co1 3:1, Co1 3:2.

To iniquity unto iniquity (τη α εἰ

Iniquity issuing in an abiding iniquitous state. Lit., lawlessness. It is used by John as the definition of sin, Jo1 3:4.

Holiness (α

Rev., sanctification. For the kindred adjective α . A process - the inauguration and maintenance of the life of fellowship with God, and of the resultant state of sanctification. See Th1 4:3, Th1 4:7; Th2 2:13; Ti1 2:15; Pe1 1:2; Heb 12:14. It is difficult to determine which is meant here. The passages in Thessalonians, Timothy, and Hebrews, are cited by interpreters on both sides. As in Rom 6:22 it appears that sanctification contemplates a further result (everlasting life), it is perhaps better to understand it as the process. Yield your members to righteousness in order to carry on the progressive work of sanctification, perfecting holiness (Co1 7:1).

Romans 6:20

rom 6:20

Free from righteousness (ε)

An ambiguous translation. Better, Rev., free in regard of righteousness. Disengaged (Morison), practically independent of its demands, having offered their service to the opposing power. They could not serve two masters.

Romans 6:21

rom 6:21

Fruit

See on Rom 1:13.

Had ye (εἰ

Imperfect tense, denoting continuance. What fruit were ye having during your service of sin?

In the things whereof (εφ' οἷς)

Some change the punctuation, and read "What fruit had ye at that time? Things whereof ye are now ashamed." But the majority of the best texts reject this, and besides, the question is of having fruit, not of the quality of the fruit.

Romans 6:23

rom 6:23

Wages (ο

From ο

and is used of supplies for an army, see Col 1 9:7. The figure of Rom 6:13 is carried out: Sin, as a Lord to whom they tender weapons and who pays wages.

Death

"Sin pays its serfs by punishing them. Its wages is death, and the death for which its counters are available is the destruction of the weal of the soul" (Morison).

Rev., rightly, free gift (compare Rom 5:15). In sharp contrast with wages.

[Next: Romans Chapter 7](#)

Romans Chapter 7

Romans 7:1

rom 7:1

Brethren

All Christians, not only Jews but Gentiles who are assumed to be acquainted with the Old Testament.

Romans 7:2

rom 7:2

That hath a husband (ὁ

Lit., under or subject to a husband. The illustration is selected to bring forward the union with Christ after the release from the law, as analogous to a new marriage (Rom 7:4).

Rev., discharged. See on Rom 3:3, Lit., she has been brought to nought as respects the law of the husband.

The law of the husband

Her legal connection with him She dies to that law with the husband's death. There is an apparent awkwardness in carrying out the figure. The law, in Rom 7:1, Rom 7:2, is represented by the husband who rules (hath dominion). On the death of the husband the woman is released. In Rom 7:4, the wife (figuratively) dies. "Ye are become dead to the law that ye should be married to another." But as the law is previously represented by the husband, and the woman is released by the husband's death, so, to make the figure consistent, the law should be represented as dying in order to effect the believer's release. The awkwardness is relieved by taking as the middle term of comparison the idea of dead in a marriage relation. When the husband dies the wife dies (is brought to nought) so far as the marriage relation is concerned. The husband is represented as the party who dies because the figure of a second marriage is introduced with its application to believers (Rom 7:4). Believers are made dead to the law as the wife is maritally dead - killed in respect of the marriage relation by her husband's death.

Romans 7:3

rom 7:3

See on Act 11:26.

Romans 7:4

rom 7:4

Are become dead (ἐ

Rev., more accurately, ye were made dead, put to death; because this ethical death is fellowship with Christ's death,

which was by violence.

Who was raised

An important addition, because it refers to the newness of life which issues from the rising with Christ. See Rom 6:3, Rom 6:11, Rom 6:13, Rom 6:22.

Bring forth fruit

The figure of marriage is continued, but the reference is not to be pressed. The real point of analogy is the termination of relations to the old state.

Romans 7:5

rom 7:5

In the flesh (ἐν τῇ

or muscles of the body. Later the singular occurs in the same sense. Paul's use of this and other psychological terms must be determined largely by the Old-Testament usage as it appears in the Septuagint.

animals slain, and αἰ

in Rom 14:21; Co1 8:13

; and Eze 11:19;

Eze 36:26, Sept.

2. Kindred. Denoting natural or physical relationship, Rom 1:3; Rom 9:3-8; Rom 11:14; Gal 4:23, Gal 4:29; Co1 10:18; Plm 1:16. This usage forms a transition to the following sense: the whole human body. Flesh is the medium in and through which the natural relationship of man manifests itself. Kindred is conceived as based on community of bodily substance. Therefore:

3. The body itself. The whole being designated by the part, as being its main substance and characteristic, Co1 6:16; Co1 7:28; Co2 4:11; Co2 7:5; Co2 10:3; Co2 12:7. Rom 2:28; Gal 6:13, etc. Paul follows the Septuagint in sometimes using σῶμα

synonymous. Thus Co1 6:16, Co1 6:17, where the phrase one body is illustrated and confirmed by one flesh. See Gen 2:24; Eph 5:28, Eph 5:31, where the two are apparently interchanged. Compare Co2 4:10, Co2 4:11; Co1 5:3, and Col 2:5

σῶμα in that it can only signify the organism of an earthly, living being consisting of flesh and bones, and cannot denote "either an earthly organism that is not living, or a living organism that is not earthly" (Wendt, in Dickson). Σῶμα not thus limited. Thus it may denote the organism of the plant (Co1 15:37, Co1 15:38) or the celestial bodies (Co1 15:40). Hence the two conceptions are related as general and special: σῶμα body, being the

organism. The two are synonymous when σῶμα is used, from the context, of an earthly, animal body. Compare Phi 1:22; Co2 5:1-8.

Σῶμα

sqq.;

Co1 10:16; 12:12-27; Eph 1:23; Eph 2:16; Col 1:18, etc.

); subject to infirmity (Gal 4:13; Co2 12:7); locally limited (Col 2:15); an object of fostering care (Eph 5:29).

4. Living beings generally, including their mental nature, and with a correlated notion of weakness and perishableness. Thus the phrase πᾶσα σὰρξ ; Isa 49:26; Isa 49:23). This accessory notion of weakness stands in contrast with God. In Paul the phrase all flesh is cited from the Old Testament (Rom 3:20; Gal 2:16) and is used independently (Co1 1:29). In all these instances before God is added. So in Gal 1:16, flesh and blood implies a contrast of human

with divine wisdom. Compare Co1 15:50; Eph 6:12. This leads up to

5. Man "either as a creature in his natural state apart from Christ, or the creaturely side or aspect of the man in Christ." Hence it is correlated with α ; Rom 6:19; Co2 5:17. Compare Rom 6:6; Eph 4:22; Col 3:9; Gal 5:24. Thus the flesh would seem to be interchangeable with the old man.

It has affections and lusts (Gal 5:24); willings (Eph 2:3; Rom 8:6, Rom 8:7); a mind (Col 2:18); a body (Col 2:11).

It is in sharp contrast with $\piνευμα$ spirit (Gal 3:3, Gal 3:19; Gal 5:16, Gal 5:17, Gal 5:19-24; Gal 6:8; Rom 8:4). The he becomes a new creature in Christ: the whole being of man as it exists and acts apart from the influence of the Spirit. It properly characterizes, therefore, not merely the lower forms of sensual gratification, but all - the highest developments of the life estranged from God, whether physical, intellectual, or aesthetic.

It must be carefully noted:

1. That Paul does not identify flesh and sin. Compare, flesh of sin, Rom 8:3. See Rom 7:17, Rom 7:18; Co2 7:1; Gal 2:20.

with α
with its internal distinctions." The spirit as well as the flesh is capable of defilement (Co2 7:1; compare Co1 7:34). Christian life is to be transformed by the renewing of the mind (Rom 12:2; compare Eph 4:23).

3. That Paul does not identify the material side of man with evil. The flesh is not the native seat and source of sin. It is only its organ, and the seat of sin's manifestation. Matter is not essentially evil. The logical consequence of this would be that no service of God is possible while the material organism remains. See Rom 12:1. The flesh is not necessarily sinful in itself; but as it has existed from the time of the introduction of sin through Adam, it is recognized by Paul as tainted with sin. Jesus appeared in the flesh, and yet was sinless (Co2 5:21).

ν $\alphaμαρτιων$)

Motions used in earlier English for emotions or impulses. Thus Bacon: "He that standeth at a stay where others rise, , note).

Did work ($\epsilonνηργειτο$)

Rev., wrought. See Co2 1:6; Co2 4:12; Eph 3:20; Gal 5:6; Phi 2:13; Col 1:29. Compare Mar 6:14, and see on power, Joh 1:12.

Romans 7:6

rom 7:6

Rev., have been discharged, as the woman, Rom 7:2. See on Rom 3:3.

We were held

Lit., held down. See on Rom 1:18.

Romans 7:7

rom 7:7

I had not known (οὐκ ε

Rev., correctly, I did not know. See on Joh 2:24. The I refers to Paul himself. He speaks in the first person, declaring concerning himself what is meant to apply to every man placed under the Mosaic law, as respects his relation to that law, before and after the revolution in his inner life brought about through his connection with that law. His personal experience is not excluded, but represents the universal experience.

Lust (ε

Rev., coveting. See on Mar 4:19.

Romans 7:8

rom 7:8

Sin

Personified.

Occasion (α

Emphatic, expressing the relation of the law to sin. The law is not sin, but sin found occasion in the law. Used only by Paul. See Co2 5:12; Gal 5:13; Ti1 5:14. The verb α starting-point, a base of operations. The Lacedaemonians agreed that Peloponnesus would be α operations (Thucydides, i., 90). Thus, the origin, cause, occasion, or pretext of a thing; the means with which one begins. Generally, resources, as means of war, capital in business. Here the law is represented as furnishing sin with the material or ground of assault, "the fulcrum for the energy of the evil principle." Sin took the law as a base of operations.

5:3; Co2 7:10. It is used both of evil and good. See especially Rom 7:15, Rom 7:17, Rom 7:18, Rom 7:20. "To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke" (Tholuck).

Dead

Not active.

Romans 7:9

rom 7:9

I was alive - once (ε

Referring to the time of childlike innocence previous to the stimulus imparted to the inactive principle of sin by the coming of the law; when the moral self-determination with respect to the law had not taken place, and the sin-principle was therefore practically dead.

The commandment (εντολης)

The specific injunction "thou shalt not covet." See on Jam 2:8; see Joh 13:34.

Revived (α)

Not came to life, but lived again. See Luk 15:24, Luk 15:32. The power of sin is originally and in its nature living; but before the coming of the commandment its life is not expressed. When the commandment comes, it becomes alive again. It lies dormant, like the beast at the door (Gen 4:7), until the law stirs it up.

The tendency of prohibitory law to provoke the will to resistance is frequently recognized in the classics. Thus, Horace: "The human race, presumptuous to endure all things, rushes on through forbidden wickedness" (Ode, i., 3, 25). Ovid: "The permitted is unpleasing; the forbidden consumes us fiercely" ("Amores," i., 19, 3). "We strive against the forbidden and ever desire what is denied" (Id., i., 4, 17). Seneca: "Parricides began with the law, and the punishment showed them the crime" ("De Clementia," i., 23). Cato, in his speech on the Oppian law; says: "It is safer that a wicked man should even never be accused than that he should be acquitted; and luxury, if it had never been meddled with, would he more tolerable than it will be now, like a wild beast, irritated by having been chained and then let loose" (Livy, xxxiv., 4).

I found to be unto death

The A.V. omits the significant $\alpha\upsilon$ remarks: "It has tragic emphasis." So Rev., this I found. The surprise at such an unexpected result is expressed by I found, literally, was found (ϵ)

Romans 7:11

rom 7:11

Deceived (ϵ)

Rev., beguiled Only in Paul. Compare Co2 11:3; Th2 2:3.

Romans 7:12

rom 7:12

Holy, just, good

Holy as God's revelation of Himself; just (Rev., righteous) in its requirements, which correspond to God's holiness; good, salutary, because of its end.

Romans 7:13

rom 7:13

Exceeding ($\kappa\alpha\theta' \upsilon$)

An adverbial phrase. Lit., according to excess. The noun υ transcription.

Romans 7:14

rom 7:14

We know ($\alpha\iota$)

Denoting something generally conceded.

The expression of the Holy Spirit.

Lit., made of flesh. A very strong expression. "This unspiritual, material, phenomenal nature" so dominates the

Sold under sin

As a slave. The preposition υ

Romans 7:15

rom 7:15

See on Rom 7:8. Accomplish, achieve. Here appropriately used of carrying out another's will. I do not perceive the outcome of my sinful life.

I allow not (ου

Allow is used by A.V. in the earlier English sense of approve. Compare Luk 11:48; Rom 14:22; Th1 2:4. Shakespeare:

not approve, but recognize, come to know, perceive. Hence Rev., I know not. Paul says: "What I carry out I do not recognize in its true nature, as a slave who ignorantly performs his master's behest without knowing its tendency or result."

See on Mat 1:19. Rather desire than will in the sense of full determination, as is shown by I consent (Rom 7:16), and I delight in (Rom 7:22).

See on Joh 3:21

Do I (ποιω)

See on Joh 3:21

which my moral instinct condemns" (Godet). I do not practice what I would, and the outcome is what I hate.

Romans 7:16

rom 7:16

Lit., speak together with; concur with, since the law also does not desire what I do. Only here in the New Testament.

See on Joh 10:11, Joh 10:32; see on Mat 26:10; see on Jam 2:7. Morally excellent.

Romans 7:17

rom 7:17

Not temporal, pointing back to a time when it was otherwise, but logical, pointing to an inference. After this statement you can no more maintain that, etc.

I (ε

My personality proper; my moral self-consciousness which has approved the law (Rom 7:16) and has developed vague desires for something better.

Romans 7:18

rom 7:18

In me

The entire man in whom sin and righteousness struggle, in whose unregenerate condition sin is the victor, having its domain in the flesh. Hence in me considered as carnal (Rom 7:14). That another element is present appears from "to will is present with me;" but it is the flesh which determines his activity as an unregenerate man. There is good in the I, but not in the I considered as carnal. This is brought out in Rom 7:25, "With the flesh (I serve) the law of sin." Hence there is added that is, in my flesh.

Lit., lies beside or before.

Carry the desire into effect.

I find not (ουχ εὑ

The best texts omit find, and read simply ου not. So Rev., "To do that which is good is not (present)."

Romans 7:19

rom 7:19

Do not - do. (ποιω

See on Rom 7:15.

Romans 7:21

rom 7:21

A law

With the article, the law. The constant rule of experience imposing itself on the will. Thus in the phrases law of faith, works, the spirit. Here the law of moral contradiction.

When I would (τω

Lit., as Rev., to me who would, or to the wishing me, thus emphasizing the I whose characteristic it is to wish, but not to do.

Romans 7:22

rom 7:22

Lit., I rejoice with. Stronger than I consent unto (Rom 7:16). It is the agreement of moral sympathy.

The rational and moral I, the essence of the man which is conscious of itself as an ethical personality. Not to be confounded with the new man (Eph 4:24; Col 3:10). It is substantially the same with the mind (Rom 7:23).

Romans 7:23

rom 7:23

See on Joh 1:29. Paul is a spectator of his own personality.

Another (ϵ

See on Mat 6:24.

Warring against (α

Only here in the New Testament. Taking the field against.

The law of my mind ($\tau\omega$ $\tau\omega\upsilon$

$\text{νο}\upsilon\varsigma$ mind, is a term distinctively characteristic of Paul, though not confined to him. See Luk 24:45; Rev 13:18; Rev 17:9.

Paul's usage of this term is not based, like that of spirit and flesh, on the Septuagint, though the word occurs six times as the rendering of lebh heart, and once of ruach spirit.

He uses it to throw into sharper relief the function of reflective intelligence and moral judgment which is expressed

The key to its Pauline usage is furnished by the contrast in Co1 14:14-19, between speaking with a tongue and with the understanding ($\tau\omega$ $\text{νο}\iota$). There it is the faculty of reflective

in Co1 1:10

Paul uses it mainly with an ethical reference - moral judgment as related to action. See Rom 12:2, where the renewing of the $\text{νο}\upsilon\varsigma$ mind is urged as a necessary preliminary to a right moral judgment ("that ye may prove," etc.). The $\text{νο}\upsilon\varsigma$ which does not exercise this judgment is α , and compare note on Ti2 3:8; note on Tit 1:15, where the $\text{νο}\upsilon\varsigma$ is associated with the conscience. See also on Eph 4:23.

It stands related to $\pi\nu\epsilon\upsilon\mu\alpha$ spirit, as the faculty to the efficient power. It is "the faculty of moral judgment which perceives and approves what is good, but has not the power of practically controlling the life in conformity with its theoretical requirements." In the portrayal of the struggle in this chapter there is no reference to the $\pi\nu\epsilon\upsilon\mu\alpha$ spirit, which, on the other hand, distinctively characterizes the christian state in ch. 8. In this chapter Paul employs only terms pertaining to the natural faculties of the human mind, and of these $\text{νο}\upsilon\varsigma$ mind is in the foreground.

Bringing into captivity (αι

Only here, Co2 10:5, and Luk 21:24. See on captives, Luk 4:18. The warlike figure is maintained. Lit., making me prisoner of war.

Law of sin

The regime of the sin-principle. sin is represented in the New Testament as an organized economy. See Ephesians 6.

The conflict between the worse and the better principle in human nature appears in numerous passages in the classics. Godet remarks that this is the passage in all Paul's epistles which presents the most points of contact with profane literature. Thus Ovid: "Desire counsels me in one direction, reason in another." "I see and approve the better, but I follow the worse." Epictetus: "He who sins does not what he would, and does what he would not." Seneca: "What, then, is it that, when we would go in one direction, drags us in the other?" See also the passage in Plato ("Phaedrus," 246), in which the human soul is represented as a chariot drawn by two horses, one drawing up and the other down.

Romans 7:24

rom 7:24

Originally, wretched through the exhaustion of hard labor.

Referring to a personal deliverer.

Body of this death (του

The body serving as the seat of the death into which the soul is sunk through the power of sin. The body is the literal body, regarded as the principal instrument which sin uses to enslave and destroy the soul. In explaining this much-disputed phrase, it must be noted: 1. That Paul associates the dominion and energy of sin prominently with the body, though not as if sin were inherent in and inseparable from the body. 2. That he represents the service of sin through the body as associated with, identified with, tending to, resulting in, death. And therefore, 3. That he may properly speak of the literal body as a body of death - this death, which is the certain issue of the abject captivity to sin. 4. That Paul is not expressing a desire to escape from the body, and therefore for death. Meyer paraphrases correctly: "Who shall deliver me out of bondage under the law of sin into moral freedom, in which my body shall no longer serve as the seat

who carries a corpse.

I myself

The man out of Christ. Looking back and summing up the unregenerate condition, preparatory to setting forth its opposite in ch. 8. Paul says therefore, that, so far as concerns his moral intelligence or reason, he approves and pays homage to God's law; but, being in bondage to sin, made of flesh, sold under sin, the flesh carries him its own way and commands his allegiance to the economy of sin.

[Next: Romans Chapter 8](#)

Romans Chapter 8

Romans 8:1

rom 8:1

Therefore now

Connecting with Rom 7:25. Being freed through Jesus Christ, there is therefore no condemnation now.

As Rom 5:16, sentence of condemnation.

Who walk not, etc.

The best texts omit to the end of the verse.

Romans 8:2

rom 8:2

The law of the Spirit of life (ο ς ζωης).

The law, the regulative principle; the Spirit, the divine Spirit who inspires the law (compare Rom 7:14). Of life, proceeding from the life of Jesus and producing and imparting life. Compare Joh 16:15.

In Christ Jesus

Construe with hath made me free. Compare Joh 8:36.

Romans 8:3

rom 8:3

Lit., the impossible (thing) of the law. An absolute nominative in apposition with the divine act - condemned sin. God condemned sin which condemnation was an impossible thing on the part of the law. The words stand first in the Greek order for emphasis.

In the likeness of sinful flesh

Lit., of the flesh of sin. The choice of words is especially noteworthy. Paul does not say simply, "He came in flesh" (Jo1 4:2; Ti1 3:16), for this would not have expressed the bond between Christ's manhood and sin. Not in the flesh of sin, which would have represented Him as partaking of sin. Not in the likeness of flesh, since He was really and entirely human; but, in the likeness of the flesh of sin: really human, conformed in appearance to the flesh whose characteristic is sin, yet sinless. "Christ appeared in a body which was like that of other men in so far as it consisted of flesh, and was unlike in so far as the flesh was not flesh of sin" (Dickson).

The preposition expresses the whole relation of the mission of Christ to sin. The special relation is stated in condemned. For sin - to atone, to destroy, to save and sanctify its victims.

Condemned

Deposed from its dominion, a thing impossible to the law, which could pronounce judgment and inflict penalty, but not dethrone. Christ's holy character was a condemnation of unholiness. Construe in the flesh with condemned.

Romans 8:4

rom 8:4

Rev., ordinance. Primarily that which is deemed right, so as to have the force of law; hence an ordinance. Here collectively, of the moral precepts of the law: its righteous requirement. Compare Luk 1:6; Rom 2:26; Heb 9:1. See on Rom 5:16.

The Spirit (πνευμα)

it comes to signify life. In this sense, physiologically considered, it is frequent in the classics. In the psychological sense, never. In the Old Testament it is ordinarily the translation of ruach. It is also used to translate chaj life, Isa 38:12; nshamah breath, Kg1 17:17.

In the New Testament it occurs in the sense of wind or breath, Joh 3:8; Th2 2:8; Heb 1:7. Closely related to the physiological sense are such passages as Luk 8:55; Jam 2:26; Rev 13:15.

Pauline Usage:

1. Breath, Th2 2:8.

2. The spirit or mind of man; the inward, self-conscious principle which feels and thinks and wills (Co1 2:11; Co1 5:3; Co1 7:34; Co1 2:5).

In this sense it is distinguished from σωμα body, or accompanied with a personal pronoun in the genitive, as my, our, his spirit (Rom 1:9; Rom 8:16; Co1 5:4; Co1 16:18; Th1 2:17; and compare Joh 13:21 and Joh 12:27; Mat 26:38 and Luk 1:46, Luk 1:47

3. The spiritual nature of Christ. Rom 1:4; Co1 15:45; Ti1 3:16.

4. The divine power or influence belonging to God, and communicated in Christ to men, in virtue of which they
; Co1 2:13; Gal 4:6; Gal 6:1; Th1 4:8. In this sense it appears as: a. Spirit of God. Rom 8:9, Rom 8:11, Rom 8:14; Co1 2:10, Co1 2:11, Co1 2:12, Co1 2:14; Co1 3:16; Co1 6:11; Co1 7:40; Co2 3:3; Eph 3:16. b. Spirit of Christ. Rom 8:9; Co2 3:17, Co2 3:18; Gal 4:6; Phi 1:19. c. Holy Spirit. Rom 5:5; Co1 6:19; Co1 12:3; Eph 1:13; Th1 1:5, Th1 1:6; Th1 4:8, etc. d. Spirit. With or without the article, but with its reference to the Spirit of God or Holy Spirit indicated by the context. Rom 8:16, Rom 8:23, Rom 8:26, Rom 8:27; Co1 2:4, Co1 2:10; Co1 12:4, Co1 12:7, Co1 12:8, Co1 12:9; Eph 4:3; Th2 2:13, etc.

5. A power or influence, the character, manifestations, or results of which are more peculiarly defined by qualifying genitives. Thus spirit of meekness, faith, power, wisdom. Rom 8:2, Rom 8:15; Co1 4:21; Co2 4:13; Gal 6:1; Eph 1:17; Ti2 1:7, etc.

These combinations with the genitives are not mere periphrases for a faculty or disposition of man. By the spirit of meekness or wisdom, for instance, is not meant merely a meek or wise spirit; but that meekness, wisdom, power, etc., are gifts of the Spirit of God. This usage is according to Old Testament analogy. Compare Exo 28:3; Exo 31:3; Exo 35:31; Isa 11:2.

6. In the plural, used of spiritual gifts or of those who profess to be under spiritual influence, Co1 12:10; Co1 14:12.

7. Powers or influences alien or averse from the divine Spirit, but with some qualifying word. Thus, the spirit of the world; another spirit; spirit of slumber. Rom 11:8; Co1 2:12; Co2 11:4; Eph 2:2; Ti2 1:7. Where these expressions are in negative form they are framed after the analogy of the positive counterpart with which they are placed in contrast. Thus Rom 8:15 : "Ye have not received the spirit of bondage, but of adoption. In other cases, as Eph 2:2, where the expression is positive, the conception is shaped according to Old-Testament usage, where spirits of evil are conceived as issuing from, and dependent upon, God, so far as He permits their operation and makes them subservient to His own ends. See Jdg 9:23; Sa1 16:14-16, Sa1 16:23; Sa1 18:10; Kg1 22:21 sqq.; Isa 19:4.

Spirit is found contrasted with letter, Rom 2:29; Rom 7:6; Co2 3:6. With flesh, Rom 8:1-13; Gal 5:16, Gal 5:24.

It is frequently associated with the idea of power (Rom 1:4; Rom 15:13, Rom 15:19; Co1 2:4; Gal 3:5; Eph 3:16; Ti2 1:7); and the verb ενεργειν, denoting to work efficaciously, is used to mark its special operation (Co1 12:11; Eph 3:20; Phi 2:13; Col 1:29). It is also closely associated with life, Rom 8:2, Rom 8:6, Rom 8:11, Rom 8:13; Co1 15:4, Co1 15:5; Co2 3:6; Gal 5:25; Gal 6:8.

It is the common possession of the Church and its members; not an occasional gift, but an essential element and mark of the christian life; not appearing merely or mainly in exceptional, marvelous, ecstatic demonstrations, but as the motive and mainspring of all christian action and feeling. It reveals itself in confession (Co1 12:3); in the consciousness of sonship (Rom 8:16); in the knowledge of the love of God (Rom 5:5); in the peace and joy of faith (Rom 14:17; Th1 1:6); in hope (Rom 5:5; Rom 15:13). It leads believers (Rom 8:14; Gal 5:18): they serve in newness of the Spirit (Rom 7:6) They walk after the Spirit (Rom 8:4, Rom 8:5; Gal 5:16-25). Through the Spirit they are sanctified (Th2 2:13). It manifests itself in the diversity of forms and operations, appearing under two main aspects: a difference of gifts, and a difference of functions. See Rom 8:9; Co1 3:16; Co1 5:1, Co1 5:11; Co1 12:13; Eph 1:13; Eph 4:3, Eph 4:4, Eph 4:30; Phi 2:1; Co1 12:4, Co1 12:7, Co1 12:11.

As compared with the Old-Testament conception, Paul's πνευμα "is the ruach of the Old Testament, conceived as manifesting itself after a manner analogous to, but transcending, its earlier forms. It bears the same characteristic marks of divine origin, of supernatural power, of motive energy in active exercise - standing in intimate relation to the fuller religious life and distinctive character and action of its recipients. But while in the Old Testament it is partial, occasional, intermittent, here it is general, constant, pervading. While in the Old Testament, as well as in the New, its forms of manifestation are diverse, they are expressly referred under the New to one and the same Spirit. While in the Old Testament they contemplate mainly the official equipment of men for special work given them to perform, they include under the New the inward energy of moral action in the individual, no less than the gifts requisite for the edification of the Church; they embrace the whole domain of the religious life in the believer, and in the community to which he belongs. The πνευμα of the apostle is not the life-breath of man as originally constituted a creature of God; but it is the life-spirit of "the new creation" in which all things have become new" (Dickson).

personality a trichotomy, or threefold division into body, soul, and spirit. On the one side it is claimed that Paul regards man as consisting of body, the material element and physical basis of his being; soul, the principle of animal life; and spirit, the higher principle of the intellectual nature. On the other side, that spirit and soul represent different sides or functions of the one inner man; the former embracing the higher powers more especially distinctive of man, the latter the feelings and appetites. The threefold distinction is maintained chiefly on the basis of Th1 5:23. Compare Heb 4:12

rom 8:5

They that are (οι ο

Wider in meaning than walk, which expresses the manifestation of the condition expressed by are.

Do mind (φρονουσιν)

The verb primarily means to have understanding; then to feel or think (Co1 13:11); to have an opinion (Rom 12:3). Hence to judge (Act 28:22; Gal 5:10; Phi 3:15). To direct the mind to something, and so to seek or strive for (Mat 16:23, note; Phi 3:19; Col 3:2). So here. The object of their thinking and striving is fleshly.

Romans 8:6

rom 8:6

Lit., as Rev., the mind of the flesh. Fleshly thinking and striving. Similarly the mind of the Spirit for to be spiritually minded.

Romans 8:7

rom 8:7

Is not subject (ουχ υ

See on Jam 4:7. Originally to arrange under. Possibly with a shade of military meaning suggested by enmity. It is marshaled under a hostile banner.

Romans 8:10

rom 8:10

The body

The believer's natural body.

The spirit

The believer's human spirit.

Romans 8:13

rom 8:13

The expression is stronger than the simple future of the verb. It indicates a necessary consequence. So Rev., ye must.

Mortify (θανατουτε)

Put to death.

Habitual practices. See on Rom 7:15; see on Joh 3:21.

Romans 8:14

rom 8:14

Sons (υι)

See on Joh 1:12; see on Mat 1:1. There is an implied contrast with the Jewish idea of sonship by physical descent.

Romans 8:15

rom 8:15

Spirit of bondage (πνευ

The Holy Spirit, as in Spirit of adoption. The Spirit which ye received was not a spirit of bondage. See Rom 8:4, under πνευμα, 7.

Spirit of adoption (πνευμα υι

The Spirit of God, producing the condition of adoption. Y

placing one in the position of a son. Mr. Merivale, illustrating Paul's acquaintance with Roman law, says: "The process of legal adoption by which the chosen heir became entitled not only to the reversion of the property but to the civil status, to the burdens as well as the rights of the adopter - became, as it were, his other self, one with him... this too is a Roman principle, peculiar at this time to the Romans, unknown, I believe, to the Greeks, unknown, to all appearance, to the Jews, as it certainly is not found in the legislation of Moses, nor mentioned anywhere as a usage among the children of the covenant. We have but a faint conception of the force with which such an illustration would speak to one familiar with the Roman practice; how it would serve to impress upon him the assurance that the adopted son of God becomes, in a peculiar and intimate sense, one with the heavenly Father" ("Conversion of the Roman Empire").

Of a loud cry or vociferation; expressing deep emotion.

Abba (Αββα)

Compare Mar 14:36. A Syrian term, to which Paul adds the Greek Father. The repetition is probably from a liturgical formula which may have originated among the Hellenistic Jews who retained the consecrated word Abba. Some find here a hint of the union of Jew and Gentile in God.

Romans 8:16

rom 8:16

Bearth witness with our spirit (συμμαρτυρει το μων)

This rendering assumes the concurrent testimony of the human spirit with that of the divine Spirit. Others, however, prefer to render to our spirit, urging that the human spirit can give no testimony until acted upon by the Spirit of God.

See on Joh 1:12.

Romans 8:17

rom 8:17

Joint-heirs

Roman law made all children, including adopted ones, equal heritors. Jewish law gave a double portion to the eldest son. The Roman law was naturally in Paul's mind, and suits the context, where adoption is the basis of inheritance.

If so be that (εἰ

The conditional particle with the indicative mood assumes the fact. If so be, as is really the case.

Suffer with Him

Mere suffering does not fulfill the condition. It is suffering with Christ. Compare with Him - all things, Rom 8:32.

Romans 8:18

rom 8:18

See on Pe1 5:12. It implies reasoning. "I judge after calculation made" (Godet). Compare Rom 3:28; Co2 11:5; Phi 3:13.

Romans 8:19

rom 8:19

Earnest expectation (α

Only here and Phi 1:20. From α v to watch. A watching with the head erect or outstretched. Hence a waiting in suspense. A will recall the watchman in the opening of Aeschylus' "Agamemnon," awaiting the beacon which is to announce the capture of Troy.

The word may signify either the creative act (as Rom 1:20), or the thing created (Mar 10:6; Mar 13:19; Mar 16:15; Col 1:23; Heb 4:13). See on Pe1 2:13. Here in the latter sense. The interpretations vary: 1. The whole unredeemed creation, rational and irrational. 2. All creation, except humanity. The point of difference is the inclusion or exclusion of humanity. The second explanation is preferable, the non-rational creation viewed collectively, animate and inanimate. Equivalent to all nature.

Waiteth (α

Only in Paul and Heb 9:28. The whole passage, with the expressions waiting, sighing, hoping, bondage, is poetical and prophetic. Compare Psa 19:2; Isa 11:6; Isa 14:8; Isa 55:12; Isa 65:17; Eze 31:15; 37.; Hab 2:11.

Romans 8:20

rom 8:20

Only here, Eph 4:17; Pe2 2:18. Compare the kindred verb became vain (Rom 1:21 note), and the adjective vain (Co1 3:20; Pe1 1:18 , Co1 15:58; Eph 5:6; Jam 2:20 . The Greek

labor to no purpose. Eze 13:6

Here, therefore, the reference is to a perishable and decaying condition, separate from God, and pursuing false ends.

God, not Adam nor Satan. Paul does not use the grammatical form which would express the direct agency of God, by Him who hath subjected, but that which makes God's will the occasion rather than the worker - on account of Him. Adam's sin and not God's will was the direct and special cause of the subjection to vanity. The supreme will of God is thus removed "to a wider distance from corruption and vanity" (Alford).

Romans 8:21

rom 8:21

In hope because (ἐπ' ἐ

The best texts transfer these words from the preceding verse, and construe with was made subject, rendering ο instead of because. "The creation was subjected in the hope that," etc. In hope is literally on hope, as a foundation. The hope is that of the subjected, not of the subjector. Nature "possesses in the feeling of her unmerited suffering, a sort of presentiment of her future deliverance" (Godet). Some adopt a very suggestive connection of in hope with waiteth for the manifestation.

Glorious liberty (ἐ

Better, and more literally, as Rev., liberty of the glory. Liberty is one of the elements of the glorious state and is dependent upon it. The glory is that in Rom 8:18. The Greek student will note the accumulation of genitives, giving solemnity to the passage.

Romans 8:22

rom 8:22

For

Introducing the proof of the hope, not of the bondage.

Both only here in the New Testament. The simple verb ω , Gal 4:27; Rev 12:2; and the kindred noun ω . See on Mar 13:9; see on Act 2:24. Together refers to the common longing of all the elements of the creation, not to its longing in common with God's children. "Nature, with its melancholy charm, resembles a bride who, at the very moment when she was fully attired for marriage, saw the bridegroom die. She still stands with her fresh crown and in her bridal dress, but her eyes are full of tears" (Schelling, cited by Godet).

Romans 8:24

rom 8:24

By hope (τῆ ἐ

Better in hope. We are saved by faith. See on Pe1 1:3.

Hope - not hope

Here the word is used of the object of hope. See Col 1:5; Ti1 1:1; Heb 6:18.

Romans 8:26

rom 8:26

Only here and Luk 10:40
translated 'took our infirmities'," Mat 8:17 (Bushnell).

)

Not with reference to the form of prayer, but to the circumstances: in proportion to the need. Compare Co2 8:12; Pe1 4:13.

Maketh intercession for (v

Only here in the New Testament. The verb ε
conversation, or supplication. So Act 25:24, "dealt with," Rev., "made suit." Compare Rom 8:34; Rom 11:2; Heb 7:25.

Which cannot be uttered (α

This may mean either unutterable or unuttered.

Romans 8:28

rom 8:28

Work together (συνεργει)

Or, are working together, now, while the creation is in travail. Together refers to the common working of all the

For good

Jacob cried, all these things are against me. Paul, all things are working together for good.

Romans 8:29

rom 8:29

Five times in the New Testament. In all cases it means foreknow. Act 26:5; Pe1 1:20; Pe2 3:17; Rom 11:2. It does not mean foreordain. It signifies prescience, not preelection. "It is God's being aware in His plan, by means of which, before the subjects are destined by Him to salvation, He knows whom He has to destine thereto" (Meyer).

It is to be remarked:

2. That, strictly speaking, it is coordinate with foreordained. "In God is no before." All the past, present, and future are simultaneously present to Him. In presenting the two phases, the operation of God's knowledge and of His decretory will, the succession of time is introduced, not as metaphysically true, but in concession to human limitations of

3. That a predetermination of God is clearly stated as accompanying or (humanly speaking) succeeding, and grounded upon the foreknowledge.

4. That this predetermination is to the end of conformity to the image of the Son of God, and that this is the vital point of the passage.

5. That, therefore, the relation between foreknowledge and predestination is incidental, and is not contemplated as a special point of discussion. God's foreknowledge and His decree are alike aimed at holy character and final salvation.

"O thou predestination, how remote

Thy root is from the aspect of all those

Who the First Cause do not behold entire!

And you, O mortals! hold yourselves restrained

In judging; for ourselves, who look on God,

We do not know as yet all the elect;

And sweet to us is such a deprivation,

Because our good in this good is made perfect,

That whatsoever God wills, we also will"

Dante, "Paradiso," xx., 130-138.

With an inner and essential conformity. See on transfigured, Mat 17:2.

To the image (της ε

See on Rom 1:23. In all respects, sufferings and moral character no less than glory. Compare Rom 8:18, Rom 8:28, Rom 8:31, and see Phi 3:21; Co1 15:49; Co2 3:18; Jo1 3:2, Jo1 3:3. "There is another kind of life of which science as yet has taken little cognizance. It obeys the same laws. It builds up an organism into its own form. It is the Christ-life. As the bird-life builds up a bird, the image of itself, so the Christ-life builds up a Christ, the image of Himself, in the inward nature of man.... According to the great law of conformity to type, this fashioning takes a specific form. It is that of the Artist who fashions. And all through life this wonderful, mystical, glorious, yet perfectly definite process goes on 'until Christ be formed' in it" (Drummond, "Natural Law in the Spiritual World").

See on Rev 1:5. Compare Col 1:15, Col 1:18, note.

Romans 8:32

rom 8:32

Spared (ε

Mostly in Paul. Elsewhere only Act 20:29; Pe2 2:4, Pe2 2:5. Compare Gen 22:16, which Paul may have had in mind.

His own (ι

See on Act 1:7; see on Pe2 1:3, Pe2 1:20.

With Him

Not merely in addition to Him, but all gifts of God are to be received, held, and enjoyed in communion with Christ.

Freely give

In contrast with spared.

Romans 8:33

rom 8:33

Shall lay - to the charge (ε

Only here by Paul. Frequent in Acts. See Act 19:38, Act 19:40; Act 23:28, Act 23:29; Act 26:2, Act 26:7. Lit., "to call something in one." Hence call to account; bring a charge against.

The following clauses are differently arranged by expositors. I prefer the succession of four interrogatives: Who shall lay? etc. Is it God? etc. Who is He that condemneth? Is it Christ? etc.

Romans 8:34

rom 8:34

Rather (μαλλον)

"Our faith should rest on Christ's death. but it should rather also so far progress as to lean on His resurrection, dominion, and second coming" (Bengel). "From the representations of the dead Christ the early believers shrank as from an impiety. To them He was the living, not the dead Christ - the triumphant, the glorified, the infinite, - not the agonized Christ in that one brief hour and power of darkness which was but the spasm of an eternal glorification" (Farrar, "Lives of the Fathers," i. 14).

Romans 8:37

rom 8:37

We are more than conquerors (υπερνικωμεν)

A victory which is more than a victory. "A holy arrogance of victory in the might of Christ" (Meyer).

Romans 8:38

rom 8:38

Powers (α

Angelic, higher than mere angels.

Things present (ενεστωτα)

Only in Paul and Heb 9:9. The verb literally means to stand in sight. Hence to impend or threaten. So Th2 2:2; Ti2 3:1; Co1 7:26. Used of something that has set in or begun. So some render here. Bengel says: "Things past are not mentioned, not even sins, for they have passed away."

[Next: Romans Chapter 9](#)

Romans Chapter 9

Romans 9:1

rom 9:1

In Christ

Not by Christ, as the formula of an oath, Christ being never used by the apostles in such a formula, but God. Rom 1:9; Co2 1:23; Co2 11:31; Phi 1:8. For this favorite expression of Paul, see Gal 2:17; Co1 1:2; Co2 2:14, Co2 2:17; Co2 12:19, etc.

Conscience

See on Pe1 3:16.

Bearing me witness

Rev., bearing witness with me. See on Rom 8:16. Concurring with my testimony. Morison remarks that Paul speaks of conscience as if it were something distinct from himself, and he cites Adam Smith's phrase, "the man within the breast."

In the Holy Ghost

So Rev. The concurrent testimony of his declaration and of conscience was "the echo of the voice of God's Holy Spirit" (Morison).

Romans 9:2

rom 9:2

Heaviness, so Wyc. and Tynd., in the earlier sense of sorrow. So Chaucer:

"Who feeleth double sorrow and heaviness

But Palamon?"

"Knight's Tale," 1456

Shakespeare:

"I am here, brother, full of heaviness."

2 "Henry IV.," iv., 5, 8

Rev., sorrow. O

Horace, curae edares devouring cares. Only here and Ti1 6:10.

Heart

See on Rom 1:21.

Romans 9:3

rom 9:3

I could wish (ἦ)

Or pray as Co2 13:7, Co2 13:9; Jam 5:16. Lit., I was wishing; but the imperfect here has a tentative force, implying the wish begun, but stopped at the outset by some antecedent consideration which renders it impossible, so that, practically, it was not entertained at all. So Paul of Onesimus: "Whom I could have wished (εἴθε) had not been too much to ask (Plm 1:13). Paul would wish to save his countrymen, even at such sacrifice, if it were morally possible. Others, however, explain the imperfect as stating an actual wish formerly entertained.

Accursed from Christ (ἀποχριστου)

Compare Gal 1:8, Gal 1:9; Co1 12:3; Co1 16:22. See on offerings, Luk 21:5. Set apart to destruction and so separated from Christ (Phi 1:21; Phi 3:8, Phi 3:20). An expression of deep devotion. "It is not easy to estimate the measure of love in a Moses and a Paul. For our limited reason does not grasp it, as the child cannot comprehend the courage of warriors" (Bengel). Compare Moses, Exo 32:32.

Romans 9:4

rom 9:4

Who (οἱ)

The double relative characterizes the Israelites with their call and privileges as such that for them he could even wish himself accursed.

Israelites

See on Act 3:12.

Adoption

See on Rom 8:15. Israel is always represented as the Lord's son or first-born among all peoples. Exo 4:22; Deu 14:1; Hos 11:1.

The glory

The visible, luminous appearance of the divine presence was called by the Israelites the glory of Jahveh, or, in rabbinical phrase, the Shekinah. See Exo 24:16; Exo 40:34, Exo 40:35; Eze 1:28; Heb 9:5. Not the final glory of God's kingdom; for this belongs to the Gentiles as well as to the Jews.

The covenants (αἱ διαθηκαι)

See on Mat 26:28. Those concluded with the patriarchs since Abraham. See Gal 3:16, Gal 3:17; Eph 2:12. The plural never occurs in the Old Testament. See on Heb 9:16.

The giving of the law (ἡ)

The act of giving, with a secondary reference to the substance of the law; legislation.

The service (ἡ)

See on Joh 16:2; see on Luk 1:74; see on Rev 22:3; see on Phi 3:3. Here the sum total of the Levitical services instituted by the law.

The promises

The collective messianic promises on which the covenants were based. The word originally means announcement. See on Act 1:4.

Romans 9:5

rom 9:5

Of whom (εξ ων)

From the midst of whom. But in order to guard the point that the reference is only to Christ's human origin, he adds, as concerning the flesh.

Who is over all, God blessed for ever (ο ω
ωνας)

Authorities differ as to the punctuation; some placing a colon, and others a comma after flesh. This difference indicates the difference in the interpretation; some rendering as concerning the flesh Christ came. God who is over all be blessed for ever; thus making the words God, etc., a doxology: others, with the comma, the Christ, who is over all, God blessed forever; i.e., Christ is God (For minor variations see margin of Rev.)

Amen

See on Rev 1:6.

Romans 9:6

rom 9:6

Not as though (ουχ οτι

Rev., but it is not as though. The thought is abruptly introduced. I am not speaking of a matter of such a nature as that the doctrine of faith involves the failure of God's promises to Israel.

Hath taken none effect (ε

Lit., has fallen out. Rev., come to nought.

Romans 9:7

rom 9:7

In Isaac

Not in Ishmael, though Ishmael also was the seed of Abraham. The saying of Gen 21:12 is directly added without it is written or it was said, because it is assumed to be well known to the readers as a saying of God. The Hebrew is: "in Isaac shall posterity be named to thee." In the person of Isaac the descendant of Abraham will be represented and recognized. The general principle asserted is that the true sonship of Abraham does not rest on bodily descent.

Named. See on Rom 4:17. Others, called from nothing. But the promise was made after Isaac was born.

Romans 9:8

rom 9:8

That is

The Old-Testament saying amounts to this.

Children of the promise

Originating from the divine promise. See Gal 4:23.

Romans 9:9

rom 9:9

This is the word of promise

The A.V. obscures the true sense. There is no article, and the emphasis is on promise. "I say 'a word of promise,' for a word of promise is this which follows." Or, as Morison, "this word is one of promise."

των)

Rev., according to this season. The reference is to Gen 18:14, where the Hebrew is when the season is renewed or revives; i.e., next year at this time. The season is represented as reviving periodically.

Romans 9:10

rom 9:10

And not only so

The thought to be supplied is: Not only have we an example of the election of a son of Abraham by one woman, and a rejection of his son by another, but also of the election and rejection of the children of the same woman.

By one

Though of one father, a different destiny was divinely appointed for each of the twins. Hence only the divine disposal constitutes the true and valid succession, and not the bodily descent.

Romans 9:11

rom 9:11

Evil (φαυλον)

See on Joh 3:20; see on Jam 3:16.

Purpose according to election (η κατ' ε

, and compare Rom 8:28. The phrase signifies a purpose so formed that in it an election was made. The opposite of one founded upon right or merit. For similar phrases see Act 19:20 according to might, mightily; Rom 7:13, καθ' υ

)

Lit., abide, continue: remain unchangeable. This unchangeableness of purpose was conveyed in His declaration to Rebecca. Contrast with come to nought (Rom 9:6).

Of works (εξ)

Lit., out of. By virtue of.

Calleth (καλουντος)

Eternal salvation is not contemplated. "The matter in question is the part they play regarded from the theocratic standpoint" (Godet).

Romans 9:12

rom 9:12

Lit., greater - smaller. Compare Gen 27:1, Sept., "The name of the greater was Leah, and the name of the younger (τη) Rachel." See a similar use in Aeschylus, v) could escape the great net of slavery." While in these cases "greater" and "smaller" are evidently used as older and younger, yet the radical meaning is greater and less, and the

New Testament, and in no case with the meaning elder. Compare Gen 25:23 be stronger; Sept., v reference, if to the persons of Jacob and Esau, is to them as representatives of the two nations. See Gen 25:23.

Historically the Edomites, represented by Esau, were for a time the greater, and surpassed the Israelites in national and military development. Moses sent envoys to the king of Edom from Kadesh, asking permission to pass through his country, which was refused, and the Edomite army came out against Israel (Num 20:14-21). Later they were "vexed" by Saul (Sa1 14:47), and were conquered and made tributary by David (Sa2 8:14). Their strength was shown in their subsequent attempts to recover independence (Kg2 8:20, Kg2 8:21; Kg2 14:7; Ch2 28:17). Their final subjugation was effected by John Hyrcanus, who incorporated them into the Jewish nation and compelled them to be circumcised.

Romans 9:13

rom 9:13

Jacob - Esau

See Gen 25:23. Representing their respective nations, as often in the Old Testament. Num 23:7, Num 23:10, Num 23:23; Num 24:5; Jer 49:10; compare also the original of the citation, Mal 1:2, Mal 1:3, the burden of the word of the Lord to Israel. Compare also Edom in Mal 1:4, synonymous with Esau in Mal 1:3; and Israel, Mal 1:5, synonymous with Jacob, Mal 1:2.

Hated (ε

The expression is intentionally strong as an expression of moral antipathy. Compare Mat 6:24; Luk 14:26. No idea of malice is implied of course.

Romans 9:15

rom 9:15

I will have mercy - compassion (ε

See Exo 33:19. For mercy see on Jo2 1:3; see on Luk 1:50. The former verb emphasizes the sense of human wretchedness in its active manifestation; the latter the inward feeling expressing itself in sighs and tears. Have mercy therefore contemplates, not merely the sentiment in itself, but the determination of those who should be its objects. The

words were spoken to Moses in connection with his prayer for a general forgiveness of the people, which was refused, and his request to behold God's glory, which was granted. With reference to the latter, God asserts that His gift is of His own free grace, without any recognition of Moses' right to claim it on the ground of merit or service.

Romans 9:16

rom 9:16

It is not of him that willeth nor of him that runneth. It, the participation in God's mercy. Of him, i.e., dependent upon. Runneth, denoting strenuous effort. The metaphor from the foot-race is a favorite one with Paul. See Co1 9:24, Co1 9:26; Gal 2:2; Gal 5:7; Phi 2:16; Th2 3:1. God is laid under no obligation by a human will or a human work.

Romans 9:17

rom 9:17

Saith

Present tense. "There is an element of tirelessness in the utterance. If the scripture ever spoke at all, it continued and continues to speak. It has never been struck dumb" (Morison).

Pharaoh

The original meaning of the word is now supposed to be the double house or palace. Compare the Sublime Porte.

Raised thee up (ε

of raising from the dead. The meaning here is general, allowed thee to appear; brought, thee forward on the stage of events, as Zac 11:16. So the simple verb in Mat 11:11; Joh 7:52. Other explanations are, preserved thee alive, as Sept., excited thee to opposition, as Hab 1:6; created thee.

Might be declared (διαγγελη)

. "Even to the present day, wherever throughout the world Exodus is read, the divine intervention is realized" (Godet).

Romans 9:18

rom 9:18

In a decretory sense. See on Mat 1:19.

Only here by Paul. See on hard, Mat 25:24; see on Jde 1:14; see on Jam 3:4. Three words are used in the Hebrew to describe the hardening of Pharaoh's heart. The one which occurs most frequently, properly means to be strong, and therefore represents the hardness as foolhardiness, infatuated insensibility to danger. See Exodus 14. The word is used in its positive sense, hardens, not merely permits to become hard. In Exodus the hardening is represented as self-produced (Exo 8:15, Exo 8:32; Exo 9:34), and as produced by God (Exo 4:21; Exo 7:3; Exo 9:12; Exo 10:20, Exo 10:27; Exo 11:10). Paul here chooses the latter representation.

Romans 9:19

rom 9:19

Hath resisted (α

Rev., more correctly, with-standeth. The idea is the result rather than the process of resistance. A man may resist God's will, but cannot maintain his resistance. The question means, who can resist him?

Romans 9:20

rom 9:20

O man

Man as man, not Jew.

That repliest (ο α

Only here and Luk 14:6. Lit., to contradict in reply: to answer by contradicting. Thus, in the case of the dropsical man (Luke 14), Jesus answered (α the Sabbath?" Then He asked, "Who of you would refuse on the Sabbath to extricate his beast from the pit into which it has fallen?" And they were unable to answer Him in reply: to answer by contradicting Him. So here, the word signifies to reply to an answer which God had already given, and implies, as Godet observes, the spirit of contention.

Romans 9:21

rom 9:21

Power (ε

Or right. See on Mar 2:10; see on Joh 1:12.

frame as compounded. By the lump is here meant human nature with its moral possibilities, "but not yet conceived of in its definite, individual, moral stamp" (Meyer). The figure of man as clay molded by God carries us back to the earliest traditions of the creation of man (Gen 2:7). According to primitive ideas man is regarded as issuing from the earth. The traditions of Libya made the first human being spring from the plains heated by the sun. The Egyptians declared that the Nile mud, exposed to the heat of the sun, brought forth germs which sprang up as the bodies of men. A subsequent divine operation endowed these bodies with soul and intellect, and the divine fashioner appears upon some monuments molding clay, wherewith to form man, upon a potter's wheel. The Peruvians called the first man "animated earth;" and the Mandans of North America related that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, the other that of Companion. The Babylonian account, translated by Berosus, represents man as made of clay after the manner of a statue. See Francois Lenormant, "Beginnings of History."

To make one vessel unto honor and another unto dishonor (ποιησαι ο ος, ο ς α

Rev., more correctly, to make one part a vessel unto honor, and another part, etc. For vessel, see on Pe1 3:7; compare Mat 12:29; Act 9:15. The vessel here is the one which has just come from the potter's hand. Those in Rom 9:22 have been in household use.

Romans 9:22

rom 9:22

Although willing, not because. Referring not to the determinate purpose of God, but to His spontaneous will growing out of His holy character. In the former sense, the meaning would be that God's long-suffering was designed to enhance the final penalty. The emphatic position of willing prepares the way for the contrast with long-suffering. Though this holy will would lead Him to show His wrath, yet He withheld His wrath and endured.

ργης)

Not filled with wrath, nor prepared to serve for a manifestation of divine wrath; but appertaining to wrath. Such as by their own acts have fallen under His wrath. Compare Psa 2:9.

Lit., adjusted. See on mending, Mat 4:21; perfect, see on Mat 21:16; see on Luk 6:40; see on Pe1 5:10. Not fitted by God for destruction, but in an adjectival sense, ready, ripe for destruction, the participle denoting a present state previously formed, but giving no hint of how it has been formed. An agency of some kind must be assumed. That the objects of final wrath had themselves a hand in the matter may be seen from Th1 2:15, Th1 2:16. That the hand of God is also operative may be inferred from the whole drift of the chapter. "The apostle has probably chosen this form because the being ready certainly arises from a continual reciprocal action between human sin and the divine judgment of blindness and hardness. Every development of sin is a net-work of human offenses and divine judgments" (Lange).

Romans 9:23

rom 9:23

And that He might make known

The connection is variously explained. Some make and that dependent on He endured: "If, willing to show His wrath... God endured... and also that." Others make that dependent on fitted: "Vessels fitted to destruction and also that He might make known," etc. Godet supplies He called from Rom 9:24 : "And called that He might make known,"

margin.

His glory

See on Rom 3:23. Godet thinks the phrase was suggested by Moses' request, "Show me thy glory," Exo 33:18.

Only here and Eph 2:10

), cannot be

of all the elements of the case to the final result. Prepared is more general. In the former case the result is indicated; in the latter, the previousness. Note before prepared, while before is wanting in Rom 9:22. In this passage the direct agency of God is distinctly stated; in the other the agency is left indefinite. Here a single act is indicated; there a process. The simple verb ε to the reciprocal quality of the thing prepared, and that for which it is prepared. See Luk 1:17; Joh 14:2; Co1 2:9; Ti2 2:21. "Ah, truly," says Reuss, "if the last word of the christian revelation is contained in the image of the potter and the clay, it is a bitter derision of all the deep needs and legitimate desires of a soul aspiring toward its God. This would be at once a satire of reason upon herself and the suicide of revelation. But it is neither the last word nor the only word; nor has it any immediate observable bearing on the concrete development of our lives. It is not the only word, because, in nine-tenths of Scripture, it is as wholly excluded from the sphere of revelation as though it had been never revealed at all; and it is not the last word, because, throughout the whole of Scripture, and nowhere more than in the writings of the very apostle who has faced this problem with the most heroic inflexibility, we see bright glimpses of something beyond. How little we were intended to draw logical conclusions from the metaphor, is shown by the fact

that we are living souls, not dead clay; and St. Paul elsewhere recognized a power, both within and without our beings, by which, as by an omnipotent alchemy, mean vessels can become precious, and vessels of earthenware be transmuted into vessels of gold" (Farrar). See note at end of ch. 11.

Romans 9:24

rom 9:24

Called - of

Compare Rom 8:30. For of, read from (εξ), as Rev. From among.

Romans 9:25

rom 9:25

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The Greek is much more condensed. "I will call the not-my-people my-people." See Hos 1:6-9. The reference is to the symbolical names given by the prophet to a son and daughter: Lo Ammi not my people, and Lo Ruhama not having obtained mercy. The new people whom God will call my people will be made up from both Jews and Gentiles. Hosea, it is true, is speaking of the scattered Israelites only, and not of the Gentiles; but the ten tribes, by their lapse into idolatry had put themselves upon the same footing with the Gentiles, so that the words could be applied to both. A principle of the divine government is enunciated "which comes into play everywhere when circumstances reappear similar to those to which the statement was originally applied. The exiled Israelites being mingled with the Gentiles, and forming one homogeneous mass with them, cannot be brought to God separately from them. Isa 49:22 represents the Gentiles as carrying the sons of Israel in their arms, and their daughters on their shoulders, and consequently as being restored to grace along with them" (Godet).

Romans 9:27

rom 9:27

An impassioned utterance. See on Luk 18:39; compare Joh 7:28, Joh 7:37; Act 19:28; Act 23:6. Mostly of an inarticulate cry. "The prophet in awful earnestness, and as with a scream of anguish, cries over Israel" (Morison).

Concerning (v)

Lit., over, as proclaiming a judgment which hangs over Israel.

Romans 9:28

rom 9:28

For the reading of the A.V. read as Rev. The Lord will execute His word upon the earth, finishing and cutting it short. Difficulty arises on account of the variation in the Greek text and the difference between the reading adopted by the best authorities and the Septuagint, and again on account of the variation of the latter from the Hebrew. The Hebrew reads: Extirpation is decided, flowing with righteousness, for a consumption and decree shall the Lord of hosts make in the midst of all the land. The Rev. adopts the shorter reading of the Septuagint.

Better reckoning.

Finish - cut short (συντελω

be shortened, in Mat 24:22, and see note. Omit in righteousness.

Romans 9:29

rom 9:29

Not in a previous passage, but by way of prediction.

Seed

Following the Septuagint, which thus renders the Hebrew remnant. See Rom 9:27. Like the remnant of corn which the farmer leaves for seed.

Romans 9:30

rom 9:30

See on perceived, Act 4:13, and see on taketh, Mar 9:18; see on Joh 1:5. Compare attained (ε). Rev., arrive at. See on Mat 12:28. The meaning is substantially the same, only the imagery in the two words differs; the former being that of laying hold of a prize, and the latter of arriving at a goal. The latter is appropriate to following after, and is carried out in stumbling (Rom 9:32).

or and that. Subjoining something distinct and different from what precedes, though not sharply opposed to it. Attained righteousness, that is not that arising from these works, but from faith.

Romans 9:32

rom 9:32

Not by faith (ουκ ε

A.V. and Rev. supply the ellipsis, they sought it not.

"In their foolish course Israel thought they were advancing on a clear path, and lo! all at once there was found in this way an obstacle upon which they were broken; and this obstacle was the very Messiah whom they had so long invoked in all their prayers" (Godet).

Romans 9:33

rom 9:33

See on Mat 5:29; see on Mat 16:23.

Shall not be ashamed (ou

The Hebrew in Isa 28:16 is, shall not make haste, or flee hastily. The quotation combines Isa 8:4 and Isa 28:16.

[Next: Romans Chapter 10](#)

Romans Chapter 10

Romans 10:1

rom 10:1

Brethren

See on Jo1 2:9. An expression of affectionate interest and indicating emotion.

My heart's desire (ἡ εὐχὴ ἐμὴ)

More literally, the good will of my heart. See on Luk 2:14. Compare Phi 1:15; Phi 2:13; Eph 1:5, Eph 1:9; Th2 1:11.

See on Luk 5:33.

Implying communion. See on with God, Joh 1:1.

For Israel

The best texts substitute αὐτῶν for them; those described in the last three verses of ch. 9. Bengel remarks that Paul would not have prayed had they been utterly reprobate.

That they may be saved (εἰς σωτηρίαν αὐτῶν)

Lit., unto (their) salvation.

Romans 10:2

rom 10:2

I bear them record (μαρτυρῶ)

Rev. witness. "He seems to be alluding to his conduct of former days, and to say, 'I know something of it, of that zeal'" (Godet).

Zeal of God (ζήλον Θεοῦ)

Rev., zeal for God. Like the phrase "faith of Christ" for "faith in Christ" (Phi 3:9); compare Col 2:12; Eph 3:12; Joh 2:17, "the zeal of thine house," i.e., "for thy house."

Knowledge (ἐπίγνωσις)

Full or correct and vital knowledge. See on Rom 1:28; see on Rom 3:20.

Romans 10:3

rom 10:3

God's righteousness

That mentioned in Rom 9:30. Compare Phi 3:9; Rom 1:16, Rom 1:17; Rom 3:20-22.

To establish (στησαι)

Or set up, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's.

Romans 10:4

rom 10:4

First in the sentence as the emphatic point of thought. Expositors differ as to the sense. 1. The aim. Either that the intent of the law was to make men righteous, which was accomplished in Christ, or that the law led to Him as a pedagogue (Gal 3:24). 2. The fulfillment, as Mat 5:17. 3. The termination. To believers in Christ the law has no longer legislative authority to say, "Do this and live; do this or die" (Morison). The last is preferable. Paul is discussing two materially exclusive systems, the one based on doing, the other on believing. The system of faith, represented by Christ, brings to an end and excludes the system of law; and the Jews, in holding by the system of law, fail of the righteousness which is by faith. Compare Gal 2:16; Gal 3:2-14.

Romans 10:5

rom 10:5

The best texts transfer o

Those things - by them (αὐτῶν αὐτοῖς)

Omit those things, and read for ἐν αὐτοῖς by them, ἐν αὐτῇ by it, i.e., the righteousness which is of the law. The whole, as Rev., Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

Romans 10:6

rom 10:6

The righteousness which is of faith (ἡ ἐκ πίστεως)

The of-faith righteousness. Righteousness is personified. Paul makes the righteousness of faith describe itself. Of faith, ἐκ from. Marking the source.

Speaketh on this wise (οὕτως)

The quotation in Rom 10:6-8 is a free citation from Deu 30:11-14. Paul recognizes a secondary meaning in Moses' words, and thus changes the original expressions so as to apply them to the Christian faith-system. His object in the change is indicated by the explanatory words which he adds. He does not formally declare that Moses describes the righteousness of faith in these words, but appropriates the words of Moses, putting them into the mouth of the personified faith-righteousness.

Say not in thy heart

In thy heart is added by Paul. The phrase say in the heart is a Hebraism for think, compare Psa 14:1; Psa 36:1; Psa

10:11. Usually of an evil thought. Compare Mat 3:9; Mat 24:48; Rev 18:7.

Who shall ascend into heaven?

The Septuagint adds for us, and bring it to us, and hearing it we will do it.

To bring down

Interpreting the Septuagint, and bring it to us.

Romans 10:7

rom 10:7

Descend into the deep

Rev., abyss. Septuagint, Who shall pass through to beyond the sea? See on Luk 8:31. Paul changes the phrase in order to adapt it to the descent of Christ into Hades. The two ideas may be reconciled in the fact that the Jew conceived the sea as the abyss of waters on which the earth rested. Compare Exo 20:4. Thus the ideas beyond the sea and beneath the earth coincide in designating the realm of the dead. Compare Homer's picture of the region of the dead beyond the Ocean-stream:

"As soon as thou shalt cross.

Oceanus, and come to the low shore

And groves of Proserpine, the lofty groups

Of poplars, and the willows that let fall

Their withered fruit, moor thou thy galley there

In the deep eddies of Oceanus,

And pass to Pluto's comfortless abode."

"Odyssey," x. 508-513.

"Our bark

Reached the far confines of Oceanus.

There lies the land and there the people dwell

Of the Cimmerians, in eternal cloud

And darkness."

"Odyssey," xi. 13-15.

To bring up

There is no need. He is already risen.

Romans 10:8

rom 10:8

The word is nigh thee

Septuagint, Very nigh thee is the word. The word is the whole subject-matter of the Gospel. See Rom 10:9. Moses used it of the law. See on Luk 1:37. The whole quotation in the Hebrew is as follows: "It (the commandment) is not in heaven, that ye should say, Who will ascend for us to heaven, and bring it to us, and make us hear it that we may do it? And it is not beyond the sea, that ye should say, Who will go over for us beyond the sea, and bring it to us, and make us hear it that we may do it? But the word is very near thee, in thy mouth and in thy heart, to do it." The object of the passage is to contrast the system of faith with the system of law, and that, especially, with reference to the remoteness and difficulty of righteousness. Moses says that the commandment of God to Israel is not incapable of accomplishment, nor is it a distant thing to be attained only by long and laborious effort. The people, on the contrary, carries it in its mouth, and it is stamped upon its heart. Compare Exo 13:9; Deu 6:6-9. In applying these words to the system of faith, Paul, in like manner, denies that this system involves any painful search or laborious work. Christ has accomplished the two great things necessary for salvation. He has descended to earth and has risen from the dead. All that is necessary is to accept by faith the incarnate and risen Christ, instead of having recourse to the long and painful way of establishing one's own righteousness by obedience to the law.

Word of faith

The phrase occurs only here. "Which forms the substratum and object of faith" (Alford). Others, the burden of which is faith.

See on Mat 4:17, and see on preacher, Pe2 2:5.

Romans 10:9

rom 10:9

That (o

So rendered as expressing the contents of the word of faith; but better because, giving a proof that the word is nigh. Confess and believe, correspond to mouth and heart.

ησουν)

ημα εν τω

ησους If thou shalt confess with thy mouth the word that Jesus is Lord. Rev.,

Jesus as Lord.

Romans 10:10

rom 10:10

)

As the seat of the energy of the divine Spirit (πνευμα see on Rom 8:4 Rom 11:3), which is conditioned by the Spirit. It is not the affections as distinguished from the intellect. Believing with the heart is in contrast with oral confession, not with intellectual belief. "Believing is a mode of thinking not of feeling. It is that particular mode of thinking that is guided to its object by the testimony of another, or by some kind of inter-mediation. It is not intuitive" (Morison).

The verb is used impersonally. Lit., it is believed. Believing takes place.

Confession is made (ομολογεται)

Also impersonal. It is confessed. "Confession is just faith turned from its obverse side to its reverse ... When faith comes forth from its silence to announce itself, and to proclaim the glory and the grace of the Lord, its voice is confession" (Morison).

Romans 10:11

rom 10:11

The scripture saith

The quotation from Isa 28:16 is repeated (see Rom 9:33) with the addition of everyone, whosoever.

Romans 10:12

rom 10:12

For

Explaining the whosoever of Rom 10:11.

Difference

Better, as Rev., distinction. See on Rom 3:22.

Jew and Greek

On Greek, see on Act 6:1. Greeks here equivalent to Gentiles.

See on Mat 21:3. The reference is disputed: some Christ, others God. Probably Christ. See Rom 10:9, and compare Act 10:36. The hearing which is necessary to believing comes through the word of Christ (Rom 10:17, where the reading is Christ instead of God).

That call upon (ε

See on appeal, Act 25:11; see on Jam 2:7. That invoke Him as, Lord: recalling Rom 10:9, Rom 10:10. Compare Joe 2:32.

Romans 10:15

rom 10:15

Be sent (αποσταλωσιν)

See on Mat 10:16; see on Mar 4:29.

Beautiful (ωραιοι)

From ω
and vigor. Appropriate here to the swift, vigorous feet. Plato ("Republic," x. 601) distinguishes between faces that are beautiful (καλων) and blooming (ω (Sept.) of the trees of Eden. Compare Mat 23:27; Act 3:2, Act 3:10.

Feet

Emphasizing the rapid approach of the messenger. "In their running and hastening, in their scaling obstructing mountains, and in their appearance and descent from mountains, they are the symbols of the earnestly-desired, winged movement and appearance of the Gospel itself" (Lange). Compare Nah 1:15; Eph 6:15; Rom 3:15; Act 5:9. Paul omits the mountains from the citation. Omit that preach the gospel of peace.

Bring glad tidings

See on Gospel, Matthew, superscription.

Romans 10:16

rom 10:16

Obedied (υ

See on obedience and disobedience, Rom 5:19. Also see on Act 5:29. Obedied as the result of listening, and so especially appropriate here. Compare head and hear, Rom 10:14. For the same reason hearken (Rev.) is better than obeyed.

Report (ακοη)

Lit., hearing. Similarly, Mat 14:1; Mar 13:7. Compare the phrase word of hearing, Th1 2:13; Heb 4:2 (Rev.); and hearing of faith, i.e., message of faith, Gal 3:2.

Romans 10:17

rom 10:17

By hearing (εξ ακοης)

The same word as report, above, and in the same sense, that which is heard.

Word of God (ρ)

The best texts read of Christ. Probably not the Gospel, but Christ's word of command or commission to its preachers; thus taking up except they be sent (Rom 10:15), and emphasizing the authority of the message. Belief comes through the message, and the message through the command of Christ.

Romans 10:18

rom 10:18

κ η

A negative answer is implied by the interrogative particle. "Surely it is not true that they did not hear."

Only here and Co1 14:7, on which see note. Paul uses the Septuagint translation of Psa 19:4, where the Hebrew line or plummet-line (others musical chord) is rendered sound. The voice of the gospel message is like that of the starry sky proclaiming God's glory to all the earth. The Septuagint sound seems to be a free rendering in order to secure parallelism with words.

Of the world (της οι

See on Luk 2:1; see on Joh 1:9.

Romans 10:19

rom 10:19

Did Israel not know?

As in Rom 10:18, a negative answer is implied. "It is surely not true that Israel did not know." Did not know what? That the Gospel should go forth into all the earth. Moses and Isaiah had prophesied the conversion of the Gentiles, and Isaiah the opposition of the Jews thereto.

First Moses

First in order; the first who wrote.

I will provoke you to jealousy (ε μασ)

From Deu 32:21. See Rom 11:11, Rom 11:14; Co1 10:22. Used only by Paul. The Septuagint has them instead of you.

By them that are no people (επ' ουκ ε

Lit., upon a no-people. The relation expressed by the preposition is that of the no-people as forming the basis of the jealousy. The prediction is that Israel shall be conquered by an apparently inferior people. No-people as related to God's heritage, not that the Gentiles were inferior or insignificant in themselves. For people render nation, as Rev. See on Pe1 2:9.

By a foolish nation (ε)

Lit., upon a foolish nation as the basis of the exasperation. For foolish, see on Rom 1:21.

I will anger (παροργιω)

driving to the side of something which by contact or comparison excites jealousy or anger.

Romans 10:20

rom 10:20

Is very bold (αποτολμα)

Only here in the New Testament. Plato, "Laws," 701, uses it of liberty as too presumptuous (α preposition is intensive, or possibly pointing to him from whom the action proceeds; bold of himself: The simple verb means primarily to dare, and implies the manifestation of that boldness or confidence of character which is expressed by θαρρ , Co2 5:8; Co2 7:16; Co2 10:2, note.

Saith

Isa 65:1. Following the Septuagint, with the inversion of the first two clauses. Hebrew: "I have offered to give answers to those who asked not. I have put myself in the way of those who sought me not. I have spread out my hand all the day to a refractory people." The idea in the Hebrew is, "I have endeavored to be sought and found." Compare the clause omitted in Paul's quotation: "I have said 'Here am I' to a people who did not call upon my name."

Romans 10:21

rom 10:21

Disobedient - gainsaying (απειθουντα - α

See on Joh 3:36; see on Jde 1:11. Disobedience is the manifestation of the refractoriness expressed in gainsaying. Some explain gainsaying as contradicting. Compare Luk 13:34, Luk 13:35.

[Next: Romans Chapter 11](#)

Romans Chapter 11

Romans 11:17

rom 11:17

See on Mat 24:32; see on Mar 11:8
the noun and the verb: kladon, exeklasthesan.

A wild olive-tree (α

To be taken as an adjective, belonging to the wild olive. Hence Rev., correctly, rejects tree, since the Gentiles are addressed not as a whole but as individuals. Meyer says: "The ingrafting of the Gentiles took place at first only partially and in single instances; while the thou addressed cannot represent heathendom as a whole, and is also not appropriate to the figure itself; because, in fact, not whole trees, not even quite young ones are ingrafted, either with the stem or as to all their branches. Besides, Rom 11:24 contradicts this view."

Wert grafted in among them ($\epsilon \nu \alpha\upsilon\tau\omicron\iota\varsigma$)

. Thus, in the verb to graft the incision is emphasized. Some render in their place, instead of among them; but the latter agrees better with partakest. Hence the reference is not to some of the broken off branches in whose place the Gentiles were grafted, but to the branches in general.

Lit., as Rev., didst become partaker with them. See on Rev 1:9; and see on partners, Luk 5:10. With them, the natural branches.

Of the root and fatness ($\tau\eta\varsigma \rho$

Paul's figure is: The Jewish nation is a tree from which some branches have been cut, but which remains living because the root (and therefore all the branches connected with it) is still alive. Into this living tree the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root. The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the Jews). But the grafted branches should not glory over the natural branches because of the cutting off of some of the latter, since they derive their life from the common root. "The life-force and the blessing are received by the Gentile through the Jew, and not by the Jew through the Gentile. The spiritual plan moves from the Abrahamic covenant downward, and from the Israelitish nation outward" (Dwight).

The figure is challenged on the ground that the process of grafting is the insertion of the good into the inferior stock, while here the case is reversed. It has been suggested in explanation that Paul took the figure merely at the point of inserting one piece into another; that he was ignorant of the agricultural process; that he was emphasizing the process of grace as contrary to that of nature. References to a custom of grafting wild upon good trees are not sufficiently decisive to warrant the belief that the practice was common. Dr. Thomson says: "In the kingdom of nature generally, certainly in the case of the olive, the process referred to by the apostle never succeeds. Graft the good upon the wild,

and, as the Arabs say, 'it will conquer the wild;' but you cannot reverse the process with success.... It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the apostle has seized upon to magnify the mercy shown to the Gentiles by grafting them, a wild race, contrary to the nature of such operations, into the good olive tree of the church, and causing them to flourish there and bring forth fruit unto eternal life. The apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation" ("Land and Book, Lebanon, Damascus and Beyond Jordan," p. 35). Meyer says: "The subject-matter did not require the figure of the ordinary grafting, but the converse - the grafting of the wild scion and its ennoblement thereby. The Gentile scion was to receive, not to impart, fertility."

Romans 11:18

rom 11:18

The branches

Of the olive-tree generally, Jewish Christians and unbelieving Jews. Not those that are broken off, who are specially indicated in Rom 11:19.

Romans 11:20

rom 11:20

Well (καλῶς)

Admitting the fact. Thou art right. Compare Mar 12:32. Some take it as ironical.

Romans 11:22

rom 11:22

For goodness, see on Rom 3:12. A Co2 13:10; Tit 1:13. From α

Thou shalt be cut off (ε)

Lit., cut out. See on Luk 13:7.

Romans 11:23

rom 11:23

See on Rom 4:21.

Romans 11:24

rom 11:24

Contrary to nature

See remarks on Rom 11:17.

Romans 11:25

rom 11:25

In the Septuagint only in Daniel. See Dan 2:18, Dan 2:19, Dan 2:27, Dan 2:28, Dan 2:30, of the king's secret. It occurs frequently in the apocryphal books, mostly of secrets of state, or plans kept by a king in his own mind. This meaning illustrates the use of the word in passages like Mat 13:11, "mysteries of the kingdom of heaven" - secret purposes or counsels which God intends to carry into effect in His kingdom. So here; Rom 16:25; Eph 1:9; Eph 3:9; Col 1:26, Col 1:27; Col 2:2; Col 4:3; Rev 10:7

; Rev 17:7, This

meaning may possibly throw light on Eph 5:32

classical Latin means the military oath. The explanation of the word sacrament, which is so often founded on this

sense. In Eph 3:3-6, Paul uses the word as here, of the admission of the Gentiles.

. Mostly in the New Testament of practical wisdom, prudence; thus

combinative wisdom; wisdom in its critical applications. See Col 1:9, and compare Eph 1:8.

See on Rom 11:7. Rev., hardening.

In part (α

The only exceptions are Co2 3:10; Co2 9:3; Eph 4:9, Eph 4:16. Paul employs it in several combinations. With α (Co1 1:14; Co1 2:5), and $\epsilon\kappa$ out of (Co1 12:27; Co1 13:9, Co1 13:10, Co1 13:12), in which a thing is conceived as looked at from the part, either (α κ) as a standard according to which the whole is estimated. Thus Co1 12:27, "members ϵ in, as Col 2:16, with respect to, literally, in the matter of. With α

v

downward; according to part, particularly, Heb 9:5.

Construe here with hath happened: has partially befallen. Not partial hardening, but hardening extending over a part.

Romans 11:26

rom 11:26

The deliverer (\omicron ρ

The Hebrew is goel redeemer, avenger. The nearest relative of a murdered person, on whom devolved the duty of avenger, was called goel haddam avenger of blood. So the goel was the nearest kinsman of a childless widow, and was required to marry her (Deu 25:5-10). It is the word used by Job in the celebrated passage Job 19:25. See, also, Rut 3:12, Rut 3:13; Rut 4:1-10.

Romans 11:29

rom 11:29

Without repentance (α

Only here and Co2 7:10. See on repented, Mat 21:29. Not subject to recall.

Romans 11:32

rom 11:32

Only here, Luk 5:6; Gal 3:22, Gal 3:23. A very literal rendering, etymologically considered; con together, claudere to shut. The A.V. followed the Vulgate conclusit. So Hooker: "The person of Christ was only touching bodily substance concluded within the grave." The word has lost this sense. Rev., hath shut up. Some explain in the later Greek sense, to hand over to a power which holds in ward.

Lit., the all. The totality, Jews and Gentiles, jointly and severally.

Romans 11:33

rom 11:33

O the depth of the riches both of the wisdom and knowledge. So both A.V. and Rev., making depth govern riches, and riches govern wisdom and knowledge. Others, more simply, make the three genitives coordinate, and all governed by depth: the depth of the riches and wisdom and knowledge. "Like a traveler who has reached the summit of an Alpine ascent, the apostle turns and contemplates. Depths are at his feet, but waves of light illumine them, and there spreads all around an immense horizon which his eye commands" (Godet). Compare the conclusion of ch. 8.

"Therefore into the justice sempiternal

The power of vision which your world receives

As eye into the ocean penetrates;

Which, though it see the bottom near the shore,

Upon the deep perceives it not, and yet

'Tis there, but it is hidden by the depth.

There is no light but comes from the serene

That never is o'ercast, nay, it is darkness

Or shadow of the flesh, or else its poison."

Dante, "Paradiso," xix. 59-62.

Compare also Sophocles:

"In words and deeds whose laws on high are set

Through heaven's clear ether spread,

Whose birth Olympus boasts,

Their one, their only sire,

Whom man's frail flesh begat not,

Nor in forgetfulness

Shall lull to sleep of death;

In them our God is great,

In them he grows not old forevermore."

"Oedipus Tyrannus," 865-871.

Used together only here, Co1 12:8; Col 2:3. There is much difference of opinion as to the precise distinction. It is agreed on all hands that wisdom is the nobler attribute, being bound up with moral character as knowledge is not. Hence wisdom is ascribed in scripture only to God or to good men, unless it is used ironically. See Co1 1:20; Co1 2:6; Luk 10:21. Cicero calls wisdom "the chief of all virtues." The earlier distinction, as Augustine, is unsatisfactory: that wisdom is concerned with eternal things, and knowledge with things of sense; for γνῶσις knowledge, is described as having for its object God (Co2 10:5); the glory of God in the face of Christ (Co2 4:6); Christ Jesus (Phi 3:8).

As applied to human acquaintance with divine things, γνῶσις
Knowledge may issue in self-conceit. It is wisdom that builds up the man (Co1 8:1). As attributes of God, the distinction appears to be between general and special: the wisdom of God ruling everything in the best way for the best end; the knowledge of God, His wisdom as it contemplates the relations of things, and adopts means and methods. The wisdom forms the plan; the knowledge knows the ways of carrying it out.

Past finding out (α)

Only here and Eph 3:8. Appropriate to ways or paths. Lit., which cannot be tracked.

Romans 11:34

rom 11:34

Who hath known, etc.

From Isa 40:13. Heb., Who hath measured the Spirit? Though measured may be rendered tried, proved, regulated. Compare the same citation in Co1 2:16. This is the only passage in the Septuagint where ruach spirit is translated by νοῦς mind. Known (εἰδέναι) knowledge and ways in Rom 11:33; counselor to His wisdom and judgments. No one has counseled with Him in forming His decisions.

Romans 11:35

rom 11:35

Who hath first given, etc.

From Job 41:3. Heb., Who has been beforehand with me that I should repay him? Paul here follows the Aramaic translation. The Septuagint is: Who shall resist me and abide?

Romans 11:36

rom 11:36

Of - through - to (εἰς)

Of, proceeding from as the source: through, by means of, as maintainer, preserver, ruler: to or unto, He is the point to

which all tends. All men and things are for His glory (Co1 15:28). Alford styles this doxology "the sublimest apostrophe existing even in the pages of inspiration itself.

Romans 11:1

rom 11:1

v)

Then introduces the question as an inference from the whole previous discussion, especially Rom 11:19-21.

A negative answer required. "Surely God has not, has He?" The aorist tense points to a definite act. Hence Rev., better, did God cast off. The verb means literally to thrust or shove. Thus Homer, of Sisyphus pushing his stone before him ("Odyssey," xi., 596). Oedipus says: "I charge you that no one shelter or speak to that murderer, but that all thrust him (ωθειν) from their homes" ("Oedipus Tyrannus," 241).

See on Pe1 2:9; see on Act 13:17.

An Israelite, etc.

See on Phi 3:5. Paul adduces his own case first, to show that God has not rejected His people en masse. An Israelite of pure descent, he is, nevertheless a true believer.

Romans 11:2

rom 11:2

Foreknew

See on Rom 8:29.

Or (η

Compare Rom 6:3; Rom 7:1. Confirming what precedes by presenting the only alternative in the case. Or is omitted in the A.V.

Wot ye not (ουκ οι

Why should the Revisers have retained the obsolete wot here, when they have rendered elsewhere, know ye not? See Rom 6:16; Co1 3:16; Co1 5:6, Co1 6:2, etc. The phrase indicates that this cannot be thought of as true.

Of Elias (εν Η)

Wrong; though Rev. has retained it: of Elijah, with in in margin; probably in order to avoid the awkward circumlocution in the passage treating of Elijah, or the ambiguous in Elijah. See on in the bush, Mar 12:26. Thucydides (i. 9) says: "Homer, in 'The handing down of the sceptre,' said," etc.; i.e., in the passage describing the transmission of the sceptre in the second book of the Iliad. A common form of quotation in the rabbinical writings. The passage cited is Kg1 19:10, Kg1 19:14.

He maketh intercession (ε

See on Rom 8:26. Rev., pleadeth.

Romans 11:3

rom 11:3

They have killed thy prophets - and digged, etc.

Paul gives the first two clauses in reverse order from both Septuagint and Hebrew.

Sept., καθειλαν pulled down. The verb occurs only here and Act 15:16. Compare on Mat 6:19.

See on Act 17:23.

man, occasionally of brutes. Hence, generally, the life of the individual. In the further development of the idea it becomes, instead of the body, the seat of the will, dispositions, desires, passions; and, combined with the σωμα body, denotes the constituent parts of humanity. Hence the morally endowed individuality of man which continues after death.

Scripture. In the Old Testament, answering to nephesh, primarily life, breath; therefore life in its distinct individuality; life as such, distinguished from other men and from inanimate nature. Not the principle of life, but that which bears in itself and manifests the life-principle. Hence spirit (ruach, πνευμα) in the Old Testament never signifies the individual.

derived from spirit (πνευ

The New-Testament usage follows the Old, in denoting all individuals from the point of view of individual life. Thus the phrase πα ; Rom 13:1), marking them off from inanimate nature. So Rom 11:3; Rom 16:4; Co2 1:23; Co2 12:15; Phi 2:30; Th1 2:8, illustrate an Old-Testament usage whereby the soul is the seat of personality, and is employed instead of the personal pronoun, with a collateral notion of value as individual personality.

These and other passages are opposed to the view which limits the term to a mere animal life-principle. See Eph 6:6; Col 3:23 ; Phi 2:20), where personal interest and accord of feeling are indicated, and not lower elements of personality. See, especially Th1 5:23.

μα spirit, it is to be said:

1. That there are cases where the meanings approach very closely, if they are not practically synonymous; especially where the individual life is referred to. See Luk 1:47; Joh 11:33, and Joh 12:27; Mat 11:29, and Co1 16:18.

maintained in the face of Co1 15:45; Co1 2:14

of discerning spiritual truth. In both cases the antithesis is πνευμα spirit in the ethical sense, requiring an enlargement

μα; spirit as being alone subject to the dominion of sin, since the πνευμα is described as being subject to such dominion. See Co2 7:1. So Th1 5:23; Co1 7:34, imply that the spirit

needs sanctification. Compare Eph 4:23.

πνεῦμα spirit. It is used of Christ, but always with reference to His humanity.

Whatever distinction there is, therefore, is not between a higher and a lower element in man. It is rather between two sides of the one immaterial nature which stands in contrast with the body. Spirit expresses the conception of that nature more generally, being used both of the earthly and of the non-earthly spirit, while soul designates it on the side of the

they both stand at the same stage of creatureliness in contradistinction to God." Hence the distinction follows that of the Old Testament between soul and spirit as viewed from two different points: the soul regarded as an individual possession, distinguishing the holder from other men and from inanimate nature; the spirit regarded as coming directly from God and returning to Him. "The former indicates the life-principle simply as subsistent, the latter marks its relation to God." Spirit and not soul is the point of contact with the regenerating forces of the Holy Spirit; the point from which the whole personality is moved round so as to face God.

1. The individual life, the seat of the personality.
2. The subject of the life, the person in which it dwells.
3. The mind as the sentient principle, the seat of sensation and desire.

Romans 11:4

rom 11:4

; see on Luk 2:26; see on Act 10:22.

Compare Rom 8:3. The word means an oracular answer. In the New Testament the verb is commonly rendered warn.

Varying from both Septuagint and Hebrew. Heb., I will reserve; Sept., thou wilt leave.

To Baal (τῆ

The feminine article is used with the name instead of the masculine (as in Septuagint in this passage). It occurs, however, in the Septuagint with both the masculine and the feminine article. Various reasons are given for the use of the feminine, some supposing an ellipsis, the image of Baal; others that the deity was conceived as bisexual; others that the feminine article represents the feminine noun ἡ αἰ when this name became odious to the Israelites.

Romans 11:6

rom 11:6

Otherwise (εἰ

Lit., since. Since, in that case.

Lit., becomes. No longer comes into manifestation as what it really is. "It gives up its specific character" (Meyer).

But if of works, etc.

The best texts omit to the end of the verse.

Romans 11:7

rom 11:7

Obtained (επετυχεν)

The election (η ε

Abstract for concrete. Those elected; like η
concision, Phi 3:3).

Were blinded (ε

Rev., correctly, hardened, though the word is used of blindness when applied to the eyes, as Job 17:7, Sept. See on
hardness, Mar 3:5

Romans 11:8

rom 11:8

It is written

Three quotations follow, two of which we blended in this verse: Isa 29:10; Deu 29:3 (4).

Hath given (ο

Heb., poured out. Sept., given to drink.

were pricked, Act 2:37. Rev. renders stupor, the secondary meaning; properly the stupefaction following a wound or
blow.

Romans 11:9

rom 11:9

David saith

Psa 69:23, Psa 69:24. It is doubtful whether David was the author. Some high authorities are inclined to ascribe it to
Jeremiah. David here may mean nothing more than the book of Psalm.

Table

Representing material prosperity: feasting in wicked security. Some explain of the Jews' presumptuous confidence in
the law.

Lit., a hunting. Only here in the New Testament, and neither in the Hebrew nor Septuagint. Many render net, following Psa 35:8, where the word is used for the Hebrew resheth net. No kind of snare will be wanting. Their presumptuous security will become to them a snare, a hunting, a stumbling-block.

A recompense (α)

Substituted by the Septuagint for the Hebrew, to them at ease. It carries the idea of a just retribution.

Romans 11:10

rom 11:10

Lit., bend together. Hebrew, shake the loins.

Romans 11:12

rom 11:12

Diminishing (η)

The literal translation. Rev. renders loss. Referring apparently to the diminution in numbers of the Jewish people. Other explanations are defeat, impoverishment, injury, minority.

See on Joh 1:16. The word may mean that with which anything is filled (Co1 10:26, Co1 10:28; Mat 9:16; Mar 6:43); that which is filled (Eph 1:23); possibly the act of filling (Rom 13:10), though this is doubtful. Here in the first sense: the fullness of their number contrasted with the diminution. They will belong as an integral whole to the people of God.

Romans 11:13

rom 11:13

For I speak

asserted in Rom 11:12, but makes a transition from the statement of the divine plan to the statement of Paul's own course of working on the line of that plan. He labors the more earnestly for the Gentiles with a view to the salvation of his own race.

Inasmuch as I am

The best texts insert *ouv* then. So Rev.; thus disconnecting the clause from the preceding, and connecting it with what follows.

Lit., I glorify my ministry, as Rev. Not I praise, but I honor by the faithful discharge of its duties. He implies, however, that the office is a glorious one. The verb, which occurs about sixty times in the New Testament, most frequently in John, is used, with very few exceptions, of glorifying God or Christ. In Rom 8:30, of God's elect. In Co1 12:26, of the members of the body. In Rev 18:7, of Babylon. For ministry, see on minister, Mat 20:26.

Romans 11:14

rom 11:14

Some of them

A modest expression which recalls Paul's limited success among his own countrymen.

Romans 11:15

rom 11:15

The casting away (η α)

In contrast with receiving. Only here and Act 27:22, where it means loss. Here exclusion from God's people.

See on Rom 5:10, Rom 5:11. Defining the phrase riches of the world in Rom 11:12.

Life from the dead

The exact meaning cannot be determined. Some refer it to the resurrection to follow the conversion of Israel, including the new life which the resurrection will inaugurate. Others, a new spiritual life. Others combine the two views.

Romans 11:16

rom 11:16

Better but, or now. A new paragraph begins.

The first-fruit - holy

See on Jam 1:18, see on Act 26:10. Referring to the patriarchs.

Lump

See on Rom 9:21. The whole body of the people. The apparent confusion of metaphor, first-fruit, lump, is resolved by the fact that first-fruit does not apply exclusively to harvest, but is the general term for the first portion of every thing which was offered to God. The reference here is to Num 15:18-21; according to which the Israelites were to set apart a portion of the dough of each baking of bread for a cake for the priests. This was called α

Root - branches

The same thought under another figure. The second figure is more comprehensive, since it admits an application to the conversion of the Gentiles. The thought of both figures centres in holy. Both the first-fruits and the root represent the patriarchs (or Abraham singly, compare Rom 11:28). The holiness by call and destination of the nation as represented by its fathers (first-fruits, root) implies their future restoration, the holiness of the lump and branches.

[Next: Romans Chapter 12](#)

Romans Chapter 12

Romans 12:1

rom 12:1

I beseech (παρακαλώ)

See on consolation, Luk 6:24.

ν οίκτιρων)

By, not as an adjuration, but as presenting the motive for obedience. I use the compassion of God to move you to present, etc.

Present

See on Rom 6:13. It is the technical term for presenting the Levitical victims and offerings. See Luk 2:22. In the Levitical sacrifices the offerer placed his offering so as to face the Most Holy Place, thus bringing it before the Lord.

Bodies

Literally, but regarded as the outward organ of the will. So, expressly, Rom 6:13, Rom 6:19; Co2 5:10. Compare Rom 7:5, Rom 7:23. Hence the exhortation to glorify God in the body (Co1 6:20; compare Phi 1:20; Co2 4:10). So the body is called the body of sin (Rom 6:6; compare Col 2:11

σαν)

Living, in contrast with the slain Levitical offerings. Compare Rom 6:8, Rom 6:11. "How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God" (Chrysostom).

Acceptable (εὖ)

Lit., well-pleasing.

Explaining the whole previous clause. Service, see on Rom 9:4. The special word for the service rendered by the Israelites as the peculiar people of God is very significant here. Reasonable, not in the popular sense of the term, as a thing befitting or proper, but rational, as distinguished from merely external or material. Hence nearly equivalent to spiritual. So Rev., in margin. It is in harmony with the highest reason.

Romans 12:2

rom 12:2

σθε).

See on was transfigured, Mat 17:2. For conformed to, Rev., correctly, fashioned according to.

See on Rom 7:23. Agreeing with reasonable service.

That good and acceptable and perfect will

Better to render the three adjectives as appositional. "May prove what is the will of God, what is good," etc. The other rendering compels us to take well-pleasing in the sense of agreeable to men.

Romans 12:3

rom 12:3

Not to think, etc.

The play upon φρονεῖν to think and its compounds is very noticeable. "Not to be high-minded (hyperphronein) above what he ought to be minded (phronein), but to be minded (phronein) unto the being sober-minded (sophronein). See on Pe1 4:7.

An expression which it is not easy to define accurately. It is to be noted: 1. That the point of the passage is a warning against an undue self-estimate, and a corresponding exhortation to estimate one's self with discrimination and sober judgment. 2. That Paul has a standard by which self-estimate is to be regulated. This is expressed by ὡς as, according as. 3. That this scale or measure is different in different persons, so that the line between conceit and sober thinking is not the same for all. This is expressed by εἰς to each one. 4. The character of this measure or standard is determined by faith. It must be observed that the general exhortation to a proper self-estimate is shaped by, and foreshadows, the subsequent words respecting differences of gifts. It was at this point that the tendency to self-conceit and spiritual arrogance would develop itself. Hence the precise definition of faith here will be affected by its relation to the differing gifts in Rom 12:6. Its meaning, therefore, must not be strictly limited to the conception of justifying faith in Christ, though that conception includes and is really the basis of every wider conception. It is faith as the condition of the powers and offices of believers, faith regarded as spiritual insight, which, according to its degree, qualifies a man to be a prophet, a teacher, a minister, etc.; faith in its relation to character, as the only principle which develops a man's true character, and which, therefore, is the determining principle of the renewed man's tendencies, whether they lead him to meditation and research, or to practical activity. As faith is the sphere and subjective condition of the powers and functions of believers, so it furnishes a test or regulative standard of their respective endowments and functions. Thus the measure applied is distinctively a measure of faith. With faith the believer receives a power of discernment as to the actual limitations of his gifts. Faith, in introducing him into God's kingdom, introduces him to new standards of measurement, according to which he accurately determines the nature and extent of his powers, and so does not think of himself too highly. This measure is different in different individuals, but in every case faith is the determining element of the measure. Paul, then, does not mean precisely to say that a man is to think more or less soberly of himself according to the quantity of faith which he has, though that is true as a fact; but that sound and correct views as to the character and extent of spiritual gifts and functions are fixed by a measure, the determining element of which, in each particular case, is faith.

Romans 12:4

rom 12:4

Office (πραξις)

Lit., mode of acting.

Romans 12:5

rom 12:5

Being many (ο

Lit., the many. Rev., better, who are many.

ς)

The literal phrase can only be rendered awkwardly: and as to what is true according to one; i.e., individually, severally. Compare, for a similar phrase, Mar 14:19; Joh 8:9.

Romans 12:6

rom 12:6

Prophecy

See on prophet, Luk 7:26. In the New Testament, as in the Old, the prominent idea is not prediction, but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart. See Co1 14:3, Co1 14:24, Co1 14:25. The New-Testament prophets are distinguished from teachers, by speaking under direct divine inspiration.

Let us prophesy

Not in the Greek.

A

"The fairest bond is that which most completely fuses and is fused into the things which are bound; and proportion (α) is best adapted to effect such a fusion" ("Timaeus," 31). "Out of such elements, which are in number four, the body of the world was created in harmony and proportion" ("Timaeus," 32). Compare "Politicus," 257. The phrase here is related to the measure of faith (Rom 12:3). It signifies, according to the proportion defined by faith. The meaning is not the technical meaning expressed by the theological phrase analogy of faith, sometimes called analogy of scripture, i.e., the correspondence of the several parts of divine revelation in one consistent whole. This would require η faith, to be taken as the objective rule of faith, or system of doctrine (see on Act 6:7), and is not in harmony with Rom 12:3, nor with according to the grace given. Those who prophesy are to interpret the divine revelation "according to the strength, clearness, fervor, and other qualities of the faith bestowed upon them; so that the character and mode of their speaking is conformed to the rules and limits which are implied in the proportion of their individual degree of faith" (Meyer).

Romans 12:7

rom 12:7

)

Let us wait on is supplied. Lit., or ministry in our ministry. The word appears in the New Testament always in connection with the service of the Christian Church, except Luk 10:40, of Martha's serving; Heb 1:14, of the ministry of angels, and Co2 3:7, of the ministry of Moses. Within this limit it is used, 1. Of service in general, including all forms of christian ministrations tending to the good of the christian body (Co1 12:5; Eph 4:13; Ti2 4:11). Hence, 2. Of the apostolic office and its administration; (a) generally (Act 20:24; Co2 4:1; Ti1 1:12); or (b) defined as a ministry of reconciliation, of the word, of the Spirit, of righteousness (Co2 5:18; Act 6:4; Co2 3:8, Co2 3:9). It is not used of the ; Ti1 3:8, Ti1 3:12). As the word is employed in connection with both the higher and lower ministrations in the Church (see Act 6:1, Act 6:4), it is

difficult to fix its precise meaning here; yet as it is distinguished here from prophecy, exhortation, and teaching, it may refer to some more practical, and, possibly, minor form of ministry. Moule says: "Almost any work other than that of inspired utterance or miracle-working may be included in it here." So Godet: "An activity of a practical nature exerted in action, not in word." Some limit it to the office of deacon.

Teaching

Aimed at the understanding.

Romans 12:8

rom 12:8

Exhortation

Aimed at the heart and will. See on consolation, Luk 6:24. Compare Co1 14:3; Act 4:36, where Rev. gives son of exhortation.

He that giveth (ο

; Luk 3:11.

Simplicity (α

See on single, Mat 6:22, and compare Jam 1:5, where it is said that God gives απλως simply. See note there. In Co2 8:2; Co2 9:11, Co2 9:13, the A.V. gives liberality; and in Jam 1:5, liberally. Rev. accepts this in the last-named passage, but gives singleness in margin. In all the others liberality is, at best, very doubtful. The sense is unusual, and the rendering simplicity or singleness is defensible in all the passages.

He that ruleth (ο προι

Lit., he that is placed in front. The reference is to any position involving superintendence. No special ecclesiastical office is meant. Compare Tit 3:8, to maintain good works; the idea of presiding over running into that of carrying on or , and see note.

With diligence (εν σπουδη)

See on Jde 1:3. In Mar 6:25; Luk 1:39, it is rendered haste. In Co2 7:11, carefulness (Rev., earnest care). In Co2 7:12, care (Rev., earnest care). In Co2 8:8, forwardness (Rev., earnestness). In Co2 8:16, earnest care.

With cheerfulness (εν ι

Only here in the New Testament. It reappears in the Latin hilaritas; English, hilarity, exhilarate. "The joyful eagerness, the amiable grace, the affability going the length of gayety, which make the visitor a sunbeam penetrating into the sick-chamber, and to the heart of the afflicted."

Romans 12:9

rom 12:9

Love (η α

The article has the force of your. See on loveth, Joh 5:20.

Without dissimulation (α

Rev., without hypocrisy. See on hypocrites, Mat 23:13.

Abhor (αποστουγουντες)

. The original

preposition α

See on joined himself, Luk 15:15. Compare Act 17:34; Co1 6:16.

Romans 12:10

rom 12:10

peculiar to men as men, as distinguished from the love of desire, called out by circumstance. Hence of the natural love of kindred, of people and king (the relation being regarded as founded in nature), of a tutelary God for a people. The

brotherly love, which follows, so that the exhortation is "love the brethren in the faith as though they were brethren in blood" (Farrar). Rev., be tenderly affectioned; but the A.V., in the word kindly gives the real sense, since kind is originally kinned; and kindly affectioned is having the affection of kindred.

In honor preferring one another (τη τιμη α

The verb occurs only here. It means to go before as a guide. Honor is the honor due from each to all. Compare Phi 2:3; Pe1 2:17; Pe1 5:5. Hence, leading the way in showing the honor that is due. Others render anticipating and excelling.

Romans 12:11

rom 12:11

Slothful (ο

From ο

In business (τη σπουδη)

Wrong. Render, as Rev., in diligence; see on Rom 12:8. Luther, "in regard to zeal be not lazy."

See on Act 18:25.

The Lord (τω)

Some texts read καιρω the time or opportunity, but the best authorities give Lord.

Romans 12:12

rom 12:12

Continuing instant (προσκαρτερουντες)

Compare Act 1:4; Act 6:4. Rev., steadfastly for instant, which has lost its original sense of urgent (Latin, instare to press upon). Thus Latimer: "I preached at the instant request of a curate." Compare A.V., Luk 7:4; Act 26:7.

Romans 12:13

rom 12:13

Distributing (κοινωνουντες)

Rev., communicating to. The meaning is sharing in the necessities; taking part in them as one's own. So Rom 15:27; Ti1 5:22; Jo2 1:11; Heb 2:14; Pe1 4:13. See on partners, Luk 5:10; see on fellowship, Act 2:42; see on Jo1 1:3; see on Jo2 1:11.

Lit., pursuing hospitality. For a similar use of the verb compare Co1 14:1; Th1 5:15; Heb 12:14; Pe1 3:11. A necessary injunction when so many Christians were banished and persecuted. The verb indicates not only that hospitality is to be furnished when sought, but that Christians are to seek opportunities of exercising it.

Romans 12:14

rom 12:14

Bless (ευλογειτε)

See on blessed, Pe1 1:3.

See on Joh 5:16. It has been suggested that the verb pursuing in Rom 12:13 may have suggested the persecutors here. Pursue hospitality toward the brethren as the wicked pursue them.

Curse not

Plutarch relates that when a decree was issued that Alcibiades should be solemnly cursed by all the priests and priestesses, one of the latter declared that her holy office obliged her to make prayers, but not execrations ("Alcibiades").

Romans 12:16

rom 12:16

Condescend to men of low estate (τοις ταπεινοι)

Rev., to things that are lowly. Τοις ταπεινοις to the lowly may mean either lowly men or lowly things. The verb literally means being carried off along with; hence yielding or submitting to, and so condescending. Compare Gal 2:13, and see on Pe2 3:17, in which passages it has a bad sense from the context. According to the original sense, the meaning will be, being led away with lowly things or people; i.e. being drawn into sympathy with them. Farrar suggests letting the lowly lead you by the hand. Meyer, who maintains the neuter, explains: "The lowly things ought to have for the Christian a force of attraction, in virtue of which he yields himself to fellowship with them, and allows himself to be guided by them in the determination of his conduct. Thus Paul felt himself compelled to enter into humble situations." On the other hand, Godet, maintaining the masculine, says: "The reference is to the most indigent and ignorant and least influential in the Church. It is to them the believer ought to feel most drawn. The antipathy felt by the apostle to every sort of spiritual aristocracy, to every caste-distinction within the Church, breaks out again in the last word." Condescend is a feeble and inferential rendering, open to construction in a patronizing sense; yet it is not

easy to furnish a better in a single word. The idea, then, fully expressed is, "set not your mind on lofty things, but be borne away (α

In your own conceits (παρ εαυτοις)

Lit., with yourselves; in your own opinion. See Rom 11:25, and compare Act 26:8, "incredible with you," i.e., in your judgment.

Romans 12:17

rom 12:17

The A.V. uses provide in its earlier and more literal meaning of taking thought in advance. This has been mostly merged in the later meaning of furnish, so that the translation conveys the sense of providing honestly for ourselves and our families. Better, as Rev., take thought for. The citation is from Pro 3:4, and varies from both Hebrew and Septuagint. Hebrew: And thou shalt find favor and good understanding in the eyes of God and man. Septuagint: And thou shalt find favor and devise excellent things in the sight of the Lord and of men. Compare Co2 8:21. Construe in the sight of all men with the verb, not with honorable. Men's estimate of what is honorable is not the standard.

Romans 12:18

rom 12:18

If it be possible

ξ υμων), lit., as to that which proceeds from you, or depends on you. "All your part is to be peace" (Alford).

Romans 12:19

rom 12:19

οργη)

Wrath has the article: the wrath, referring to the divine wrath. Give place is give room for it to work. Do not get in its way, as you will do by taking vengeance into your own hands. Hence as Rev., in margin, and American Rev., in text, give place unto the wrath of God.

Vengeance is mine (ε

Lit., unto Me is vengeance. The Rev. brings out better the force of the original: Vengeance belongeth unto Me. The quotation is from Deu 32:35. Hebrew, To me belongs vengeance and requital. Septuagint, In the day of vengeance I will requite. The antithesis between vengeance by God and by men is not found in Deuteronomy. Compare Heb 10:30. Dante, listening to Peter Damiano, who describes the abuses of the Church, hears a great cry. Beatrice says:

"The cry has startled thee so much,

In which, if thou hadst understood its prayers,

Already would be known to thee the vengeance

Which thou shalt look upon before thou diest.

The sword above here smiteth not in haste,

Nor tardily, howe'er it seem to him

Who, fearing or desiring, waits for it."

"Paradiso," xxii, 12-18.

Compare Plato: Socrates, "And what of doing evil in return for evil, which is the morality of the many - is that just or not? Crito, Not just. Socrates, For doing evil to another is the same as injuring him? Crito, Very true. Socrates, Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him.... This opinion has never been held, and never will be held by any considerable number of persons" ("Crito," 49). Epictetus, being asked how a man could injure his enemy, replied, "By living the best life himself." The idea of personal vindictiveness must be eliminated from the word here. It is rather full meting out of justice to all parties.

Romans 12:20

rom 12:20

See on sop, Joh 13:26. The citation from Pro 25:21, Pro 25:22, closely follows both Hebrew and Septuagint.

Only here and Ti2 3:6.

Coals of fire

Many explain: The memory of the wrong awakened in your enemy by your kindness, shall sting him with penitence. This, however, might be open to the objection that the enemy's pain might gratify the instinct of revenge. Perhaps it is better to take it, that kindness is as effectual as coals of fire. Among the Arabs and Hebrews the figure of "coals of fire" is common as a symbol of divine punishment (Psa 18:13). "The Arabians call things which cause very acute mental pain, burning coals of the heart and fire in the liver" (Thayer, "Lexicon"). Thomas De Quincey, referring to an author who calls this "a fiendish idea," says: "I acknowledge that to myself, in one part of my boyhood, it did seem a refinement of malice. My subtilizing habits, however, even in those days, soon suggested to me that this aggravation of guilt in the object of our forgiveness was not held out as the motive to the forgiveness, but as the result of it; secondly, that perhaps no aggravation of his guilt was the point contemplated, but the salutary stinging into life of his remorse hitherto sleeping" ("Essays on the Poets").

[Next: Romans Chapter 13](#)

Romans Chapter 13

Romans 13:1

rom 13:1

Every soul

Every man. See on Rom 11:3.

Higher powers (ε

Lit., authorities which have themselves over. See on Mar 2:10; see on Joh 1:12.

The powers that be (αι σαι)

Lit., the existing. Powers is not in the text, and is supplied from the preceding clause.

Perfect tense: Have been ordained, and the ordinance remains in force. See on set under authority, Luk 7:8.

Romans 13:2

rom 13:2

He that resisteth (ο α

Lit., setteth himself in array against. See on Pe1 5:5; see on Act 18:6.

Resisteth (α

Rev., better, withstandeth. See on Rom 9:19.

Ordinance (διαταγη)

Damnation (κριμα)

Judicial sentence. Rev., better, judgment.

Romans 13:4

rom 13:4

Beareth (φορει)

See on Rev 6:4. Borne as the symbol of the magistrate's right to inflict capital punishment. Thus Ulpian: "They who rule whole provinces have the right of the sword (jus gladii)." The Emperor Trajan presented to a provincial governor, on starting for his province, a dagger, with the words, "For me. If I deserve it, in me."

Romans 13:6

rom 13:6

τε)

Τελει

)

See on ministration, Luk 1:23, and see on ministered, Act 13:2. In Rom 13:4 brings out more fully the fact that the ruler, like the priest, discharges a divinely ordained service. Government is thus elevated into the sphere of religion. Hence Rev., ministers of God's service.

Attending continually

The same word as continuing steadfastly in Rom 12:12.

Romans 13:7

rom 13:7

To all

Probably all magistrates, though some explain all men.

Tribute on persons: custom on goods.

Romans 13:8

rom 13:8

Lit., the other, or the different one, the word emphasizing more strongly the distinction between the two parties. Rev., his neighbor.

Romans 13:9

rom 13:9

Thou shalt not commit adultery, etc.

Omit thou shalt not bear false witness. The seventh commandment precedes the sixth, as in Mar 10:19; Luk 18:20; Jam 2:11.

It is briefly comprehended (ανακεφαλαιουται)

Only here and Eph 1:10. Rev., it is summed up. A 19:18. The law is normally a unit in which there is no real separation between the commandments. "Summed up in one

Namely thou shalt love, etc. (εν τω α

The Greek idiom is, it is summed up in the thou shalt love, the whole commandment being taken as a substantive with the definite article.

See on Mat 5:43.

Romans 13:11

rom 13:11

And that knowing the time - now

Referring to the injunction of Rom 13:8
Rev., season. See on Mat 12:1. Now (η

Our salvation (ημων η

Others, however, and better, as Rev., construe ημων of us (salvation of us, i.e., our) with nearer, and render salvation is nearer to us. This is favored by the order of the Greek words. The other rendering would lay an unwarranted emphasis on our. The reference is apparently to the Lord's second coming, rather than to future glory.

Romans 13:12

rom 13:12

The A.V. gives a variety of renderings to this verb. Luk 2:52, increased; Gal 1:14, profited; Ti2 3:9, proceed; Ti2 3:13, wax. The word originally means to beat forward or lengthen out by hammering. Hence to promote, and intransitively to go forward or proceed.

Let us cast off (α

Romans 13:13

rom 13:13

Honestly (ευ

Honest is originally honorable, and so here. Compare Wyclif's version of Co1 12:23 : "And the members that be dishonest have more honesty; for our honest members have need of none." From ευ well, σχημα fashion. See on Mat 17:2. Hence becomingly. Compare Co1 14:40; Th1 4:12. The word refers more particularly to the outward life, and thus accords with walk, and in the day the time of observation.

Lit., revellings. See on Pe1 4:3.

See on Luk 21:34; see on Joh 2:10.

Wantonness (α)

See on lasciviousness, Mar 7:22. All these three are plural: riotings, drunkennesses, wantonnesses.

Rev., jealousy. See on Jam 3:14.

Romans 13:14

rom 13:14

Etymologically akin to take thought for, in 13:17.

Flesh

In the moral sense: the depraved nature.

[Next: Romans Chapter 14](#)

Romans Chapter 14

Romans 14:1

rom 14:1

Weak in the faith

Probably referring to a class of Jewish Christians with Essenic tendencies. Better, as Rev., in faith, the reference being to faith in Christ, not to christian doctrine. See on Act 6:7.

Into fellowship. See on Mat 16:22.

v)

reasonings in one's mind which take the form of scruples. See on Mar 7:21 passages where it occurs (Co1 12:10; Heb 5:14); discerning with a view to forming a judgment. Hence the meaning is, "receive these weak brethren, but not for the purpose of passing judgment upon their scruples."

Romans 14:2

rom 14:2

v)

The A.V. conveys the sense of having an opinion, thinking. But the point is the strength or weakness of the man's faith (see Rom 14:1) as it affects his eating. Hence Rev., correctly, hath faith to eat.

; see on Luk 12:42.

Romans 14:3

rom 14:3

Despise (ε

The verb means literally to throw out as nothing. Rev., better, set at nought.

Judgment is assigned to the weak brother, contempt to the stronger. Censoriousness is the peculiar error of the ascetic, contemptuousness of the liberal. A distinguished minister once remarked: "The weak brother is the biggest bully in the universe!" Both extremes are allied to spiritual pride.

The aorist points to a definite time - when he believed on Christ, though there is still a reference to his present relation

to God as determined by the fact of his reception then, which may warrant the rendering by the perfect.

Romans 14:4

rom 14:4

)

Thou, first in the Greek order and peculiarly emphatic. Addressing the weak brother, since judgest corresponds with judge in Rom 14:3.

Servant (οι

Strictly, household servant. See on Pe1 2:18. He is a servant in Christ's household. Hence not another man's, as A.V., but the servant of another, as Rev. A

Rev., shall be made to stand; better, both because the rendering is more truthful, and because it corresponds with the kindred verb stand - he standeth, make him stand.

Is able (δυναται)

Romans 14:5

rom 14:5

σαν η

Alike is inserted. Lit., judgeth every day; subjects every day to moral scrutiny.

Be fully persuaded (πληροφορεισθω)

Better, Rev., assured. See on most surely believed, Luk 1:1.

In his own mind

"As a boat may pursue its course uninjured either in a narrow canal or in a spacious lake" (Bengel).

Romans 14:6

rom 14:6

He that regardeth not - doth not regard it

Omit.

Romans 14:7

rom 14:7

To himself

But unto Christ. See Rom 14:8. Hence the meaning "a Christian should live for others," so often drawn from these words, is not the teaching of the passage.

Romans 14:9

rom 14:9

Lit., might Lord it over. Justifying the term Lord applied to Christ in Rom 14:6, Rom 14:8.

Romans 14:10

rom 14:10

Thou emphatic, in contrast with the Lord. So Rev., "thou, why dost thou Judge?" Referring to the weak brother. Compare judge as in Rom 14:4. The servant of another is here called brother.

Judgment seat of Christ (τω Χριστου)

The best texts read Θεου of God So Rev. For judgment-seat, see on to set his foot on, Act 7:5.

Romans 14:11

rom 14:11

As I live, etc.

From Isa 45:23. Hebrew: By myself I swear... that to me every knee shall bow, every tongue shall swear. Septuagint the same, except shall swear by God.

Shall confess (ε

Primarily, to acknowledge, confess, or profess from (εξ) the heart. To make a confession to one's honor; thence to praise. So Luk 10:21 (Rev., in margin, praise for thank); Rom 15:9. Here, as Rev. in margin, shall give praise. See on Mat 11:25.

Romans 14:13

rom 14:13

Compare Rom 9:32, Rom 9:33; Rom 14:20

Some regard the two as synonymous, others as related to different results in the case of the injured brother. So Godet, who refers stumbling-block to that which results in a wound, and cause of stumbling to that which causes a fall or sin.

Romans 14:14

rom 14:14

I know - am persuaded (οι

"A rare conjunction of words, but fitted here to confirm against ignorance and doubt" (Bengel). For I know, see on Joh 2:4. The persuasion is not the result of his own reasoning, but of his fellowship in the Lord Jesus. So Rev, for by the Lord, etc.

Lit., common. In the Levitical sense, as opposed to holy or pure. Compare Mar 7:2, "With defiled (κοιναις common), that is to say, with unwashed hands." See Act 10:14.

Romans 14:15

rom 14:15

Be grieved (λυπεται)

The close connection with destroy indicates that the meaning falls short of be destroyed, but is stronger than made to feel pain. It is a hurt to conscience, which, while not necessarily fatal, may lead to violation or hardening of conscience, and finally to fall. Compare Co1 8:9-12.

Meat (βρωμα)

A general term for food.

Lit., according to love. Rev. in love. See on Pe2 1:6.

Him (εκεινον)

The pronoun has a strongly defining force, explained by the following phrase.

Romans 14:16

rom 14:16

Your good (υμω)

Referring, most probably, to the liberty of the strong. Others think that the whole Church is addressed, in which case good would refer to the gospel doctrine.

See on blasphemy, Mar 7:22. In Co1 10:30, it is used of evil-speaking by members of the Church, which favors the reference of good to the strong.

Romans 14:17

rom 14:17

The kingdom of God

See on Luk 6:20, and compare Mat 3:2. "The heavenly sphere of life in which God's word and Spirit govern, and whose organ on earth is the Church" (Lange). Not the future, messianic kingdom.

Meat and drink (βρω)

Rev., eating and drinking. Both words, however, occur frequently in the sense of A.V. Meat (βρωμα), that which is eaten, occurs in Rom 14:15. The corresponding word for that which is drunk (πωμα) is not found in the New ; Heb 9:10

drinking is used also for that which is drunk. See Joh 6:55. A somewhat similar interchange of meaning appears in the popular expression, such a thing is good eating; also in the use of living for that by which one lives.

On its practical, ethical side, as shown in moral rectitude toward men.

Peace (εἰ

Not peace with God, reconciliation, as Rom 5:1, but mutual concord among Christians.

Common joy, arising out of the prevalence of rectitude and concord in the Church. The whole chapter is concerned with the mutual relations of Christians, rather than with their relations to God

In the Holy Ghost

Most commentators construe this with joy only. Meyer says it forms one phrase. Compare Th1 1:6 While this may be correct, I see no objection to construing the words with all these terms. So Godet: "It is this divine guest who, by His presence, produces them in the Church."

Romans 14:19

rom 14:19

ς εἰ

Lit. the things of peace. So the next clause, things of edification. See on build you up, Act 20:32. Edification is upbuilding.

One another (τῆς εἰς α

The Greek phrase has a defining force which is lost in the translations. Lit., things of edification, that, namely, which is with reference to one another. The definite article thus points Paul's reference to individuals rather than to the Church as a whole.

Romans 14:20

rom 14:20

A different word from that In Rom 14:15. It means to loosen down, and is used of the destruction of buildings. Hence according with edification in Rom 14:19. See on Mar 13:2; see on Act 5:38.

Work of God

The christian brother, whose christian personality is God's work. See Co2 5:17; Eph 2:10; Jam 1:18.

Against his own conscientious scruple. Lit., through or amidst offense.

Romans 14:21

rom 14:21

To eat flesh - drink wine

The two points of the weak brother's special scruple. Omit or is offended or is made weak.

Romans 14:22

rom 14:22

The best texts insert η

Rev., better, judgeth. Who, in settled conviction of the rightness of his action, subjects himself to no self-judgment after it.

Rev., approveth. See on Pe1 1:7. "Christian practice ought to be out of the sphere of morbid introspection."

Romans 14:23

rom 14:23

Faith

In Christ. "So far as it brings with it the moral confidence as to what in general and under given circumstances is the right christian mode of action" (Meyer).

Some authorities insert here the doxology at Rom 16:25-27. According to some, the Epistle to the Romans closed with this chapter. Chapter 16 was a list of disciples resident at different points on the route, who were to be greeted. Phoebe is first named because Cenchræe would be the first stage.

Ephesus would be the next stage, where Aquila and Priscilla would be found. Chapter 15 was a sort of private missive to be communicated to all whom the messengers should visit on the way. The question seems to be almost wholly due to the mention of Aquila and Priscilla in ch. 16, and to the fact that there is no account of their migration from Ephesus to Rome, and of an after-migration again to Ephesus (Ti2 4:19). But see on Rom 16:14.

Others claim that chs. 1-11, 16. were the original epistle; that Phoebe's journey was delayed, and that, in the interval, news from Rome led Paul to add 12-15.

Others again, that ch. 16 was written from Rome to Ephesus.

Against these theories is the stubborn fact that of the known extant MSS. of Paul (about three hundred) all the MSS. hitherto collated, including all the most important, give these chapters in the received connection and order, with the exception of the doxology. See on the doxology, ch. 16.

[Next: Romans Chapter 15](#)

Romans Chapter 15

Romans 15:1

rom 15:1

Infirmities (α)

Only here in the New Testament.

Romans 15:8

rom 15:8

Of the circumcision

Of those circumcised. See on the election, Rom 11:7.

Romans 15:9

rom 15:9

It is written

The citations are from Psa 18:50, compare Sa2 22:50; Deu 32:43; Psa 117:1; Isa 11:10.

Confess

Rev., give praise. See on Rom 14:11.

Sing ($\psiαλω$)

See on Jam 5:13.

Romans 15:10

rom 15:10

Rejoice ($\epsilonυ$)

Frequently in the New Testament of merry-making. Luk 12:19; Luk 15:23, Luk 15:24. See on fared sumptuously, Luk 16:19.

Romans 15:12

rom 15:12

Root

See on Nazarene, Mat 2:23. Root is a sprout from the root.

He that shall rise to reign

Rev., that ariseth to reign. Literally from the Septuagint. Ariseth to reign is a paraphrase of the Hebrew stands as banner. Bengel says: "There is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen even by the remotest nations."

Shall - hope

So Septuagint, which is a free rendering of the Hebrew seek or resort to.

Romans 15:14

rom 15:14

Here the Epilogue of the Epistle begins. Bengel says: "As one street often leads men, leaving a large city, through several gates, so the conclusion of this Epistle is manifold."

Goodness (α)

See on Rom 3:12.

To admonish ($\nu\omicron\upsilon\theta\epsilon\tau\epsilon\iota\nu$)

See on Act 20:31.

Romans 15:15

rom 15:15

I have written (ϵ)

Rev., I write. The epistolary aorist. See on Jo1 2:13.

Not too boldly, but the more boldly because you are full of goodness.

In some sort (α)

See on Rom 11:25. Rev., in some measure, qualifying I write, and referring to some passage in which he had spoken with especial plainness; as Rom 6:12, Rom 6:19; Rom 8:9; Rom 11:17; Rom 14:3, Rom 14:4, Rom 14:10, Rom 14:13, Rom 14:15, Rom 14:20, etc.

Romans 15:16

rom 15:16

See on Rom 13:6.

Ministering ($\iota\epsilon\rho\upsilon\rho\gamma\omicron\upsilon\nu\tau\alpha$)

Only here in the New Testament. Lit., ministering as a priest.

Lit., the bringing to, i.e., to the altar. Compare doeth service, Joh 16:2.

Romans 15:17

rom 15:17

; Gal 6:4, etc.

A technical phrase in Jewish liturgical language to denote the functions of worship (Heb 2:17; Heb 5:1). According with the sacerdotal ideas of the previous verse.

Romans 15:19

rom 15:19

Signs - wonders

See on Mat 11:20.

)

Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mar 3:34; Mar 6:6, Mar 6:36; Luk 9:12; Rev 4:6. For the facts, Acts 13, 19.

Illyricum

Lying between Italy, Germany, Macedonia, and Thrace, bounded by the Adriatic and the Danube. The usual Greek name was Illyris. The name Illyria occurs in both Greek and Latin. Though the shore was full of fine harbors and the coast-land fertile, Greek civilization never spread on the coast. Dyrrachium or Epidamnus was almost the only Greek colony, and its history for centuries was a continuous conflict with the barbarous nations. In the time of the Roman Empire the name spread over all the surrounding districts. In the division between the Eastern and Western Empire it was divided into Illyris Barbara, annexed to the Western Empires and Illyris Graeca, to the Eastern, including, Greece, Epirus, and Macedonia. The name gradually disappeared, and the country was divided between the states of Bosnia, Croatia, Servia, Rascia, and Dalmatia. No mention of a visit of Paul occurs in the Acts. It may have taken place in the journey mentioned Act 20:1-3.

Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

Romans 15:20

rom 15:20

The verb means originally to be fond of honor, and hence, from a love of honor, to strive, be ambitious. Compare Co2 5:9; Th1 4:11. The correct sense is to prosecute as a point of honor.

See on settle, Pe1 5:10.

Romans 15:22

rom 15:22

I have been hindered (ε

Imperfect tense, denoting continuousness, and implying a succession of hindrances. Rev., was hindered. Hence these many times.

Romans 15:23

rom 15:23

Scope, opportunity. So of Esau, Heb 12:17. Compare Rom 12:19; Eph 4:27.

Many (ικανων)

See on worthy, Luk 7:6. The primary meaning is sufficient, and hence comes to be applied to number and quantity; many, enough, as Mar 10:46; Luk 8:32; Act 9:23, etc. So, long, of time (Act 8:11; Act 27:9). Worthy, i.e., sufficient for an honor or a place (Mar 1:7; Luk 7:6; Co1 15:9). Adequate (Co2 2:16; Co2 3:5). Qualified (Ti2 2:2). Here the sense might be expressed by for years enough.

Romans 15:24

rom 15:24

Spain

The usual Greek name is Iberia. Paul adopts a modification of the Roman name, Hispania.

Lit., journeying through, or as I pass through.

To be brought on my way (προπεμφθηναι)

Escorted. See on Act 15:3.

Filled (εμπλησθω)

Lit., filled full: satiated. Compare Act 14:17; Luk 1:53. Rev., satisfied.

Romans 15:26

rom 15:26

See on fellowship, Act 2:42.

v α

More literally, and better, the poor of the saints. Rev., among the saints. All the saints were not poor.

Romans 15:27

rom 15:27

To minister (λειτουργησαι)

See on Rom 13:6. By using this word for priestly service, Paul puts the ministry of almsgiving on the footing of a sacrificial service. It expresses the worship of giving.

Romans 15:28

rom 15:28

Sealed - this fruit

Secured to them the product of the contribution. See on Joh 3:33; see on Rev 22:10.

Romans 15:29

rom 15:29

Gospel

Omit, and read blessing of Christ.

Romans 15:30

rom 15:30

The simple verb is used of contending in the games, and implies strenuous effort. Here earnest prayer.

Romans 15:31

rom 15:31

Them that do not believe (των α

See on Rom 10:21. Better, Rev., them that are disobedient.

Romans 15:32

rom 15:32

μν)

See on give rest, Mat 11:28.

[Next: Romans Chapter 16](#)

Romans Chapter 16

Romans 16:1

rom 16:1

See on Rom 3:5.

Phoebe

The bearer of the epistle. The word means bright. In classical Greek an epithet of Artemis (Diana) the sister of Phoebus Apollo.

in ecclesiastical Greek. The "Apostolical Constitutions" distinguish deaconesses from widows and virgins, prescribe their duties, and a form for their ordination. Pliny the younger, about a.d. 104, appears to refer to them in his letter to Trajan, in which he speaks of the torture of two maids who were called *ministrae* (female ministers). The office seems to have been confined mainly to widows, though virgins were not absolutely excluded. Their duties were to take care of the sick and poor, to minister to martyrs and confessors in prison, to instruct catechumens, to assist at the baptism of women, and to exercise a general supervision over the female church-members. Tryphaena, Tryphosa, and Persis (Rom 16:12) may have belonged to this class. See on Ti1 5:3-16. Conybeare ("Life and Epistles of St. Paul") assumes that Phoebe was a widow, on the ground that she could not, according to Greek manners, have been mentioned as acting in the independent manner described, either if her husband had been living or she had been unmarried. Renan says: "Phoebe carried under the folds of her robe the whole future of Christian theology."

Cenchrea

More correctly, Cenchreae. Compare Act 18:18 Corinth, from which the epistle was sent, was situated on an isthmus, and had three ports, Cenchreae on the east side, and Lechaemum on the west of the isthmus, with Schoenus, a smaller port, also on the eastern side, at the narrowest point of the isthmus. Cenchreae was nine miles from Corinth. It was a thriving town, commanding a large trade with Alexandria, Antioch, Ephesus, Thessalonica, and the other cities of the Aegean. It contained temples of Venus, Aesculapius, and Isis. The church there was perhaps a branch of that at Corinth.

Romans 16:2

rom 16:2

Assist (παραστητι)

See on Act 1:3. It is used as a legal term, of presenting culprits or witnesses in a court of justice. Compare prove, Act 24:13

business (see Conybeare and Howson). This is a mere fancy.

Only here in the New Testament. The word means patroness. It may refer to her official duties. The word is an

honorable one, and accords with her official position.

Romans 16:3

rom 16:3

Prisca and Aquila

Priscilla is the diminutive of Prisca. See Act 18:2, Act 18:18, Act 18:26; Co1 16:19; Ti2 4:19. It is argued by some that Aquila and Priscilla must have been at Ephesus at this time, since they were there when Paul wrote Co1 16:19, and again when he wrote Ti2 4:19. "It is strange to find them settled at Rome with a church in their house between these two dates" (Farrar). But, as Bishop Lightfoot remarks ("Commentary on Philippians," p. 176), "As Rome was their headquarters, and they had been driven thence by an imperial edict (Act 18:2), it is natural enough that they should have returned thither as soon as it was convenient and safe to do so. The year which elapses between the two notices, allows ample time for them to transfer themselves from Ephesus to Rome, and for the apostle to hear of their return to their old abode." Notice that the name of Priscilla precedes that of her husband. So Act 18:2. Probably she was the more prominent of the two in christian activity.

Fellow-workers

In christian labor, as they had been in tent-making.

Romans 16:4

rom 16:4

Who (οι

The double relative, with an explanatory force: seeing that they.

αυτω

Laid down is, literally, placed under (the axe). Whether the expression is literal or figurative, or if literal, when the incident occurred, cannot be determined.

Romans 16:5

rom 16:5

The church that is in their house (την κατ' οικον αυτων ε

The phrase church that is in their (or his) house occurs Co1 16:19, of Aquila and Priscilla; Col 4:15, of Nymphas; Plm 1:2, of Philemon. A similar gathering may be implied in Rom 16:14, Rom 16:15. Bishop Lightfoot says there is no clear example of a separate building set apart for christian worship within the limits of the Roman Empire before the third century. The Christian congregations were, therefore, dependent upon the hospitality of prominent church members who furnished their own houses for this purpose. Hence their places of assembly were not called temples until late; but houses of God; houses of the churches; houses of prayer.

Numerous guilds or clubs existed at Rome for furnishing proper burial rites to the poor. Extant inscriptions testify to the existence of nearly eighty of these, each consisting of the members of a different trade or profession, or united in the worship of some deity. The Christians availed themselves of this practice in order to evade Trajan's edict against clubs, which included their own ordinary assemblies, but which made a special exception in favor of associations consisting of poorer members of society, who met to contribute to funeral expenses. This led to the use of the catacombs, or of buildings erected over them for this purpose.

The expression here denotes, not the whole church, but that portion of it which met at Aquila's house.

Epaenetus

A Greek name, meaning praised. It is, however; impossible to infer the nationality from the name with any certainty, since it was common for the Jews to have a second name, which they adopted during their residence in heathen countries. Compare John Mark (Act 12:12); Justus (Act 1:23); Niger (Act 13:1); Crispus (Act 18:8).

The first fruits of Achaia

The best texts read of Asia. An early convert of the Roman province of Asia. See on Act 2:9 This is adduced as an argument that this chapter was addressed to Ephesus.

Romans 16:6

rom 16:6

Bestowed labor (ε

See on Luk 5:5.

Romans 16:7

rom 16:7

Andronicus and Junia

The latter name may be either masculine or feminine. If the latter, the person was probably the wife of Andronicus. If the former, the name is to be rendered Junias, as Rev. The following words point to this conclusion.

Kinsmen (συγγενεις)

The primary meaning is related by blood; but it is used in the wider sense of fellow-countrymen. So Rom 9:3.

Of note (ε

A good rendering etymologically, the word meaning, literally, bearing a mark (σημα, nota).

See on captives, Luk 4:18.

Romans 16:8

rom 16:8

Amplias

A contraction of Ampliatus, which is the reading of the best texts.

Romans 16:9

rom 16:9

Urbane

The correct reading is Urbanus, city-bred.

Stachys

Meaning an ear of corn.

Romans 16:10

rom 16:10

Apelles

It occurs in Horace as the name of a Jew, under the form Apella ("Satire," i. 5, 100).

Them which are of Aristobulus' household

Possibly household slaves. They might have borne the name of Aristobulus even if they had passed into the service of another master, since household slaves thus transferred, continued to bear the name of their former proprietor.

Lightfoot thinks that this Aristobulus may have been the grandson of Herod the Great, who was still living in the time of Claudius.

Romans 16:11

rom 16:11

Narcissus

This name was borne by a distinguished freedman, who was secretary of letters to Claudius. Juvenal alludes to his wealth and his influence over Claudius, and says that Messalina, the wife of Claudius, was put to death by his order ("Satire," xiv., 330). His household slaves, passing into the hands of the emperor or of some other master, would continue to bear his name.

Romans 16:12

rom 16:12

Tryphaena and Tryphosa

. Perhaps sisters. Farrar says they are slave-names.

Romans 16:13

rom 16:13

Rufus

Meaning red. Possibly the son of Simon of Cyrene, Mar 15:21. Mark probably wrote in Rome.

And mine

Delicately intimating her maternal care for him.

Romans 16:14

rom 16:14

Hermes

Or Hermas. A common slave-name, a contraction of several different names, as Hermagoras, Hermogenes, etc.

Romans 16:16

rom 16:16

Kiss

Compare Co1 16:20; Co2 13:12, Th1 5:26; Pe1 5:14.

Romans 16:17

rom 16:17

The article with each noun points to some well-known disturbances. The former noun occurs only in Paul.

Avoid (ε

Better, as Rev, turn aside. Not only keep out of their way, but remove from it if you fall in with them.

Romans 16:18

rom 16:18

Belly

Compare Phi 3:19.

sense of mild, pleasant. So Rev., smooth speech.

Deceive (εξαπατωσιν)

Better, as Rev., beguile. It is not merely making a false impression, but practically leading astray

Simple (α

Only here and Heb 7:26. Lit., not evil. Rev., innocent. Bengel says: "An indifferent word. They are called so who are merely without positive wickedness, when they ought to abound also in prudence, and to guard against other men's wickedness."

Romans 16:19

rom 16:19

Simple (α

See on harmless, Mat 10:16.

Romans 16:20

rom 16:20

See on Mar 5:4; see on Luk 9:39.

Romans 16:21

rom 16:21

Lucius and Jason - Sosipater

For Lucius, see on Act 13:1. Jason, possibly the Jason of Act 17:5. Sosipater, possibly the Sopater of Act 20:4. Both names were common.

Romans 16:22

rom 16:22

I Tertius

Paul's amanuensis. See on Gal 6:11.

Better Rev., write. The epistolary aorist. See on Jo1 2:13. Godet remarks upon Paul's exquisite courtesy in leaving Tertius to salute in his own name. To dictate to him his own salutation would be to treat him as a machine.

Romans 16:23

rom 16:23

Gaius

See Act 19:29; Act 20:4; Co1 1:14. Possibly the same in all three references.

Chamberlain (οἰκονομῆς)

See on Luk 16:1. The word appears in the New Testament in two senses: 1. The slave who was employed to give the other slaves their rations. So Luk 7:42. 2. The land-steward, as Luk 16:1. Probably here the administrator of the city lands.

Romans 16:25

rom 16:25

This is the only epistle of Paul which closes with a doxology. The doxology (see on Rom 14:23) stands at the close of this chapter in most of the very oldest MSS., and in the Peshito or Syriac and Vulgate versions. In a very few MSS. it is omitted or erased by a later hand. In many MSS. including most of the cursives, it is found at the close of ch. 14, and in a very few, at the close of both 14 and 16. Weiss ("Introduction to the New Testament") says that the attempt to prove its un-Pauline character has only been the result of extreme ingenuity.

See on Pe1 5:10.

Mystery

See on Rom 11:25. The divine plan of redemption. The particular mystery of the conversion of the Gentiles, which is emphasized in Eph 3:3-9; Col 1:26, is included, but the reference is not to be limited to this.

Rev., more accurately, kept in silence. In Eph 3:9; Col 1:26, α

Romans 16:27

rom 16:27

To whom

God, who, through Christ, appears as "the only wise."

[Next: 1 Corinthians Introduction](#)

1 Corinthians Introduction

1 Corinthians

co1 0:0

The First Epistle to the Corinthians

The account of Paul's first visit to Corinth is given in Acts 17. He continued there a year and six months, going thence to Syria, and making a brief stay on his way to Jerusalem at Ephesus, to which he returned and remained for over two years. The church at Corinth became the most important of those founded by the apostle, and probably embraced the church at the adjoining seaport of Cenchreae (see on Rom 16:1), and the Christians scattered throughout Achaia (Co2 1:1).

After Paul's departure from Corinth, Apollos, commended by the Ephesian church, was sent to labor there. Notwithstanding his efficiency he involuntarily became the cause of division in the church, as the nucleus of a party which preferred his polished rhetoric to the plainer utterances of Paul (Co1 3:4, Co1 3:5).

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

The report of these evils, brought to Ephesus by Apollos on his return from Corinth, called out a letter from Paul which is lost, but which is referred to in Co1 5:9. Additional tidings came in a letter from the church to Paul, asking advice on the following points:

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

The bearers of the letter, Stephanas, Fortunatus, and Achaicus, together with those of the household of Chloe (Co1 1:11), also brought tidings of the factions which had divided the church and the quarrels over the different preachers. Certain Judaic teachers had come, with commendatory letters from Jerusalem, claiming the authority of Peter and impugning that of Paul, declaring that Peter was the true head of the Christian Church and Paul an interloper. A fourth distinct party is supposed by some to be indicated by the words "I of Christ" (see on Co1 1:10). It also appeared that the assemblies of the church had become disorderly; that the agapae and the eucharist were scenes of gluttony,

brawling, and drunkenness; while the gatherings for worship were thrown into confusion by the simultaneous speaking of those who professed the gift of tongues. Women were speaking unveiled in these assemblies. One prominent church-member was living criminally with his stepmother.

On the receipt of this letter Paul abandoned his intended visit to Corinth, sent Titus to inform the church of his change of plan and to arrange for the collection, and dictated to Sosthenes the first epistle to the Corinthians. Notwithstanding the subscription of the letter, "written from Philippi," a mistake which grew out of Co1 16:5, it was written at Ephesus, as appears from Co1 16:8, Co1 16:19. He begins by stating his complaints against the church (1:10-11:20). He then answers the questions contained in their letter: Marriage (7:1-40); Sacrificial feasts (Co1 8:1-13). From this he diverges to the insinuations against his character and authority, noticing the charge based upon his refusal to receive pecuniary support, and asserting his unselfish devotion to the Gospel (9). He returns to the sacrificial feasts (10). Then he passes to the regulation of the assemblies (11). The different spiritual gifts and their mutual relation are discussed in ch. 12, and Love is shown to be greater and more enduring than all gifts (Co1 13:1-13). The subject of speaking with tongues is then taken up, and the superiority of prophecy to the gift of tongues is asserted (14:1-40). Ch. 15 discusses the resurrection, and the epistle concludes with references to certain personal and incidental matters, including the collection.

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

The key-note of the epistle is struck in two correlated thoughts - the supreme headship of Christ, and the union of believers as one body in and with Him. The former thought finds expression in Paul's humble disclaimer of all merely personal authority, and of all right to a hearing save as Christ's agent and mouthpiece. The power of preaching resides in its theme - Christ crucified - and not in its philosophic wisdom nor in the personal culture of its preachers. The gifts and graces of the Church are due to Christ alone. The other thought is the standing confutation and rebuke of all the errors and abuses which have invaded the Church. Faction, fornication, litigation, fellowship with idolaters - all are sufficiently condemned by the fact that they break the sacred tie between the Church and Christ, and between individuals and the Church. Union in Christ implies divine order in the Church. The sexes fall into their true relation. The subordinations of the heavenly hierarchies are perpetuated in the Church. Confusion is banished from public worship, and the mystery of the eucharist is expounded in the mutual love and helpfulness of the participants. Diversities of spiritual gifts are harmonized and utilized through their relation to the one body and the informing power of one divine Spirit - the Spirit of love. Christian expediency, involving individual sacrifice for the common welfare, becomes an authoritative principle. This unity finds its crowning exhibition in the resurrection, in which believers share the resurrection of their Lord, and enter into final and perfect communion with His glorified life.

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

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

[Next: 1 Corinthians Chapter 1](#)

1 Corinthians Chapter 1

1 Corinthians 1:1

col 1:1

Called to be an apostle

See on Rom 1:1. Compare Ti1 1:1. Not distinguishing him from other apostles. Compare Mat 4:21; Joh 6:70; but Paul was called no less directly than these by Jesus Christ. Gal 1:12-16. John does not use the word apostle, but gives the idea, Joh 13:18.

1 Corinthians 1:2

col 1:2

Corinth

The Corinth of this period owed the beginning of its prosperity to Julius Caesar, who, a hundred years after its destruction by Mummius (b.c. 146), rebuilt and peopled it with a colony of veterans and freedmen. It was situated on the isthmus which divided Northern Greece from the Peloponnesus. It had three harbors, Cenchreae and Schoenus on the east, and Lechaemum on the west. The isthmus, forming the only line of march for an invading or retreating army, was of the greatest military importance. It was known as "the eye of Greece." By Pindar it was called "the bridge of the sea;" by Xenophon, "the gate of the Peloponnesus;" and by Strabo, "the acropolis of Greece." In more modern times it was known as "the Gibraltar of Greece." Hence, at least as early as the march of Xerxes into Greece, it was crossed by a wall, which, in later times, became a massive and important fortification, especially in the decline of the Roman Empire. Justinian fortified it with an hundred and fifty towers. The citadel rose two thousand feet above the sea-level, on a rock with precipitous sides. In the days of the Achaean league it was called one of the "fettlers" of Greece. "It runs out boldly from the surging mountain chains of the Peninsula, like an outpost or sentry, guarding the approach from the North. In days when news was transmitted by fire-signals, we can imagine how all the southern country must have depended on the watch upon the rock of Corinth" (Mahaffy, "Rambles and Studies in Greece").

At its narrowest part the isthmus was crossed by a level track called the diolcus, over which vessels were dragged on rollers from one port to the other. This was in constant use, because seamen were thus enabled to avoid sailing round the dangerous promontory of Malea, the southern extremity of the Peloponnesus. A canal was projected and by Nero, but was abandoned. The common title of the city in the poets was bimaris, "the city of the two seas."

The commercial position of Corinth was, therefore, most important, communicating with the eastern and the western world, with the north and the south. The isthmus was one of the four principal points for the celebration of the Grecian games; and in Paul's day great numbers flocked to these contests from all parts of the Mediterranean.

On the restoration of the city by Julius Caesar, both Greek and Jewish merchants settled in Corinth in such numbers as probably to outnumber the Romans. In Paul's time it was distinctively a commercial center, marked by wealth and luxury. "It was the 'Vanity Fair' of the Roman Empire, at once the London and the Paris of the first century after Christ" (Farrar). It was conspicuous for its immorality. To "corinthianize" was the term for reckless debauchery. Juvenal sarcastically alludes to it as "perfumed Corinth;" and Martial pictures an effeminate fellow boasting of being a Corinthian citizen. The temple of Aphrodite (Venus) employed a thousand ministers. Drunkenness rivaled licentiousness, and Corinthians, when introduced on the stage, were commonly represented as drunk. Paul's impression of its profligacy may be seen in his description of heathenism in the first of Romans, and in his stern words concerning sensual sin in the two Corinthian Epistles. "Politically Roman, socially Greek, religiously it was Roman, Greek, Oriental, all in one. When, therefore, the apostle preached to the Corinthians, the Gospel spoke to the whole world and

to the living present" (Edwards).

Called to be saints

See on Rom 1:7.

Call upon the name (ε

Compare Rom 10:12; Act 2:21. The formula is from the Septuagint. See Zac 13:9; Gen 12:8; Gen 13:4; Psa 115:17. It is used of worship, and here implies prayer to Christ. The first christian prayer recorded as heard by Saul of Tarsus, was Stephen's prayer to Christ, Act 7:59. The name of Christ occurs nine times in the first nine verses of this epistle.

Theirs and ours

A.V. and Rev. connect with Jesus Christ our Lord. Better with in every place. Every place in the province where Christians are is our place also. The expression emphasizes the position of Paul as the founder and apostolic head of Christianity in Corinth and in all Achaia.

1 Corinthians 1:3

col 1:3

Grace - peace

Grace is the Greek salutation, peace the Jewish. Both in the spiritual sense. Compare Num 6:25, Num 6:26. This form of salutation is common to all Paul's epistles to the churches. In Timothy and Titus, mercy is added. James alone has

1 Corinthians 1:4

col 1:4

I thank (ευχαριστω)

Found in the Gospels, Acts, and Revelation, but most frequently in Paul.

My God

Some very high authorities omit. The pronoun implies close personal relationship. Compare Act 27:23; Phi 1:3; Phi 3:8.

By Christ Jesus (εἰς)

Better, as Rev., in; in fellowship with. The element or sphere in which the grace is manifested.

1 Corinthians 1:5

col 1:5

Ye are enriched (ε

Rev. more literally, "were enriched." Compare Col 3:16; and see on Rom 2:4.

The two words are found together, Co1 12:8; Co2 11:6; Co2 8:7. For knowledge, see on Rom 11:33. Utterance, aptitude in speech. Paul gives thanks for speech as a means of testifying for Christ. "The saints have never been silent"

(Pascal).

1 Corinthians 1:6

col 1:6

Χριστου)

Testimony concerning Christ. See on Joh 1:7. Compare Act 1:8; Ti2 1:8.

1 Corinthians 1:7

col 1:7

Come behind (υστερεισθαι)

See on Luk 15:14, and compare Rom 3:23. Contrast with were enriched.

See on Rom 1:11. Its prevailing sense in this epistle is that of special spiritual endowments, such as tongues, prophecy, etc. Here of spiritual blessings generally.

Waiting (α

See on Rom 8:19. Denoting assiduous waiting. Dr. Thayer compares the phrase wait it out (εκ).

Revelation (α

See on Rev 1:1.

1 Corinthians 1:8

col 1:8

Confirm

Compare Co1 1:6.

Unto the end

Of the present aeon or period. See on end of the world, Mat 28:20.

Blameless (α

Used by Paul only. In apposition with you. Rev., unprovable. The kindred verb ε
See on Rom 8:33. It means to accuse publicly, but not necessarily before a tribunal. See Act 23:28, Act 23:29; Act 26:2, Act 26:7. Hence the word here points to appearance at God's bar.

1 Corinthians 1:9

col 1:9

Emphatic, and therefore first in the sentence. See on Jo1 1:9; see on Rev 1:5; see on Rev 3:14. Compare Ti2 2:13.

Ye were called (ε

See on Rom 4:17.

See on Jo1 1:3; see on Act 2:42; see on Luk 5:10.

1 Corinthians 1:10

co1 1:10

I beseech (παρακαλω)

See on consolation, Luk 6:24. The word occurs more than one hundred times in the New Testament.

See on Joh 10:19. In classical Greek used only of actual rents in material. So in Mat 9:16; Mar 2:21. In the sense of discord, see Joh 7:43; Joh 9:16; Joh 10:19 community. The divisions of the Corinthian church arose on questions of marriage and food (Co1 7:3, Co1 7:5, Co1 7:12); on eating, meat offered to idols (Co1 8:7; Co1 10:20); on the comparative value of spiritual endowments, such as speaking with "tongues" (14); on the privileges and demeanor of women in the assemblies for worship (Co1 11:5-15); on the relations of the rich and the poor in the agape or love-feasts (Co1 11:17-22); and on the prerogatives of the different christian teachers (Co1 1:12, Co1 1:13; 3:3-22).

Rev., perfected together. See on Mat 21:16; see on Luk 6:40; see on Pe1 5:10. Carrying on the metaphor in divisions. Not of individual and absolute perfection, but of perfection in the unity of the Church.

Mind (νοι

See on Rom 7:23.

)

See on Rev 17:13. The distinction between mind and judgment is not between theoretical and practical, since νοις

νου

they would judge questions from the same christian stand-point, and formulate their judgment accordingly.

1 Corinthians 1:11

co1 1:11

It hath been declared (ε

Rev., signified, which is hardly strong enough. The word means to make clear, or manifest (δηλος). Compare Co1 3:13. It may imply that Paul was reluctant to believe the reports, but was convinced by unimpeachable testimony.

Of the household of Chloe (τω

See on Rom 16:10 for the form of expression. The persons may have been slaves who had come to Ephesus on business for their mistress, or members of her family. Chloe means tender verdure, and was an epithet of Demeter (Ceres), the goddess of agriculture and rural life. It is uncertain whether she belonged to the Corinthian or to the

Ephesian church.

Contentions (ε

Socrates in Plato's "Republic" distinguishes between disputing (ε
gainsaying (α

1 Corinthians 1:12

col 1:12

το)

A familiar classical formula: What I mean is this. Rev., Now this I mean. This usually refers to what follows. Compare Gal 3:17; Eph 4:17.

I am of Paul and I of Apollos

philosophical and rhetorical preaching to the simpler and more direct utterances of Paul. Others ranged themselves under the name of Peter.

Cephas

, Gal 2:8. Peter would be the rallying-point for the Judaizing Christians, who claimed him as the apostle of the circumcision. The state of the Corinthian church offered the most favorable ground for Paul's Jewish-Christian adversaries, who took advantage of the reaction created by the looser views and practice of Gentile Christians, and by the differences of opinion on important questions, to press the necessity of legal regulation, and of ceremonial observances in non-essentials.

Of Christ

Many modern authorities hold that Paul thus designates a fourth and quite distinct party. This view rests mainly on the form of statement in this verse, and has no support in the epistle. The peculiar characteristics of this party, if it were such, can only be conjectured. It seems more probable that those who were "of Christ" belonged to the party of Peter: that they were native Jews, coming from abroad with letters of recommendation to Corinth, representing themselves as ministers and apostles of Christ, and using His name as the watchword under which they could most successfully prosecute their opposition to Paul and the gospel which he preached. The allusion in this verse would therefore link itself with those in the tenth and eleventh chapters of the second epistle.

1 Corinthians 1:13

col 1:13

Some of the best expositors render as an assertion. Christ has been divided by your controversies. He is broken up into different party Christs. This gives a perfectly good and forcible sense, and is favored by the absence of the interrogative

Christ has the article. See on Mat 1:1.

λος ε μων)

A negative answer is implied. Paul surely was not, etc. For is υ

In the name (ει

Rev., correctly, Into the name. See on Mat 28:19. Of Paul as the name of him whom you were to confess. The order of the original is: Was it into the name of Paul that ye were baptized?

1 Corinthians 1:15

col 1:15

I had baptized (ε

The correct reading is ε

9:15, with Mat 28:15. From his peculiar position as the inaugurator of a second epoch of Christianity, many would be tempted to regard him as the real founder of the Church, and to boast of having been baptized into his name. "No outward initiation of converts entered into his ministry" (Edwards).

1 Corinthians 1:16

col 1:16

And I baptized also

1 Corinthians 1:17

col 1:17

Should be made of none effect (κενωθη)

Lit., emptied. Rev., made void. Compare is made void, Rom 4:14

. The nucleus of the apostolic preaching was a fact - Christ crucified. To preach it as a philosophic system would be to empty it of its saving power, a truth which finds abundant and lamentable illustration in the history of the Church.

1 Corinthians 1:18

col 1:18

The word of the cross (ο του σταυρου)

Lit., the word, that, namely, of the cross. The second article is definitive and emphatic. The word of which the substance and purport is the cross.

To them that perish (τοις α

Lit., that are perishing. So Rev. The present participle denotes process: they who are on the way to destruction. Compare Co2 2:15.

Only in this epistle. See on have lost his savor, Mat 5:13.

Which are saved (τοι

Rev., being saved: in process of salvation.

1 Corinthians 1:19

col 1:19

I will destroy, etc.

Cited literally from the Septuagint, Isa 29:14

Hebrew reads: "The wisdom of its (Judah's) wise men shall perish, and the sagacity of its sagacious men shall hide itself."

The two words are often found together, as Exo 31:3; Deu 4:6; Col 1:9 . For the ; Luk 2:47. Wisdom is the more general; mental excellence in its highest and fullest sense. Prudence is the special application of wisdom; its critical adjustment to particular cases.

Will bring to nothing (α

See on Luk 7:30. Originally, to make disestablished (α make void, frustrate, and, in a milder sense, to despise or reject, as Gal 2:21. The stronger sense is better here, so that Rev., reject is not an improvement on the A.V. The American revisers render: And the discernment of the discerning will I bring to nought.

1 Corinthians 1:20

co1 1:20

Always in the New Testament in the Jewish sense, an interpreter of the law, except Act 19:35, the town-clerk.

; Luk 22:23; Act 6:9 , Act 15:7. Referring to Grecian sophistical reasoners, while scribe refers to rabbinical hair-splitters.

World ($\alpha\omega\nu\omicron\varsigma$)

See on Joh 1:9. More correctly, age or period.

Made foolish (ϵ

Proved it to be practical folly; stupefied it. Compare Rom 1:22. Possibly with a latent suggestion of the judicial power of God to make it foolish.

1 Corinthians 1:21

co1 1:21

After that (ϵ

Rev., correctly, seeing that.

Better, as Rev., giving the force of the article, "through its wisdom."

Not the act, but the substance of preaching. Compare Co1 1:23.

To save (σωσαι)

The word was technically used in the Old Testament of deliverance at the Messiah's coming; of salvation from the penalties of the messianic judgment, or from the evils which obstruct the messianic deliverance. See Joe 2:32; Mat 1:21; compare Act 2:40. Paul uses it in the ethical sense, to make one a partaker of the salvation which is through Christ. Edwards calls attention to the foregleam of this christian conception of the word in the closing paragraph of

obedient to the word spoken, and we shall pass safely over the river of forgetfulness and our soul will not be defiled."

1 Corinthians 1:22

co1 1:22

The Jews

Omit the article. Among the Jews many had become Christians.

Require (αιτουσιν)

Rev., ask. But it is questionable whether the A.V. is not preferable. The word sometimes takes the sense of demand, as Luk 12:48; Pe1 3:15; and this sense accords well with the haughty attitude of the Jews, demanding of all apostolic religions their proofs and credentials. See Mat 12:38; Mat 16:1; Joh 6:30.

Greeks

See on Act 6:1.

Seek after (ζητουσιν)

Appropriate to the Greeks in contrast with the Jews. The Jews claimed to possess the truth: the Greeks were seekers, speculators (compare Act 17:23) after what they called by the general name of wisdom.

Not the crucified Christ, but Christ as crucified, not a sign-shower nor a philosopher; and consequently a scandal to the Jew and folly to the Gentile.

Unto the Greeks (E

The correct reading is ε when used in antithesis to Jews, yet in this passage Paul seems to have in mind the Greeks as representing gentile wisdom and culture.

1 Corinthians 1:25

co1 1:25

Christ crucified. , Co1 1:21), and pointing to the fact of

1 Corinthians 1:26

co1 1:26

Calling (κλησιν)

Not condition of life, but your calling by God; not depending on wisdom, power, or lineage.

Noble (ευγενεις)

Of high birth. So originally, though as Greece became democratic, it came to signify merely the better sort of freemen. Plato applies it to the children of native Athenians ("Menexenus," 237). Aeschylus makes Clytaemnestra say to the captive Cassandra that if slavery must befall one there is an advantage in having masters of ancient family property instead of those who have become unexpectedly rich ("Agamemnon," 1010).

1 Corinthians 1:27

co1 1:27

Hath chosen

The threefold repetition of the word emphasizes the deliberate and free action of God's gracious will.

1 Corinthians 1:28

co1 1:28

Base (ωγενη)

Of no family. The reverse of ευγενεις noble.

Despised (ε

Lit., set at nought. Not merely despised, but expressly branded with contempt. See Luk 23:11.

1 Corinthians 1:30

co1 1:30

Wisdom and righteousness and sanctification and redemption.

The last three terms illustrate and exemplify the first - wisdom. The wisdom impersonated in Christ manifests itself as . For α 6:19. For α .

1 Corinthians 1:31

co1 1:31

He that glorieth, etc.

From Jer 9:23, Jer 9:24, abridged after the Septuagint.

[Next: 1 Corinthians Chapter 2](#)

1 Corinthians Chapter 2

1 Corinthians 2:1

co1 2:1

With excellency (καθ υ

Lit., according to elevation or superiority. The noun occurs only here and Ti1 2:2, where it is rendered authority. The phrase expresses the mode of his preaching. For similar adverbial phrases, see καθ υ excess, Rom 8:13 . Construe with declaring.

Rev., proclaiming. See on Jo1 1:5; see on Act 17:23. Authoritative proclamation is implied. The word is found only in the Acts and in Paul.

1 Corinthians 2:2

co1 2:2

Crucified

Emphatic. That which would be the main stumbling-block to the Corinthians he would emphasize.

1 Corinthians 2:3

co1 2:3

I was with you (ε μας)

I was is rather I became. I fell into a state of weakness, etc., after I had come among you. With you, i.e., in intercourse with. See on with God, Joh 1:1. The implication is that his condition grew out of the circumstances in which he found himself in Corinth.

1 Corinthians 2:4

co1 2:4

In demonstration (εν α

Only here in the New Testament. Lit., a showing forth.

1 Corinthians 2:6

co1 2:6

Wisdom

Emphatic. Lest his depreciation of worldly wisdom should expose him and his companions to the charge of not preaching wisdom at all, he shows that they do preach wisdom, though not of a worldly kind, among matured Christians.

Them that are perfect (τοι

American Rev., them that are full-grown. Paul's term for matured Christians. See Eph 4:13

). So Co1 14:20 : "In malice children, in understanding men (lit., perfect);" Phi 3:15.

"This wisdom is the Christian analogue to philosophy in the ordinary sense of the word" (Meyer), and the perfect to whom he delivered it would recognize it as such.

The A.V. states a general proposition, but the Greek present participle a fact in process of accomplishment: which are coming to nought. So Rev.

1 Corinthians 2:7

co1 2:7

In a mystery

Connect with we speak. See on Mat 13:11; see on Rom 11:25. The in (εν) has a kind of instrumental force: by means of a mystery; i.e., by delivering a doctrine hidden from the human understanding and revealed to us by God.

1 Corinthians 2:8

co1 2:8

Lord of glory

The Lord whose attribute is glory. Compare Psa 29:1; Act 7:2; Eph 1:17; Jam 2:1.

1 Corinthians 2:9

co1 2:9

Eye hath not seen, etc.

From Isa 64:4, freely rendered by Septuagint. The Hebrew reads: "From of old men have not heard, not perceived with the ear, eye has not seen a God beside Thee who does (gloriously) for him who waits on Him." Septuagint, "From of old we have not heard, nor have our eyes seen a God beside Thee, and Thy works which Thou wilt do for those who wait for mercy." Paul takes only the general idea from the Old-Testament passage. The words are not to be limited to future blessings in heaven. They are true of the present.

Have entered (α

Lit., went up. See on Act 7:23. Compare Dan 2:29, Sept.

See on Rom 1:21.

1 Corinthians 2:10

co1 2:10

Searcheth (ερευνα)

See on Joh 5:39. Not, searcheth in order to discover; but of the ever active, accurate, careful sounding of the depths of God by the Spirit.

1 Corinthians 2:11

co1 2:11

Spirit (πνευμα)

See on Rom 8:4. The things of God can be recognized only by the highest element of the human personality. They), but into the spirit, which is the highest and principal point of contact with the Spirit of God.

1 Corinthians 2:12

co1 2:12

μα του

For this use of πνευμα, see on Rom 8:4 , under 4, e, The phrase means the principle of evil which animates the unregenerate world; not the personal spirit of evil or Satan, since Paul does not use πνευμα spirit, elsewhere in the personal sense of an evil spirit. See note on Eph 2:2.

Of God (εκ του Θεου)

Lit., from God: proceeding forth from Him. "God in us reveals God in our nature" (Edwards).

1 Corinthians 2:13

co1 2:13

Not in the words which man's wisdom teacheth

Lit., not in the taught words of human wisdom. Compare Plato: "Through love all the intercourse and speech of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar" ("Symposium," 203).

Which the Spirit teacheth (εν διδακτοι

Lit., in the taught (words) of the Spirit. Taught; not mechanically uttered, but communicated by a living Spirit.

Comparing spiritual things with spiritual (πνευματικοι

Notice the paronomasia. See on Rom 1:29, Rom 1:31 comparing, and πνευματικοις spiritual. As to the latter, whether the reference is to spiritual men, things, or words; as to the former, whether the meaning is adapting, interpreting, proving, or comparing. The principal interpretations are: adapting spiritual words to spiritual things; adapting spiritual things to spiritual men; interpreting spiritual things to , where the meaning is clearly compare. In classical Greek the original meaning is to compound, and later, to compare, as in Aristotle and Plutarch, and to interpret, used of dreams, and mainly in Septuagint. See Gen 40:8. The most satisfactory interpretation is combining spiritual things with spiritual words. After speaking of spiritual things (Co1 2:11, Co1 2:12, Co1 2:13), Paul now speaks of the forms in which they are conveyed - spiritual forms or words answering to spiritual matters, and says, we combine spiritual things with spiritual forms of expression. This would not be the case if we uttered the revelations of the Spirit in the speech of human wisdom.

1 Corinthians 2:14

co1 2:14

See on Rom 11:4

μα spirit. The contrast is between a man governed by

cognition, contrasted with the πνευμα spirit, as the organ of spiritual cognition. The man, therefore, whose cognition of
imparted. In other words, the organ employed in the apprehension of spiritual truth characterizes the man. Paul

μα

Greek transcribed. We can do no better than hold by the A.V. natural.

Receiveth not (ου

Not, does not understand, but does not admit them into his heart; thus, according to New Testament usage, when the
word is used in connection with teaching. See Luk 8:13; Act 8:14; Act 11:1; Th1 1:6; Jam 1:21.

Are foolishness

Not merely seem. To him they are.

να)

Rev., more strictly, and he cannot know. "It is an utter perversion of such statements to maintain that there is in the
natural man any organic, constitutional incapacity of spiritual perception requiring to be created in them by the Holy
Spirit The uniform teaching of Scripture is that the change effected in regeneration is a purely moral and spiritual
one" (Brown).

Discerned (α

Rev., judged. Used only by Luke and Paul, and by the latter in this epistle only. By Luke, mostly of judicial
examination: Luk 23:14; Act 4:9; Act 12:19; Act 24:8; Act 28:18. Of examining the Scriptures, Act 17:11, but with
the sense of proving or coming to a judgment on. The fundamental idea of the word is examination, scrutiny, following
up (α

At Athens it was used technically in two senses: to examine magistrates with a view to proving their qualifications;
and to examine persons concerned in a suit, so as to prepare the matter for trial, as a grand jury. The meaning judged

discern; but to examine, investigate, inquire into, question, as it is rightly translated, Co1 9:3; Co1 10:25, Co1 10:27.
The apostle condemns all these impatient human praejudicia which anticipate the final judgment, reserving his case for
the great tribunal, where at length all the evidence will be forthcoming and a satisfactory verdict can be given.

Meanwhile the process of gathering evidence has begun; an α

these self-appointed magistrates, but by one who alone has the authority to institute the inquiry, and the ability to sift
the facts" ("On a Fresh Revision of the New Testament"). See, further, on Co1 4:3, Co1 4:4.

1 Corinthians 2:16

co1 2:16

Mind (νου)

See on Rom 7:23. The understanding of the Lord. The divine counsels or purposes which are the results of the divine thought. See on Rom 11:34.

See on proving, Act 9:22.

[Next: 1 Corinthians Chapter 3](#)

1 Corinthians Chapter 3

1 Corinthians 3:1

co1 3:1

Made of flesh. See on Rom 7:14, and see on flesh, Rom 7:5.

From $\nu\eta$ not, and ϵ
Co1 2:6.

1 Corinthians 3:2

co1 3:2

I fed (ϵ)

Lit., I gave you to drink. An instance of the rhetorical figure zeugma, by which one verb is attached to two nouns, of which it only suits the meaning of one, but suggests a verb suitable for the other. Thus "gave to drink" is applied to meat as well as to milk. For another illustration see hindering (A.V. and Rev., forbidding), Ti1 4:3.

1 Corinthians 3:3

co1 3:3

Here the milder word is used (see Co1 3:1), having the nature of flesh. In Co1 3:1, Paul would say that he was compelled to address the Corinthians as unspiritual, made of flesh. Here he says that though they have received the Spirit in some measure, they are yet under the influence of the flesh.

1 Corinthians 3:4

co1 3:4

Another (ϵ)

See on Mat 6:24. Not merely another, numerically, but another of different affinities and prepossessions.

Carnal

The best texts read α

But ministers

Omit but, and place the interrogations after Paul and Apollos, respectively, as Rev. For ministers see on Mat 20:26; see on Mar 9:35. Servants, not heads of parties.

1 Corinthians 3:6

co1 3:6

Planted - watered - gave the increase (ε

The first two verbs are in the aorist tense, marking definite acts; the third is in the imperfect, marking the continued gracious agency of God, and possibly the simultaneousness of His work with that of the two preachers. God was giving the increase while we planted and watered. There is a parallel in the simultaneous work of Satan with that of the preachers of the word as indicated by the continuous presents in Mat 13:19. See note there.

1 Corinthians 3:7

co1 3:7

Anything

The devoted Angelique Arnauld, of Port Royal, when her sister condoled with her on the absence of her confessor, Singlier, replied: "I have never put a man in God's place. He can have only what God gives him; and God gives him something for us only when it is His will that we should receive it through him."

1 Corinthians 3:9

co1 3:9

God's

In this and the two following clauses, God is emphatic. "It is of God that ye are the fellow-workers."

Rev., in margin, tilled land. Only here in the New Testament. Bengel says: "Embracing field, garden, and vineyard."

Building (οτ

Paul's metaphors are drawn from the works and customs of men rather than from the works of nature. "In his epistles," says Archdeacon Farrar, "we only breathe the air of cities and synagogues." The abundance of architectural metaphors is not strange in view of the magnificent temples and public buildings which he was continually seeing at Antioch, Athens, Corinth, and Ephesus. His frequent use of to build and building in a moral and spiritual sense is noteworthy.

In this sense the two words οτ

writings. Peter uses build in a similar sense; Pe1 2:5. See edify, edification, build, Act 9:31; Rom 15:20; Co1 8:1; Co1 8:10, where emboldened is literally built up, and is used ironically. Also Rom 14:19; Rom 15:2; Co1 14:3; Eph 2:21, etc. It is worth noting that in the Epistle to the Hebrews, while the same metaphor occurs, different words are used.

Thus in Heb 3:3, Heb 3:4

public: A.V., builder and maker. This fact has a bearing on the authorship of the epistle. In earlier English, edify was used for build in the literal sense. Thus Piers Ploughman: "I shal overturne this temple and a-down throwe it, and in thre daies after edifie it newe." See on Act 20:32. In the double metaphor of the field and the building, the former furnishes the mould of Paul's thought in Co1 3:6-9, and the latter in Co1 3:10-17. Edwards remarks that the field describes the raw material on which God works, the house the result of the work.

1 Corinthians 3:10

co1 3:10

Grace

The special endowment for his apostolic work. Compare Rom 1:5, grace and apostleship: Rom 12:3, Rom 12:6; Eph 3:7, Eph 3:8.

Skillful. See on Jam 3:13.

Master-builder (α)

Only here in the New Testament. "The architect does not work himself, but is the ruler of workmen" (Plato, "Statesman," 259).

Foundation

The importance which Paul attached to the foundation was figured by the care employed in laying the foundation of the great Ephesian temple. "To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh" (Farrar).

1 Corinthians 3:12

co1 3:12

If any man build, etc.

It is important to have a clear conception of Paul's figure, which must be taken in a large and free sense, and not pressed into detail. He speaks of the body of truth and doctrine which different teachers may erect on the one true foundation - Jesus Christ. This body is the building. The reference is to a single building, as is shown by Co1 3:16; not to a city with different buildings of different materials. The figure of Christ as the foundation of a city does not occur in the New Testament. To this structure different teachers (builders) bring contributions of more or less value, represented by gold, wood, hay, etc. These are not intended to represent specific forms of truth or of error, but none of them are to be regarded as anti-Christian, which would be inconsistent with building on the true foundation. It is plainly implied that teachers may build upon the true foundation with perishable or worthless materials. This appears in the history of the Church in the false interpretations of scripture, and the crude or fanatical preaching of sincere but ignorant men. The whole structure will be brought to a final and decisive test at the day of judgment, when the true value of each teacher's work shall be manifested, and that which is worthless shall be destroyed. The distinction is clearly made between the teacher and the matter of his teaching. The sincere but mistaken teacher's work will be shown to be worthless in itself, but the teacher himself will be saved and will receive the reward of personal character, and not of good building. Luther alluded to this verse in his unfortunate description of the Epistle of James as "an epistle of straw."

; Rev 21:15; and on Jo3 1:13. This word means a stalk of grain after the ears have been cut off. It was used for thatch in building. Virgil, "Aeneid," 654, alludes to the temple of Jupiter Capitolinus with its roof bristling with stubble.

1 Corinthians 3:15

co1 3:15

He shall be mulcted, not punished. See on Mat 16:26; see on Luk 9:25.

He himself shall be saved

Compare Dante of Constantine:

"The next who follows, with the laws and me,
Under the good intent that bore bad fruit
Became a Greek by ceding to the pastor;
Now knoweth he how all the ill deduced
From his good action is not harmful to him,
Although the world thereby may be destroyed."
"Paradiso," xx. 55-60.

Better, Rev., through fire. He will escape as through the fire that consumes his work, as one does through the flames which destroy his house.

1 Corinthians 3:16

co1 3:16

Or sanctuary. See on Mat 4:5. Compare Eph 2:21; Co2 6:16.

1 Corinthians 3:17

co1 3:17

Rev., more correctly, destroy. This is the primary and almost universal meaning in classical Greek. In a fragment of Euripides it occurs of dishonoring a female. Sophocles uses it of women pining away in barrenness, and Plutarch of mixing pure colors. The phrase seems to be used here according to the Jewish idea that the temple was destroyed or corrupted by the slightest defilement or damage, or by neglect on the part of its guardians. Ignatius says: "οι οτι violators of the house (of God) shall not inherit the kingdom of God" (To the Ephesians, 16).

Which temple (οτι

Temple is not in the Greek. The double relative which refers to the epithet holy; "of which holy character or class ye are."

1 Corinthians 3:19

co1 3:19

He taketh (ο

Cited from Job 5:13, but not following the Septuagint verbally. The verb occurs only here, meaning to grasp with the hand. Rev., more accurately, gives the force of the participle with the article, he that taketh. This is the only allusion to the book of Job in the New Testament, except Jam 5:11.

1 Corinthians 3:21

col 3:21

All things are yours

The categories which follow form an inventory of the possessions of the Church and of the individual Christian. This includes: the christian teachers with different gifts; the world, life, and things present; death and things to come. In Christ, death becomes a possession, as the right of way between things present and things to come.

1 Corinthians 3:22

col 3:22

Things present (ενεστωτα)

See on Rom 8:38.

1 Corinthians 3:23

col 3:23

Ye are Christ's

A summary of the title following the inventory. Compare Rom 8:17.

[Next: 1 Corinthians Chapter 4](#)

1 Corinthians Chapter 4

1 Corinthians 4:1

co1 4:1

Ministers (ο

See on officer, Mat 5:25. Only here in Paul's epistles.

Stewards

See on Luk 16:1.

1 Corinthians 4:2

co1 4:2

It is required (ζητείται)

Lit., it is sought for; thus agreeing with found in the following clause.

1 Corinthians 4:3

co1 4:3

A very small thing (εις ε

Lit., unto a very small thing: it amounts to very little.

Judged

See on Co1 2:14. Rev., in margin, examined.

Man's judgment (α

Lit., man's day, in contrast with the day of the Lord (Co1 4:5).

1 Corinthians 4:5

co1 4:5

See on Co1 2:14. The change of the verb favors the rendering examine for α therefore do not judge until He comes to judgment. Even I myself am not competent to institute a conclusive examination, for the absence of condemnation from my conscience does not absolutely acquit me. See the critical note on Jo1 3:19-22.

1 Corinthians 4:6

co1 4:6

μα outward fashion. Here the fashion in which Paul expresses himself. See on transfigured, Mat 17:2.

Lit. (that ye might learn) the not beyond what stands written. The article the introduces a proverbial expression. The impersonal it is written is commonly used of Old-Testament references.

Be puffed up (φουσιουσθε)

Used only by Paul in Corinthians and Colossians. From φουσα a pair of bellows.

1 Corinthians 4:8

co1 4:8

Now ye are full (η)

Rev., better, filled. Ironical contrast between their attitude and that of the apostle in Co1 4:3, Co1 4:4. We are hungering for further revelations; ye are already filled without waiting for the Lord's coming.

Ye have reigned (ε)

American Rev., better, ye have come to reign; attained to dominion, that kingship which will be bestowed on Christians only at Christ's coming.

Without us

Though it is through us that you are Christians at all.

1 Corinthians 4:9

co1 4:9

For

Introducing a contrast between the inflated self-satisfaction of the Corinthians and the actual condition of their teachers. You have come to reign, but the case is very different with us, for I think, etc.

Hath set forth (α)

Only twice in Paul's writings; here, and Th2 2:4. See on approved, Act 2:22. In classical Greek used of publishing a law; shewing forth, and therefore naming or creating a king or military leader; bringing forward testimony; displaying treasure, etc. So here, exhibiting.

Last (ε)

As in Mar 9:35, of relative rank and condition: as having in men's eyes the basest lot of all.

Appointed to death (ε)

Rev., doomed. Only here in the New Testament. Probably an allusion to the practice of exposing condemned criminals in the amphitheatre to fight with beasts or with one another as gladiators. The gladiators, on entering the arena, saluted the presiding officer with the words Nos morituri salutamus, We who are to die greet you. Tertullian paraphrases this

passage, God hath chosen us apostles last as beast-fighters. "The vast range of an amphitheatre under the open sky, well represents the magnificent vision of all created things, from men up to angels, gazing on the dreadful death-struggle; and then the contrast of the selfish Corinthians sitting by unconcerned and unmoved by the awful spectacle" (Stanley). For a similar image of spectators watching the contest in the arena, see Heb 12:1. Compare also Co1 15:32.

Unto the world (τω

The universe, a sense not usual with Paul; compare Co1 8:4. The words to angels and to men define world; so that the rendering of the American Rev. is preferable, both to angels and men. Principal Edwards remarks: "This comprehensive use of the word kosmos is remarkable, because, on the one hand, it is an advance on the Old-Testament conception of two separate spheres of existence, heaven and earth, not comprehended under any wider designation; and, on the other, because it differs from the meaning attached to the word among the Greeks; inasmuch as the apostle uses it of the spiritual as well as the physical totality of existence." The spiritual oneness of the universe is a conception eminently characteristic of St. Paul; but it is foreshadowed by Plato. "Communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men; and this universe is therefore called kosmos or order; not disorder or misrule" ("Gorgias," 508).

1 Corinthians 4:10

co1 4:10

ν Χριστω)

are wise in Christ, as Christians, making your Christianity a means to your worldly greatness - union with Christ the basis of worldly wisdom. "Wise men are ye in your connection with Christ! Sagacious, enlightened Christians!" (Meyer).

Honorable (ε

With a suggestion of display and splendor. Right honorable are ye!

1 Corinthians 4:11

co1 4:11

We have no certain dwelling-place (αστατουμεν)

From α
we ben unstable.

; Mat 10:23; Heb 11:37. Wyc.,

1 Corinthians 4:12

co1 4:12

Labor (κοπιωμεν)

Rev., toil. Unto weariness. See on Luk 5:5.

See on Act 23:4.

We bless (εὐλογοῦμεν)

See on blessed, Joh 12:13.

We suffer (α

Lit., we hold or bear up.

1 Corinthians 4:13

co1 4:13

Publicly slandered; while reviled refers to personal abuse.

Intreat (παρακαλοῦμεν)

See on consolation, Luk 6:24, and see on comfort, Act 9:31. The sense is, we strive to appease by entreaty.

away the urn, go back again with unturned eyes?" ("Choephoroe," 90). In Pro 21:18, Sept., it occurs in the sense of ransom. Some find an allusion here to an ancient Athenian custom of throwing certain worthless persons into the sea

μῶν I am your offscouring. The

had become a common expression of formal compliment: your humble servant. See Lightfoot, "Apostolic Fathers," on Ignatius to the Ephesians, 8. "Compare Lam 3:45 only here in the New Testament.

This tremendous piece of irony justifies the numerous allusions which have been made to Paul's vehemence and severity. Thus Dante, in his vision of the Earthly Paradise, pictures Paul:

"Two old men I beheld, unlike in habit,

But like in gait, each dignified and grave.

One (Luke) showed himself as one of the disciples

Of that supreme Hippocrates whom Nature

Made for the animals she holds most dear,

Contrary care the other (Paul) manifested,

With sword so shining and so sharp, it caused

Terror to me on this side of the river."

"Purgatorio," xxix., 134-141.

"His words, indeed, seem to be those of a simple, and, as it were, an innocent and rustic man, who knows neither how to frame nor to avoid wiles; but whithersoever you look, there are thunderbolts" (Jerome). "Paul thunders, lightens,

utters pure flames" (Erasmus). See a collection of quotations in Farrar's "Life and Work of St. Paul," i., 619.

1 Corinthians 4:14

co1 4:14

To shame (ε

Lit., as shaming. See on Mat 21:37. The verb means to turn about, hence to turn one upon himself; put him to shame. Compare Th2 3:14; Tit 2:8. Also, in the middle voice, in the sense of reverence; to turn one's self toward another. See Mar 12:6; Luk 18:2. The kindred noun ε ; Co1 15:34. Compare Sophocles: "Think you he will have any regard (ε

1 Corinthians 4:15

co1 4:15

From παις boy and α females, which was somewhere about their sixteenth year. He was often a foreigner, sometimes educated and refined, but often otherwise; for Plutarch complains that seamen, traders, usurers, and farmers are engaged in this capacity. The office was one of general guardianship, not of instruction, though sometimes the paedagogus acted as teacher. He accompanied the boy to school, carrying his books, etc., and attended him to the gymnasium and elsewhere. See, further, on Gal 3:24.

[Next: 1 Corinthians Chapter 5](#)

1 Corinthians Chapter 5

1 Corinthians 5:1

col 5:1

Commonly (ο

Better, absolutely or actually, as Rev.

Should have

Opinions are divided as to whether the relation was that of marriage or concubinage. The former is urged on the ground that ε done, and κατεργασαμενον hath wrought, imply that an incestuous marriage had already taken place. It is urged, on the other hand, that ε ; but it takes its meaning there from the sense of marriage in the preceding clause, and is really a kind of play on the word. "He who now stands for thy husband is not thy husband." The indications seem to be in favor of marriage. Notwithstanding the facilities for divorce afforded by the Roman law, and the loose morals of the Corinthians, for a man to marry his stepmother was regarded as a scandal.

1 Corinthians 5:5

col 5:5

To deliver - unto Satan for the destruction of the flesh. On this very obscure and much controverted passage it may be observed: 1. That it implies excommunication from the Church. 2. That it implies something more, the nature of which is not clearly known. 3. That casting the offender out of the Church involved casting him back into the heathen world, which Paul habitually conceives as under the power of Satan. 4. That Paul has in view the reformation of the offender: "that the spirit may be saved," etc. This reformation is to be through affliction, disease, pain, or loss, which also he is wont to conceive as Satan's work. See Th1 2:18; Co2 12:7. Compare Luk 13:16. Hence in delivering him over to these he uses the phrase deliver unto Satan. Compare Ti1 1:20.

1 Corinthians 5:6

col 5:6

Glorying (καυχημα)

Not the act, but the subject of boasting; namely, the condition of the Corinthian church.

See on Rom 12:21. A significant term, suggesting the oneness of the Church, and the consequent danger from evil-doers.

1 Corinthians 5:7

col 5:7

Leaven

Not the sinful man, but evil of every kind, in accordance with the more general statement of the leavening, power of evil in Co1 5:6. The apostle's metaphor is shaped by the commands concerning the removal of leaven at the passover: Exo 12:19; Exo 13:7. Compare Ignatius; "Dispense, therefore, with the evil leaven that has grown old (παλαιωθεισαν) and that has gone sour (ε

See on Mat 26:29.

The Paschal lamb, as Mar 14:12; Luk 22:7.

1 Corinthians 5:8

co1 5:8

Let us keep the feast (ε

Only here in the New Testament. The epistle was probably written a short time before the Passover. See Co1 16:8.

Sincerity (ει

See on pure minds, Pe2 3:1.

Truth

Bengel observes: "Sincerity takes care not to admit evil with the good; truth, not to admit evil instead of good."

1 Corinthians 5:9

co1 5:9

I write - in my epistle

American Rev., as it is I wrote. The reference is probably to a former letter now lost. Some explain ε epistolary aorist (see on Jo1 2:13); but the words in my epistle seem to favor the other view.

Only here and Th2 3:14. The translation company is inadequate, but cannot perhaps be bettered. The word is intercourse.

1 Corinthians 5:10

co1 5:10

Idolaters (ει

Only twice outside of Paul's writings: Rev 21:8; Rev 22:15. This is the earliest known instance of the use of the word. For the collocation of the covetous and idolaters, compare Col 3:15; Eph 5:5. New-Testament usage does not confine the term to the worship of images, but extends it to the soul's devotion to any object which usurps the place of God.

1 Corinthians 5:13

co1 5:13

Mischievous to the Church. See on Luk 3:19. The usage of the Septuagint emphasizes the idea of active harmfulness. The word has, however, in some passages, the sense of niggardly or grudging, and the Hebrew word which is usually eye." This sense may go to explain Mat 20:15, and possibly Mat 6:19, and Mat 7:11.

[Next: 1 Corinthians Chapter 6](#)

1 Corinthians Chapter 6

1 Corinthians 6:1

co1 6:1

Dare

"The insulted majesty of Christians is denoted by a grand word" (Bengel).

1 Corinthians 6:2

co1 6:2

The word means, 1, The instrument or rule of judging; 2, the tribunal of a judge. It occurs only here, Co1 6:4, and Jam 2:6, where it means judgment-seats. This latter gives a good sense here without having recourse to the meaning suit or case, which lacks warrant. So Rev., in margin, "are ye unworthy of the smallest tribunals?" That is, are ye unworthy of holding or passing judgment in such inferior courts?

1 Corinthians 6:3

co1 6:3

It is hard to render the word accurately. How much more follows the Vulgate quanto magis. It is rather, not to speak of; or to say nothing at all of.

See on Luk 21:34.

1 Corinthians 6:4

co1 6:4

Better, tribunals or courts, as Co1 6:2. If you have to hold courts for the settlement of private matters.

do ye set (Rev.). The A.V. seems, on the whole, preferable. The passage is well paraphrased by Farrar. "Dare they, the destined judges of the world and of angels, go to law about mere earthly trifles, and that before the heathen? Why did they not rather set up the very humblest members of the Church to act as judges in such matters?"

1 Corinthians 6:5

co1 6:5

μν)

Lit., I speak to you with a view to shame; i.e., to move you to shame, as Rev. See on Co1 4:14.

To judge (διακρῖναι)

Rev., better, decide; by arbitration.

1 Corinthians 6:6

co1 6:6

As in Co1 6:1, and Mat 5:40. Instead of accepting arbitration.

1 Corinthians 6:7

co1 6:7

Now therefore (ἡ ν)

ν nay, as in Co1 6:4, at once looks back to the preceding thought, and continues it, bringing under special consideration the fact that brother goes to law with brother. H logical force and enhancing the nay. The connection of thought is: Is there not one wise man among you who is competent to act as an arbitrator between brethren, so that christian brethren must needs take their differences into the civil courts and before heathen judges? Nay; such a proceeding at once implies the existence of a litigious spirit generally, which is unchristian, and detrimental to you.

Fault among you (ἡ ν υμῶν)

Only here and Rom 11:12. See note. H

defeat, Isa 31:8 : "Young men shall be discomfited lit., shall be for diminution." Similarly the kindred verb η 12:13, made inferior; and in Pe2 2:19, Pe2 2:20, overcome. See note there. Compare 2 Macc. 10:24. In classical Greek η ν among is omitted by the best texts, so that we should read a loss to you, which Rev. gives in margin, reading in the text a defect in you. The spirit of litigation which runs into wrong and fraud (Co1 6:8) is a source of damage, resulting in forfeiture of the kingdom of God (Co1 6:9), and in loss of spiritual power.

Rev., more correctly, ye have lawsuits. Not the same phrase as in Co1 6:6 means judgment or decree, as Rom 5:16. See on Pe2 2:3. In classical Greek it has also the meaning of the matter of

("Suppliants," 391). Here the meaning is legal proceedings, lawsuits. So in Septuagint, Job 31:13; Exo 23:6.

Suffer yourselves to be defrauded (ἀποστερησθε)

Rev., more literally, "why not rather be defrauded?" In classical Greek the word means, 1. to rob or despoil. 2. to detach or withdraw one's self from a person or thing. Αποστερειν ε So Oedipus says: "I, noblest of the sons of Thebes, have cut myself off (α To withhold or avert. So Io to Prometheus: "Do not, after proffering me a benefit, withhold it" ("Prometheus," 796). The maidens say: "May King Zeus avert the hateful marriage" (Aeschylus, "Suppliants," 1063). In the New Testament the word occurs five times. In Mar 10:19, defraud not is apparently Mark's rendering of the tenth commandment. According to the inner meaning of the commandment as conceived by Jesus, the coveting of another's goods is, in

heart, a depriving him of them. In Co1 7:5 it is used of connubial relations. In Ti1 6:5, of those who are deprived or destitute of the truth. Dr. Morison, on Mar 10:19, justly observes that defraud is too narrow a rendering. The word means rather "to deprive of what is one's due, whether by 'hook,' 'crook,' or force, or in any other way."

1 Corinthians 6:9

co1 6:9

Kingdom of God

See on Luk 6:20.

Fornicators

The besetting sin of Corinth. Hence the numerous solemn and emphatic allusions to it in this epistle. See Co1 5:11; Co1 6:15-18; Co1 10:8.

Luxurious and dainty. The word was used in a darker and more horrible sense, to which there may be an allusion here.

Abusers, etc.

See on Rom 1:7.

1 Corinthians 6:11

co1 6:11

Washed - sanctified - justified

According to fact the order would be justified, washed (baptism), sanctified; but as Ellicott justly remarks, "in this epistle this order is not set forth with any studied precision, since its main purpose is corrective."

Ye were justified (ε

Emphasizing the actual moral renewal, which is the true idea of justification. This is shown by the words "by the Spirit," etc., for the Spirit is not concerned in mere forensic justification.

1 Corinthians 6:12

co1 6:12

Are lawful (ε

There is a play between this word and ε

English reader. The nearest approach to it is: "all things are in my power, but I shall not be brought under the power of any."

Will - be brought under the power (ε

From ε . This in turn is derived from ε above on are lawful. This kinship of the two words explains the play upon them.

1 Corinthians 6:13

co1 6:13

Meats for the belly, etc.

Paul is arguing against fornication. His argument is that there is a law of adaptation running through nature, illustrated by the mutual adaptation of food and the digestive organs; but this law is violated by the prostitution of the body to fornication, for which, in God's order, it was not adapted.

Rev., better, shall bring to nought. See on Rom 3:3. The mutual physical adaptation is only temporary, as the body and its nourishment are alike perishable.

1 Corinthians 6:14

col 6:14

Will raise up us

The body being destined to share with the body of Christ in resurrection, and to be raised up incorruptible, is the subject of a higher adaptation, with which fornication is incompatible.

1 Corinthians 6:15

col 6:15

Members of Christ

The body is not only for the Lord (Co1 6:13), adapted for Him: it is also united with Him. See Eph 4:16.

Members of a harlot

The union of man and woman, whether lawful or unlawful, confers a double personality. Fornication effects this result in an immoral way.

1 Corinthians 6:16

col 6:16

He that is joined (o

See on Luk 15:15

used Gen 2:24, Sept., of the relation of husband and wife: shall cleave. In Deu 10:20; Deu 11:22; Jer 13:11, of man's cleaving to God.

To a harlot (τη)

Lit., the harlot. The article is significant: his harlot, or that one with whom he is sinning at the time.

Shall be one flesh (ε

Lit., shall be unto one flesh: i.e., from being two, shall pass into one. Hence Rev., rightly, shall become. Compare Eph 2:15.

1 Corinthians 6:18

col 6:18

Flee

See Gen 39:12. Socrates, in Plato's "Republic," relates how the poet Sophocles, in answer to the question "How does love suit with age?" replied: "Most gladly have I escaped that, and I feel as if I had escaped from a mad and furious master" (329).

Sin (α)

See on Rom 3:25.

Without the body (ϵ)

Lit., outside. The body is not the instrument, but the subject. But in fornication the body is the instrument of the sin, and "inwardly as well as outwardly is made over to another."

1 Corinthians 6:19

col 6:19

Better, as Rev., in margin, sanctuary. It is not only a temple, but the very shrine. See on Col 3:16.

Glorify

See on Joh 7:39. Omit and in your spirit, which are God's.

[Next: 1 Corinthians Chapter 7](#)

1 Corinthians Chapter 7

1 Corinthians 7:1

co1 7:1

See on Joh 10:11. Not merely expedient, but morally salutary. The statement, however, is made in the light of circumstances, see Co1 7:26, and is to be read with others, such as Co2 11:2; Rom 7:4; Eph 5:28-33, in all which marriage is made the type of the union between Christ and His Church. See also Heb 13:4.

1 Corinthians 7:5

co1 7:5

Lit., may have leisure. Like the Latin phrase vacare rei to be free for a thing, and so to devote one's self to it.

Incontinency (α

Only here and Mat 23:35, on which see note.

1 Corinthians 7:7

co1 7:7

As I myself

Not unmarried, but continent. It is not necessary to assume that Paul had never been married. Marriage was regarded as a duty among the Jews, so that a man was considered to have sinned if he had reached the age of twenty without marrying. The Mishna fixed the age of marriage at seventeen or eighteen, and the Babylonish Jews as early as fourteen. A rabbinical precept declared that a Jew who has no wife is not a man. It is not certain, but most probable, that Saul was a member of the Sanhedrim (Act 26:10). If so, he must have been married, as marriage was a condition of membership. From Co1 7:8 it is plausibly inferred that he classed himself among widowers. Farrar ("Life and Work of St. Paul," i., 80) has some beautiful remarks upon the evidence for his marriage afforded by the wisdom and tenderness of his words concerning it.

See on Rom 1:11. As regards the matter of continence, fitting some for marriage and some for celibacy.

1 Corinthians 7:9

co1 7:9

Cannot contain ($\text{o}\upsilon\kappa \epsilon$

Rev., have not continence. Only here, and Co1 9:25, of athletes abstaining from sensual indulgences when preparing for the games.

To burn

Continuous present, to burn on: continuance in unsatisfied desire.

1 Corinthians 7:10

co1 7:10

Not I, but the Lord

Referring to Christ's declarations respecting divorce, Mat 5:31, Mat 5:32; Mat 19:3-12. Not a distinction between an inspired and an uninspired saying. Paul means that his readers had no need to apply to him for instruction in the matter of divorce, since they had the words of Christ himself.

1 Corinthians 7:12

co1 7:12

To the rest

He has been speaking to the unmarried (Co1 7:8) and to married parties, both of whom were Christians (Co1 7:10). By the rest he means married couples, one of which remained a heathen.

I, not the Lord

These cases are not included in Christ's declarations.

Be pleased (συνευδοκει)

1 Corinthians 7:14

co1 7:14

Is sanctified (η)

Not, made morally holy, but affiliated to the Christian community - the family of the α "one flesh" with his Christian wife.

1 Corinthians 7:15

co1 7:15

Is not under bondage (ου

Co1 7:39, a milder word. The meaning clearly is that willful desertion on the part of the unbelieving husband or wife sets the other party free. Such cases are not comprehended in Christ's words.

Hath called us to peace (εν ειμας)

Rev., correctly, in peace. Compare Gal 1:6, "into the grace" (εν ειμας), in one hope (εν μια ελπιδι), in sanctification (εν αγιασμω). Denoting the sphere or element of the divine calling. Enslavement in the marriage relation between the believer and the unbeliever is contrary to the spirit and intent of this calling.

1 Corinthians 7:17

col 7:17

But (εἰ

Rev., only. Introducing a limitation to the statement in Co1 7:15. There is to be no enslavement, only, to give no excuse for the reckless abuse of this general principle, the normal rule of Christian life is that each one should seek to abide in the position in which God has placed him.

See on Mat 11:1.

1 Corinthians 7:18

col 7:18

Become uncircumcised (ε

The reference is to the process of restoring a circumcised person to his natural condition by a surgical operation. See Josephus, "Antiquities," 12:5, 1; 1 Macc. 1:15; Smith's "Dictionary of the Bible," Article Circumcision; Celsus, "De Re Medica," cited in Wetstein with other passages. See, also, Edwards' note on this passage.

1 Corinthians 7:20

col 7:20

Not the condition or occupation, a meaning which the word does not have in classical Greek, nor in the New Testament, where it always signifies the call of God into His kingdom through conversion. Paul means: If God's call was to you as a circumcised man or as an uncircumcised man; as a slave or as a freedman - abide in that condition. Compare Co1 1:26.

1 Corinthians 7:21

col 7:21

Use it rather

Whether the apostle means, use the bondage or use the freedom - whether, take advantage of the offer of freedom, or, remain in slavery - is, as Dean Stanley remarks, one of the most evenly balanced questions in the interpretation of the and Co1 7:24, seem to favor the meaning, remain in slavery. The injunction is to be read in the light of Co1 7:22, and of Gal 3:28; Col 3:11; Co1 12:13, that freeman and slave are one in Christ; and also of the feeling pervading the Church of the speedy termination of the present economy by the second coming of the Lord. See Co1 7:26, Co1 7:29. We must be careful to avoid basing our conclusion on the modern sentiment respecting freedom and slavery.

1 Corinthians 7:22

col 7:22

Freeman (α

Rev., correctly, freedman; the preposition απ' from implying previous bondage.

1 Corinthians 7:23

co1 7:23

The servants of men

Not referring to the outward condition of bondage, but to spiritual subjection to the will and guidance of men as contrasted with Christ.

1 Corinthians 7:25

co1 7:25

Not the unmarried of both sexes, as Bengel. The use of the word by ecclesiastical writers for an unmarried man has no warrant in classical usage, and may have arisen from the misinterpretation of Rev 14:4, where it is employed adjectivally and metaphorically. In every other case in the New Testament the meaning is unquestionable.

1 Corinthians 7:26

co1 7:26

ἔστωσαν α

Ἐνἔστωσαν present may also express something which is not simply present, but the presence of which foreshadows and inaugurates something to come. Hence it may be rendered impending or setting in. See on Rom 8:38. A originally force, constraint, necessity, and this is its usual meaning in classical Greek; though in the poets it sometimes has the meaning of distress, anguish, which is very common in Hellenistic Greek. Thus Sophocles, of the approach of the crippled Philoctetes: "There falls on my ears the sound of one who creeps slow and painfully (κατ' α 206); and again, of the same: "Stumbling he cries for pain (ὑπ' α blood-relationship, like the Latin necessitudo a binding tie. In this sense never in the New Testament. For the original sense of necessity, see Mat 18:7; Luk 14:18; Co2 9:7; Heb 9:16. For distress, Luk 21:23; Th1 3:7. The distress is that which should precede Christ's second coming, and which was predicted by the Lord himself, Mat 24:8 sqq. Compare Luk 21:23-28.

1 Corinthians 7:28

co1 7:28

I spare you (ὕμω

Rev., "I would spare," is not warranted grammatically, but perhaps avoids the ambiguity of I spare, which might be understood: I spare you further mention of these things. The meaning is: I give you these injunctions in order to spare you the tribulation of the flesh.

1 Corinthians 7:29

co1 7:29

Not, the period of mortal life; but the time which must elapse before the Lord appears.

Rev., correctly, giving the force of the participle, shortened. Compare Mar 13:20, and see on hasting unto, Pe2 3:12. The word means to draw together or contract. Only here and Act 5:6, where it is used of the winding up of Ananias'

corpse. In classical Greek of furling sails, packing luggage, reducing expenses, etc. Applied to time, the word is very graphic.

The meaning is rather henceforth, or for the future. That (τ) According to the punctuation by different editors, we may read either: the time is shortened that henceforth both those, etc.; or, the time is shortened henceforth, that both those, etc. The former is preferable. The time is shortened that henceforth Christians may hold earthly ties and possessions but loosely.

1 Corinthians 7:31

co1 7:31

Only here and Co1 9:18. The verb means to use up or consume by using. Hence the sense of misuse by overuse. So A.V. and Rev., abuse. But the American Rev., and Rev. at Co1 9:18, use to the full, thus according better with the preceding antitheses, which do not contrast what is right and wrong in itself (as use and abuse), but what is right in itself with what is proper under altered circumstances. In ordinary cases it is right for Christians to sorrow; but they should live now as in the near future, when earthly sorrow is to be done away. It is right for them to live in the married state, but they should "assimilate their present condition" to that in which they neither marry nor are given in marriage.

Or, as some, the continuous present, is passing. If the former, the nature of the worldly order is expressed. It is transitory. If the latter, the fact; it is actually passing, with a suggestion of the nearness of the consummation. The context seems to indicate the latter.

1 Corinthians 7:32

co1 7:32

Without carefulness (α

Not a good translation, because carefulness has lost its earlier sense of anxiety. So Latimer: "This wicked carefulness of men, when they seek how to live - like as if there were no God at all." See on take no thought, Mat 6:25. Rev., free from cares. Ignatius uses the phrase εν α Θεου in godly carelessness (Polycarp, 7).

1 Corinthians 7:34

co1 7:34

There is a difference

The textual question here is very perplexing, and it is well-nigh impossible to explain the differences to the English

close of Co1 7:33, so that it reads: careth for the things of the world how he may please his wife, and he is distracted.

and the words η αγαμος the unmarried, instead of beginning a sentence as A.V., are placed directly after woman as a qualifying phrase, so that the reading is η α μεριμνα careth. The whole, then, from the beginning of Co1 7:33, will read: But he who is married careth for the things of the world how he may please his wife, and he is distracted; and the unmarried woman and the virgin care for the things of the Lord.

1 Corinthians 7:35

co1 7:35

Lit., a noose or slip-knot for hanging or strangling. Thus Homer of Jocasta: "She went to Hades having suspended a noose on high from the lofty roof" ("Odyssey," 11, 278). Sophocles, of Antigone: "We descried her hanging by the neck, slung by a thread-wrought halter of fine linen" ("Antigone," 1222). Also a snare for birds; the meshes of a net.

Only here in the New Testament. From εἰς

Greek reads literally: for that which is seemly and for that which is assiduous. Assiduous conveys the sense of the word as nearly as possible, since etymologically it means sitting close at. One is reminded of Mary at Bethany sitting at Jesus' feet, Luk 10:39.

Without distraction (ἀ

See on Luk 10:40. The same word compounded here with ἀ not, is used of Martha's being cumbered or distracted with much serving.

1 Corinthians 7:36

co1 7:36

Behaveth himself uncomely (ασχημονεῖν)

Acts unbecomingly, either by throwing temptation in the daughter's way by constraining her to remain unmarried, or by exposing her to the disgrace which was supposed to attach to the unmarried state. But Paul, in his preceding words, has regarded the latter consideration as set aside by the peculiar circumstances of the time.

του)

("Cyropaedia," iv., 6, 9), and Oedipus speaks of his two daughters as my maidens (Sophocles, "Oedipus Tyrannus," 1462)

Pass the flower of her age (ἡ ὕ

Rev., correctly, be past. Beyond the bloom of life. Plato fixes the point at twenty years ("Republic," 460). Diogenes Laertius says: "An undowered maiden is a heavy burden to a father after she has outrun the flower of her age" ("Lycon," v., 65)

Let them marry

Evidently there was assumed to be another in the case beside the father and the virgin.

1 Corinthians 7:37

co1 7:37

Necessity (ἀ

Either outward or moral constraint. See on Co1 7:26, and note on Luk 14:18.

Power over his own will (εἰς ἑαυτὸν)

The A.V. is ambiguous, and might be understood to imply self-control. The meaning is rather: is free to act as he pleases. Rev., as touching his own will. The repetition of his own emphasizes the fact that the disposal of the daughter lay wholly in the parent's power. Among the Greeks and Romans the choice of a wife was rarely grounded upon affection. In many cases the father chose for his son a wife whom the latter had never seen, or compelled him to marry for the sake of checking his extravagances. Thus Terence pictures a father meeting his son in the forum, and saying. "You are to be married to-day, get ready" ("Andria," i., 5) Nor was the consent of a woman generally thought necessary. She was obliged to submit to the wishes of her parents, and perhaps to receive a stranger. Thus Hermione says: "My marriage is my father's care: it is not for me to decide about that" (Euripides, "Andromache," 987). Under the patriarchal and Mosaic dispensations, the father's power over the children in the matter of marriage was paramount, and their consent was not required. After the Exile the parents could betroth their children, while minors, at their pleasure; but when they became of age their consent was required, and if betrothed during minority, they had afterward the right of insisting upon divorce.

1 Corinthians 7:39

co1 7:39

Be dead (κοιμηθη)

Lit., have fallen asleep. See on Act 7:60; see on Pe2 3:4; compare Rom 7:2, where the usual word for die, α is used. In that passage Paul is discussing the abstract question. Here the inference is more personal, which is perhaps the reason for his using the more tender expression.

1 Corinthians 7:40

co1 7:40

More blessed is preferable. The word has a higher meaning than happy. See on Mat 5:3.

"Such, if on high their thoughts are set,

Nor in the stream the source forget,

If prompt to quit the bliss they know,

Following the Lamb where'er He go,

By purest pleasure unbeguiled

To idolize or wife or child:

Such wedded souls our God shall own

For faultless virgins round His throne."

Keble, "Christian Year," Wednesday before Easter.

[Next: 1 Corinthians Chapter 8](#)

1 Corinthians Chapter 8

1 Corinthians 8:1

co1 8:1

Things offered unto idols (εἰ

See on Rev 2:14.

We know that we all, etc.

The arrangement of the text is in question. Evidently a parenthesis intervenes between the beginning of Co1 8:1 and Co1 8:4. It seems best to begin this parenthesis with knowledge puffeth up, and to end it with known of him (Co1 8:3).

σιν ε

The exact reference of these words must remain uncertain. Some understand Paul himself and the more enlightened Corinthians. Others, all Christians. All the expositions are but guesses. I prefer, on the whole, the view that Paul is here repeating, either verbally or in substance, a passage from the letter of the Corinthians to him. In that case the sense is slightly ironical: "We know, to use your own words, that we all have knowledge." The parenthesis thus comes in with an appropriate cautionary force.

Puffeth up

See on Co1 4:6. The contrast is striking between puffing up and building up - a bubble and a building.

1 Corinthians 8:2

co1 8:2

That he knoweth anything (ε

Or, literally, has come to know. See on Joh 2:24; see on Joh 3:10; see on Joh 17:3. Showing in what sense knowledge was used in the previous clause: fancied knowledge; knowledge of divine things without love.

1 Corinthians 8:3

co1 8:3

The same is known of Him (οὗτος εἰ π' αὐτοῦ)

The same, i.e., this same man who loves God. He does not say knows God, but implies this in the larger truth, is known by God. Compare Gal 4:9; Jo1 4:7, Jo1 4:8, Jo1 4:16; Ti2 2:19 personal relation between the knower and the known, so that the knowledge of an object implies the influence of that object upon the knower. So Joh 2:24, Joh 2:25; Co1 2:8; Jo1 4:8. In John the relation itself is expressed by the verb. Joh 17:3, Joh 17:25; Jo1 5:20; Jo1 4:6; Jo1 2:3, Jo1 2:4, Jo1 2:5.

An idol is nothing in the world (οὐ)

Rev., no idol is anything. An idol is a nonentity. The emphasis is on the nothingness of the idol, hence the emphatic

position of οὐ

Testament names for heathen gods is εἰδωλὸν nothing. Idol (εἰδωλὸν) sometimes used of the shades of the dead, or the fantasies of the mind. In the Old Testament, the number and variety of the words representing the objects of heathen worship, are a striking commentary upon the general prevalence of idolatry. Εἰδωλὸν; gillulim things rolled about, as logs or masses of stone; chammanium sun-pillars, etc. Other words are also used to translate the same Hebrew terms, but in all cases the idea is that of the material object as shaped by mechanical processes, or as being in itself an object of terror, or a vain or abominable thing, a mere device of man.

1 Corinthians 8:5

co1 8:5

Gods - lords

Superhuman beings to whom these titles are given, as Eph 6:12; Co2 4:4; Joh 12:31; Joh 14:30.

1 Corinthians 8:7

co1 8:7

With conscience of the idol (τῆς εἰδωλῆς)

custom, which occurs only here and Joh 18:39; see note. Lit., with custom of the idol; i.e., as Rev., being used to the idol. Their long habit previous to their conversion made them still regard their offering as made to something really existent, and consequently to feel that it was sinful to eat of meat thus offered.

See on Rev 14:4.

1 Corinthians 8:8

co1 8:8

Commendeth - not (οὐκ ἐπαινεῖ)

Lit., present. Rev., more correctly, will not commend. See on shewed himself, Act 1:3.

1 Corinthians 8:9

co1 8:9

See on Rom 14:13.

1 Corinthians 8:10

co1 8:10

Idol's temple (εἰδωλοῦ)

Only here in the New Testament. See on Rev 2:14.

Be emboldened (οὐκ ἐπαρθεῖς)

Lit., be built up. The A.V. misses the irony of the expression. His apparent advance is really detrimental. Calvin remarks: "a ruinous upbuilding."

1 Corinthians 8:11

col 8:11

Shall the weak brother perish (α ἰσθενων)

Not a question, as A.V. The participle "he that is being weak" indicates a continuance of the weakness, and the present tense, is perishing, implies that the process of moral undermining is in progress through the habitual indulgence of the better informed Christian. Rev., he that is weak perisheth.

1 Corinthians 8:13

col 8:13

See on Mat 5:29. Rev., maketh to stumble.

Meat - flesh (βρω

The former food in general, the latter the special food which causes stumbling. Dr. South draws the distinction between a tender and a weak conscience. "Tenderness, applied to the conscience, properly imports quickness and exactness of sense, which is the perfection of this faculty Though the eye is naturally the most tender and delicate part of the body, yet is it not therefore called weak, so long as the sight is quick and strong.... A weak conscience is opposed to a strong; which very strength, we shew, consisted in the tenderness or quickness of its discerning or perceptive power" (Sermon 29, "A True State and Account of the Plea of a Tender Conscience").

[Next: 1 Corinthians Chapter 9](#)

1 Corinthians Chapter 9

1 Corinthians 9:1

co1 9:1

Seen Jesus

See Co1 15:8; Act 9:17; Act 18:9; Act 22:17, Act 22:18; Co2 12:1 sqq. Compare Act 22:14.

1 Corinthians 9:2

co1 9:2

See on Rom 4:11; see on Joh 3:33; see on Rev 22:10.

1 Corinthians 9:3

co1 9:3

Answer (α)

See on Pe1 3:15.

Examine (α)

See on Luk 23:14.

1 Corinthians 9:4

co1 9:4

Eat - drink

At the expense of the churches. Compare Luk 10:7.

1 Corinthians 9:5

co1 9:5

A sister, a wife

Wrong. Sister means a christian woman, a fellow-member of the Church, as Rom 16:1; Co1 7:15; Jam 2:15. It is in apposition with wife: A wife that is a sister or believer. So Rev. Such an one has also the right, like her husband, to be maintained by the Church. Some of the fathers claimed that not a wife was meant, but a female attendant, *serviens mantrona*, who contributed to the maintenance of the apostles as certain women ministered to Christ. There is no foundation for this. It is contradicted by the example of Peter cited at the end of this verse; compare Mat 8:14; and besides, the point of the argument is that these companions should be maintained. Such a practice, however, did grow up in the Church, but was abolished by the Council of Nicaea on account of its abuses. Stanley remarks that the fact of these women accompanying their husbands, may be explained by the necessity of females to gain access to and to

baptize the female converts in Greece and in oriental countries; the same necessity which gave rise to the order of deaconesses.

1 Corinthians 9:6

co1 9:6

Barnabas

The only mention of Barnabas along with Paul since the quarrel, Act 15:39.

Forbear working

For their own support. E
see on trade, Rev 18:17.

; Act 18:3. See on Jo3 1:5; and

1 Corinthians 9:7

co1 9:7

The "a" in a warfare is the abbreviated preposition on or in, as a coming, afield, going a pilgrimage. In the Geneva Bible, Deu 24:5 is rendered, "When a man taketh a newe wife, he shal not go a warfare." So Froissart: "He was not in good poynt to ride a warfare." The phrase, however, is incorrect as a translation, since the Greek word is used not only . More correctly, who serveth as a soldier? or, as Rev., what soldier serveth? See on Luk 3:14; see on Jam 4:1.

Charges (o

See on Luk 3:14, and compare Rom 6:23; Co2 11:8.

See on Pe1 5:2. Bengel remarks: "The minister of the gospel is beautifully compared with the soldier, vine-dresser, shepherd." He goes forth to contend with the world, to plant churches, and to exercise pastoral care over them.

1 Corinthians 9:8

co1 9:8

Rev., after the manner of men. See on Rom 3:5. The formula occurs six times in Paul's epistles. The question introduces another kind of evidence - that from Scripture. I will not confine myself to illustrations from human affairs. I will appeal to Scripture.

1 Corinthians 9:9

co1 9:9

See on Mat 22:12, Mat 22:34; see on Mar 4:39

Ox - treadeth

The custom of driving the oxen over the corn strewed on the ground or on a paved area, was an Egyptian one. In later times the Jews used threshing instruments, dragged by the beasts through the grain Herodotus says that pigs were employed for this purpose in Egypt, but the monuments always represent oxen, or, more rarely, asses. In Andalusia the process may still be seen, the animals pulling the drag in a circle through the heap of grain; and in Italy, the method of treading out by horses was in use up to a comparatively recent date.

The verb α , and Ti1 5:18, is etymologically related to α (see on Mat 3:12), which also means the disk of the sun or moon, or a halo, thus implying the circular shape of the floor. Dr. Thomson says: "The command of Moses not to muzzle the ox that treadeth out the corn is literally obeyed to this day by most farmers, and you often see the oxen eating from the floor as they go round. There are niggardly peasants, however, who do muzzle the ox" ("The Land and the Book"). This custom was in strong contrast with that of Gentile farmers, who treated their laboring animals cruelly, sometimes employing inhuman methods to prevent them from eating while threshing. All students of the Egyptian monuments are familiar with the hieroglyphic inscription in a tomb at Eileithyas, one of the oldest written poems extant:

"Thresh ye for yourselves,

Thresh ye for yourselves,

Thresh ye for yourselves, O oxen.

Measures of grain for yourselves,

Measures of grain for your masters."

Doth God take care for oxen?

The A.V. misses the true point of the expression. Paul, of course, assumes that God cares for the brute creation; but he means that this precept of Moses was not primarily for the oxen's sake but for man's sake. He is emphasizing the typical and spiritual meaning of the command. Render, as Rev., Is it for the oxen that God careth?

1 Corinthians 9:10

co1 9:10

Better, as Rev., in margin, as He doubtless doth, or, as American Rev., assuredly.

In hope ($\epsilon\pi'$ ϵ

See on Rom 8:21. Resting on hope. Compare Aeschylus: "When hope has raised me up on strength ($\epsilon\pi'$ $\alpha\lambda\kappa\alpha\varsigma$); i.e. elated me with confidence" ("Choephoroe," 407).

He that thresheth in hope should be partaker of his hope

The text is in error here. The true reading is \omicron $\alpha\lambda\omicron\omega\nu$ $\epsilon\pi'$ ϵ

1 Corinthians 9:12

co1 9:12

Power (ϵ

Rev., correctly, right. The right to claim maintenance.

Rev., bear. The primary meaning is to cover. So some render Co1 13:7, covereth for beareth. Hence to protect by

("Suppliants," 126). "The tower keeps off (α
bear up against, endure. Compare Th1 3:1, Th1 3:5.

Hinder (ε μεν)

Lit., give hindrance. Rev., cause hindrance. E
so used by the physician Galen. Compare the kindred verb ε
sense. In the sense of cutting into one's way, it gets the meaning of hindrance. See Act 24:4; Rom 15:22; Gal 5:7; Th1
2:18; Pe1 3:7. Compare the Latin intercidere to divide, inter-rupt.

1 Corinthians 9:13

co1 9:13

Minister (ε

Lit, work or perform. Never in classical Greek of being engaged in sacred rites.

. Only here in the New Testament.

)

See on Act 17:23.

1 Corinthians 9:17

co1 9:17

For if I do this thing willingly, etc.

The exact line of Paul's thought is a matter of much discussion, and must be determined if we are to understand the force of the several words. It appears to be as follows: He has been speaking of the fact that he preaches at his own cost. He so glories in this that he would rather die than surrender this ground of boasting Compare Co2 11:7-12; Co2 12:13-16. For it is the only ground of boasting that is possible to him. The preaching of the Gospel in itself furnishes no such ground, for one cannot boast of what he needs must do; and the necessity to preach the Gospel is laid on him under penalty of a "woe" if he refuse. He goes on to show, in two propositions, why and how there is no cause for boasting in preaching under necessity. 1. Supposing there were no necessity, but that he preached of free will, like the twelve who freely accepted the apostleship at Christ's call, then he would rightfully have a reward, as a free man entering freely upon service; and so would have some ground of glorying. 2. But supposing I became an apostle under constraint, as was the fact, then I am not in the position of a free man who chooses at will, but of a slave who is made household steward by his master's will, without his own choice, and consequently I have no claim for reward and no ground of boasting. What, then, is my reward? What ground of boasting have I? Only this: to make the Gospel without charge. In this I may glory.

Willingly - against my will (ε

These words are not to be explained of the spirit in which Paul fulfilled his ministry; but of his attitude toward the apostolic charge when it was committed to him. He was seized upon by Christ (Phi 2:12); constrained by His call on the way to Damascus. Rev., of mine own will - not of mine own will.

Reward

A dispensation is committed unto me (οι

Lit., I am entrusted with a stewardship. For a similar construction see Rom 3:2. Stewards belonged to the class of slaves. See Luk 12:42, Luk 12:43, and note οι , and δουλος εκεινος that bond-servant in Luk 12:43. Paul is not degrading the gospel ministry to a servile office. He is only using the word to illustrate a single point - the manner of his appointment.

1 Corinthians 9:18

co1 9:18

See on Co1 7:31. Rev., correctly, use to the full.

1 Corinthians 9:19

co1 9:19

Made myself servant (ε

Rev., brought myself under bondage; better, as bringing out the force of δουλος bond-servant, from which the word is derived, and thus according with stewardship, Co1 9:17.

Carrying out the thought of servant in Co1 9:18. "He refuses payment in money that he may make the greater gain in souls. But the gain is that which a faithful steward makes, not for himself, but for his master" (Edwards). The word is not, as Godet, to be limited to its purely natural meaning, but is used in the sense of Mat 18:15; Pe1 3:1.

1 Corinthians 9:20

co1 9:20

Them that are under the law

The distinction between this class and Jews is differently explained. Some, Jews, viewed nationally; under the law, viewed religiously. Others, Jews by origin, and Gentile proselytes. Others understand by those under the law, rigid Jews, Pharisees. The first explanation seems preferable.

1 Corinthians 9:21

co1 9:21

Without law (α

As one of the Gentiles. By intercourse with them, relinquishment of Jewish observances, and adapting his teaching to their modes of thought. See Acts 17.

Under law (ε

The expression differs from that in Co1 9:20, υ subject to the law, but in the sense of keeping within (εβ) the law.

1 Corinthians 9:22

co1 9:22

Weak

In faith and christian discernment. Compare Co1 8:7 sqq.; Rom 14:1; Rom 15:1; Th1 5:14.

1 Corinthians 9:24

co1 9:24

In a race (ε)

Or, better, in a race-course. From τ

New-Testament passages it is used of a measure of length, and is rendered furlong, representing 606.75 English feet. From the fact that the race-courses were usually of exactly this length, the word was applied to the race-course itself. The position chosen for the stadium was usually on the side of a hill, which would furnish a natural slope for seats; a corresponding elevation on the opposite side, being formed by a mound of earth, and the seats being supported upon arches. The stadium was oblong in shape, and semicircular at one end; though, after the Roman conquest of Greece, both ends were often made semicircular. A straight wall shut in the area at one end, and here were the entrances and the starting-place for the runners. At the other end was the goal, which, like the starting-point, was marked by a square pillar. Half-way between these was a third pillar. On the first pillar was inscribed excel; on the second, hasten; on the third, turn, since the racers turned round the column to go back to the starting-point.

The isthmus of Corinth was the scene of the Isthmian games, one of the four great national festivals of the Greeks. The celebration was a season of great rejoicing and feasting. The contests included horse, foot, and chariot-racing; wrestling, boxing, musical and poetical trials, and later, fights of animals. The victor's prize was a garland of pine leaves, and his victory was generally celebrated in triumphal odes called epinikia, of which specimens remain among the poems of Pindar. At the period of Paul's epistles the games were still celebrated, and the apostle himself may very probably have been present. At the same time, he would have been familiar with similar scenes in Tarsus, in all the great cities of Asia Minor, especially Ephesus, and even in Jerusalem. Metaphors and allusions founded upon such spectacles abound in Paul's writings. Racers, Co1 9:24; boxers, Co1 9:26, Co1 9:27; gladiators fighting with beasts, Co1 15:32; the judge awarding the prize, Ti2 4:8; the goal and the prize, Co1 9:24; Phi 3:14; the chaplet, Co1 9:25; Ti2 2:5; Ti2 4:8, the training for the contest, Ti1 4:7, Ti1 4:8; the rules governing it, Ti2 2:5; the chariot-race, Phi 3:14. These images never occur in the gospels. See on of life, Rev 2:10.

Prize (βραβειον)

Only here and Phi 3:14

. See note.

Lit., lay hold of. Rev., attain. See on comprehended, Joh 1:5; see on come upon you, Joh 12:35; and see on perceived, Act 4:13. Compare Phi 3:12.

1 Corinthians 9:25

co1 9:25

Striveth for the mastery (α

Better, Rev., striveth in the games, thus preserving the metaphor. The word was the regular term for contending in the arena or on the stage.

Is temperate (ε

Only here and Co1 7:9. The candidate for the races was required to be ten months in training, and to practice in the gymnasium immediately before the games, under the direction of judges who had themselves been instructed for ten months in the details of the games. The training was largely dietary. Epictetus says: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor drink cold water nor wine at hazard." Horace says: "The youth who would win in the race hath borne and done much; he hath sweat and been cold; he hath abstained from love and wine" ("Ars Poetica," 412). Tertullian, commending the example of the athletes to persecuted Christians, says: "Coguntur, cruciantur, fatigantur." "They are constrained, harassed, wearied" ("Ad Martyres," 3). Compare Ti2 2:5.

Chaplet of pine-leaves. See on Rev 4:4.

1 Corinthians 9:26

co1 9:26

Uncertainly (α

Only here in the New Testament. The kindred adjective α (see note) and Co1 14:8. Compare also α . He runs with a clear perception of his object, and of the true manner and result of his striving.

Only here in the New Testament. Distinctively of fighting with the fists, and evidently in allusion to the boxing-match.

Beateth the air

might purposely strike into the air in order to spare his adversary; or the adversary might evade his blow, and thus cause him to spend his strength on the air. The two latter may well be combined in Paul's metaphor. He strikes straight and does not spare. Compare Virgil, in the description of a boxing-match:

"Entellus, rising to the work, his right hand now doth show

Upreaded, but he, the nimble one, foresaw the falling blow

Above him, and his body swift writhed skew-wise from the fall.

Entellus spends his stroke on air."

"Aeneid," v., 443. Morris' Translation.

1 Corinthians 9:27

co1 9:27

I keep under (υ

A feeble translation, and missing the metaphor. The word means to strike under the eye; to give one a black eye. It occurs elsewhere in the New Testament but once, Luk 18:5 (see note). Rev., I buffet. The blow of the trained boxer was the more formidable from the use of the cestus, consisting of ox-hide bands covered with knots and nails, and

loaded with lead and iron. So Entellus throws his boxing-gloves into the ring, formed of seven bulls' hides with lead

account is given by Rodolfo Lanziani, "Ancient Rome in the Light of Recent Discoveries," of the exhuming at the foundation of the Temple of the Sun, erected by Aurelian, of a sitting bronze statue of a boxer. The accompanying photograph shows the construction of the fur-lined boxing-gloves secured by thongs wound round the forearm half-way to the elbow. The gloves cover the thumb and the hand to the first finger-joints. The writer says; "The nose is swollen from the effects of the last blow received; the ears resemble a flat and shapeless piece of leather; the neck, the shoulders, the breast, are seamed with scars.... The details of the fur-lined boxing-gloves are also interesting, and one wonders how any human being, no matter how strong and powerful, could stand the blows from such weapons as these gloves, made of four or five thicknesses of leather, and fortified with brass knuckles."

Bring it into subjection (δουλαγωγω)

Rev., bring in into bondage. Metaphor of captives after battle. Not of leading the vanquished round the arena (so Godet), a custom of which there is no trace, and which, in most cases, the condition of the vanquished would render impossible. It is rather one of those sudden changes and mixtures of metaphor so frequent in Paul's writings. See, for instance, Co2 5:1, Co2 5:2.

See on Pe2 2:5. Some find in the word an allusion to the herald (κηρυξ) who summoned the contestants and proclaimed the prizes.

Castaway (α

See on Rom 1:28. Better, as Rev., rejected, as unworthy of the prize.

[Next: 1 Corinthians Chapter 10](#)

1 Corinthians Chapter 10

1 Corinthians 10:1

co1 10:1

the close of the last chapter. It is possible that I may be rejected, for the Israelites were.

All

Strongly emphasized in contrast with most of them (A.V., many) in Co1 10:5. All enjoyed the privileges, but few improved them. The word is repeated five times.

Under the cloud

The cloudy pillar which guided the Israelites. It is sometimes spoken of as covering the host. See Psa 105:39; Wis. 10:17; 19:7; Num 14:14.

1 Corinthians 10:2

co1 10:2

Baptized unto Moses (εις)

Rev., margin, into. See on Mat 28:19; see on Rom 6:3. They were introduced into a spiritual union with Moses, and constituted his disciples.

Cloud - sea

The two together forming the type of the water of baptism. Bengel says: "The cloud and the sea are in their nature water." The cloud was diffused and suspended water.

1 Corinthians 10:3

co1 10:3

Spiritual meat

The manna, called spiritual because coming from heaven. See Psa 78:25; Joh 6:31; and on Rev 11:8; Rev 2:17.

1 Corinthians 10:4

co1 10:4

Drink - spiritual drink

Spiritual, like the meat, in being supernaturally given. The aorist tense denotes something past, yet without limiting it to a particular occasion. They drank at Rephidim (Exo 17:6), but they continued to drink spiritual drink, for -

They drank (ε

The imperfect tense denoting continued action - throughout their journey.

That spiritual rock

For that read a. Paul appears to recall a rabbinic tradition that there was a well formed out of the spring in Horeb, which gathered itself up into a rock like a swarm of bees, and followed the people for forty years; sometimes rolling itself, sometimes carried by Miriam, and always addressed by the elders, when they encamped, with the words, "Spring up, O well!" Num 21:17. Stanley says: "In accordance with this notion, the Rock of Moses, as pointed out by the local tradition of Mt. Sinai, is not a cleft in the mountain, but a detached fragment of rock about fifteen feet high, with twelve or more fissures in its surface, from which the water is said to have gushed out for the twelve tribes. This local tradition is as old as the Koran, which mentions this very stone."

Was Christ

Showing that he does not believe the legend, but only uses it allegorically. The important point is that Christ the Word was with His people under the old covenant. "In each case we recognize the mystery of a 'real presence'" (Ellicott). "God was in Christ" here, as from the beginning. The mosaic and the christian economies are only different sides of one dispensation, which is a gospel dispensation throughout. The Jewish sacraments are not mere types of ours. They are identical.

1 Corinthians 10:5

co1 10:5

Many (τοι

The A.V. misses the force of the article, the many. Hence Rev., correctly, most of them. All perished save Caleb and Joshua.

Only here in the New Testament. Lit., were strewn down along (the ground). The word belongs mostly to later Greek, though found in Herodotus in the general sense of slaying. So Euripides: "He laid low his wife and child with one dart" ("Hercules Furens," 1000). It is used of spreading a couch.

1 Corinthians 10:6

co1 10:6

See on Pe1 5:3. The word may mean either an example, as Ti1 4:12, or a type of a fact or of a spiritual truth. Heb 9:24; Rom 5:14.

ναι ημας ε

Lit., should not be desirers. E

Israelites are connected with those of the Corinthians.

1 Corinthians 10:7

co1 10:7

Idolaters

Referring to the danger of partaking of the idol feasts.

The merrymaking generally which followed the feast, not specially referring to the dancing at the worship of the golden calf. See Exo 32:19.

Commit fornication

Lasciviousness was habitually associated with idol-worship. The two are combined, Act 15:29. A thousand priests ministered at the licentious rites of the temple of Venus at Corinth.

Three and twenty thousand

A plain discrepancy between this statement and Num 25:9, where the number is twenty-four thousand. It may have been a lapse of memory.

1 Corinthians 10:9

co1 10:9

Let us tempt Christ (ε

The compound word is very significant, "to tempt out" (εκ); tempt thoroughly; try to the utmost. It occurs in three other places: Mat 4:7; Luk 4:12; Luk 10:25; and, in every case, is used of tempting or testing Christ. Compare Psa 77:18

1 Corinthians 10:10

co1 10:10

See on Joh 6:41.

The destroyer (του ολοθρευτου)

The destroying angel, who is called ο ο .

1 Corinthians 10:11

co1 10:11

The imperfect tense marks the successive unfolding of the events.

The best texts read τυπικως by way of figure.

See on the kindred verb to warn, Act 20:31.

Lit., ends of the ages. So Rev. Synonymous with $\eta \nu \alpha$. The phrase assumes that Christ's second coming is close at hand, and therefore the end of the world. Ellicott acutely remarks that the plural, ends, marks a little more distinctly the idea of each age of preparation having passed into the age that succeeded it, so that now all the ends of the ages have come down to them.

See on Act 26:7. Compare Eph 4:13; Phi 3:11.

1 Corinthians 10:13

co1 10:13

See on Mat 6:13.

Common to man (α)

The word means what belongs to men, human. It occurs mostly in this epistle; once in Rom 6:19, meaning after the manner of men, popularly (see note). See Jam 3:7; Pe1 2:13; Co1 2:4, Co1 2:13; Co1 4:3. It may mean here a temptation which is human, i.e., incident or common to man, as A.V., or, inferentially, a temptation adapted to human strength; such as man can bear, Rev. The words are added as an encouragement, to offset the warning "let him that thinketh," etc. They are in danger and must watch, but the temptation will not be beyond their strength.

Rev., better, the way of escape. The word means an egress, a way out. In classical Greek, especially, of a way out of the sea. Hence, in later Greek, of a landing-place. Compare Xenophon: "The ford that was over against the outlet leading to the mountains" ("Anabasis," iv. 3, 20). For the sense of issue or end, see on Heb 13:7. The words with the temptation and the way of escape imply an adjustment of the deliverance to each particular case.

To bear

Not the same as escape. Temptation which cannot be fed must be endured. Often the only escape is through endurance. See Jam 1:12.

1 Corinthians 10:14

co1 10:14

Idolatry

Notice the article: the idolatry, the temptation of which is constantly present in the idol-feasts.

1 Corinthians 10:15

co1 10:15

See on wisdom, Luk 1:17; see on wisely, Luk 16:8. The warning against the sacrificial feasts and the allusion in Co1 10:3 suggest the eucharistic feast. An act of worship is sacramental, as bringing the worshipper into communion with the unseen. Hence he who practices idolatry is in communion with demons (Co1 10:20), as he who truly partakes of the Eucharist is in communion with Christ. But the two things are incompatible (Co1 10:21). In citing the Eucharist he appeals to them as intelligent (wise) men, concerning a familiar practice.

1 Corinthians 10:16

co1 10:16

ς εϋ

Lit., the blessing: the cup over which the familiar formula of blessing is pronounced. Hence the Holy Supper was often styled Eulogia (Blessing). For blessing, see on blessed, Pe1 1:3. It is the same as eucharistia (thanksgiving), applied as the designation of the Lord's Supper: Eucharist. See Co1 14:16; Ti1 4:4, Ti1 4:5. The cup is first mentioned, perhaps, because Paul wishes to dwell more at length on the bread; or possibly, because drinking rather than eating characterized the idol-feasts.

Or participation. See on fellowship, Jo1 1:3; see on Act 2:42; see on partners, Luk 5:10. The Passover was celebrated by families, typifying an unbroken fellowship of those who formed one body, with the God who had passed by the blood-sprinkled doors.

1 Corinthians 10:17

co1 10:17

For (ο

Better, seeing that. It begins a new sentence which is dependent on the following proposition: Seeing that there is one bread, we who are many are one body. Paul is deducing the mutual communion of believers from the fact of their communion with their common Lord. By each and all receiving a piece of the one loaf, which represents Christ's body, they signify that they are all bound in one spiritual body, united to Christ and therefore to each other. So Rev., in margin. Ignatius says: "Take care to keep one eucharistic feast only; for there is one flesh of our Lord Jesus Christ, and one cup unto unity of His blood;" i.e., that all may be one by partaking of His blood (Philadelphia, 4).

Body

Passing from the literal sense, the Lord's body (Co1 10:16), to the figurative sense, the body of believers, the Church.

Partake of (ε

Or partake from. That which all eat is taken from (εκ) the one loaf, and they eat of it mutually, in common, sharing it
vτες breaking one loaf" (Ephesians, 20).

1 Corinthians 10:18

co1 10:18

Showing that partaking of the idol-feasts is idolatry, by the analogy of the Israelite who, by partaking of the sacrifices puts himself in communion with Jehovah's altar.

Israelite who partook of the sacrifices (Lev 8:31) united himself with the altar of God. Paul says with the altar rather than with God, in order to emphasize the communion through the specific act of worship or sacrifice; since, in a larger sense, Israel after the flesh, Israel regarded as a nation, was, in virtue of that fact, in fellowship with God, apart from his partaking of the sacrifices. Possibly, also, to suggest the external character of the Jewish worship in contrast with

1 Corinthians 10:20

co1 10:20

See on Mar 1:34

occurs in Paul's writings only here and Ti1 4:1. It is used in the Septuagint, Deu 32:17, to translate the Hebrew word which seems, originally, to have meant a supernatural being inferior to the gods proper, applied among the Assyrians to the buldeities which guarded the entrances to temples and palaces. Among the Israelites it came to signify all gods but the God of Israel. Compare Isa 65:11, where Gad (good fortune, probably the star-God Jupiter) is rendered in the Septuagint τῶ the demon. See Rev, O.T. Also Psa 96:5 (Sept. 95), where elilim things of nought, A.V. idols, is

1 Corinthians 10:21

co1 10:21

The cup of devils

Representing the heathen feast. The special reference may be either to the drinking-cup, or to that used for pouring libations.

The Lord's table

Representing the Lord's Supper. See Co1 11:20 sqq. The Greeks and Romans, on extraordinary occasions, placed images of the gods reclining on couches, with tables and food beside them, as if really partakers of the things offered in sacrifice. Diodorus, describing the temple of Bel at Babylon, mentions a large table of beaten gold, forty feet by fifteen, standing before the colossal statues of three deities. Upon it were two drinking-cups. See, also, the story of "Bel and the Dragon," vv. 10-15. The sacredness of the table in heathen worship is apparent from the manner in which it is combined with the altar in solemn formulae; as ara et mensa. Allusions to the table or to food and drink-offerings in honor of heathen deities occur in the Old Testament: Isa 65:11; Jer 7:18; Eze 16:18, Eze 16:19; Eze 23:41. In Mal 1:7, the altar of burnt-offering is called "the table of the Lord."

1 Corinthians 10:22

co1 10:22

Do we provoke - to jealousy (ἡ μὲν)

The A.V. does not translate ἡ in communion with the Lord and with demons, or will you ignore this inconsistency and provoke God? For the verb, see on Rom 10:19.

Are we stronger

The force of the interrogative particle is, surely we are not stronger.

1 Corinthians 10:24

co1 10:24

ε

Lit., that which is the other's. Wealth, inserted by A.V. is used in the older English sense of well-being. See on Act 19:25. The A.V. also ignores the force of the article, the other. Rev., much better, his neighbor's good.

1 Corinthians 10:25

co1 10:25

Only here in the New Testament. It is a Latin word, which is not strange in a Roman colony like Corinth. In sacrifices usually only a part of the victim was consumed. The rest was given to the priests or to the poor, or sold again in the market. Any buyer might therefore unknowingly purchase meat offered to idols.

Asking no question

As to whether the meat had been used in idol sacrifice. See on Co1 2:14.

1 Corinthians 10:26

co1 10:26

The earth is the Lord's, etc.

The common form of Jewish thanksgiving before the meal. For fullness, see on Rom 11:12.

1 Corinthians 10:28

co1 10:28

Any man

Some fellow-guest, probably a gentile convert, but, at all events, with a weak conscience.

See on Luk 20:37 It implies the disclosure of a secret which the brother reveals because he thinks his companion in danger

1 Corinthians 10:30

co1 10:30

Better, as Rev., in margin, with thankfulness: with an unsullied conscience, so that I can sincerely give thanks for my food. Compare Rom 14:6; Ti1 4:4, Ti1 4:5.

Am I evil-spoken of (βλασφημουμαι)

In the gospels this word, of which blaspheme is a transcript, has, as in the Septuagint, the special sense of treating the name of God with scorn. So Mat 9:3; Mat 26:65; Joh 10:36. In the epistles frequently as here, with the classical meaning of slandering or defaming.

[Next: 1 Corinthians Chapter 11](#)

1 Corinthians Chapter 11

1 Corinthians 11:1

col 11:1

Lit., imitators, as Rev. This verse belongs to the closing section of ch. 10.

1 Corinthians 11:2

col 11:2

Rev., traditions. By these words Paul avoids any possible charge of imposing his own notions upon the Church. He delivers to them what had been delivered to him. Compare Ti1 1:11; Th2 2:15.

1 Corinthians 11:4

col 11:4

ς ε

Lit., having something hanging down from his head. Referring to the tallith, a four-cornered shawl having fringes consisting of eight threads, each knotted five times, and worn over the head in prayer. It was placed upon the worshipper's head at his entrance into the synagogue. The Romans, like the Jews, prayed with the head veiled. So Aeneas: "And our heads are shrouded before the altar with a Phrygian vestment" (Virgil, "Aeneid," iii., 545). The Greeks remained bareheaded during prayer or sacrifice, as indeed they did in their ordinary outdoor life. The Grecian usage, which had become prevalent in the Grecian churches, seems to have commended itself to Paul as more becoming the superior position of the man.

1 Corinthians 11:5

col 11:5

Her head uncovered

Rev., unveiled. The Greek women rarely appeared in public, but lived in strict seclusion. Unmarried women never quitted their apartments, except on occasions of festal processions, either as spectators or participants. Even after marriage they were largely confined to the gynaeconitis or women's rooms. Thus Euripides: "As to that which brings the reproach of a bad reputation upon her who remains not at home, giving up the desire of this, I tarried in my dwelling" ("Troades," 649). And Menander: "The door of the court is the boundary fixed for the free woman." The head-dress of Greek women consisted of nets, hair-bags, or kerchiefs, sometimes covering the whole head. A shawl which enveloped the body was also often thrown over the head, especially at marriages or funerals. This costume the Corinthian women had disused in the christian assemblies, perhaps as an assertion of the abolition of sexual distinctions, and the spiritual equality of the woman with the man in the presence of Christ. This custom was discountenanced by Paul as striking at the divinely ordained subjection of the woman to the man. Among the Jews, in ancient times, both married and unmarried women appeared in public unveiled. The later Jewish authorities insisted on

the use of the veil.

All one as if she were shaven

Which would be a sign either of grief or of disgrace. The cutting off of the hair is used by Isaiah as a figure of the entire destruction of a people by divine retribution. Isa 7:20 Among the Jews a woman convicted of adultery had her hair shorn, with the formula: "Because thou hast departed from the manner of the daughters of Israel, who go with their head covered, therefore that has befallen thee which thou hast chosen." According to Tacitus, among the Germans an adulteress was driven from her husband's house with her head shaved; and the Justinian code prescribed this penalty for an adulteress, whom, at the expiration of two years, her husband refused to receive again. Paul means that a woman praying or prophesying uncovered puts herself in public opinion on a level with a courtesan.

1 Corinthians 11:6

col 11:6

σθα)

To have the hair cut close, or to be entirely shaved as with a razor.

1 Corinthians 11:7

col 11:7

Image and glory (ει

For image, see on Rev 13:14. Man represents God's authority by his position as the ruler of the woman. In the case of the woman, the word image is omitted, although she, like the man, is the image of God. Paul is expounding the relation of the woman, not to God, but to man.

1 Corinthians 11:10

col 11:10

Power on her head (ε

Not in the primary sense of liberty or permission, but authority. Used here of the symbol of power, i.e., the covering upon the head as a sign of her husband's authority. So Rev., a sign of authority.

Because of the angels

The holy angels, who were supposed by both the Jewish and the early Christian Church to be present in worshipping assemblies. More, however, seems to be meant than "to avoid exciting disapproval among them." The key-note of Paul's thought is subordination according to the original divine order. Woman best asserts her spiritual equality before God, not by unsexing herself, but by recognizing her true position and fulfilling its claims, even as do the angels, who are ministering as well as worshipping spirits (Heb 1:4). She is to fall in obediently with that divine economy of which she forms a part with the angels, and not to break the divine harmony, which especially asserts itself in worship, where the angelic ministers mingle with the earthly worshippers; nor to ignore the example of the holy ones who keep their first estate, and serve in the heavenly sanctuary.

1 Corinthians 11:14

col 11:14

The recognized constitution of things. In this case the natural distinction of the woman's long hair.

1 Corinthians 11:16

co1 11:16

Custom

Not the custom of contentiousness, but that of women speaking unveiled. The testimonies of Tertullian and Chrysostom show that these injunctions of Paul prevailed in the churches. In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short.

1 Corinthians 11:17

co1 11:17

Wrong. It means in the New Testament only command. See on Luk 5:14; see on Act 1:4.

1 Corinthians 11:18

co1 11:18

In the church (ἐν ἐκκ)

See on Mat 16:18. Not the church edifice, a meaning which the word never has in the New Testament, and which appears first in patristic writings. The marginal rendering of the Rev. is better: in congregation.

1 Corinthians 11:19

co1 11:19

Heresies (αἰρεσεις)

See on Pe2 2:1. In Paul only here and Gal 5:20. Better, parties or factions, as the result of the divisions.

1 Corinthians 11:20

co1 11:20

This is not (οὐκ ἐ

Rev., correctly, it is not possible.

πνον)

The emphasis is on Lord's. Δειπνον supper, represented the principal meal of the day, answering to the late dinner. The Eucharist proper was originally celebrated as a private expression of devotion, and in connection with a common, daily meal, an agape or love-feast. In the apostolic period it was celebrated daily. The social and festive character of the meal grew largely out of the gentile institution of clubs or fraternities, which served as savings-banks, mutual-help societies, insurance offices, and which expressed and fostered the spirit of good-fellowship by common festive meals, usually in gardens, round an altar of sacrifice. The communion-meal of the first and second centuries exhibited this character in being a feast of contribution, to which each brought his own provision. It also perpetuated the Jewish practice of the college of priests for the temple-service dining at a common table on festivals or Sabbaths, and of the schools of the Pharisees in their ordinary life.

Indications of the blending of the eucharistic celebration with a common meal are found here, Act 2:42; Act 20:7, and more obscurely, Act 27:35.

1 Corinthians 11:21

col 11:21

Taketh before other

Not waiting for the coming of the poor to participate.

1 Corinthians 11:22

col 11:22

Them that have not

Not, that have not houses, but absolutely, the poor. In thus shaming their poorer comrades they imitated the heathen. Xenophon relates of Socrates that, at feasts of contribution, where some brought much and others little, Socrates bade his attendant either to place each small contribution on the table for the common use, or else to distribute his share of the same to each. And so those who had brought much were ashamed not to partake of that which was placed for general use, and not, in return, to place their own stock on the table ("Memorabilia," iii., 14, 1).

1 Corinthians 11:23

col 11:23

I received (ε

I is emphatic, giving the weight of personal authority to the statement. The question whether Paul means that he received directly from Christ, or mediately through the apostles or tradition, turns on a difference between two prepositions. Strictly, α

(see Greek, Col 1:7; Col 3:24); and this latter preposition compounded with the verb received, the emphatic I, and the mention of the fact itself, are decisive of the sense of an immediate communication from Christ to Paul.

Important as expressing the identity of the account of Jesus with his own.

Imperfect tense, and very graphic. He was being betrayed. He instituted the Eucharist while His betrayal was going on.

1 Corinthians 11:24

col 11:24

Had given thanks (εὔ

Eucharistesas. Hence in post-apostolic and patristic writers, Eucharist was the technical term for the Lord's Supper as a sacrifice of thanksgiving for all the gifts of God, especially for the "unspeakable gift," Jesus Christ. By some of the fathers of the second century the term was sometimes applied to the consecrated elements. The formula of thanksgiving cited in "The Teaching of the Twelve Apostles" is, for the cup first, 'We give thanks to Thee, our Father, for the holy vine of David Thy servant, which Thou hast made known to us through Jesus, Thy servant: to Thee be the glory forever.' And for the bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast

made known to us through Jesus Thy servant: to Thee be the glory forever. As this broken bread was scattered upon the mountains and, gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom, for Thine is the glory and the power through Jesus Christ forever."

Brake

Bengel says: "The very mention of the breaking involves distribution and refutes the Corinthian plan - every man his own" (Co1 11:21).

Do (ποιειε)

Be doing or continue doing.

In remembrance (εις)

Strictly, for or with a view to, denoting purpose. These words do not occur in Matthew and Mark. Paul's account agrees with Luke's. Remembrance implies Christ's bodily absence in the future.

1 Corinthians 11:25

col 11:25

After supper

Only Luke records this detail. It is added to mark the distinction between the Lord's Supper and the ordinary meal.

Rev., correctly, covenant. See on Mat 26:28. The Hebrew word is derived from a verb meaning to cut. Hence the connection of dividing the victims with the ratification of a covenant. See Gen 15:9-18. A similar usage appears in the Homeric phrase ο v, lit., to cut trustworthy oaths, whence the word oaths is used for the victims sacrificed in ratification of a covenant or treaty. See Homer, "Iliad," ii., 124; 3. 73, 93. So the Latin foedus ferire "to kill a league,"

four passages, is the translation of the Hebrew word for covenant (berith). In those four it is used to render brotherhood and words of the covenant. In Philo it has the same sense as in the Septuagint, and covenant is its invariable sense in the New Testament.

1 Corinthians 11:26

col 11:26

Rev., better, proclaim. It is more than represent or signify. The Lord's death is preached in the celebration of the Eucharist. Compare Exo 13:8, thou shalt shew. In the Jewish passover the word Haggadah denoted the historical explanation of the meaning of the passover rites given by the father to the son. Dr. Schaff says of the eucharistic service of the apostolic age: "The fourteenth chapter of first Corinthians makes the impression - to use an American phrase - of a religions meeting thrown open. Everybody who had a spiritual gift, whether it was the gift of tongues, of interpretation, of prophecy, or of sober, didactic teaching, had a right to speak, to pray, and to sing. Even women exercised their gifts" ("Introduction to the Didache"). See, further, on Co1 14:33.

1 Corinthians 11:27

col 11:27

Unworthily (α

Defined by "not discerning the Lord's body," Co1 11:29.

Guilty (ε

See on Mar 3:29; see on Jam 2:10.

1 Corinthians 11:28

co1 11:28

So

After self-examination and consequent knowledge of his spiritual state.

1 Corinthians 11:29

co1 11:29

Unworthily

Omit.

Damnation (κριμα)

See on Mar 16:16; see on Joh 9:39. This false and horrible rendering has destroyed the peace of more sincere and earnest souls than any other misread passage in the New Testament. It has kept hundreds from the Lord's table. Κριμα

to save the participant. The distinction appears in Co1 11:32 (see note). The A.V. of the whole passage, Co1 11:28-34,

Rev., if he discern not, bringing out the conditional force of the negative particle. The verb primarily means to separate, and hence to make a distinction, discriminate. Rev., in margin, discriminating. Such also is the primary meaning of discern (discernere to part or separate), so that discerning implies a mental act of discriminating between different things. So Bacon: "Nothing more variable than voices, yet men can likewise discern these personally." This sense has possibly become a little obscured in popular usage. From this the transition is easy and natural to the sense of doubting, disputing, judging, all of these involving the recognition of differences. The object of the discrimination here referred to, may, I think, be regarded as complex. After Paul's words (Co1 11:20, Co1 11:22), about the degradation of the Lord's Supper, the discrimination between the Lord's body and common food may naturally be contemplated; but further, such discernment of the peculiar significance and sacredness of the Lord's body as shall make him shrink from profanation and shall stimulate him to penitence and faith.

The Lord's body

Omit Lord's and read the body. This adds force to discerning.

1 Corinthians 11:30

co1 11:30

Weak and sickly

Physical visitations on account of profanation of the Lord's table.

Many sleep (κοιμονται ι

The word for many means, primarily, adequate, sufficient. See on Rom 15:23. Rev., not a few hardly expresses the ominous shading of the word: quite enough have died. Sleep. Better, are sleeping. Here simply as a synonym for are dead, without the peculiar restful sense which christian sentiment so commonly conveys into it. See on Act 7:60; see on Pe2 3:4.

1 Corinthians 11:31

co1 11:31

An illustration of the confusion in rendering referred to under Co1 11:29. This is the same word as discerning in Co1 11:29, but the A.V. recognizes no distinction between it, and judged (εdiscerned ourselves; i.e., examined and formed a right estimate.

We should not be judged (ουκ αν ε

By God. Here judged is correct. A proper self-examination would save us from the divine judgment.

1 Corinthians 11:32

co1 11:32

Correct. The same word as the last. With this construe by the Lord; not with chastened. The antithesis to judging ourselves is thus preserved. So Rev., in margin.

Condemned (κατακριθωμεν)

Signifying the final condemnatory judgment; but in Co1 11:29 the simple κριμα temporary judgment, is made equivalent to this. See note.

1 Corinthians 11:33

co1 11:33

Tarry (ε

In the usual New-Testament sense, as Joh 5:3; Act 17:16; though in some cases the idea of expectancy is emphasized, as Heb 10:13; Heb 11:10; Jam 5:7. Some render receive ye one another, in contrast with despising the poorer guests; but this is not according to New-Testament usage.

1 Corinthians 11:34

co1 11:34

Referring to outward, practical arrangements. See on Mat 11:1, and compare Co1 9:14; Co1 16:1; Gal 3:19.

[Next: 1 Corinthians Chapter 12](#)

1 Corinthians Chapter 12

1 Corinthians 12:1

co1 12:1

Spiritual gifts

The charismata, or special endowments of supernatural energy, such as prophecy and speaking with tongues. "Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the divine will, more visible manifestations of the divine power.... It resembled in some degree the inspiration of the Jewish judges, psalmists, and prophets; it may be illustrated by the ecstasies and visions of prophets in all religions; but in its energy and universality it was peculiar to the christian society of the apostolic age" (Stanley).

1 Corinthians 12:2

co1 12:2

Ye were carried away (α

Blindly hurried. Rev., led.

Dumb idols

Compare Psa 115:5, Psa 115:7. And Milton:

"The oracles are dumb,

No voice or hideous hum

Runs through the arched roof in words deceiving."

"Hymn on the Nativity"

The contrast is implied with the living vocal spirit, which dwells and works in Christ's people, and responds to their prayers.

Even as ye were led ($\omega\varsigma \alpha$

Rev., howsoever ye might be led. Better, Ellicott: "As from time to time ye might be led. The imperfect tense with the indefinite particle signifies habitually, whenever the occasion might arise. Compare Greek of Mar 6:56. "Now the fatal storm carried the blinded gentile, with a whole procession, to the temple of Jupiter; again it was to the altars of Mars or Venus, always to give them over to one or other of their deified passions" (Godet).

1 Corinthians 12:3

co1 12:3

ησους)

Lit., saith Anathema Jesus. Rev., preserving the formula, saith Jesus is Anathema. Compare Act 18:6, and see on offerings, Luk 21:5. Paul uses only the form α

1 Corinthians 12:4

col 12:4

Only here in the New Testament. It may also be rendered distributions. There is no objection to combining both meanings, a distribution of gifts implying a diversity. Col 12:11, however, seems to favor distributions.

See on Rom 1:11.

Administrations ($\delta\iota\alpha\kappa\omicron\nu\iota\omega\nu$)

Rev., better, ministrations. Compare Eph 4:12. In the New Testament commonly of spiritual service of an official character. See Act 1:25; Act 6:4; Act 20:24; Rom 11:13; Ti1 1:12; and on minister, Mat 20:26.

1 Corinthians 12:6

col 12:6

Operations (ϵ

Rev., workings. Outward manifestations and results of spiritual gifts. The kindred word ϵ and only of superhuman good or evil. Compare Eph 1:19; Eph 3:7; Col 2:12. See on Mar 6:14.

Worketh ($\epsilon\nu\epsilon\rho\gamma\omega\nu$)

Etymologically akin to operations. See on Mar 6:14; see on Jam 5:16.

Or them all. The article shows that they are regarded collectively.

1 Corinthians 12:9

col 12:9

Faith

Not saving faith in general, which is the common endowment of all Christians, but wonder-working faith.

1 Corinthians 12:10

col 12:10

Prophecy

Not mere foretelling of the future. Quite probably very little of this element is contemplated; but utterance under immediate divine inspiration: delivering inspired exhortations, instructions, or warnings. See on prophet, Luk 7:26. The fact of direct inspiration distinguished prophecy from "teaching."

Discerning of spirits

Rev., correctly, discernings. Distinguishing between the different prophetic utterances, whether they proceed from true or false spirits. See Ti1 4:1; Jo1 4:1, Jo1 4:2.

v).

I. Passages Relating to the Gift of Tongues. Mar 16:17; Acts 2:3-21; Act 10:46; Act 19:6; Co1 12:10, Co1 12:28; Co1 13:1; 14. Possibly Eph 5:18; Pe1 4:11.

II. Terms Employed. New tongues (Mar 16:17): other or different tongues (ε
simply tongues or tongue (γλωσσαι γλω
λαλειν, Act 2:4;
Act 10:46; Act 19:6; Co1 14:2, Co1 14:4, Co1 14:13, Co1 14:14, Co1 14:19, Co1 14:27
, Co1
14:14, Co1 14:15), equivalent to praying in the spirit as distinguished from praying with the understanding: tongues of
men and angels (Co1 13:1).

III. Recorded Facts in the New Testament. (1.) The first recorded bestowment of the gift was at Pentecost (Acts 2). The question arises whether the speakers were miraculously endowed to speak with other tongues, or whether the Spirit interpreted the apostle's words to each in his own tongue. Probably the latter was the case, since there is no subsequent notice of the apostles preaching in foreign tongues; there is no allusion to foreign tongues by Peter, nor by Joel, whom he quotes. This fact, moreover, would go to explain the opposite effects on the hearers. (2.) Under the power of the Spirit, the company addressed by Peter in the house of Cornelius at Caesarea spake with tongues. Act 10:44-46. (3.) Certain disciples at Ephesus, who received the Holy Spirit in the laying on of Paul's hands, spake with tongues and prophesied, Act 19:6.

IV. Meaning of the Term "Tongue." The various explanations are: the tongue alone, inarticulately: rare, provincial, poetic, or archaic words: language or dialect. The last is the correct definition. It does not necessarily mean any of the known languages of men, but may mean the speaker's own tongue, shaped in a peculiar manner by the Spirit's influence; or an entirely new spiritual language.

V. Nature of the Gift in the Corinthian Church. (1.) The gift itself was identical with that at Pentecost, at Caesarea, and at Ephesus, but differed in its manifestations, in that it required an interpreter. Co1 12:10, Co1 12:30; Co1 14:5, Co1 14:13, Co1 14:26, Co1 14:27. (2.) It was closely connected with prophesying: Co1 14:1-6, Co1 14:22, Co1 14:25; Act 2:16-18; Act 19:6. Compare Th1 5:19, Th1 5:20. It was distinguished from prophesying as an inferior gift, Co1 14:4, Co1 14:5; and as consisting in expressions of praise or devotion rather than of exhortation, warning, or prediction, Co1 14:14-16. (3.) It was an ecstatic utterance, unintelligible to the hearers, and requiring interpretation, or a corresponding ecstatic condition on the part of the hearer in order to understand it. It was not for the edification of the hearer but of the speaker, and even the speaker did not always understand it, Co1 14:2, Co1 14:19. It therefore impressed unchristian bystanders as a barbarous utterance, the effect of madness or drunkenness, Act 2:13, Act 2:15; Co1 14:11, Co1 14:23. Hence it is distinguished from the utterance of the understanding, Co1 14:4, Co1 14:14-16, Co1 14:19, Co1 14:27.

VI. Paul's Estimate of the Gift. He himself was a master of the gift (Co1 14:18), but he assigned it an inferior position (Co1 14:4, Co1 14:5), and distinctly gave prophesying and speaking with the understanding the preference (Co1 14:2, Co1 14:3, Co1 14:5, Co1 14:19, Co1 14:22).

VII. Results and Permanence. Being recognized distinctly as a gift of the Spirit, it must be inferred that it contributed in some way to the edification of the Church; but it led to occasional disorderly outbreaks (Co1 14:9, Co1 14:11, Co1 14:17, Co1 14:20-23, Co1 14:26-28, Co1 14:33, Co1 14:40). As a fact it soon passed away from the Church. It is not mentioned in the Catholic or Pastoral Epistles. A few allusions to it occur in the writings of the fathers of the second century. Ecstatic conditions and manifestations marked the Montanists at the close of the second century, and an account of such a case, in which a woman was the subject, is given by Tertullian. Similar phenomena have emerged at intervals in various sects, at times of great religious excitement, as among the Camisards in France, the early Quakers and Methodists, and especially the Irvingites.

co1 12:13

Made to drink (ε

The verb means originally to give to drink, from which comes the sense of to water or irrigate. The former is invariably the sense in the gospels and Revelation; the latter in Co1 3:6-8, and by some here. The reference is to the reception of the Spirit in baptism. Omit into before one Spirit.

1 Corinthians 12:14

co1 12:14

The body

The student will naturally recall the fable of the body and the members uttered by Menenius Agrippa, and related by Livy, ii., 32; but the illustration seems to have been a favorite one, and occurs in Seneca, Marcus Antoninus, and others.

1 Corinthians 12:18

co1 12:18

Set (ε

See on Joh 15:16, where the same word is used by Christ of appointing His followers.

1 Corinthians 12:22

co1 12:22

Seem to be (δοκουντα - υ

The allusion is probably to those which seem to be weaker in their original structure, naturally. This may be indicated by the use of υ); compare ειναι to be, in Co1 12:23. Others explain of those which on occasion seem to be weaker, as when a member is diseased.

1 Corinthians 12:23

co1 12:23

Elsewhere in the New Testament the word is used, without exception, of encircling with something; either putting on clothing, as Mat 27:28; or surrounding with a fence, as Mat 21:33; or of the sponge placed round the reed, as Mar 15:36; Joh 19:29. So evidently here. Rev., in margin, put on. The more abundant honor is shown by the care in clothing.

Uncomely - comeliness (α

See on honorable, Mar 15:43; see on shame, Rev 16:15. Compare ασχημονειν behaveth uncomely, Co1 7:36. The comeliness is outward, as is shown by the verb we put on, and by the compounds of οχημα fashion. See on transfigured, Mat 17:2.

1 Corinthians 12:24

co1 12:24

Only here and Heb 4:2. Lit., mixed together. Here the idea of mutual adjustment is added to that of mingling. Compare Plato on God's creating the soul and body. "He made her out of the following elements, and on this manner. Of the intermediate essence, partaking of the same and of the other, or diverse" (see the whole passage, "Timaeus," 35).

1 Corinthians 12:26

co1 12:26

Suffer with it

Compare Plutarch of Solon's Laws: "If any one was beaten or maimed or suffered any violence, any man that would and was able might prosecute the wrongdoer; intending by this to accustom the citizens, like members of the same body, to resent and be sensible of one another's injuries" (Solon). And Plato: "As in the body, when but a finger is hurt, the whole frame, drawn towards the soul and forming one realm under the ruling power therein, feels the hurt and sympathizes all together with the part affected" ("Republic," v., 462).

Or glorified. Receives anything which contributes to its soundness or comeliness. So Chrysostom: "The head is crowned, and all the members have a share in the honor; the eyes laugh when the mouth speaks."

1 Corinthians 12:27

co1 12:27

In particular (ε

Rev., better, severally. Each according to his own place and function. See on part, Rom 11:25.

1 Corinthians 12:28

co1 12:28

Hath set (ε

See on Co1 12:18. The middle voice implies for His own use.

Miracles

Note the change from endowed persons to abstract gifts, and compare the reverse order, Rom 12:6-8.

Helps (α

Rendered to the poor and sick as by the deacons. See on hath holpen, Luk 1:54.

; Rev 18:17.

Referring probably to administrators of church government, as presbyters. The marginal wise counsels (Rev.) is based on Septuagint usage, as Pro 1:5; Pro 20:21. Compare Pro 11:14; Pro 24:6. Ignatius, in his letter to Polycarp says: "The occasion demands thee, as pilots (κυβερνηται) the winds." The reading is disputed, but the sense seems to be that the crisis demands Polycarp as a pilot. Lightfoot says that this is the earliest example of a simile which was afterward used largely by christian writers - the comparison of the Church to a ship. Hippolytus represents the mast as the cross; the

two rudders the two covenants; the undergirding ropes the love of Christ. The ship is one of the ornaments which Clement of Alexandria allows a Christian to wear ("Apostolic Fathers," Part II., Ignatius to Polycarp, 2).

1 Corinthians 12:31

co1 12:31

Yet (ε

Some construe with more excellent, rendering yet more excellent. So Rev. Others render moreover, and give the succeeding words a superlative force: "and moreover a most excellent way," etc. See on with excellency, Co1 2:1.

Way

To attain the higher gifts. The way of love as described in Co1 13:1-13. "Love is the fairest and best in himself, and the cause of what is fairest and best in all other things" (Plato, "Symposium," 197).

[Next: 1 Corinthians Chapter 13](#)

1 Corinthians Chapter 13

1 Corinthians 13:1

co1 13:1

Tongues

Mentioned first because of the exaggerated importance which the Corinthians attached to this gift.

Angels

Referring to the ecstatic utterances of those who spoke with tongues.

Charity (α)

Rev., love. The word does not occur in the classics, though the kindred verbs α appears in the Septuagint, where, however, in all but two of the passages, it refers to the love of the sexes. Eleven of the passages are in Canticles. See, also, Sa2 13:15, Sept. The change in the Rev. from charity to love, is a good and thoroughly defensible one. Charity follows the *caritas* of the Vulgate, and is not used consistently in the A.V. On the contrary, in the gospels, α but twice. Charity, in modern usage, has acquired the senses of tolerance and beneficence, which express only single phases of love. There is no more reason for saying "charity envieth not," than for saying "God is charity;" "the charity of Christ constraineth us;" "the charity of God is shed abroad in our hearts." The real objection to the change on the part of unscholarly partisans of the A.V. is the breaking of the familiar rhythm of the verses.

$\chi\omega\nu$)

The metal is not properly brass, the alloy of copper and zinc, but copper, or bronze, the alloy of copper and tin, of which the Homeric weapons were made. Being the metal in common use, it came to be employed as a term for metal in general. Afterward it was distinguished; common copper being called black or red copper, and the celebrated Corinthian bronze being known as mixed copper. The word here does not mean a brazen instrument, but a piece of unwrought metal, which emitted a sound on being struck. In the streets of Seville one may see pedlars striking, together two pieces of brass instead of blowing a horn or ringing a bell.

The verb rendered tinkling, *alalazo*, originally meant to repeat the cry *alala*, as in battle. It is used by Mark (Mar 6:38)

or a cup. The cymbal consisted of two half-globes of metal, which were struck together. In middle-age Latin, *cymbalum* was the term for a church or convent-bell. Ducange defines: "a bell by which the monks are called to meals, and which is hung in the cloister." The comparison is between the unmeaning clash of metal, and music; between ecstatic utterances which are jargon, and utterances inspired by love, which, though unintelligible to the hearers, may carry a meaning to the speaker himself and to God, Co1 14:4, Co1 14:7.

1 Corinthians 13:2

co1 13:2

The mysteries, all of them. See on Rom 11:25. The article indicates the well-known spiritual problems which exercise men's minds.

All faith (πα

All the special faith which works miracles.

1 Corinthians 13:3

co1 13:3

Only here and Rom 12:20. See on sop, Joh 13:26. The verb means to feed out in morsels, dole out.

To be burned (τ

been suggested by the copyist's familiarity with christian martyrdoms, or by the story of the three Hebrews. Bishop Lightfoot finds a possible reference to the case of an Indian fanatic who, in the time of Augustus, burned himself alive at Athens. His tomb there was visible in Paul's time, and may have been seen by him. It bore the inscription: "Zarmochegas the Indian from Bargaosa, according to the ancient customs of India, made himself immortal and lies here." Calanus, an Indian gymnosophist who followed Alexander, in order to get rid of his sufferings, burned himself before the Macedonian army (see Plutarch, "Alexander"). Martyrdom for the sake of ambition was a fact of early occurrence in the Church, if not in Paul's day. Farrar says of his age, "both at this time and in the persecution of Diocletian, there were Christians who, oppressed by debt, by misery, and sometimes even by a sense of guilt, thrust themselves into the glory and imagined redemptiveness of the baptism of blood.... The extravagant estimate formed of the merits of all who were confessors, became, almost immediately, the cause of grave scandals. We are horrified to read in Cyprian's letter that even in prison, even when death was imminent, there were some of the confessors who were puffed up with vanity and pride, and seemed to think that the blood of martyrdom would avail them to wash away the stains of flagrant and even recent immoralities" ("Lives of the Fathers," ch. vi., sec. 2).

1 Corinthians 13:4

co1 13:4

Suffereth long (μακροθυμει)

See on Jam 5:7.

"The high charity which makes us servants

Prompt to the counsel which controls the world."

Dante, "Paradiso," xxi., 70, 71.

letters to Atticus, describing his speech in the presence of Pompey, who had just addressed the senate on his return from the Mithridatic war. He says: "Heavens! How I showed off (ε various rhetorical tricks which he employed.

Puffed up (φουσιουται)

See on Co1 4:6, and compare Co1 8:1. Of inward disposition, as the previous word denotes outward display. The opposite is put by Dante:

"That swells with love the spirit well-disposed."

"Paradiso," x., 144.

1 Corinthians 13:5

co1 13:5

Easily is superfluous, and gives a wrong coloring to the statement, which is absolute: is not provoked or exasperated. The verb occurs only here and Act 17:16, describes the irritation which arose between Paul and Barnabas. In Heb 10:24, stimulating to good works. It is used of provoking God, Deu 9:8; Psa 105:29; Isa 65:3.

Thinketh no evil (ou

Lit., reckoneth not the evil. Rev., taketh not account of. The evil; namely, that which is done to love. "Love, instead of entering evil as a debt in its account-book, voluntarily passes the sponge over what it endures" (Godet).

1 Corinthians 13:6

co1 13:6

α)

Rev., correctly, rejoiceth with. Truth is personified as love is. Compare Psa 85:10.

1 Corinthians 13:7

co1 13:7

See on suffer, Co1 9:12. It keeps out resentment as the ship keeps out the water, or the roof the rain.

Endureth (v

An advance on beareth: patient acquiescence, holding its ground when it can no longer believe nor hope.

"All my days are spent and gone;

And ye no more shall lead your wretched life,

Caring for me. hard was it, that I know,

My children! Yet one word is strong to loose,

Although alone, the burden of these toils,

For love in larger store ye could not have

From any than from him who standeth here."

Sophocles, "Oedipus at Colonus," 613-618.

1 Corinthians 13:8

co1 13:8

Faileth (ε

Falls off (εκ) like a leaf or flower, as Jam 1:11; Pe1 1:24. In classical Greek it was used of an actor who was hissed off . Love holds its place.

1 Corinthians 13:11

co1 13:11

A child

See on Co1 3:1, and see on Co1 2:6.

I understood (ε

See on Rom 8:5 , where also it is associated with children in the sense of reflection or discrimination. Rev. renders felt; but the verb, as Edwards correctly remarks, is not the generic term for emotion, though it may be used for what includes emotion. The reference here is to the earlier thought or reasoned. There seems to be a covert reference to the successive stages of development; mere idle prating; thought, in the sense of crude, general notions; consecutive reasoning.

When I became (ο

Rev., better, giving the force of the perfect tense, now that I am become. Hence I have put away for I put away. Lit., have brought them to nought.

1 Corinthians 13:12

co1 13:12

Through a glass (δι ε

mirrored image appears to be on the other side of the surface: others, again, think that the reference is to a window made of horn or other translucent material. This is quite untenable. E . The

found, Co2 3:18. The thought of imperfect seeing is emphasized by the character of the ancient mirror, which was of polished metal, and required constant polishing, so that a sponge with pounded pumice-stone was generally attached to it. Corinth was famous for the manufacture of these. Pliny mentions stone mirrors of agate, and Nero is said to have used an emerald. The mirrors were usually so small as to be carried in the hand, though there are allusions to larger ones which reflected the entire person. The figure of the mirror, illustrating the partial vision of divine things, is frequent in the rabbinical writings, applied, for instance, to Moses and the prophets. Plato says: "There is no light in the earthly copies of justice or temperance or any of the higher qualities which are precious to souls: they are seen through a glass, dimly" ("Phaedrus," 250). Compare "Republic," vii., 516.

Darkly (εν αι

Lit., in a riddle or enigma, the word expressing the obscure form in which the revelation appears. Compare δι α dark speeches, Num 12:8.

Face to face

Compare mouth to mouth, Num 12:8.

Shall I know (ε

American Rev., rightly, "I shall fully know." See on knowledge, Rom 3:20. The A.V. has brought this out in Co2 6:9, well known.

I am known (ε

The tense is the aorist, "was known," in my imperfect condition. Paul places himself at the future stand-point, when the perfect has come. The compound verb is the same as the preceding. Hence American Rev., "I was fully known."

1 Corinthians 13:13

co1 13:13

Rev., but; better than and, bringing out the contrast with the transient gifts. Now is logical and not temporal. Thus, as it is.

Abideth

Not merely in this life. The essential permanence of the three graces is asserted. In their nature they are eternal.

[Next: 1 Corinthians Chapter 14](#)

1 Corinthians Chapter 14

1 Corinthians 14:3

col 14:3

To edification - exhortation - comfort (οἰκουδομησῶν - ἐκκαυχῶν - παρακαλεῶν)

Omit to. For edification see on build up, Act 20:32. Exhortation, so American Rev. Rev., comfort. See on Luk 6:24 . The two latter words are found together in Phi 2:1, and their kindred verbs in Th1 2:11. The differences in rendering are not important. The incentive, which implies exhortation. Consolation and comfort border a little too closely on each other.

1 Corinthians 14:7

col 14:7

See on sound, Rom 10:18. The sound generally. Used sometimes of sounds emitted by things without life, as a trumpet or the wind. See Mat 24:31; Joh 3:8.

See on Rev 5:8.

Proper modulation. Compare the use of the word in Rom 3:22; Rom 10:12.

The distinctive sounds as modulated. See on Rom 10:18.

1 Corinthians 14:8

col 14:8

Properly, a war-trumpet.

Rev., much better, voice, preserving the distinction between the mere sound of the trumpet and the modulated notes. The case might be illustrated by the bugle calls or points by which military commands are issued, as distinguished from the mere blare of the trumpet.

1 Corinthians 14:10

col 14:10

Voices - without signification (φωνων - α

The translation loses the word-play. So many kinds of voices, and no kind is voiceless. By voices are meant languages.

1 Corinthians 14:11

col 14:11

Lit., force.

Barbarian

Supposed to be originally a descriptive word of those who uttered harsh, rude accents - bar bar. Homer calls the speaking of the way in which the Greeks divide up mankind, says: "Here they cut off the Hellenes as one species, and all the other species of mankind, which are innumerable and have no connection or common language, they include under the single name of barbarians" (Plato, "Statesman," 262). So Clytaemnestra of the captive Cassandra: "Like a swallow, endowed with an unintelligible barbaric voice" (Aeschylus, "Agamemnon," 1051). Prodicus in Plato's "Protagoras" says: "Simonides is twitting Pittacus with ignorance of the use of terms, which, in a Lesbian, who has been accustomed to speak in a barbarous language, is natural" (341). Aristophanes calls the birds barbarians because they sing inarticulately ("Birds," 199); and Sophocles calls a foreign land α tongueless land" ("Trachiniae," 1060). Later, the word took the sense of outlandish or rude.

1 Corinthians 14:12

col 14:12

Lit., spirits. Paul treats the different spiritual manifestations as if they represented a variety of spirits. To an observer of the unseemly rivalries it would appear as if not one spirit, but different spirits, were the object of their zeal.

1 Corinthians 14:13

col 14:13

)

Not, pray for the gift of interpretation, but use his unknown tongue in prayer, which, above all other spiritual gifts, would minister to the power of interpreting.

1 Corinthians 14:14

col 14:14

Spirit (πνευμα)

The human spirit, which is moved by the divine Spirit. See on Rom 8:4.

Understanding (νοϋς)

See on Rom 7:23.

Is unfruitful (α στιν)

Furnishes nothing to others.

1 Corinthians 14:15

col 14:15

I will sing (ψαλω)

See on Jam 5:13. The verb, α ; Col 3:16; Rev 5:9; Rev 14:3; Rev 15:3. In the last two passages it is combined with playing on harps. In Eph 5:19 ; Col 3:16; Co1 14:26), which is etymologically akin to this verb, is used in the New Testament of a religious song in general, having the character of an Old Testament psalm; though in Mat 26:30; Mar 14:26, v used of singing an Old Testament psalm. Here applied to such songs improvised under the spiritual ecstasy (Co1 14:26). Some think that the verb has here its original signification of singing with an instrument. This is its dominant sense in the Septuagint, and both Basil and Gregory of Nyssa define a psalm as implying instrumental accompaniment; and Clement of Alexandria, while forbidding the use of the flute in the agapae, permitted the harp. But neither Basil nor Ambrose nor Chrysostom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and sites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb is used here in the general sense of singing praise.

1 Corinthians 14:16

col 14:16

Some explain of a particular seat in the assembly. Rather it expresses the condition of those who are unintelligent as regards the utterance in an unknown tongue.

The unlearned (ι

Only once outside of the Corinthian Epistles: Act 4:13 (see note). In the Septuagint it does not occur, but its kindred words are limited to the sense of private, personal. Trench ("Synonyms") illustrates the fact that in classical Greek there lies habitually in the word "a negative of the particular skill, knowledge, profession, or standing, over against which it is antithetically set; and not of any other except that alone." As over against the physician, for instance, he is ι in being unskilled in medicine. This is plainly the case here - the man who is unlearned as respects the gift of tongues. From the original meaning of a private individual, the word came to denote one who was unfit for public life, and therefore uneducated, and finally, one whose mental powers were deficient. Hence our idiot. Idiot, however, in earlier English, was used in the milder sense of an uneducated person. Thus "Christ was received of idiots, of the vulgar people, and of the simpler sort" (Blount). "What, wenest thou make an idiot of our dame?" (Chaucer, 5893). "This plain and idiotical style of Scripture." "Pictures are the scripture of idiots and simple persons" (Jeremy Taylor).

Amen

Rev., correctly, the Amen. The customary response of the congregation, adopted from the synagogue worship. See Deu 27:15 sqq.; Neh 8:6. The Rabbins have numerous sayings about the Amen. "Greater is he who responds Amen than he who blesses." "Whoever answers Amen, his name shall be great and blessed, and the decree of his damnation is utterly done away." "To him who answers Amen the gates of Paradise are open." An ill-considered Amen was styled "an orphan Amen." "Whoever says an orphan Amen, his children shall be orphans." The custom was perpetuated in Christian worship, and this response enters into all the ancient liturgies. Jerome says that the united voice of the people in the Amen sounded like the fall of water or the sound of thunder.

1 Corinthians 14:19

col 14:19

Orally. See on Luk 1:4.

1 Corinthians 14:20

co1 14:20

Only here in the New Testament. Originally, in a physical sense, the diaphragm. Denoting the reasoning power on the reflective side, and perhaps intentionally used instead of $\nu\omicron\upsilon\varsigma$ (Co1 14:15), which emphasizes the distinction from ecstasy.

The A.V. misses the distinction between children and babes, the stronger term for being unversed in malice. In understanding they are to be above mere children. In malice they are to be very babes. See on child, Co1 13:11.

)

See on Jam 1:21.

Lit., perfect. See on Co1 2:6.

1 Corinthians 14:21

co1 14:21

It is written, etc.

From Isa 28:11, Isa 28:12. The quotation does not correspond exactly either to the Hebrew or to the Septuagint. Heb., with stammerings of lip. Sept., By reason of contemptuous words of lips. Paul omits the Heb.: This is the rest, give ye rest to the weary, and this is the repose. Sept.: This is the rest to him who is hungry, and this is the ruin. The point of the quotation is that speech in strange tongues was a chastisement for the unbelief of God's ancient people, by which they were made to hear His voice "speaking in the harsh commands of the foreign invader." So in the Corinthian Church, the intelligible revelation of God has not been properly received.

1 Corinthians 14:24

co1 14:24

Convinced (ϵ

Of his sins. See on tell him his fault, Mat 18:15; see on convinced, Jam 2:9; see on reproved, Joh 3:20. Rev., reprov'd: convicted in margin.

Judged (α

Examined and judged. The word implies inquiry rather than sentence. Each inspired speaker, in his heart-searching utterances, shall start questions which shall reveal the hearer to himself. See on discerned, Co1 2:14. On the , Co1 11:31, Co1 11:32.

1 Corinthians 14:27

co1 14:27

By two, etc.

That is, to the number of two or three at each meeting.

By course (α

Rev., correctly, in turn. Edwards' explanation, antiphonally, is quite beside the mark.

1 Corinthians 14:29

co1 14:29

Judge

See on Co1 11:29. Referring to the gift of the discernment of spirits. See on Co1 12:10.

1 Corinthians 14:30

co1 14:30

That sitteth

Rev., sitting by. The speaker standing.

1 Corinthians 14:32

co1 14:32

The spirits

The movements and manifestations of the divine Spirit in the human spirit, as in Co1 12:10.

Are subject

"People speak as if the divine authority of the prophetic word were somehow dependent on, or confirmed by, the fact that the prophets enjoyed visions.... In the New Testament Paul lays down the principle that, in true prophecy, self-consciousness, and self-command are never lost. "The spirits of the prophets are subject to the prophets" (W. Robertson Smith, "The Prophets of Israel").

1 Corinthians 14:33

co1 14:33

Confusion (α

See on commotions, Luk 21:9; and see on unruly, Jam 3:8. Compare Co2 6:5.

As in all the churches of the saints

Many connect these words with let the women, etc. The old arrangement is retained by Rev. and by Westcott and Hort, though the latter regard the words and the spirits - of peace as parenthetical. I see no good reason for departing from the old arrangement.

1 Corinthians 14:38

co1 14:38

Let him be ignorant (α)

Let him remain ignorant. The text is doubtful. Some read $\alpha\gamma\nu\omicron\epsilon\iota\tau\alpha\iota$ he is not known; i.e., he is one whom God knows not.

[Next: 1 Corinthians Chapter 15](#)

1 Corinthians Chapter 15

1 Corinthians 15:1

co1 15:1

Reproachfully, as having to declare the Gospel anew.

1 Corinthians 15:2

co1 15:2

If ye keep in memory what, etc.

I see no good reason for departing from the arrangement of the A.V., which states that the salvation of the readers depends on their holding fast the word preached. Rev. reads: through which ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, etc. This is certainly very awkward, making Paul say that their holding it fast was the condition on which he preached it. American Rev. as A.V.

1 Corinthians 15:3

co1 15:3

That Christ, etc.

Stanley remarks that Co1 15:1-11 contain the earliest known specimen of what may be called the creed of the early Church, differing, indeed, from what is properly called a creed, in being rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts. See his dissertation in the commentary on Corinthians.

1 Corinthians 15:4

co1 15:4

Rose (ε

Rev., correctly, hath been raised. Died and was buried are in the aorist tense. The change to the perfect marks the abiding state which began with the resurrection. He hath been raised and still lives.

1 Corinthians 15:5

co1 15:5

Was seen (ω

Rev., appeared. The word most commonly used in the New Testament for seeing visions. See on Luk 22:43. Compare the kindred ο ; Act 26:19; Co2 12:1.

1 Corinthians 15:8

col 15:8

One born out of due time (τω ε

Only here in the New Testament. It occurs, Num 12:12; Job 3:16; Ecc 6:3. The Hebrew nephel, which it is used to translate, occurs in the same sense in Psa 58:8, where the Septuagint follows another reading of the Hebrew text. In every case the word means an abortion, a still-born embryo. In the same sense it is found frequently in Greek medical writers, as Galen and Hippocrates, and in the writings of Aristotle on physical science. This is the rendering of the Rheims Version: an abortive. Wyc., a dead-born child. The rendering of the A.V. and Rev. is unsatisfactory, since it introduces the notion of time which is not in the original word, and fails to express the abortive character of the product; leaving it to be inferred that it is merely premature, but living and not dead. The word does not mean an untimely living birth, but a dead abortion, and suggests no notion of lateness of birth, but rather of being born before the time. The words as unto the abortion are not to be connected with last of all - last of all as to the abortion - because there is no congruity nor analogy between the figure of an abortion and the fact that Christ appeared to him last. Connect rather with He appeared: last of all He appeared unto me as unto the abortion. Paul means that when Christ appeared to him and called him, he was - as compared with the disciples who had known and followed Him from the first, and whom he had been persecuting - no better than an unperfected foetus among living men. The comparison emphasizes his condition at the time of his call. The attempt to explain by a reference to Paul's insignificant appearance, from which he was nicknamed "The Abortion" by his enemies, requires no refutation.

1 Corinthians 15:10

col 15:10

Was not (ου ε

Rev., better, was not found: did not turn out to be.

1 Corinthians 15:11

col 15:11

Ye believed (ε

When the Gospel was first preached: with a suggestion of a subsequent wavering from the faith.

1 Corinthians 15:12

col 15:12

There is no resurrection

Compare Aeschylus: "But who can recall by charms a man's dark blood shed in death, when once it has fallen to the ground at his feet? Had this been lawful, Zeus would not have stopped him who knew the right way to restore men from the dead" ("Agamemnon," 987-992).

1 Corinthians 15:14

col 15:14

Empty, a mere chimaera.

1 Corinthians 15:17

col 15:17

A different word, signifying fruitless. The difference is between reality and result.

1 Corinthians 15:19

co1 15:19

Only

To be taken with the whole clause, at the end of which it stands emphatically. If in this life we are hoppers in Christ, and if that is all. If we are not such as shall have hope in Christ after we shall have fallen asleep.

1 Corinthians 15:20

co1 15:20

The first-fruits (α)

See on Jam 1:18. Omit become. Compare Col 1:18, and see on Rev 1:5.

1 Corinthians 15:22

co1 15:22

All - all

What the all means in the one case it means in the other.

1 Corinthians 15:23

co1 15:23

Only here in the New Testament. In Sept., a band, troop, or cohort; also a standard; Num 10:14; Num 18:22, Num 18:25. How the one idea ran into the other may be perceived from the analogy of the Latin manipulus, a handful of hay twisted round a pole and used by the Romans as the standard of a company of soldiers, from which the company itself was called manipulus. In classical Greek, besides the meaning of company, it means an ordinance and a fixed assessment. Here in the sense of band, or company, in pursuance of the principle of a descending series of ranks, and of consequent subordinations which is assumed by Paul. The series runs, God, Christ, man. See Co1 3:21-23; Co1 11:3. The reference is not to time or merit, but simply to the fact that each occupies his own place in the economy of resurrection, which is one great process in several acts. Band after band rises. First Christ, then Christians. The same idea appears in the first-fruits and the harvest.

1 Corinthians 15:24

co1 15:24

Rule - authority - power (α)

Abstract terms for different orders of spiritual and angelic powers; as Eph 1:21; Eph 3:10; Eph 6:12; Col 1:16.

1 Corinthians 15:27

co1 15:27

When He saith (o

God, speaking through the Psalmist (Psa 8:6). Some, however, give a future force to the verb, and render but when He shall have said; i.e., when, at the end, God shall have said, "All things are put under Him. The subjection is accomplished." See Rev., margin.

1 Corinthians 15:29

co1 15:29

What will they effect or accomplish. Not, What will they have recourse to? nor, How will it profit them? The reference is to the living who are baptized for the dead.

v νεκρῶν)

Concerning this expression, of which some thirty different explanations are given, it is best to admit frankly that we lack the facts for a decisive interpretation. None of the explanations proposed are free from objection. Paul is evidently alluding to a usage familiar to his readers; and the term employed was, as Godet remarks, in their vocabulary, a sort of technical phrase. A large number of both ancient and modern commentators adopt the view that a living Christian was baptized for an unbaptized dead Christian. The Greek expositors regarded the words the dead as equivalent to the resurrection of the dead, and the baptism as a manifestation of belief in the doctrine of the resurrection. Godet adopts the explanation which refers baptism to martyrdom - the baptism of blood - and cites Luk 12:50, and Mar 10:38. In the absence of anything more satisfactory I adopt the explanation given above.

1 Corinthians 15:31

co1 15:31

I protest, etc.

die daily, by your rejoicing, etc.

Rev., better, that glorying in you which I have. Paul would say: "You Corinthian Christians are the fruit of my apostolic labor which has been at a daily risk to life; and as truly as I can point to you as such fruit, so truly can I say, 'I die daily.'"

I die daily

I am in constant peril of my life. Compare Co2 4:11; Co2 11:23; Rom 8:36. So Clytaemnestra: "I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me; but Time, ever standing over me, was as a jailer who conducted me to death" (Sophocles, "Electra," 780, 781). And Philo: "And each day, nay, each hour, I die beforehand, enduring many deaths instead of one, the last."

1 Corinthians 15:32

co1 15:32

As men ordinarily do, for temporal reward; and not under the influence of any higher principle or hope.

I have fought with beasts (ε

Only here in the New Testament. Figuratively. Paul, as a Roman citizen, would not have been set to fight with beasts in the arena; and such an incident would not have been likely to be passed over by Luke in the Acts. Compare similar metaphors in Co1 4:9, Ti2 4:17; Tit 1:12; Psa 22:12, Psa 22:13, Psa 22:20, Psa 22:21. Some, however, think it is to be taken literally. They refer to the presence at Ephesus of the Asiarchs (Act 19:31), who had charge of the public games, as indicating that the tumult took place at the season of the celebration of the games in honor of Diana; to the fact that the young men at Ephesus were famous for their bull-fights; and to the words at Ephesus as indicating a particular incident. On the assumption that he speaks figuratively, the natural reference is to his experience with the ferocious mob at Ephesus. There was a legend that Paul was thrown, first of all, to a lion; then to other beasts, but was left untouched by them all. In the Epistle of Ignatius to the Romans occur these words: "From Syria even unto Rome, I fight with beasts, both by land and sea, both night and day, being bound to ten leopards. I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse" (5). Compare Epistle to Tralles, 10: "Why do I pray that I may fight with wild beasts?" So in the Epistle to Smyrna he says: "I would put you on your guard against

by a beastly soldiery, to be led away to Rome as a prey for carnivorous beasts" (ii.).

Let us eat and drink, etc.

Cited, after the Septuagint, from Isa 22:13. It is the exclamation of the people of Jerusalem during the siege by the Assyrians. The traditional founder of Tarsus was Sardanapalus, who was worshipped, along with Semiramis, with licentious rites which resembled those of the Feast of Tabernacles. Paul had probably witnessed this festival, and had seen, at the neighboring town of Anchiale, the statue of Sardanapalus, represented as snapping his fingers, and with the inscription upon the pedestal, "Eat, drink, enjoy thyself. The rest is nothing." Farrar cites the fable of the Epicurean fly, dying in the honey-pot with the words, "I have eaten and drunk and bathed, and I care nothing if I die." Among the inscriptions from the catacombs, preserved in the Vatican are these: "To the divine shade of Titus, who lived fifty-seven years. Here he enjoys everything. Baths and wine ruin our constitutions, but they make life what it is. Farewell, farewell." "While I lived I lived well. My play is now ended - soon yours will be. Farewell and applaud me." Compare Wisdom of Solomon, 2:1-9.

1 Corinthians 15:33

col 15:33

Communications (o

Wrong. Lit., companionships. Rev., company.

Manners (η

Only here in the New Testament. Originally ηθος means an accustomed seat or haunt; thence custom, usage; plural, manners, morals, character. The passage, "Evil company doth corrupt good manners," is an iambic line; either the repetition of a current proverb, or a citation of the same proverb from the poet Menander. Compare Aeschylus: "Alas for the ill-luck in mortals that brings this honest man into company with those who have less regard for religion. In every matter, indeed, nothing is worse than evil-fellowship" (o

1 Corinthians 15:34

col 15:34

Awake (ε

Only here in the New Testament. It means to awake from a drunken stupor. Compare Joe 1:5, Sept. The kindred verb α return to soberness (A.V. and Rev., recover), occurs at Ti2 2:26.

Have not the knowledge (α)

Lit., have an ignorance. Stronger than $\alpha\gamma\nu\omicron\epsilon\iota\nu$ to be ignorant. They have and hold it. For the form of expression, see on have sorrow, Joh 16:29. The word for ignorance is found only here and Pe1 2:15 (see note).

1 Corinthians 15:35

col 15:35

How - with what ($\pi\omega$)

Rev., correctly, with what manner of. There are two questions: the first as to the manner, the second as to the form in which resurrection is to take place. The answer to the first, How, etc., is, the body is raised through death (Co1 15:36); to the second, with what kind of a body, the answer, expanded throughout nearly the whole chapter, is, a spiritual body.

Organism. The objection assumes that the risen man must exist in some kind of an organism; and as this cannot be the fleshly body which is corrupted and dissolved, resurrection is impossible. $\Sigma\omega$ special; $\sigma\omega$ definite earthly, animal organism. See on Rom 6:6. The question is not, what will be the substance of the risen body, but what will be its organization (Wendt)?

1 Corinthians 15:36

col 15:36

Thou is emphatic. Every time thou sowest, thou sowest something which is quickened only through dying. Paul is not partial to metaphors from nature, and his references of this character are mostly to nature in connection with human labor. Dean Howson says: "We find more of this kind of illustration in the one short epistle of St. James than in all the writings of St. Paul" ("Metaphors of St. Paul." Compare Farrar's "Paul," i., 20, 21).

Die

Become corrupted. Applied to the seed in order to keep up the analogy with the body.

1 Corinthians 15:37

col 15:37

Not that body that shall be

Or, more literally, that shall come to pass. Meeting the objector's assumption that either the raised body must be the same body, or that there could be no resurrection. Paul says: "What you sow is one body, and a different body arises;" yet the identity is preserved. Dissolution is not loss of identity. The full heads of wheat are different from the wheat-grain, yet both are wheat. Clement of Rome, in his first Epistle to the Corinthians, arguing for the resurrection of the body, cites in illustration the fable of the phoenix, the Arabian bird, the only one of its kind, and which lives for a hundred years. When the time of its death draws near it builds itself a nest of frankincense, myrrh, and other spices, and entering it, dies. In the decay of its flesh a worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up the nest with the bones of its parent and bears them to Heliopolis in Egypt.

Naked. The mere seed, without the later investiture of stalk and head.

It may chance (εἰ

Lit., if it happen to be: i.e., whatever grain you may chance to sow.

1 Corinthians 15:38

co1 15:38

Lit., even as He willed; at the creation, when He fixed the different types of grain, so that each should permanently assume a form according to its distinctive type - a body of its own: that wheat should always be wheat, barley barley, etc. Compare Gen 1:11, Gen 1:12.

1 Corinthians 15:39

co1 15:39

All flesh is not the same flesh

Still arguing that it is conceivable that the resurrection-body should be organized differently from the earthly body, and in a way which cannot be inferred from the shape of the earthly body. There is a great variety of organization among bodies which we know: it may fairly be inferred that there may be a new and different organization in those which we do not know. Flesh is the body of the earthly, living being, including the bodily form. See on Rom 7:5, sec. 3.

1 Corinthians 15:40

co1 15:40

, Co1 15:38), and "the scoffers who refused to believe in the existence of the future body would hardly have admitted the existence of angelic bodies. To convince them on their own ground, the apostle appeals exclusively to what is seen" (Godet). The sense is, the heavenly bodies, described more specifically in Co1 15:41.

Looking back to Co1 15:39, and grouping men, beasts, birds, fishes under this term. It is to be observed that the apostle makes two general categories - terrestrial and celestial bodies, and shows the distinctions of organization subsisting between the members of each - men, beasts, fishes, birds, and the sun, moon, stars; and that he also shows the distinction between the two categories regarded as wholes. "The glory of the celestial is one, and the glory of the terrestrial is different."

1 Corinthians 15:41

co1 15:41

Lustre; beauty of form and color.

"As heaven's high twins, whereof in Tyrian blue

The one revolveth, through his course immense
Might love his fellow of the damask hue,
For like and difference."

" - the triple whirl

Of blue and red and argent worlds that mount

.....

Or float across the tube that Herschel sways,
Like pale-rose chaplets, or like sapp'hire mist,
Or hang or droop along the heavenly ways,
Like scarves of amethyst."

Jean Ingelow, "Honors."

Herodotus, describing the Median city of Agbatana, says that it is surrounded by seven walls rising in circles, one within the other, and having their battlements of different colors - white, black, scarlet, blue, orange, silver, and gold. These seven colors were those employed by the Orientals to denote the seven great heavenly bodies: Saturn black, Jupiter orange, Mars scarlet, the sun gold, Mercury blue, the Moon green or silver, and Venus white. The great temple of Nebuchadnezzar at Borsippa was built in seven platforms colored in a similar way. See the beautiful description of the Astrologer's Chamber in Schiller's "Wallenstein," Part I., act ii., sc. 4. There is no allusion to the different degrees of glory among the risen saints.

1 Corinthians 15:42

col 15:42

So also

Having argued that newness of organization is no argument against its possibility, Paul now shows that the substantial diversity of organism between the earthly and the new man is founded in a diversity of the whole nature in the state before and in the state after the resurrection. Earthly beings are distinguished from the risen as to duration, value, power, and a natural as distinguished from a spiritual body.

It is sown

Referring to the interment of the body, as is clear from Co1 15:36, Co1 15:37.

1 Corinthians 15:43

col 15:43

Weakness

Compare Homer: "The feeble hands of the dead" ("Odyssey," v., 21); and the shade of Agamemnon stretching out his hands to Ulysses, "for no firm force or vigor was in him" (Id., xi., 393). See Isa 14:10.

1 Corinthians 15:44

col 15:44

See on Co1 2:14

; Jde 1:19. The expression natural

); that phase of the immaterial principle in man which

μα spirit is that

phase which looks Godward, and characterizes him as related to God. "It is a brief designation for the whole compass

μα spirit is that which

μα

spirit, for whose life-activity it is the adequate organ, conditions its nature" (Meyer). Compare Plato: "The soul has the care of inanimate being everywhere, and traverses the whole heaven in divers forms appearing; when perfect and fully winged she soars upward, and is the ruler of the universe; while the imperfect soul loses her feathers, and drooping in her flight, at last settles on the solid ground - there, finding a home, she receives an earthly frame which appears to be self-moved, but is really moved by her power; and this composition of soul and body is called a living and mortal creature. For immortal no such union can be reasonably believed to be; although fancy, not having seen nor surely known the nature of God, may imagine an immortal creature having a body, and having also a soul which are united throughout all time" ("Phaedrus," 246).

A body in which a divine πνευ

indwelling and work, and so is properly characterized as a spiritual body.

"When, glorious and sanctified, our flesh

Is reassumed, then shall our persons be

More pleasing by their being all complete;

For will increase whate'er bestows on us

Of light gratuitous the Good Supreme,

Light which enables us to look on Him;

Therefore the vision must perforce increase,

Increase the ardor which from that is kindled,

Increase the radiance from which this proceeds.

But even as a coal that sends forth flame,

And by its vivid whiteness overpowers it

So that its own appearance it maintains,

Thus the effulgence that surrounds us now

Shall be o'erpowered in aspect by the flesh,

Which still to-day the earth doth cover up;

Nor can so great a splendor weary us,

For strong will be the organs of the body

To everything which hath the power to please us."

"Paradiso," xiv., 43-60.

There is

The best texts insert if. If there is a natural body, there is also a spiritual body. The existence of the one forms a logical presumption for the existence of the other.

1 Corinthians 15:45

co1 15:45

σαν)

See Gen 2:7

μα spirit following. Hence this

), yet retaining the emphatic

Last Adam

Christ. Put over against Adam because of the peculiar relation in which both stand to the race: Adam as the physical, Christ as the spiritual head. Adam the head of the race in its sin, Christ in its redemption. Compare Rom 5:14.

Quickening spirit (πνευμα ζωοποιουν)

Rev., life-giving. Not merely living, but imparting life. Compare Joh 1:4; Joh 3:36; Joh 5:26, Joh 5:40; Joh 6:33, Joh 6:35; Joh 10:10; Joh 11:25; Joh 14:6. The period at which Christ became a quickening Spirit is the resurrection, after which His body began to take on the characteristics of a spiritual body. See Rom 6:4; Pe1 1:21.

1 Corinthians 15:46

co1 15:46

Not first - spiritual - natural

A general principle, illustrated everywhere in human history, that the lower life precedes the higher.

1 Corinthians 15:47

co1 15:47

Earthy (χοι

Only in this chapter. The kindred noun χους dust appears Mar 6:11; Rev 18:19 down or heaped up: loose earth. Compare Gen 2:7, Sept., where the word is used.

From heaven (εζ ουρανου)

Εξ out of, marking the origin, as εκ γης out of the earth. Meyer acutely remarks that "no predicate in this second clause corresponds to the earthy of the first half of the verse, because the material of the glorified body of Christ transcends alike conception and expression." The phrase includes both the divine origin and the heavenly nature; and its reference, determined by the line of the whole argument, is to the glorified body of Christ - the Lord who shall descend from heaven in His glorified body. See Phi 3:20, Phi 3:21.

1 Corinthians 15:49

col 15:49

Rom 5:1 (see note). The context and the general drift of the argument are certainly against it. The perceptive or hortative subjunctive is, as Ellicott remarks, singularly out of place and unlooked for. It may possibly be a case of itacism, i.e., the confusing of one vowel with another in pronunciation leading to a loose mode of orthography.

1 Corinthians 15:51

col 15:51

Not, there is not one of us now living who shall die before the Lord's coming, but, we shall not all die. There will be some of us Christians living when the Lord comes, but we shall be changed. The other rendering would commit the apostle to the extent of believing that not one Christian would die before the coming of Christ.

1 Corinthians 15:52

col 15:52

Moment (α)

Only here in the New Testament. Atomos, from α same idea of indivisibility appears in α to be cut, and often used in classical Greek of time, as in the phrase $\epsilon\nu$ ακαρει χρονου in a moment of time.

Twinkling ($\rho\iota\pi\eta$)

Only here in the New Testament. Originally the swing or force with which a thing is thrown; a stroke or beat. Used in the classics of the rush of a storm, the flapping of wings; the buzz of a gnat; the quivering of a harpstring; the twinkling of the stars. Generally of any rapid movement, as of the feet in running, or the quick darting of a fish.

1 Corinthians 15:53

col 15:53

This corruptible

As if pointing to his own body. Compare these hands, Act 20:34; this tabernacle, Co2 5:1.

Put on (ϵ)

The metaphor of clothing. Compare Co2 5:2-4. Incorruption and immortality are to invest the spiritually-embodied personality like a garment.

1 Corinthians 15:54

col 15:54

From Isa 25:8. The quotation agrees with the Hebrew: He shall swallow up death forever, rather than with the Septuagint, Death has prevailed and swallowed men up, which reverses the meaning of the Hebrew. Compare Co2 5:4.

In victory (εις νικος)

Lit., unto victory, so that victory is to be established.

1 Corinthians 15:55

co1 15:55

O death, where, etc.

From Hos 13:14, a free version of the Sept.: "Where is thy penalty, O Death? Where thy sting, O Hades? Heb.: Where are thy plagues, O Death? Where thy pestilence, O Sheol?"

O grave (α

writings. In Rom 10:7 he uses abyss. Edwards thinks that this is intentional, and suggests that Paul, writing to Greeks, may have shunned the ill-omened name which people dreaded to utter. So Plato: "People in general use the word (Pluto) as a euphemism for Hades, which their fears lead them to derive erroneously from α 403).

In the Septuagint for the Hebrew pestilence. See on Rev 9:9. The image is that of a beast with a sting; not death with a goad, driving men.

1 Corinthians 15:57

co1 15:57

Giveth

The present participle marking the certainty of the future victory. Contrast Sir Walter Raleigh's words in concluding his "History of the World." "It is therefore Death alone that can make any man suddenly know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant; makes them cry, complain, and repent; yea, even to hate their forepassed happiness. He takes the account of the rich, and proves him a beggar - a naked beggar - which hath interest in nothing, but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein their deformity and rottenness; and they acknowledge it.

"O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man; and covered it all over with these two narrow words: Hic Jacet."

1 Corinthians 15:58

co1 15:58

Steadfast, unmovable

The former refers to their firm establishment in the faith; the latter to that establishment as related to assault from temptation or persecution. Fixedness is a condition of abounding in work. All activity has its center in rest.

[Next: 1 Corinthians Chapter 16](#)

1 Corinthians Chapter 16

1 Corinthians 16:1

co1 16:1

Peculiar to the New Testament, and occurring only here and Co1 16:2

9:12; ε . The word ε ; εϑ
mutual relief, and a contribution, made as a club-subscription, or for the support of the poor.

The saints

At Jerusalem. Evidently the community of property (Act 2:44) had been abandoned; and Augustine supposes that the poverty of the Jerusalem Christians was due to that practice. See note on Rom 15:26. The precise causes of the destitution in that church can be only conjectured.

1 Corinthians 16:2

co1 16:2

Lay by him in store (παρ εαυτω

Lit., put by himself treasuring. Put by at home.

As God hath prospered (ο οδωται)

Lit., whatsoever he may prosper in. See on Rom 1:10; see on Jo3 1:2; and see on Act 11:29 for the verb εϑ similar sense of making a prosperous journey.

No gatherings, etc.

Rev., collections. The amount would be greater through systematic weekly saving than through collections made once for all on his arrival.

When I am come (ο

Lit., then whenever I may have come. The indefinite whenever and the emphatic then indicate his unwillingness to rely upon a special contribution called forth by his arrival at any uncertain time. Christian beneficence is to be the outcome of a settled principle, not of an occasional impulse.

1 Corinthians 16:3

co1 16:3

Approve by your letters

So A.V. and Rev. Others, however, connect by letters with will I send, making the letters to be Paul's introduction to the church at Jerusalem. The latter is preferable. The givers are to choose the bearers of the collection; Paul, as the originator and apostolic steward of the collection, will send the money.

1 Corinthians 16:4

co1 16:4

Meet for me to go (α κα

Lit., if it be worthy of my going, i.e., if the gift be sufficiently large to warrant an apostolic journey to Jerusalem. This is better than if it be becoming.

1 Corinthians 16:9

co1 16:9

Great and effectual door

Door metaphorically for opportunity: great as to its extent; effectual as to the result. The figure of an effectual door, as it stands, is of course clumsy, but the idea as a whole is clear: a great opportunity for effective work.

1 Corinthians 16:15

co1 16:15

Achaia

In a restricted sense, the northwest of Peloponnesus; but often used by the poets for the whole of Greece. Under the Romans Greece was divided into two provinces, Macedonia and Achaia; the former including Macedonia proper, with Illyricum, Epirus, and Thessaly, and the latter all that lay south of these. In this latter acceptation the word is uniformly employed in the New Testament.

1 Corinthians 16:17

co1 16:17

Or the (i.e. my) lack of you. The Greek will bear either rendering. Compare Phi 2:30; Co2 8:14; Co2 9:12. The latter is preferable. Edwards, somewhat naively says: "I do not see what could be lacking on the part of the Corinthians which Stephanas and his two friends could supply at Ephesus."

1 Corinthians 16:19

co1 16:19

Asia

See on Act 2:9.

Aquila and Prisca

See on Rom 16:3.

1 Corinthians 16:22

col 16:22

Maran-atha

Not to be joined with anathema as one phrase. Rev., properly, a period after anathema. Maranatha means the Lord cometh. It was a reminder of the second coming. The reason for the use of the Aramaic phrase is unknown. It is found in "The Teaching of the Twelve Apostles," ch. x., at the conclusion of the post-communion prayer. Compare Rev 22:20.

[Next: 2 Corinthians Introduction](#)

2 Corinthians Introduction

2 Corinthians

co2 0:0

The Second Epistle to the Corinthians

Paul's stay at Ephesus was cut short by the riot. He departed to Troas, and thence to Macedonia (Acts 20), where he met Titus, for whose arrival he had anxiously waited in order to learn the effect of his letter (Co2 1:8; Co2 2:13; Co2 7:5). Titus' report was both gratifying and disheartening. He had been cordially received, and the epistle had caused penitence and amendment; but the influence of the anti-Pauline parties had increased, and they were openly assailing Paul's character and insisting on their own superior apostolic claims. Accordingly Titus was again sent to Corinth with a second epistle, written from some point in Macedonia. The statement of the subscription that it was written from Philippi, lacks evidence, besides being in itself improbable. The date is the autumn of a.d. 57.

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

1. Thankfulness for the effect of his first letter.
2. Indignation at the work and increasing influence of the false teachers.
3. Anxiety for the completion of the collection, and that the Corinthians should imitate the good example of the Macedonian churches.

"The three objects of the epistle are, in point of arrangement, kept distinct; but so vehement were the feelings under which he wrote, that the thankful expression of the first part is darkened by the indignation of the third; and the directions about the business of the contribution are colored by the reflections both of his joy and of his grief" (Stanley).

The style accords with this turbulence of feeling. It is surcharged with passionate emotion. No one of Paul's epistles is so intensely personal. Here only he reveals two of those great spiritual experiences which belong to a Christian's inmost heart-life - personal crises which are secrets between a man and his God. One of these - the thorn in the flesh - is a crisis of agony; the other - the rapture into the third heaven - a crisis of ecstasy. Bengel's remark is familiar, that the epistle is an itinerary. "The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of removing to Corinth" (Stanley). His self-vindication is not only a remarkable piece of personal history, but a revelation of his high sense of honor and his keen sensitiveness. His "boasting," into which he is driven by persistent slander, throws into relief his aversion to self-praise. He formally announces his intention to boast, as though he can bring himself to the task only by committing himself to it. Thrice he repeats the announcement, and each time seems to catch, with a sense of relief, at an opportunity for digressing to a different subject. Ecstatic thanksgiving and cutting irony, self-assertion and self-abnegation, commendation, warning and authority, paradox, apology, all meet and cross and seethe; yet out of the swirling eddies rise, like rocks, grand Christian principles and inspiring hopes. Such are the double power of the Gospel for life or death; the freedom and energy of the dispensation of the Spirit; suffering the path to glory; the divine purpose in the decay of the fleshly tabernacle; the new and heavenly investment of the mortal life; the universal judgment; the nature of repentance as distinguished from sorrow, and the principles of christian liberality. Full and swift as is the torrent, there is ever a hand on the floodgate. In the most indignant outburst the sense of suppression asserts itself. Indignation and irony never run into malediction. We cease to be surprised at the apostle's capability of indignation when we catch glimpses, as we do throughout the epistle, into the depths of his tenderness.

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

Certain words appear to have a peculiar fascination for the writer, as if they gathered up into themselves the significance of whole masses of thought. Without arresting its main current, the stream eddies round these. Sometimes he dwells on them caressingly, as "the God of all comfort, who comforteth us, that we may be able to comfort with the comfort wherewith we are comforted." Sometimes he rings them out like a challenge, as commend, commendation, boast. Sometimes he touches and retouches them with a sarcastic emphasis, as bear with me, bear with them. "So full of turns is he everywhere," says Erasmus, "so great is the skill, you would not believe that the same man was speaking. Now, as some limpid fountain, he gently bubbles forth; anon, like a mighty torrent, he rolls crashing on, whirling many things along in his course: again he flows calmly and smoothly, or spreads out into a lake."

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

[Next: 2 Corinthians Chapter 1](#)

2 Corinthians Chapter 1

2 Corinthians 1:1

co2 1:1

Timothy our brother

Lit., the brother. Compare Co1 1:1. Well known in the Christian brotherhood. When Paul writes to Timothy himself he calls him son" (Bengel). Timothy appears, not as amanuensis, nor as joint-author, but as joint-sender of the epistle.

Achaia

See on Co1 16:15.

2 Corinthians 1:3

co2 1:3

The Father of mercies (ὁ πατὴρ ὁ ἐλεηθῆντων)

Equivalent to the compassionate Father. Compare the phrases Father of glory, Eph 1:17; spirits, Heb 12:9; lights, Jam 1:17. ὁ πατὴρ ὁ ἐλεηθῆντων pity or mercy, the feeling which expresses itself in the exclamation of another's misery. The distinction between this and ὁ πατὴρ ὁ ἐλεηθῆντων manifestation, cannot be strictly held, since the manifestation is often expressed by ὁ πατὴρ ὁ ἐλεηθῆντων 118:77.

comforter, advocate, of the Holy Spirit, in Joh 14:16, Joh 14:26, etc. All is better rendered every: the God of every consolation.

2 Corinthians 1:4

co2 1:4

In all our tribulation - in any trouble (ἐν παντί τῷ θλίψιν - ἐν παντί τῷ θλίψιν)

Note the nice use of the article: all our tribulation, collectively; any or every trouble, specifically. In is literally upon; the trouble forming the ground of the comfort. So in hope, Rom 4:18; Rom 5:2.

We ourselves are comforted

An illustration of the personal character which pervades this epistle. Paul had been oppressed with anxiety concerning the reception of his first epistle by the Corinthian Church, by the delay of tidings, and by his disappointment in meeting Titus. The tidings, when at last they did arrive, aroused his gratitude for the wholesome effect of his rebuke upon the Church, and his indignation at the aggressions of the Judaizing teachers. With these feelings mingled his anxiety to hasten, in the Corinthian Church, the contribution for the poor saints in Judaea. This second letter therefore bears the marks of the high tension of feeling which finds expression in frequent personal allusions, especially to his afflictions.

2 Corinthians 1:5

co2 1:5

Sufferings of Christ

Not things suffered for Christ's sake, but Christ's own sufferings as they are shared by His disciples. See Mat 20:22; Phi 3:10; Col 1:24; Pe1 4:13 overflowing upon His followers. See on Col 1:24.

2 Corinthians 1:6

co2 1:6

And whether we be, etc.

The MSS. differ in their arrangement of this verse. The main points of difference may be seen by comparing the A.V. and Rev. The sense is not affected by the variation.

Is effectual (ε

See on Mar 6:14; see on Jam 5:16.

2 Corinthians 1:8

co2 1:8

We would not have you ignorant

See on Rom 1:13.

Came to us in Asia

Rev., better, befell. The nature of the trouble is uncertain. The following words seem to indicate inward distress rather than trouble from without, such as he experienced at Ephesus.

Were pressed out of measure (καθ' υ

Rev, exceedingly; see on Co1 2:1.

We despaired (εξαπορηθηναι)

Only here and Co2 4:8. From εξ out and out, and α

2 Corinthians 1:9

co2 1:9

Sentence of death (α

A

words have, almost uniformly, the meaning of answer. Josephus used it of a response of the Roman senate. Sentence, which occurs in some inscriptions, if a legitimate rendering at all, is a roundabout one, derived from a classical use of the verb α

"When I have asked myself what would be the issue of this struggle, the answer has been, 'death.'"

Doth deliver (ρ

The correct reading is ρ

2 Corinthians 1:11

co2 1:11

Face is the usual rendering of the word in the New Testament. Even when rendered person the usage is Hebraistic for face. See on Jam 2:1 There is no reason for abandoning that sense here. The expression is pictorial; that thanksgiving may be given from many faces; the cheerful countenances being an offering of thanks to God.

2 Corinthians 1:12

co2 1:12

Godly sincerity (εἰ τοῦ Θεοῦ)

Lit., sincerity of God, as Rev. See on Pe2 3:1.

We have had our conversation (α

Rev., behaved ourselves. See on Pe1 1:15.

2 Corinthians 1:13

co2 1:13

Read - acknowledge (α

The word-play cannot be reproduced in English.

2 Corinthians 1:14

co2 1:14

In part (α

Referring to the partial understanding of his character and motives by the Corinthians.

2 Corinthians 1:15

co2 1:15

Rather, first of all. Instead of going first to the Macedonians, as he afterward decided. See Co1 16:5.

Benefit is, literally, grace. Not a mere pleasurable experience through Paul's visit, but a divine bestowal of grace. Compare Rom 1:11. Second refers to his original plan to visit Corinth twice, on his way to Macedonia and on his return.

2 Corinthians 1:17

co2 1:17

Did I use lightness (τη ε εχρησαμην)

Rev., shew fickleness. E
of plan had given rise to the charge of fickleness.

; Co2 4:17. His change

The yea, yea, and the nay, nay

That I should say "yes" at one time and "no" at another; promising to come and breaking my promise.

2 Corinthians 1:18

co2 1:18

Not to be taken as a formula of swearing. He means that God will answer for him against the charge of fickleness by the power and blessing (benefit) which will attend his presence. Hence the meaning is: faithful is God (in this) that our speech, etc.

2 Corinthians 1:19

co2 1:19

Was not (ουκ ε

Rather, did not prove to be, in the result.

ν αυτω

Lit., yea has come to pass in Him. He has shown Himself absolutely the truth. Compare Joh 14:6; Rev 3:7, Rev 3:14.

2 Corinthians 1:20

co2 1:20

All (ο

Wrong. As many as.

Are yea, etc.

Making this the predicate of promises, which is wrong. The meaning is that how many soever are God's promises, in Christ is the incarnate answer, "yea!" to the question, "Will they be fulfilled?" Hence Rev., correctly: How many soever be the promises of God, in Him is the yea.

ν αυτω

αυτου

life, Christ puts the emphatic confirmation upon God's promises, even as in the congregation the people say Amen, verily. In Him is in His person: through Him, by His agency.

By us (δι ημων)

Through our ministration. Christ, in and through whom are the yea and the amen, is so proclaimed by us as to beget

assurance of God's promises, and so to glorify Him.

2 Corinthians 1:21

co2 1:21

Stablisheth - in Christ (βεβαιων - εις)

The present participle with εις into indicates the work as it is in progress toward a final identification of the believers with Christ.

2 Corinthians 1:22

co2 1:22

See on Joh 3:33; see on Rev 22:10.

Earnest (αρραβωνα)

Only here, Co2 5:5, and Eph 1:14. It means caution-money, deposited by a purchaser in pledge of full payment.

Of the Spirit

Not the foretaste or pledge of the Spirit, but the Spirit Himself in pledge of the fulfillment of the promises. By a common Greek usage the words are in apposition: the earnest which is the Spirit.

2 Corinthians 1:23

co2 1:23

πικαλουμαι)

Rev., better, witness. A common classical idiom. Compare Plato: "Next will follow the choir of young men under the age of thirty, who will call upon the god Paeon to testify to the truth of these words" ("Laws," 664). Homer: "For the gods will be the best witnesses" ("Iliad," xxii., 254). Compare Rom 1:9; Gal 1:20; Phi 1:8; Th1 2:5, Th1 2:10; Gen 31:50, Sept. This particular form of expression occurs nowhere else in the New Testament. The verb is often translated appeal, as Act 25:11, Act 25:12. Also to call upon, in the sense of supplication, Rom 10:12, Rom 10:13, Rom 10:14; Co1 1:2.

[Next: 2 Corinthians Chapter 2](#)

2 Corinthians Chapter 2

2 Corinthians 2:1

co2 2:1

With myself (εμαυτω)

Rev., better, for myself. Paul, with affectionate tact, puts it as if he had taken this resolution for his own pleasure.

In heaviness (ε)

Meaning, apparently, the apostle's own sorrowful state of mind. This is wrong. He refers to the sorrow which his coming would bring to the Church. Compare to spare, Co2 1:23. Rev., with sorrow.

Again

Referring to a former unrecorded visit.

2 Corinthians 2:2

co2 2:2

If I make, etc.

I is emphatic, implying that there are enough others who caused them trouble.

Who then is he, etc.

The thought underlying the passage, 1:24-2:3, is that the apostle's own joy is bound up with the spiritual prosperity of the Church. Compare Phi 4:1. As the helper of their joy he would receive joy through their faith and obedience. So long as their moral condition compelled him to come, bringing rebuke and pain, they could not be a source of joy to him. If I must needs make you sorry with merited rebuke, who can give me joy save you who are thus made sorry?

2 Corinthians 2:4

co2 2:4

Anguish (συναχης)

Only here and Luk 21:25. Lit., a holding together, constraining, or compressing. See on taken, Luk 4:38. So anguish, from the Latin, angere to choke: anger, which, in earlier English, means affliction, mental torture: anxious: the Latin anguis a snake, marking the serpent by his throttling. In Sanscrit, anhas, from the same root, was the name for sin, the

med., cynanche.

2 Corinthians 2:5

co2 2:5

Any

Referring to the incestuous person.

Not to me

Not that Paul did not grieve over the offender; but he desires to emphasize the fact that the injury caused by the sin was not to him personally, but to the Church.

But in part, that I may not overcharge you all (α πβαρω μας)

upon. Overcharge, however, is not incorrect, though possibly ambiguous in the light of the various uses of charge. Charge is from the Latin carrus a wagon. Compare the low Latin caricare to load a wagon, and carica a freight-ship. Hence charge is a load; compare the interchange of charge and load applied to the contents of a gun. So cargo, and caricature, which is an exaggerated or overloaded drawing. Hence expense, cost, commission, accusation, all implying a burden, either of pecuniary or of other responsibility, or of guilt. In part does not refer to Paul, as if he had said, "You have not grieved me alone and principally, but in part, since my sorrow is shared by the Church." With in part is to be construed, parenthetically, that I press not too heavily, that is, on the offender: the whole clause being intended to mitigate the charge against the offender of having wounded the whole Church. Thus you all depends upon he hath caused sorrow, not upon that I press not too heavily upon. Render, as Rev., He hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.

2 Corinthians 2:6

co2 2:6

Many (τω

Rev., correctly, the many: the majority of the Church.

2 Corinthians 2:7

co2 2:7

) lies in the word forgive, which is forth-give.

Overmuch sorrow (τη)

Rev. gives the force of the article, his sorrow. Overmuch, excessive, through the refusal of pardon.

2 Corinthians 2:8

co2 2:8

Confirm your love (κυρωσαι α

The verb is found only here and Gal 3:15
offender with brotherly love.

2 Corinthians 2:9

co2 2:9

μων)

See on Rom 5:4. Your tried quality. See on Pe1 1:7. Compare Phi 2:22.

2 Corinthians 2:10

co2 2:10

In the person (ε)

Better, as Rev., in margin, presence; or face, as if Christ were looking on. See on Co2 1:11.

2 Corinthians 2:11

co2 2:11

Lest Satan should get an advantage of us (τ μεν υ Σατανα)

Lit., in order that we be not made gain of, or overreached, by Satan. Rev., that no advantage may be gained over us.

Are ignorant - devices (αγνοου)

A paronomasia (see on Rom 1:29-31). As nearly as possible, "not know his knowing plots."

2 Corinthians 2:12

co2 2:12

I came to Troas

Bengel remarks: "The whole epistle is an itinerary." The fact is another illustration of the strong personal feeling which marks the letter. "The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxiety and consolation of Macedonia, the prospect of moving to Corinth."

Troas

The full name of the city was Alexandria Troas. It was founded by Antigonos, one of the successors of Alexander the Great, and originally called by him Antigonía Troas. It was finished by Lysimachus, another of Alexander's generals, and called by him Alexandria Troas. It stood upon the seashore, about four miles from ancient Troy, and six miles south of the entrance to the Hellespont. It was, for many centuries, the key of the traffic between Europe and Asia, having an artificial port consisting of two basins. Its ruins, with their immense arches and great columns of granite, indicate a city of much splendor. The Romans had a peculiar interest in it, connected with the tradition of their own origin from Troy; and the jus Italicum was accorded it by Augustus, by which its territory enjoyed the same immunity from taxation which attached to land in Italy. Both Julius Caesar and Constantine conceived the design of making it a capital. The ruins enclose a circuit of several miles, and include a vast gymnasium, a stadium, a theatre, and an aqueduct. The Turks call it "Old Constantinople." The harbor is now blocked up.

A door

See on Co1 16:9.

2 Corinthians 2:13

co2 2:13

Rest (α

Rev., relief. See on liberty, Act 24:23.

Taking my leave (α

The verb means, primarily, to set apart or separate; hence to separate one's self, withdraw, and so to take leave of. The A.V. gives this sense in every case, except Mar 6:46, where it wrongly renders sent away. See Luk 9:61; Act 18:18, Act 18:21. Ignatius, α having bid farewell to the life, that is, this lower life (Epistle to Philadelphia, 11).

2 Corinthians 2:14

co2 2:14

This rendering is inadmissible, the word being habitually used with the accusative (direct objective) case of the person or thing triumphed over, and never of the triumphing subject. Hence, to lead in triumph. It occurs only here and Col 2:15

processions, and was used to denote the Roman "triumph," celebrated by victorious generals on their return from their campaigns. The general entered the city in a chariot, preceded by the captives and spoils taken in war, and followed by his troops, and proceeded in state along the sacred way to the Capitol, where he offered sacrifices in the temple of Jupiter. He was accompanied in his chariot by his young children, and sometimes by confidential friends, while behind him stood a slave, holding over his head a jewelled crown. The body of the infantry brought up the rear, their spears adorned with laurel. They shouted "triumph!" and sang hymns in praise of the gods or of their leader. Paul describes himself and the other subjects of Christ's grace under the figure of this triumphal pomp, in which they are led as trophies of the Redeemer's conquest. Render, as Rev., which always leadeth us in triumph in Christ. Compare Co2 10:5.

The savor of His knowledge

According to the Greek usage, savor and knowledge are in apposition, so that the knowledge of Christ is symbolized as an odor communicating its nature and efficacy through the apostle's work, "permeating the world as a cloud of frankincense" (Stanley). For a similar usage see on Co2 1:22. The idea of the Roman triumph is still preserved in this figure. On these occasions the temples were all thrown open, garlands of flowers decorated every shrine and image, and incense smoked on every altar, so that the victor was greeted with a cloud of perfume. Compare Aeschylus on the festivities at the return of Agamemnon from Troy:

"The altars blaze with gifts;

And here and there, heaven high the torch uplifts

Flame, - medicated with persuasions mild,

With foul admixture unbeguiled -

Of holy unguent, from the clotted chrism

Brought from the palace, safe in its abysm."

"Agamemnon," 91-96, Browning's Translation.

2 Corinthians 2:15

co2 2:15

A sweet savor of Christ (Χριστου ευ

Compare Eph 5:2; Phi 4:18. As so often in Paul's writings, the figure shifts; the apostolic teachers themselves being represented as an odor, their Christian personality redolent of Christ. It is not merely a sweet odor produced by Christ,

but Christ Himself is the savor which exhales in their character and work.

2 Corinthians 2:16

co2 2:16

To the one a savor, etc. (ο

Returning to the word used in Co2 2:14, which is more general than εὐ salutary or deadly, and therefore more appropriate here, where it is used in both senses. The two words are combined, Eph 5:2; Phi 4:18.

Of death (ε

Rev., better, giving the force of the preposition, proceeding from, wafted from death. The figure is carried out with reference to the different effects of the Gospel, as preached by the apostles, upon different persons. The divine fragrance itself may have, to Christ's enemies, the effect of a deadly odor. The figure was common in rabbinical writings. Thus: "Whoever bestows labor on the law for the sake of the law itself, it becomes to him a savor of life; and whoever does not bestow labor on the law for the law's sake, it becomes a savor of death." "Even as the bee brings sweetness to its own master, but stings others, so also are the words of the law; a saving odor to the Israelites, but a deadly odor to the Gentiles." These are specimens of a great many.

Some find here an allusion to a revolting feature of the Roman triumph. Just as the procession was ascending the Capitoline Hill, some of the captive chiefs were taken into the adjoining prison and put to death. "Thus the sweet odors which to the victor - a Marius or a Julius Caesar - and to the spectators were a symbol of glory and success and happiness, were to the wretched victims - a Jugurtha or a Vercingetorix - an odor of death" (Farrar).

Sufficient (τ

See on Rom 15:23.

2 Corinthians 2:17

co2 2:17

the Greek dealers, distinguished from the ε applied to those who sit in the market-place buying and selling, while those who wander from one city to another are called merchants?" ("Republic," 371; compare "Statesman," 260) The term included dealers in victuals and all sorts of wares, but was especially applied to retailers of wine, with whom adulteration and short measure were matters of

them pass for old. These not only sold their wares in the market, but had *καπηλεια* wine-shops all over the town, where it was not thought respectable to take refreshments. The whole trade was greatly despised. In Thebes no one who had sold in the market within the last ten years was allowed to take part in the government. So Plato, speaking of the evils of luxury and poverty: "What remedy can a city of sense find against this disease? In the first place, they must have as few retail traders as possible" ("Laws," 919. The whole passage is well worth reading). The moral application of the term was familiar in classical Greek. Lucian says: "The philosophers deal out their instructions like hucksters." Plato: "Those who carry about the wares of knowledge, and make the round of the cities, and sell or retail them to any customer who is in want of them, praise them all alike; though I should not wonder if many of them were really ignorant of their effect upon the soul; and their customers equally ignorant, unless he who buys of them happens to be a physician of the soul" ("Protagoras," 313). Paul here uses the term of those who trade in the word of God, adulterating it for the purpose of gain or popularity. Compare Ti1 6:5, Rev. In the "Teaching of the Twelve Apostles"

[Next: 2 Corinthians Chapter 3](#)

2 Corinthians Chapter 3

2 Corinthians 3:1

co2 3:1

Do we begin again

Rev., are we beginning. As if anticipating, the taunt so often repeated, that he had no commendatory letters, and therefore was forced to commend himself by self-laudation and by dishonest means. See Co2 4:2; Co2 10:12. You will say, "You are beginning again the old strain of self-commendation as in the first epistle." See 1 Corinthians in Co1 9:15-21.

See on Rom 3:5. Some others. Others is superfluous. The reference is to certain false teachers accredited by churches or by other well-known teachers.

2 Corinthians 3:2

co2 3:2

Our epistle

The figure which follows is freely and somewhat loosely worked out, and presents different faces in rapid succession. The figure itself is that of a commendatory letter representing the Corinthian Church: "Ye are our letter." This figure is carried out in three directions: 1. As related to the apostles' own consciousness. The Corinthian Church is a letter written on the apostles' hearts. Their own consciousness testifies that that Church is the fruit of a divinely accredited, honest, and faithful ministry. 2. As related to the Corinthians themselves. The Church needs no letter to commend the apostles to it. It is its own commendation. As the visible fruit of the apostles' ministry they are a commendatory letter to themselves. If the question arises among them, "Were Paul and his colleagues duly commissioned?" - the answer is, "We ourselves are the proof of it." 3. As related to others outside of the Corinthian Church. The answer to the charge that the Corinthians have been taught by irregular and uncommissioned teachers is the same: "Behold the fruit of their labors in us. We are their commission."

At this point the figure again shifts; the letter being now conceived as written on the Corinthians' hearts, instead of on the hearts of the apostles: written by Christ through the apostles' ministry. This suggests the comparison with the law written on tables of stone, which are used as a figure of the heart, fleshy tables, thus introducing two incongruities, namely, an epistle written on stone, and writing with ink on stone tables.

Written in our hearts

See above. Compare Plato: "I am speaking of an intelligent writing which is graven in the soul of him who has learned, and can defend itself" ("Phaedrus," 276).

2 Corinthians 3:3

co2 3:3

An epistle of Christ ministered by us (ε
διακονηθεισα υφ' ημων)

An epistle written by Christ through our ministry; that is, you, as the converted subjects of our ministry, are an epistle of Christ. Others explain: an epistle of which Christ forms the contents, thus making the apostles the writers. For the expression ministered by us, compare Co2 8:19, Co2 8:20; Pe1 1:12.

(see note), and Jo3 1:13.

The Spirit

Instead of ink.

Compare Eze 11:19; Jer 17:1; Jer 31:33. For of flesh, see on Rom 7:14.

2 Corinthians 3:4

co2 3:4

Confidence

In the fact that he may appeal to them, notwithstanding their weaknesses and errors.

Χριστου

Through Christ who engenders the confidence, toward God, with reference to God who gives us success, and to whom we must account for our work.

2 Corinthians 3:6

co2 3:6

Hath made us able ministers (ι μα

An unfortunate translation, especially in view of the conventional sense of able. The verb ι (Rom 15:23), means to make sufficient or fit. It occurs only here and Col 1:12. The correct sense is given by Rev., hath made us sufficient as ministers. Compare enabled (ε

Of the new testament (καινη

See on Mat 26:28, Mat 26:29. There is no article. Render, as Rev., of a new covenant, in contrast with the Mosaic. See on Heb 9:15. Of course the term is never applied in the gospels or epistles to the collection of New-Testament writings.

Depending on ministers, not on covenant. For letter, see on writings, Joh 5:47. Here used of the mere formal, written ordinance as contrasted with the Gospel, which is "spirit and life." Compare Rom 2:29; Rom 7:6.

Killeth

See on Rom 5:12, Rom 5:13; see on Rom 7:9; see on Rom 8:2. Compare Co1 15:56. "The living testimony borne to his authority in the Corinthian Church suggests strongly the contrast of the dreary, death-like atmosphere which surrounded the old, graven characters on which his opponents rested their claims" (Stanley).

2 Corinthians 3:7

co2 3:7

The ministration of death (η)

Because it is the ministry of the letter which killeth. The law meant death to the sinner.

Written and engraven in stones (ε)

Lit., engraven on stones by means of letters. The use of these words to describe a ministration is peculiar. The ministration of death (see above) is that of Moses, and does not apply to his entire career as Israel's lawgiver, but to his particular ministry in receiving on Sinai and transmitting to the people the law of God. The ministration may be said to have been graven on stones, since the whole purport of that economy which he represented was contained in the tables, and he was its minister in being the agent through whom God delivered it to the people.

Was glorious (ε)

A very inadequate translation. E

Moses, so that his face became shining. It is much more graphic and truthful to render ε literally, in or with glory, than to convert the two words into a single adjective, glorious. Rev., much better, came with glory.

Steadfastly behold (α)

See on Luk 4:20.

Lit., being done away or brought to nought. See on Luk 13:7; see on Rom 3:3.

2 Corinthians 3:8

co2 3:8

Glorious (ε)

As in Co2 3:7, with glory.

2 Corinthians 3:9

co2 3:9

Ministration of condemnation

Because Moses was the minister of the law. For the relation of the law to sin and condemnation, see Rom 5:20; Rom 7:7-13.

2 Corinthians 3:10

co2 3:10

That which was made glorious had no glory in this respect (ου τω

Rev., that which hath been made glorious hath not been made glorious. The peculiar form of expression is taken from Exo 34:29, Exo 34:35, Sept., "Moses knew not that the appearance of the skin of his face was glorified." "The children of Israel saw the face of Moses that it was glorified." Much unnecessary difficulty has been made, chiefly about the

connection and meaning of in this respect. That which hath been made glorious is the ministry of death and condemnation (Co2 3:7, Co2 3:9), the ministry of Moses in the giving of the law, which ministry was temporarily glorified in the shining of Moses' face. Hath not been made glorious is only another way of expressing was passing away (Co2 3:7): of saying that the temporary glory of Moses' ministry faded and paled before the glory of the ministry of Christ. The figure which pervades the whole passage (Co2 3:7-11) is that of a glorified face. The ministration of the law, impersonated in Moses, is described as having its face glorified. It is to this that in this respect refers. Paul says that the ministry of the law, which was temporarily glorified in the face of Moses, is no longer glorified in this respect; that is, it no longer appears with glorified face, because of the glory that excelleth, the glory of Christ ministering the Gospel, before which it fades away and is as if it had not been. This accords with ch. 4, where the theme is the same as here, ministry or ministration (Co2 4:1); and where the christian revelation is described as "the glory of God in the face of Jesus Christ" (Co2 4:6). This is the key to our passage. To the same purpose is Co2 4:18, where the Christian is represented as gazing, through the Gospel, with unveiled face, upon the glory of God in Christ, and as being changed thereby into the image of Christ. The glory of the law in the face of Moses has faded before the glory of the Gospel in the face of Jesus Christ.

2 Corinthians 3:11

co2 3:11

Lit., which is being done away; in course of abolition through the preaching of the Gospel. Both the A.V., and Rev. passeth fail to bring, out the idea of process.

Lit., through glory. Rev., with glory.

2 Corinthians 3:12

co2 3:12

Plainness (παρρη)

Rev., boldness. See on openly, Joh 7:13; see on confidence, Jo1 2:28; see on freely, Act 2:29. The contrast is with the dissembling with which his adversaries charged him.

2 Corinthians 3:13

co2 3:13

Could not steadfastly look

Rev., should not. See Exo 34:30-35, where the A.V., by the use of till, gives the wrong impression that Moses wore the veil while speaking to the people, in order to hide the glory of his face. The true sense of the Hebrew is given by the Sept.: "When he ceased speaking he put a veil on his face;" not because the Israelites could not endure the radiance, but that they should not see it fade away. Whenever Moses went into the presence of God he removed the veil, and his face was again illumined, and shone while he delivered God's message to the people. Then, after the delivery of the message, and during his ordinary association with the people, he kept his face covered.

To the end (εἰς)

Rev., on the end. The termination.

Of that which is abolished (τοῦ)

See Co2 3:11. The temporarily glorified ministrations of Moses. The end of this, which the veil prevented the Israelites from seeing, was the disappearance of the glory - the type of the termination of Moses' ministry. Paul's comparison is between the ministry of Moses, interrupted by intervals of concealment, and the gospel ministry, which is marked by frank and full proclamation. "The opposition is twofold: 1. Between the veiled and the unveiled ministry, as regards the mere fact of concealment in the one case, and openness in the other. 2. Between the ministry which was suspended by the veiling that its end might not be seen, and that which proceeds 'from glory to glory,' having no termination" (Alford). The face of Moses needed a continually renewed illumination: in the face of Christ the glory abides forever.

2 Corinthians 3:14

co2 3:14

Originally, things which proceed out of the mind. Compare hearts and minds, Phi 4:7, and devices, Co2 2:11. Hence, derivatively, the minds themselves. The word occurs but once outside of this epistle, Phi 4:7. Some render here thoughts. So Rev., in margin.

Were blinded (ε

. Rev., correctly, were hardened.

The expression their minds were hardened is carried out figuratively. There is a veil over their minds when the law is read, as there was over Moses' face. They cannot yet recognize the end of the Mosaic ministry.

Rev., admirably - giving the force of α
remaineth untaken away (unlifted). This is objectionable, because καταργείται is done away is used throughout the chapter of the glory of the Mosaic ministry, while another word is employed in Co2 3:16 of the taking away of the veil. Further, the reading of the best texts is ο
the veil remains unlifted, not because it is done away in Christ, but because of the hardness of their hearts. It is better,
done away in Christ. This falls in naturally with the drift of the whole passage. The veil remains on their hearts, since it is not revealed to them that the Mosaic economy is done away in Christ.

2 Corinthians 3:16

co2 3:16

It shall turn

The heart of Israel.

Shall be taken away (περιαιρείται)

Rev., correctly, is taken away. The verb occurs twice in Acts (Act 27:20, Act 27:40) of the taking away of hope, and of the unfastening of the anchors in Paul's shipwreck; and in Heb 10:11, of the taking away of sins. There is an allusion here to the removal of the veil from Moses' face whenever he returned to commune with God. See Exo 34:34.

2 Corinthians 3:17

co2 3:17

Now the Lord is that Spirit

for Jehovah. The Lord Christ of Co2 3:16 is the Spirit who pervades and animates the new covenant of which we are ministers (Co2 3:6), and the ministration of which is with glory (Co2 3:8). Compare Rom 8:9-11; Joh 14:16, Joh 14:18.

Liberty

Compare Rom 8:15; Gal 4:7.

2 Corinthians 3:18

co2 3:18

All

Contrasted with Moses as the sole representative of the people.

Open (α)

Rev., correctly, unveiled, as Moses when the veil was removed.

"Vainly they tried the deeps to sound

E'en of their own prophetic thought,

When of Christ crucified and crown'd

His Spirit in them taught:

But He their aching gaze repress'd

Which sought behind the veil to see,

For not without us fully bless'd

Or perfect might they be.

The rays of the Almighty's face

No sinner's eye might then receive

Only the meekest man found grace

To see His skirts and live.

But we as in a glass espy

The glory of His countenance,

Not in a whirlwind hurrying by

The too presumptuous glance,

But with mild radiance every hour

From our dear Savior's face benign

Bent on us with transforming power,

Till we, too, faintly shine.

Sprinkled with His atoning blood

Safely before our God we stand,

As on the rock the prophet stood,

Beneath His shadowing hand."

Keble, "Christian Year," Thirteenth Sunday after Trinity.

So American Rev. Rev., reflecting. Only here in the New Testament. The verb in the active voice means to show in a mirror; to cause to be reflected. In the middle voice, to look at or behold one's self in a mirror. Rev., reflecting seems to be preferred on internal grounds, as better suiting the comparison with the divine glory as mirrored in the unveiled face of Moses. But this is unwarranted by usage. Stanley, who adopts this rendering, admits that there is no actual instance of the sense of reflecting. This sense, however, is not sacrificed by the translation beholding, but is conveyed by the succeeding clause, changed into the same image, etc. As Heinrici observes, beholding expresses the fact from which the process of change into God's image proceeds. When Moses beheld Jehovah's glory, his own face reflected that glory. The mirror is the Gospel, which is called the Gospel of the glory of Christ, Co2 4:4.

Rev., transformed. See on Mat 17:2. The present tense expresses the change as in progress; are being changed, which is further defined by from glory to glory.

See on Rev 13:14. Compare especially Jo1 3:2; also Rom 8:29; Joh 17:24; Col 3:4; Rom 8:17; Co1 15:48-53.

By the Spirit of the Lord (α)

Better, as Rev., from the Lord the Spirit. Compare Co2 3:17. The preposition α proceeding from rather than as caused by.

[Next: 2 Corinthians Chapter 4](#)

2 Corinthians Chapter 4

2 Corinthians 4:1

co2 4:1

As we have received mercy

Construe with we have this ministry. Having this ministry as a gift of divine mercy. Compare Co1 7:25. Bengel says: "The mercy of God, by which the ministry is received, makes us earnest and sincere."

2 Corinthians 4:2

co2 4:2

Dishonesty (της αι

Rev., more correctly, shame. Compare Eph 5:12.

)

See on Luk 20:23.

Handling deceitfully (δολουντες)

Only here in the New Testament. Primarily, to ensnare; then to corrupt. Used of adulterating gold, wine, etc. See on which corrupt, Co2 2:17

corrupt, it adds the sense for gain's sake. The Vulgate renders both by the same word, adulterantes. Compare Dante:

"Thus did Sabellius, Arius, and those fools

Who have been even as swords unto the Scriptures

In rendering distorted their straight faces."

"Paradiso," xiii., 128-130.

2 Corinthians 4:3

co2 4:3

Rev., veiled, in accordance with the imagery of ch. 3.

2 Corinthians 4:4

co2 4:4

The god of this world (ο αιω

The phrase occurs only here. Compare Eph 2:2; Eph 6:12; Joh 12:31; Joh 14:30. Satan is called god in the rabbinical

writings. "The first God is the true God; but the second god is Samael." "The matron said, 'Our god is greater than thy God; for when thy God appeared to Moses in the bush, he hid his face; when, however, he saw the serpent, which is my god, he fled.'"

Only here and Co2 4:6. Lit., the illumination, act of enlightening.

Image of God

Compare Col 1:15; Joh 17:5; Phi 2:6; Phi 3:21. Christ's light is also God's. Compare Heb 1:3, Rev., effulgence (α compare ων fire as its cause, yet is not divided from the fire; for whence comes the fire, thence also comes the effulgence."

Shine (αω

Only here in the New Testament. From αω, daybreak. In classical Greek of the sun especially. Rev., dawn is legitimate as a translation, but hardly here, since Paul is going back to the figure of Co2 3:18.

2 Corinthians 4:6

co2 4:6

Who commanded the light to shine (ο ε

Lit., for the illumination, as Co2 4:4. In order that the knowledge may lighten. Knowledge, if not diffused, is not of the nature of light.

In the face of Jesus Christ

Containing the thought of Co2 3:18. The knowledge of the divine glory becomes clear revelation to men in the face of Christ as it appears in the Gospel: "So that in this seen countenance that clear-shining knowledge has the source of its light, as it were, its focus" (Meyer).

2 Corinthians 4:7

co2 4:7

This treasure

The divine light which is the guide and inspiration of the apostolic ministry.

In earthen vessels (εβ ο

The adjective occurs only here and Ti2 2:10. Herodotus says of the king of Persia: "The great king stores away the tribute which he receives after this fashion: he melts it down, and, while it is in a liquid state, runs it into earthen vessels, which are afterward removed, leaving the metal in a solid mass" (iii., 96). Stanley cites the story of a Rabbi who was taunted with his mean appearance by the emperor's daughter, and who replied by referring to the earthen vessels in which her father kept his wines. At her request the wine was shifted to silver vessels, whereupon it turned sour. Then the Rabbi observed that the humblest vessels contained the highest wisdom. The idea of light in earthen vessels is, however, best illustrated in the story of the lamps and pitchers of Gideon, Jdg 7:16. In the very breaking of

Only here and Rom 4:19. Primarily a putting to death, and thence the state of deadness, as Rom 4:19. Here in the former sense. Paul says, in effect, "our body is constantly exposed to the same putting to death which Jesus suffered. The daily liability to a violent death is something, which we carry about with us." Compare Co1 15:31; Rom 8:36. This parallel with Christ's death is offset by the parallel with Christ's triumph - life through resurrection.

That the life also (t

In order that. The purport, according to God's purpose, of this daily dying is to set forth the resurrection-life through Christ in us. Compare Rom 5:10.

2 Corinthians 4:13

co2 4:13

The same spirit of faith

The same, namely, which is set forth in the following passage. Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both; faith as a gift of the Spirit of God. See on Spirit, Rom 8:4, sec. 5.

I believed, etc.

Cited from Sept., Psa 115:10. The Septuagint mistranslates the Hebrew, which is, "I believed though I said," etc.

2 Corinthians 4:15

co2 4:15

The abundant grace (η

Lit., the grace having abounded. Rev., the grace being multiplied. Grace is the divine gift of spiritual energy which is shown in the labor, suffering, and triumph of the apostles.

redound should be transitive, cause to abound, and governing thanksgiving. So Rev., the grace, being multiplied through the many, may cause the thanksgiving to abound. The thought is on the line of Co2 4:12, that the sufferings and risks of the apostles promote spiritual life in the Church. The grace of God, thus manifest in the apostles, shall be multiplied through the increasing number of those who share it, and shall thus make thanksgiving more abundant for the fruits of this grace as exhibited in the apostles and in the Church.

Redound (A.V.) is from the Latin redundare to surge back. Therefore, primarily, of a fullness or overflow from the setting back of a tide. So Milton:

"The evil, soon

Driven back, redounded as a flood on those

From whom it sprang."

Generally, to abound. From this arises the secondary sense, to conduce, contribute to; that is, to make the causes mount

up, or abound, so as to produce the effect. So Addison: "The care of our national commerce redounds more to the riches and prosperity of the public," etc.

2 Corinthians 4:16

co2 4:16

Outward man - inward man

The material and spiritual natures.

Rev., much better, is decaying. Perish implies destruction: the idea is that of progressive decay.

Is renewed (ανακαινυται)

Better, is being renewed, the process of renewal going on along with the process of decay. Stanley cites a line attributed to Michael Angelo: "The more the marble wastes the more the statue grows." Compare Euripides: "Time does not depress your spirit, but it grows young again: your body, however, is weak" ("Heraclidae," 702, 703)

Day by day (η)

Lit., by day and day. A Hebrew form of expression.

2 Corinthians 4:17

co2 4:17

μων)

Lit., the present light (burden) of our affliction.

Works out: achieves.

A far more exceeding and eternal weight of glory (καθ' υ ς υ

Rev., more and more exceedingly an eternal weight, etc. An expression after the form of Hebrew superlatives, in which the emphatic word is twice repeated. Lit., exceedingly unto excess. The use of such cumulative expressions is common with Paul. See, for example, Phi 1:23, lit., much more better; Rom 8:37, abundantly the conquerors; Eph 3:20, exceeding abundantly, etc. Note how the words are offset: for a moment, eternal; light, weight; affliction, glory.

2 Corinthians 4:18

co2 4:18

Seen - not seen

Compare the beautiful passage in Plato's "Phaedo," 79.

[Next: 2 Corinthians Chapter 5](#)

2 Corinthians Chapter 5

2 Corinthians 5:1

co2 5:1

Our earthly house of this tabernacle (ἡ ἐμὸν οἶ

Earthly, not, made of earth, which would be χοῖμα ; but upon the earth, terrestrial, as Co1 15:40; Phi 2:10. Tabernacle (σκηνοῦς) tent or hut. In later writers, especially the Platonists, Pythagoreans, and medical authors, used to denote the body. Thus Hippocrates: "A great vein by which the whole body (σκηνοῦς) is nourished." Some expositors think that Paul uses the word here simply in this sense - the house which is the body. But while Paul does mean the body, he preserves the figurative sense of the word tabernacle; for he never uses this term elsewhere as synonymous with the body. The figure of the tent suits the contrast with the building, and would naturally suggest itself to the tent-maker. The phrase earthly house of the tabernacle expresses a single conception - the dwelling which is, or consists in the tabernacle, the tent-house. The transient character of the body is thus indicated. Compare houses of clay, Job 4:19. . Tabernacle is so

habitually associated with a house of worship, and is so often applied to durable structures, that the original sense of a tent is in danger of being lost. It would be better to translate here by tent. The word tabernacle is a diminutive of the Latin taberna a hut or shed, which appears in tavern. Its root is ta, tan, to stretch or spread out.

Dissolved (καταλυθῆ)

Lit., loosened down. Appropriate to taking down a tent. See on Mar 13:2; see on Luk 9:12; see on Act 5:38; and compare Pe2 3:11, Pe2 3:12, and the figure of the parting of the silver cord on which the lamp is suspended, Ecc 12:6. Also Job 4:21, where the correct rendering is: Is not their tent-cord plucked up within them? So Rev. O.T.

We have

The building from God is an actual possession in virtue of the believer's union with Christ. It is just as we say of a minor, before he comes into possession of his property, that he has so much. Compare Mat 19:21.

Building of God (οἰκῆ Θεοῦ)

In contrast with tent. The reference is to the resurrection body. Compare the city which hath the foundations, Heb 11:10. For of God, read, as Rev., from, God; proceeding from (ἐκ) Heinrici, von Gott her: compare God giveth, Co1 15:38, and εὐχὴν ἡμεῖς ἔχοντες ἀπὸ Θεοῦ, ye have from God, where the reference is to the natural body, Co1 6:19. Construe from God with building, not with we have.

In the heavens

Construe with we have.

2 Corinthians 5:2

co2 5:2

In this

Tabernacle. As if pointing to his own body. See on Co1 15:54.

Earnestly desiring (επιποθουντες)

The participle has an explanatory force, as Act 27:7, "because the wind did not suffer us." We groan because we long. Rev., longing. The compounded preposition ε

To be clothed upon (ε

Only here and Co2 5:4. Compare ε (see note). Lit., to put on over. The metaphor changes from building to clothing, a natural transformation in the mind of Paul, to whom the hail-cloth woven for tents would suggest a vesture.

House (οι

Not οι . This word regards the house with special reference to its inhabitant. The figure links itself with building, Co2 5:1, as contrasted with the unstable tent.

From heaven (εξ ουρανου)

As from God, Co2 5:1.

2 Corinthians 5:3

co2 5:3

If so be (ει

Assuming that.

Being clothed

Compare Job 10:11.

Without a body. The word was used by Greek writers of disembodied spirits. See the quotation from Plato's "Gorgias" in note on Luk 12:20; also "Cratylus," 403, where, speaking of Pluto, Socrates says: "The foolish fears which people

Stanley cites Herodotus' story of Melissa, the Corinthian queen, who appeared to her husband after death, entreating him to burn dresses for her as a covering for her disembodied spirit (v., 92). The whole expression, being clothed - naked is equivalent to we shall not be found naked because we shall be clothed.

2 Corinthians 5:4

co2 5:4

Not for that we would be unclothed (εφ' ω ου

Lit., because we are not willing to divest ourselves (of the mortal body). Regarding the coming of the Lord as near, the apostle contemplates the possibility of living to behold it. The oppression of soul (groan) is not from pains and afflictions of the body, nor from the fear of death, but from the natural shrinking from death, especially if death is to deprive him of the body (unclothe) only to leave him without a new and higher organism. Therefore he desires, instead of dying, to have the new being come down upon him while still alive, investing him with the new spiritual organism

(clothed upon), as a new garment is thrown over an old one, and absorbing (swallowed up) the old, sensuous life.

"For who, to dumb forgetfulness a prey,

This pleading anxious being e'er resigned,

Left the warm precincts of the cheerful day,

Nor cast one longing, lingering look behind?"

Gray, "Elegy."

Swallowed up

A new metaphor. Compare Co1 15:54.

2 Corinthians 5:5

co2 5:5

The compound is significant, indicating an accomplished fact. Through the various operations of His Spirit and the processes of His discipline, God has worked us out (Stanley, worked up) for this change. The process includes the dissolution of what is mortal no less than the renewal. The one is a step to the other. See Co1 15:36.

Earnest of the Spirit

See on Co2 1:22, and compare Rom 8:11. Of the Spirit is appositional, the Spirit as the earnest.

2 Corinthians 5:6

co2 5:6

At home (ενδημουντες)

Ev in, δημοσ people. Only in this chapter. To be among one's own people, and not to travel abroad.

We are absent (εκδημουμεν)

Lit., we live abroad. Only in this chapter. Compare Phi 1:23; Phi 3:20; Heb 11:13; Heb 13:14. There is a play upon the words which might be expressed by at home, from home.

2 Corinthians 5:7

co2 5:7

The correct rendering is appearance. The word is not used actively in the sense of vision. Faith is contrasted with the actual appearance of heavenly things. Hence the marginal reading of the Rev. should go into the text.

2 Corinthians 5:8

co2 5:8

Are willing (ευδοκουμεν)

The translation might well be made stronger as well as more literal: we are well-pleased.

To be absent - present (εκδημησαι - ενδημησαι)

The same verbs as in Co2 5:6 : to be from home, at home.

2 Corinthians 5:9

co2 5:9

Used by Paul only, here, Rom 15:20 (note), Th1 4:11. Labor is a feeble translation, not bringing out the idea of the end contemplated, as the motive of the toil. Rev., we make it our aim.

2 Corinthians 5:10

co2 5:10

Appear (φανερωθηναι)

Rev., better, be made manifest. Appear is not strong enough, since it implies only presence at the judgment-seat. The important fact is our being revealed as we are.

See on Act 7:5.

See on Pe1 1:8. Compare Eph 6:8; Col 3:25.

Lit., through the body as a medium.

Bad (φασλον)

See on Jam 3:16.

2 Corinthians 5:11

co2 5:11

Rev., better, the fear of the Lord. Not that which is terrible in the Lord, but being conscious of fearing the Lord.

Convince of our integrity.

2 Corinthians 5:13

co2 5:13

We are beside ourselves (ε

See on Luk 24:22; see on Act 2:7; and see on the kindred ε
been made, as at Act 26:24.

. Some such charge appears to have

2 Corinthians 5:14

co2 5:14

The love of Christ

Christ's love to men. See on Jo1 2:5.

See on taken, Luk 4:38; see on Act 18:5. It is the word rendered I am in a strait, Phi 1:23. Compare Luk 12:50. The idea is not urging or driving, but shutting up to one line and purpose, as in a narrow, walled road.

2 Corinthians 5:16

co2 5:16

"He who knows no man after the flesh, has, for example, 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" (Alford). Compare Gal 3:28.

Yea though (εἰ

Not with a climactic force, as A.V., and not with the emphasis on Christ, but on have known. The proper sense will be brought out in reading by emphasizing have. We know no man henceforth after the flesh: even if we have known Christ after the flesh, yet now, etc. Paul refers to his knowledge of Christ before his conversion, a hearsay knowledge, confined to reports of His personal appearance, His deeds, His relations to the Jews, His alleged crime and punishment. When the glorified Christ first spoke to him out of heaven, he asked, "Who art thou?" Compare to reveal His Son in me, Gal 1:16.

2 Corinthians 5:17

co2 5:17

Or creation. Compare Gal 6:15

1:20. The sum of created things, as Rev 3:14; Mar 13:19. A created thing or creature, as Rom 8:39. The Rabbins used the word of a man converted from idolatry. "He who brings a foreigner and makes him a proselyte is as if he created him."

ρχαία)

Rev., correctly, the old things. See on Jo1 2:7, and see on Rev 12:9.

Passed away (παρηλθεν)

Lit., passed by. So Luk 18:37; Mar 6:48. As here, Jam 1:10; Mat 5:8; Mat 24:34, etc.

Behold

As if contemplating a rapidly shifting scene. As in a flash, old things vanish, and all things become new.

2 Corinthians 5:18

co2 5:18

Better, Rev., but; as if anticipating a possible failure to discern the primary agency of God in this moral transformation. All things - all that are involved in this mighty change - are from God.

Reconciled

God is the prime-mover in the work of reconciliation. See on Rom 5:10, through Christ, as the medium.

2 Corinthians 5:19

co2 5:19

God

Emphatic. It was God, as in Co2 5:18.

Was - reconciling (ἦ

These words are to be construed together; the participle with the finite verb marking the process of reconciliation. The emphasis is on the fact that God was reconciling, not on the fact that God was in Christ. God was all through and behind the process of reconciliation. The primary reference of the statement is, no doubt, to God's reconciling manifestation in the incarnation and death of Christ; yet, as a fact, it includes much more. God was engaged in reconciling the world from the very beginning, and that in Christ. See on Joh 1:4, Joh 1:5, Joh 1:9, Joh 1:10.

ν ἡμῶν)

Lit., lodged in us.

2 Corinthians 5:20

co2 5:20

Only here and Eph 6:10.

2 Corinthians 5:21

co2 5:21

For

Omit. It is a later addition, in order to soften the abruptness of the following clauses.

Made to be sin (ἄ

Compare a curse, Gal 3:13. Not a sin-offering, nor a sinner, but the representative of sin. On Him, representatively, fell the collective consequence of sin, in His enduring "the contradiction of sinners against Himself" (Heb 12:3), in His agony in the garden, and in His death on the cross.

Alluding to Christ's own consciousness of sinlessness, not to God's estimate of Him. The manner in which this reference is conveyed, it is almost impossible to explain to one unfamiliar with the distinction between the Greek negative particles. The one used here implies the fact of sinlessness as present to the consciousness of the person concerning whom the fact is stated. Compare Joh 8:46.

[Next: 2 Corinthians Chapter 6](#)

2 Corinthians Chapter 6

2 Corinthians 6:1

co2 6:1

As workers together with Him (συνεργουντες)

Christians, is evident from the parallel Co1 3:9, laborers together with God, and because the act of exhortation or entreaty in which the fellowship is exhibited is ascribed to God in Co2 5:20. The phrase Θεου in Ignatius' letter to Polycarp. Compare Mar 16:20.

In vain (ει

Lit., to what is vain. Equivalent to the phrase to no purpose.

2 Corinthians 6:2

co2 6:2

He saith, etc.

From Isa 49:8, after Septuagint. The Hebrew is: "In the time of favor I answer thee, and in the day of salvation I succor thee." The words are addressed to the servant of Jehovah, promising to invest him with spiritual power, that he may be a light to Israel and to others. Paul, taking the words in their messianic sense, urges that now is the time when God thus dispenses His favor to Christ, and through Him to men. The application turns on the words acceptable time; a time in which God receives. As He receives, receive ye Him.

Rev., acceptable. Paul uses for the simple adjective of the Septuagint a compound "well-received," which is stronger, and which occurs mostly in his own writings. See Rom 15:16, Rom 15:31; Pe1 2:5; and compare acceptable year, Luk 4:19.

2 Corinthians 6:3

co2 6:3

Ministry

Rev., ministration. See on Rom 12:7.

Blamed (μωμηθη)

Only here and Co2 8:20. The kindred μωμος blemish, is found Pe2 2:13, and in the Septuagint of bodily defects. Similarly the Septuagint α
Compare Heb 9:14; Eph 5:27; Jde 1:24.

2 Corinthians 6:4

co2 6:4

Necessities (α

See on Co1 7:26.

See on Rom 2:9.

2 Corinthians 6:5

co2 6:5

Imprisonments (φυλακαις)

See on Act 5:21.

Tumults (α

See on Luk 21:9, and compare α . This is one of the words which show the influence of political changes. From the original meaning of unsettledness, it developed, through the complications in Greece and in the East after the death of Alexander, into the sense which it has in Luke - political instability. One of the Greek translators of the Old Testament uses it in the sense of dread or anxious care.

Watchings (α

Only here and Co2 11:27. See on the kindred verb, Mar 13:33. For the historical facts, see Act 16:25; Act 20:7-11, Act 20:31; Th2 3:8.

Mostly of voluntary fasting, as Mat 17:21; Act 14:23; but voluntary fasting would be out of place in an enumeration of hardships.

2 Corinthians 6:7

co2 6:7

Right - left

Right-hand and left-hand weapons. Offensive, as the sword, in the right hand, defensive, as the shield, in the left.

2 Corinthians 6:8

co2 6:8

Deceivers

See Co2 2:17; Co2 4:2. The opinions concerning Paul as a deceiver are mirrored in the Clementine Homilies and Recognitions, spurious writings, ascribed to Clement of Rome, but emanating from the Ebionites, a Judaizing sect, in the latter half of the second century. In these Paul is covertly attacked, though his name is passed over in silence. His glory as the apostle to the Gentiles is passed over to Peter. The readers are warned, in the person of Peter, to beware of any teacher who does not conform to the standard of James, and come with witnesses (compare Co2 3:1; Co2 5:12; Co2 10:12-18). Paul is assailed under the guise of Simon Magus, and with the same words as those in this passage, deceiver and unknown.

2 Corinthians 6:9

co2 6:9

Chastened

See Co2 12:7-9, and compare Psa 118:18.

2 Corinthians 6:10

co2 6:10

Having - possessing (ε

The contrast is twofold: between having and not having, and between temporary and permanent having, or having and keeping. Compare Luk 8:15; Co1 15:2; Th1 5:21; Heb 3:6.

2 Corinthians 6:11

co2 6:11

Ye Corinthians

The readers are addressed by name in only two other epistles, Gal 3:1; Phi 4:15.

Only here, Co2 6:13, and Mat 23:5

Septuagint, and with various shades of meaning, but usually rendered enlarge. Of worldly prosperity, "waxed fat," Deu 32:15; compare Gen 9:27. Of pride, Deu 11:16. Of deliverance in distress, Psa 4:1. Expand with joy, Psa 119:32. The idea of enlargement of heart in the sense of increased breadth of sympathy and understanding, as here, is also

outpouring. Compare Isa 60:5.

2 Corinthians 6:12

co2 6:12

Not straitened in us

It is not that our hearts are too narrow to take you in. Straitened in antithesis with enlarged.

In your own bowels (τοι μων)

See on Pe1 3:8; see on Jam 5:11. Rev., affections. It is your love that is contracted.

2 Corinthians 6:14

co2 6:14

Unequally yoked (ετεροζυγουντες)

Only here in the New Testament. Not in classical Greek, nor in Septuagint, though the kindred adjective ε kind, occurs Lev 19:19. Unequally gives an ambiguous sense. It is not inequality, but difference in kind, as is shown by the succeeding words. The suggestion was doubtless due to the prohibition in Deu 22:9, against yoking together two different animals. The reference is general, covering all forms of intimacy with the heathen, and not limited to marriage or to idolfeasts. The different shades of fellowship expressed by five different words in this and the two

following verses are to be noted.

partner, partaker, only in Hebrews and Luk 5:7. Having part with is the corresponding English expression.

)

righteousness, though the distinctively Pauline sense of righteousness by faith underlies it, is used in the general sense of rightness according to God's standard.

See on Luk 5:10; see on Act 2:42.

2 Corinthians 6:15

co2 6:15

music, see on Luk 15:25

; Luk 5:36, etc.

Belial. Belial is a transcript of the Hebrew, meaning worthlessness or wickedness. The Septuagint renders it variously by transgressor, impious, foolish, pest. It does not occur in the Septuagint as a proper name. The form Beliar, which is preferred by critics, is mostly ascribed to the Syriac pronunciation of Belial, the change of l into r being quite common. Others, however, derive from Belyar, Lord of the forest. Here a synonym for Satan. Stanley remarks that our associations with the word are colored by the attributes ascribed to Belial by Milton ("Paradise Lost," B. ii.), who uses the word for sensual profligacy.

2 Corinthians 6:16

co2 6:16

. Lit., a putting down or depositing along with one. Hence of voting the same way with another, and so agreeing.

Ye are

Read, as Rev., we are.

God hath said, etc.

The quotation is combined and condensed from Lev 27:11, Lev 27:12; and Eze 37:27, after the Septuagint. Paul treats it as if directly affirmed of the christian Church, thus regarding that Church as spiritually identical with the true church of Israel.

2 Corinthians 6:17

co2 6:17

Come out, etc.

Isa 52:11, Isa 52:12, after the Septuagint, with several changes.

2 Corinthians 6:18

co2 6:18

I will be to you, etc.

From Sa2 7:14, where the Septuagint and Hebrew agree. Paul says sons and daughters for son.

The word is peculiar to Revelation, occurring nowhere else in the New Testament. Here it is a quotation. Frequent in the Septuagint.

[Next: 2 Corinthians Chapter 7](#)

2 Corinthians Chapter 7

2 Corinthians 7:1

co2 7:1

Filthiness (μολυσμου)

. Compare Co1 8:7.

2 Corinthians 7:2

co2 7:2

From χωρος place or space. Primarily, to leave a space, make room for. See on containing, Joh 2:6; see on Joh 8:37. The meaning here is make room for us. Rev., open your hearts to us, which is felicitous in view of the reference to Co2 6:12. It is equivalent to saying enlarge your hearts to take us in, as our heart is enlarged (Co2 6:11).

Defrauded (ε

Used by Paul only. It adds the idea of wrong for the sake of gain, which is not necessarily implied in either of the other verbs.

2 Corinthians 7:4

co2 7:4

My boldness

Note the change for the first time to the first person singular.

Comfort

The Greek has the comfort, the article apparently pointing to the special comfort he had received through the coming of Titus (Co2 7:6).

I am exceeding joyful (υ χαρα)

Lit., I superabound with the joy. Rev., I overflow with joy. Note the article again, the joy.

2 Corinthians 7:5

co2 7:5

Rest (α

Rev., relief. See on liberty, Act 24:23.

2 Corinthians 7:6

co2 7:6

God

The Rev. improves on the A.V. by putting God in its emphatic place at the end of the clause. "He that comforteth," etc. - "even God."

Rev., the lowly. See on Mat 11:29. Here the A.V. is more nearly true to the idea, which is that of depression through circumstances, rather than of lowliness of character. The neater rendering would be the downcast.

2 Corinthians 7:7

co2 7:7

Comfort

The manner in which Paul, so to speak, fondles this word, is most beautiful. Compare Co2 1:4-6.

Mourning (o

Only here and Mat 2:18

Lupe, Sorrow, as a woman, with her head bowed upon her breast; O hair. By her side is O

2 Corinthians 7:8

co2 7:8

See on Mat 21:29. Rev., regret it.

Though I did repent

Punctuate as Am. Rev., I do not regret it: though (even if) I did regret it (for I see that that epistle made you sorry, though but for a season) I now rejoice.

2 Corinthians 7:9

co2 7:9

See on the kindred verb repent, Mat 3:2, and compare note on Mat 21:29. Repentance is different from regret of Co2 7:8, indicating a moral change, as is shown by the next clause.

Ye might receive damage (ζημιωθητε)

Rev., might suffer loss. See on Mat 16:26; see on Luk 9:25. This somewhat obscure sentence means that the salutary moral results of the apostle's letter compensated for the sorrow which it caused. The epistle which won them to repentance was no damage to them.

2 Corinthians 7:10

co2 7:10

Paul's words strike effectively at the popular identification of sorrow with repentance.

Not to be repented of (α)

Construe with repentance. The Rev., in order to bring out this connection, amplifies the translation: a repentance which bringeth no regret. The oxymoron (see on Rom 1:20; Rom 4:18) is in the A.V. rather than in the Greek. It should be carefully observed that the two words, repentance, not to be repented of, represent different roots and different ideas:

21:29

Sorrow of the world

Antithesis with the sorrow which is according to God (A.V., godly sorrow). Sorrow which is characteristic of the world; grief for the consequences rather than for the sin as sin.

Brings to pass. Notice that the simple verb ϵ obliterated by rendering both worketh. The difference is between contributing to a result and achieving it.

2 Corinthians 7:11

co2 7:11

Sorrowed ($\lambda\upsilon\pi\eta\theta\eta\nu\alpha\iota$)

Rev., correctly, were made sorry. The verb is in the passive voice, and is so rendered by the A.V. in Co2 7:9, but, inconsistently, sorrowed in the next clause.

See on diligence, Rom 12:8. Rev., earnest care.

Clearing of yourselves (α)

See on Pe1 3:15. Exculpation or self-defense from complicity with the incestuous person by their neglect and refusal to humble themselves.

Indignation (α)

Only here in the New Testament. Compare the kindred verb α ; Mar 10:14, etc.

Revenge (ϵ)

An unfortunate rendering, because of the personal feeling of vindictiveness which attaches to the popular usage. Rev. avenging is little, if any, better. It is rather meting out of justice; doing justice to all parties. See on Luk 18:3; see on Luk 21:22. The word has, however, the sense of requital (see on Rom 12:19; compare Th2 1:8), and carries with it, etymologically, the sense of vindication, as Luk 18:7, Luk 18:8. Bengel remarks that the six results of godly sorrow fall into pairs: clearing and indignation relating to the disgrace of the Church; fear and longing (vehement desire) to the apostle; zeal and avenging to the offender.

2 Corinthians 7:12

co2 7:12

μω μων)

The correct text reverses the pronouns and reads your care for us. This difficult passage means that while Paul did desire the punishment and reformation of the offender, and the vindication of the wronged party, his main object was that the fidelity and zeal of the Church toward God should be manifested, as it was (Co2 7:11). This would appear in the manifestation of their zealous interest for him as God's minister. He states this as if it were his only object.
; Co1 16:7.

2 Corinthians 7:13

co2 7:13

μων)

after ε
our comfort we joyed the more exceedingly, etc.

In our comfort (ε

In addition to. Stanley, with this comfort before me, I was still more rejoiced, etc.

2 Corinthians 7:16

co2 7:16

I have confidence in you (θαρω εν υμιν)

Wrong. Rev., correctly, I am of good courage. In you expresses the ground of his encouragement as lying in them.

[Next: 2 Corinthians Chapter 8](#)

2 Corinthians Chapter 8

2 Corinthians 8:1

co2 8:1

An obsolete, though correct rendering. Do is used in the sense of cause or make, as Chaucer:

"She that doth me all this woe endure."

To wit is to know: Anglo-Saxon, witan; German, wissen; English, wit. So "Legend of King Arthur:" "Now go thou and do me to wit (make me to know) what betokeneth that noise in the field." Rev., we make known.

Trial of affliction (δοκιμη)

Rev., better, proof. See on experience, Rom 5:4. In much affliction, which tried and proved their christian character, their joy and liberality abounded.

An adverbial expression: their poverty which went down to the depths.

Liberality (α

Or singleness. See on simplicity, Rom 12:8. It is better to throw the verse into two parallel clauses, instead of making abundance of joy and deep poverty the joint subject of abounded. Render: How that in much proof of affliction was the abundance of their joy, and their deep poverty abounded unto the riches, etc.

2 Corinthians 8:3

co2 8:3

They were willing (αυ

The adjective stands alone. Only here and Co2 8:17. Lit., self-chosen, and so Rev., of their own accord.

2 Corinthians 8:4

co2 8:4

μω

Rev., beseeching us, etc., in regard of this grace and the fellowship in the ministering. The Greek reads simply, praying us for the favor and the fellowship of the ministry. The renderings of both A.V. and Rev. are clumsy. Paul means that

and favor. Here the last.

2 Corinthians 8:5

co2 8:5

Better, expected. They took part in this contribution in a manner beyond our expectation. Supply, as A.V., this they did, or, Rev., and this.

Their own selves

Their liberality began in self-surrender to God and to the apostles as His agents: to us by the will of God.

2 Corinthians 8:6

co2 8:6

Only here and Co2 8:10

Complete - this grace also (ε

2 Corinthians 8:8

co2 8:8

(Ti1 1:2

. See note.

2 Corinthians 8:9

co2 8:9

He became poor (ε

Only here in the New Testament. Primarily of abject poverty, beggary (see on Mat 5:3), though used of poverty generally. "Became poor" is correct, though some render "was poor," and explain that Christ was both rich and poor simultaneously; combining divine power and excellence with human weakness and suffering. But this idea is foreign to the general drift of the passage. The other explanation falls in better with the key-note - an act of self-devotion - in Co2 8:5. The aorist tense denotes the entrance into the condition of poverty, and the whole accords with the magnificent passage, Phi 2:6-8. Stanley has some interesting remarks on the influence of this passage in giving rise to the orders of mendicant friars. See Dante, "Paradiso," xi., 40-139; xii., 130 sqq.

2 Corinthians 8:11

co2 8:11

Out of that which ye have (εκ του ε

Wrong. Meyer justly remarks that it would be an indelicate compliment to the inclination of the readers, that it had originated from their possession. Render, according to your ability; better than Rev. out of your ability.

2 Corinthians 8:12

co2 8:12

If there be first a willing mind (εἰ η

before one; as "the hope, or the race, or the joy which is set before us." Heb 6:18; Heb 12:1, Heb 12:2; or "the example which is set forth," Jde 1:7. Hence Rev., correctly, if the readiness is there.

2 Corinthians 8:14

co2 8:14

By an equality (εἰς ἰ

Εξ as in Co2 8:11, according to. I speak on the principle that your abundance should go to equalize the difference created by their want.

2 Corinthians 8:18

co2 8:18

The brother whose praise is in the Gospel

Is should be joined with throughout all the churches; as Rev., whose praise in the Gospel is spread throughout, etc. The person referred to has been variously identified with Titus' brother, Barnabas, Mark, Luke, and Epaenetus, mentioned in Rom 16:5. The reference to Epaenetus has been urged on the ground of a supposed play upon the word praise, epainos; Epaenetus meaning praiseworthy; and the parallel is cited in the case of Onesimus profitable, of whom Paul says that he will henceforth be useful, Plm 1:11.

2 Corinthians 8:19

co2 8:19

With this grace (ἐν τῇ)

An obscure rendering, not much bettered by Rev. Grace is ambiguous. The reference is, of course, to the contribution fellow-traveller in the matter of this bounty; in the prosecution of this kindly act. For appointed, see on Act 14:23; see on Act 10:41.

2 Corinthians 8:20

co2 8:20

το)

The verb, which occurs only here and Th2 3:6, means to arrange or provide for. As preparation involves a getting together of things, it passes into the meaning of collect, gather: then contract, as the furling of sails; so, to draw back, draw one's self away, as Th2 3:6. Connect with we have sent, Co2 8:18. Compare Co2 12:17, Co2 12:18, where it appears that he had been charged with collecting money for his own purposes.

Abundance (α

Only here in the New Testament. Lit., thickness, and so, of the vigor or strength of the human body or of plants. Thus Hesiod speaks of the ears of corn nodding in their thickness. Herodotus: "When the harvest was ripe or full grown, (α he (Alyattes) marched his army into Milesia" (i. 17). Homer of Patroclus: "His soul departed, leaving behind his

strength (αδροτητα," "Iliad," 16. 857). Herodotus uses it of thickly-falling snow (iv. 31). In the Septuagint it is used of the rich or great, Kg1 1:9, princes (A.V., men of Judah); Kg2 10:6, great men. The A.V. abundance is better than Rev. bounty, which, though properly implying abundance, is currently taken as synonymous with gift. The reference is to the large contribution.

2 Corinthians 8:21

co2 8:21

. The words are from Pro 3:4, where the Septuagint reads, take thought for honorable things in the sight of the Lord and of men.

[Next: 2 Corinthians Chapter 9](#)

2 Corinthians Chapter 9

2 Corinthians 9:4

co2 9:4

Confident boasting (υ

Primarily something put under, foundation, ground; so substance (sub, stans, standing under), substantial quality: thence steadiness, confidence. Compare Heb 3:14; Heb 11:1. In the Septuagint the word represents fifteen different Hebrew words.

2 Corinthians 9:5

co2 9:5

Go before

Notice the thrice repeated before, emphasizing the injunction to have everything ready before Paul's arrival.

Adjust. See on Mat 4:21; see on Mat 21:16; see on Luk 6:40; see on Pe1 5:10.

Bounty (ευ

Lit., blessing. In this sense only here in the New Testament. In the Septuagint indifferently of gift or blessing. See Gen 33:11; Jdg 1:15; Eze 34:26. In Pro 11:25, liberal soul is rendered by Sept., ευ

Rev., better, your afore-promised bounty. The bounty promised by you, or by me on your behalf.

2 Corinthians 9:6

co2 9:6

Bountifully (επ' ευ

Lit., with blessings. Compare Co1 9:10, "plow in hope (επ' ε

2 Corinthians 9:7

co2 9:7

Read προη

Grudgingly (ε

Lit., out of sorrow.

Cheerful (ι

Only here in the New Testament. See on the kindred ι

God loveth, etc.

From Pro 22:9, where the Hebrew is, a kind man shall be blessed. Sept., God blesseth a man who is cheerful and a giver.

2 Corinthians 9:8

co2 9:8

Always - all - in everything

Nearly reproducing the play on the word all in the Greek.

Sufficiency (αυ

Only here and Ti1 6:6. The kindred adjective αυταρκης A.V., content, occurs Phi 4:11 (see note). The word properly means self-sufficiency, and is one of those which show Paul's acquaintance with Stoicism, and the influence of its vocabulary upon his own. It expressed the Stoic conception of the wise man as being sufficient in himself, wanting nothing and possessing everything. Here, not in the sense of sufficiency of worldly goods, but of that moral quality, bound up with self-consecration and faith, which renders the new self in Christ independent of external circumstances.

2 Corinthians 9:9

co2 9:9

He hath dispersed abroad (ε

As in sowing, Co2 9:6. Psa 112:9. Almost literally after the Hebrew and Septuagint.

2 Corinthians 9:10

co2 9:10

Ministereth (επιχορηγων)

Rev., supplieth. See on add, Pe2 1:5.

Both minister bread, etc.

Construe bread with supplieth, as Rev., supplieth seed to the sow and bread for food.

shall supply and multiply.

Lit., what has been begotten or born. Used of men, Mat 3:7, A.V., generation, Rev., offspring. Elsewhere of fruits, as fruit of the vine, Mar 14:25.

2 Corinthians 9:11

co2 9:11

Liberality (α

Better singleness or simplicity of heart. See on Rom 12:8.

2 Corinthians 9:12

co2 9:12

Also rendered ministry or ministraton (A.V. and Rev.), as Luk 1:23; Heb 8:6; Heb 9:21. See on Luk 1:23. The word is used of this same contribution, Rom 15:7.

Supplieth (ε σα)

Lit., fills up by adding to. Only here and Co2 11:9. Supplementing what the saints lack. Through many thanksgivings. The need of the poor is filled, like an empty vessel, to the brim, and the supply overflows in the thanksgiving which it calls out. Thus christian beneficence does a double work, in giving relief and in generating thankfulness.

2 Corinthians 9:13

co2 9:13

Experiment of this ministraton (δοκιμης τη

Commentators differ as to the interpretation; the difference hinging on the question whether the trial (experiment) applies to the service itself, or to those who render it: hence either "the proving of you by this ministraton," as Rev., or approvedness. The difference is immaterial.

Your professed subjection (υποταγη της ο μων)

A vicious hendiadys. Lit., as Rev., the obedience of your confession; that is, the obedience which results from your christian confession. O ; and elsewhere profession. Both renderings occur in Ti1 6:12, Ti1 6:13. Rev., in every case, confession. A similar variation occurs in the rendering of o five of the twenty-three instances confess is used. Rev. retains profess in Mat 7:23; Tit 1:16, and changes to confess in Ti1 6:12. In Mat 14:7, promised (A.V. and Rev., see note), and in Heb 13:15, giving thanks; Rev., which make confession. Etymologically, confession is the literal rendering of o fateor to say. The fundamental idea is that of saying the same thing as another; while profess (pro forth, fateor to say) is to declare openly. Hence, to profess Christ is to declare Him publicly as our Lord: to confess Christ is to declare agreement with all that He says. When Christ confesses His followers before the world, He makes a declaration in agreement with what is in His heart concerning them. Similarly, when He declares to the wicked "I never knew you" ("then will I profess, o each other, and the Rev. is right in the few cases in which it retains profess, since confess would be ambiguous. See, for example, Tit 1:16.

Liberal distribution (α

hence sometimes means that which is communicated. See on Act 2:42; so Rom 15:26; Heb 13:16. Compare the similar , distributing; Phi 4:15, communicated.

2 Corinthians 9:15

co2 9:15

Thanks, etc.

These abrupt thanksgivings are common in Paul's writings. See Rom 9:5; Rom 11:33; Co1 15:57; Gal 1:5; Eph 3:20.

Unspeakable (α)

Lit., not to be told throughout. Only here in the New Testament.

[Next: 2 Corinthians Chapter 10](#)

2 Corinthians Chapter 10

2 Corinthians 10:1

co2 10:1

I Paul myself

"This emphatic stress on his own person is the fit introduction to the portion of the epistle which, beyond any other part of his writings, is to lay open his individual life and character" (Stanley). "Paul boldly casts into the scales of his readers the weight of his own personality over against his calumniators" (Meyer).

Meekness - gentleness

See on Mat 5:5; see on Pe1 2:18.

Better, as Rev., lowly. The sneer of his opponents that he was unassuming in their presence, but bold when absent. "It was easy to satirize and misrepresent a depression of spirits, a humility of demeanor, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual. We feel at once that this would be natural to the bowed and weak figure which Albrecht Durer has represented; but that it would be impossible to the imposing orator whom Raphael has placed on the steps of the Areopagus" (Farrar).

classical usage, an illustration of which may be found in Xenophon's story of Socrates' interview with the painter men" ("Memorabilia," iii., 10, 5). So Aristotle says that frequently to submit to receive service from another, and to

poor, *πρᾶν*

ordinarily being to the oppressed, in contrast with their rich and powerful oppressors, or to the quiet, in contrast with lawless wrong-doers. Compare Deu 15:11; Sa2 22:28; Psalm 18:(Sept. 17) Psa 18:27; Isa 26:6; Psa 10:17 (Sept. 9:38); Pro 14:21; Pro 3:34; Num 12:3; Exo 23:6, Exo 23:11; Isa 32:7; Exo 23:3; Rut 3:10; Isa 11:4; Sa2 12:1, Sa2 12:3, Sa2 12:4; Pro 13:8; Sa1 18:23. The Septuagint usage therefore goes to show that these four words are all names for one class - the poor peasantry of an oppressed country, the victims of ill-treatment and plunder at the hands of tyrants and rich neighbors.

2 Corinthians 10:2

co2 10:2

In Co2 10:1, *παρακαλῶ* is used for beseech. It is doubtful whether the two words can be strictly distinguished as

while *παρακαλῶ* occurs only twice in this sense, Mat 26:53; Co2 12:8. On the other hand, *παρακαλῶ* is used of God's . Rev., in Co2 10:1, renders entreat, which, according to older English usage, is the stronger word, meaning to prevail by entreaty, just as persuade, which originally meant to use persuasion, now signifies to prevail by persuasion.

The construction of the passage is difficult. Literally it is: I pray the not showing courage when present, with the

confidence, etc. The sense is: I pray you that you may not make it necessary for me to show, when I am present, that official peremptoriness which I am minded to show against those who charge me with unworthy motives.

May not be bold - think to be bold (θαρρησαι - τολμησαι)

The A.V. thus misses the distinction between the two verbs. The former signifies to be stout-hearted or resolutely confident in view of one's conscious strength or capacity; the latter, to carry this feeling into action; to dare. The distinction is not easy to represent by single English words. It might be approximately given by brave and bold, though, in common usage, this distinction practically disappears. Θαρρησαι does not so much emphasize fearlessness as the more positive quality of cheerful confidence in the presence of difficulty and danger, the sense which appears in the earlier usage of brave as gay (see the various uses in Shakespeare). Hence Rev. is on the right line in the use of courage, from cor heart, through the French coeur. Rev. renders, show courage - be bold. In classical Greek, the

2 Corinthians 10:3

co2 10:3

In the flesh

Being human, and subject to human conditions.

Serve as soldiers: carry on our campaign. See on Luk 3:14; see on Jam 4:1.

After the flesh

Or according to (Rev.). Quite a different thing from being in the flesh.

2 Corinthians 10:4

co2 10:4

Carnal

Rev., better, of the flesh, thus preserving the play on the words. The idea of weakness attaches to that of fleshliness.

Through God (τῷ Θεῷ)

Lit., mighty unto God, in God's sight. See on exceeding fair, Act 7:20. Rev., before God.

Only in this epistle. Compare Luk 1:52. Also used of taking down pride, or refuting arguments.

Of strongholds (ο

Only here in the New Testament. From ε

The word is not common in classical Greek, but occurs frequently in the Apocrypha. In its use here there may lie a reminiscence of the rock-forts on the coast of Paul's native Cilicia, which were pulled down by the Romans in their attacks on the Cilician pirates. Pompey inflicted a crushing defeat upon their navy off the rocky stronghold of Coracesium on the confines of Cilicia and Pisidia.

2 Corinthians 10:5

co2 10:5

Casting down (καθαιρουντες)

Not the weapons, but we: we war, casting down, etc.

High thing (υ

Only here and Rom 8:39. Falling in with the metaphor of strongholds. High military works thrown up, or lofty natural fastnesses with their battlements of rock. The word is also used in the Septuagint and Apocrypha of mental elevation, as Job 24:24, where the Septuagint reads "his haughtiness hath harmed many."

Exalteth itself (ε

Rev., is exalted. Aeschylus uses a similar metaphor in Atossa's dream of the two women whom Xerxes yoked to his chariot: "And the one towered (επουργουτο) loftily in these trappings" ("Persae," 190).

Bringing into captivity (αι

Or leading away captive. The military metaphor is continued; the leading away of the captives after the storming of the stronghold. See on captives, Luk 4:18. The campaign against the Cilician pirates resulted in the reduction of a hundred and twenty strongholds and the capture of more than ten thousand prisoners.

See on Co2 3:14.

To the obedience of Christ

In pursuance of the metaphor. The obedience is the new stronghold into which the captives are led. This is indicated by the preposition εις into or unto.

2 Corinthians 10:6

co2 10:6

To avenge all disobedience, etc.

The military metaphor continued. After most have surrendered and thus fulfilled their obedience, some rebels may remain, and these will be punished.

2 Corinthians 10:9

co2 10:9

That I may not seem

The construction is abrupt. Probably something is to be supplied, as I say this in order that I may not seem, etc.

2 Corinthians 10:10

co2 10:10

well-known opponent. Compare one, any one in Co2 10:7; Co2 11:20. The only instance of the very words used by Paul's adversaries.

Weighty (βαρεια)

In classical Greek, besides the physical sense of heavy, the word very generally implies something painful or oppressive. As applied to persons, severe, stern. In later Greek it has sometimes the meaning of grave or dignified, and by the later Greek rhetoricians it was applied to oratory, in the sense of impressive, as here.

Weak

"No one can even cursorily read St. Paul's epistles without observing that he was aware of something in his aspect or his personality which distressed him with an agony of humiliation - something which seems to force him, against every natural instinct of his disposition, into language which sounds to himself like a boastfulness which was abhorrent to him, but which he finds to be more necessary to himself than to other men. It is as though he felt that his appearance was against him.... His language leaves on us the impression of one who was acutely sensitive, and whose sensitiveness of temperament has been aggravated by a meanness of presence which is indeed forgotten by the friends who know him, but which raises in strangers a prejudice not always overcome" (Farrar).

Bodily presence

All the traditions as to Paul's personal appearance are late. A bronze medal discovered in the cemetery of St. Domitilla at Rome, and ascribed to the first or second century, represents the apostle with a bald, round, well-developed head; rather long, curling beard; high forehead; prominent nose; and open, staring eye. The intellectual character of the face is emphasized by the contrast with the portrait of Peter, which faces Paul's. Peter's forehead is flat, the head not so finely developed, the face commonplace, the cheek bones high, the eye small, and the hair and beard short, thick, and curling. An ivory diptych of the fourth century, reproduced in Mr. Lewin's "Life of Paul," contains two portraits. In the one he is sitting in an official chair, with uplifted hand and two fingers raised, apparently in the act of ordination. The face is oval, the beard long and pointed, the moustache full, the forehead high, the head bald, and the eyes small and weak. The other portrait represents him in the act of throwing off the viper. A forgery of the fourth century, under the name of Lucian, alludes to him as "the bald-headed, hook-nosed Galilean." In the "Apocryphal Acts of the Apostles" mention is made of one Dioscorus, the bald shipmaster, who followed Paul to Rome, and was mistaken for him and beheaded in his stead. In the "Acts of Paul and Thekla," a third-century romance, he is described as "short, bald, bowlegged, with meeting eyebrows, hook-nosed, full of grace." John of Antioch, in the sixth century, says that he was round-shouldered, with aquiline nose, greyish eyes, meeting eyebrows, and ample beard.

Contemptible (ε

Lit., made nothing of. Rev., of no account.

2 Corinthians 10:12

co2 10:12

Make ourselves of the number (εγκριναί ε

Rev., better, to number ourselves. Lit., to judge ourselves to be among: to place in the same category with.

2 Corinthians 10:13

co2 10:13

Of things without measure (εἰ

Of things is wrong; the translators failing to see that the article forms, with the following word, an adverbial phrase.

Rev., correctly, glory beyond our measure.

Used by Paul only. Originally, a straight rod or ruler. Hence a carpenter's rule. Metaphorically, that which measures or determines anything, in morals, art, or language. The Alexandrian grammarians spoke of the classic Greek authors collectively as the canon or standard of the pure language. In later Greek it was used to denote a fixed tax. In christian literature it came to signify the standard of faith or of christian teaching; the creed; the rule of Church discipline, and the authorized collection of sacred writings. Hence canon of Scripture.

To understand this expression, it is to be remembered that Paul regarded his ministry as specially to the Gentiles, and that he habitually refused to establish himself permanently where any former Christian teacher had preached. The Jewish teachers at Corinth had invaded his sphere as the apostle to the Gentiles, and had also occupied the ground which he had won for himself by his successful labors among the Corinthians, as they did also at Antioch and in Galatia. He says here, therefore, that his boasting of his apostolic labors is not without measure, like that of those Jewish teachers who establish themselves everywhere, but is confined to the sphere appointed for him, of which Corinth, thus far, was the extreme limit. Hence the measure of the rule is the measure defined by the line which God has drawn. The image is that of surveying a district, so as to assign to different persons their different parcels of ground. I see no good reason for Rev. province. The measure is given by God's measuring-line: "Which God hath apportioned to us as a measure;" and his boasting extends only to this limit.

To reach even unto you

Corinth being thus far the extreme limit of the field measured out for him.

2 Corinthians 10:14

co2 10:14

The verb only here in the New Testament. The A.V. is needlessly verbose. Rev., better, stretch not ourselves overmuch.

As though we reached not unto you

Lit., as not reaching. Paul would say: It is not as if God had not appointed our apostolic labor to reach to you. If He had not thus appointed, then our desire to labor among you would have been an overstretching of ourselves. Therefore, in boasting of our labor in Corinth, we do not boast beyond our measure.

We are come (ε

Rev., we came. The verb originally means to come before, anticipate, as Th1 4:15 (A.V., prevent; Rev., precede); but it gradually loses the idea of priority, and means simply come to, arrive at. So Mat 12:28; Phi 3:16. It may possibly be used here with a hint of the earlier meaning, were the first to come. See Rev., margin.

2 Corinthians 10:15

co2 10:15

Be enlarged by you - according to our rule abundantly (εν υμιν μεγαλυνθηναι - ει

Paul means that, as the faith of the Corinthians increases, he hopes that his apostolic efficiency will increase, so that celebrate, as Luk 1:46; Act 5:13; Act 10:46, and is so explained by some interpreters here. But this would be inconsistent with the figure, to which Paul adheres. "He who can work far off is a man of great stature, who, without

overstretching himself, reaches afar" (Meyer).

According to our rule

His wider labors will still be regulated by God's measuring-line.

2 Corinthians 10:16

co2 10:16

In another man's line ($\epsilon\nu \alpha$

Line is the word previously rendered rule. He will not boast within the line drawn for another; in another's field of activity.

[Next: 2 Corinthians Chapter 11](#)

2 Corinthians Chapter 11

2 Corinthians 11:1

co2 11:1

Folly

As my boasting may seem to you. Ironically spoken of that legitimate self-vindication demanded by the circumstances. Rev., foolishness.

Bear with me (α

Some render as indicative: ye do bear with me.

2 Corinthians 11:2

co2 11:2

I am jealous (ζηλω)

The translation is correct. The word is appropriate to the image which follows, in which Paul represents himself as the marriage-friend who has betrothed the bride to the bridegroom, and consequently shares the bridegroom's jealousy of his bride (see on Joh 3:29). Compare the Old-Testament passages in which God is represented as the spouse of His people: Isa 54:5; Isa 62:5; Jer 3:1; Eze 16:8; Hos 2:18, Hos 2:19. For the different senses of the word, see on envying, Jam 3:14. Theodoret's comment on the passage is: "I was your wooer for your husband, and the mediator of your marriage; through me you received the bridegroom's gifts; wherefore I am now affected with jealousy."

I have espoused (η

Only here in the New Testament. Lit., have fitted together. Used in the classics of carpenter's or joiner's work; of arranging music, tuning instruments, and fitting clothes or armor. As here, of betrothing or taking to wife. The Septuagint usage is substantially the same.

Present

Compare Eph 5:27.

2 Corinthians 11:3

co2 11:3

The serpent

Paul's only allusion to the story of the serpent in Eden.

Eve

In accordance with the representation of the Church as the bride.

Simplicity that is in Christ

Rev. adds, and the purity, following Westcott and Hort's text. Simplicity, single-hearted loyalty. In Christ; better, as Rev., towards (εις).

2 Corinthians 11:4

co2 11:4

Another Jesus - another Spirit (α

Rev., another Jesus, a different Spirit. See on Mat 6:24. Another denies the identity; a different denies the similarity of nature. It is the difference of "individuality and kind" (Alford). See on Gal 1:6, Gal 1:7.

Ye might well bear (καλωσ η

Following the reading which makes the verb in the imperfect tense, putting the matter as a supposed case. The Rev. follows the reading α

is ironical. You gladly endure these false teachers, why do you not endure me?

2 Corinthians 11:5

co2 11:5

The very chiefest apostles (των υ
ironically to the false teachers, the false apostles of Co2 11:13. Compare Co2 12:11. Farrar renders the extra-super apostles.

2 Corinthians 11:6

co2 11:6

Rude (ι

See on Co1 14:16.

2 Corinthians 11:7

co2 11:7

Abasing myself

By working at his trade.

Gratuitously. Rev., for nought, is not an improvement, but is quite as ambiguous as freely. Without charge would be better. Paul's very self-denial in this matter had been construed to his injury by his opponents, as indicating his want of confidence in the Corinthian Church, and his making gain for himself under the guise of disinterestedness. It was also urged that a real apostle would not thus relinquish his right to claim subsistence from the Church. Hence his question, Did I commit a sin, etc.?

2 Corinthians 11:8

co2 11:8

I robbed (ε

Only here in the New Testament, though it appears in the verb ι , and in ι churches, Act 19:37. Originally to strip off, as arms from a slain foe, and thence, generally, to rob, plunder, with the accompanying notion of violence. Paul thus strongly expresses the fact that he had accepted from other churches more than their share, that he might not draw on the Corinthians.

Wages (ο

See on Rom 6:23.

2 Corinthians 11:9

co2 11:9

Compare Homer: "His hand grew stiff at the wrist" ("Iliad," viii., 328). Meno says to Socrates: "You seem to me both η), who torpifies ($\nu\alpha\rho\kappa\alpha\nu$ ποιει) those who come near him with the touch, as you have now torpified ($\nu\alpha\rho\kappa\alpha\nu$) me, I think" (Plato, "Meno," 80). The compound verb used here occurs in Hippocrates in the sense of growing quite stiff. The simple verb occurs in the Sept., Gen 32:25, Gen 32:32, of Jacob's thigh, which was put out of joint and shrank. Compare Job 33:19. According to the etymology of the word, Paul would say that he did not benumb the Corinthians by his demand for pecuniary aid. Rev., rather mildly, I was not a burden.

2 Corinthians 11:10

co2 11:10

No man shall stop me of this boasting (η ς ε

Lit., this boasting shall not be blocked up as regards me. The boasting is that of preaching gratuitously. For the verb, compare Rom 3:19; Heb 11:33.

2 Corinthians 11:12

co2 11:12

I will do

Will continue to do; refuse to receive pay.

Cut off (ε

Lit., cut out. See on Luk 13:7, and compare Rom 11:24.

The force of the article must be carefully noted; the particular occasion of fault-finding which concerned his pecuniary relations with the Corinthians. His refusal to receive pay cut out from among other causes of complaint this one.

They may be found even as we

I can find no satisfactory explanation of this clause, and will not attempt to add to the hopeless muddle of the commentators. It is evident that the false teachers had sought occasion for glorifying themselves in comparison with

Paul; that they consequently caught eagerly at every pretext for disparaging him; and that this disparagement was in some way connected with Paul's refusal to receive compensation from the Corinthians. Further, that Paul's way of counteracting their attempts was by persisting in this refusal. The intimation in the last clause is apparently to the effect that by this course he will not only remove the occasion for attack, but that the result will show both his opponents and himself in their true light. Compare find and be found, Co2 12:20.

2 Corinthians 11:13

co2 11:13

Rev., better, fashioning, thus preserving the distinctive force of σχημα outward fashion, which forms part of the compound verb. See on Mat 17:2; see on Co1 4:6.

2 Corinthians 11:14

co2 11:14

Satan

See on Luk 10:18. The rabbinical writings represent the devil rather as the enemy of man than of God or of good. They use none of the New-Testament names for the Evil One except Satan, and contain no mention of a kingdom of Satan. Edersheim says: "Instead of the personified principle of evil to which there is response in us - we have only a clumsy and often a stupid hater." It is also to be observed that in the Septuagint the usage is limited to the enemy of man, as is ; Est 7:4; Est 8:1; Psa 108:1-13 :(109) Psa 108:5; Job 1:6; Zac 3:1, Zac 3:2.

2 Corinthians 11:17

co2 11:17

Confidence (v

See on Co2 9:4.

2 Corinthians 11:20

co2 11:20

Bringeth you into bondage (καταδουλοι)

Only here and Gal 2:4, where it is used of the efforts of the Jewish party to bring the christian Church under the ceremonial law. Compare Gal 5:1.

Your property. Compare Mat 23:14.

A.V. supplies of you, evidently with reference to property, which has already been touched upon in devour. The meaning is to take as a prey, as Luk 5:5.

Exalteth himself (ε

As Co2 10:5. It is noticeable that these are the only two instances out of nineteen in the New Testament where the

word is used figuratively.

Smite you on the face

The climax of insult. Compare Mat 5:39; Luk 22:64; Act 23:2. Also the injunction to a bishop not to be a striker, Ti1 3:3; Tit 1:7. Stanley notes the decree of the Council of Braga, a.d. 675, that no bishop, at his will and pleasure, shall strike his clergy.

2 Corinthians 11:21

co2 11:21

Better, Rev., by way of disparagement. Intensely ironical. Yes, you have borne with these enslavers and devourers and smiters. I could never ask you to extend such toleration to me. I speak as one without position or authority, having shown myself weak as you know.

I speak foolishly (εν α)

Rev., in foolishness. My pretensions are equal to theirs, but, of course, it is folly to advance them, and they amount to nothing. Yet, even speaking in this foolish way, I possess every qualification on which they plume themselves.

2 Corinthians 11:22

co2 11:22

Hebrews

See on Act 6:1.

Israelites

See on Act 3:12, and compare Phi 3:5, and the phrase Israel of God, Gal 6:16, and an Israelite indeed, Joh 1:48.

Seed of Abraham

Compare Mat 3:9; Joh 8:33; Rom 9:7; Rom 11:1; Gal 3:16; Heb 2:16. The three names are arranged climactically, Hebrews pointing to the nationality; Israelites to the special relation to God's covenant; seed of Abraham to the messianic privilege. Compare with the whole, Phi 3:4, Phi 3:5.

2 Corinthians 11:23

co2 11:23

Ministers of Christ

Referring to his opponents' claim to have a closer connection with Christ than he had. See the note on Co1 1:12.

As a fool (παραφρονων)

. Lit., being beside myself Rev., as one beside myself. This expression is stronger than that in Co2 11:21, because the statement which it characterizes is stronger. Up to this point Paul has been asserting equality with the other teachers. Now he asserts superiority "I more;" and ironically characterizes this statement from their stand-point as madness.

Lit., more abundantly, as Rev.

Stripes above measure (υ

This peculiar form of suffering is emphasized by details. He specifies three Roman scourgings, and five at the hands of the Jews. Of the former, only one is recorded, that at Philippi (Act 16:22, Act 16:23. See on Act 22:25), and none of the latter. The Jewish scourge consisted of two thongs made of calf's or ass's skin, passing through a hole in a handle. Thirteen blows were inflicted on the breast, thirteen on the right, and thirteen on the left shoulder. The law in Deu 25:3 permitted forty blows, but only thirty-nine were given, in order to avoid a possible miscount. During the punishment the chief judge read aloud Deu 28:58, Deu 28:59; Deu 29:9; Psalm 68:38, 39. The possibility of death under the infliction was contemplated in the provision which exonerated the executioner unless he should exceed the legal number of blows. Paul escaped Roman scourging at Jerusalem on the ground of his Roman citizenship. It is not related that he and Silas urged this privilege at Philippi until after the scourging. It is evident from the narrative that they were not allowed a formal hearing before the magistrates; and, if they asserted their citizenship, it may have been that their voices were drowned by the mob. That this plea did not always avail appears from the case cited by Cicero against Verres, that he scourged a Roman citizen in spite of his continued protest under the scourge, "I am a Roman citizen" (see on Act 16:37), and from well-known instances of the scourging of even senators under the Empire.

Prisons

At Philippi, and other places not recorded.

Deaths

Perils of death, as at Damascus, Antioch in Pisidia, Iconium, Lystra, Thessalonica, Beroea.

2 Corinthians 11:25

co2 11:25

Beaten with rods

Roman scourgings.

Stoned

At Lystra, Act 14:19.

Thrice I suffered shipwreck

The shipwreck at Malta, being later, is, of course, not referred to; so that no one of these three is on record.

A compound term occurring only here in the New Testament, and rarely in later Greek.

Have I been in the deep (εν τω βυθω

20:3; Jam 4:13

; Act 18:23; Act

2 Corinthians 11:26

co2 11:26

Perils of rivers

From the sudden swelling of mountain streams or flooding of dry water-courses. "The rivers of Asia Minor, like all the rivers in the Levant, are liable to violent and sudden changes, and no district in Asia Minor is more singularly characterized by its water-floods than the mountainous tract of Pisidia, where rivers burst out at the bases of huge cliffs, or dash down wildly through narrow ravines" (Conybeare and Howson, i., ch. 6).

Robbers

The tribes inhabiting the mountains between the table-land of Asia Minor and the coast were notorious for robbery. Paul may have encountered such on his journey to the Pisidian Antioch, Act 13:14.

Mine own countrymen

Conspiracies of the Jews at Damascus, Lystra, Thessalonica, Beroea, etc.

The Gentiles

As at Philippi and Ephesus.

False brethren

Judaizing Christians, as Gal 2:4.

2 Corinthians 11:27

co2 11:27

Watchings

See on Co2 6:5.

2 Corinthians 11:28

co2 11:28

Those things that are without (τῶ

Some explain, external calamities; others, the things which are left out in the enumeration, as Mat 5:32; Act 26:29. Better, the latter, so that the literal meaning is, apart from the things which are beside and outside my enumeration: or, as Alford, not to mention those which are beside these. The word does not occur in classical Greek, and no instance of its usage in the former sense occurs in the New Testament or in the Septuagint. See Rev., margin.

That which cometh upon me (ἐ

Lit., a gathering together against. Both here and Act 24:12, the best texts read ἐ me. "The crowd of cares."

Farrar remarks upon Co2 11:23-28, that it is "the most marvelous record ever written of any biography; a fragment beside which the most imperiled lives of the most suffering saints shrink into insignificance, and which shows us how fractional at the best is our knowledge of the details of St. Paul's life." Eleven of the occurrences mentioned here are not alluded to in Acts.

2 Corinthians 11:29

co2 11:29

Burn

With sorrow over the stumbling or with indignation over the cause. This and Co1 7:9 are the only instances in which the word is used figuratively.

2 Corinthians 11:30

co2 11:30

ζ α)

He will be attested as a true apostle by the sufferings which show his weakness, which make him contemptible in his adversaries' eyes, and not by the strength of which his opponents boast.

2 Corinthians 11:31

co2 11:31

Blessed, etc.

See on Rom 9:5, and compare Rom 1:25.

2 Corinthians 11:32

co2 11:32

The governor (ε

Only here in the New Testament. A governor ruling in the name of a king: a prefect.

Aretas

Or Hareth, the father-in-law of Herod Antipas. His capital was the rock-city of Petra, the metropolis of Arabia Petraea. Herod's unfaithfulness to his daughter brought on a quarrel, in which Herod's army was defeated, to the great delight of the Jews. The further prosecution of the war by Roman troops was arrested by the death of Tiberius, and it is supposed that Caligula assigned Damascus as a free gift to Aretas.

Kept with a garrison (ε

Imperfect tense, was maintaining a constant watch. Compare Act 9:24 : They watched the gates day and night.

See on Act 3:7.

2 Corinthians 11:33

co2 11:33

Only here and Act 20:9 , of the escape of the spies from Jericho, and Sa1 19:12, of David's escape from Saul by the aid of Michal.

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[Next: 2 Corinthians Chapter 12](#)

2 Corinthians Chapter 12

2 Corinthians 12:1

co2 12:1

Revelations (α

See on Rev 1:1.

2 Corinthians 12:2

co2 12:2

I knew (οἶδα)

Rev., correctly, I know.

τω

Above, of A.V., is due to a misunderstanding of the Greek idiom. Lit., before fourteen years, that is, fourteen years ago, as Rev.

Caught up (α

Compare Dante:

"Thou knowest, who didst lift me with thy light"

"Paradiso," i., 75.

The verb suits the swift, resistless, impetuous seizure of spiritual ecstasy. See on Mat 11:12; and compare Act 8:39; Th1 4:17; Rev 12:5.

Third heaven

It is quite useless to attempt to explain this expression according to any scheme of celestial gradation. The conception of seven heavens was familiar to the Jews; but according to some of the Rabbins there were two heavens - the visible clouds and the sky; in which case the third heaven would be the invisible region beyond the sky. Some think that Paul describes two stages of his rapture; the first to the third heaven, from which he was borne, as if from a halting-point, up into Paradise.

2 Corinthians 12:4

co2 12:4

Paradise

See on Luk 23:43.

Unspeakable words (αρητα ρ

An oxymoron, speaking which may not be spoken.

2 Corinthians 12:7

co2 12:7

Abundance (υπερβολη)

Rev., more correctly, the exceeding greatness.

Only here in the New Testament. Frequent in classical Greek in the sense of a pale or stake. It occurs once in Euripides, meaning a stump ("Bacchae," 983). It is a stake for a palisade, or for impaling; a surgical instrument; the point of a fish-hook. In the Septuagint it occurs three times, translated thorn in Hos 2:6, where, however, it is distinguished from α , and prick in Num 33:55. Nine different Hebrew words are rendered by thorn, for which, in the great majority of cases, Septuagint gives α is that of the impaling stake. Herodotus, alluding to this punishment, uses α history, Lampon says to Pausanias: "When Leonidas was slain at Thermopylae, Xerxes and Mardonius beheaded and crucified (α seems, therefore, to have been used interchangeably with crucify; and clear instances of this occur in Philo and Lucian. At least one text of the Septuagint gives α , of Haman's being hanged. See further, on Gal 2:20. The explanations of the peculiar nature of this affliction are numerous. Opinions are divided, generally, between mental or spiritual and bodily trials. Under the former head are sensual desires, faint-heartedness, doubts, temptations to despair, and blasphemous suggestions from the devil. Under the latter, persecution, mean personal appearance, headache, epilepsy, earache, stone, ophthalmia. It was probably a bodily malady, in the flesh; but its nature must remain a matter of conjecture. Very plausible reasons are given in favor of both epilepsy and ophthalmia. Bishop Lightfoot inclines to the former, and Archdeacon Farrar thinks that it was almost certainly the latter.

Messenger of Satan (α v)

The torment is thus personified. Messenger is the word commonly rendered angel in the New Testament, though sometimes used of human messengers, as Luk 7:24, Luk 7:27; Luk 9:52; Jam 2:25; see also on the angels of the churches, Rev 1:20. Messenger and Satan are not to be taken in apposition - a messenger who was Satan - because Satan is never called α New Testament as the originator of bodily evil. Thus, in the gospel narrative, demoniac possession is often accompanied with some form of disease. Compare Luk 13:16; Act 10:38, and see on Co1 5:5.

)

Connect with messenger, which better suits depart; not with thorn, which would be a confusion of metaphor, a stake buffeting. For the verb, meaning to strike with the fist, see Mat 26:67; Mar 14:65; Pe1 2:20. Compare Job 2:5, Job 2:7, where the Septuagint has α

2 Corinthians 12:8

co2 12:8

For this thing (v

Rev., concerning this thing. But it is better to refer this to messenger: concerning this or whom. For, of A.V., is ambiguous.

2 Corinthians 12:9

co2 12:9

He said (εἶπε)

Rev., correctly, He hath said. The force of the perfect tense is to be insisted on. It shows that the affliction was still clinging to Paul, and that there was lying in his mind when he wrote, not only the memory of the incident, but the sense of the still abiding power and value of Christ's grace; so that because the Lord hath said "my grace," etc., Paul can now say, under the continued affliction, wherefore I take pleasure, etc., for Christ's sake; for when I am weak, then am I strong. A more beautiful use of the perfect it would be difficult to find in the New Testament.

My strength

The best texts omit my, thus turning the answer into a general proposition: strength is perfected in weakness; but besides the preeminent frigidity of replying to a passionate appeal with an aphorism, the reference to the special power of Christ is clear from the words power of Christ, which almost immediately follow. Compare Co1 2:3, Co1 2:4; Co2 4:7; Heb 11:34. Rev., rightly, retains my italicized.

May rest upon (ἐπιβῆμι)

Joh 1:14. The compound verb here means to fix a tent or a habitation upon; and the figure is that of Christ abiding upon him as a tent spread over him, during his temporary stay on earth.

For Christ's sake

This may be taken with all the preceding details, weaknesses, etc., endured for Christ's sake, or with I take pleasure, assigning the specific motive of his rejoicing: I take pleasure for Christ's sake.

2 Corinthians 12:11

co2 12:11

I am become a fool in glorying

Ironical. By the record I have presented I stand convicted of being foolish.

I ought to have been commended of you

You ought to have saved me the necessity of recounting my sufferings, and thus commending myself as not inferior to those preeminent apostles (Co2 11:5).

2 Corinthians 12:12

co2 12:12

Signs (σημεῖα)

See on Mat 24:24. Stanley observes that the passage is remarkable as containing (what is rare in the history of miracles) a direct claim to miraculous powers by the person to whom they were ascribed. Compare Co1 2:4; Rom 15:19.

The testimony was decisive. They were fully wrought out.

2 Corinthians 12:13

co2 12:13

Except that I was not a burden

Alluding to the possible objection that his refusal to receive pay was a sign either of his want of power to exact it, or of his want of affection for them (Co2 11:7).

Forgive, etc.

Ironical.

2 Corinthians 12:15

co2 12:15

Be spent (ε

consumption of life.

2 Corinthians 12:16

co2 12:16

With guile

Alluding to a charge that he availed himself of the collection for the poor to secure money for himself. He uses his adversaries' words.

2 Corinthians 12:20

co2 12:20

Strifes (επιθεται)

Rev., better, factions. See on Jam 3:14.

For the plural, compare deaths, Co2 11:33; drunkennesses, Gal 5:21; bloods, Joh 1:13 (see note); the willings of the flesh, Eph 2:3; mercies, Phi 2:1. Excitements or outbursts of wrath.

Psithurismoi, the sound adapted to the sense. Only here in the New Testament. Secret slanders. In Sept., Ecc 10:11, it

Tumults (α

See on Co2 6:5.

2 Corinthians 12:21

co2 12:21

μας)

Better, as Rev., before. In my relation to you.

Lament with a true pastor's sorrow over the sin.

With special reference to the unchaste.

Rev., heretofore. Only here and Co2 13:2. The perfect tense denotes the continuance of the sin. Heretofore probably refers to the time before his second visit.

; Co2 7:9, Co2 7:10.

Of the uncleanness (ε α)

Connect with bewail, not with repent. There are no examples in the New Testament of the phrase μετανοειν ε over, though such occur in the Septuagint.

Lasciviousness (α)

See on Mar 7:22.

[Next: 2 Corinthians Chapter 13](#)

2 Corinthians Chapter 13

2 Corinthians 13:1

co2 13:1

The third time

The great mass of modern expositors hold that Paul made three visits to Corinth, of the second of which there is no record.

I am coming

The third visit which I am about to pay. Alford observes that had not chronological theories intervened, no one would ever have thought of any other rendering. Those who deny the second visit explain: this is the third time that I have been intending to come.

2 Corinthians 13:2

co2 13:2

Rev., I have said beforehand, and I do say beforehand. The renderings of the A.V. and Rev. should be carefully compared. The difference turns mainly on the denial or assumption of the second visit; the A.V. representing the former, and the Rev. the latter. I have said beforehand thus refers to the second visit; I do say beforehand, to his present condition of absence.

As if I were present, the second time (ω

Rev., as when I was present the second time; thus making a distinct historical reference to the second visit. Note the

Another explanation, however, on the assumption of only two visits is, as if I were present this next time.

I write must be omitted; now connected with being absent; and to them which connected with I say beforehand. Render, so now being absent (I say beforehand) to them which, etc.

2 Corinthians 13:3

co2 13:3

εν ε
ντος Χριστου)

Lit., of the Christ that speaks in me. An experimental proof of what kind of a being the Christ who speaks in me is.

In you (εν υμιν)

Better, among you. He is speaking, not of Christ as He dwells in them, but as He works with reference to them (εις) and among their number, inflicting punishment for their sin.

Through (εξ)

Lit., out of, marking the source of both death and life.

Are weak in Him

The parallel with Co2 13:3 must be carefully noted. Christ will prove Himself not weak, but mighty among you. He was crucified out of weakness, but He is mighty out of the power of God. A similar weakness and power will appear in our case. We are weak in Him, in virtue of our fellowship with Him. Like Him we endure the contradiction of sinners, and suffer from the violence of men: in fellowship with His risen life we shall be partakers of the power of God which raised Him from the dead, and shall exhibit this life of power toward you in judging and punishing you.

Toward you

Construe with we shall live.

2 Corinthians 13:5

co2 13:5

Examine yourselves (ε

Yourselves is emphatic. Instead of putting Christ to the test, test yourselves. Rev., try, is better than examine. Examination does not necessarily imply a practical test. It may be merely from curiosity. Trial implies a definite intent to ascertain their spiritual condition.

The faith

See on Act 6:7. In a believing attitude toward Christ.

As the result of trying.

Or know ye not, etc.

Assuming that you thus prove yourselves, does not this test show you that Christ is in you as the result of your faith in him?

Reprobates (α

means disapproved on trial. See on Rom 1:28.

2 Corinthians 13:7

co2 13:7

Not that we should appear approved, etc.

The sense of the verse is this: We pray God that you do no evil, not in order that your good conduct may attest the excellence of our teaching and example, so that we shall be approved; but in order that you may do what is good, thus rendering it impossible for us to prove our apostolic authority by administering discipline. In that case we shall be as men unapproved. Stanley remarks that, in the light of this verse, Paul might have added to Co2 6:9, as without proof and yet as approved.

2 Corinthians 13:8

co2 13:8

For we can do nothing against the truth

Your well doing is what we truly aim at. For, if we had any other aim, with a view to approving ourselves, we should fail, because we should be going in the face of the truth - the Gospel; and against that we are powerless. In that case we should be unapproved before God.

2 Corinthians 13:9

co2 13:9

We are weak

Practically the same as unapproved. When your good conduct deprives us of the power of administering discipline, we are weak.

Only here in the New Testament. See on be perfect, Co2 13:11. Rev., perfecting.

2 Corinthians 13:10

co2 13:10

Use sharpness (α)

Rev., more literally and correctly, deal sharply, thus giving the force of the adverb. For sharply see on the kindred α severity, Rom 11:22.

2 Corinthians 13:11

co2 13:11

Lit., as for the rest. Sometimes rendered now, as Mat 26:45. "Sleep on now," for the time that remains. Besides, as Co1 1:16. It remaineth, Co1 7:29. Henceforth, Ti2 4:8; Heb 10:13. Often as here, finally. In every case the idea of something left over is at the bottom of the translation.

In the classics used both at meeting and at parting. Lit., hail! See on Jam 1:1. Rev., in margin, has rejoice. It is somewhat doubtful whether it ever has the meaning farewell in the New Testament. Edersheim says that, on Sabbaths, when the outgoing course of priests left the temple, they parted from each other with a farewell, reminding us of this to the Corinthians: "He that has caused His name to dwell in this house cause love, brotherhood, peace, and friendship to dwell among you" ("The Temple," p. 117).

Rev., be perfected. See on Luk 6:40; see on Pe1 5:10. Paul speaks both of individual perfection and of the perfection of the Church through the right adjustment of all its members in Christ. Compare Co1 1:10. The verb is kindred with perfecting, Co2 13:9.

2 Corinthians 13:12

co2 13:12

Kiss

In Pe1 1:14, called the kiss of charity. The practice was maintained chiefly at the celebration of the Eucharist. In the "Apostolic Constitutions" it is enjoined that, before the communion, the clergy kiss the bishop, the laymen amongst each other, and so the women. This latter injunction grew out of the reproach of looseness of manners circulated by the heathen against the Christians. On Good Friday it was omitted in commemoration of Judas' kiss. In the West the practice survives among the Glassites or Sandemanians. In the Latin Church, after the end of the thirteenth century, there was substituted for it a piece of the altar furniture called a Pax (peace), which was given to the deacon with the words Peace to thee and to the Church. In the East it is continued in the Coptic and Russian Churches.

2 Corinthians 13:14

co2 13:14

The grace, etc.

The most complete benediction of the Pauline epistles. In most of the epistles the introductory benedictions are confined to grace and peace. In the pastoral epistles mercy is added. In the closing benedictions uniformly grace.

[Next: Galatians Introduction](#)

Galatians Introduction

Galatians

gal 0:0

The Epistle to the Galatians

Introduction

By the churches of Galatia which Paul addresses (Gal 1:2) are most probably meant the churches in the Roman province of Galatia; those namely in Iconium, Pisidian Antioch, Lystra, and Derbe; and not the Christians living in the Galatian district lying to the north and east of Lycaonia and Phrygia, which formed only a part of the Roman province, and the chief cities of which were Ancyra, Tavium, and Pessinus. The Roman province was formed by Augustus, 25 b.c., and included Lycaonia, Isauria, southeastern Phrygia, and a portion of Pisidia. The churches in this province were founded by Paul in his first missionary tour, the account of which is given Acts 13, 15.

The South Galatian hypothesis supplies a defect in the history of the Pauline churches, which, on the other, it is difficult to account for. On the North Galatian hypothesis, although the Galatian churches were the scene of a violent conflict between Paul and the Judaizing Christians, and the recipients of one of Paul's most important letters, and are therefore entitled to an important place in the history of the apostolic churches, - no mention of their origin or foundation occurs in the Book of Acts, while the founding of the churches of Pisidia and Lycaonia, which are nowhere named by Paul, is expressly narrated. On the other hypothesis, we have in Acts 13, 15, a detailed account of the foundation of the Galatian churches.

From the notices in the Acts and in the Epistle, it appears that Paul's preaching in Galatia met with a favorable reception. See Act 13:42, Act 13:48, Act 13:49; Act 14:1; Gal 4:13. We do not know how long it was before the churches were invaded by Jewish emissaries, nor whence these came. They probably came from the Judaistic circles of the mother-church at Jerusalem, although it is held by some that they belonged to the Jewish Christian constituency of the churches in Galatia. They declared that Paul was not an apostle, but at most only a disciple of the apostles. He had had no personal knowledge of Christ: the contents of his gospel were derived from men, and therefore he was entitled to no authority. All questions should be referred to the mother-church in Jerusalem, especially to the great apostles of the circumcision, the pillars of the church, James, Peter, and John. Moreover, Paul's teaching that righteousness was based only upon faith in Christ and not upon circumcision and legal observance, contradicted the historical revelation of God, since God promised salvation to Abraham and to his seed on the ground of circumcision; and, in order to carry the promise into effect, made the covenant of the law forever with the people of Israel, who were to receive the divine blessing on condition of observing the divine commands. His teaching, moreover, encouraged moral license, and therefore contravened all moral principle (Gal 5:13). They further accused him of being a man-pleaser, seeking a following and adapting his preaching to the tastes of his hearers; preaching circumcision to those who were inclined to accept it, and uncircumcision to such as wished to refuse it (Gal 5:11).

These intruders were not proselytes, but born Jews, Jewish Christians, with a Pharisaic tendency like that of those who, in Antioch and Jerusalem, sought to impose circumcision and legal observance upon Gentile Christians (Act 15:1, Act 15:5; Gal 2:4). They demanded that the Gentile Christians should be incorporated by circumcision with the community of Israel, and should observe the leading requirements of the Mosaic law (Gal 5:2, Gal 5:11; Gal 6:12). They laid great stress on the observance of sacred seasons (Gal 4:10). "They prescribed a cultus with holy days and festivals, which contained a more seductive charm than the exposition of the word; for it offered compensation for the heathenism they had abandoned, and the old disposition once revived might easily have found in it a congenial home." They did not emphasize the solemn duties which followed circumcision, and which Paul himself forcibly stated (Gal 5:3; comp. Gal 3:10); but they recommended circumcision as an easy way of attaining salvation through mere formal incorporation

with the true people of God, and also as a protection against persecution (Gal 6:12; comp. Gal 5:11).

These efforts bore fruit among the Galatians. Having thrown off the corruptions of their heathen faith and worship, they again came into bondage to "the weak and beggarly elements" which they had outgrown (Gal 4:9). The slightest tendency to such a lapse was met and fostered by the daily appeal of the pagan cult amid which they lived, an elaborate and impressive system, fortified with a code of rules and administered by a powerful hierarchy, the whole presenting a striking external resemblance to the Jewish ceremonial system. As Professor Ramsay observes: "It is not until this is properly apprehended that Gal 4:3-11 becomes clear and natural. Paul in that passage implies that the Judaizing movement of the Christian Galatians is a recurrence to their old heathen type." Paul describes them as arrested in a course of obedience to the truth which they had been running well (Gal 5:7): as soon removed into a different gospel (Gal 1:6): as bewitched by an evil eye (Gal 3:1): as pervaded with an evil leaven (Gal 5:9). They were beginning, in part at least, to observe the Jewish ceremonial law: they were depending upon the law for justification: they were declining from a spiritual to a fleshly economy: they were beginning to regard as an enemy the friend and teacher whom, not so long ago, they had received as an angel of God, and for whom they would have plucked out their own eyes (Gal 4:14, Gal 4:15).

To what extent the Galatian Christians had been prevailed on to accept circumcision, we do not know. The writing of this letter, however, implies that Paul did not regard this evil as past arresting.

The letter itself is marked by unity of purpose, cohesion of thought, and force and picturesqueness of diction. Like 2nd Corinthians and Philipians it is intensely personal. Like the former of those Epistles it reveals the apostle's keen sensitiveness to the attitude of his readers toward himself. It is indignant and severe, with dashes of bitterness, yet it contains touches of affectionate reminiscence. It is pervaded and controlled by the one purpose of meeting and correcting the Galatian apostasy in its twofold form of repudiating his apostolic right and the doctrine of salvation by faith. The letter falls into three parts: chs. 1, 2, maintaining the independence and authority of his apostleship, and the divine origin of his gospel. Chapters 3, 4, defending the intrinsic truth of his gospel. Chapters 5, 6, exhibiting the moral consequences which legitimately and logically result from his gospel.

The relationship of the Epistle to the Roman letter is marked, yet it has its special characteristics as distinct from Romans. It bears the character of a letter more distinctly than Romans, which is a treatise. It lays a more distinct emphasis upon the person and apostolic authority of Paul, and its dominant conception is the freedom of the Christian, as in Romans the dominant conception is justification by faith. Romans is more positively doctrinal; Galatians more apologetic and polemic as against Judaism. Romans treats circumcision as a question of practice; Galatians as a question of law. As in Romans, faith is emphasized over against the works of the law as the ground of justification before God; but equally with Romans the divinity and sanctity of the law are recognised. The law is holy, and just and good. It is the expression of God's sovereign and righteous will. It reflects his character, and if one could keep it he would live by it (Gal 3:12); all this, while it remains true that "by the works of the law shall no flesh be justified" (Gal 2:16).

Accordingly the ethics of the Epistle are stern and uncompromising. The picture of the works of the flesh is perhaps not as powerful and lurid as that in the first chapter of Romans. It is drawn in fewer lines, and is offset and enforced by a picture of the fruits of the Spirit. Yet the one is no less distinct and unmistakable than the other. In Romans the sins of the Gentile world are massed in a fearful catalogue; in Galatians single passages here and there afford glimpses of deeply-rooted evil tendencies in the life of the newly-converted Gentile, which show how hard it had been for him to divest himself of his pagan license, and which contain within themselves possibilities of future degeneracy. We see a conceit of higher knowledge and larger liberty which might readily seize upon "occasions to the flesh," and run into what some one has aptly styled "the bigotry of illumination," and the selfishness of fancied deeper insight (Gal 5:15; Gal 6:2-5). The same conceit appears in the weakness and inconstancy which readily succumb to the flattering overtures of pretentious Jewish emissaries (Gal 4:12 ff; Gal 5:26). Yet with rigid severity against such tendencies there is blended a tender compassion for the erring, a reasonable and kindly appreciation of the weakness of the new convert.

Professor Sabatier (*l'Apôtre Paul*) says of the Epistle: "The style does not sustain the thought; it is the thought which sustains the style, giving to it its force, its life, its beauty. Thought presses on, overcharged, breathless and hurried,

dragging the words after it.... Unfinished phrases, daring omissions, parentheses which leave us out of sight and out of breath, rabbinical subtleties, audacious paradoxes, vehement apostrophes, - pour in like surging billows. Mere words in their ordinary meaning are insufficient to sustain this overwhelming plenitude of thought and feeling. Every phrase is obliged, so to speak, to bear a double and triple burden."

The authenticity of the letter is generally conceded.

[Next: Galatians Chapter 1](#)

Galatians Chapter 1

Galatians 1:1

gal 1:1

An apostle

This title is prefixed to Romans, 1st and 2nd Corinthians, Ephesians, Colossians. Here with special emphasis, because Paul's apostleship had been challenged.

Of men - by man (απ' α α

Better, from men - through man or a man. In contradiction of the assertion that he was not directly commissioned by Jesus Christ, like the twelve, but only by human authority. From men, as authorising the office; through man, as issuing the call to the person. He thus distinguishes himself from false apostles who did not derive their commissions from God, and ranks himself with the twelve. Man does not point to any individual, but is in antithesis to Jesus Christ, or may be taken as = any man.

By Jesus Christ

See Act 11:4-6; Co1 11:1.

And God the Father

Co2 1:1; Eph 1:1

by the will of God, Rom 15:32; Co1 1:1; Co2 1:1
2:10.

; Mat 11:2; Luk 1:70; Act 1:16; Heb 1:2

by God, Gal 4:7. Also δι ου (God), Co1 1:9; Heb

Who raised him from the dead (του ε κ νεκρων)

It was the risen Christ who made Paul an apostle. For resurrection the N.T. uses ε

raising or rising; α

των νεκρων (never α v) to raise from the dead; εγ. εκ νεκ. or των νεκ. to raise out of the dead; α

αναστηναι to be raised or to rise εκ. νεκ. (never α κ. νεκ.; or των νεκ. resurrection of the dead; α κ. νεκ.; ε κ. νεκ

rising or resurrection out of the dead or from among. It is impossible to draw nice distinctions between these phrases.

Galatians 1:2

gal 1:2

Brethren - with me

The circle of Paul's colleagues or more intimate friends. Comp. Phi 4:21, Phi 4:22, where the brethren with me are distinguished from all the saints - the church members generally.

Unto the churches of Galatia

See Introduction. This is a circular letter to several congregations. Note the omission of the commendatory words added to the addresses in the two Thessalonian and first Corinthian letters.

Galatians 1:3

gal 1:3

Grace to you, etc.

See on Th1 1:1. He will not withhold the wish for the divine grace and peace even from those whom he is about to upbraid.

Galatians 1:4

gal 1:4

Gave himself for our sins

Comp. Mat 20:28; Eph 5:25; Ti1 2:6; Tit 2:14. Purposely added with reference to the Galatians' falling back on the

Christ's mission to sin. The special relation, to atone for, to destroy, to save and sanctify its victims, is expressed by ν on behalf of. The general preposition, however, may include the special.

Out of this present evil world ($\epsilon\kappa$ του αιωνος του ενεστωτος πονηρου)

Lit. out of the world, the present (world which is) evil. For $\alpha\iota$, and additional note on Th2 1:9. Here it has an ethical sense, the course and current of this world's affairs as corrupted by sin. Comp. Co2 4:4. $\epsilon\nu\epsilon\sigma\tau\omega\tau\omicron\varsigma$, present, as contrasted with the world to come. Elsewhere we have \omicron $\nu\nu\alpha\iota$); \omicron $\alpha\iota$ τουκοσμου the period of this world (Eph 2:2); \omicron $\alpha\iota$ τος this world or age (Rom 7:2). $\epsilon\nu\epsilon\sigma\tau\omega\tau\omicron\varsigma$, not impending, as some expositors, - the period of wickedness and suffering preceding the parousia (Th2 2:3), which would imply a limitation of Christ's atoning work to that period. Comp. Th2 2:2; Ti2 3:1; Co1 7:26. The sense of present as related to future is clear in Rom 8:38; Co1 3:22; Heb 9:9. For the evil character of the present world as conceived by Paul, see Rom 12:2; Co1 2:6; Co2 4:4; Eph 2:2.

Galatians 1:5

gal 1:5

To whom be glory, etc.

For similar doxologies see Rom 9:5; Rom 11:36; Rom 16:27; Eph 3:21; Ti1 1:17.

Forever and ever ($\epsilon\iota$ ωνας των αι

Lit. unto the ages of the ages. See additional note on Th2 1:9, and comp. Rom 16:27; Phi 4:20; Ti1 1:17; Ti2 4:18. Often in Revelation. In lxx. habitually in the singular: see Psa 89:29; 110:3, 30. In the doxology the whole period of duration is conceived as a succession of cycles.

Galatians 1:6

gal 1:6

Often by Greek orators of surprise as something reprehensible. So in New Testament Mar 6:6; Joh 7:21; Luk 11:38; Joh 4:27.

So soon ($\omicron\upsilon$

Better, so quickly. Paul does not mean so soon after a particular event, as their conversion, or his last visit, or the entry

A.V. misses the sense of the middle voice, removing or transferring yourselves, and also the force of the continuous present, are removing or going over, indicating an apostasy not consummated but in progress. The verb is used in Class. of altering a treaty, changing an opinion, desertion from an army. For other applications see Act 7:16; Heb 7:12; Heb 11:5. Comp. Ixx, Deu 27:17; Pro 23:10; Isa 29:17. Lightfoot renders are turning renegades.

Him that called (του)

God. Not neuter and referring to the gospel. Calling, in the writings of the apostles, is habitually represented as God's work. See Rom 8:30; Rom 9:11; Co1 1:9; Gal 1:15; Th1 2:12; Pe1 1:15; Pe1 2:9; Pe2 1:3.

Into the grace (ε)

Into is wrong. It should be by.

Another gospel (ε)

Rather a different, another sort of gospel. See Mat 6:24; Luk 16:7; Luk 18:10. In illustration of the differences between α ; Co1 15:40; Co2 11:4; Rom 8:23.

Galatians 1:7

gal 1:7

Another (α)

A different gospel is not another gospel. There is but one gospel.

But (εἰ)

Rev. only. As if he had said, "there is no other gospel, but there are some who trouble you with a different kind of teaching which they offer as a gospel."

Some that trouble (οἱ)

The article with the participle marks these persons as characteristically troublesome - the troublers. Comp. Luk 18:9, of those who were characteristically self-righteous. For trouble in the sense of disturbing faith and unsettling principle, see Gal 5:10; Act 15:24. Not necessarily, as Lightfoot, raising seditions.

Galatians 1:8

gal 1:8

We

See on Th1 1:2.

Angel from heaven (α ἄγγελος οὐρανοῦ)

The phrase only here. "Angels in heaven or the heavens," Mat 22:30; Mar 12:25; Mar 13:32. "Angels of the heavens," Mat 24:36.

Other than that (παρ' ο

Roman Catholic interpreters insist that παρ' should be rendered contrary to, though the Vulg. gives praeterquam besides. Some Protestant interpreters insist on besides as being against supplementing the gospel with traditions. The explanation is found in the previous words, a different gospel. Any gospel which is different from the one gospel, is both beside and contrary to.

Accursed (α

See on Rom 9:3, and see on offerings, Luk 21:5 . In lxx. always curse, except Lev 27:28, and the apocryphal books, where it is always gift or offering. By Paul always curse: see Rom 9:3; Co1 12:3; Co1 16:22. The sense of excommunication, introduced by patristic writers, does not appear in New Testament.

Galatians 1:9

gal 1:9

As we said before (ω

Comp. Co2 13:2; Phi 3:18. Not to be referred to the preceding verse, since the compound verb would be too strong, and now in the following clause points to an earlier time, a previous visit. Comp. Gal 5:21; Co2 8:2; Th1 4:6.

Galatians 1:10

gal 1:10

For do I now persuade (α

For introduces a justification of the severe language just used. The emphasis is on now, which answers to now in Gal 1:9. I have been charged with conciliating men. Does this anathema of mine look like it? Is it a time for conciliatory words now, when Judaising emissaries are troubling you (Gal 1:7) and persuading you to forsake the true gospel? Persuade signifies conciliate, seek to win over.

Or God

Persuade or conciliate God is an awkward phrase; but the expression is condensed, and persuade is carried forward from the previous clause. This is not uncommon in Paul's style: See Plm 1:5; Eph 1:15; Phi 2:6) on which the main stress of the thought lies.

Galatians 1:11

gal 1:11

rare in Class., where the usual sense is to become acquainted with. For the formula see on Th1 4:13.

According to any human standard. The phrase only in Paul. See Rom 3:5; Co1 3:3; Co1 9:8; Co1 15:32 to men, Pe1 4:6.

Galatians 1:12

gal 1:12

Comp. Th1 2:13; Th1 4:1; Ti2 3:14; Act 10:22

to accompany, as Mat 4:5; Mat 17:1; Mar 4:36, etc. Scarcely ever in the sense of receive: see Mar 7:4. In Paul only in (α 2:27; Jo1 3:22.

By the revelation of Jesus Christ (δι α ησου Χριστου)

Not, by Jesus Christ being revealed to me, but, I received the gospel by Jesus Christ's revealing it to me. The subject of the revelation is the gospel, not Christ. Christ was the revealer. Rev. (it came to me) through revelation of Jesus Christ.

Galatians 1:13

gal 1:13

Conversation (α

Better, manner of life. See on Pe1 1:15.

In the Jews' religion (εν τω Ιουδαισμο)

Only here and Gal 1:14. Lit. in Judaism. It signifies his national religious condition. In lxx, 2 Macc. 2:21; 8:2; 14:38; 4 Macc. 4:26.

Beyond measure (καθ' υ

P. Lit. according to excess. The noun primarily means a casting beyond, thence superiority, excellency. See Co2 4:7, Co2 4:17. It is transliterated in hyperbole. For similar phrases comp. Co1 2:1; Act 19:20; Act 3:17; Act 25:23.

Wasted (ε

Better, laid waste. In Class. applied not only to things - cities, walls, fields, etc. - but also to persons. So Act 9:21.

Galatians 1:14

gal 1:14

Better, advanced. See on is far spent, Rom 13:12. Paul means that he outstripped his Jewish contemporaries in distinctively Jewish culture, zeal, and activity. Comp. Phi 3:4-6.

N.T.o. The A.V. is indefinite. The meaning is equals in age. So Rev., of mine own age.

Race. Not sect of the Pharisees. Comp. Phi 3:5; Co2 11:26; Rom 9:3.

Lit. a zealot. The extreme party of the Pharisees called themselves "zealots of the law"; "zealots of God." See on Simon the Canaanite, Mar 3:18. Paul describes himself under this name in his speech on the stairs, Act 22:3. Comp. Phi 3:5, Phi 3:6.

The Pharisaic traditions which had been engrafted on the law. See Mat 15:2, Mat 15:6; Mar 7:3, Mar 7:13, and on Th2 2:15.

Galatians 1:15

gal 1:15

It pleased (εἰς)

See on εἰς .

Separated (ἀ)

Set apart: designated. See on Rom 1:1, and see on declared, Rom 1:4. The A.V. wrongly lends itself to the sense of the physical separation of the child from the mother.

From my mother's womb (ἐκ)

Before I was born. Others, from the time of my birth. A few passages in lxx. go to sustain the former view: Judges 16:17; Isaiah 64:2, 24; 66:1, 5. That view is also favored by those instances in which a child's destiny is clearly fixed by God before birth, as Samson, Jdg 16:17; comp. Jdg 13:5, Jdg 13:7; John the Baptist, Luk 1:15. See also Mat 19:12. The usage of ἐκ as marking a temporal starting point is familiar. See Joh 6:66; Joh 9:1; Act 9:33; Act 24:10.

See on Rom 4:17. Referring to Paul's call into the kingdom and service of Christ. It need not be limited to his experience at Damascus, but may include the entire chain of divine influences which led to his conversion and ; Co1 1:1.

Galatians 1:16

gal 1:16

To reveal his Son in me (ἀποκαλύψαι τὸν υἱὸν ἐν ἐμοί)

In N.T. ἀποκαλύψαι . Once with εἰς unto, Rom 8:18 : with ἐν in of the sphere in which the revelation takes place, only here, unless Rom 1:17 be so explained; but there ἐν is probably instrumental. Render ἐν here by the simple in: in my spirit, according to the familiar N.T. idea of God revealing himself, living and working in man's inner personality. See, for instance, Rom 1:19; Rom 5:5; Rom 8:10, Rom 8:11; Co1 3:16; Co1 14:25; Co2 4:6; Jo1 2:5, Jo1 2:14, etc. Lightfoot explains, to reveal his Son by or through me to others. But apart from the doubtful use of ἐν, this introduces prematurely the thought of Paul's influence in his subsequent ministry. He is speaking of the initial stages of his experience.

Immediately (εὐθέως)

Connect only with I conferred not, etc. Not with the whole sentence down to Arabia. Paul is emphasizing the fact that he did not receive his commission from men. As soon as God revealed his Son in me, I threw aside all human counsel.

Po. and only in Galatians. Rare in Class. The verb α

communication with. Wetstein gives an example from Diodorus, De Alexandro, xvii. 116, where the word is used of consulting soothsayers.

Flesh and blood

Always in N.T. with a suggestion of human weakness or ignorance. See Mat 16:17; Co1 15:50; Eph 6:12.

Galatians 1:17

gal 1:17

Went I up (ανηλθον)

Comp. Gal 1:18. Only in this chapter, and Joh 6:3. More commonly α the conventional sense in which Englishmen speak of going up to London, no matter from what point. See Mat 20:17; Mar 10:32; Joh 2:13; Act 11:2. In Act 18:22 the verb is used absolutely of going to Jerusalem. The reading απηλθον I went away had strong support, and is adopted by Weiss. In that case the meaning would be went away to Jerusalem from where I then was.

Apostles before me

In point of seniority. Comp. Rom 16:7.

Arabia

It is entirely impossible to decide what Paul means by this term, since the word was so loosely used and so variously applied. Many think the Sinaitic peninsula is meant (Stanley, Farrar, Matheson, Lightfoot). Others, the district of Auranitis near Damascus (Lipsius, Conybeare and Howson, Lewin, McGiffert). Others again the district of Arabia Petraea.

Galatians 1:18

gal 1:18

To see (ιστορησαι)

N.T.o. 1. To inquire into: 2. to find out by inquiring: 3. to gain knowledge by visiting; to become personally acquainted with. In lxx, only 1 Esd. 1:33, 42, to relate, to record. Often in Class. The word here indicates that Paul went, not to obtain instruction, but to form acquaintance with Peter.

Cephas

See on Mat 16:18; see on Joh 1:42; see on Co1 1:12.

Galatians 1:19

gal 1:19

Save James (ει

With the usual exceptive sense. I saw none save James. Not, I saw none other of the apostles, but I saw James. James is counted as an apostle, though not reckoned among the twelve. For Paul's use of "apostle," see on Th1 1:1, and comp. Co1 15:4-7.

The Lord's brother

Added in order to distinguish him from James the son of Zebedee (Mat 4:21; Mat 10:2; Mar 10:35), who was still living, and from James the son of Alphaeus (Mat 10:3). The Lord's brother means that James was a son of Joseph and Mary. This view is known as the Helvidian theory, from Helvidius, a layman of Rome, who wrote, about 380, a book against mariolatry and ascetic celibacy. The explanations which differ from that of Helvidius have grown, largely, out of the desire to maintain the perpetual virginity of Mary. Jerome has given his name to a theory known as the Hieronymian put forth in reply to Helvidius, about 383, according to which the brethren of the Lord were the sons of his mother's sister, Mary the wife of Alphaeus or Clopas, and therefore Jesus' cousins. A third view bears the name of Epiphanius, Bishop of Salamis in Cyprus (ob. 404), and is that the Lord's brothers were sons of Joseph by a former wife.

Galatians 1:20

gal 1:20

I lie not

Comp. Rom 9:1; Co2 11:31; Ti1 2:7.

Galatians 1:21

gal 1:21

Po. Comp. Rom 15:23; Co2 11:10. Κλίμα, originally an inclination or slope of ground: the supposed slope of the earth from the equator to the pole. The ancient geographers ran imaginary parallel lines from the equator toward the pole,

word came to signify the temperature of these zones, hence our climate. In Chaucer's treatise on the Astrolabe, chapter 39 is headed "Description of the Meridional Lyne, of Longitudes and Latitudes of Cities and Towns from on to another of Clymatz." He says: "The longitude of a clymat is a lyne imagined fro est to west, y-lyke distant by-twene them alle. The latitude of a clymat is a lyne imagined fro north to south the space of the erthe, fro the byginning of the firste clymat unto the verrey ende of the same clymat, even directe agayns the pole artik." In poetical language, "climes" is used for regions of the earth, as Milton:

"Whatever clime the sun's bright circle warms."

Syria and Cilicia

Syria, in the narrower sense, of the district of which Antioch was the capital: not the whole Roman province of Syria, including Galilee and Judaea. Mat 4:24; Luk 2:2; Act 20:3. This district was the scene of Paul's first apostolic work among the Gentiles. Cilicia was the southeasterly province of Asia Minor, directly adjoining Syria, from which it was separated by Mt. Pierius and the range of Amanus. It was bordered by the Mediterranean on the south. It was Paul's native province, and its capital was Tarsus, Paul's birthplace.

Galatians 1:22

gal 1:22

Was unknown (η

Better, was still unknown, the imperfect denoting that he remained unknown during his stay in Syria and Cilicia.

Of Judaea

The province, as distinguished from Jerusalem, where he must have been known as the persecutor of the church. See Act 9:1, Act 9:2.

Which were in Christ

See on Th1 2:14.

Galatians 1:23

gal 1:23

They had heard (α σαν)

Correlative with I was unknown, Gal 1:22. Note the periphrasis of the participle with the substantive verb, expressing duration. They were hearing all the time that I was thus unknown to them in person.

The faith

See on Act 6:7, and comp. Th2 3:2. The subjective conception of faith as trustful and assured acceptance of Jesus Christ as Savior, tends to become objective, so that the subjective principle is sometimes regarded objectively. This is very striking in the Pastoral Epistles.

Galatians 1:24

gal 1:24

In me

The sense is different from that in Gal 1:16, see note. Here the meaning is that they glorified God as the author and source of what they saw in me.

[Next: Galatians Chapter 2](#)

Galatians Chapter 2

Galatians 2:1

gal 2:1

των)

Rev. after the space of fourteen years. Comp. δι ετω
2:1
(Rev. marg.).

; δι ημερων after (some) days, Mar

Galatians 2:2

gal 2:2

It was specially and divinely revealed to me that I should go. In what way, he does not state.

Communicated (α

Only here and Act 25:14. A

Unto them (αυτοις)

The Christians of Jerusalem generally.

Privately (κατ' ι

The general communication to the Jerusalem Christians was accompanied by a private consultation with the leaders. Not that a different subject was discussed in private, but that the discussion was deeper and more detailed than would have befitted the whole body of Christians.

To them which were of reputation (τοις δοκουσιν)

Lit. to those who seem; are reputed. Men of recognized position, James, Cephas, John. Not his adversaries who were adherents of these three. It is not to be supposed that he would submit his gospel to such. The expression is therefore not used ironically. Paul recognizes the honorable position of the three and their rightful claim to respect. The repetition of the phrase (Gal 2:6, Gal 2:9) may point to a favorite expression of his opponents in commending these leaders to Paul as models for his preaching; hardly (as Lightfoot) to the contrast between the estimation in which they were held and the actual services which they rendered to him. He chooses this expression because the matter at stake was his recognition by the earlier apostles, and any ironical designation would be out of place.

Lest by any means I should run or had run in vain

Better, should be running. Comp. Phi 2:16. This is sometimes explained as implying a misgiving on Paul's part as to the soundness of his own teaching, which he desired to have set at rest by the decision of the principal apostles. On

attitude of settled conviction respecting that gospel which he had received by revelation, and in the preaching of which he had been confirmed by experience. In consulting the Christians at Jerusalem Paul had principally in view the formal

indorsement of his work by the church and its leaders. Their formal declaration that he had not been running in vain possibly; and the sense of the whole passage is as follows: "I laid before them that gospel which I preach to the Gentiles, that they might examine and settle for themselves the question whether I am not possibly running or had run Rom 9:16; Co1 9:24, Co1 9:26; Gal 5:7; Phi 2:16; Phi 3:13, Phi 3:14.

Galatians 2:3

gal 2:3

Neither (οὐ

More correctly, not even. So far were they from pronouncing my labor in vain, that not even Titus was compelled to be circumcised, although he was a Greek. Though approving Paul's preaching, the apostles might, for the sake of conciliation, have insisted on the circumcision of his Gentile companion.

Being a Greek (Ἐ

μοί, with me. It was a bold proceeding for Paul to take an uncircumcised Gentile with him to the conference at Jerusalem.

Was compelled to be circumcised (ἠναί)

That is. no constraint was applied by the Jerusalem church and its authorities for the circumcision of Titus. The statement is not that such an attempt was pressed but successfully resisted, but that circumcision was not insisted on by the church. The pressure in that direction came from "the false brethren" described in the next verse.

Galatians 2:4

gal 2:4

Only here and Co2 11:26. Christians in name only; Judaisers; anti-Paulinists. The article marks them as a well known class.

N.T.o. Lit. brought in by the side, and so insidiously, illegally. Vulg. subintroductos. olxx. Strabo (xvii. 1) uses it as an . Brought in, not from Jerusalem into the church at Antioch, nor into the Pauline churches generally, but into the Christian brotherhood to which they did not rightfully belong.

Who (οἱ

The double relative introduces the explanation of the two preceding epithets: false brethren, privily brought in, since they came in privily to spy out our liberty.

Came in privily (παρεισηλθον)

Lit. came in beside. Only here and Rom 5:20, where it implies nothing evil or secret, but merely something subsidiary. The aorist has a pluperfect sense, indication the earlier intrusion of these persons into the Christian community.

To spy out (κατασκοπησαι)

N.T.o. In lxx, of spying out a territory, Sa2 10:3; Ch1 19:3.

Liberty (ε

Freedom from Mosaism through justification by faith.

Only here and Co2 11:20. Bring us into subjection to Jewish ordinances. The compound verb indicates abject subjection.

Galatians 2:5

gal 2:5

We gave place by subjection (ει υποταγη)

We, Paul and Barnabas. Gave place or yielded, N.T.o By the subjection which was demanded of us. The noun only in Paul and the Pastorals, and always in the sense of self-subjection. Comp. Co2 9:13; Ti1 2:11; Ti1 3:4.

Galatians 2:6

gal 2:6

Render the passage as follows: "But to be something from (at the hands of) those who were of repute, whatever they were, matters nothing to me (God accepteth not man's person), for those who were of repute imparted nothing to me."

To be something (ει

Comp. Gal 6:3; Act 5:36; Co2 12:11. To be in good standing as an evangelist or apostle, approved and commissioned by high authorities.

From those who were of repute (α

From, at the hands of; as receiving my indorsement or commission from them. Comp. Gal 1:1. Of repute, see on Gal 2:2.

Whatsoever they were (οποισαν)

Paul's visit, enjoyed, because of their personal connection with Jesus.

Maketh no matter to me (ου

Paul does not say, as A.V. and Rev., that the standing and repute of the apostles were matters of indifference to him, but that he was indifferent about receiving his commission from them as recognized dignitaries of the church. The construction is: "To be something (ει

God accepteth no man's person

Jam 2:1. In O.T. both in a good and a bad sense; to be gracious, and to show favor from personal or partisan motives. In N.T. only here and Luk 20:21

22:16 : καυχασθαι ε to glory in the face, Co2 5:12.

For - to me

Explaining the previous statement. To be of consequence because commissioned by those in repute matters nothing to me (God accepteth not man's person), for although they might have asserted their high repute and authority to others, to me they did not, as shown by their imposing on me no new requirements.

In conference added nothing (οὐ

In conference is an attempt to conform the sense to Gal 1:16. The verb without the accusative, as there, means to confer with. Here, with the accusative, the meaning is laid upon or imposed on. Rend. therefore, imposed nothing on

Galatians 2:7

gal 2:7

ς α

The phrase only here in N.T. The gospel which was to be preached to the uncircumcised - the Gentiles. Lightfoot aptly says: "It denotes a distinction of sphere, and not a difference of type."

Galatians 2:8

gal 2:8

He that wrought effectually (ο ε

See on Th1 2:13. Rev. omits effectually, but it is fairly implied in the verb. Comp. Co1 12:6; Phi 2:13; Col 1:29. The reference is to God, not to Christ.

)

Better, for Peter. In Peter would be ε .

Unto the apostleship (εις)

Not merely with reference to the apostleship, but with the design of making him an apostle. Comp. Co2 2:12; Col 1:29. Observe how Paul puts himself on an equality with Peter.

Unto the Gentiles (ει

To make me an apostle to the Gentiles.

Galatians 2:9

gal 2:9

Who seemed to be pillars (οι δοκου vai)

Better, who are in repute as pillars. The metaphor of pillars, applied to the great representatives and supporters of an institution, is old, and common in all languages.

Including all the manifestations of divine grace in Paul - his mission, special endowment, success in preaching the gospel - all showing that he was worthy of their fellowship. He is careful to speak of it as a gift of God, δοθεισαν.

The phrase only here in N.T. A token of alliance in the apostolic office of preaching and teaching. The giving of the right hand in pledge was not a distinctively Jewish custom. It appears as early as Homer. Deissmann cites an inscription from Pergamum, 98 B. C., in which the Pergamenes offer to adjust the strife between Sardes and Ephesus, and send a mediator $\delta\omicron\upsilon\ \rho\alpha\varsigma\ \epsilon\iota$

prevailed among the Persians, from whom it may have passed to the Jews. See Joseph. Antiq. 18:9, 3. Images of right hands clasped were sometimes exchanged in token of friendship (see Xen. Anab. ii. 4, 1). Tacitus (Hist. i. 54) says: "The state of the Lingones had sent, according to an ancient institution, right hands, as gifts to the legions, a signal token of good will." On Roman coins often appear two hands joined, with various inscriptions, as Exercituum Fides; Concordia; Consensus. To give the hand in confirmation of a promise occurs Eze 10:19. In Isa 62:8, God swears by his right hand.

Galatians 2:10

gal 2:10

Only

With only this stipulation.

The only instance in N.T. of this verb in the sense of beneficent care. No instance in lxx. In Psa 9:12, there is the thought but not the word.

The poor ($\tau\omicron\upsilon\upsilon\ \pi\tau\omega\chi\omicron\upsilon\upsilon$)

The poor Christians of Palestine. Comp. Act 24:17; Rom 15:26, Rom 15:27; Co1 16:3; Co2 9:1. For the word, see on Mat 5:3. In lxx ordinarily of those who are oppressors, or of those who are quiet in contrast with the lawless.

The same which ($\omicron\ \tau\omicron$)

Lit. which, this very thing. The expression is peculiarly emphatic, and brings out the contrast between Judaising hostility and Paul's spirit of loving zeal. Rev. which very thing.

Galatians 2:11

gal 2:11

As Act 3:13. The meaning is expressed in the familiar phrase faced him down. It is, however, rarely as strong as this in N.T. Rather before the face, or in the face of, meaning simply in the sight or presence of (Luk 2:31), or according to appearance (Co2 1:7). The explanation that Paul withstood Peter only in appearance or semblance (so Jerome, Chrysostom, Theodoret, and other Fathers) is one of the curiosities of exegesis, and was probably adopted out of misplaced consideration for the prestige of Peter.

v)

A.V. is wrong. Rev. correctly, he stood condemned. Not by the body of Christians at Antioch; rather his act was its own condemnation.

Galatians 2:12

gal 2:12

A.V. misses the force of the imperfect, marking Peter's custom. Not only at church feasts, but at ordinary meals, in defiance of the Pharisaic that this prohibition was not binding (Act 10:28; Act 11:8, Act 11:9), and had defended that position in the apostolic conference (Act 15:7 ff.).

Withdrew and separated himself (υ

Or, began to withdraw, etc. Υ

closing the fingers. Middle voice, to draw or shrink back from through fear. Hence, to dissemble or prevaricate. There seems to be no special reason for making it either a military metaphor, as Lightfoot, or a nautical metaphor, as Farrar. See on Act 20:20.

Galatians 2:13

gal 2:13

N.T.o. Peter's course influenced the other Jewish Christians as Antioch, who had previously followed his example in eating with Gentiles.

Lit. was carried away with them (συυ). In Paul only here and Rom 12:16, on which see note. In lxx once, Exo 14:6.

With their dissimulation (αυτων τη υ

Not to or over to their dissimulation. Paul uses a strong word, which is employed only in Ti1 4:2. The kindred verb υ to play a part, and the noun υ concealment of their own more liberal conviction, and an open profession of still adhering to the narrow Pharisaic view. It was "a practical denial of their better spiritual insight" (Wieseler).

Galatians 2:14

gal 2:14

See additional note at the end of this chapter.

Walked not uprightly (ορθοποδουσιν)

Lit. are not walking. N.T.o. olxx. oClass. Lit. to be straight-footed.

Being a Jew (υ

The verb means originally to begin; thence to come forth, be at hand, be in existence. It is sometimes claimed that υ distinguished from ειναι implies an antecedent condition - being originally. That is true in some cases. But, on the other hand, it sometimes denotes a present as related to a future condition. The most that can be said is that it often is found simply in the sense of to be.

Livest after the manner of Gentiles (εθνικως ζης)

ΕΘΝΙΚΩΣ, N.T.o. The force of the present livest must not be pressed. The reference is not strictly temporal, either as referring to Peter's former intercourse with the Gentile Christians, or as indicating that he was now associating with them at table. It is rather the statement of a general principle. If you, at whatever time, act on the principle of living according to Gentile usage. At the time of Paul's address to Peter, Peter was living after the manner of Jews

(Ιουδαικῶς).

Compellest (α

Indirect compulsion exerted by Peter's example. Not that he directly imposed Jewish separatism on the Gentile converts.

To live as do the Jews (Ιουδαι

N.T.o. Once in lxx, Est 8:17
Christianity occurs in Origen.

Galatians 2:15

gal 2:15

We, etc.

Continuation of Paul's address; not the beginning of an address to the Galatians. Under we Paul includes himself, Peter, and the Jewish Christians of Antioch, in contrast with the Gentile Christians. The Galatians were mostly Gentiles.

Who are Jews, etc.

The who is wrong. Render we are Jews. The expression is concessive. We are, I grant, Jews. There is an implied emphasis on the special prerogatives and privileges of the Jews as such. See Rom 3:1 f.; Rom 9:1 ff.

Sinners of the Gentiles (εξ ἔθνων α

Lit. sinners taken from the Gentiles, or sprung from. Sinners, in the conventional Jewish sense; born heathen, and as such sinners; not implying that Jews are not sinners. The Jew regarded the Gentile as impure, and styled him a dog (Mat 15:27). See Rom 2:12; Co1 6:1; Co1 9:21; Eph 2:12; Luk 18:32; Luk 24:7. Possibly Paul here cites the very words by which Peter sought to justify his separation from the Gentile Christians, and takes up these words in order to draw from them an opposite conclusion. This is quite according to Paul's habit.

Galatians 2:16

gal 2:16

Justified (δικαιουται)

See on Rom 3:20, Rom 3:26. The meaning to declare or pronounce righteous cannot be consistently carried through Paul's writings in the interest of a theological fiction of imputed righteousness. See, for example, Rom 4:25; Co1 6:11; and all passages where the word is used to describe justification by works of the law, as here, Gal 3:11; Gal 5:4. If one is a real righteousness, founded upon his conformity to the law. Why is the righteousness of faith any less a real righteousness?

By the works of the law (εξ ε

Lit. out of the works, etc. Comp. Rom 3:20. Works are characteristic of a legal dispensation. Paul often puts "works" alone as representing legal righteousness. See Rom 4:2, Rom 4:6; Rom 9:11, Rom 9:32; Rom 11:6; Eph 2:9.

But by faith (ε

As the Greek stands, it would read, "Is not justified by the works of the law save through faith." So, unfortunately, Rev. This would mean, as the Romish interpreters, not through works of the law except they be done through faith in Christ, and would ascribe justification to works which grow out of faith. Paul means that justification is by faith alone.

The use of ε
in Jesus Christ. E
Luk 4:27; Gal 1:19; Rev 21:27.

; Luk 4:26,

See on Rom 7:5. For no flesh see on Rom 3:20.

Galatians 2:17

gal 2:17

Are found (εὑ

More correctly, were found: were discovered and shown to be. See Rom 6:10; Co1 15:15; Co2 5:3; Phi 2:8; Phi 3:9.

Sinners (ἁ

Like the Gentiles, Gal 2:15. Paul assumes that this was actually the case: that, seeking to be justified in Christ, they were found to be sinners. To seek to be justified by Christ is an admission that there is no justification by works; that the seeker is unjustified, and therefore a sinner. The effort to attain justification by faith in Christ develops the consciousness of sin. It compels the seeker, whether Jew or Gentile, to put himself upon the common plane of sinners. The Jew who calls the Gentile a sinner, in seeking to be justified by faith, finds himself a sinner also. The law has failed him as a justifying agency. But Paul is careful to repudiate the false inference from this fact, stated in what immediately follows, namely, that Christ is a minister of sin.

Minister of sin

A promoter of sin by causing us to abandon the law.

See on Rom 3:4. Not a reply merely to the question "is Christ a minister of sin?" but to the whole supposition from "if while we seek." The question is not whether Christ is in general a minister of sin, but whether he is such in the case supposed. Paul does not assume that this false inference has been drawn by Peter or the other Jewish Christians.

Galatians 2:18

gal 2:18

I build again the things which I destroyed (ἁ κδομῶ)

Peter, by his Christian profession, had asserted that justification was by faith alone; and by his eating with Gentiles had declared that the Mosaic law was no longer binding upon him. He had thus, figuratively, destroyed or pulled down the Jewish law as a standard of Christian faith and conduct. By his subsequent refusal to eat with Gentiles he had retracted this declaration, had asserted that the Jewish law was still binding upon Christians, and had thus built again what he had pulled down. Building and pulling down are favorite figures with Paul. See Rom 14:20; Rom 15:20; Co1 8:1, Co1 8:10; Co1 10:23; Co1 14:17; Eph 2:20 ; see on Co2 5:1.

I make myself (ε

Better, prove myself. The verb originally means to put together: thence to put one person in contact with another by way of introducing him and bespeaking for him confidence and approval. To commend, as Rom 16:1; comp. Rom 5:8; Co2 3:1; Co2 4:2; Co2 5:12. As proof, or exhibition of the true state of a case is furnished by putting things together, the word comes to mean demonstrate, exhibit the fact, as here, Rom 3:5; Co2 6:11.

See on Jam 2:11

. In reasserting the validity of the law for justification, which he had denied by seeking justification by faith in Christ, he proves himself a transgressor in that denial, that pulling down.

Galatians 2:19

gal 2:19

Justifying the previous thought that the reerection of the law as a standard of Christian life and a means of justification is a condemnation of the faith which relies on Christ alone for righteousness.

I, through the law, am dead to the law (ε α

For am dead, render died. Faith in Christ created a complete and irreparable break with the law which is described as death to the law. Comp. Rom 7:4, Rom 7:6. The law itself was the instrument of this break, see next verse E emphatic. Paul appeals to his personal experience, his decided break with the law in contrast with Peter's vacillation.

Might live unto God (θεω

With death to the law a new principle of life entered. For the phrase, see Rom 6:10, Rom 6:11.

Galatians 2:20

gal 2:20

I am crucified with Christ (Χριστω

This compound verb is used by Paul only here and Rom 6:6. In the gospels, Mat 27:44; Mar 15:32; Joh 19:32. The statement explains how a believer dies to the law by means of the law itself. In the crucifixion of Christ as one accursed, the demand of the law was met (see Gal 3:13). Ethically, a believer is crucified with Christ (Rom 6:3-11; Phi 3:10; Co1 15:31; Co2 4:10), and thus the demand of the law is fulfilled in him likewise. Paul means that, "owing to his connection with the crucified, he was like him, legally impure, and was thus an outcast from the Jewish church." He became dead to the law by the law's own act. Of course a Jew would have answered that Christ was justly crucified. He would have said: "If you broke with the law because of your fellowship with Christ, it proved that both he and you were transgressors." But Paul is addressing Peter, who, in common with himself, believed on Christ (Gal 2:16).

I live; yet not I (ζω

The semicolon after live in A.V. and Rev. should be removed. Rend: and it is no longer I that live, but Christ, etc. The new life of Christ followed his crucifixion, Rom 6:9-11. He who is crucified with Christ repeats this experience. He rises with Christ and shares his resurrection-life. The old man is crucified with Christ, and Christ is in him as the principle of his new life, Romans 4-11.

I now live

Emphasis on vov now, since the beginning of my Christian life, with an implied contrast with the life in the flesh before he was crucified with Christ. Then, the I was the center and impulse of life. Now, it is no longer I, but Christ in me.

By the faith of the Son of God (ε του υιου του θεου)

Better, as Rev., in faith, the faith which is in the Son of God. Thus the defining and explicative force of the article τη v is sometimes used instrumentally. In corresponds better

with ε

Rom 4:25.

"For God more bounteous was himself to give

To make man able to uplift himself,

Than if he only of himself had pardoned."

Dante, Paradiso, vii. 115-117

For me (ὁ μου)

See on for the ungodly, Rom 5:6.

Galatians 2:21

gal 2:21

Frustrate (ἀθετῶ)

Annul or invalidate. Comp. Mar 7:9; Co1 1:19; Gal 3:15.

θεοῦ)

It is the free, spontaneous, absolute loving kindness of God toward men. Hence often in contrast with the ideas of debt, law, works, sin. Sometimes for the gift of grace, the benefaction, as Co1 16:3; Co2 8:6, Co2 8:19; Pe1 1:10, Pe1 1:13. So here: the gracious gift of God in the offering of Christ.

Is dead (α

More correctly, died; pointing to the historical incident.

Groundlessly, without cause. See on Th2 3:8. The sense here is not common. It is not found in Class., and in N.T. only Joh 15:25. In lxx, see Psalm 34:7, 19; 108:3; 118:161; 1 Samuel 19:5; Sir. 20:23; 29:6. Comp. Ignatius, Trall. v. Paul says: "I do not invalidate the grace of God in the offering of Christ, as one does who seeks to reestablish the law as a means of justification; for if righteousness comes through the law, there was no occasion for Christ to die."

Additional Note on Gal 2:14-21.

The course of thought in Paul's address to Peter is difficult to follow. It will help to simplify it if the reader will keep it before him that the whole passage is to be interpreted in the light of Peter's false attitude - as a remonstrance against a particular state of things.

The line of remonstrance is as follows. If you, Peter, being a Jew, do not live as a Jew, but as a Gentile, as you did when you ate with Gentiles, why do you, by your example in withdrawing from Gentile tables, constrain Gentile Christians to live as Jews, observing the separative ordinances of the Jewish law? This course is plainly inconsistent.

Even you and I, born Jews, and not Gentiles - sinners - denied the obligation of these ordinances by the act of

believing on Jesus Christ. In professing this faith we committed ourselves to the principle that no one can be justified by the works of the law.

But it may be said that we were in no better case by thus abandoning the law and legal righteousness, since, in the very effort to be justified through Christ, we were shown to be sinners, and therefore in the same category with the Gentiles. Does it not then follow that Christ is proved to be a minister of sin in requiring us to abandon the law as a means of justification?

No. God forbid. It is true that, in seeking to be justified in Christ, we stood revealed as sinners, for it was Christ who showed us that we could not be justified by the works of the law; that all our legal strictness only left us sinners. But the inference is false that Christ is thereby shown to be a minister of sin.

For to say that Christ is a minister of sin, is to say that I, at his bidding, became a transgressor by abandoning the law, that the law is the only true standard and medium of righteousness. If I reassert the obligation of the law after denying that obligation, I thereby assert that I transgressed in abandoning it, and that Christ, who prompted and demanded this transgression, is a minister of sin.

But this I deny. The law is not the true standard and medium of righteousness. I did not transgress in abandoning it. Christ is not a minister of sin. For it was the law itself which compelled me to abandon the law. The law crucified Christ and thereby declared him accursed. In virtue of my moral fellowship with Christ, I was (ethically) crucified with him. The act of the law forced me to break with the law. Through the law I died to the law. Thus I came under a new principle of life. I no longer live, but Christ lives in me. If I should declare that righteousness is through the law, by reasserting the obligation of the law as you, Peter, have done, I should annul the grace of God as exhibited in the death of Christ: for in that case, Christ's death would be superfluous and useless. But I do not annul the grace of God.

[Next: Galatians Chapter 3](#)

Galatians Chapter 3

Galatians 3:1

gal 3:1

Foolish (α

See on Luk 24:25. In N.T. and lxx always in an active sense. See Luk 24:25; Rom 1:14; Ti1 6:9; Tit 3:3. Νοῦς is used by Paul mainly with an ethical reference, as the faculty of moral judgment. See on Rom 7:23. A folly which is the outgrowth of a moral defect. Paul is not alluding to a national characteristic of the Galatians.

Hath bewitched (ε

N.T.o. In Class. with accusative, to slander, malign; with dative, to envy, grudge, use ill words to another, bewitch by spells. For the verb in lxx, see Deu 28:54, Deu 28:56

(not in N.T.) appears in lxx, Pro 23:6; Pro 28:22 (having an evil eye); Sir. 14:3; 18:18; 37:11 (envious). See also Aristoph. Knights, 103; Plut. 571 (slandering, a calumniator). Ignatius (Rom. iii.) uses it of grudging the triumph of martyrdom. The two ideas of envy or malice and the evil eye combine in the Lat. invidere, to look maliciously. The evil eye is found Mar 7:22. Paul's metaphor here is: who hath cast an evil spell upon you? Chrysostom, followed by Lightfoot, thinks that the passage indicates, not only the baleful influence on the Galatians, but also the envious spirit of the false teachers who envy them their liberty in Christ. This is doubtful.

Before whose eyes (οἱς κατ' ο

The Greek is stronger: unto whom, over against your very eyes. The phrase κατ' ο

The different explanations turn on the meaning assigned to προ: either formerly, or openly, publicly. Thus openly

two of the three other N.T. passages where it occurs: Rom 15:4; Eph 3:3. Was posted up, placarded. It is the usual word to describe public notices or proclamations. The more probable sense combines the first and third interpretations. Rend. openly set forth. This suits before whose eyes, and illustrates the suggestion of the evil eye in bewitched. Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?

Crucified among you (εν υμιν ε

εν υμιν among you is omitted in the best texts. Crucified emphatically closes the sentence. Christ was openly set forth as crucified.

Galatians 3:2

gal 3:2

This only

I will convince you of your error by this one point. Do you owe the gifts of the Spirit to the works of the law, or to the

message of faith?

Received ye, etc.

The answer lies in the question. You cannot deny that you received the gifts of the Spirit by the message of faith.

The hearing of faith (ακουη)

See on Gal 1:23. For hearing, render message. So, often in N.T. See Mat 4:24; Mat 14:6; Joh 12:38. lxx, Sa1 2:24; Sa2 13:30; Tob. 10:13; Hab 3:2.

Galatians 3:3

gal 3:3

So foolish

Explained by what follows. Has your folly reached such a pitch as to reverse the true order of things? Comp. Col 15:46.

Having begun (ε

Po. Comp. Phi 1:6; Co2 8:6. Having commenced your Christian life. The verb is common in Class. in the sense of the beginning a sacrifice or other religious ceremony; but it is not likely that any such figurative suggestion is attached to it here, as Lightfoot.

Or, by means of the Spirit. The Holy Spirit, as the inspirer and regulator of the life.

Are ye made perfect (επιτελεισθε)

The word is found in connection with α ; Phi 1:6. The A.V. and Rev. render here in the passive voice. The active voice, always in N.T. with the object expressed, means to bring to completion. See Rom 15:28; Co2 7:1; Phi 1:6; Heb 8:5. The passive only Pe1 5:9. It is true that the verb in the middle voice is not found in either N.T. or lxx; but it is not uncommon in Class. and answers better to the middle α bringing to an end; rather to a consummation. Rend.: having begun in the spirit are ye coming to completion in the flesh? The last phrase has an ironical tinge, suggesting the absurdity of expecting perfection on the Jewish basis of legal righteousness. The present tense indicates that they have already begun upon this attempt.

The flesh

The worldly principle or element of life, represented by the legal righteousness of the Jew.

Galatians 3:4

gal 3:4

Have ye suffered (ε

Or, did ye suffer. The exact sense is doubtful. By some it is held that the reference is to sufferings endured by the Galatian Christians either through heathen persecutions or Judaising emissaries. There is, however, no record in this Epistle or elsewhere of the Galatians having suffered special persecutions on account of their Christian profession. Others take the verb in a neutral sense, have ye experienced, or with a definite reference to the experience of benefits. In this neutral sense it is used in Class. from Homer down, and is accordingly joined with both κακως evilly, and ευ well. Paul habitually used it in the sense of suffering evil, and there is no decisive instance, either in N.T. or lxx, of the

neutral sense. In Class., where it is used of the experience of benefits, it is always accompanied by some qualifying word. When it stands alone it signifies to suffer evil. The evidence on the whole makes very strongly for the meaning suffer; in which case the reference is, probably, to the annoyances suffered from Judaising Christians. It must be said, on the other hand, that a reference to such annoyances seems far-fetched. If we could translate did ye experience (so Weizscker, Lipsius, Sieffert), the reference would be to the impartation of the gifts of the Spirit.

In vain (εικη)

So that ye have fallen from the faith and missed the inheritance of suffering and the rich fruitage of your spiritual gifts. See Mat 5:10-12; Rom 8:17; Co2 4:17.

If it be yet in vain (ει κη)

κη, with the sense of really. If, that is, it be really in vain.

Galatians 3:5

gal 3:5

Therefore (ουν)

Resumes the thought of Gal 3:2 (Gal 3:3, Gal 3:4 being, practically, parenthetical), in order to adduce the example of Abraham as a proof of justification by faith. The thought of Gal 3:2 is further emphasized. The gift of the Spirit, and the bestowment of miraculous powers, is a purely divine operation in believers, which is not merited by legal works, but can be received and experienced only through the message of faith.

He that ministereth (ο επιχορηγων)

Or supplieth. See Co2 9:10; Col 2:19; Pe2 1:5. The idea of abundant supply (Lightfoot), if conveyed at all, resides, not in the preposition ε ministereth is God.

Worketh (ενεργων)

See on Th1 2:13.

See on Mat 11:20. Either miracles, as Mar 6:2; Co1 12:10, or miraculous powers, as Co1 12:6; Phi 2:13; Eph 2:2. The analogy of these latter passages favors the second meaning.

Among you (εν υμιν)

Galatians 3:6

gal 3:6

The answer to the question of Gal 3:5 is so obvious that it is not given. Paul proceeds at once to the illustration - the argument for the righteousness of faith furnished in the justification of Abraham. The spiritual gifts come through the message of faith, even as Abraham believed, etc.

Believed God (επιστευσεν τω θεω)

See on Rom 4:5. Believed God's promise that he should become the father of many nations. See Rom 4:18-21. The reference is not to faith in the promised Messiah.

It was accounted to him for righteousness (ε τω ει

See on Rom 4:5. Εις does not mean instead of, but as. His faith was reckoned as righteousness - as something which it really was since all possibilities of righteousness are included in faith.

Galatians 3:7

gal 3:7

Imperative. It may also be rendered as indicative, ye know, but the imperative is livelier, and the statement in the verse is one of the points which the writer is trying to prove.

They which are of faith (οι ε

E
(Rom 1:17); eat (Rom 14:23
promise (Gal 3:22), law (Gal 3:12). For parallels to the phrase οι ε
denotes believers as sprung from, or receiving their spiritual condition from that which specially characterizes them.
Comp. οι εξ ε ; οι ε ; ο εκ της α
truth, Joh 18:37.

, Rom 3:30; Rom 5:1): with other verbs, as live
; Rom 9:30; Rom 10:6): with other nouns, as
; Rom 4:16; Rom 14:23; Gal 3:9. It
; ο εκ της α

Galatians 3:8

gal 3:8

The scripture (η

See on Ti1 5:18. The particular passage cited below. See on Mar 12:10; see on Joh 2:22; see on Joh 5:47 footnote.

Foreseeing (προιδουσα)

The passage of Scripture is personified. Comp. hath concluded, Gal 3:22. The Jews had a formula of reference, "What did the Scripture see?"

Would justify (δικαιοι)

Better justifieth. The present tense. The time foreseen was the Christian present. Comp. Co1 3:13; Mat 26:2.

N.T.o. An awkward translation. Better, preached the gospel before-hand.

From Gen 18:18; comp. Gen 22:18, lxx. Gen 12:3 reads πασαι αι
non-Jews were denoted, and is more suitable to Paul's Gentile audience.

Shall be blessed (ε

In N.T. only here. lxx, Gen 12:3; Gen 18:18; Gen 22:18; Gen 26:4; Sir. 44:21. The blessing is the messianic blessing of which the Gentiles are to partake - the imparting of the Spirit as the new life principle and the pledge of future blessedness in Christ. This blessing Abraham shared on the ground of his faith, and believers shall share it as the true spiritual children of Abraham.

In thee (ε

Not, through thy posterity, Christ, but in the fact that thou art blessed is involved the blessedness of the Gentiles through faith, in so far as they shall be justified by faith, and through justification receive the Holy Spirit.

Galatians 3:9

gal 3:9

Not = like or as, but in fellowship with. Believers are regarded as homogeneous with Abraham, and as thus sharing the blessing which began in him.

Faithful (πιστω)

Or believing, as Act 16:1; Co2 11:15; Ti1 5:16. Those who are of the faith are one in blessing with him whose characteristic was faith.

Galatians 3:10

gal 3:10

Under the curse (υ

Better, under curse. There is no article. The phrase is general = accursed. Comp. υφ' α . The specific character of the curse is not stated. It is not merely the wrath of God as it issues in final destruction (Meyer); but it represents a condition of alienation from God, caused by violation of his law, with all the penalty which accrues from it, either in this life or the next.

Cursed (ε

Only here and Gal 3:13. oClass. In lxx, see Gen 3:14, Gen 3:17; Deu 27:16-20; Isa 65:20; Wisd. 3:12; 14:8, etc.

Continueth - in (ε

The expression is figurative, the book of the law being conceived as a prescribed district or domain, in which one remains or out of which he goes. Comp. continue in the faith, Act 14:22; in the covenant, Heb 13:9; in the things which thou hast learned, Ti2 3:14.

Galatians 3:11

gal 3:11

By the law (ε)

Rather, in the sphere of the law; thus corresponding with continueth in, Gal 3:10.

The just shall live by faith (ο

Better, the righteous. Quoted from Hab 2:4, and appears in Rom 1:17, and Heb 10:28. The lxx has μου

Galatians 3:13

gal 3:13

Hath redeemed (ε

Po. Better redeemed. Comp. Gal 4:5; Eph 5:16; Col 4:5. In lxx once, Dan 2:8. See on Col 4:5.

Us

Referring specially to Jews.

Better, having become. See on Gal 2:20.

It is written

From lxx of Deu 21:23, with the omission of υ by God after cursed. Paul, as Lightfoot justly says, instinctively omits these words, since Christ was in no sense accursed by God in his crucifixion. The statement does not refer to Christ's enduring the curse in our stead, but solely to the attitude in which the law placed Christ by subjecting him to the death of a malefactor. The law satisfied its demand upon him, and thus thrust him out of the pale of the legal economy. We, by our fellowship with him, are likewise cast out, and therefore are no longer under curse.

Upon a tree (ε

Originally wood, timber. In later Greek, a tree. In Class. used of a gallows (Aristoph. Frogs, 736). Often of the stocks (Aristoph. Clouds, 592; Lysistr. 680; Knights, 367). So Act 16:24. Of the cross, Act 5:30; Act 10:39; Pe1 2:24. Ignatius (Smyrn. i.) says that Christ was nailed up for our sakes - of which fruit are we. That is, the cross is regarded as a tree, and Christians as its fruit. Comp. Trall. ii. See the interesting remarks of Lightfoot on the symbolism of the tree of life in Paradise (Apostolic Fathers, Part II, Vol. II., page 291).

Galatians 3:14

gal 3:14

That (τ

Marking the purpose of Christ in redeeming from the curse of the law.

That we might receive, etc.

The second τ

blessing promised to Abraham, but in the impartation of the Spirit to both Jews and Gentiles through faith. The ε blessing is not God's gift of justification as the opposite of the curse; for in Gal 3:10, Gal 3:11, justification is not represented as the opposite of the curse, but as that by which the curse is removed and the blessing realized. The content of the curse is death, Gal 3:13. The opposite of the curse is life. The subject of the promise is the life which comes through the Spirit. See Joh 7:39; Act 2:17, Act 2:38, Act 2:39; Act 10:45, Act 10:47; Act 15:7, Act 15:8; Rom 5:5; Rom 8:2, Rom 8:4, Rom 8:6, Rom 8:11; Eph 1:13.

Galatians 3:15

gal 3:15

According to human analogy; reasoning as men would reason in ordinary affairs. The phrase is peculiar to Paul. See Rom 3:5; Co1 3:3; Co1 9:8; Co1 15:32; Gal 1:11. Comp. α

Though it be - yet

The A.V. and Rev. give the correct sense, but the order of the Greek is peculiar. O "Though a man's covenant yet no man disannulleth it." But o of the clause, before α similar displacement occurs Co1 14:7.

Not testament. See on Mat 26:28, and see on Heb 9:16.

Po. See Co2 2:8. In lxx, Gen 23:20; Lev 25:30; 4 Macc. 7:9. From κυρος supreme power. Hence the verb carries the sense of authoritative confirmation, in this case by the contracting parties.

Disannulleth (αθετει)

See on bring to nothing, Co1 1:19. Rev. maketh void.

Addeth thereto (ε

N.T.o. Adds new specifications or conditions to the original covenant, which is contrary to law. Comp. ε or codicil, Joseph B. J. 2:2, 3; Ant. 17:9, 4. The doctrine of the Judaisers, while virtually annulling the promise, was apparently only the imposing of new conditions. In either case it was a violation of the covenant.

Galatians 3:16

gal 3:16

The course of thought is as follows. The main point is that the promises to Abraham continue to hold for Christian believers (Gal 3:17). It might be objected that the law made these promises void. After stating that a human covenant is not invalidated or added to by any one, he would argue from this analogy that a covenant of God is not annulled by the law which came afterwards. But before reaching this point, he must call attention to the fact that the promises were given, not to Abraham only, but to his descendants. Hence it follows that the covenant was not a mere temporary contract, made to last only up to the time of the law. Even a man's covenant remains uncanceled and without additions. Similarly, God's covenant-promises to Abraham remain valid; and this is made certain by the fact that the promises were given not only to Abraham but to his seed; and since the singular, seed, is used, and not seeds, it is evident that Christ is meant.

The promises (αι ε

Comp. Rom 9:4. The promise was given on several occasions.

Were made (ε

Rend. were spoken.

To his seed (τω του)

Emphatic, as making for his conclusion in Gal 3:17. There can be no disannulling by the law of a promise made not only to Abraham, but to his seed.

Not - to seeds (ου - τοι

He means that there is significance in the singular form of expression, as pointing to the fact that one descendant (seed) is intended - Christ. With regard to this line of argument it is to be said, 1. The original promise referred to the posterity of Abraham generally, and therefore applies to Christ individually only as representing these: as gathering up into one all who should be incorporated with him. 2. The original word for seed in the O.T., wherever it means progeny, is used in the singular, whether the progeny consists of one or many. In the plural it means grains of seed, as Sa1 8:15. It is evident that Paul's argument at this point betrays traces of his rabbinical education (see Schoettgen, Horae Hebraicae, Vol. I., page 736), and can have no logical force for nineteenth century readers. Even Luther says: "Zum stiche zu schwach."

Of many (ε v)

Apparently a unique instance of the use of ε familiar phrase "to speak upon a subject," many being conceived as the basis on which the speaking rests. Similarly εφ' ε

Galatians 3:17

gal 3:17

And this I say (του

Now I mean this. Not strictly the conclusion from Gal 3:15, Gal 3:16, since Paul does not use this phrase in drawing a conclusion (comp. Co1 1:12, and του ; Co1 15:50). It is rather the application, for which the way was prepared in Gal 3:16, of the analogy of Gal 3:15 to the inviolable stability of God's covenant.

Four hundred and thirty years after

Bengel remarks: "The greatness of the interval increases the authority of the promise."

To make of none effect (καταργησαι)

See on Rom 3:3.

Galatians 3:18

gal 3:18

In the analogy of Gal 3:15 there was contemplated the double possibility of invalidation or addition. With relation to God's promise, the Judaisers insisted on addition; since, while they preached faith in the promise and in its fulfillment in Christ, they made the inheritance of the promise dependent upon the fulfilling of the law. Paul, on the other hand, holds that the Judaistic addition involves invalidation. Salvation must rest either upon the promise or upon the law. The Judaizer said, upon the promise and the law. For God gave the inheritance to Abraham by promise. It has been shown that the law did not abrogate the promise. Hence, if the inheritance be of the law it is no more of the promise. Comp. Rom 4:14.

Freely bestowed as a gracious gift. See on Luk 7:21.

Galatians 3:19

Lit. what then is the law, or, why then the law? What is its meaning and object? A natural question of an objector, since, according to Paul's reasoning, salvation is of promise and not of law.

Comp. παρεισηλθεν came in beside, Rom 5:20. Not as an addition to the promise, which is contrary to Gal 3:18, but as a temporary, intermediate institution, in which only a subordinate purpose of God was expressed.

Because of transgressions (τω

In order to set upon already existing sins the stamp of positive transgression of law. Comp. Rom 4:5; Rom 5:13. Note the article, the transgressions, summing them up in one mass. Not, in order to give the knowledge of sins. This, it is true, would follow the revelation of sins as transgressions of law (Rom 3:20; Rom 7:13); but, 1. the phrase because of transgressions does not express that thought with sufficient definiteness. If that had been his meaning, Paul would probably have written της α the law as more than giving the knowledge of sins. Its office was, in revealing sin as positive transgression, to emphasize the objective, actual, contrary fact of righteousness according to the divine ideal, and to throw sin into contrast with that grand ideal.

The seed

Christ, whose advent was to introduce the fulfillment of the promise (Gal 3:16).

The verb means to arrange, appoint, prescribe. Of appointing the twelve, Mat 11:1; of enjoining certain acts, Luk 8:55; Luk 17:10; Co1 7:17; of the decree of Claudius, Act 18:2. Here, describing the form or mode in which the law was added; the arrangement made for giving it.

By angels (δι α

Better, through angels as agents and intermediaries. Comp. ει ordained by angels, Act 7:53. The tradition of the giving of the law through angels appears first in Deu 33:2 (but comp. lxx and the Hebrew). See Heb 2:2; Act 7:53. In the later rabbinical schools great importance was attached to this tradition, and it was not without influence in shaping the doctrine of angelic mediation which formed one of the elements of the Colossian heresy. Josephus (Ant. 15:5, 3) relates that Herod excited the Jews to battle by a speech, in which he said that they had learned the holiest of laws from God through angels. It is a general O.T. idea that in great theophanies God appears surrounded with a heavenly host. See Hab 3:8; Isa 66:15; Zac 14:5; Joe 3:11. The idea of an angelic administration is also familiar. See Exo 23:20; Exo 32:34; Exo 33:14; Isa 63:9; Jos 5:14. The agency of angels indicates the limitations of the older dispensation; its character as a dispensation of the flesh.

In the hand of a mediator (ε

E Lev 16:21. In the hand of Moses, Lev 26:46; Num 4:37, Num 4:41, Num 4:45, Num 4:49 mediator, see on Ti1 2:5, and comp. Heb 8:6; Heb 9:15; Heb 12:24. It is a later Greek word signifying also umpire, arbitrator, and appears in lxx only in Job 9:33. The mediator here is Moses, who is often so designated by rabbinical writers. The object is not (as Meyer) to enable the reader to realize the glory of the law in the dignity and formal solemnity of its ordination, but to indicate the inferior, subordinate position held by the law in comparison with the promise, not the gospel. A glorification of the law cannot be intended, since if that were contemplated in the mention of angels and the mediator, the statement would tend to the disparagement of the promise which was given without a

mediator. Paul, in the section Gal 3:6-9, Gal 3:7, aims to show that the law does not, as the Judaisers assume, stand in a relation to the divine plan of salvation as direct and positive as does the promise, and that it has not, like the promise and its fulfillment, an eternal significance. On the contrary, it has only a transitory value. This estimate of the law does not contradict Paul's assertions in Rom 7:12-25. In representing the law as subordinate and temporary he does not impugn it as a divine institution.

Galatians 3:20

gal 3:20

Now a mediator is not a mediator of one (ο κ ε

has a generic force: the mediator according to the general and proper conception of his function. Comp. the apostle (Co2 12:12); the shepherd, the good (Joh 10:11). 3. E ζ, so that it is masculine and personal. We are not to supply party or law. The meaning is: the conception of mediator does not belong to an individual considered singly. One is not a mediator of his single self, but he is a mediator between two contracting parties; in this case between God and the people of Israel, as Lev 26:46; thus differing from Christ, who is called the mediator of a new covenant (Heb 8:6; Heb 9:15; Heb 12:24). The new covenant, the gospel, was not a contract. Accordingly Gal 3:20 serves to define the true conception of a mediator, and through this definition to make clearer the difference between the law, which required a mediator, and the promise, which is the simple expression of God's will. The very idea of mediation supposes two parties. The law is of the nature of a contract between God and the Jewish people. The validity of the contract depends on its fulfillment by both parties. Hence it is contingent, not absolute.

But God is one (ο ζ α

God does not need a mediator to make his promise valid. His promise is not of the nature of a contract between two parties. His promise depends on his own individual decree. He dealt with Abraham singly and directly, without a mediator. The dignity of the law is thus inferior to that of the promise.

Galatians 3:21

gal 3:21

ν επαγγελιων)

Does it follow from the difference between the law and the promises that they are in antagonism? Paul supposes this objection on the part of a Jewish Christian.

See on Rom 3:4. This could only be true in case the law gave life, for life must come either through the promises or through the law. If the law is against the promises, and makes them invalid, it follows that life must come through the law, and therefore righteousness, without which there is no life, would verily (ο the law.

By the law

Tisch., Rev. T., Weiss, retain ε in the law. The meaning is substantially the same with either reading: in the one case proceeding from, in the other residing in the law.

Galatians 3:22

gal 3:22

But it is not true that the law gives life, for the law, according to scripture, condemned all alike.

The scripture (ἡ)

Scripture is personified. See on Gal 3:8.

Better, hath shut up, as a jailer. Only in Paul, with the exception of Luk 5:6. Frequent in lxx. Not included with others, but confined as within an enclosure, as Luk 5:6, of the net enclosing the fish. Comp. Exo 14:3; Jos 6:1; 1 Macc. 4:31. Scripture, in its divine utterances on the universality and guilt of sin, is conceived as a jailer who shuts all up in sin as in a prison. Comp. Rom 3:10-19; Rom 11:32.

Neuter, all things collectively: = all men. For the neuter in a similar comprehensive sense, see Co1 1:27; Col 1:20; Eph 1:10.

That (ὅτι)

In order that. That which is represented through a personification as the act of Scripture, is the act of God, according to a definite purpose that the promise should be inherited by believers only, through faith in Jesus Christ.

The promise (ἡ ἐπαγγελία)

That is, the thing promised; the inheritance, Gal 3:18.

By faith (ἐπίστεως)

Const. with the promise, not with might be given. The promised gift which is the result of faith. The false teachers claimed that it was the result of works.

To them that believe (τοῖς πιστεύουσιν)

Not tautological. Even the Judaisers held that salvation was intended for believers, but also that legal obedience was its procuring cause; against which Paul asserts that it is simply for those that believe.

Galatians 3:23

[gal 3:23](#)

But the office of the law as a jailer was designed to be only temporary, until the time when faith should come. It was to hold in custody those who were subjected to sin, so that they should not escape the consciousness of their sins and of their liability to punishment.

The subjective faith in Christ which appropriates the promise. See on Gal 1:23.

We were kept (ἐκράτηθη)

Better, kept in ward, continuing the figure in shut up, Gal 3:22. The imperfect tense indicates the continued activity of the law as a warder.

Under the law (ὑπὸ τοῦ νόμου)

Const. with were kept in ward, not with shut up. We were shut up with the law as a warder, not for protection, but to guard against escape. Comp. Wisd. 17:15. The figure of the law as pedagogue (Gal 3:24) is not anticipated. The law is conceived, not as the prison, but as the warder, the Lord or despot, the power of sin (see Co1 15:56; Romans 7), by whom those who belong to sin are kept under lock and key - under moral captivity, without possibility of liberation except through faith.

Εἰς unto or for expresses the object of keeping in ward. It is not temporal, until, which is a rare usage in N.T., but with a view to our passing into the state of faith.

ποκαλυφθῆναι)

revealed at the coming of Christ and the gospel.

Galatians 3:24

gal 3:24

Wherefore (ὡ

Better, so that. Theological consequence of the previous statements.

μῶν)

See on Co1 4:15. Tutor (Rev.) is defensible on the ground of etymology, tueri to look upon, thence to guard. In civil law a tutor is a person legally appointed for the care of the person and property of a minor. So Bacon (Adv. of Learning, ii. 19): "the first six kings being in truth as tutors of the state of Rome in the infancy thereof." The later use of the word, however, in the sense of instructor, has so completely supplanted the earlier, that the propriety of the Revisers' rendering is questionable. The law is here represented, not as one who conducts to the school of Christ; for Christ is not represented here as a teacher, but as an atoner; but rather as an overseer or guardian, to keep watch of those committed to its care, to accompany them with its commands and prohibitions, and to keep them in a condition of dependence and restraint, thus continually bringing home to them the consciousness of being shut up in sins, and revealing sin as positive transgression.

Galatians 3:26

gal 3:26

ε

Better, ye are all sons of God. Note 1. The change of person, ye are. Comp. we, our, us, Gal 3:23, Gal 3:24, Gal 3:25. He now addresses the Galatians, who were mostly Gentiles, and includes all Christians, Jewish and Gentile. 2. The emphasis is on sons of God rather than on all; for his object is to show that, after the coming of faith, they are no more under the care of a guardian. Y) who have outgrown the surveillance of the children of God (Rom 8:16, Rom 8:21; Rom 9:8; Phi 2:15), and υἱ sons of God (Rom 8:14, Rom 8:19; Rom 9:26

legal or ethical status, should not be pressed. In lxx both words are applied ethically to Israel as God's beloved people. See Isa 30:1; Wisd. 16:21; Joe 2:23; Zac 9:13; and Isa 63:6; Deu 14:1; Wisd. 9:7; 12:19. John never uses υἱ describe the relation of Christians to God; but he attaches both the ethical relation and that of conferred privilege, as ; Jo1 3:1, Jo1 3:10; Joh 1:13; Joh 3:3, Joh 3:7; Jo1 3:9; Jo1 4:7; Jo1 5:1, Jo1 5:4, Jo1 5:18. Paul often regards the Christian relation from a legal point of view as υἱ

See Rom 8:14, Rom 8:17, we have both υ

; Eph 5:1, the ethical sense. 3.

have, as so often, a possessive force, your faith.

Galatians 3:27

gal 3:27

Were baptized into Christ (εἰς)

See on Mat 28:19. Not in relation to Christ (Meyer), but into spiritual union and communion with him. Comp. Rom 6:3 (see note); Co1 12:12, Co1 12:13, Co1 12:27. Paul here conceives baptism, not as a mere symbolical transaction, but as an act in which believers are put into mystical union with the crucified and risen Lord. Comp. Rom 6:3-11.

The phrase only here and Rom 13:14. The figurative use of the verb occurs only once in the Gospels, Luk 24:49, but often in Paul, Co1 15:53; Eph 4:24; Col 3:10, Col 3:12, etc. Chrysostom (Hom. xiii. on Ephesians) remarks, "We say of friends, one puts on the other, meaning thereby much love and unceasing fellowship." In lxx quite often in the figurative sense, as Jdg 6:34; Ch1 12:18; Ch2 6:41; Job 8:22; Job 29:14; Psa 108:1-13 :18. Similarly in class., Plato, Rep. 620, of Thersites putting on the form of a monkey: Xen. Cyr. ii. 1, 13, of insinuating one's self into the minds of hearers. So the Lat. induere: Cicero, De Off. iii. 10, 43, to assume the part of a judge: Tac. Ann. xvi. 28, to take on the part of a traitor or enemy. To put on Christ implies making his character, feelings and works our own. Thus Chrysostom: "If Christ is Son of God, and thou hast put him on, having the Son in thyself and being made like unto him, thou hast been brought into one family and one nature." And again: "He who is clothed appears to be that with which he is clothed."

Galatians 3:28

gal 3:28

With this putting on of Christ, the distinctions of your ordinary social relations - of nation, condition, sex - vanish. Comp. Rom 10:12; Co1 12:13; Col 3:11.

There is (εἷς)

Only in Paul (Co1 6:5; Col 3:11) and Jam 1:17. E

Male or female (ἀνδρῶν καὶ γυναικῶν)

Comp. Mat 19:4

and social distinctions are alterable, while the distinction of sex is unalterable, though absorbed in the new relation to Christ. Yet see Col 3:11, where we find, "not Greek and Jew, circumcision and uncircumcision."

Ye are all one

One moral personality. The individual differences are merged in the higher unity into which all are raised by their common life in Christ. This is the one new man, Eph 2:15.

Galatians 3:29

gal 3:29

Abraham's seed

As being one with Christ. See Gal 3:7, Gal 3:16. In Romans 4 Paul shows that Abraham was justified by faith, and

was thus constituted the spiritual father of all believers in Christ, whether circumcised or uncircumcised. The purpose of God in making the inheritance of the promise dependent on faith was that the promise might be sure to all the seed. Abraham, he says, is "the father of us all" (Rom 4:16). This spiritual paternity does away with the current Jewish notion of physical paternity. Physical relationship with Abraham is of no significance in the economy of salvation. The apostle "discovers the basis of Christian universalism in the very life of him in whose person theocratic particularism was founded. He has demonstrated the existence of a time when he represented Gentilism, or, to speak more properly, mankind in general; and it was during this period, when he was not yet a Jew, but simply a man, that he received salvation" (Godet).

[Next: Galatians Chapter 4](#)

Galatians Chapter 4

Galatians 4:1

gal 4:1

Introducing a continued, explanatory discussion. Comp. Gal 3:17; Gal 5:16; Co1 1:12.

The heir (ο

See on inheritance, Pe1 1:4. The article is generic as in the mediator, Gal 3:20.

A minor. See on Co1 3:1 ; Co1 14:20; Phi 3:15. The Jews
called proselytes or novices babes. See Rom 2:20.

Lord of all

Legally, by right of birth, though not actually.

Galatians 4:2

gal 4:2

Tutors (ε

Better, guardians. See on Luk 8:3. Only here in Paul. A general term, covering all to whom supervision of the child is
) . See 2 Macc. 11:1; 13:2; 14:2.

Governors (οι

Better stewards. Lat. dispensatores. More special than guardians, signifying those who had charge of the heir's
property. See on Luk 16:1. In later Greek it was used in two special senses: 1. The slave whose duty it was to distribute
the rations to the other slaves: so Luk 12:42. 2. The land-steward: so Luk 16:1. Comp. Rom 16:23, ο οι
rendered city-treasurer: A.V. chamberlain. In Lucian, Alex. 39, the Roman procurators, or fiscal administrators, are
. The dispensator in the Roman household had charge of the accounts and made
the payments (see Cicero, ad Att. xi. 1; Juv. Sat i. 91). He was commonly a slave. Christian teachers are called
"stewards of the mysteries of God" and "of the grace of God" (Co1 4:1; Pe1 4:10), as those who have received the
counsels of God and impart them to men. A bishop or overseer is also called "a steward of God" (Tit 1:7).

applied to the time allowed a defendant for paying damages, after the expiration of which, if he had not paid, he was
called υ

living is a point which does not affect his argument. It is not easy to decide. As Alford justly remarks: "the antitype

time for the termination of the minority, would seem to imply that the father is conceived as living; since, if he were

dead, that matter would be regulated by statute.

Galatians 4:3

gal 4:3

We

Not Jewish Christians only, but all Christians. For in Gal 4:5, Jewish Christians are distinctly characterized as those under the law, while the following we, subjects of Christian adoption, points back to the we in this verse. Again, elements of the world is too wide a conception to suit the law, which was given to Israel only.

α του

For the word στοιχεια in N.T. see Col 2:8, Col 2:20; Heb 5:12; Pe2 3:10, Pe2 3:12.

See on Pe2 3:10. Interpretations differ. 1. Elements of knowledge, rudimentary religious ideas. See Heb 5:12. The meaning of world will then be, the material as distinguished from the spiritual realm. Elements of the world will be the crude beginnings of religion, suited to the condition of children, and pertaining to those who are not Christians: elementary religious truths belonging to mankind in general. Thus the Jewish economy was of the world as appealing to the senses, and affording only the first elements of a spiritual system. The child-heir was taught only faint outlines of spiritual truth, and was taught them by worldly symbols. 2. Elements of nature - of the physical world, especially the heavenly bodies. See Pe2 3:10, Pe2 3:12; Wisd. 7:17. According to this explanation, the point would be that the ordering of the religious life was regulated by the order of nature; "the days, months, times," etc. (Gal 4:10), as well as the heathen festivals, being dependent on the movements of the heavenly bodies. This was the patristic view (Ambrose, Augustine, Chrysostom, Theodoret). 3. The elements of the world are the personal, elemental spirits. This seems to be the preferable explanation, both here and in Col 2:8. According to Jewish ideas, all things had their special angels. In the Book of Jubilees, chapter 2, appear, the angel of the presence (comp. Isa 63:9); the angel of adoration; the spirits of the wind, the clouds, darkness, hail, frost, thunder and lightning, winter and spring, cold and heat. In the Book of Enoch, 82:10-14, appear the angels of the stars, who keep watch that the stars may appear at the appointed time, and who are punished if the stars do not appear (18:15). In the Revelation of John we find four angels of the winds (14:18); the angel of the waters (16:5); the angel in the sun (19:17). In Heb 1:7 we read, "who maketh his angels winds." Paul also recognizes elemental forces of the spiritual world. The thorn is "a messenger of Satan" (Co2 12:7); Satan prevents his journey to Thessalonica (Th1 2:18); the Corinthian offender is to be "delivered to Satan" (Co1 5:5); the Kingdom of God is opposed by "principalities and powers" (Co1 15:24); Christians wrestle against "the rulers of the darkness of this world; against the spiritual hosts of wickedness in the upper regions" (Eph 6:12). In this passage the elements of the world are compared with overseers and stewards. This would seem to require a personal interpretation. In Gal 4:8, "did service to them which by nature are no gods," appears to be = "in bondage under the elements," suggesting a personal interpretation of the latter. The Galatians had turned again to the observance of times and seasons (Gal 4:10), which were controlled by the heavenly bodies and their spirits.

Galatians 4:4

gal 4:4

The moment by which the whole pre-messianic period was completed. Comp. Eph 1:10. It answers to the time appointed of the Father (Gal 4:2). The meaning of the word is habitually passive - that which is completed, full complement. There are frequent instances of its use with the genitive, as "fullness of the earth, blessing, time, the sea, Christ," in all which it denotes the plenitude or completeness which characterizes the nouns.

Sent forth (ε

From himself: from his heavenly glory. This does not mean that God then, for the first time, embodied what had

previously been a mere ideal, but that he sent forth a preexisting person. See Phi 2:6.

Or born. Repeated, and expressing the fact that Christ became a man, as distinguished from his prehistoric form of being.

Under the law

The earthly being of Christ began under the law. He was not only of human birth, but of Jewish birth; subjected to all the ordinances of the law, as circumcision for instance, like any other Jewish boy.

Galatians 4:5

gal 4:5

To redeem (τ)

See on Gal 3:13. To redeem from the dominion and curse of the law. The means of redemption is not mentioned. It cannot be merely the birth of Christ of a woman and under the law. These are mentioned only as the preliminary and necessary conditions of his redeeming work. The means or method appears in Gal 3:13.

We might receive (α

Not receive again or back, as Luk 15:27, for adoption was something which men did not have before Christ; but receive from the giver.

Po. See on Rom 8:15, and comp. Rom 9:4; Eph 1:5. Not sonship, but sonship conferred.

Galatians 4:6

gal 4:6

Because ye are sons (ο

For ο ; Co1 12:15; Joh 15:19; Joh 20:29. The emphasis is on sons. The spirit would not be given is ye were not sons. Others take ο examples of such usage are wanting. It is not a proof of the fact of sonship that the apostle is giving, but a consequence of it. Comp. Rom 8:16, where the witness of the Spirit attests the sonship.

The Spirit of his Son

The Holy Spirit which animated Jesus in his human life, and which, in the risen Christ, is the life-principle of believers. See Co1 15:45, and comp. Rom 8:9-11. The Holy Spirit is called the Spirit of Christ, Rom 8:9, Rom 8:10, where Paul uses Spirit of God, Spirit of Christ and Christ as convertible terms. The phrase Spirit of Jesus Christ only Phi 1:19. In Joh 3:34 Christ is represented as dispensing the Spirit. He is fully endowed with the Spirit (Mar 1:10; Joh 1:32): he sends the Spirit from the Father to the disciples, and he is the burden of the Spirit's testimony (Joh 15:26; Joh 16:7, Joh 16:9, Joh 16:10, Joh 16:15). The Paraclete is given in answer to Christ's prayer (Joh 14:16). Christ identifies his own coming and presence with those of the Spirit (Joh 14:17, Joh 14:18). Paul identifies him personally with the Spirit (Co2 3:17).

Our hearts

Note the interchange of persons: we might receive, ye are sons, our hearts. Comp. Rom 7:4.

Crying (κραζον)

A strong word, expressing deep emotion. The verb originally represents the sound of a croak or harsh scream; thence, generally, an inarticulate cry; an exclamation of fear or pain. The cry of an animal. So Aristoph. Knights, 1017, of the barking of a dog: 285, 287, of two men in a quarrel, trying to bawl each other down: Frogs, 258, of the croaking of frogs. This original sense appears in N.T. usage, as Mat 14:26; Mat 15:23; Mat 27:50; Mar 5:5, etc., and is recognized

See Mat 8:29; Mat 15:22; Mar 3:11; Joh 7:28, etc. In Mar 10:47 the inarticulate cry and the articulate utterance are distinguished. At the same time, the word is often used of articulate speech without such additions, as Mar 10:48; Mar 11:9; Mar 15:13, Mar 15:14; Luk 18:39; Act 7:60; Act 19:34; Rom 8:15. It falls into more dignified association in lxx, where it is often used of prayer or appeal to God, as Judges 3:9, 15; 4:3; 6:7; Psalm 21:2, 5; 27:1, 54:16; and in N.T., where it is applied to solemn, prophetic utterance, as Rom 9:27; Joh 1:15, and is used of Jesus himself, as Joh 7:28, Joh 7:37; Joh 12:44, and of the Holy Spirit, as here. The Spirit gives the inspiration of which the believer is the organ. In Rom 8:15 the statement is inverted. The believer cries under the power of the Spirit.

Abba, Father

Comp. Mar 14:36; Rom 8:15. O

Rather the whole phrase A

his Father (Mar 14:36) being very early united with the Greek synonym. Such combinations of Hebrew and Greek addresses having the same meaning were employed in rabbinical writings. Comp. also Rev 9:11; Rev 12:9.

Galatians 4:7

gal 4:7

Servant (δουλος)

Bondservant. See on Mat 20:26; see on Mar 9:35; see on Rom 1:1.

. The figure is based upon Roman, not upon Jewish, law. According to Roman law, all the children, sons and daughters, inherited alike. According to Jewish law, the inheritance of the sons was unequal, and the daughters were excluded, except where there were no male heirs. Thus the Roman law furnished a more truthful illustration of the privileges of Christians. Comp. Gal 3:28.

Of God through Christ

through God, omitting Christ.

Galatians 4:8

gal 4:8

Over against their filial freedom in Christ, Paul sets their lapse into subjection to the elements of the world (Gal 4:3).

Knew not God

See on Th2 1:8.

Ye did service (ε

Better, were in bondage or were slaves.

Not denying their existence (comp. Co1 8:5) but their deity. Emphasis on by nature. Comp. Co1 10:20.

Galatians 4:9

gal 4:9

Rather are known of God

Rather corrects the first statement, have known God, which might seem to attach too much to human agency in attaining the knowledge of God. The divine side of the process is thrown into the foreground by are known, etc. Known does not mean approved or acknowledged, but simply recognized. Saving knowledge is doubtless implied, but is not expressed in the word. The relation of knowledge between God and his sons proceeds from God. The Galatians had not arrived at the knowledge of God by intuition nor by any process of reasoning. "God knew them ere they knew him, and his knowing them was the cause of their knowing him" (Eadie). Comp. Co1 13:12; Ti2 2:19; Mat 7:23. Dean Stanley remarks that "our knowledge of God is more his act than ours." If God knows a man, that fact implies an activity of God which passes over to the man, so that he, as the subject of God's knowledge, comes into the knowledge

influence. See Co1 2:8; Joh 1:10; Joh 2:24; Joh 17:3. For a parallel to this interchange between the active and the passive, see Phi 3:12.

How (πως)

"A question full of wonder" (Bengel). Comp. I marvel, Gal 1:6.

Turn ye again (ε

Better, the continuous present, are ye turning, as of a change still in progress. Comp. Gal 1:6

meaning.

Weak and beggarly elements (ασθενη α)

For elements see on Gal 4:3 . The two adjectives express the utter impotence of these "elements" to do and to bestow what was done and given by God in sending his Son into the world. Comp. Rom 8:3; Heb 7:18.

A reckoning in a descending series. So Luk 1:3; Act 26:5. Such combinations as this are not uncommon in N.T. and Class. See, for instance, Act 18:21; Mat 26:42; Act 10:15; Joh 21:16 often define and explain it. Thus, Joh 21:16 asked again, and this was the second time of asking.

It was more than a mere desire. They were bent on putting themselves again into bondage. See on Mat 1:19.

Galatians 4:10

gal 4:10

See on Mar 3:2, and see on Joh 18:12, and comp. Joseph. Ant. 3:5, 5, παρατηρει

denotes careful, scrupulous observance, an intent watching lest any of the prescribed seasons should be overlooked. A merely legal or ritual religion always develops such scrupulousness.

Days

Sabbaths, fast-days, feast-days, new moons. Comp. Rom 14:5, Rom 14:6; Col 2:16.

Months

Sacred months. Comp. Isa 66:23. In the preexilic time the months were mostly not named but numbered first, second, third, etc., and this usage appears also in the post-exilic writings of the O.T. Only four months had special names: the first, Abib, the ear month, which marked the beginning of harvest (Exo 13:4; Exo 23:15; Exo 34:18): the second, Sif or Zv, the flower month (Kg1 6:1, Kg1 6:37): the seventh, Ethanum, the month of streaming rivers fed by the autumnal rains (Kg1 8:2): the eighth, Bul, the month of rain (Kg1 6:38). In the post-exilic time names for all the months came into use, the most of which appear in the Palmyrene inscriptions and among the Syrians. According to the Talmud, the returning Jews brought these names from Babylon. The names of all are found in a month table discovered at Nineveh. Nsan corresponds to Abib (Neh 2:1; Est 3:7), answering to the latter part of March and April. Jjar answered to Ziv (Targ. Ch2 30:2), our May. Tisri to Ethanim, the seventh month of the ecclesiastical, and the first of the civil year, corresponding to October. Marcheschwan (see Joseph. Ant. 1:3, 3) answered to Bul and November. Tisri, being the seventh or sabbatical month, was peculiarly sacred, and the fourth (Sivan, June), fifth (Ab, August), and tenth (Tebeth, January) were distinguished by special fasts.

Better, seasons. See on Mat 12:1; see on Eph 1:10, and comp. Lev 23:4. The holy, festal seasons, as Passover Pentecost, Feast of Tabernacles. See Ch2 8:13.

Years (ε)

Sabbatical years, occurring every seventh year. Not years of Jubilee, which had ceased to be celebrated after the time of Solomon.

Galatians 4:11

gal 4:11

I am afraid of you (φοβουμαι υμας)

Not a felicitous translation, though retained by Rev. Rather, "I am afraid for you or concerning you." The second υμας is not attracted into the principal clause so as to read, "I am afraid lest I have bestowed labor," etc. The two clauses are distinct. I am afraid about you: then the reason for the fear is added, lest I have bestowed, etc.

Upon you (εις υμας)

Lit. into you. The labor, though in vain, had born directly upon its object. See the same phrase Rom 16:6.

In vain (ευκη)

Comp. Gal 3:4; Co1 15:2, and εις to no purpose, Phi 2:16; Co2 6:1; Gal 2:2; Th1 3:5. After all my labor, you may return to Judaism. Luther says: "These words of Paul breathe tears."

Galatians 4:12

gal 4:12

Better, become as I am; free from the bondage of Jewish ordinances.

I am as ye are (καὶ ὡς ἐγώ)

Rather, I became. Supply εἰς

, Phi 3:8

ὡς to become as, see Mat 6:16; Rom 9:29; Co1 4:13; Co1 9:20-22.

Ye have not injured me at all (οὐκ ἔβλαψά με οὐδὲν)

This translation misses the force of the aorist, and conveys a wrong impression, that Paul, up to this time, had received no wrong at the hands of the Galatians. This was not true. The reference is to his earlier relations with the Galatians, and is explained by Gal 4:13, Gal 4:14. Rend. ye did not injure me at all. Ye did not injure me then, do not do so now.

Galatians 4:13

gal 4:13

Ye know (οἶδατε)

the contrary ye know, etc."; but introducing an explanation of ye did not injure me by reference to the fact that they might easily have been moved to do him wrong by the unfavorable circumstances under which he first preached the gospel to them (through infirmity of the flesh). The formulas οἶδατε explain what precedes, from a new point of view. See Rom 2:2; Rom 3:19; Rom 15:29; Phi 4:15. The general

unfavorable light my infirmities placed me when I first came among you."

Through infirmity (διὰ τὴν ἀσθενίαν)

On account of infirmity. Referring to the fact that Paul, in his first journey, was compelled by sickness to remain in Galatia, and preached to the Galatians during this enforced sojourn. This fact made their kindly reception the more commendable.

Either generally, at an earlier time than the present (as Joh 6:62; Joh 9:8; Ti1 1:13), or the first time (as Heb 7:27). Here in the latter sense. Paul had visited the Galatians twice before he wrote this letter.

Galatians 4:14

gal 4:14

μὴν ἐν τῇ

μὴν your temptation. The trial to which they were subjected by his bodily infirmity (Gal 4:13), and which might have tempted them to treat him with indifference.

Ye despised not nor rejected (οὐκ ἐβλαψάτε)

Commonly explained by making both verbs govern your temptation. Thus the meaning would be: "You were tempted to treat my preaching contemptuously because of my bodily infirmity; but you did not despise nor reject that which was a temptation to you." This is extremely far fetched, awkward, and quite without parallel in Paul's writings or elsewhere. It does not suit the following but received me, etc. It lays the stress on the Galatians' resistance of a temptation to despise Paul; whereas the idea of a temptation is incidental. On this construction we should rather expect Paul to say: "Ye did despise and repudiate this temptation." Better, make your temptation, etc., dependent on ye know

(Gal 4:13); place a colon after flesh, and make both verbs govern me in the following clause. Rend. "Ye know how through infirmity of the flesh I preached the gospel to you the first time, and (ye know) your temptation which was in my flesh: ye did not despise nor reject me, but received me." The last clause thus forms one of a series of short and detached clauses beginning with Gal 4:10. Ουκ ε
22:35; Luk 23:14; Act 19:27; Act 26:26; Co1 13:2; Co2 11:8. For the compound here, comp. Luk 18:9; Luk 23:11; Act 4:11; Co2 10:10. οClass. E
setting at nought. Comp. Hom. Od. v. 322; Aristoph. Wasps, 792. The two verbs express contemptuous indifference. E
to vomit, as a figure of contemptuous rejection, is found in Rev 3:16
N.T. Mar 7:33; Mar 8:23; Joh 9:6, and no other compound occurs.

As an angel

Bengel says: "The flesh, infirmity, temptation, are known to angels; wherefore to receive as an angel is to receive with great veneration."

As Jesus Christ

With even higher honor than an angel. Comp. Mat 10:40; Joh 13:20.

Galatians 4:15

gal 4:15

Where is then the blessedness ye spake of? (που ουν ο μων)

, Rom 4:9. Not blessedness, but pronouncing blessed, felicitation. "What had become of your self gratulation on my presence and teaching?" Ye spake of is an attempt to render υμων. Better, "Where is then that gratulation of yours?"

I bear you record (μαρτυρω)

Better, witness. Bear record is common in A.V. for bear witness. Record is used both of a person, as God is my record, Phi 1:8; I call God for a record, Co1 1:23, and in the sense of evidence or testimony. So Shaks. Richard II. I. i. 30:

"First, Heaven be the record to my speech."

Plucked out (ε

Lit. dug out. Only here, and Mar 2:4, of digging up the roof in order to let down the paralytic before Jesus.

μων)

Better, your eyes. Eyes, as most treasured possessions. Comp. Psa 17:8; Pro 7:2; Zac 2:8. Some have found here evidence that Paul was afflicted with disease of the eyes. See Dr. John Brown's Horae Subsecivae. Accordingly they explain these words, "You would have given me your own eyes to replace mine." But υμων is unemphatic, your. All attempts to connect the passage with Paul's "thorn in the flesh" (Co2 7:7) are to be dismissed as fanciful.

Galatians 4:16

gal 4:16

Therefore (ω

Better, so then: seeing that your love for me has waned.

Your enemy (ε μων)

E
pronoun in the dative.

Because I tell you the truth (α μιν)

A
am become, the time of his second visit. The clause is usually construed as interrogative (A.V.). It is rather a direct statement with a slight interrogative suggestion. "So then, I am become your enemy, am I."

Galatians 4:17

gal 4:17

They zealously affect you (ζηλουσιν υμας)

They are zealously paying you court in order to win you over to their side. Affect, in this sense, is obsolete. It is from affectare, to strive after, earnestly desire. So Shaks. Tam. of Shr. I. i. 40:

"In brief, sir, study what you most affect."

Ben Johnson, Alchem. iii. 2:

"Pray him aloud to name what dish he affects."

As a noun, desire. So Chaucer, Troil. and Cress. iii. 1391:

"As Crassus dide for his affectis wronge" (his wrong desires).

Comp. Col 12:31; Col 14:1.

Not well (ου καλως)

Not in an honorable way.

Nay (α

So far from dealing honorably.

They would exclude you (εκκλεισαι υμα

From other teachers who do not belong to their party - those of anti-Judaizing views who formed the sounder part of the church.

That ye might affect them (ι τε)

So that in your isolation from others, you might be led to seek affiliation with them.

Galatians 4:18

gal 4:18

It is good - in a good thing

Ζηλουσθαι to be zealously sought, in the same sense as before. It is passive. It is good for you Galatians to be zealously sought. In a good thing (εν καλω) answers to ου καλως not honorably, Gal 4:17. In a good matter - the interest of the gospel. Thus Paul would say: "These Judaizers zealously strive to win you over to their views; but they

do not do this in an honorable way. There is no harm in seeking to interest and enlist you, provided it is in a good cause."

Galatians 4:19

gal 4:19

Only here in Paul, but often in John. See Joh 13:33; Jo1 2:1, Jo1 2:12, Jo1 2:28; Jo1 3:7, Jo1 3:18, etc. See on Gal 3:26.

Better as Rev. of whom I am again in travail. Ω . Gal 4:27 is a quotation. The metaphorical use of the word is frequent in O.T. See Psa 7:14; Sir. 19:11; 31:5; 43:17; Mic 4:10; Isa 26:18; Isa 66:8. Paul means that he is for the second time laboring and distressed for the Galatian converts, with the same anguish which attended his first efforts for their conversion. The metaphor of begetting children in the gospel is found in Co1 4:15; Plm 1:10. It was a Jewish saying: "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him."

μορφωθη εν υμιν)

The forming of Christ in them, their attainment of the complete inner life of Christians, is the object of the new birth. By their relapse they have retarded this result and renewed Paul's spiritual travail. The verb μορφουν N.T.o. The idea under different aspects is common. See Rom 8:9; Co1 2:16; Co1 6:15; Co2 3:18; Gal 2:20; Eph 3:17; Col 1:27.

Galatians 4:20

gal 4:20

I desire (η

Better, I could wish, the imperfect tense referring to a suppressed conditional clause, as if it were possible. Comp. Act 25:22; Rom 9:3.

To change my voice (α

To address you, not with my former severity, so as to make you think me your enemy, but affectionately, as a mother speaks to her children, yet still telling them the truth (α

I stand in doubt of you (απορουμαι εν υμιν)

Lit. I am perplexed in you. For this use of εν, comp. Co2 7:16; Gal 1:24. Paul's perplexity is conceived as taking place in the readers. For the verb, see on Mar 6:20; see on Co2 4:8. Paul means: "I am puzzled how to deal with you; how to find entrance to your hearts."

Galatians 4:21

gal 4:21

Tell me

He plunges into the subject without introduction, and with a direct appeal.

Are bent on being under the law. See on Gal 4:9.

Under the law (υ

. Here, unquestionably, of the Mosaic law.

Hear (α

(Do ye not) hear what the law really says: listen to it so as to catch its real meaning? Comp. Co1 14:2; lxx, Gen 11:7; Deu 28:49.

In a different sense, referring to the O.T. For a similar double sense see Rom 3:19 generally, see Co1 14:21; Joh 10:24; Joh 11:34; Joh 15:25.

Galatians 4:22

gal 4:22

Your determination to be under the law is opposed by Scripture, if you will understand it, for it is written, etc.

A bondmaid (τη

The bondmaid, indicating a well known character, Hagar, Gen 16:3. The word in Class. means also a free maiden; but in N.T. always a slave. So almost always in lxx; but see Rut 4:12; Judith 12:13.

Galatians 4:23

gal 4:23

Has been born, or is born: perfect tense, treating the historical fact as if present.

According to the regular course of nature. Very common in Paul.

By promise (δι ε

Most editors retain the article, the promise of Gen 17:16, Gen 17:19; Gen 18:10. Comp. Rom 9:9. In virtue of the promise; for according to natural conditions he would not have been born.

Galatians 4:24

gal 4:24

Are an allegory (εστιν α

N.T.o. Lit. are allegorised. From α meaning from that which the words express. For parable, allegory, fable, and proverb, see on Mat 13:3. An allegory is to be distinguished from a type. An O.T. type is a real prefiguration of a N.T. fact, as the Jewish tabernacle explained in Hebrews 9, or the brazen serpent, Joh 3:14. Comp. Rom 5:14; Co1 10:6, Co1 10:11. An allegory exhibits

figuratively the ideal character of a fact. The type allows no latitude of interpretation. The allegory lends itself to various interpretations. This passage bears traces of Paul's rabbinical training. At the time of Christ, Scripture was overlaid with that enormous mass of rabbinic interpretation which, beginning as a supplement to the written law, at last superseded and threw it into contempt. The plainest sayings of Scripture were resolved into another sense; and it was asserted by one of the Rabbis that he that renders a verse of Scripture as it appears, says what is not true. The celebrated Akiba assumed that the Pentateuch was a continuous enigma, and that a meaning was to be found in every monosyllable, and a mystical sense in every hook and flourish of the letters. The Talmud relates how Akiba was seen by Moses in a vision, drawing from every horn of every letter whole bushels of decisions. The oral laws, subsequently reduced to writing in the Talmud, completely overshadowed and superseded the Scriptures, so that Jesus was literally justified in saying: "Thus have ye made the commandment of God of none effect through your tradition."

Paul had been trained as a Rabbi in the school of Hillel, the founder of the rabbinical system, whose hermeneutic rules were the basis of the Talmud. As Jowett justly says: "Strange as it may at first appear that Paul's mode of interpreting the Old Testament Scriptures should not conform to our laws of logic or language, it would be far stranger if it had not conformed with the natural modes of thought and association in his own day." His familiarity with this style of exposition gave him a real advantage in dealing with Jews.

It is a much-mooted question whether, in this passage, Paul is employing an argument or an illustration. The former would seem to be the case. On its face, it seems improbable that, as Dr. Bruce puts it: "it is poetry rather than logic, meant not so much to convince the reason as to captivate the imagination." Comp. the argument in Gal 3:16, and see note. It appears plain that Paul believed that his interpretation actually lay hidden in the O.T. narrative, and that he adduced it as having argumentative force. Whether he regarded the correspondence as designed to extend to all the details of his exposition may be questioned; but he appears to have discerned in the O.T. narrative a genuine type, which he expanded into his allegory. For other illustrations of this mode of treatment, see Rom 2:24; Rom 9:33; Co1 2:9; Co1 9:9, Co1 9:10; Co1 10:1-4.

For these are

Hagar and Sarah are, allegorically. Signify. Comp. Mat 13:20, Mat 13:38; Mat 26:26, Mat 26:28; Co1 10:4, Co1 10:16.

The one

Covenant.

From Mount Sinai (α)

The covenant emanating from Sinai: made on that mountain. The old covenant. See Co2 3:14.

Which gendereth to bondage ($\epsilon\iota$ $\sigma\alpha$)

That is, the Sinaitic covenant places its children in a condition of bondage; note the personification and the allegorical blending of fact and figure.

Which is Hagar (η)

The Sinaitic covenant is that which, in Abraham's history, is Hagar: which is allegorically identified with Hagar the bondmaid.

Galatians 4:25

gal 4:25

v τη A)

The sentence is not parenthetical. This covenant is the Hagar of that allegorical history which is explained by the

resemblance of her name to the Arabic name of Sinai. The Greek order is not o juxtaposition the two names which are declared to coincide. The evidence, however, for the actual identity of the names is deficient. The proper name Hagar signifies wanderer or fugitive (Arab. hadschar, comp. Hegira, the term for the flight of Mahomet). It has probably been confounded with the Arabic chadschar a stone or rock, which cannot be shown to be an Arabic designation of Sinai. The similarity of the first two gutturals might easily lead to the mistake.

Answereth to (συνστοιχει)

N.T.o. The subject of the verb is Hagar, not Mount Sinai. Lit. stands in the same row or file with. Hence, belongs to the same category. See on elements, Gal 3:3.

Jerusalem which now is

As contrasted with "the Jerusalem above," Gal 4:26. The city is taken to represent the whole Jewish race.

Galatians 4:26

gal 4:26

Jerusalem which is above (η α

Paul uses the Hebrew form I , Gal 1:18; Gal 2:1. The phrase Jerusalem which is above was familiar to the rabbinical teachers, who conceived the heavenly Jerusalem as the archetype of the earthly. On the establishment of Messiah's kingdom, the heavenly archetype would be let down to earth, and would be the capital of the messianic theocracy. Comp. Heb 11:10; Heb 12:22; Heb 13:14; Rev 3:12, Rev 21:2. Paul here means the messianic kingdom of Christ, partially realized in the Christian church, but to be fully realized only at the second coming of the Lord. For α ; Col 3:1, Col 3:2.

Free (ε

Independent of the Mosaic law; in contrast with the earthly Jerusalem, which, like Hagar, is in bondage. The Jerusalem above therefore answers to Sarah.

Which is (η

The double relative refers to the Jerusalem which is above, not to free. That Jerusalem, as that which is our mother, is free.

The mother of us all

Galatians 4:27

gal 4:27

The last statement is proved from Scripture, lxx of Isa 54:1, which predicts the great growth of the people of God after the Babylonian exile. It is applied to the unfruitful Sarah, who answers to the Jerusalem above, and who is a type of God's dealings with her descendants.

Break forth (ρηξον)

as suggested by εϋ , of the lowing of the ox; and ρ ; Isa 52:9. As these are the only instances in lxx in which the verb is used in this sense, as the quotation is from Isaiah, and as the verb occurs twice in that prophecy with εϋ

degree than those of her which hath a husband." It is a comparison between two manys. Both had many children, but the solitary had a greater many.

Galatians 4:28

gal 4:28

Lit. after the manner of Isaac. See Rom 9:7-9

; Eph 4:24; Col 3:10.

Children of promise (ε

Not promised children, nor children that have God's promise, but children who are not such by mere fleshly descent, as was Ishmael, but by promise, as was Isaac: children of the Jerusalem above, belonging to it in virtue of God's promise, even as Isaac was the child of Sarah in virtue of God's promise.

Galatians 4:29

gal 4:29

Notwithstanding this higher grade of sonship, the children of promise, the spiritual children of Abraham, are persecuted by the Jews, the mere bodily children of Abraham, as Isaac was persecuted by Ishmael.

Persecuted (ε

Comp. Gen 21:9

Isaac: "Let us go and seek our portion in the field." And Ishmael took his bow and arrows and shot Isaac, pretending that he was in sport. Paul evidently meant something more than jeering.

μα)

The divine Spirit, which was the living principle of the promise. Comp. Rom 4:17. The Spirit is called "the Spirit of the promise," Eph 1:13.

Galatians 4:30

gal 4:30

What saith the Scripture?

Giving emphasis to the following statement. Comp. Rom 4:3; Rom 10:8; Rom 11:2, Rom 11:4. Quotation from lxx of Gen 21:10. For the words of this bondwoman - with my son Isaac, Paul substitutes of the bondwoman - with the son of the freewoman, in order to adapt it to his context. This is according to his habit of adapting quotations to his immediate use. See Co1 1:9; Co1 15:55; Eph 5:14, etc.

Shall not be heir (ου

Or, shall not inherit. One of the key words of the Epistle. See Gal 3:18, Gal 3:29; Gal 4:1, Gal 4:7. The Greek negation is strong: shall by no means inherit. Comp. Joh 8:35. Lightfoot says: "The law and the gospel cannot coexist. The law must disappear before the gospel. It is scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies. The apostle thus confidently sounds the death knell of Judaism at a time when one half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while

the Judaic party seemed to be growing in influence, and was strong enough, even in the Gentile churches of his own founding, to undermine his influence and endanger his life. The truth which to us appears a truism must then have been regarded as a paradox."

[Next: Galatians Chapter 5](#)

Galatians Chapter 5

Galatians 5:1

gal 5:1

In the liberty wherewith. This is according to the reading τη ε η. Different connections are proposed, as with stand fast, as A.V.: or with the close of chapter 4, as, "we are not children of the bondwoman but of the free with the freedom with which Christ freed us": or, "of her who is free with the freedom with which," etc. But η wherewith must be omitted. A new clause begins with τη ε. Rend. for freedom did Christ set us free. For, not with freedom. It is the dative of advantage; that we might be really free and remain free. Comp. Gal 5:13, and Joh 8:36.

Made (us) free (η)

With the exception of Joh 8:32, Joh 8:36, only in Paul.

Used absolutely, as Th2 2:15. Mostly in Paul. See on Th1 3:8.

Or, held ensnared. By Paul only here and Th2 1:4. Lit. to be held within. For an elliptical usage see on Mar 6:19.

Yoke (ζυγω)

Metaphorical, of a burden or bondage. Comp. Mat 11:29, Mat 11:30; Act 15:10; Ti1 6:1. Similarly lxx, Gen 27:40; Lev 26:13; Ch2 10:4, Ch2 10:9, Ch2 10:10, Ch2 10:11, Ch2 10:14. So always in N.T. except Rev 6:5, where it means a pair of scales. See note, and comp. Lev 19:35, Lev 19:36; Pro 11:1; Pro 16:11; Hos 12:7.

Galatians 5:2

gal 5:2

Behold (ι

Imperative singular, appealing to each individual reader.

I Paul

Comp. Co2 10:1; Eph 3:1; Col 1:23. Asserting his personal authority.

If ye be circumcised (ε

Better, receive circumcision. The verb does not mean that they have already been circumcised. It states the case as supposable, implying that they were in danger of allowing themselves to be circumcised.

Christ will profit you nothing

Circumcision is the sign of subjection to the Jewish "yoke" - the economy of the law. The question with the Galatians was circumcision as a condition of salvation. See Gal 2:3, Gal 2:5; Act 15:1. It was a choice between salvation by law

and salvation by Christ. The choice of the law involved the relinquishment of Christ. Comp. Gal 2:21. Chrysostom says: "He who is circumcised is circumcised as fearing the law: but he who fears the law distrusts the power of grace: and he who distrusts gains nothing from that which he distrusts."

Galatians 5:3

gal 5:3

Probably with reference to what he had said at his last visit.

Every man

Emphasizing and particularising the general to you, you, in Gal 5:2.

A debtor (ο

In N.T. mostly of one under moral obligation. So in the sense of sinner, Mat 6:12; Luk 13:4. Comp. Rom 1:14; Rom 8:12. Similarly the verb ο ; Luk 17:10; Rom 15:1, etc., though it is frequent in the literal sense.

To do the law (ποιησαι)

Rare in N.T. See Joh 7:19; Rom 2:13, Rom 2:25 ζ). Τηρειν to observe the law, the tradition, the commandment, Mat 19:17; Mar 7:9; Joh 14:15; Act 15:5 Jam 2:10 : πληρουν to fulfill the law, Rom 13:8; Gal 5:14; comp. αναπληρουν Gal 6:2 ; Act 21:24; Gal 6:13 : also with commandments, word of God or of Christ, ordinances of the law, Mat 19:20; Mar 10:20; Luk 11:28; Joh 12:47; Rom 2:26. Τελειν to carry out the law, Rom 2:27; Jam 2:8. Ποησαι is to perform what the law commands: τηρειν to observe, keep an eye on with the result v to bring to fulfillment in action.

The whole law (ο

Comp. Jam 2:10. Submission to circumcision commits one to the whole law. It makes him a party to the covenant of the law, and the law requires of every one thus committed a perfect fulfillment, Gal 3:10.

Galatians 5:4

gal 5:4

)

Incorrect. Lit. ye were brought to nought from Christ. Comp. Rom 7:2, Rom 7:6. Your union with Christ is dissolved. The statement is compressed and requires to be filled out. "Ye were brought to nought and so separated from Christ." For similar instances see Rom 9:3; Rom 11:3. The α verb καταργειν see on Rom 3:3.

Ye are fallen from grace (της χαριτος ε

For a similar phrase see Pe2 3:17. Having put yourselves under the economy of salvation by law, you have fallen out of the economy of salvation by the grace of Christ. Paul's declarations are aimed at the Judaisers, who taught that the Christian economy was to be joined with the legal. His point is that the two are mutually exclusive. Comp. Rom 4:4, Rom 4:5, Rom 4:14, Rom 4:16. The verb ε ; Jam 1:11. In Class. of seamen thrown ashore, banishment, deprivation of an office, degeneration, of actors being hissed off the stage.

Galatians 5:5

gal 5:5

For we (ημεῖ)

economy of grace. Ye who seek to be justified by the law are fallen from grace; for we, not relying on the law, by faith wait for the hope of righteousness.

conception, the Spirit which is of faith, but present two distinct and coordinate facts which characterize the waiting for the hope of righteousness; namely, the agency of the Holy Spirit, in contrast with the flesh (comp. Rom 7:6; Rom 8:4, Rom 8:15, Rom 8:16; Eph 1:13; Eph 2:22), and faith in contrast with the works of the law (comp. Gal 3:3, and see Gal 2:16; Gal 3:3; Rom 1:17; Rom 3:22; Rom 9:30; Rom 10:6).

By faith (ἐ)

Const. with wait, not with righteousness.

Wait for (ἀ)

Quite often in Paul, and only twice elsewhere, Heb 9:28; Pe1 3:20. See on Phi 3:20.

The hope of righteousness (ἐ)

Hope for the object of hope, as Rom 8:24; Col 1:5; Heb 6:18; Tit 2:13. The phrase means that good which righteousness causes us to hope for. Comp. hope of the calling (Eph 1:18; Eph 4:4): hope of the gospel (Col 1:23).

Galatians 5:6

gal 5:6

In Christ Jesus

In the economy of life which he inaugurates and inspires.

Availeth (ἰ)

Has any significance or practical power. The verb in Paul only here and Phi 4:13. See on Th2 1:9.

Which worketh (ἐ)

See on Th1 2:13. Middle voice, comp. Rom 7:5; Co2 1:6; Co2 4:12; Th2 2:7; Eph 3:20. Not passive, as by many Roman Catholic expositors, faith which is wrought by love.

By love (διὰ α)

Not that justification is through love; but the faith of the justified, which is their subjective principle of life, exhibits its living energy through love in which the whole law is fulfilled (Gal 5:14). See Ti1 1:5; Th1 1:3; Co1 13:1-13.

Galatians 5:7

gal 5:7

Ye did run (ἐ)

Better, as giving the force of the imperfect, ye were running. You were on the right road, and were making good progress when this interruption occurred. Comp. Gal 2:2; Co1 9:24-27; Phi 3:14; Ti2 4:7.

Well (καλως)

Bravely, becomingly, honorably to yourselves and to the church. Often in Paul. See Rom 11:20; Co1 7:37, Co1 7:38; Co2 11:4; Gal 4:17; Phi 4:14.

Did hinder (ε

See on Pe1 3:7. Comp. Th1 2:18; Rom 15:22.

Obey the truth (α

The exact phrase N.T.o. Disobey (απειθουσι) the truth, Rom 2:8 : obedience (υ

Galatians 5:8

gal 5:8

This persuasion (η

Or, the persuasion. N.T.o. olxx, oClass. It occurs in Ignatius, Rom. iii.: and Just. Mart. Ap. i. 53. The sense is not passive, your being persuaded, but active, the persuasion which the Judaising teachers exert over you. Comp. Co1 1:4, πιθοι power of the truth.

Him that calleth (του καλουντος)

Very often applied to God by Paul. See Rom 8:30; Rom 9:11; Co1 1:9; Co1 7:15; Gal 1:15; Th1 2:12 Th1 4:7; Th1 5:24; Th2 2:14. The persuasion to subject yourselves to the Jewish law does not proceed from him who called you to freedom in Christ.

Galatians 5:9

gal 5:9

A proverbial warning, which appears also Co1 5:6. It refers, not to the doctrine of the false teachers, but to the false teachers themselves. Comp. Mar 8:15. With the single exception of the parable, Mat 13:33, leaven, in Scripture, is always a symbol of evil. Comp. Exo 12:15, Exo 12:19; Exo 13:3, Exo 13:7; Exo 23:18; Lev 2:11; Deu 16:3. This, however, is no warrant for the nonsense which has been deduced from it, as that Jesus' parable of the leaven contains a prophecy of the corruption of Christianity. Because leaven in Scripture is habitually the type of corruption, we are "none the less free to use it in a good sense as Christ did. One figure need not always stand for one and the same thing. The devil is 'a roaring lion,' but Christ is also 'the lion of the tribe of Judah'" (Trench). It is an apt figure of secret, pervading energy, whether bad or good. A new interest is given to the figure by Pasteur's discovery that fermentation is a necessary consequence of the activity and growth of living organisms. A very few of these Judaising intruders are sufficient to corrupt the whole church.

Po. See on Rom 9:21.

Galatians 5:10

gal 5:10

In the Lord

Const. with I have confidence.

The word denotes a general disposition of the mind rather than a specific act of thought directed at a given point. Comp. Phi 3:15, Phi 3:19; Phi 4:2; Rom 8:5; Rom 11:20; Co1 13:11 , Rom 8:7, Rom 8:27. In Class. often with εὖ well, καλῶς honorably, ὀρθῶς rightly, κακῶ v is to be of one's party.

He that troubleth (ο

Comp. Gal 1:7. Not with reference to any particular individual, as Peter or James (Lipsius), but generally, of any possible person, "whoever he may be." The verb is used by Paul only in this Epistle, and refers to disturbance of faith or unity.

Galatians 5:11

gal 5:11

And I

In sharp contrast with the disturber.

If I yet preach circumcision (εἰ

Commonly explained as an allusion to a charge circulated by the Judaisers that Paul preached or sanctioned the circumcision of Gentile converts in churches outside of Galatia, as, for example, in the case of Timothy, Act 16:3. But it is quite unlikely that any such charge was circulated. The Judaisers would not have founded such a charge on an individual case or two, like Timothy's, especially in the face of the notorious fact that Paul, in Jerusalem and Antioch, had contested the demand for the circumcision of Gentile Christians; and Paul's question, "Why do I suffer persecution?" would have been pertinent only on the assumption that he was charged with habitually, not occasionally, preaching circumcision. Had the Judaisers actually circulated such a charge, Paul would have been compelled to meet it in a far more direct and thorough manner than he does here. He would have been likely to formulate the charge, and to deal incisively with the inconsistency in his preaching which it involved. The course of his thought is as follows: "He that troubleth you by preaching circumcision shall bear his judgment; but I am not a disturber - not your enemy (Gal 4:16), for I do not preach circumcision; and the proof of this is that I am persecuted. If I preached circumcision, there would be no offense, and therefore no disturbance; for the cross would cease to be an offense, if, in addition to the cross, I preached just what the Judaisers assert, the necessity of circumcision."

Yet (ε

As in the time before my conversion. The second ε ; Rom 9:19. What further ground is there for persecuting me?

Then (α

As a consequence of my preaching circumcision.

σταυρου)

Comp. Co1 1:23. For offense, see on offend, Mat 5:29.

Lit. been done away or brought to nought. See on Gal 5:4. If Paul had preached circumcision as necessary to salvation, the preaching of the cross would have ceased to be an offense, because, along with the cross, Paul would have preached what the Judaisers demanded, that the Mosaic law should still be binding on Christians. The Judaisers would have accepted the cross with circumcision, but not the cross instead of circumcision. The Judaisers thus exposed themselves to no persecution in accepting Christ. They covered the offense of the cross, and conciliated unbelieving Jews by maintaining that the law was binding upon Christians. See Gal 6:12.

Galatians 5:12

gal 5:12

They were cut off (α

More correctly, would cut themselves off. Perhaps the severest expression in Paul's Epistles. It turns on the practice of circumcision. Paul says in effect: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps that would be even a more powerful help to salvation." With this passage should be compared Phi 3:2, Phi 3:3

attention to the fact that these persons had no right to claim circumcision in the true sense. Unaccompanied by faith, love, and obedience, circumcision was no more than physical mutilation. They belonged in the category of those referred to in Lev 21:5. Comp. Paul's words on the true circumcision, Rom 2:28, Rom 2:29; Phi 3:3; Col 2:11.

Which trouble ($\alpha\nu\alpha\sigma\tau\alpha\tau\omicron\upsilon\nu\tau\epsilon\varsigma$)

Only here in Paul, and twice elsewhere, Act 17:6; Act 21:38

The usual phrase in Class. is α v to make an upset. Used of driving out from home, ruining a city or country. See on madest an uproar, Act 21:38. Rev. unsettle is too weak.

Galatians 5:13

gal 5:13

Well may I speak thus strongly of those who thus overthrow your whole polity and enslave you, for ye are called for freedom.

Unto liberty ($\epsilon\pi' \epsilon$)

Better, for freedom. See on unto uncleanness, Th1 4:7. E

For a similar use of the word, qualifying or limiting a general statement, comp. Co1 7:39; Gal 2:10; Phi 1:27; Th2 2:7.

Use is not in the Greek. We may supply hold or make or turn.

Occasion (α

See on Rom 7:8. Almost exclusively in Paul.

To the flesh ($\tau\eta$

See on Rom 7:5. The flesh here represents lovelessness and selfishness. Christian freedom is not to be abused for

selfish ends. Paul treats this subject at length in Co1 8:1-13; Co1 12:25, Co1 12:26. Individual liberty is subject to the law of love and mutual service. Comp. Pe1 2:16.

ς α

Or through love, through which faith works (Gal 5:6).

Galatians 5:14

gal 5:14

All the law (ο πα

More correctly, the whole law. Comp. Mat 22:40.

Has been fulfilled. Comp. Rom 13:8. The meaning is not embraced in, or summed up in, but complied with. In Rom 13:9, ανακεφαλαιου 13:10). The difference is between statement and accomplishment. See on do the law, Gal 5:3.

Galatians 5:15

gal 5:15

Hab 2:7 ; Co2 11:20; Rev 11:5.

Be consumed (αναλωθητε)

Rare in N.T. See Luk 9:54. Partisan strife will be fatal to the Christian community as a whole. The organic life of the body will be destroyed by its own members.

Galatians 5:16

gal 5:16

Walk (περιπατειτε)

Frequent in a metaphorical sense for habitual conduct. See Mar 7:5; Joh 8:12; Act 21:21; Rom 6:4; Rom 8:4; Co1 3:3; Phi 3:18. Never by Paul in the literal sense.

Rather, by the Spirit, as the rule of action. Comp. Gal 6:16; Phi 3:16; Rom 4:12.

Bring to fulfillment in action. See on do the law, Gal 5:3.

The lust (ε

Frequent in Paul, and usually in a bad sense; but see Phi 1:23; Th1 2:17, and comp. Luk 22:15. The phrase lust or lusts of the flesh occurs also Eph 2:3; Pe2 2:18; Jo1 2:16. It means, not the mere sensual desire of the physical nature, but the desire which is peculiar to human nature without the divine Spirit.

Galatians 5:17

gal 5:17

Are contrary (α)

The verb means to lie opposite to; hence to oppose, withstand. The sentence these - to the other is not parenthetical.

So that (ι)

Connect with these are contrary, etc. I

contending desires. The intent of each principle in opposing the other is to prevent man's doing what the other principle moves him to do.

$\tau\epsilon$)

A mistake, growing out of the misinterpretation of ι
etc.

The things that ye would (α)

The things which you will to do under the influence of either of the two contending principles. There is a mutual conflict of two powers. If one wills to do good, he is opposed by the flesh: if to do evil, by the Spirit.

Galatians 5:18

gal 5:18

The question is, which of these two powers shall prevail. If the Spirit, then you are free men, no longer under the law. Comp. Rom 6:11, Rom 6:14.

Under the law (υ)

The Mosaic law. We might have expected, from what precedes, under the flesh. But the law and the flesh are in the same category. Circumcision was a requirement of the law, and was a work of the flesh. The ordinances of the law were ordinances of the flesh (Heb 9:10, Heb 9:13); the law was weak through the flesh (Rom 8:3). See especially, Gal 3:2-6. In Phi 3:3 ff. Paul explains his grounds for confidence in the flesh as his legal righteousness. The whole legal economy was an economy of the flesh as distinguished from the Spirit.

Galatians 5:19

gal 5:19

Manifest

You have a clearly defined standard by which to decide whether you are led by the Spirit or by the flesh. Each exhibits its peculiar works or fruits.

To be dropped from the text.

Uncleanness (α)

See on Th1 2:3.

Lasciviousness (ασελγεια)

See on Mar 7:22.

Galatians 5:20

gal 5:20

Or sorcery. Elsewhere only Rev 18:23
curious arts, note.

; Wisd. 12:4; Isa 47:9. Comp. Act 19:19

Lit. wraths. See on Joh 3:36.

Strife (ε

More correctly, factions. From ε
who serve in official positions for hire or for other selfish purposes, and, in order to gain their ends, promote party
spirit or faction.

Better, divisions. Only here and Rom 16:17. Once in lxx, 1 Macc. 3:29.

Heresies (αι

In Paul only here and Co1 11:19. See on Pe2 2:1. Parties, into which divisions crystallize.

Galatians 5:21

gal 5:21

Murders

Omit from the text.

Revelings (κωμοι)

Comp. Rom 13:13; Pe1 4:3. In both passages coupled with drunkenness as here. See on Pe1 4:3.

Better beforehand, or as Rev. I forewarn you. Po. Comp. Co2 13:2; Th1 3:4.

The kingdom of God

See on Luk 6:20.

Galatians 5:22

gal 5:22

The fruit of the Spirit (o

The phrase N.T.o. Fruit, metaphorical, frequent in N.T., as Mat 3:8; Mat 7:16; Joh 4:36; Joh 15:8; Rom 1:13; Rom 6:21, etc. We find fruit of light (Eph 5:9); of righteousness (Phi 1:11); of labor (Phi 1:22); of the lips (Heb 13:15). Almost always of a good result.

Love (α)

Comp. love of the Spirit, Rom 15:30. In Class. $\phi\lambda\epsilon\iota\nu$ is the most general designation of love, denoting an inner inclination to persons or things, and standing opposed to $\mu\sigma\epsilon\iota\nu$ or ϵ sensual flavor, as Hom. Od. xviii. 325; Hdt. iv. 176, thus running into the sense of $\epsilon\rho\alpha\nu$ which denotes sensual love. It

27:17) expresses a deep, quiet, appropriating, natural love, as distinguished from that which is called out by circumstances. Unlike $\phi\lambda\epsilon\iota\nu$, it has a distinct moral significance, and is not applied to base inclinations opposed to a genuine manly nature. It is the word for love to parents, wife, children, king or country, as one's own. Aristotle (Nic. $\gamma\alpha\pi\alpha\nu$ is to love out of an intelligent estimate of the object of love. It answers to Lat. diligere, or Germ. schätzen to prize. It is not passionate and sensual as $\epsilon\rho\alpha\nu$. It is not, like $\phi\lambda\epsilon\iota\nu$, attachment to a person independently of his quality and created by close intercourse. It is less sentiment than consideration. While $\phi\lambda\epsilon\iota\nu$ contemplates the person, $\alpha\gamma\alpha\pi\alpha\nu$ contemplates the attributes and character, and gives an account of its inclination. $\alpha\gamma\alpha\pi\alpha\nu$ is really the weaker expression for love, as that term is conventionally used. It is judicial rather than affectionate. Even in classical usage, however, the distinction between $\alpha\gamma\alpha\pi\alpha\nu$ and $\phi\lambda\epsilon\iota\nu$ is often very subtle, and well-nigh impossible to express.

In N.T. $\epsilon\pi\iota\theta\upsilon\mu\alpha\iota\nu$ to desire or lust is used instead of $\epsilon\rho\alpha\nu$. In lxx $\alpha\gamma\alpha\pi\alpha\nu$ is far more common than $\phi\lambda\epsilon\iota\nu$. $\phi\lambda\epsilon\iota\nu$ occurs only 16 times in the sense of love, and 16 times in the sense of kiss; while $\alpha\gamma\alpha\pi\alpha\nu$ is found nearly 300 times. It is used with a wide range, of the love of parent for child, of man for God, of God for man, of love to one's neighbor and to the stranger, of husband for wife, of love for God's house, and for mercy and truth; but also of the love of Samson for Delilah, of Hosea for his adulterous wife, of Amnon's love for Tamar, of Solomon's love for strange women, of loving a woman for her beauty. Also of loving vanity, unrighteousness, devouring words, cursing, death, silver.

The noun α

habitual use in Christian writings. In N.T. it is, practically, the only noun for love, although compound nouns

verbs, $\phi\lambda\epsilon\iota\nu$ and $\alpha\gamma\alpha\pi\alpha\nu$ occur, but $\alpha\gamma\alpha\pi\alpha\nu$ more frequently. The attempt to carry out consistently the classical distinction between these two must be abandoned. Both are used of the love of parents and children, of the love of God for Christ, of Christ for men, of God for men, of men for Christ and of men for men. The love of man for God and of husband for wife, only $\alpha\gamma\alpha\pi\alpha\nu$. The distinction is rather between $\alpha\gamma\alpha\pi\alpha\nu$ and $\epsilon\pi\iota\theta\upsilon\mu\epsilon\iota\nu$ than between $\alpha\gamma\alpha\pi\alpha\nu$ and $\phi\lambda\epsilon\iota\nu$. Love, in this passage, is that fruit of the Spirit which dominates all the others. See Gal 5:13, Gal 5:14. Comp. Col 13:1-13; Jo1 2:5, Jo1 2:9-11; Jo1 3:11, Jo1 3:14-16; Jo1 4:7-11, Jo1 4:16-21; Jo1 5:1-3.

Comp. joy of the Holy Ghost, Th1 1:6, and see Rom 5:2; Rom 14:17; Rom 15:13; Co2 6:10; Phi 1:25; Phi 4:4; Pe1 1:8; Jo1 1:4.

Peace ($\epsilon\iota$)

See on Th1 1:1. Here of mutual peace rather than peace with God.

See on be patient, Jam 5:7, and comp. Rom 2:4; Co2 6:6; Eph 4:2; Col 1:11.

See on good, Rom 3:12; see on easy, Mat 11:30; see on gracious, Pe1 2:3. Better, kindness; a kindness which is useful

or serviceable.

Goodness (α)

Po. See on Rom 3:12.

Trustfulness.

Galatians 5:23

gal 5:23

Meekness ($\pi\rho\alpha\nu$)

See on meek, Mat 5:5.

Temperance (ϵ)

Only here by Paul. He alone uses ϵ ; Co1 9:25. See on is temperate, Co1 9:25. The word means self-control, holding in hand the passions and desires. So Xen. Mem. i. 2, 1, of Socrates, who was $\epsilon\gamma\kappa\rho\alpha\tau\epsilon\sigma\tau\alpha\tau\omicron\varsigma$ most temperate as to sexual pleasures and pleasures of the appetite.

Such things, not persons.

There is no law ($\text{ουκ } \epsilon$)

Against such virtues there is no law to condemn them. The law can bring no charge against them. Comp. Ti1 1:9, Ti1 1:10.

Galatians 5:24

gal 5:24

They that are Christ's ($\text{οι } \chi\rho\iota\sigma\tau\omicron\upsilon$)

The best texts add Ιησου they that are of Christ Jesus. Belong to him. The exact phrase only here. But see Co1 1:12; Co1 3:23; Co1 15:23; Co2 10:7, Gal 3:29.

The phrase only here. Comp. Gal 2:20; Gal 6:14; Rom 6:6. The line of thought as regards death to sin is the same as in Rom 6:2-7, Rom 6:11; as regards death to the law, the same as in Rom 7:1-6.

Better, passions. Often sufferings, as Rom 8:18; Co2 1:5, Co2 1:6, Co2 1:7; Phi 3:10; Heb 2:9. Often of Christ's sufferings. Comp. passions of sins, Rom 7:5 ; Col 3:5; Th1 4:5 : always of evil desires.

Galatians 5:25

gal 5:25

Lipsius makes this verse the beginning of ch. 6. Weizscker begins that chapter with Gal 5:26. There seems to be no sufficient reason. Gal 5:25 is connected naturally with the immediately preceding line of thought. "Such being your principle of life, adapt your conduct (walk) to it." The hortatory form of Gal 5:26, and its contents, fall in naturally with the exhortation to walk by the Spirit, and with the reference to biting and devouring, Gal 5:15, and envyings, Gal 5:21. The connection of the opening of ch. 6 with the close of ch. 5 is not so manifest; and the address brethren and the change to the second person (Gal 6:1) seem to indicate a new section.

Better, by the Spirit, the dative being instrumental as Gal 5:16.

Walk (στοιχωμεν)

A different word from that in Gal 5:16. Only in Paul, except Act 21:24 in battle order (Xen. Cyr. vi. 3, 34). Συνστοιχει answereth to, Gal 4:25 it very graphically, of falling into line with Abraham's faith, Rom 4:12.

. Paul uses

Galatians 5:26

gal 5:26

. In lxx see Wisd. 14:14; 4 Macc. 2:15; 8:18. Originally, vain opinion, error. Ignatius, Magn. xi., speaks of falling into α opinion in N.T., but that of reputation, glory. This compound means having a vain conceit of possessing a rightful claim to honor. Suidas defines any vain thinking about one's self. It implies a contrast with the state of mind which seeks the glory of God. The modes in which vainglory may show itself are pointed out in the two following participles, provoking and envying.

N.T.o. lxx, only 2 Macc. 8:11. Lit. calling forth, challenging, and so stirring up strife. Very common in Class.

[Next: Galatians Chapter 6](#)

Galatians Chapter 6

Galatians 6:1

gal 6:1

Overtaken in a fault (προλημφοθη - ε

The verb means lit. to take before; to anticipate or forestall. Elsewhere only Mar 14:8; Co1 11:21. lxx, Wisd. 18:17. Not, be detected in the act by some one else before he can escape, but surprised by the fault itself; hurried into error. v is instrumental, by. For fault or trespass, see on Mat 6:14.

Comp. Co1 3:1. Mostly in Paul. See Pe1 2:5. Those who have received the Spirit and are led by him. See Gal 3:2, Gal 3:3, Gal 3:5, Gal 3:14; Gal 4:6; Gal 5:5, Gal 5:16, Gal 5:18, Gal 5:25. He leaves it to the readers' own conscience whether or not they answer to this designation.

See on Mat 4:21; see on Mat 21:16; see on Luk 6:40; see on Pe1 5:10. The word is used of reconciling factions, as Hdt. v. 28; of setting bones; of mending nets, Mar 1:19; of equipping or preparing, Rom 9:22, Heb 10:5; Heb 11:3; of manning a fleet, or supplying an army with provisions. Usually by Paul metaphorically as here. The idea of amendment is prominent: set him to rights: bring him into line. Comp. Co2 13:11; Co1 1:10.

Spirit of meekness

Comp. Co1 4:21. Led by the Spirit of God, whose fruit is meekness (Gal 5:23). For the combinations of πνευμα with genitives, see on Rom 8:4, p. 87.

Considering (σκοπων)

Only in Paul, except Luk 11:35. The verb means to look attentively; to fix the attention upon a thing with an interest in it. See Rom 16:17; Co2 4:18; Phi 2:4; Phi 3:17 (). Schmidt (Syn.) defines: "To direct one's attention upon a thing, either in order to obtain it, or because one has a peculiar interest in it, or a duty to fulfill toward it. Also to have an eye to with a view of forming a right judgment." Notice the passing to the singular number - "considering thyself." The exhortation is addressed to the conscience of each. Before you deal severely with the erring brother, consider your own weakness and susceptibility to temptation, and restore him in view of that fact.

Galatians 6:2

gal 6:2

One another's burdens (α

The emphasis is on one another's, in contrast with the selfishness which leaves others to take care of themselves. The primary reference in burdens is to moral infirmities and errors, and the sorrow and shame and remorse which they awaken in the offender.

So (ουτως)

By observing this injunction.

Fulfill (α

The verb denotes, not the filling up of a perfect vacancy, as the simple πληρουν, but the supplying of what is lacking to fulness; the filling up of a partial void. Comp. Co1 16:17; Phi 2:30; Th1 2:16.

Galatians 6:3

gal 6:3

Think (δοκει)

Sometimes rendered seems, Co1 12:22; Co2 10:9; Gal 2:9; but think is Paul's usual meaning. Comp. Mat 3:9; Co1 11:16; Phi 3:4.

To be something (ει

For the phrase see Act 5:36; Act 8:9; Co1 3:7; Co1 10:19; Gal 2:6; Gal 6:15.

Deceiveth (φρεναπατα)

. Denoting subjective deception; deception of the judgment. The simple απαταν to deceive, Eph 5:6; Ti1 2:14; Jam 1:26, and often in lxx. Lightfoot thinks the compound verb may possibly have been coined by Paul.

Galatians 6:4

gal 6:4

In Class. of assaying metals Comp. lxx, Pro 8:10; Pro 17:3; Sir. 2:5: also Co1 3:13; Pe1 1:7. It is the classical verb for σθαι to burn or try by fire occur together, Jer 9:7; Psa 11:6; Psa 65:10.

Generally, to prove or examine, as Co1 11:28; Th1 5:21. To accept that which is approved, Co1 16:3; Co2 8:22; Th1 2:4.

; Co1 9:15;
; Co2 1:12.

In himself (εις ε

Better, with regard to himself, or as concerns. For this use of εις see Rom 4:20; Rom 15:2; Rom 16:6; Eph 3:16. Not, he will keep his glorying to himself or abstain from boasting. He means that if, on examination, one finds in himself anything to boast of, his cause of boasting will lie simply and absolutely in that, and not in his merit as compared, to his own advantage, with that of another.

Better, the other, or, as Rev., his neighbor. See on Mat 6:24.

Galatians 6:5

gal 6:5

Bear ye one another's burdens: every man shall bear his own burden. A kind of paradox of which Paul is fond. See Phi 2:12, Phi 2:13; Co2 6:8-10; Co2 7:10; Co2 12:10. Paul means, no one will have occasion to claim moral superiority to the same as those of his neighbor. His own burdens will absorb his whole attention, and will leave him no time to compare himself with others.

For τ . It is doubtful whether any different shade of meaning may be either light or heavy. See Mat 11:30; Mat 23:4; Psa 37:4; Luk 11:46. Comp. Act 27:10, the lading of a ship.

Galatians 6:6

gal 6:6

But, although each man is thus individualized as regards his burdens, Christian fellowship in all morally good things is to be maintained between the teacher and the taught. The passage is often explained as an injunction to provide for the temporal wants of Christian teachers. But this is entirely foreign to the course of thought, and isolates the verse from the context on both sides of it. As Gal 6:1-5 refer to moral errors, in all good things has naturally the same reference, as do good in Gal 6:10 certainly has. The exhortation therefore is, that the disciple should make common cause with the teacher in everything that is morally good and that promotes salvation. The introduction at this point of the relation of disciple and teacher may be explained by the fact that this relation in the Galatian community had been disturbed by the efforts of the Judaizing teachers, notably in the case of Paul himself; and this disturbance could not but interfere with their common moral effort and life.

Him that is taught (ο

See on Luk 1:4.

The gospel. Usually in Paul with some qualifying word, as of God. Comp. Act 4:4; Act 8:4; Act 11:19; Act 14:25; Act 16:6; Th1 1:6; Col 4:3.

Hold fellowship with; partake with. Not impart to. The word is used of giving and receiving material aid (Phi 4:15): of moral or spiritual participation (Rom 15:27; Ti1 5:22; Jo2 1:11): of participation in outward conditions (Heb 2:14): in sufferings (Pe1 4:13).

Galatians 6:7

gal 6:7

σθε)

For the phrase see Co1 6:9; Co1 15:33; Jam 1:16. Deceive is a secondary sense; the primary meaning being lead astray. See on Mar 12:24. The connection of the exhortation may be with the entire section from Gal 6:1 (Eadie and Sieffert), but is more probably with Gal 6:6. The Galatians are not to think that it is a matter of no consequence whether their fellowship be with their Christian teachers who preach the word of truth, or with the Judaizing innovators who would bring them under bondage to the law.

Is not mocked (ου

N.T.o. Quite often in lxx. See Kg1 18:27; Kg2 19:21; Job 22:19; Pro 1:30 ; Psa 34:16. See Ps. of Sol. 4:8. The verb, literally, to turn up the nose at. Comp. Horace, Sat. i. 6, 5, naso suspendis adunco, ii. 8, 64; Epist. i. 19, 45.

That (τουτο)

Most emphatic. That and nothing else. Comp. Mat 7:16; Co2 9:6.

Galatians 6:8

gal 6:8

To his flesh (ει αυτου)

Rather, his own flesh. Eις into: the flesh being conceived as the soil into which the seed is cast. Comp. Mat 13:22. His own, because the idea of personal, selfish desire is involved.

Primarily, destruction, ruin; but it also has the sense of deterioration, decay, as Co1 15:42. Comp. Aristotle, Rhet. iii. 3, 4: "And thou didst sow (ε σαρως) and didst reap (ε ς)." See also Plato, Phaedrus, 260 D, and on defile, Rom 3:17.

The Spirit

The Holy Spirit: not the higher nature of man.

See on Th2 1:9 (additional note).

Galatians 6:9

gal 6:9

Be weary (ενκακωμεν)

Lit. faint or lose heart. Comp. Th2 3:13.

In due season (καιρω ι)

In the season which is peculiarly the harvest-time of each form of well-doing. See on Gal 6:5.

Faint (ε

Only here in Paul. See Mat 15:32; Mar 8:3; Heb 12:3, Heb 12:5. Lit. to be loosened or relaxed, like the limbs of the weary.

Galatians 6:10

gal 6:10

As we have opportunity (ω

As there is a proper season for reaping, there is likewise a proper season for sowing. As this season comes to us, let us sow to the Spirit by doing good. Comp. Eph 5:16; Col 4:5.

Let us do good (ε

Let us work the good. For the distinctive force of ε ; and for ποιειν to do, see on Joh 3:21. Comp. Col 3:23 profitable, but includes what is beneficent or kindly. See Plm 1:14; Eph 4:28; Th1 3:6; Rom 5:7. Here, in a general sense, embracing all that is specified in Gal 6:1, Gal 6:2, Gal 6:3, Gal 6:10.

; Mar 9:16; Joh 1:1; Act 3:25; Act 28:25; Th1 4:12; Heb 9:20. Frequently in Class. of all kinds of personal intercourse. See Hom. Od. xiv. 331; xix. 288; Thucyd. ii. 59; iv. 15; vii. 82; Hdt. i. 61. Οικειοι of the household, rare in N.T. See Eph 2:19; Ti1 5:8. Quite often in lxx of kinsmen. It is unnecessary to introduce the idea of a household here, as A.V., since the word acquired the general sense of pertaining or belonging to. Thus οικειοι geographers. So here, belonging to the faith, believers.

Galatians 6:11

gal 6:11

call the attention of the readers to the special importance of the close of the letter. See below.

I have written (ε

The aorist may refer to the whole of the preceding letter, or to the concluding verses which follow. In either case it is probably an instance of the epistolary aorist, by which the writer puts himself at the time when his correspondent is reading his letter. To the correspondent, I write has changed itself into I wrote. Similarly the Lat. scripsi. E used in the same way. See Act 23:30; Phi 2:28; Col 4:8; Plm 1:11.

With mine own hand (τη εμη

The aorist ε the Judaising intruders are trying to win the Galatians over to the economy of circumcision which is opposed to the economy of the cross. It is therefore quite probable that Paul may have wished to call special attention to these verses. If so, this special call lies in the words with my own hand, and not in with how large letters, which would seem to have been added to call attention to the apostle's handwriting as distinguished from that of the amanuensis. "Mark carefully these closing words of mine. I write them with my own hand in the large characters which you know."

Galatians 6:12

gal 6:12

To make a fair show (ευπροσωπησαι)

N.T.o. oClass. olxx.

In the flesh (ε

Qualifying the verb to make a fair show. The whole phrase is well explained by Ellicott: "To wear a specious exterior in the earthly, unspiritual element in which they move." E fleshly things. The desire to make a good appearance irrespective of inward truth and righteousness, is prompted by the unrenewed, fleshly nature, and makes its fair showing in that sphere.

They constrain (ουτοι α

Neither A.V. nor Rev. gives the strong, definitive force of ουτοι. It is these - the Judaizing emissaries, that constrain, etc. Comp. Gal 3:7.

Or, that they may not. Having no other object, or only from the motive that, etc.

For the cross (τω σταυρω)

Better, by reason of the cross. Because of preaching a crucified Messiah. See on Gal 5:11. The Judaisers attempted to cover with the law - the requirement of circumcision - the "offense" of a crucified Messiah.

Galatians 6:13

gal 6:13

Neither they themselves who are circumcised (ου

For neither, translate not even. Const. themselves with keep the law. The persons referred to are the same as those in Gal 6:12. The participle tells nothing as to the antecedents of these persons, whether Jewish or heathen. It is general, those who are receiving circumcision. It is = the circumcision-party; and the present participle represents them as in present activity. They are circumcised themselves, and are endeavoring to force circumcision upon others.

See on Gal 5:3. They are in the same category with all who are circumcised, who do not and cannot fully observe the law. Comp. Gal 3:10; Gal 5:3. Hence, if circumcision develops no justifying results, it is apparent that their insistence on circumcision proceeds not from moral, but from fleshly motives.

That they may glory in your flesh (τ ν τη υ

May boast, not of your fulfilling the law, but in your ceremonial conformity; your becoming legal zealots like themselves. They desire only that you, like them, should make a fair show in the flesh. For the formula καυχασθαι εν to glory in, see Rom 2:17; Rom 5:3; Co1 1:31; Co2 10:15.

Galatians 6:14

gal 6:14

Contrast of Paul's own boasting and its ground with those of the false apostles.

By whom (δι' ου)

The relative may refer either to the cross, by which, or to Christ, by whom. The cross was a stumbling-block to the Jews (Gal 3:13), and it is the crucified Christ that Paul is emphasizing. Comp. Gal 2:20; Gal 5:24.

See on Joh 1:9; see on Act 17:24; see on Co1 4:9.

Galatians 6:15

gal 6:15

Comp. Co2 5:17 ; see on Co2 5:17. Here of the thing created, not of the act of creating. The phrase was common in Jewish writers for one brought to the knowledge of the true God.
Comp. Eph 2:10, Eph 2:15.

Galatians 6:16

gal 6:16

Po. See on Co2 10:13, Co2 10:16. Emphasis on rule not this.

Peace be on them (εἰ π' αὐ)

The only instance of this formula in N.T. Commonly εἰ , Joh 20:21; Rom 1:7; Co1 1:3; Gal 1:3 ; Pe2 1:2; Jde 1:2.

Mercy (ε

In the opening salutations of the Pastoral Epistles with grace and peace; also in Jo2 1:3. In Jde 1:2 with peace and love.

And upon the Israel of God

as many as, etc., and will mean the whole body of Christians, Jewish and Gentile. In other words, they who walk although clear instances of it may be found in Co1 3:5; Co1 15:38. It seems better to regard it as simply connective. Then o collectively, and forming the true messianic community.

Galatians 6:17

gal 6:17

Henceforth (του λοιπου)

Only here and Eph 6:10 throughout the future.

Lit. give me troubles; make it necessary for me to vindicate my apostolic authority and the divine truth of my gospel.

Bear in my body

Comp. Co2 4:10.

N.T.o. The wounds, scars, and other outward signs of persecutions and sufferings in the service of Christ. Comp. Co2 11:23 ff. The metaphor is the brands applied to slaves in order to mark their owners. Hence Rev., I bear branded. Brands were also set upon soldiers, captives, and servants of temples. See on Rev 13:16, and comp. Rev 7:3; Rev 14:1,

Rev 14:9, Rev 14:11. The scars on the apostle's body marked him as the bondservant of Jesus Christ. The passage naturally recalls the legend of Francis of Assisi.

Galatians 6:18

gal 6:18

The grace, etc.

The same form of benediction occurs Plm 1:25.

Brethren

Rev. rightly puts the word at the end of the verse. The position is unusual. It would seem as if Paul intended to close this severe letter with an assurance that the "foolish Galatians" were still his brethren: They are addressed as "brethren," Gal 4:12; Gal 5:11; Gal 6:1. Comp. Co1 16:24.

[Next: Ephesians Introduction](#)

Ephesians Introduction

Ephesians

eph 0:0

The Epistle to the Ephesians

For Ephesus, see on Rev 2:1.

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

There has been much dissension as to the destination of the epistle. The principal views are three: 1. That it was addressed to the church at Ephesus. 2. To the church at Laodicaea. 3. That it was an encyclical or circular epistle, intended for the church at Ephesus along with a body of neighboring churches. Some also have regarded it as designed for the churches of Ephesus and Laodicaea, and others for the Laodicean church along with a circle of churches.

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

The Ephesian church, so far as is indicated by the letter, furnished no special reason for its composition. It contains no references to the dangers which Paul predicted at Miletus, no allusions to his personal relations with the church, and no salutations to individuals. Its theme is the Church of Christ, founded in the will of the Father, developed by the work of the Son, and united in him through the indwelling and energy of the Holy Spirit.

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

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

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

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

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

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

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

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

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

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

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

Practical exhortations follow, to spiritual renewal, truthfulness, peace, honesty, purity of speech and life, love, godly caution, temperance, holy meditation and christian interchange, gratitude, and the reciprocal duties of husband and wife, in which last the church-theme is once more enunciated in typifying by the marriage-rite Christ's love for the Church (4:7-5:33).

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

The authenticity of the epistle has been challenged on the ground of dissimilarity to the other writings of Paul, unusual words and phrases, and a general un-Pauline character in doctrine and diction. As regards doctrine, the charge is beneath notice. As to diction, the argument from unusual expressions would bear equally against the genuineness of some of the best attested epistles. While there are forty-two unique words in this letter, there are thirty-eight in Colossians, above a hundred in Romans, and two hundred and thirty in First Corinthians; while the well-known peculiarities of Paul's style are as evident in this as in the other epistles.

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

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

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

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

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

[Next: Ephesians Chapter 1](#)

Ephesians Chapter 1

Ephesians 1:1

eph 1:1

By the will of God

As frequently in the introductions of the epistles, to emphasize his divine appointment. In Rom 1:1; Co1 1:1, called is added.

To the saints

See on Rom 1:7; see on Col 1:2; see on Phi 1:1.

At Ephesus

There is much discussion as to the genuineness of these words. They are bracketed by both Westcott and Hort, and Tischendorf. On their omission or retention turns the question whether the epistle was addressed to the church at Ephesus, or was a circular epistle, addressed to Ephesus along with several other churches. For Ephesus, see on Rev 2:1.

The faithful

Not faithful in the sense of fidelity and perseverance, but believing, as Joh 20:27; Act 10:45. It is to be included with the saints under the one article.

Ephesians 1:2

eph 1:2

Grace

One of the leading words of the epistle. It is used thirteen times.

Ephesians 1:3

eph 1:3

Blessed (ευ)

Placed first in the clause for emphasis, as always in the corresponding Hebrew in the Old Testament. The verb is commonly omitted - blessed the God. In the New Testament used of God only. The perfect participle of the verb, ευ blessed, is used of men. See on Pe1 1:3 while this word denotes repute. Lit., well-spoken of.

God and Father of our Lord, etc.

Some object to this rendering on the ground that the phrase God of Christ is unusual, occurring nowhere in Paul, except Eph 1:17 of this chapter. Such render, God who is also the Father, etc. But Christ of God is found Mat 27:46; and my God, Joh 20:17; Rev 3:12. Compare, also, Co1 3:23; and the phrase is undoubted in Eph 1:17.

Hath blessed (εὐ)

Kindred with εὐ

Spiritual (πνευματικη)

Another leading word. Spirit and spiritual occur thirteen times. Paul emphasizes in this epistle the work of the divine Spirit upon the human spirit. Not spiritual as distinguished from bodily, but proceeding from the Holy Spirit. Note the collocation of the words, blessed, blessed, blessing.

In the heavenly places (ἐν τοῖς οὐρανοῖς)

Another keyword; one of the dominant thoughts of the epistle being the work of the ascended Christ. Places is supplied, the Greek meaning in the heavenlies. Some prefer to supply things, as more definitely characterizing spiritual blessing. But in the four other passages where the phrase occurs, Eph 1:20; Eph 2:6; Eph 3:10; Eph 6:12, the sense is local, and εἶναι ἐν οὐρανοῖς
in heaven and are brought thence to us. Compare Phi 3:20.

Ephesians 1:4

eph 1:4

Explaining blessed us, in Eph 1:3. His blessing is in conformity with the fact that He chose.

Chose (ἐξελεξε)

Middle voice, for himself.

In Him

As the head and representative of our spiritual humanity. Compare Co1 15:22. Divine election is in Christ the Redeemer. The crown of divine sovereignty is redemption. God rules the world to save it.

Holy and without blame (ἁγῶν καὶ ἀμώμων)

The positive and negative aspects of christian life. See on Col 1:22. Rev., without blemish. The reference is to moral rather than to forensic righteousness. Compare Th1 4:7.

In love

Join with foreordained, Eph 1:5. Having in love foreordained.

Ephesians 1:5

eph 1:5

beforehand.

Adoption (ἰσχυρισμοῦ)

See on Rom 8:15. Never used of Christ.

Good pleasure (εὖ)

Not strictly in the sense of kindly or friendly feeling, as Luk 2:14; Phi 1:15, but because it pleased Him, see Luk 10:21; Mat 11:26. The other sense, however, is included and implied, and is expressed by in love.

Ephesians 1:6

eph 1:6

To the praise of the glory of His grace

The ultimate aim of foreordained. Glory is an attribute of grace: that in which grace grandly and resplendently displays itself. Praise is called forth from the children of God by this divine glory which thus appears in grace. The grace is not merely favor, gift, but it reveals also the divine character. In praising God for what He does, we learn to praise Him for what He is. Glory is another of the ruling words of the epistle, falling into the same category with riches and fullness. The apostle is thrilled with a sense of the plenitude and splendor of the mystery of redemption.

Wherein He hath made us accepted (ἐν ἡ ἐ μας)

The correct reading is ἡς which, referring to grace. The meaning is not endued us with grace, nor made us worthy of love, but, as Rev., grace - which he freely bestowed. Grace is an act of God, not a state into which He brings us.

The beloved

Christ. Beloved par excellence. Compare the Son of His love, Col 1:13; also Mat 3:17; Mat 17:5.

Ephesians 1:7

eph 1:7

We have

Or are having. The freely bestowed (Eph 1:6) is thus illustrated by experience. The divine purpose is being accomplished in the lives of believers.

See on Rom 3:24. Note the article: our redemption.

Through His blood

Further defining and explaining in whom.

Forgiveness (α

See on Luk 3:3; see on Jam 5:15; see on Rom 3:25. Forgiveness specifies the peculiar quality of redemption.

Rev., better, trespasses. See on Mat 6:14.

Riches

See on glory, Eph 1:6, and Rom 2:4.

Ephesians 1:8

eph 1:8

Wherein He hath abounded (ἡς ε

Rev., correctly, which He made to abound. The verb is used both transitively and intransitively in the New Testament. The transitive use belongs mainly to later Greek. Compare, for the transitive sense, Mat 13:12; Co2 4:15.

In all wisdom and prudence (ε

For wisdom, see on Rom 11:33. For prudence, on Luk 1:17. The latter is an attribute or result of wisdom, concerned with its practical applications. Both words refer here to men, not to God: the wisdom and prudence with which He abundantly endows His followers. Compare Col 1:9. All wisdom is, properly, every kind of wisdom.

Ephesians 1:9

eph 1:9

Having made known

The participle is explanatory of which He made to abound, etc.: in that He made known.

The mystery of His will

For mystery, see on Rom 11:25; see on Col 1:26. Another key-word of this epistle. God's grace as manifested in redemption is a mystery in virtue of its riches and depth - as the expression of God's very nature. The mystery of the redemption in Christ, belonging to the eternal plan of God, could be known to men only through revelation - making known. Of his will; pertaining to his will. Compare Eph 3:9.

Only here, Rom 1:13; Rom 3:25 (note).

In Himself (εν αυτω)

The best texts read αυτω in Him; but the reference is clearly to God, not to Christ, who is expressly mentioned in the next verse.

Ephesians 1:10

eph 1:10

That in the dispensation, etc. (εις οι

The A.V. is faulty and clumsy. Εις does not mean in, but unto, with a view to. Dispensation has no article. The clause is directly connected with the preceding: the mystery which He purposed in Himself unto a dispensation. For οι dispensation see on Col 1:25. Here and Eph 3:2, of the divine regulation, disposition, economy of things.

Of the fullness of times (του ν καιρων)

For fullness, see on Rom 11:12; see on Joh 1:16; see on Col 1:19. For times, compare Gal 4:4, "fullness of the time (του

the times is the moment when the successive ages of the gospel dispensation are completed. The meaning of the whole phrase, then, is: a dispensation characterized: by the fullness of the times: set forth when the times are full.

To sum up all things in Christ (α

Explanatory of the preceding phrase; showing in what the dispensation consists. For the word, see on Rom 13:9. It

Read) as the central point of regathering, though He is so in fact. That is expressed by the following in Christ. The compounded preposition α things. All created beings and things; not limited to intelligent beings. Compare Rom 8:21; Co1 15:28.

The connection of the whole is as follows: God made known the mystery of His will, the plan of redemption, according to His own good pleasure, in order to bring to pass an economy peculiar to that point of time when the ages of the christian dispensation should be fulfilled - an economy which should be characterized by the regathering of all things round one point, Christ.

God contemplates a regathering, a restoration to that former condition when all things were in perfect unity, and normally combined to serve God's ends. This unity was broken by the introduction of sin. Man's fall involved the unintelligent creation (Rom 8:20). The mystery of God's will includes the restoration of this unity in and through Christ; one kingdom on earth and in heaven - a new heaven and a new earth in which shall dwell righteousness, and "the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

Ephesians 1:11

eph 1:11

In Him

Resuming emphatically: in Christ.

We have obtained an inheritance (ε

Only here in the New Testament. From κληρος a lot. Hence the verb means literally to determine, choose, or assign by lot. From the custom of assigning portions of land by lot, κληρος acquires the meaning of that which is thus assigned; the possession or portion of land. So often in the Old Testament. See Sept., Num 34:14; Deu 3:18; Deu 15:4, etc. An

sense is we were designated as a heritage. So Rev., correctly, were made a heritage. Compare Deu 4:20, a people of , Deu 32:9.

Ephesians 1:12

eph 1:12

That we should be

Connect with we were made a heritage.

In apposition with we (should be). So Rev., we who had, etc., trusted, more properly hoped; and first trusted is

Hence Rev., correctly, we who had (have) before hoped. In Christ should be "in the Christ," as the subject of messianic expectation and not as Jesus, for whom Christ had passed into a proper name. It is equivalent to in the Messiah. See on Mat 1:1.

Ephesians 1:13

eph 1:13

Ye also trusted

Gentile Christians. Trusted, which is not in the Greek, is unnecessary. The pronoun ye is nominative to were sealed.

In whom

Resuming the in whom at the beginning of the verse, and repeated on account of the length of the clause.

Ye were sealed (ε

See on Joh 3:33; see on Rev 22:10. Sealed with the assurance of the Holy Spirit. Rom 8:16; Co2 1:22; Ti2 2:19.

Spirit of promise

Strictly, the promise. Denoting the promise as characteristic of the Holy Spirit: the Spirit which was announced by promise. See Act 2:16 sqq.; Joe 2:28; Zac 12:10; Isa 32:15; Isa 44:3; Joh 7:39; Act 1:4-8; Gal 3:14.

Ephesians 1:14

eph 1:14

Earnest

See on Co2 1:22.

Unto the redemption, etc.

Construe with ye were sealed.

Of the purchased possession (τη

See on peculiar, Pe1 2:9. The word originally means a making to remain over and above; hence preservation; preservation for one's self; acquisition; the thing acquired, or a possession. Used here collectively for the people possessed, as the circumcision for those circumcised, Phi 3:3; the election for those chosen, Rom 11:7. Rev., God's own possession, God's own being inserted for the sake of clearness. Compare Isa 43:21; Act 20:28; Tit 2:14.

Unto the praise of His glory

Construe with ye were sealed: Ye were sealed unto the redemption, etc.; setting forth God's purpose as it contemplates man. Ye were sealed unto the praise of His glory; God's purpose as it respects Himself.

Ephesians 1:15

eph 1:15

μα

The Greek phrase is nowhere else used by Paul. Lit., as Rev., the faith which is among you. Expositors endeavor to make a distinction between this and Paul's common phrase η μων your faith, but they differ widely, and the distinction is at best doubtful.

Love

Omit.

Lit., that which is toward all, etc. Love being omitted, this refers to faith: faith which displays its work and fruits toward fellow Christians. See on Plm 1:5, Plm 1:6. Compare work of faith, Th1 1:3. Though love is not mentioned, yet

faith works by love. Gal 5:6.

Ephesians 1:16

eph 1:16

Making mention, etc.

As I make mention. The same expression occurs Rom 1:9; Phi 1:4; Plm 1:4.

Ephesians 1:17

eph 1:17

God of our Lord Jesus Christ

Compare Joh 20:17; Mat 27:46, and see on Eph 1:3.

Father of glory (ο

The Father to whom the glory belongs. Note the article, the glory, preeminently. Compare Act 7:2; Co1 2:8. See Psa 18:3, "who is worthy to be praised;" where the Hebrew is is praised. The exact phrase has no parallel in Scripture.

The Spirit of wisdom and revelation

Spirit has not the article, but the reference is to the Holy Spirit. Compare Mat 12:28; Luk 1:15, Luk 1:35, Luk 1:41; Rom 1:4; Pe1 1:2. Wisdom and revelation are special forms of the Spirit's operation. He imparts general illumination (wisdom) and special revelations of divine mysteries. The combination of two words with an advance in thought from the general to the special is characteristic of Paul. Compare grace and apostleship, Rom 1:5; gifts and calling, Rom 11:29; wisdom and prudence, Eph 1:8, wisdom and knowledge, Col 2:3.

In the knowledge of Him (ἐν ἐπιγνωσει αὐτοῦ)

The sphere in which they will receive God's gift of wisdom and revelation. To know God is to be wise. The condition is not merely acknowledgment, but knowledge. E refers to God.

Ephesians 1:18

eph 1:18

μῶν)

Rev., eyes of your heart. Lit., being enlightened as to the eyes of your heart; enlightened being joined with you (Eph 1:17) by a somewhat irregular construction: may give unto you being enlightened. For a similar construction see Act 15:22. The phrase eyes of the heart occurs nowhere else in the New Testament. Plato has eye of the soul (ψυχῆς, "Sophist," 254). Ovid, speaking of Pythagoras, says: "With his mind he approached the gods, though far removed in heaven, and what nature denied to human sight, he drew forth with the eyes of his heart" ("Metamorphoses," xv., 62-64). Heart is not merely the seat of emotion, as in popular usage, but of thought and will. See on Rom 1:21. The particular aspect in which its activity is viewed, perception or cognition, is determined by what follows, "that ye may know," etc.

Hope of His calling

Hope, not, as sometimes, the thing hoped for, but the sentiment or principle of hope which God's calling inspires.

The riches of the glory of His inheritance

Ellicott remarks that this is a noble accumulation of genitives, "setting forth the inheritance on the side of its glory, and the glory on the side of its riches." Glory is the essential characteristic of salvation, and this glory is richly abounding. His inheritance: which is His, and His gift.

Ephesians 1:19

eph 1:19

Exceeding (υ

Compounds with υ

the immensity of the divine mysteries, and the opulence of the divine grace. See Eph 1:21; Eph 3:20; Co2 4:17, etc.

ς ι του)

The A.V. frequently impairs the force of a passage by combining into a single conception two words which represent distinct ideas; translating two nouns by an adjective and a noun. Thus Phi 3:21, vile body, glorious body, for body of humiliation, body of glory: Rom 8:21, glorious liberty, for liberty of the glory: Co2 4:4, glorious gospel, for gospel of the glory: Col 1:11, glorious power, for power of the glory: Pe1 1:14, obedient children, for children of obedience: Pe2 2:14, cursed children, for children of cursing. So here, mighty power, for strength of might. The idea is thus diluted, and the peculiar force and distinction of the separate words is measurably lost. Rev., correctly, working of the strength of His might. For working, see on Col 1:29. For strength and might, see on Pe2 2:11; see on Joh 1:12

only of God, and denotes relative and manifested power. Might (ι efficient manifestation of these. Hence we have here God's indwelling power, which inheres in the divine nature (strength); the relative quality or measure of this power (might); and the efficient exertion of the divine quality (working). The phrase, according to the working of the strength, etc., is to be connected with the exceeding greatness of His power. The magnitude of God's power toward believers is known in the operation of the strength of His might.

Ephesians 1:20

eph 1:20

Which (η

Refer to working (Eph 1:19).

He wrought (ε

The best texts read ε).

In Christ

In the case of Christ. Christ's dead body was the point on which this working of divine power was exhibited. See Rom 8:11; Co2 4:14.

When He raised (ε

Or, in that He raised.

Right hand

See Act 7:56.

In the heavenly places

See on Eph 1:2. Local. Not merely of a spiritual state, which does not suit the local expressions made to sit and right hand.

Ephesians 1:21

eph 1:21

Far above (υ

Lit., over above. See on Eph 1:19. Connect with made Him to sit.

Principality, power, etc.

These words usually refer to angelic powers; either good, as Eph 3:10; Col 1:16; Col 2:10; or bad, as Eph 6:12; Co1 15:24; Col 2:15; or both, as Rom 8:38. See on Col 1:16; see on Col 2:15. Here probably good, since the passage relates to Christ's exaltation to glory rather than to His victory over evil powers.

And every name that is named

And has a collective and summary force - and in a word. Every name, etc. Whatever a name can be given to. "Let any name be uttered, whatever it is, Christ is above it; is more exalted than that which the name so uttered affirms" (Meyer). Compare Phi 2:9. "We know that the emperor precedes all, though we cannot enumerate all the ministers of his court: so we know that Christ is placed above all, although we cannot name all" (Bengel).

Not only in this world, etc.

Connect with which is named. For world (αιωvi), see on Joh 1:9.

Ephesians 1:22

eph 1:22

Put all things in subjection

Compare Col 1:15-18; Psa 8:5-8.

Gave Him

Him is emphatic: and Him He gave. Not merely set Him over the Church, but gave Him as a gift. See Co2 9:15.

The Church (τη ε)

See on Mat 16:18.

Ephesians 1:23

eph 1:23

Which is His body (η

The double relative is explanatory, seeing it is: by which I mean. Body, a living organism of which He is the head. See on Col 1:18.

The fullness

See on Joh 1:16; see on Rom 11:12; see on Col 1:19. That which is filled. The Church, viewed as a receptacle. Compare Eph 3:10.

ν πα

Better, that filleth all things with all things. The expression is somewhat obscure. All things are composed of elements. Whatever things exist, God from His fullness fills with all those elements which belong to their being or welfare. The whole universe is thus filled by Him.

[Next: Ephesians Chapter 2](#)

Ephesians Chapter 2

Ephesians 2:1

eph 2:1

And you

Taking up the closing thought of the preceding chapter, the magnitude of God's power toward believers as exhibited in Christ's resurrection. He now shows that the same power is applied to his readers. Hence the connection is: "When He raised Him from the dead, etc., and you did He quicken, even as He quickened Christ." The structure of the passage is broken. Paul having prominently in mind the thought God quickened you as He did Christ, begins with you also. Then the connection is interrupted by Eph 2:2, Eph 2:3, which describe their previous condition. Then Eph 2:1 is taken up in Eph 2:4, by but God, God introducing a new sentence.

Who were dead (ο

Better, Rev., when ye were dead, thus giving the sense of the continued state in the past expressed by the participle being.

See on Mat 1:21; see on Mat 6:14. Trespasses, special acts. Sins, all forms and phases of sin: more general.

Ephesians 2:2

eph 2:2

Course (αῶνα)

Lit., age. See on Joh 1:9.

Power (ε

Collective, the whole empire of evil spirits.

The air

According to Paul's usage, in the simple physical sense. See Act 22:23; Co1 9:26; Th1 4:17; Rev 16:17. The air is regarded as the region of the demons' might.

The spirit

See on Co1 2:12. The term designates the power over which Satan rules, on the side of its operation in men's hearts.

Now

With an implied reference to its former working in his readers. Compare once, Eph 2:3

Children of disobedience (υἱοὶς τῆς α

Compare Eph 5:6. A Hebraistic expression. Compare son of perdition, Joh 17:12; children of obedience, Pe1 1:14; children of cursing, Pe2 2:14. Rev., correctly, sons of disobedience: belonging to disobedience as sons to a parent.

Ephesians 2:3

eph 2:3

Had our conversation (α)

See on the kindred noun conversation, Pe1 1:15. Rev., more simply, lived.

Fulfilling ($\piοιουντες$)

Rev., doing. The verb implies carrying out or accomplishing, so that the A.V. is more nearly correct. See on Rom 7:15; see on Joh 3:21.

Lit., willings. See on Col 3:12.

Mind ($\deltaιανοιων$)

More strictly, thoughts. See on Mar 12:30; see on Luk 1:51.

By nature children of wrath

See on Eph 2:2

sin; His essential, necessary antagonism to everything evil, Rom 1:18

is innate. That man is born with a sinful nature, and that God and sin are essentially antagonistic, are conceded on all hands: but that unconscious human beings come into the world under the blaze of God's indignation, hardly consists with Christ's assertion that to little children belongs the kingdom of heaven. It is true that there is a birth-principle of evil, which, if suffered to develop, will bring upon itself the wrath of God. Whether Paul means more than this I do not know.

. Wrath ($οργης$) is God's holy hatred of

Others ($οι$)

Rev., correctly, the rest.

Ephesians 2:4

eph 2:4

But God

Resuming Eph 2:1.

For the sake of, in order to satisfy His love.

Quickened us together

Spiritually. Compare Col 2:13; Rom 6:11-14; Rom 8:10, Rom 8:11 "What God wrought in Christ He wrought, ipso facto, in all who are united with Him" (Ellicott).

Ephesians 2:6

eph 2:6

Raised us up

Compare Rom 6:5.

Compare set Him, Eph 1:20. Together is ambiguous. Render with Him, as Rev. "Even now we sit there in Him, and shall sit with Him in the end" (Andrews, cited by Ellicott). Compare Rom 8:30; Rev 3:21. Meyer renders hath given us joint seat.

In Christ Jesus

Connect with raised up, made us sit, and in heavenly places. Resurrection, enthronement, heaven, all are in Christ.

Ephesians 2:7

eph 2:7

The ages to come (τοις αιωσιν τοις ε

Lit., the ages, those which are coming on. Which are successively arriving until Christ's second coming.

He might show (ε

The middle voice denotes for His own glory. See on Col 1:6.

In kindness (ε

See on easy, Mat 11:30. The grace of God is to be displayed in His actual benefits.

Ephesians 2:8

eph 2:8

For by grace, etc.

This may truly be called exceeding riches of grace, for ye are saved by grace. Grace has the article, the grace of God, in Eph 2:5, Eph 2:7.

And that

Not faith, but the salvation.

Of God

Emphatic. Of God is it the gift.

Ephesians 2:10

eph 2:10

For we are His workmanship

A reason why no man should glory. If we are God's workmanship, our salvation cannot be of ourselves. His is emphatic. His workmanship are we.

See on Joh 1:3
4:19, and o
8:22.

. Compare Rev 4:11

; Rom

Rev, more correctly, prepared. Made ready beforehand. God prearranged a sphere of moral action for us to walk in. Not only are works the necessary outcome of faith, but the character and direction of the works are made ready by God.

That we should walk

In order that; to the end that.

Ephesians 2:11

[eph 2:11](#)

Uncircumcision - circumcision

Abstract for concrete terms, the uncircumcised and circumcised.

Which is called

Notice the irony, giving back the called of the circumcised.

Ephesians 2:12

[eph 2:12](#)

Being aliens (α)

Rev., better, giving the force of the verb, alienated. As they had once been otherwise. Paul speaks ideally of a spiritual commonwealth in which Jew and Gentile were together at peace with God, and of which the commonwealth of Israel is a type.

Israel

Selecting the most honorable title to describe the Jew. See on Act 3:12. The reference is to the spiritual rather than to the national distinction. In being separated from Christ, they were separated from that commonwealth in which, according to the promise, Christ would have been to them, as to the faithful Israelites, the object of their faith and the ground of their salvation.

Covenants

The several renewals of God's covenant with the patriarchs.

Of promise ($\tau\eta\varsigma \epsilon$)

Better, the promise. The messianic promise, which was the basis of all the covenants.

Without God (α)

God-forsaken. It might also mean godless or impious. The gentile gods were no gods.

Ephesians 2:13

eph 2:13

Now in Christ Jesus

Now, in contrast with at that time. In Christ Jesus, in contrast with alienated from, etc. Jesus is added because the Christ who was the subject of promise, the Messiah, has come into the world under that personal name. The phrase includes the promised Messiah and the actual Savior.

Ephesians 2:14

eph 2:14

Our peace (ἡ εἰρήνη)

Christ is similarly described in abstract terms in Col 1:30; wisdom, righteousness, sanctification, redemption. So Col 1:27, hope of glory. Christ is thus not merely our peace-maker, but our very peace itself.

Lit., the both. The neuter gender shows that Jews and Gentiles are conceived by the writer merely as two facts. The masculine is used in Eph 2:15, Eph 2:16.

Lit, loosened or dissolved. Rev., giving the force of the aorist tense, brake down. The participle has an explanatory force, in that He brake down.

φραγμοῦ)

Lit., the middle wall of the fence or hedge. The wall which pertained to the fence; the fact of separation being emphasized in wall, and the instrument of separation in fence. The hedge was the whole Mosaic economy which separated Jew from Gentile. Some suppose a reference to the stone screen which bounded the court of the Gentiles in the temple.

Ephesians 2:15

eph 2:15

ἐν τῇ ἐνιούσῃ

The enmity immediately follows the middle wall of partition, and should be rendered in apposition with and as defining it, and as dependent on brake down, not on abolished: the middle wall which was the enmity. It is used abstractly, as peace in Eph 2:14. The enmity was the result and working of the law regarded as a separative system; as it separated Jew from Gentile, and both from God. See Rom 3:20; Rom 4:15; Rom 5:20; Rom 7:7-11. For abolished, see on cumbereth, Luk 13:7, and make without effect, see on Rom 3:3.

ἐν ἐπιταγῶν

The law, etc., depends in construction on having abolished, and is not in apposition with the enmity, as A.V. The middle wall of partition, the enmity, was dissolved by the abolition of the law of commandments. Construe in His flesh with having abolished. Law is general, and its contents are defined by commandments, special injunctions, which injunctions in turn were formulated in definite decrees. Render the entire passage: brake down the middle-wall of partition, even the enmity, by abolishing in His flesh the law of commandments contained in ordinances.

For to make (τ)

Rev., that He might create. See on created, Eph 2:10. The work was to be a new creation on a new foundation.

In Himself

As the medium of reconciliation.

ζ ε

See on Mat 26:29.

Ephesians 2:16

[eph 2:16](#)

Might reconcile (α)

Only here and Col 1:20, Col 1:21. See on Col 1:20. The new man precedes the reconciling in Paul's statement, though, as a fact, the order is the reverse. The verb contains a hint of restoration to a primal unity. See on Eph 2:12.

Thereby (εν αυτω)

Or upon it - the cross.

Ephesians 2:17

[eph 2:17](#)

You which were afar off

Gentiles.

Them that were nigh

Jews. See on Rom 3:30. As children of the messianic covenant. See on Eph 2:12. Compare Isa 57:9, where the Septuagint reads, peace upon peace to those who are far and to those who are near.

Ephesians 2:18

[eph 2:18](#)

See on Rom 5:2. Notice the three persons of the Godhead: through Him (Christ); one Spirit, the Father.

Ephesians 2:19

[eph 2:19](#)

See on Luk 24:18. Rev., better, sojourners. Without rights of citizenship.

Ephesians 2:20

eph 2:20

Of the apostles and prophets

The foundation laid by them. Prophets are New-Testament prophets. See Eph 3:5; Eph 4:11. See on Co1 12:10.

Chief corner-stone (α)

Only here and Pe1 2:6.

Ephesians 2:21

eph 2:21

All the building ($\pi\alpha$)

Lit., every building. Rev., each several building. But the reference is evidently to one building, and the rendering of A.V. should be retained though the article is wanting.

The present participle indicates the framing as in progress.

Sanctuary. See on Mat 4:5. The more sacred portion of the structure is chosen for the figure.

Ephesians 2:22

eph 2:22

Are builded together ($\sigma\upsilon\nu\omicron\iota\kappa\omicron\delta\omicron\mu\epsilon\iota\sigma\theta\epsilon$)

As component parts of the one building. The reference is to individual Christians, not to communities.

Answering to temple. Only here and Rev 18:2. Indicating a permanent dwelling. See on dwell, Luk 11:26; see on Act 2:5; see on Mar 5:3. In marked contrast with sojourners, Eph 2:19.

Through the Spirit ($\epsilon\nu$)

Better, as Rev., in. In the fellowship of the indwelling Spirit.

[Next: Ephesians Chapter 3](#)

Ephesians Chapter 3

Ephesians 3:1

eph 3:1

For this cause

Seeing ye are so builded together.

Of Christ Jesus (του Χριστου Ιησου)

Notice the article, the Christ, and see on Eph 2:13.

Gentiles

To whom Paul was expressly sent, and in preaching to whom he had fallen into the hands of the civil law.

Ephesians 3:2

eph 3:2

If ye have heard (ει

Here begins a long digression extending to Eph 3:14. If, Rev., if so be, means upon the supposition that; not implying the certainty of the assumption, though this shade of meaning is given by the context. The words are a reminder of his preaching among them.

Dispensation (οι

See on Eph 1:10; see on Col 1:25. The divine arrangement or disposition.

Ephesians 3:4

eph 3:4

Lit., agreeably to which, namely, what he had written.

Mystery of Christ

The mystery which is Christ. See on Col 1:26; see on Rom 11:25.

Ephesians 3:5

eph 3:5

Other generations (ε

Other and different. See on Mat 6:24.

Ephesians 3:6

eph 3:6

The second of these words occurs only here; the third only here and Eph 5:7. They are strange to classical Greek.

Ephesians 3:7

eph 3:7

Gift of the grace

The gift in which the grace of God consisted, the apostleship to the Gentiles.

του)

Rev., better, according to the working, etc. The gift was bestowed in accordance with that efficiency which could transform Saul the persecutor into Paul the apostle to the Gentiles.

Ephesians 3:8

eph 3:8

Less than the least (τω ε)

Only here in the New Testament, and very characteristic. A comparative is formed upon a superlative: more least than all the saints. Compare Co1 15:8.

Unsearchable (α

Only here and Rom 11:33 (note). Which cannot be tracked out.

Ephesians 3:9

eph 3:9

Lit., to enlighten.

The mystery

The admission of the Gentiles into covenant privileges.

From the beginning of the world (α ν αι

Lit., from the ages. Rev., from all ages. See on Col 1:26.

Collectively.

Ephesians 3:10

eph 3:10

To the intent that

Connect with the matter of the two preceding verses. Grace was given me to preach Christ and to enlighten men as to the long-hidden mystery of the admission of the Gentiles, in order that now, etc.

Now

In contrast with all ages.

Principalities and powers

Good angels. See on Eph 1:21.

Better, through, as Rev. By means of the Church. This agrees with what was said of the Church as the fullness of God, Eph 1:23.

A very striking phrase. The adjective occurs only here, and means variegated. It is applied to pictures, flowers, . Through the Church God's wisdom in its infinite variety is to be displayed - the many-tinted wisdom of God - in different modes of power, different characters, methods of training, providences, forms of organization, etc.

Ephesians 3:11

eph 3:11

ν αι

Lit., the purpose of the ages.

He wrought (ε

Carried into effect. See on fulfilling, Eph 2:3.

Ephesians 3:12

eph 3:12

Faith of Him (τη του)

As often, for faith in Him.

Ephesians 3:13

eph 3:13

Faint (εγκαιν)

Ephesians 3:14

eph 3:14

For this cause

Resuming the interrupted clause in Eph 3:1, and having still in mind the closing thought of ch. 2. Seeing ye are so built together in Christ, for this cause, etc.

Father

Omit of our Lord Jesus Christ.

Ephesians 3:15

eph 3:15

Of whom (ἐξ ου)

After whom.

The whole family (πα

according to our usage of the term, would be οἱ

deriving its descent from one of Jacob's grandsons; and these again into οἰκοι houses. So Joseph was both of the house (οἱ οὐσ) of David. We find the phrase οἰκοι πατριων houses of the families, Exo 12:3; Num 1:2. The word occurs only three times in the New Testament: here, Luk 2:4; Act 3:25. In the last-named passage it is used in a wide, general sense, of nations. Family is perhaps the best translation, if taken in its wider meaning of a body belonging to a common stock - a clan. Fatherhood (Rev., in margin), following the Vulgate paternitas, means rather the fact and quality of paternity. Observe the play of the words, which can scarcely be reproduced in English, pater, patria.

In heaven and earth

To the angelic hosts and the tribes of men alike, God is Father. There may be a suggestion of the different ranks or grades of angels, as principalities, thrones, powers, etc. See Eph 3:10. "Wherever in heaven or in earth beings are grouped from their relation to a father, the name they bear in each case is derived from the Father" (Riddle).

Ephesians 3:16

eph 3:16

Rev., power. Appropriate to the succeeding phrase the inner man, since it signifies faculty or virtue not necessarily manifest.

In the inward man (εἰ

The force of the preposition is into: might entering into the inmost personality. Inward man: compare outward man, Co2 4:16. It is the rational and moral I; the essence of the man which is conscious of itself as a moral personality. In the unregenerate it is liable to fall under the power of sin (Rom 7:23); and in the regenerate it needs constant renewing and strengthening by the Spirit of God, as here. Compare the hidden man of the heart, Pe1 3:4.

Ephesians 3:17

eph 3:17

May dwell (κατοικησαι)

. The connection is with the preceding clause: "to be strengthened, etc., so that Christ may dwell, the latter words having at once a climactic and an explanatory force, and adding the idea of permanency to that of strengthening.

Through your (the article) faith, as the medium of appropriating Christ. Faith opens the door and receives Him who knocks. Rev 3:20.

Ephesians 3:18

eph 3:18

Rooted and grounded (ερρ

Compare Col 2:7 would naturally suggest the foundation. Rooting and grounding are consequences of the strengthening of the Spirit and of Christ's indwelling.

In love

Standing first in the sentence and emphatic, as the fundamental principle of christian life and knowledge.

May be able (ε

Rev., may be strong. This compound verb occurs only here. The preposition εξ has the force of fully or eminently. I (see note). Paul prays that the inward might or virtue may issue in ability to grasp. Compare Luk 14:30 (note); Luk 16:3 (note); Act 27:16 (note); Jam 5:16 (note).

To English readers this conveys the meaning understand. Rev., better, apprehend: grasp. See on Joh 1:5, and compare Phi 3:12, Phi 3:13.

Breadth, etc.

No special interpretations are to be given to these words. The general idea of vastness is expressed in these ordinary terms for dimension. Notice that the article is attached only to the first, breadth, all the rest being included under the one article; the intention being to exhibit the love of Christ in its entire dimension, and not to fix the mind on its constituent parts.

Ephesians 3:19

eph 3:19

To know (γνωσαι)

Practically, through experience; while apprehend marks the knowledge as conception.

Love of Christ

Christ's love to us. Human love to Christ could not be described in these terms.

Which surpasses mere knowledge without the experience of love. Note the play on the words know and knowledge.

That ye might be filled with all the fullness of God (ἵνα πλησθῆτε τῆς πληροῦς τοῦ θεοῦ)

Note the recurrence of that; that He would grant you; that ye may be strong; that ye may be filled. With is better rendered unto, to the measure or standard of. Fullness of God is the fullness which God imparts through the dwelling of Christ in the heart; Christ, in whom the Father was pleased that all the fullness should dwell (Col 1:19), and in whom dwelleth all the fullness of the Godhead (Col 2:9).

Ephesians 3:20

eph 3:20

Exceeding abundantly (ὑπερεκπερισσού)

Only here, Th1 3:10; Th1 5:13. Superabundantly. One of the numerous compounds of ὑ which Paul is fond. Of twenty-eight words compounded with this preposition in the New Testament, Paul alone uses twenty. For the order and construction, see next note.

Above all (ὑπὲρ πάντων)

These words should not be connected with that, as A.V. and Rev.: "above all that we ask," etc. They form with do an independent clause. The next clause begins with exceedingly above, and is construed with ὧν that which we ask, etc. Read the whole, "Unto Him who is able to do beyond all, exceedingly above that which," etc.

Ephesians 3:21

eph 3:21

Glory

Properly, the glory, which is His due.

In the Church

Through which His many-tinted wisdom is to be displayed, and which is His fullness. The variety of the divine wisdom is again hinted at in all that we ask or think.

By Christ Jesus (ἐν Χριστῷ Ἰησοῦ)

Rev., better, in. As the Church is the outward domain in which God is to be praised, so Christ is the spiritual sphere of this praise.

Throughout all ages, world without end (ἐν αἰῶνι αἰώνων)

Lit., unto all the generations of the age of the ages. Eternity is made up of ages, and ages of generations.

[Next: Ephesians Chapter 4](#)

Ephesians Chapter 4

Ephesians 4:1

[eph 4:1](#)

In the Lord

See on Phi 1:14.

Ephesians 4:2

[eph 4:2](#)

Lowiness - meekness

See on Mat 11:29; see on Mat 5:5.

Long-suffering

See on Jam 5:7.

Forbearing (α

See on Luk 9:41.

Ephesians 4:3

[eph 4:3](#)

diligence. Rev., here, giving diligence.

; Luk 1:39. Hence

To keep ($\tau\eta\rho\epsilon\iota\nu$)

See on reserved, Pe1 1:4.

Unity of the Spirit

Wrought by the Holy Spirit.

Bond of peace

The bond which is peace. Compare Eph 2:14, our peace - made both one. Christ, our peace, is thus a bond of peace. Others, however, treat in the bond as parallel with in love of Eph 4:2, and cite Col 3:14, "love the bond of perfectness."

Ephesians 4:4

[eph 4:4](#)

The connection with the preceding verses is as follows: I exhort you to unity, for you stand related to the Church, which is one body in Christ; to the one Spirit who informs it; to the one hope which your calling inspires; to the one Lord, Christ, in whom you believe with one common faith, and receive one common sign of that faith, baptism. Above all, to the one God and Father.

Body - Spirit

The body is the invisible Church, the mystical body of Christ: the Spirit, the Holy Spirit. Πνευμα spirit, is never used in the New Testament of temper or disposition.

Even as

To the facts of one body and one Spirit corresponds the fact of their calling in one hope. Compare Col 3:15.

In one hope of your calling (εν μια ε μων)

In, not by. Their calling took place in the one hope as its moral element or sphere, since they were called to fellowship with Christ who is the one object and the one inspirer of hope. Compare called in peace, Co1 7:15; in sanctification, Th1 4:7 (Rev.). Hope here is not the object but the principle of hope. The phrase hope of your calling signifies hope which is characteristic of God's call to salvation, and is engendered by it. See on Eph 1:18.

Ephesians 4:5

eph 4:5

Faith

The principle of faith; not that which is believed - the body of Christian doctrine, which does not promote unity. See on Act 6:7.

Baptism

The external sign of faith, but of no significance without the Lord and the faith. Baptism is emphasized instead of the Eucharist, because the latter assumes and recognizes unity as an established fact; while faith and baptism precede that fact, and are essential to it. Baptism, moreover, is not administered to the Church as a body, but to individuals, and therefore emphasizes the exhortation to each member to be in vital union with the whole body.

Ephesians 4:6

eph 4:6

One God and Father

The fundamental ground of unity. Note the climax: One Church, one Christ, one God.

Above all (ε

Rev, over: as ruler.

v)

Through, pervading: in, indwelling. Compare Eph 2:22; Eph 3:17.

Ephesians 4:7

eph 4:7

Every one (ε)

Rev., each. From the Church as a whole, he passes to its individual members. In the general unity the individual is not overlooked, and unity is consistent with variety of gifts and offices.

Grace (η)

The article, omitted by A.V., is important: the one grace of God, manifesting itself in the different gifts.

Ephesians 4:8

[eph 4:8](#)

Wherefore

Confirming by Scripture what has just been said.

When He ascended, etc.

Quoted from Psa 68:19 (Sept. 67:18). The Hebrew reads: "Ascending to the height thou didst lead captive captivity, and received gifts in man." So Sept. Paul changes thou didst lead, didst receive, into he lead and he gave. The Psalm is Messianic, a hymn of victory in which God is praised for victory and deliverance. It is freely adapted by Paul, who regards its substance rather than its letter, and uses it as an expression of the divine triumph as fulfilled in Christ's victory over death and sin.

Ascended

The ascent of Jehovah is realized in Christ's ascent into heaven.

Captivity

Abstract for the body of captives. See on Luk 4:18. The captives are not the redeemed, but the enemies of Christ's kingdom, Satan, Sin, and Death. Compare on Col 2:15, and Co2 2:14.

Gave

In the Hebrew and Septuagint, received or took; but with the sense received in order to distribute among men. Compare Gen 15:9, take for me: Gen 18:5, I will fetch for you: Exo 27:20, bring thee, i.e., take and present to thee: Act 2:33, "Having received of the Father, etc., He hath shed forth." Thus Paul interprets the received of the Old Testament. His point is the distribution of grace by Christ in varied measure to individuals. He confirms this by Scripture, seeing in the Jehovah of this Old-Testament passage the Christ of the New Testament - one Redeemer under both covenants - and applying the Psalmist's address to Christ who distributes the results of His victory among His loyal subjects. These results are enumerated in Eph 4:11 sqq.

Ephesians 4:9

[eph 4:9](#)

Now that He ascended

Eph 4:9 and Eph 4:10 are parenthetical, showing what the ascension of Christ presupposes. By descending into the depths and ascending above all, He entered upon His function of filling the whole universe, in virtue of which function He distributes gifts to men. See Eph 1:23. Rev., properly, inserts this, thus giving the force of the article which calls attention to the fact of ascension alluded to in the quotation. "Now the or this 'He ascended.'"

What is it but

What does it imply?

His ascent implies a previous descent. A.V. reads first, following the Tex. Rec. πρωτον. Rev., correctly, He also descended. Compare Joh 3:13.

ς γης)

The under world. The reference is to Christ's descent into Hades. Some give the words a comparative force, deeper than the earth.

Ephesians 4:10

eph 4:10

Fill all things

Compare Eph 1:23.

Ephesians 4:11

eph 4:11

The gifts specified.

He gave

He is emphatic. It is He that gave. Compare given in Eph 4:7.

Apostles

Properly, as apostles, or to be apostles. Christ's ministers are gifts to His people. Compare Co1 3:5, "ministers as the Lord gave;" also Co1 3:21, Co1 3:22. The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting by miracles: unlimited commission to preach and to found churches.

Prophets

Preachers and expounders under the immediate influence of the Spirit, and thus distinguished from teachers. Co1 12:10.

Evangelists

Traveling missionaries.

Pastors and teachers

; see on Mat 2:6. The omission of the article from teachers seems to indicate that pastors and teachers are included under one class. The two belong together. No man is fit to be a pastor who cannot also teach, and the teacher needs the knowledge which pastoral experience gives.

Ephesians 4:12

eph 4:12

Only here in the New Testament. In classical Greek of refitting a ship or setting a bone. The preposition for denotes the ultimate purpose. Ministering and building are means to this end. Hence its emphatic position in the sentence. For perfecting, see on mending, Mat 4:21; see on perfected, Mat 21:16; see on Luk 6:40; see on Pe1 5:10. Compare Co1 1:10; Heb 13:21. The radical idea of adjustment is brought out in Eph 4:13.

For the work of the ministry (εις ε

Rev., much better, unto the work of ministering. Εις unto, marks the immediate purpose of the gift. He gave apostles, Testament, is spiritual service of an official character. See Act 1:25; Act 6:4; Act 20:24; Rom 11:13; Ti1 1:12; Ti2 4:5.

Edifying (οι

Rev., building up. See on Act 20:32. Notice the combination of perfecting and building. Building defines the nature of the work of ministry, and perfecting comes through a process.

Ephesians 4:13

eph 4:13

Specifying the time up to which this ministry and impartation of gifts are to last.

Arrive at, as a goal. See Act 16:1; Act 18:19; Act 25:13. Rev., attain.

In the unity (εις)

Rev., correctly, unto. Compare one faith, Eph 4:5.

Knowledge (της ε

The full knowledge. Not identical with faith, since the article puts it as a distinct conception; but related to faith. Compare Phi 3:9, Phi 3:10; Jo1 4:16. "Christians are not to be informed merely on different sections of truth and erring through defective information on other points, but they are to be characterized by the completeness and harmony of their ideas of the power, work, history, and glory of the Son of God" (Eadie).

Of the Son of God

Belongs to both faith and knowledge. Faith in Him, knowledge of Him.

Rev., full grown. See on Co1 2:6.

Defining perfect man. For stature, see on Luk 12:25. The word is rendered age, Joh 9:21, Joh 9:23; Heb 11:11. So here, by some, the age when the fullness of Christ is received. But fullness and grow up (Eph 4:15) suggest rather the

idea of magnitude.

Fullness of Christ

Which belongs to Christ and is imparted by Him. See Joh 1:16, and compare Eph 3:19.

Ephesians 4:14

eph 4:14

See on Co1 2:6; see on Co1 3:1. As to the connection, Eph 4:13 states the ultimate goal of christian training; Eph 4:14 that which is pursued with a view to the attainment of that goal. Eph 4:14 is subordinate to Eph 4:13, as is shown by the retention of the same figure, and is remotely dependent on Eph 4:11, Eph 4:12. The remote end, Eph 4:13, is placed before the more immediate one, as in Eph 4:12. See note.

Only here in the New Testament. See on wave, Jam 1:6. For Paul's use of nautical metaphors, see on Phi 1:23. Compare Plato: "Socrates. In a ship, if a man having the power to do what he likes, has no intelligence or skill in navigation, do you see what will happen to him and to his fellow-sailors? Alcibiades. Yes, I see that they will all perish" ("Alcibiades," i., 135).

Wind of doctrine

Or of the teaching. The different teachings of philosophers or of religious quacks are represented as winds, blowing the unstable soul in every direction.

)

)

See on Luk 20:23. The craft which gamblers use.

includes the idea of deceit or delusion. See Mat 27:64; Rom 1:27; Pe2 2:18; Pe2 3:17; Jam 5:20. Error organizes. It has its systems and its logic. Ellicott remarks that here it is almost personified.

Ephesians 4:15

eph 4:15

Speaking the truth (α)

Only here and Gal 4:16. In classical Greek it means to be true, to arrive at truth, and to speak truth. Here the idea is rather that of being or walking in truth. Rev., in margin, dealing truly.

In love

Some connect with grow up. The parallel construction, tossed and carried about in the sleight, in craftiness, speaking truth in love, favors the A.V. and Rev., as does the awkwardness of speaking truth standing alone. Moreover, Paul's

habit is to subjoin, and not to prefix, his qualifying clauses.

Ephesians 4:16

eph 4:16

The present participles denote present, continuous progress. The two participles represent respectively the ideas of harmony or adaptation and compactness or solidity. See on Act 9:22, and see on Col 2:2.

φης της ε

Lit., through every joint of the supply. For joint, see on Col 2:19; for supply, see on Pe2 1:5. The supply specifies it as peculiarly Christ's. The phrase joint of the supply signifies joint whose office or purpose it is to supply. Construe with the two participles, as Col 2:19.

According to the working

Construe with maketh increase.

In the measure of every part

According as each part works in its own proper measure.

Maketh

Notice the peculiar phrase; the whole body maketh increase of the body. It is a living organism, and its growth is produced by vital power within itself.

In love

As the element in which the upbuilding takes place. Compare Eph 3:17-19.

Ephesians 4:17

eph 4:17

This - therefore

Referring to what follows. Therefore, resuming the exhortation of Eph 4:1-3.

Testify

Solemnly declare. Compare Act 20:26; Gal 5:3.

Other Gentiles

Omit other.

των)

For vanity see on Rom 1:21; see on Rom 8:20. For mind, see on Rom 7:23.

Ephesians 4:18

eph 4:18

)

See on Luk 1:51. The moral understanding.

Life of God (ζωης)

See on Joh 1:4. The life which God bestows; life in Christ. See Jo1 5:11.

Through the ignorance

The cause of the alienation. Not to be construed with darkened, since ignorance is the effect, and not the cause, of the darkness of the understanding.

σαν εν αυτοις)

The participle of the substantive verb expresses the deep-seated, indwelling character of the ignorance.

See on Mar 3:5. Dependent, like ignorance, on alienated. Arrange the whole clause thus:

The Gentiles walk in the vanity of their mind,

being darkened in their understanding,

being alienated from the life of God,

because of the ignorance that is in them,

because of the hardening of their heart.

Ephesians 4:19

eph 4:19

Who (οι

Explanatory and classifying: men of the class which.

Being past feeling (απηλγηκοτες)

Only here in the New Testament. Lit, the verb means to cease from feeling pain. Hence to be apathetic.

See on Mat 4:12; see on Mat 11:27; see on Mat 26:2; see on Mar 4:29; see on Luk 1:2; see on Pe1 2:23. The verb is frequently used of Christ giving Himself for the world. Rom 4:25; Gal 2:20; Eph 5:5, Eph 5:25. It indicates a complete surrender. Meyer says, "with frightful emphasis." Where men persistently give themselves up to evil, God gives them up to its power. See Rom 1:24.

Lasciviousness (α)

See on Mar 7:22.

To work (εις ε

Lit., to a working. In Act 19:25, used of a trade. Not precisely in this sense here, yet with a shade of it. They gave themselves up as to the prosecution of a business. The εἰς unto is very forcible.

With greediness (εἰς)

The noun commonly rendered covetousness: in an eager grasping after more and more uncleanness. Not with, but in, as the state of mind in which they wrought evil.

Ephesians 4:20

eph 4:20

Have not learned (οὐχ εἰ

Rev., giving the force of the aorist tense, did not learn; at the time of your conversion, when you were instructed in Christ's precepts. The phrase learn Christ occurs nowhere else. Christ does not stand for the doctrine of Christ; but Christ is the subject of His own message. See Eph 4:21.

Ephesians 4:21

eph 4:21

If so be that ye heard Him (εἰ

The indicative mood implies the truth of the supposition: if ye heard as ye did. Him is emphatic. If it was Him that ye heard. Compare Joh 10:27.

By Him (ἐν αὐτῷ)

Rev., correctly, in Him. In fellowship with.

στὴν ἀληθείαν τοῦ Ἰησοῦ)

As corresponds with not so. Ye did not in such a manner learn Christ if ye were taught in such a manner as is truth, etc. Render, as Rev., as truth is in Jesus. Schaff paraphrases: "If you were taught so that what you received is true as embodied in the personal Savior." "Taught in the lines of eternal fact and spiritual reality which meet in him" (Moule). Jesus is used rather than Christ: the historical rather than the official name. The life of Christianity consists in believing fellowship with the historic Jesus, who is the Christ of prophecy.

Ephesians 4:22

eph 4:22

That ye put away

Dependent upon ye were taught, and specifying the purport of the teaching.

The old man

See on Rom 6:6. Compare Col 3:9.

The A.V. misses the force of the participle. The verb is passive, which is being corrupted, and marks the progressive condition of corruption which characterizes "the old man." Rev., correctly, waxeth corrupt.

Rev., correctly, lusts of deceit. On the vicious rendering of similar phrases in A.V., see on Eph 1:19. Deceit is personified.

Ephesians 4:23

eph 4:23

In the spirit of your mind (τῷ νουῷ)

The spirit is the human spirit, having its seat in and directing the mind. In the New Testament the Holy Spirit is never designated so as that man appears as the subject of the Spirit. We have Spirit of adoption, of holiness, of God, but never Holy Spirit of man. Furthermore, the apostle's object is to set forth the moral self-activity of the christian life. Hence πνεῦμα spirit, is here the higher life-principle in man by which the human reason, viewed on its moral side - the organ of moral thinking and knowing is informed. The renewal takes place, not in the mind, but in the spirit of it. "The change is not in mind psychologically, either in its essence or in its operation; and neither is it in the mind as if it were a superficial change of opinion either on points of doctrine or practice: but it is in the spirit of the mind; in that which gives mind both its bent and its materials of thought. It is not simply in the spirit as if it lay there in dim and mystic quietude; but it is in the spirit of the mind; in the power which, when changed itself, radically alters the entire sphere and business of the inner mechanism" (Eadie).

Ephesians 4:24

eph 4:24

See on Mat 26:29.

See on Eph 2:10.

In righteousness and true holiness (ἐν ἀληθείᾳ καὶ ἁγιασμῷ)

Rev., correctly, in righteousness and holiness of truth. See on Luk 1:75. Truth. Opposed to deceit, Eph 4:22, and likewise personified. Righteousness and holiness are attributes of truth.

Ephesians 4:25

eph 4:25

ψεῦδος)

Lit., the lie; used abstractly. See on Joh 8:44.

Members one of another

Compare Rom 12:5; 1 Corinthians 12:12-27. Chrysostom says: "Let not the eye lie to the foot, nor the foot to the eye. If there be a deep pit, and its mouth covered with reeds shall present to the eye the appearance of solid ground, will not the eye use the foot to ascertain whether it is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not the truth as it is? And what, again, if the eye were to spy a serpent or a wild beast, will it lie to the foot?"

Ephesians 4:26

eph 4:26

Be ye angry and sin not (o

Cited from Psa 4:5, after the Septuagint. Hebrew, stand in awe and sin not. Righteous anger is commanded, not merely permitted.

Wrath (παροργισμῶ)

Irritation, exasperation; something not so enduring as o
3:36.

Ephesians 4:27

[eph 4:27](#)

Place

Room.

Ephesians 4:29

[eph 4:29](#)

See on Luk 6:43, and see on Col 4:6.

That which is good (εἰ

Lit., if any is good. Discourse that is good, whatever it be.

Lit., for the building up of the need. Rev., edifying as the need may be. Compare Th1 5:11, Th1 5:14.

Ephesians 4:31

[eph 4:31](#)

Bitter frame of mind.

Wrath

What is commanded in Eph 4:26 is here forbidden, because viewed simply on the side of human passion.

Violent outbreak. See on Joh 3:36; see on Jam 5:7.

Outward manifestation of anger in vociferation or brawling.

See on Mar 7:22.

)

The root of all the rest. See on Jam 1:21.

Ephesians 4:32

eph 4:32

Lit., become, as following the putting away of anger, etc.

See on easy, Mat 11:30; see on gracious, Pe1 2:3.

Each other (εαυτοις)

Lit., yourselves. See on Col 3:13. "Doing as a body for yourselves that which God did once for you all" (Alford).

[Next: Ephesians Chapter 5](#)

Ephesians Chapter 5

Ephesians 5:1

eph 5:1

Become, as Eph 4:32.

Rev, correctly, imitators.

Dear (α)

Rev., beloved. As those to whom Christ has shown love

Ephesians 5:2

eph 5:2

Walk in love

As imitators of God who is love.

Loved us ($\eta\mu\alpha\varsigma$)

The correct reading is $\upsilon\mu\alpha\varsigma$ you.

To death Compare Rom 4:25, where the same verb was delivered is followed by was raised. See also Rom 8:32; Gal 2:20.

Offering, general, including the life as well as the death of Christ: sacrifice, special: on the cross. Properly, a slain offering.

A sweet smelling savor (ω)

Rev., correctly, odor of a sweet smell. See on Co2 2:14, Co2 2:15, Co2 2:16. The Septuagint, in Lev 1:9, uses this phrase to render the Hebrew, a savor of quietness. For ($\epsilon\iota\varsigma$) expresses design, that it might become, or result: so that it became.

Ephesians 5:3

eph 5:3

Or covetousness

Or sets this sin emphatically by itself.

Let it

It refers to each of the sins.

Ephesians 5:4

eph 5:4

Filthiness (α

Obscenity.

Only here in the New Testament. Talk which is both foolish and sinful. Compare corrupt communication, Eph 4:29. It is more than random or idle talk. "Words obtain a new earnestness when assumed into the ethical terminology of Christ's school. Nor, in seeking to enter fully into the meaning of this one, ought we to leave out of sight the greater emphasis which the words fool, foolish, folly obtain in Scripture than elsewhere they have or can have" (Trench).

Jesting ($\epsilon\nu$

Only here in the New Testament. From $\epsilon\nu$ and conditions of those with whom it may be dealing at the moment. From this original sense of versatility it came to be applied to morals, as timeserving, and to speech with the accompanying notion of dissimulation. Aristotle calls it chastened insolence. The sense of the word here is polished and witty speech as the instrument of sin; refinement and versatility without the flavor of Christian grace. "Sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense.... Sometimes an affected simplicity, sometimes a presumptuous bluntness giveth it being.... Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language" (Barrow, Sermon xiv., "Against Foolish Talking and Jestings." The whole passage is well worth reading).

Ephesians 5:5

eph 5:5

Ye know (τ

The A.V. fails to give the whole force of the expression, which is, ye know recognizing. Rev., ye know of a surety.

Idolater

Compare Col 3:5, and see on Col 5:10.

Ephesians 5:6

eph 5:6

Vain

Plausible, but devoid of truth, and employed to palliate heathen vices.

Ephesians 5:7

eph 5:7

Lit., become not. It is a warning against lapsing into old vices.

Ephesians 5:8

eph 5:8

Ye were

Emphatic, and according with become of Eph 5:7. Ye were darkness, but now are ye light. Do not become darkness again.

See on Joh 1:5.

Light (φως)

Light itself; not a lamp. Children of light. See Mat 5:16.

Ephesians 5:9

eph 5:9

Is in

Consists in. The verse is parenthetical.

Ephesians 5:10

eph 5:10

Proving

Connect with walk. Walk, proving by your walk. Proving, see on Pe1 1:7.

Acceptable (ευ)

Rev., better and more literally, well-pleasing. The one point of all moral investigation is, does it please God?

Ephesians 5:11

eph 5:11

Have - fellowship (συγκοινωνειτε)

See on Rev 18:4; see on Rev 1:9.

Unfruitful works (ε ς α

Compare fruit, Eph 5:9, and Gal 5:19, Gal 5:22, works of the flesh, fruit of the Spirit. Works which bring no blessing with them. Compare Rom 6:21; Rom 8:13; Gal 5:21; Gal 6:8.

See on Joh 3:20.

Ephesians 5:13

eph 5:13

More literally, they all, or all of them; the secret sins just mentioned.

That are reprov'd (ε

Lit., being reprov'd. Rev., when they are reprov'd. Reprov'd is to be taken in the same literal sense as in Eph 5:11, and not metaphorically in the sense of being demonstrated by light, or brought to light, which is almost synonymous with are made manifest.

By the light

Connect with are made manifest, not with are reprov'd.

Whatsoever doth make manifest is light (πα ς ε

Wrong. The A.V. renders doth make manifest, as in the middle voice, but the verb is in the passive voice. It occurs nearly fifty times in the New Testament, and never as middle. Hence Rev., correctly, everything that is made manifest.

Is light

A general proposition, going to show that manifestation can come only through light. Whatever is revealed in its true essence by light is of the nature of light. It no longer belongs to the category of darkness. Manifestation is a law of good and evil alike. That which is of the truth seeks the light and cometh to the light. That which is evil avoids the light, and loves darkness better than light, but none the less is brought to the light and appears in its own light. See Joh 3:20, Joh 3:21. This truth is embodied in another form in the parable of the Tares. Growth is manifestation. By suffering the tares to grow, their difference from the wheat, which at first is not apparent, is fully revealed.

Ephesians 5:14

eph 5:14

He saith

God. This use of the personal pronoun is frequent in Paul's writings. See Gal 3:16; Eph 4:8; Co1 6:16.

Awake. etc.

The quotation is probably a combination and free rendering of Isa 60:1; Isa 26:19. For similar combinations see on Rom 3:10; see on Rom 9:33. By some the words are regarded as the fragment of a hymn.

Shall give thee light

Rev., correctly, shall shine upon thee.

Ephesians 5:15

eph 5:15

ς ακριβως περιπατειτε)

Lit., look how exactly ye walk. The best texts place τῶς how after ακριβῶς exactly. So Rev., look carefully how ye walk. Circumspectly is better rendered carefully. It means exactly, accurately, from α inquired diligently, Mat 2:6; and compare Luk 1:3 (note); Act 18:25 (note).

Not as unwise, but as wise

Explanatory of carefully.

Ephesians 5:16

eph 5:16

Redeeming the time (ε

See on Col 4:5.

Ephesians 5:17

eph 5:17

See on prudent, Mat 11:25; foolish, see on Rom 3:21.

Ephesians 5:18

eph 5:18

See on Joh 2:10.

Wherein

In drunkenness, not in wine.

Excess (α

Rev., riot. Lit., unsavingness. See on riotous living, Luk 15:13.

Ephesians 5:19

eph 5:19

Speaking to yourselves (λαλουντες εαυτοις)

Rev., one to another.

The A.V. is literally correct, but is open to the misinterpretation each one communing with himself. The meaning is as in Col 3:13, and Rev. is better.

Psalms

See on Col 14:15.

Hymns - spiritual songs

See on Col 3:16.

Ephesians 5:22

eph 5:22

Your own (τ

The peculiar personal relationship is emphasized as the ground of the duty.

Ephesians 5:23

eph 5:23

He is the savior of the body

In this particular the comparison between the husband as the head of the wife, and Christ as the head of the Church, does not hold. Hence Rev., properly, renders for and He is, being Himself; Himself separating the clause from what was previously said. The comparison lies in the fact of headship alone. The husband's love and protection cannot be called salvation, in which respect Christ's headship is peculiar to Himself.

Ephesians 5:24

eph 5:24

Therefore (α

Rev., correctly, but. Offsetting the relation of savior. The comparison does not hold in respect of salvation, but it does hold in respect of subjection.

Ephesians 5:26

eph 5:26

Sanctify and cleanse (α

Rev., might sanctify, having cleansed. The Rev. brings out the proper succession of sanctification as a consequence of cleansing: might sanctify after having cleansed.

With the washing of water (τῷ λουτρῷ τοῦ υ

the meaning washing. The allusion is to baptism. Some find a reference to the bride's bath before marriage.

By the word (ἐν ρ

Rev., correctly, with the word. To be connected with having cleansed it by the laver of water: not with might sanctify, nor with the laver of water alone, as a descriptive epithet. With the word describes that which accompanies the rite and which is the peculiar element of baptismal purification. Compare Joh 15:3. Augustine says: "Take away the word, and what is the water but water?"

Ephesians 5:27

eph 5:27

αὐτῷ

As a bride. Compare Co2 11:2. Notice the two pronouns in conjunction, He, to Himself. Christ Himself presents the bride.

Only here and Pe2 2:13 ; Jde 1:23.

Wrinkle (ρ

Only here in the New Testament.

Ephesians 5:28

eph 5:28

So

As Christ loved the Church.

As their own bodies (ως)

As being: since they are.

Ephesians 5:29

eph 5:29

Flesh

Instead of body, with reference to Gen 2:23.

Only here and Th1 2:7. Originally, to warm.

Ephesians 5:30

eph 5:30

Omit of His flesh and of His bones.

Ephesians 5:31

eph 5:31

Only here; and Mar 10:7. See on Luk 15:15. The compound verb denotes most intimate union.

Shall be one flesh (ε

The A.V. overlooks the force of εἰς unto. Lit., shall be unto one flesh. Rev., shall become.

Ephesians 5:32

eph 5:32

A great mystery

Great is predicative, not attributive. Rev., correctly, this mystery is great. The reference in this mystery is to the preceding statement of the conjugal relation of the Church with Christ, typified by the human marriage relation.

Concerning Christ and the Church

Rev., in regard of (εις). Not calling your attention to the mere human relationship, but to the mysterious relation between Christ and His Church, of which that is a mere semblance.

Ephesians 5:33

[eph 5:33](#)

Nevertheless

Not to dwell longer on the mystical aspect of the subject.

Even as himself

Not as much as he loves himself, but as being his very self.

[Next: Ephesians Chapter 6](#)

Ephesians Chapter 6

Ephesians 6:1

eph 6:1

In the Lord

The children being with their parents in the Lord, are to be influenced by religious duty as well as by natural affection.

Belonging essentially to the very nature of the relation.

Ephesians 6:2

eph 6:2

Honor thy father, etc.

To what is essentially right the divine ordinance is added. Compare Aeschylus: "For the reverence of parents, this is written third in the laws of much-venerated justice" ("Suppliants," 687-689). So Euripides: "There are three virtues which thou shouldst cultivate, my child, to honor the gods, and thy parents who gave thee being and the common laws of Hellas" (Fragment). Honor expresses the frame of mind from which obedience proceeds.

)

First in point of promise, as it also is in order the first with promise.

Ephesians 6:3

eph 6:3

Thou mayest live long (ε

Lit., mayest be long-lived. The adjective occurs only here.

Ephesians 6:4

eph 6:4

)

constraining and directing of youth toward that right reason which the law affirms, and which the experience of the best of our elders has agreed to be truly right" ("Laws," 659). In scriptural usage another meaning has come into it and ; Psa

6:1; Isa 53:5; Heb 12:5-8. In Act 7:22

wisdom," etc. The term here covers all the agencies which contribute to moral and spiritual training. Discipline is , and Tit 3:10

admonish, is found only in Paul's letters, with the single exception of Act 20:31 (see note). Its distinctive feature is

training by word of mouth, as is shown by its classical usage in connection with words meaning to exhort or teach.

instruction in music, says that the spectators were kept quiet by the admonition of the wand (ρ uses the phrase πλῆγαις νοθετεῖν to admonish with blows. It includes rebuke, but not necessarily. Trench happily illustrates the etymological sense (νοῦ heart." Admonition is a mode of discipline, so that the two words nurture and admonition stand related as general and special.

Of the Lord

Such discipline as is prescribed by the Lord and is administered in His name.

Ephesians 6:5

eph 6:5

Servants (δουλοι)

Bond-servants or slaves. In this appeal Paul was addressing a numerous class. In many of the cities of Asia Minor slaves outnumbered freemen.

See on Col 3:22.

According to the flesh

Regarded in their merely human relation.

With fear

See on Phi 2:12.

Singleness

See on simplicity, Rom 12:8.

Unto Christ

"Common and secular inducements can have but small influence on the mind of a slave."

Ephesians 6:6

eph 6:6

Eye service - men-pleasers

See on Col 3:22.

Ephesians 6:7

eph 6:7

With good-will

Bengel quotes Xenophon: "The slave that is a steward must have good-will if he is to on thy place adequately." Compare Col 3:23.

Ephesians 6:8

eph 6:8

See on Pe1 1:8; compare Col 3:25.

Ephesians 6:9

eph 6:9

Forbearing (α

See on the kindred noun α

Note the article, the threatening customary from the master to the slave.

Knowing

Since ye know.

Your master also ($\upsilon\mu\omega\nu\ \alpha\upsilon\tau\omega\nu\ \omicron$

$\tau\omega\ \mu\omega\nu\ \omicron$

Respect of persons

See on Jam 2:1; see on Col 3:25.

Ephesians 6:10

eph 6:10

See on Co2 13:11. Omit my brethren.

Be strong ($\epsilon\nu\delta\upsilon\nu\alpha\mu\omicron\upsilon\sigma\theta\epsilon$)

Lit., be strengthened. Compare Rom 4:20, and Phi 4:13. Power of His might. See on Eph 1:19.

Ephesians 6:11

eph 6:11

Panoply is a transcript of the Greek word. Only here, Eph 6:13, and Luk 11:22, see note. In classical Greek of the full armor of a heavy-armed soldier. The student may compare the description of the forging of Aeneas' armor by Vulcan (Virgil, "Aeneid," viii., 415-459), and of the armor itself as displayed to Aeneas by Venus ("Aeneid," viii., 616-730). Also of the armor of Achilles (Homer, "Iliad," xviii., 468-617).

See on Eph 4:14. The armor is a defense against strategy as well as assault.

The devil (του

See on Mat 4:1; see on Joh 6:70. In Job and Zechariah used as the equivalent of Satan (hater or accuser, see on Luk 10:18), of a single person, the enemy of mankind. In the other Old-Testament passages in which it occurs, it is used to translate either Satan or its equivalent in meaning, tsar (adversary, distresser), but without the same reference to that single person. See Sept., Ch1 21:1; Est 7:4; Est 8:1; Psa 108:6; Num 22:32. The Septuagint usage implies enmity in general, without accusation either true or false. In the New Testament invariably as a proper name, except in the Pastoral Epistles, where it has its ordinary meaning slanderous. See Ti1 3:11; Ti2 3:3; Tit 2:3. As a proper name it is used in the Septuagint sense as the equivalent of Satan, and meaning enemy.

Ephesians 6:12

eph 6:12

We wrestle (ε μν η

Flesh and blood

The Greek reverses the order.

Principalities and powers

See on Col 1:16.

Rev., more correctly, world-rulers of this darkness. World-Rulers only here. Compare Joh 14:30; Joh 16:11; Jo1 5:19; Co2 4:4.

Lit., the spiritual things of wickedness. Rev., spiritual hosts of wickedness. The phrase is collective, of the evil powers viewed as a body. Wickedness is active evil, mischief. Hence Satan is called ο ; see on Luk 7:21; see on Jo1 2:13.

In high places (εν τοις ε

Rev., more literally, in the heavenly places. Used in the general sense of the sky or air. See on Eph 2:2.

Ephesians 6:13

eph 6:13

Wherefore

Because the fight is with such powers.

Take unto you (α

Lit., take up, as one takes up armor to put it on. So Rev.

The whole armor

An interesting parallel passage, evidently founded upon this, occurs in Ignatius' Epistle to Polycarp, 6. "Please the captain under whom ye serve, from whom also ye shall receive your wages. Let no one of you be found a deserter. Let your baptism abide as your shield; your faith as your helmets; your love as your spear; your patience as your whole

relates how the relaxation of discipline and the disuse of exercise rendered the soldiers less willing and less able to support the fatigues of the service. They complained of the weight of their armor, and successively obtained permission to lay aside their cuirasses and helmets (ch. 27).

Withstand

With has the sense of against, as appears in the older English withsay, to contradict; Anglo-Saxon, widstandan, to resist. Compare German, wider and Widerstand, resistance.

Having done all

Everything which the crisis demands.

Ephesians 6:14

eph 6:14

The verb is middle, not passive. Rev., correctly, having girded. Compare Isa 11:5. The principal terms in this description of the christian armor are taken from the Septuagint of Isaiah.

Truth (α)

The state of the heart answering to God's truth; inward, practical acknowledgment of the truth as it is in Him: the agreement of our convictions with God's revelation.

The loins encircled by the girdle form the central point of the physical system. Hence, in Scripture, the loins are described as the seat of power. "To smite through the loins" is to strike a fatal blow. "To lay affliction upon the loins" is to afflict heavily. Here was the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole. Truth gives unity to the different virtues, and determinateness and consistency to character. All the virtues are exercised within the sphere of truth.

Compare Isa 59:17. Righteousness is used here in the sense of moral rectitude. In Th1 5:8, the breastplate is described as of faith and love. Homer speaks of light-armed warriors armed with linen corsets; and these were worn to much later times by Asiatic soldiers, and were occasionally adopted by the Romans. Thus Suetonius says of Galba, that on the day on which he was slain by Otho's soldiers, he put on a linen corset, though aware that it would avail little against the enemy's daggers ("Galba," 19). Horn was used for this purpose by some of the barbarous nations. It was cut into small pieces, which were fastened like scales upon linen shirts. Later, the corset of metal scales fastened upon leather or linen, or of flexible bands of steel folding over each other, was introduced. They appear on Roman monuments of the times of the emperors. The Roman spearmen wore cuirasses of chain-mail. Virgil mentions those in

placed upon its lower edge it stood erect, consisted of two parts: the breastplate, made of hard leather, bronze, or iron, and a corresponding plate covering the back. They were connected by leathern straps or metal bands passing over the shoulders and fastened in front, and by hinges on the right side.

The breastplate covers the vital parts, as the heart.

Ephesians 6:15

eph 6:15

Preparation (ε)

Only here in the New Testament. The Roman soldier substituted for the greaves of the Greek (metal plates covering the lower part of the leg) the caligae or sandals, bound by thongs over the instep and round the ankle, and having the soles thickly studded with nails. They were not worn by the superior officers, so that the common soldiers were distinguished as caligati. E

establishment or firm foundation, which would suit this passage: firm-footing. Compare Isa 52:7.

Ephesians 6:16

eph 6:16

Above all (ε σιν)

Ambiguous. It may mean over all, or in addition to all. The latter is correct. Rev., withal.

doorway. Thus of the stone placed by Polyphemus in front of his cave ("Odyssey," ix., 240). The shield here described is that of the heavy infantry; a large, oblong shield, four by two and a half feet, and sometimes curved on the inner side. Sculptured representations may be seen on Trajan's column. Compare "Compass him as with a shield," Psa 5:12. It was made of wood or of wicker-work, and held on the left arm by means of a handle. Xenophon describes troops, supposed to be Egyptians, with wooden shields reaching to their feet ("Anabasis," i., 8, 9). Saving faith is meant.

Lit., the darts, those which have been set on fire. Herodotus says that the Persians attacked the citadel of Athens "with arrows whereto pieces of lighted tow were attached, which they shot at the barricade" (viii., 52). Thucydides: "the Plataeans constructed a wooden frame, which they set up on the top of their own wall opposite the mound.... They also hung curtains of skins and hides in front: these were designed to protect the woodwork and the workers, and shield them against blazing arrows" (ii. 75). Livy tells of a huge dart used at the siege of Saguntum, which was impelled by twisted ropes. "There was used by the Saguntines a missile weapon called falarica, with the shaft of fir, and round in other parts, except toward the point, whence the iron projected. This part, which was square, they bound around with tow and besmeared with pitch. It had an iron head three feet in length, so that it could pierce through the body with the armor. But what caused the greatest fear was that this weapon, even though it stuck in the shield and did not penetrate into the body, when it was discharged with the middle part on fire, and bore along a much greater flame produced by the mere motion, obliged the armor to be thrown down, and exposed the soldier to succeeding blows" (xxi. 8). Again, of the siege of Ambracia by the Romans: "Some advanced with burning torches, others carrying tow and pitch and fire-darts, their entire line being illuminated by the blaze" (xxxviii. 6). Compare Psa 7:13, where the correct rendering is, "His arrows He maketh fiery arrows." Temptation is thus represented as impelled from a distance. Satan attacks by indirection - through good things from which no evil is suspected. There is a hint of its propagating power: one sin draws another in its track: the flame of the fire-tipped dart spreads. Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart. It creates sensitiveness to holy influences by which the power of temptation is neutralized. It enlists the direct aid of God. See Col 10:13; Luk 22:32; Jam 1:2; Pe1 4:12; Pe2 2:9.

Ephesians 6:17

eph 6:17

Compare Isa 59:17; Th1 5:8. Take is a different word from that used in Eph 6:13, Eph 6:16. It is receive as from God. The meaning is the helmet which is salvation. The protection for the head. The helmet was originally of skin, strengthened with bronze or other metal, and surmounted with a figure adorned with a horsehair crest. It was furnished with a visor to protect the face.

See on Rev 6:4. The word of God serves both for attack and to parry the thrusts of the enemy. Thus Christ used it in His temptation. It is the sword of the Spirit, because the Spirit of God gives it and inspires it. The Spirit's aid is needed for its interpretation. Compare Joh 14:10; Heb 4:12, in which latter passage the image is sacrificial.

Word of God (ρημα θεου)

See on Luk 1:37. See Luk 3:2; Luk 4:4; Rom 10:17; Heb 6:5; Heb 11:3.

Ephesians 6:18

eph 6:18

Always (ε)

Incorrect. It means on every occasion. Rev., at all seasons. Compare Luk 21:36.

is of various kinds, formal, silent, vocal, secret, public, petitionary, ejaculatory - shot upward like a dart (jaculum) on a sudden emergency. Compare Psa 5:1, Psa 5:2.

Watching thereunto (εις αυ γρυπνουντες)

Compare Col 4:2. For watching, see on Mar 13:33, Mar 13:35. Thereunto, unto prayer, for occasions of prayer, and to maintain the spirit of prayer. One must watch before prayer, in prayer, after prayer.

Ephesians 6:19

eph 6:19

Boldly

Connect with to make known, as Rev.; not with open my mouth, as A.V.

Mystery

See on Rom 11:25; see on Col 1:26.

Ephesians 6:20

eph 6:20

v α

The verb to be an ambassador occurs only here and Co2 5:20. See on Plm 1:9. In bonds, lit., in a chain: the particular

word for the coupling-chain by which he was bound to the hand of his guard.

Ephesians 6:21

eph 6:21

That ye also may know, etc.

Compare Cicero to Atticus: "Send us some letter-carrier, that both you may know how it goes with us, and that we may know how you fare and what you are going to do" (v., 18).

Tychicus

See on Col 4:7.

A beloved brother

Rev., correctly, the beloved brother. Tychicus is referred to as well known.

Ephesians 6:24

eph 6:24

In sincerity (εν α)

Rev., correctly, in incorruptness: who love Christ with an imperishable and incorruptible love.

[Next: Philippians Introduction](#)

Philippians Introduction

Philippians

phi 0:0

The Epistle to the Philippians

For Philippi, see on Phi 1:1.

With the arrival of Paul at Philippi (Acts 16), the Gospel entered Europe. On his departure he left Luke to complete the organization of the Church. He subsequently visited the city twice, after which we hear nothing of the Philippian church until he writes to it from his Roman prison. On hearing of his transfer to Rome, the Philippians, with the same generosity which they had shown on former occasions (Phi 4:15, Phi 4:16; Co2 11:8, Co2 11:9), sent a supply of money by Epaphroditus, who, on his return, brought this letter.

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

In the tone of strong personal attachment which pervades the epistle, it resembles the first to the Thessalonians. It contains no formulated doctrinal teaching, and no indication of the presence of doctrinal errors within the Church. Only the severe allusions in the third chapter, to Judaizers and Antinomian loose-livers, have the flavor of controversy, and the treatment of these is not argumentative, but denunciatory, hortative, and expostulatory. The only warning to the Church is against internal dissensions. Christ is set forth, not in His relation to great christian mysteries, but as a living power in personal experience - notably in the apostle's own.

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

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

the 'work of works.'"

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

[Next: Philippians Chapter 1](#)

Philippians Chapter 1

Philippians 1:1

phi 1:1

Paul

The official designation is omitted, as in 1 and 2 Thessalonians and Philemon. It is not easy to explain the use or omission of the title apostle in all cases. Here, and in Philemon and 1 Thessalonians, its omission may be accounted for by the general, unofficial, personal, affectionate character of the letter. In 2 Corinthians and Galatians the reason for its use is apparent from the fact that Paul's official authority had been assailed. But it is also omitted in 2 Thessalonians, which has an admonitory and rebuking character. Its use in the epistles to Timothy and Titus, private letters, is explained by the fact that Paul is addressing them not only as friends, but as pastors. In Romans, while there is no evidence of any challenge of his apostolic claims, there is an authoritative exposition of Christian doctrine which appears to warrant the title.

Timothy

Associated with Paul as in the introductions to 2 Corinthians and the two Thessalonian epistles. Timothy assisted Paul in founding the Philippian church Act 16:1, Act 16:13; Act 17:14. Two visits of Timothy to Philippi are recorded, Act 19:22; Act 20:3, Act 20:4. He is evidently preparing for a third visit, see Phi 2:19. His only part in this letter is his name in the salutation, and in Phi 2:19.

To all the saints (πασιν τοις α

In Paul's personal addresses in this epistle the word all occurs nine times. It is sufficiently accounted for by the expansiveness of grateful christian feeling which marks the entire letter, and it is doubtful whether it has any definite or conscious connection with the social rivalries hinted at in the epistle, and which call forth exhortations to unity, as if Paul were disclaiming all partisan feeling by the use of the term. For saints, see on Col 1:2; see on Rom 1:7. The word is transferred from the Old Testament. The Israelites were called α ; Deu 7:6; Deu 14:2, Deu 14:21; Dan 7:18, Dan 7:22, etc. The christian Church has inherited the title and the privileges of the Jewish nation. Hence it is ε . The term implies, but does not assert, actual, personal sanctity. It is a social, not a personal epithet. See on Act 26:10.

Philippi

In Macedonia. Travellers by sea landed at Neapolis, and then travelled ten miles to Philippi along the Via Egnatia, which traversed Macedonia from east to west. The site was originally occupied by a town called Datus or Datum, and was known as Krenides from its numerous springs. It was called Philippi in honor of Philip of Macedon, who enlarged and fortified it. Its situation was important, commanding the great high road between Europe and Asia. This fact led to its fortification by Philip, and made it, later, the scene of the decisive battle which resulted in the defeat of Brutus and Cassius. Its soil was productive and rich in mineral treasures, which had yielded a large revenue, but which, in Paul's time, had apparently become exhausted.

Augustus planted at Philippi a colonia. See on Act 16:12. A variety of national types assembled there - Greek, Roman, and Asiatic - representing different phases of philosophy, religion, and superstition. It was therefore an appropriate starting-point for the Gospel in Europe, a field in which it could demonstrate its power to deal with all differences of nation, faith, sex, and social standing.

Bishops (ε

Lit., overseers. See on visitation, Pe1 2:12. The word was originally a secular title, designating commissioners appointed to regulate a newly-acquired territory or a colony. It was also applied to magistrates who regulated the sale of provisions under the Romans. In the Septuagint it signifies inspectors, superintendents, taskmasters, see Kg2 11:19; Ch2 34:12, Ch2 34:17; or captains, presidents, Neh 11:9, Neh 11:14, Neh 11:22. In the apostolic writings it is synonymous with presbyter or elder; and no official distinction of the episcopate as a distinct order of the ministry is recognized. Rev. has overseers in margin.

The word means servant, and is a general term covering both slaves and hired servants. It is thus distinct from δούλος bond-servant. It represents a servant, not in his relation, but in his activity. In the epistles it is often used specifically for a minister of the Gospel, Co1 3:5; Co2 3:6; Eph 3:7. Here it refers to a distinct class of officers in the apostolic church. The origin of this office is recorded Act 6:1-6. It grew out of a complaint of the Hellenistic or Graeco-Jewish members of the Church, that their widows were neglected in the daily distribution of food and alms. The Palestinian Jews prided themselves on their pure nationality and looked upon the Greek Jews as their inferiors. Seven men were chosen to superintend this matter, and generally to care for the bodily wants of the poor. Their function was described by the phrase to serve tables, Act 6:2, and their appointment left the apostles free to devote themselves to prayer and the ministry of the word. The men selected for the office are supposed to have been Hellenists, from the fact that all their names are Greek, and one is especially described as a proselyte, Act 6:5; but this cannot be positively asserted, since it was not uncommon for Jews to assume Greek names. See on Rom 16:5. The work of the deacons was, primarily, the relief of the sick and poor; but spiritual ministrations naturally developed in connection with their office. The latter are referred to by the term helps, Co1 12:28. Stephen and Philip especially appear in this capacity, Acts 8:5-40; Act 6:8-11. Such may also be the meaning of ministering, Rom 12:7. Hence men of faith, piety, and sound judgment were recommended for the office by the apostles, Act 6:3; Ti1 3:8-13. Women were also chosen as deaconesses, and Phoebe, the bearer of the epistle to the Romans, is commonly supposed to have been one of these. See on Rom 16:1.

Ignatius says of deacons: "They are not ministers of food and drink, but servants (υ) of the Church of God" ("Epistle to Tralles," 2). "Let all pay respect to the deacons as to Jesus Christ" ("Tralles," 3). "Respect the deacons as the voice of God enjoins you" ("Epistle to Smyrna," 8). In "The Teaching of the Twelve Apostles" the local churches or individual congregations are ruled by bishops and deacons. "Elect therefore for yourselves bishops and deacons worthy of the Lord; men meek and not lovers of money, and truthful and approved; for they too minister to you the ministry of the prophets and teachers. Therefore despise them not, for they are those that are the honored among you with the prophets and teachers" (xv., 1, 2). Deaconesses are not mentioned.

Philippians 1:2

phi 1:2

Grace - peace

The combination of the Greek and Oriental salutations spiritualized: grace expressing God's love to man, and peace the condition resulting therefrom.

Philippians 1:3

phi 1:3

τη)

Better, as Rev, all my remembrance.

Philippians 1:4

phi 1:4

Rev., better, supplication. See on Luk 5:33.

For you all

Connect with every prayer of mine.

Rev., better, my supplication. The article refers to every supplication.

With joy

Joy is the keynote of this epistle. Bengel says: "The sum of the epistle is, 'I rejoice, rejoice ye.'" See Phi 1:18, Phi 1:25; Phi 2:2, Phi 2:17, Phi 2:18, Phi 2:28, Phi 2:29; Phi 3:1; Phi 4:1, Phi 4:4, Phi 4:10.

Philippians 1:5

phi 1:5

For your fellowship (εὐμῶν)

Connect with I thank God. For fellowship, see on Jo1 1:3. The word sometimes has the meaning of almsgiving, contributions, as Rom 15:26; Heb 13:16. Though here it is used in the larger sense of sympathetic cooperation, yet it is no doubt colored by the other idea, in view of the Philippians' pecuniary contributions to Paul. See Phi 4:10, Phi 4:15, Phi 4:16.

In the Gospel (εἰς)

Lit., unto the Gospel: Rev., in furtherance of.

Philippians 1:6

phi 1:6

With a slightly causative force: since I am confident.

Hath begun - will perform (εἰς)

The two words occur together, Co2 8:6; Gal 3:3. Both were used of religious ceremonials. So Euripides: "But come! Bring up the sacrificial meal-basket" (εἰς); that is, begin the offering by taking the barley-meal from the basket ("Iphigenia in Aulis," 435). Some find the sacrificial metaphor here, and compare Phi 2:17, see note. Perform, better as Rev., perfect. Perform, in its older and literal sense of carrying through (per) or consummating would express the idea; but popular usage has identified it with do.

Philippians 1:7

phi 1:7

The reason for being confident (Phi 1:6).

Defense (α

See on Pe1 3:15.

Only here and Heb 6:16

; Co1 1:8, etc.

τη

Better, as Rev., partakers with me of grace. Lit., the grace, either the divine endowment which enabled them both to suffer bonds, and to defend and establish the Gospel, or the loving favor of God, which confers suffering and activity alike as a boon. The two may be combined. Compare Phi 1:29.

Philippians 1:8

phi 1:8

In the bowels of Jesus Christ (ε Ιησου)

Rev., better, in the tender mercies. Describing his longing, not as his individual emotion, but as Christ's longing, as if the very heart of Christ dwelt in him. "In Paul not Paul lives, but Jesus Christ" (Bengel) With tender mercies compare reins, Rev 2:23, note.

Philippians 1:9

phi 1:9

Judgment (αι

Only here in the New Testament. Rev., better, discernment: sensitive moral perception. Used of the senses, as Xenophon: "perception of things sweet or pungent" ("Memorabilia," i., 4, 5). Of hearing: "It is possible to go so far away as not to afford a hearing" ("Anabasis," iv., 6, 13). The senses are called αι uses it of visions of the gods ("Phaedo," 111). Compare αι . Discernment selects, classifies, and applies what is furnished by knowledge.

Philippians 1:10

phi 1:10

Sanction on test. See on Pe1 1:7.

Unnecessary difficulty has been made in the explanation of this phrase. Love displays itself in knowledge and discernment. In proportion as it abounds it sharpens the moral perceptions for the discernment of what is best. The passage is on the line of Co1 12:31, "Covet earnestly the best gifts," and the "more excellent way" to attain these gifts is love (Co1 13:1-13). See on Rom 2:18, where the same phrase occurs, but with a different meaning. Some explain things which are morally different.

Sincere (ειλικρινεις)

See on pure, Pe2 3:1.

Without offense (α)

See on Act 24:16. It may be explained, not stumbling, or not causing others to stumble, as Co1 10:32. Both senses may be included. If either is to be preferred it is the former, since the whole passage contemplates their inward state rather than their relations to men.

Till the day, etc. ($\epsilon\iota\varsigma$)

Rev., unto. Better, against; with a view to.

Philippians 1:11

phi 1:11

The phrase occurs Jam 3:18. Compare Pro 11:30.

Glory and praise of God

For glory of God, see on Rom 3:23. That God's glory may be both manifested and recognized. Compare Eph 1:6.

Philippians 1:12

phi 1:12

Rather ($\mu\alpha\lambda\lambda\omicron\nu$)

For the furtherance of the Gospel rather than, as might have been expected, for its hindrance.

Only here, Phi 1:25, and Ti1 4:15

way, hinder. Gal 5:7. See on Pe1 3:7.

Philippians 1:13

phi 1:13

ν Χριστῷ

Bonds and Christ, in the Greek, are too far apart to be construed together. Better, as Rev., my bonds became manifest in Christ. His imprisonment became known as connected with Christ. It was understood to be for Christ's sake. His bonds were not hidden as though he were an ordinary prisoner. His very captivity proclaimed Christ.

In all the palace ($\epsilon\nu$ ο τῷ)

Rev., throughout the whole praetorian guard. So Lightfoot, Dwight, Farrar. This appears to be the correct rendering. The other explanations are, the imperial residence on the Palatine, so A.V.; the praetorian barracks attached to the palace, so Eadie, Ellicott, Lumby, and Alford; the praetortan camp on the east of the city, so Meyer.

The first explanation leaves the place of Paul's confinement uncertain. It may have been in the camp of the Praetorians, which was large enough to contain within its precincts lodgings for prisoners under military custody, so that Paul could dwell "in his own hired house," Act 28:30. This would be difficult to explain on the assumption that Paul was confined in the barracks or within the palace precincts.

The Praetorians, forming the imperial guard, were picked men, ten thousand in number, and all of Italian birth. The body was instituted by Augustus and was called by him praetoriae cohortes, praetorian cohorts, in imitation of the select troop which attended the person of the praetor or Roman general. Augustus originally stationed only three thousand of them, three cohorts, at Rome, and dispersed the remainder in the adjacent Italian towns. Under Tiberius they were all assembled at Rome in a fortified camp. They were distinguished by double pay and special privileges. Their term of service was originally twelve years, afterward increased to sixteen. On completing his term, each soldier received a little over eight hundred dollars. They all seem to have had the same rank as centurions in the regular legions. They became the most powerful body in the state; the emperors were obliged to court their favor, and each emperor on his accession was expected to bestow on them a liberal donative. After the death of Pertinax (a.d. 193) they put up the empire at public sale, and knocked it down to Didius Julianus. They were disbanded the same year on the accession of Severus, and were banished; but were restored by that emperor on a new plan, and increased to four times their original number. They were finally suppressed by Constantine.

The apostle was under the charge of these troops, the soldiers relieving each other in mounting guard over the prisoner, who was attached to his guard's hand by a chain. In the allusion to his bonds, Eph 6:20, he uses the specific word for the coupling-chain. His contact with the different members of the corps in succession, explains the statement that his bonds had become manifest throughout the praetorian guard.

In all other places (τοις λοιποισ πασιν)

Rev., correctly, to all the rest; that is, to all others besides the Praetorians.

Philippians 1:14

phi 1:14

Rev., correctly, the most. Lit., the more. Implying that there were a few who held back.

Brethren in the Lord

In the Lord should be rather connected with being confident. The expression brethren in the Lord does not occur in the New Testament; while to have confidence in one in the Lord is found Gal 5:10; Th2 3:4; compare Phi 2:24. In the Lord is thus emphatic. It may be correlative with in Christ, Phi 1:13; but this is not certain. In the Lord trusting my bonds, signifies that the bonds awaken confidence as being the practical testimony to the power of the Gospel for which Paul is imprisoned, and therefore an encouragement to their faith.

v)

Rev., more abundantly bold, thus holding more closely to the literal meaning of the adverb. For are bold, see on Co2 10:2. The boldness required to profess Christ within the precincts of the palace is illustrated by the graffito or wall-scribble discovered in 1857 among the ruins on the Palatine. It is a caricature of Christ on the cross, with an ass's head, while on the left appears a christian youth in an attitude of adoration. Underneath are scrawled the words Alexamenos worships God.

To speak (λαλειν)

The verb denotes the fact rather than the substance of speaking. See on Mat 28:18. They have broken silence.

Philippians 1:15

phi 1:15

Even of envy

Strange as it may seem that envy should be associated with the preaching of Christ. They are jealous of Paul's influence.

Strife (ε

Factionous partisanship.

Good will

Toward Paul.

Philippians 1:16

phi 1:16

The one preach Christ of contention

The order of Phi 1:16, Phi 1:17, is reversed in the best texts. Of contentions (εξ ε . Rev., better, faction. Compare Chaucer:

"For mine entente is not but for to winne

And nothing for correction of sinne"

"Pardonere's Tale," 12337-8.

Sincerely (αγνως)

Purely, with unmixed motives. The adjective α once applied to God, Jo1 3:3. See on Act 26:10, footnote. Not sincerely is explained by in pretense, Phi 1:18.

To add affliction (θλιψιτν ε

Lit., to bring affliction to bear. But the correct reading is ε

heavily and gall him. See on Mat 13:21.

Philippians 1:17

phi 1:17

I am set (κειμαι)

Or appointed. See on Luk 2:34. Compare Th1 3:3. Some, instead of rendering the one (or some) preach Christ of contention - but the other of love, join οι phrase, thus: "they who are of love do so knowing that I am set, etc.: they who are of faction proclaim Christ not sincerely, etc. The phrase those who are of faction occurs Rom 2:8; and a similar phrase, him who is of faith, Rom 3:26. There seems no sufficient reason for altering A.V. and Rev.

Philippians 1:18

phi 1:18

What then?

Such being the case, how does it affect me?

preached.

In pretense

With a spirit of envy and faction, possibly with a counterfeited zeal for truth.

Philippians 1:19

phi 1:19

This

This preaching of Christ in every way.

Shall turn (α

Lit., come off, eventuate.

Salvation

Not his deliverance from captivity, but it will prove salutary to him in a spiritual sense and to the saving work of the Gospel. Salvation simply is used, without any more precise definition; and the broader sense, as related to his ministry, seems to be indicated by the words Christ shall be magnified, in Phi 1:20.

Supply (ϵ

See on add, Pe2 1:5. Compare Gal 3:5. The word implies bountiful supply.

Of the Spirit of Jesus Christ

Either the supply furnished by the Spirit, or the supply which is the Spirit. It is better to take it as including both. The exact phrase, Spirit of Jesus Christ, is found only here. Spirit of Christ occurs Rom 8:9; Pe1 1:11. The Holy Spirit is meant; called the Spirit of Jesus Christ, because through the Spirit Christ communicates Himself to His people. "The Spirit is the living principle and the organ of the proper presence of Christ and of His life in them" (Meyer).

Philippians 1:20

phi 1:20

Earnest expectation (α

Only here and Rom 8:19, on which see note.

Shall be ashamed ($\alpha\iota$

Rev., better, giving the force of the passive, shall be put to shame.

Boldness

See on Plm 1:8.

Shall be magnified in my body

Through my bodily sufferings Christ shall appear more glorious, and that even if I die.

Philippians 1:21

phi 1:21

To me

Emphatic. Whatever life may be to others, to me, etc

Lit, the living is Christ. Compare Gal 2:20. He has no thought of life apart from Christ.

Gain

As consummating the union with Christ. Compare Col 3:4; Co2 5:1-8.

"Declare unto him if the light wherewith

Blossoms your substance shall remain with you

Eternally the same that it is now,

And if it do remain, say in what manner,

After ye are again made visible,

It can be that it injure not your sight.

As by a greater gladness urged and drawn

They who are dancing in a ring sometimes

Uplift their voices and their motions quicken;

So, at that orison devout and prompt,

The holy circles a new joy displayed

In their revolving and their wondrous song.

Who so lamenteth him that here we die

That we may live above, has never there

Seen the refreshment of the eternal rain."

Dante, "Paradiso," 14, 13-27.

Philippians 1:22

phi 1:22

If I live (εἰ ἂν ζήσω)

Rev., better, if to live: the living, as Phi 1:21.

This is the fruit of my labor

According to the A.V. these words form the offset of the conditional clause, and conclude the sentence: if I live - this is the fruit. It is better to make the two clauses parallel, thus: if living after the flesh, (if) this is fruit of labor. The conditional suspended clause will then be closed by what I shall choose I do not declare. Fruit of labor, advantage accruing from apostolic work. Compare Rom 1:13.

acquaintance with. In the Septuagint the predominant meaning seems to be to make known. See Pro 22:19; Eze 44:23; Dan 2:6, Dan 2:10; Dan 5:7. The sense here is to declare or make known, as everywhere in the New Testament. Compare Luk 2:15; Joh 17:26; Act 2:28; Col 4:7; Pe2 1:16, etc. If I am assured that my continuing to live is most fruitful for the Church, then I say nothing as to my personal preference. I do not declare my choice. It is not for me to express a choice.

Philippians 1:23

phi 1:23

κ τω

See on Co2 5:14. The picture is that of a man pressed on both sides. Lit. I am held together, so that I cannot incline either way. Betwixt two, lit., from the two. The pressure comes from both sides. Note the article, the two, the two considerations just mentioned, departing or abiding in the flesh.

Having a desire

Lit., the desire: my desire, as expressed in Phi 1:21, for death with its gain.

To depart (αναλυσαι)

The verb means originally to unloose, undo again. So of Penelope's web: "During the night she undid it" (Homer, "Odyssey," ii., 105). Of loosing a ship from her moorings: of breaking up a camp. So 2 Macc. 9:1. Antiochus, having entered Persepolis, and having attempted to rob the temple and to hold the city, was put to flight by the inhabitants, and broke up (α residence: "He broke up at Chicago and removed to New York." Paul's metaphor here is the military one, to break camp. Compare Co2 5:1, where the metaphor is the striking of a tent. Some prefer the nautical image, casting off from shore; but Paul's circumstances naturally suggested military figures; and, what is somewhat strange in the case of one so familiar with the sea, nautical metaphors are rare in his writings. There is one at Ti1 1:19, of those "who concerning the faith have made shipwreck;" at Eph 4:14
12:28

To be with Christ

Compare Co2 5:6, Co2 5:8; Act 7:59; Th1 4:14, Th1 4:17.

Which is far better (πολλω μαλλον κρεισσον)

Lit., much more better. For similar cumulative expressions, see on Co2 4:17
very far better.

Philippians 1:24

phi 1:24

To abide in the flesh (εἶναι ἐν σαρκί)

See on Col 1:23. To abide by the flesh. Compare Rom 6:1; Rom 11:22, Rom 11:23.

Philippians 1:25

phi 1:25

Furtherance

See on Phi 1:12.

Of faith

Rev., in the faith. To be connected with both furtherance and joy. For promoting your faith and your joy in believing. For joy of faith, compare Rom 15:13.

Philippians 1:26

phi 1:26

The matter of rejoicing, wrought through your faith.

In Christ Jesus for me (ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί)

Construe in Christ Jesus with may abound, not with rejoicing. Christ is conceived as the element in which the matter of rejoicing grows and abounds. For me, better, as Rev, in me. The conjunction of the two phrases in Christ, in me, is somewhat confusing Paul's presence is the immediate cause of their christian joy; hence in me; but their rejoicing in Paul is in Christ - a joy evolved within the sphere of life in Christ, and peculiar to those only to whom to live is Christ.

Rev., better, presence.

Philippians 1:27

phi 1:27

Only

This one thing I urge as the only thing needful.

Only here in Paul's writings, and elsewhere only Act 23:1. The verb means to be a citizen. Lit., Be citizens worthily of the Gospel. Rev., Let your manner of life be. Margin, Behave as citizens. Compare Eph 3:19, and see on Phi 3:20. The exhortation contemplates the Philippians as members of the christian commonwealth. The figure would be naturally suggested to Paul by his residence in Rome, and would appeal to the Philippians as a Roman colony, which was a reproduction of the parent commonwealth on a smaller scale.

Compare Eph 6:13; Th2 2:15. For the verb, see on Joh 1:26; see on Joh 8:44.

)

See on Rom 8:4; see on Rom 11:3.

Striving together for the faith (συναθλουντες τη

The verb occurs only here and Phi 4:3. The figure is that of an athletic contest, and is in keeping with standfast. Not to be rendered striving in concert with the faith, thus personifying faith, and making the faith signify the gospel teaching. For the faith as christian doctrine, see on Act 6:7. Faith is to be taken in its usual subjective sense of trust in Christ or in the Gospel. Together refers to the mutual striving of the Philippians; not to their striving in concert with Paul.

Philippians 1:28

phi 1:28

Only here in the New Testament. Properly of the terror of a startled horse. Thus Diodorus Siculus, speaking of the they shook off their reins" (xvii. 34). Plutarch says: "The multitude is not easy to handle so that it is safe for any one to take the reins; but it should be held sufficient, if, not being scared by sight or sound, like a shy and fickle animal, it accept mastery."

Which is (η

Seeing that it is.

An evident token (ε

Only here, Rom 3:25, Rom 3:26; Co2 8:24. Lit., a pointing out. Used in Attic law of a writ of indictment. A demonstration or proof.

To you of salvation (υμιν)

Read υμων of you. Rev., of your salvation.

And that of God

Rev., from God (α

by the populace in the amphitheater when a gladiator was vanquished, by turning the thumbs up or down. "The christian gladiator does not anxiously await the signal of life or death from the fickle crowd. The great Director of the contest Himself has given him a sure token of deliverance."

Philippians 1:29

phi 1:29

It is given - to suffer for His sake (ε οτου

Every word here is significant. Suffering is a gift of grace. "It is given" should be "it was given," referring to the gift bestowed when they became Christians. Suffering was the marriage-gift when they were espoused to Christ: the bounty when they enlisted in His service. Becoming one with Him they entered into the fellowship of His suffering (Phi 3:10). The gift was not suffering as such. Its meaning and value lay in its being for His sake. The Macedonian churches, and the Philippian church especially, were preeminently suffering churches. See Co2 8:2.

Philippians 1:30

phi 1:30

Conflict (αγώνα)

An athletic contest. See on striving, Col 1:29, and compare striving together, Phi 1:27.

Ye saw

In his sufferings at Philippi, Acts 16, see Th1 2:2.

Hear

Concerning my imprisonment.

[Next: Philippians Chapter 2](#)

Philippians Chapter 2

Philippians 2:1

phi 2:1

Therefore

Paul has spoken, in Phi 1:26, of the Philippians' joy in his presence. Their joy is to find expression in duty - in the fulfillment of their obligations as members of the christian commonwealth, by fighting the good fight of faith and cheerfully appropriating the gift of suffering (Phi 1:27-29). Phi 2:30, alluding to his own conflicts, marks the transition from the thought of their joy to that of his joy. Therefore, since such is your duty and privilege, fulfill my joy, and show yourselves to be true citizens of God's kingdom by your humility and unity of spirit.

Rev., comfort. Better, exhortation. See on Luk 6:24. If Christ, by His example, sufferings, and conflicts, exhorts you.

exhortation (see on Luk 6:24); a word which comes to the side of one to stimulate or comfort him; hence an exhortation, an encouragement. So Plato: "Let this, then, be our exhortation concerning marriage" ("Laws," 773). A motive of persuasion or dissuasion. Plato, speaking of the fear of disgrace, or of ill-repute, says. "The obedient nature will readily yield to such incentives" ("Laws," 880). Also an assuagement or abatement. So Sophocles: "Offspring of the noble, ye are come as the assuagement of my woes" ("Electra," 130). Plato: "They say that to the rich are many

the sense of incentive. As related to exhortation, exhortation uses incentive as a ground of appeal. Christ exhorts, appealing to love. Compare Phi 1:9 sqq. See Rom 5:8; Co1 13:4; Co2 5:14; Gal 5:13; Eph 5:2; Jo1 4:16, etc. The two verbs kindred to exhortation and incentive occur together at Th1 2:11. See on Co1 14:3. Render here, if any incentive of love.

Fellowship of the Spirit

Communion with the Holy Spirit, whose first fruit is love. Gal 5:22. Participation in His gifts and influences. Compare Pe2 1:4, and Co2 13:13.

For mercies, see on Co2 1:3, and compare Col 3:12.

Philippians 2:2

phi 2:2

Or complete. Compare Joh 3:29.

Lit., think the same thing. The expression is a general one for concord, and is defined in the two following clauses: unity of affection, the same love; unity of sentiment, of one accord. The general expression is then repeated in a stronger form, thinking the one thing. A.V. and Rev., of one mind.

Philippians 2:3

phi 2:3

Rev., doing nothing. The Greek is simply nothing, depending either, as A.V. and Rev., on the verb to do understood, or on thinking (φρονουντες) of the preceding verse: thinking nothing. The latter is preferable, since the previous and the following exhortations relate to thinking or feeling rather than to doing.

Rev., correctly, faction. Lit., according to faction. See on Jam 3:14; and Phi 1:16. According to indicates faction as the regulative state of mind.

. In the

New Testament), which, through the intermediate sense of good or favorable opinion, runs into the meaning of glory. See on Rev 1:6.

)

See on Mat 11:29.

Philippians 2:4

phi 2:4

Look (σκοπουντες)

Attentively: fixing the attention upon, with desire for or interest in. So Rom 16:17; Phi 3:17; Co2 4:18. Hence often to . The participles esteeming and looking are used with the force of imperatives. See on Col 3:16.

Philippians 2:5

phi 2:5

Let this mind be in you (του ν υμιν)

Lit., let this be thought in you. The correct reading, however, is φρονειτε, lit., "think this in yourselves." Rev., have this mind in you.

Philippians 2:6

phi 2:6

Being in the form of God (εν μορφη Θεου υ

. It has a

backward look into an antecedent condition, which has been protracted into the present. Here appropriate to the preincarnate being of Christ, to which the sentence refers. In itself it does not imply eternal, but only prior existence.

expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identified with that nature and character. Thus it is distinguished from σχηµα fashion, comprising that µα fashion is an accident which may change without affecting the form. For the manner in which this difference is developed in the kindred verbs, see on Mat 17:2.

As applied here to God, the word is intended to describe that mode in which the essential being of God expresses itself. We have no word which can convey this meaning, nor is it possible for us to formulate the reality. Form inevitably carries with it to us the idea of shape. It is conceivable that the essential personality of God may express itself in a mode apprehensible by the perception of pure spiritual intelligences; but the mode itself is neither apprehensible nor conceivable by human minds.

This mode of expression, this setting of the divine essence, is not identical with the essence itself, but is identified with it, as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence. It is not something imposed from without, but something which proceeds from the very depth of the perfect being, and into which that being perfectly unfolds, as light from fire. To say, then, that Christ was in the form of God, is to say that He existed as essentially one with God. The expression of deity through human nature (Phi 2:7) thus has its background in the expression of deity as deity in the eternal ages of God's being. Whatever the mode of this expression, it marked the being of Christ in the eternity before creation. As the form of God was identified with the being of God, so Christ, being in the form of God, was identified with the being, nature, and personality of God.

This form, not being identical with the divine essence, but dependent upon it, and necessarily implying it, can be parted with or laid aside. Since Christ is one with God, and therefore pure being, absolute existence, He can exist without the form. This form of God Christ laid aside in His incarnation.

Thought it not robbery to be equal with God (ουχ α ναι ι)

Robbery is explained in three ways. 1. A robbing, the act. 2. The thing robbed, a piece of plunder. 3. A prize, a thing to be grasped. Here in the last sense.

Paul does not then say, as A.V., that Christ did not think it robbery to be equal with God: for, 1, that fact goes without saying in the previous expression, being in the form of God. 2. On this explanation the statement is very awkward. Christ, being in the form of God, did not think it robbery to be equal with God; but, after which we should naturally expect, on the other hand, claimed and asserted equality: whereas the statement is: Christ was in the form of God and did not think it robbery to be equal with God, but (instead) emptied Himself. Christ held fast His assertion of divine dignity, but relinquished it. The antithesis is thus entirely destroyed.

Taking the word α

before His incarnation, in the form of God, did not regard His divine equality as a prize which was to be grasped at and retained at all hazards, but, on the contrary, laid aside the form of God, and took upon Himself the nature of man. The emphasis in the passage is upon Christ's humiliation. The fact of His equality with God is stated as a background, in order to throw the circumstances of His incarnation into stronger relief. Hence the peculiar form of Paul's statement Christ's great object was to identify Himself with humanity; not to appear to men as divine but as human. Had He come into the world emphasizing His equality with God, the world would have been amazed, but not saved He did not grasp at this. The rather He counted humanity His prize, and so laid aside the conditions of His preexistent state, and became man.

Philippians 2:7

phi 2:7

Made Himself of no reputation (ε

Lit., emptied Himself. The general sense is that He divested Himself of that peculiar mode of existence which was proper and peculiar to Him as one with God. He laid aside the form of God. In so doing, He did not divest Himself of His divine nature. The change was a change of state: the form of a servant for the form of God. His personality continued the same. His self-emptying was not self-extinction, nor was the divine Being changed into a mere man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not unable to assert equality with God. He was able not to assert it.

The same word for form as in the phrase form of God, and with the same sense. The mode of expression of a slave's being is indeed apprehensible, and is associated with human shape, but it is not this side of the fact which Paul is developing. It is that Christ assumed that mode of being which answered to, and was the complete and characteristic expression of, the slave's being. The mode itself is not defined. This is appropriately inserted here as bringing out the contrast with counted not equality with God, etc. What Christ grasped at in His incarnation was not divine sovereignty, but service.

Was made in the likeness of men (εἰς ὅμοιωσιν ἀνθρώπων)

Lit., becoming in, etc. Notice the choice of the verb, not was, but became: entered into a new state. Likeness. The word of a servant. Neither is εἰς

As form of a servant exhibits the inmost reality of Christ's condition as a servant - that He became really and essentially the servant of men (Luk 22:27) - so likeness of men expresses the fact that His mode of manifestation resembled what men are. This leaves room for the assumption of another side of His nature - the divine - in the likeness of which He did not appear. As He appealed to men, He was like themselves, with a real likeness; but this likeness to men did not express His whole self. The totality of His being could not appear to men, for that involved the form of God. Hence the apostle views Him solely as He could appear to men. All that was possible was a real and complete likeness to humanity. What He was essentially and eternally could not enter into His human mode of existence. Humanly He was like men, but regarded with reference to His whole self, He was not identical with man, because there was an element of His personality which did not dwell in them - equality with God. Hence the statement of His human manifestation is necessarily limited by this fact, and is confined to likeness and does not extend to identity. "To affirm likeness is at once to assert similarity and to deny sameness" (Dickson). See on Rom 8:3.

Philippians 2:8

phi 2:8

ς α

Some expositors connect these words with the preceding clause, thus: being made in the likeness of men and being found in fashion as a man; a new sentence beginning with He humbled Himself. The general sense is not altered by this change, and there is great force in Meyer's remark that the preceding thought, in the likeness of men, is thus "emphatically exhausted." On the other hand, it breaks the connection with the following sentence, which thus enters very abruptly. Notice being found. After He had assumed the conditions of humanity, and men's attention was drawn to Him, they found Him like a man. Compare Isa 53:2. "If we looked at Him, there was no sightliness that we should delight in Him."

the manifestation as a servant corresponded with the real fact that Christ came as the servant of mankind. In the phrase in the likeness of men the thought is still linked with that of His essential nature which rendered possible a likeness to men, but not an absolute identity with men. In being found in fashion as a man the thought is confined to the outward guise as it appealed to the sense of mankind. Likeness states the fact of real resemblance to men in mode of existence: fashion defines the outward mode and form. As a man. Not being found a man not what He was recognized to be, but as a man, keeping up the idea of semblance expressed in likeness.

He humbled Himself (ε

Not the same as emptied Himself, Phi 2:7. It defines that word, showing how the self-emptying manifests itself.

Became, compare Rev 1:18. Unto. The Rev. very judiciously inserts even; for the A.V. is open to the interpretation that Christ rendered obedience to death. Unto is up to the point of. Christ's obedience to God was rendered to the extent of laying down His life.

Of the cross

Forming a climax of humiliation. He submitted not only to death, but to the death of a malefactor. The Mosaic law had uttered a curse against it, Deu 21:23, and the Gentiles reserved it for malefactors and slaves. Hence the shame associated with the cross, Heb 12:2. This was the offense or stumbling-block of the cross, which was so often urged by the Jews against the Christians. See on Gal 3:13. To a Greek, accustomed to clothe his divinities with every outward attribute of grace and beauty, the summons to worship a crucified malefactor appealed as foolishness, Co1 1:23.

Philippians 2:9

phi 2:9

In consequence of this humiliation.

Hath highly exalted (υ

Lit., exalted above. Compare Mat 23:12.

Hath given (ε

Freely bestowed, even as Jesus freely offered Himself to humiliation:

A name

Rev., correctly, the name. This expression is differently explained: either the particular name given to Christ, as Jesus or Lord; or name is taken in the sense of dignity or glory, which is a common Old-Testament usage, and occurs in Eph 1:21; Heb 1:4. Under the former explanation a variety of names are proposed, as Son of God, Lord, God, Christ Jesus. The sense of the personal name Jesus seems to meet all the conditions, and the personal sense is the simpler, since Jesus occurs immediately after with the word name, and again Jesus Christ in Phi 2:11. The name Jesus was bestowed on Christ at the beginning of His humiliation, but prophetically as the One who should save His people from their sins, Mat 1:21. It was the personal name of others besides; but if that is an objection here, it is equally an objection in Phi 2:10. The dignity is expressed by above every name. He bears the name in His glory. See Act 9:5. See on Mat 1:21.

Philippians 2:10

phi 2:10

At the name of Jesus (εν τω ο

Rev., better, in the name. The name means here the personal name; but as including all that is involved in the name. See on Mat 28:19. Hence the salutation is not at the name of Jesus, as by bowing when the name is uttered, but, as Ellicott rightly says: "the spiritual sphere, the holy element as it were, in which every prayer is to be offered and every knee to bow." Compare Eph 5:20.

Things in heaven, etc.

Compare Rev 5:13; Eph 1:20, Eph 1:22. The words may apply either to all intelligent beings or to all things. The latter is in accord with Paul's treatment of the creation collectively in Rom 8:19-22, and with the Old-Testament passages, in which all nature is represented as praising God, as Psa 148:1-14; Psa 65:13.

Philippians 2:11

phi 2:11

Confess (ε

See on Mat 3:6; see on thank, Mat 11:25; see on Rom 14:11. The verb may also be rendered thank, as Mat 11:25; Luk 10:21, that meaning growing out of the sense of open, joyful acknowledgment. The sense here is that of frank, open confession.

To the glory, etc.

Connect with confess.

Philippians 2:12

phi 2:12

Not as in my presence only

Connect with work out, not with obeyed. Do not work out your salvation as though impelled to action by my presence merely.

Much more

Than if I were present; for in my absence even greater zeal and care are necessary.

αὐτῶ

Carry out "to the goal" (Bengel). Complete. See on Rom 7:8. Your own salvation. There is a saving work which God only can do for you; but there is also a work which you must do for yourselves. The work of your salvation is not completed in God's work in you. God's work must be carried out by yourselves. "Whatever rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede personal effort. And any rest which ministers to indifference is immoral and unreal - it makes parasites and not men. Just because God worketh in him, as the evidence and triumph of it, the true child of God works out his own salvation - works it out having really received it - not as a light thing, a superfluous labor, but with fear and trembling as a reasonable and indispensable service" (Drummond, "Natural Law in the Spiritual World," p. 335). Human agency is included in God's completed work. In the saving work of grace God imparts a new moral power to work. Compare Rom 6:8-13; Co2 6:1. Believe as if you had no power. Work as if you had no God.

Fear and trembling

Compare Co2 7:15; Eph 6:5. Not slavish terror, but wholesome, serious caution. "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not highminded but fear.' It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Savior. And these the child of God will feel and exercise the more he rises above the enfeebling, disheartening, distressing influence of the fear which hath torment. Well might Solomon say of such fear, 'happy is the man that feareth alway'" (Wardlaw "On Proverbs," xxviii., 14). Compare Pe1 1:17.

Philippians 2:13

phi 2:13

For it is God which worketh in you

Completing and guarding the previous statement. In you, not among you. Worketh (ενεργων). See on Mar 6:14; see on Jam 5:16. The verb means effectual working. In the active voice, to be at work. In the middle voice, as here (used only by James and Paul, and only of things), to display one's activity; show one's self-operative. Compare Eph 3:20.

νεργειν)

Lit., the willing and the doing. Both are from God, and are of one piece, so that he who wills inevitably does. The willing which is wrought by God, by its own nature and pressure, works out into action. "We will, but God works the will in us. We work, therefore, but God works the working in us" (Augustine). For to do, Rev. substitutes to work, thus preserving the harmony in the Greek between "God which worketh" and "to work."

Of His good pleasure (υ ς ευ

Rev., better, for His, etc. Lit., for the sake of; in order to subserve. See Ti1 2:4.

Philippians 2:14

phi 2:14

Murmurings (γογγυσμων)

See on Jde 1:16; see on Joh 6:41. Compare Co1 10:10.

Disputings (διαλογισμων)

See on Mar 7:21

sense of to reason or discuss, either with another or in one's own mind, Mat 16:7; Mat 21:25; Mar 2:6; Luk 12:17. The noun is sometimes rendered thoughts, as Mat 15:19; Mar 7:21; but with the same idea underlying it, of a suspicion or doubt, causing inward discussion. See Ti1 2:8. Better here questionings or doubtings. See on Rom 14:1. The murmuring is the moral, the doubting the intellectual rebellion against God.

Philippians 2:15

phi 2:15

May be is rather may prove or show yourselves to be. Harmless, lit., unmixed. See on Mat 10:16. Better, guileless. Blameless in the sight of others, guileless in your own hearts.

Rev., better, children. See on Joh 1:12. Compare Deu 32:5.

Without rebuke (α

Rev., correctly, without blemish. See on Col 1:22. The word is expegetical of the two preceding epithets, unblemished in reputation and in reality.

Crooked, see on untoward, Act 2:40; see on froward, Pe1 2:18. Perverse, lit., warped, twisted. See on Mat 17:17; see on Luk 23:14.

Rev., more correctly, ye are seen. Compare Mat 24:27; Rev 18:23, A.V., where the same error occurs. Shine would require the verb in the active voice, as Joh 1:5; Joh 5:35.

Lights (φωστῆρες)

Only here and Rev 21:11, see note. Properly, luminaries. So Rev., in margin. Generally of the heavenly bodies. See Gen 1:14, Gen 1:16, Sept.

In the world

see on Joh 1:9.

Philippians 2:16

phi 2:16

Holding forth (ε

The verb means literally to hold upon or apply. Hence to fix attention upon, as Luk 14:7; Act 3:5; Ti1 4:16. In Act 19:22, stayed: where the idea at bottom is the same - kept to. So in Sept., Job 27:8, of setting the heart on gain. Job 30:26, "fixed my mind on good." In Gen 8:10, of Noah waiting. In classical Greek, to hold out, present, as to offer wine to a guest or the breast to an infant. Also to stop, keep down, confine, cease. Here in the sense of presenting or offering, as A.V. and Rev. holding forth.

That I may rejoice (ει

Lit., for a cause of glorying unto me.

In the day of Christ (εις η)

Lit., against the day, as Phi 1:10. The phrase day of Christ is peculiar to this epistle. The usual expression is day of the Lord.

Have not run (ουκ ε

Rev., better, did not run. Aorist tense. Ignatius writes to Polycarp to ordain some one "beloved and unwearied, who

Philippians 2:17

phi 2:17

Lit., I am poured out as a libation. The figure is that of a sacrifice, in which the Philippians are the priests, offering their faith to God, and Paul's life is the libation poured out at this offering. Compare Co2 12:15; Ti2 4:6. Ignatius: "Brethren, I am lavishly poured out in love for you" (Philadelphia, 5).

Upon the sacrifice, etc. (ε

The image is probably drawn from heathen rather than from Jewish sacrifices, since Paul was writing to converted heathen. According to Josephus, the Jewish libation was poured round and not upon the altar; but the preposition ε used here, was also used to describe it. At all events, ε

)

Sacrifice, as uniformly in the New Testament, the thing sacrificed. Service, see on ministration, Luk 1:23, and see on ministered, Act 13:2. In the Old Testament, used habitually of the ministry of priests and Levites; also of Samuel's service to God; Sa1 2:18; Sa1 3:1. Of service to men, Kg1 1:4, Kg1 1:15. In the apostolic writings this and its kindred words are used of services to both God and man. See Rom 13:6; Rom 15:16; Luk 1:23; Rom 15:27; Co2 9:12; Phi 2:25.

Of your faith

Offered by you as a sacrifice to God.

There seems to be no sufficient reason for rendering congratulate.

Philippians 2:20

phi 2:20

Like minded (τ

Only here in the New Testament. With Paul himself, not Timothy.

Who (ο

Double relative, classifying: such that he.

; Tit 1:4; Co2

8:8 (see note).

Philippians 2:21

phi 2:21

All (οι

The all; that is, one and all. The expression, however, must have limitations, since it cannot include those spoken of in Phi 1:14, Phi 1:17. It probably means, all except Timothy, that he has at his disposal of those who would naturally be selected for such an office.

Philippians 2:22

phi 2:22

In the Gospel (ει

In furtherance of, as Phi 1:5. So Rev.

Philippians 2:23

phi 2:23

I shall see (α)

The compounded preposition α
to turn out.

Philippians 2:25

phi 2:25

Epaphroditus

Mentioned only in this epistle. See on Epaphras, Plm 1:23. The name is derived from Aphrodite (Venus), and means charming.

Messenger (α)

The same word as apostle, one sent with a commission.

. Rev., minister.

Philippians 2:26

phi 2:26

Was full of heaviness ($\eta\nu$ $\alpha\delta\eta\mu\omicron\nu\omega\nu$)

Rev., was sore troubled. Used of Christ in Gethsemane, Mat 26:27.

Philippians 2:27

phi 2:27

The accusative implies motion. Sorrow coming upon sorrow, as wave after wave.

Philippians 2:30

phi 2:30

The work of Christ

The text varies: some reading work of the Lord, and others the work absolutely. If the latter, the meaning is labor for the Gospel; compare Act 15:38. If the Lord or Christ, the reference may be to the special service of Epaphroditus in bringing the contribution of the Philippians.

$\psi\upsilon\chi\eta$)

Hence Paul says that Epaphroditus recklessly exposed his life. Rev., hazarding. The brotherhoods of the ancient Church, who cared for the sick at the risk of their lives, were called parabolani, or reckless persons.

$\mu\omega\nu$ υ

An unfortunate rendering, since it might be taken to imply some neglect on the Philippians' part. Rev., that which was lacking in your service. The expression is complimentary and affectionate, to the effect that all that was wanting in the matter of their service was their ministration in person, which was supplied by Epaphroditus.

[Next: Philippians Chapter 3](#)

Philippians Chapter 3

Philippians 3:1

phi 3:1

Lit., for the rest. Frequent in Paul's writings in introducing the conclusions of his letters. See Th1 4:1; Th2 3:1; Co2 13:11, note. Evidently Paul was about to close his letter, when his thought was directed into another channel - the Judaizing teachers, and their attempts to undermine his influence.

See on Co2 13:11.

The same things

It is doubtful what is referred to. Possibly previous letters, or the dissensions in the Church.

Grievous (o

Only here, Mat 25:26; Rom 12:11, in both instances rendered slothful. From o shrinking, backward, unready. The idea of delay underlies the secondary sense, burdensome, troublesome. It is the vexation arising from weary waiting, and which appears in the middle English irken to tire or to become tired, cognate with the Latin urgere to press, and English irk, irksome, work.

Philippians 3:2

phi 3:2

Lit., look to. Compare Mar 4:24; Mar 8:15; Luk 21:8.

Dogs

Rev., correctly, the dogs, referring to a well-known party - the Judaizers. These were nominally Christians who accepted Jesus as the Messiah, but as the Savior of Israel only. They insisted that Christ's kingdom could be entered only through the gate of Judaism. Only circumcised converts were fully accepted by God. They appeared quite early in the history of the Church, and are those referred to in Act 15:1. Paul was the object of their special hatred and abuse. They challenged his birth, his authority, and his motives. "'Paul must be destroyed,' was as truly their watchword as the cry for the destruction of Carthage had been of old to the Roman senator" (Stanley, "Sermons and Lectures on the Apostolic Age"). These are referred to in Phi 1:16; and the whole passage in the present chapter, from Phi 3:3 to Phi 3:11, is worthy of study, being full of incidental hints lurking in single words, and not always apparent in our versions; hints which, while they illustrate the main point of the discussion, are also aimed at the assertions of the Judaizers. Dogs was a term of reproach among both Greeks and Jews. Homer uses it of both women and men, implying shamelessness in the one, and recklessness in the other. Thus Helen: "Brother-in-law of me, a mischief devising dog" ("Iliad," vi., 344). Teucer of Hector: "I cannot hit this raging dog" ("Iliad," viii., 298). Dr. Thomson says of the dogs in oriental towns: "They lie about the streets in such numbers as to render it difficult and often dangerous to pick one's way over and amongst them - a lean, hungry, and sinister brood. They have no owners, but upon some

principle known only to themselves, they combine into gangs, each of which assumes jurisdiction over a particular street; and they attack with the utmost ferocity all canine intruders into their territory. In those contests, and especially during the night, they keep up an incessant barking and howling, such as is rarely heard in any European city. The imprecations of David upon his enemies derive their significance, therefore, from this reference to one of the most odious of oriental annoyances" ("Land and Book," Central Palestine and Phoenicia, 593). See Psa 59:6; Psa 22:16. Being unclean animals, dogs were used to denote what was unholy or profane. So Mat 7:6; Rev 22:15. The Israelites are forbidden in Deuteronomy to bring the price of a dog into the house of God for any vow: Deu 23:18. The Gentiles of the Christian era were denominated "dogs" by the Jews, see Mat 15:26. Paul here retorts upon them their own epithet.

Evil workers

Compare deceitful workers, Co2 11:13.

Only here in the New Testament. The kindred verb occurs in the Septuagint only, of mutilations forbidden by the Mosaic law. See Lev 21:5 those who were not of the true circumcision (Rom 2:28, Rom 2:29; Col 2:11; Eph 2:11) as merely mutilated. Compare Gal 5:12, where he uses α they would cut themselves off who trouble you;" that is, not merely circumcise, but mutilate themselves like the priests of Cybele.

Philippians 3:3

phi 3:3

The circumcision

The abstract term for those who are circumcised. In the Old Testament, circumcision was a metaphor for purity. See Lev 26:41; Deu 10:16; Deu 30:6; Eze 44:7, etc.

The correct reading is $\theta\epsilon\omicron\nu$ of God. Render, as Rev., worship by the Spirit of God. Worship. See on Rev 22:3. Paul uses the Jews' word which denoted their own service of Jehovah as His peculiar people. Compare Act 26:7. A Jew would be scandalized by the application of this term to Christian worship.

Rev., better, glory. Compare Jer 9:23, Jer 9:24, and Co1 1:31; Co2 10:17.

In the flesh

External privileges of every kind.

Philippians 3:4

phi 3:4

Lit., even though myself having confidence. Also should be joined with the flesh and rendered even. Rev., though I myself might have confidence even in the flesh. The sense of the translation might have is correct; but Paul puts it that he actually has confidence in the flesh, placing himself at the Jews' stand-point.

Thinketh that he hath whereof he might trust (δοκει

The A.V. is needlessly verbose. Rev., much better, thinketh to have confidence.

Philippians 3:5

phi 3:5

Circumcised the eighth day (περιτομη ο

Lit., eight days old in circumcision; or passing the eighth day. For the idiom, see on Joh 11:39, and compare Act 28:13. Converts to Judaism were circumcised in maturity: Ishmaelites in their thirteenth year. He was thus shown to be neither a heathen nor an Ishmaelite.

Of the stock of Israel

nor an Ishmaelite. For Israel, see on Act 3:12, and compare Rom 9:4; Rom 11:1; Joh 1:47. Descended not from Jacob, the supplanter, but from Israel, the prince of God. See Gen 32:28.

Of the tribe of Benjamin

Not from one of the lost tribes, but from that which gave to Israel its first king; which alone was faithful to Judah at the separation under Rehoboam, and which had always held the post of honor in the army. See Jdg 5:14; Hos 5:8. Benjamin only of the twelve patriarchs was born in the land of promise. Mordecai, the deliverer of the Jews from Haman was a Benjamite. Paul's own original name, Saul, was probably derived from Saul the son of Kish, the Benjamite.

A Hebrew of the Hebrews (Εβραιος εξ Ε

The (Hebrews) of the A.V. gives a wrong coloring to the phrase, as if Paul were claiming to be preeminently a Hebrew among other Hebrews. He means a Hebrew from (εξ) Hebrew parents. Rev., a Hebrew of Hebrews, which is no special improvement. The expression implies characteristics of language and manners. He might be an Israelite and yet a child of Greek-speaking Jews: but his parents had retained their native tongue and customs, and he himself, while understanding and speaking Greek, also spoke in Hebrew on occasion. See Act 21:40; Act 22:2.

The law

The Mosaic law. See on Rom 2:12. The validity of that law was the principle upheld by the Judaizers.

A Pharisee

See Act 23:6; Gal 1:14. Compare on the whole verse, Co2 11:22.

Philippians 3:6

phi 3:6

Zeal

Ironical.

The A.V. does not render the participle, proven or found. Rev., correctly, found blameless.

Philippians 3:7

phi 3:7

What things (α)

The double relative classifies; things which came under the category of gain. Compare Gal 4:24; Col 2:23.

Lit., gains. So Rev., in margin, and better. The various items of privilege are regarded separately.

I counted loss (η)

Better, as Rev., have counted. The perfect tense implies that he still counts them as loss. See on Phi 3:8. Notice the singular number loss, and the plural gains. The various gains are all counted as one loss.

Philippians 3:8

phi 3:8

Yea doubtless (α v)

A , puts that verse in direct contrast with the preceding verse. A than the preceding statement, while ouv therefore (not rendered), collects and concludes from what has been previously said: Yea verily therefore.

All things

An advance on those (things) of Phi 3:7.

On account of: because the knowledge of Christ is so much greater than all things else.

I have suffered the loss (ϵ)

Rev., better, I suffered; when I embraced Christianity. Lit., was mulcted. See on Mat 16:26, and see on cast away, Luk 9:25.

Collectively. All things mentioned in Phi 3:5-7.

Rev., refuse. Either excrement or what is thrown away from the table; leavings. The derivation is uncertain. According to some it is a contraction from ϵ . Notice the repetition of gain, count, loss, all things, Christ.

Rev., better, gain, corresponding with gain, Phi 3:7.

Philippians 3:9

phi 3:9

Be found (ευρεθω)

Discovered or proved to be. See on Phi 2:8. Compare Rom 7:10; Gal 2:17.

Mine own righteousness (ε

Rev., correctly, a righteousness of mine own. The A.V. would require the article with ε existence of a personal righteousness; whereas Paul says, not having any righteousness which can be called mine.

Rev., better, even that which is of the law; thus bringing out the force of the article which defines the character of that righteousness which alone could be personal, viz., righteousness consisting in the strict fulfillment of the law.

)

the law, as turning on the distinction between faith represented as the medium, and the law as the source of justification, cannot be insisted upon as a rule, since both the prepositions are used with faith, as in Gal 2:16. Compare Rom 3:30; Rom 5:1. κ)

Of God

Contrasted with my own.

By faith (ε

Resting upon faith, or on the condition of. Compare Act 3:16.

Philippians 3:10

phi 3:10

That I may know Him (του γνωσθαι αυ

Know is taken up from knowledge, Phi 3:8, and is joined with be found in Him, qualified by not having, etc. That I may be found in Him not having, etc., but having the righteousness which is of God so as to know him, etc.

ς α του)

Power of His resurrection and fellowship of His sufferings furnish two specific points further defining the knowledge of Him. By the power of Christ's resurrection is meant the power which it exerts over believers. Here, more especially, according to the context, in assuring their present justification, and its outcome in their final glorification. See Rom 4:24, Rom 4:25; Rom 8:11, Rom 8:30; Co1 15:17; Col 3:4; Phi 3:21.

Fellowship of His sufferings

Participation in Christ's sufferings. See Mat 20:22, Mat 20:23; and on Col 1:24. Compare Co2 1:5; Pe1 4:13. Faith makes a believer one with a suffering Christ.

Explaining the previous clause: by my becoming conformed, etc. Rev., becoming conformed. Compare Co2 4:10; Rom 6:5. For conformed see on Mat 17:2, and see on form, Phi 2:6. The most radical conformity is thus indicated: not merely undergoing physical death like Christ, but conformity to the spirit and temper, the meekness and

submissiveness of Christ; to His unselfish love and devotion, and His anguish over human sin.

Philippians 3:11

phi 3:11

If by any means (εἰ

For the form of expression compare Rom 1:10; Rom 11:14. Not an expression of doubt, but of humility.

See on Act 26:7.

κ νεκρῶν).

Rev., more correctly, from the dead. Lit., the resurrection, that, namely, from the dead. Compare Act 4:2. This compound noun for resurrection is found only here, and expresses the rising from or from among (ἐξ), which is further emphasized by the repetition of the preposition ἐκ (from). The kindred compound verb occurs Mar 12:19; Luk 20:28; Act 15:5, but in neither passage of raising the dead. The word here does not differ in meaning from ἀ except that the idea is more vividly conceived as a rising from the earth. See Mat 22:31; Luk 20:35. The phrase resurrection of or from the dead does not often occur in the Gospels, and resurrection ἐκ from the dead only twice in the New Testament, Act 4:2; Pe1 1:3. For the phrase, see on Luk 16:31. Resurrection of the dead is a generic phrase, denoting the general resurrection of the dead, bad and good. Resurrection from the dead, in the only two passages where it occurs, signifies resurrection unto life. In Pe1 1:3, it is applied to Christ.

Philippians 3:12

phi 3:12

Not as though (οὐχ ὅ

Lit., not that, as Rev. By this I do not mean to say that. For similar usage, see Joh 7:22; Co2 1:24; Phi 4:17.

Had attained - were perfect (εἰ

Rev., have attained, am made perfect. There is a change of tenses which may be intentional; the aorist attained pointing to the definite period of his conversion, the perfect, am made perfect, referring to his present state. Neither when I became Christ's did I attain, nor, up to this time, have I been perfected. With attained supply the prize from Phi 3:14. Rev., am made perfect, is preferable, as preserving the passive form of the verb.

Rev., better, press on. The A.V. gives the sense of chasing; whereas the apostle's meaning is the pressing toward a fixed point. The continuous present would be better, I am pressing.

For the verb, see on Joh 1:5.

For which also I am apprehended

Rev., correctly, was apprehended. American Rev., laid hold on. Paul's meaning is, "I would grasp that for which Christ grasped me. Paul's conversion was literally of the nature of a seizure. That for which Christ laid hold of him was indeed his mission to the Gentiles, but it was also his personal salvation, and it is of this that the context treats. Some

render, seeing that also I was apprehended. Rev., in margin.

Philippians 3:13

phi 3:13

Myself

As others count themselves.

Philippians 3:14

phi 3:14

One thing

I do is supplied. Some supply I count, which is less appropriate, since what follows is concerned with action rather than with thinking or reckoning.

Reaching forth (ϵ)

Only here in the New Testament. E

of the footrace. Bengel says: "The eye outstrips and draws onward the hand, and the hand the foot."

Philippians 3:15

phi 3:15

. Used in the classics of a mark for shooting at, or as a moral or intellectual end. A somewhat similar figure occurs Ti1 1:6; Ti1 6:21; Ti2 2:18, in the verb α

Prize ($\beta\rho\alpha\beta\epsilon\iota\omicron\nu$)

See on Co1 9:24

crown. "Be temperate as God's athlete. The prize is incorruption and eternal life" (to Polycarp, 2). Chrysostom says: "He that runs looks not at the spectators, but at the prize. Whether they be rich or poor, if one mock them, applaud them, insult them, throw stones at them - if one plunder their house, if they see children or wife or anything whatsoever - the runner is not turned aside, but is concerned only with his running and winning the prize. He that runneth stoppeth nowhere; since, if he be a little remiss, all is lost. He that runneth relaxeth in no respect before the end, but then, most of all, stretcheth over the course."

High calling (α)

Lit., upward calling. A calling which is from heaven and to heaven. Κλησις calling, is habitually used in the New Testament of the act of calling. Compare Heb 3:1. The prize is bound up with the calling; promised when the call is issued, and given when the call is fulfilled.

Mature Christians. See on Co1 2:6.

Be thus minded

Lit., think this, or have this mind, namely, to forget the past and to press forward.

Philippians 3:16

phi 3:16

Nevertheless

Rev., only. Notwithstanding the minor points in which you may be otherwise minded.

Whereto we have already attained (εις ο

Whatever real christian and moral attainment you may have made, let that serve as a rule for your further advance. The character of this standard of attainment is illustrated by the words in Phi 3:15, be thus minded, and by those in Phi 3:17, as ye have us for an example. The individual variations are not considered. He regards rather the collective development, and assumes the essentials of christian attainment on the part of his readers. For attained, see on we are come, Co2 10:14.

Let us walk by the same rule (τω αυτω στοιχειν)

antithesis better: whereunto we have already attained, by that same rule let us walk. Omit let us mind the same thing.

Philippians 3:17

phi 3:17

Only here in the New Testament. Rev., more correctly, imitators. Compare Co1 11:1. Not imitators of Christ in common with me, but be together, jointly, imitators of me.

Mark (σκοπειτε)

See on looking, Phi 2:4.

So as (ου

Rev., "which so walk even as ye have," etc. The two words are correlative. Briefly, imitate me and those who follow my example.

Philippians 3:18

phi 3:18

Many walk

No word is supplied describing the character of their walk; but this is brought out by enemies of the cross of Christ, and in the details of Phi 3:19. The persons alluded to were probably those of Epicurean tendencies. This and Judaic formalism were the two prominent errors in the Philippian church.

Philippians 3:19

phi 3:19

Belly

Rom 16:18. So the Cyclops in Euripides: "My flocks which I sacrifice to no one but myself, and not to the gods, and to this my belly the greatest of the gods: for to eat and drink each day, and to give one's self no trouble, this is the god for wise men" ("Cyclops," 334-338).

Glory

That which they esteem glory.

See on Co2 5:1. Compare Col 3:2.

Philippians 3:20

phi 3:20

Only here in the New Testament. Rev., citizenship, commonwealth in margin. The rendering conversation, in the sense of manner of life (see on Pe1 1:15

citizenship, is not beyond question. Commonwealth gives a good and consistent sense. The state of which we are citizens is in heaven. See on Phi 1:27. Compare Plato: "That city of which we are the founders, and which exists in idea only; for I do not believe that there is such an one anywhere on earth. In Heaven, I replied, there is laid up the pattern of it methinks, which he who desires may behold, and beholding may settle himself there" ("Republic," 592).

Is in heaven (v

The use of this word instead of εστι is is peculiar. See on being, Phi 2:6. It has a backward look. It exists now in heaven, having been established there of old. Compare Heb 11:16; Joh 14:2.

We look for (α

Rev., wait for. See on Co1 1:7. Used only by Paul, and in Heb 9:28. Compare Rom 8:19, Rom 8:23, Rom 8:25; Gal 5:5. It indicates earnest, patient waiting and expectation. As in αποκαραδοκια earnest expectation, Phi 1:20, the compounded preposition α

New Testament with reference to a future manifestation of the glory of Christ or of His people.

The Savior, the Lord Jesus Christ (σωτηρα)

Savior has no article, and its emphatic position in the sentence indicates that it is to be taken predicatively with Jesus Christ, and not as the direct object of the verb. Hence render: we await as Savior the Lord, etc. Compare Heb 9:28, "To them that wait for Him will He appear a second time unto salvation."

Philippians 3:21

phi 3:21

See on Mat 17:2; see on Co1 4:6; Co1 11:13. Also see on form, Phi 2:6; and see on fashion, Phi 2:8. The word thus indicates a change in what is outward and shifting - the body. Rev., correctly, shall fashion anew. Refashion (?).

μα τη μων)

Wrong. Render, as Rev., the body of our humiliation. See, for the vicious use of hendiadys in A.V., on Eph 1:19. Lightfoot observes that the A.V. seems to countenance the stoic contempt of the body. Compare Col 1:22. The

biographer of Archbishop Whately relates that, during his last illness, one of his chaplains, watching, during the night at his bedside, in making some remark expressive of sympathy for his sufferings, quoted these words: "Who shall change our vile body." The Archbishop interrupted him with the request "Read the words." The chaplain read them from the English Bible; but he reiterated, "Read his own words." The chaplain gave the literal translation, "this body of our humiliation." "That's right, interrupted the Archbishop, "not vile - nothing that He made is vile."

That it may be fashioned like (εἰ

The words that it may be, or become, are omitted from the correct Greek text, so that the strict rendering is the body of our humiliation conformed, etc. The words are, however, properly inserted in A.V. and Rev. for the sake of perspicuity. Rev., correctly, conformed for fashioned like. Fashion belongs to the preceding verb. See on shall change. , and see on made conformable, Phi 3:10). As the body of Christ's glory is a spiritual body, this word is appropriate to describe a conformation to what is more essential, permanent, and characteristic. See 1 Corinthians 15:35-53.

His glorious body (τῷ τοῦ)

Wrong. Rev., correctly, the body of His glory. The body in which He appears in His present glorified state. See on Col 2:9.

exercise, used only of superhuman power. See on Joh 1:12; see on Pe2 2:11. Hence, as Calvin remarks, "Paul notes not only the power of God as it resides in Him, but the power as it puts itself into act." See Eph 1:19, where four of the six words for power are used.

Subdue (ὑ

Rev., subject. See on Jam 4:7. It is more than merely subdue. It is to bring all things within His divine economy; to marshal them all under Himself in the new heaven and the new earth in which shall dwell righteousness. Hence the perfected heavenly state as depicted by John is thrown into the figure of a city, an organized commonwealth. The verb is thus in harmony with Phi 3:20. The work of God in Christ is therefore not only to transform, but to subject, and that not only the body, but all things. See Co1 15:25-27; Rom 8:19, Rom 8:20; Eph 1:10, Eph 1:21, Eph 1:22; Eph 4:10.

[Next: Philippians Chapter 4](#)

Philippians Chapter 4

Philippians 4:1

phi 4:1

Longed for (ε

Only here in the New Testament. Compare I long for you, Phi 1:8; and for kindred words see Co2 7:7; Rom 15:23.

Nearly the same phrase occurs Th1 2:19. The Philippian converts are his chaplet of victory, showing that he has not run in vain, Phi 2:16. For crown, see on Rev 4:4; see on Pe1 5:4.

So stand fast

As I have exhorted, and have borne myself in the conflict which you saw and heard to be in me, Phi 1:30.

Philippians 4:2

phi 4:2

I beseech Euodias and beseech Syntyche (Eu)

Euodias is incorrect, the name being feminine, Euodia. According to the Tex. Rec., with the long o, the name means fragrance; but the correct reading is with the short o, the meaning being prosperous journey. Syntyche means happy chance. These were prominent women in the Church, possibly deaconesses. The position of women in Macedonia was exceptional. In Greece, generally, their standing was inferior. The Athenian law prescribed that everything that a man might do by the consent or request of a woman should be null in law. In Macedonia monuments were erected to women by public bodies, and in Macedonian inscriptions records of male proper names are found formed on the mother's name instead of the father's. Macedonian women were permitted to hold property. In the account of Paul's labors in Macedonia there are notices of the addition of women of rank to the church in Thessalonica and Beroea.

For beseech, render exhort, and notice the repetition of that word with each name, making the exhortation individual and specific.

v)

The same expression as in Phi 2:2, see note. Compare Rom 12:16 epistle, and but seventeen times in the rest of the New Testament.

Philippians 4:3

phi 4:3

For true, see on naturally, Phi 2:20. It is supposed by some that the word rendered yoke-fellow is a proper name, Synzygus, and that true is to be explained as rightly so called. This explanation would be favored by the play upon the name Onesimus in the Epistle to Philemon, and is not improbably correct. The name has not been found in

inscriptions, as is the case with many of the names in these epistles, as, for instance, Euodia and Syntyche. Some suppose that the chief of the bishops or superintendents at Philippi is thus addressed; but, in that case, the word would probably appear elsewhere in the New Testament. Clement of Alexandria, assuming that Paul was married, thinks that he addresses his wife. Others suppose that Lydia is addressed.

Lit., take hold with. Compare Luk 5:7. The verb is used of conception, Luk 1:24; arrest, Mat 26:55; Act 12:3; catching, as fish, Luk 5:9 (note); Rom 8:26.

Which labored with me (αἱ)

The double relative explains and classifies: for they belonged to the number of those who labored. Rev., for they labored. Labored, lit., strove as athletes, as Phi 1:27. Compare Sophocles: "These girls preserve me, these my nurses, these who are men, not women, in laboring with me" ("Oedipus at Colonus," 1367-8).

Clement

Supposed by some to be Clement the Bishop of Rome. Origen identifies them, saying: "Clement to whom Paul bears Testimony in Phi 4:3." So also Eusebius, Epiphanius, and Jerome. Chrysostom speaks of Clement as the constant companion of Paul in all his travels. Irenaeus, on the contrary, who mentions him as the pupil of an apostle, says nothing of his connection with Paul, by name, and would not have been likely to pass over this identity in silence had he been aware of it. Clement was a member of the Roman church, and the name was a very common one. A Roman consul, Flavius Clemens, was sentenced to death by Domitian on account of atheism, which was the common pagan designation of Christianity. The Roman catacombs furnish evidence that Christianity had penetrated into the Flavian family, so that there may have been two prominent Christians in Rome of the same name. The identity of Clement of Rome with the Clement of this epistle has been very generally abandoned. The latter was probably a Philippian.

Other (τῶν λοιπῶν)

Rev., correctly, the rest.

Book of life

The phrase occurs seven times in Revelation. Compare Luk 10:20; Heb 12:23, and see on Rev 3:5. The figure is founded on the register of the covenant people. Isa 4:3; Eze 13:9; Exo 32:32; Psa 69:28; Dan 12:1. The phrase was also used by the Rabbins. Thus in the Targum on Eze 13:9 : "In the book of eternal life which has been written for the just of the house of Israel, they shall not be written." God is described as "the king, sitting upon the judgment-seat, with the books of the living and the books of the dead open before Him."

Philippians 4:5

phi 4:5

Rejoice

See on Phi 1:4, and Co2 13:11.

Wrong. Rev., correctly, forbearance. See on gentle, Pe1 2:18.

The Lord is at hand

See on Co1 16:22.

Philippians 4:6

phi 4:6

Be careful (μεριμνατε)

See on Mat 6:25. Rev., better, be anxious.

Prayer and supplication

General and special. See on Luk 5:33; see on Luk 8:38.

; Ti1 2:1; Ti1 5:5.

Requests (αι

Specific details of supplication.

Philippians 4:7

phi 4:7

Peace of God

As the antidote to anxiety, Phi 4:6.

Which passeth all understanding (η υ v).

Either, which passes all power of comprehension, compare Eph 3:20; or, better, which surpasses every (human) reason, in its power to relieve anxiety. Compare Mat 6:31, Mat 6:32. For understanding, see on Rom 7:23.

Lit., guard, as Rev., or mount guard over. God's peace, like a sentinel, patrols before the heart. Compare Tennyson:

"Love is and was my King and Lord,

And will be, though as yet I keep

Within his court on earth, and sleep

Encompassed by his faithful guard,

And hear at times a sentinel

Who moves about from place to place,

And whispers to the worlds of space,

In the deep night, that all is well."

"In Memoriam."

Gurnall, a little differently: "The peace of God is said to garrison the believer's heart and mind. He is surrounded with such blessed privileges that he is as safe as one in an impregnable castle" ("Christian in Complete Armor," p. 419).

For hearts, see on Rom 1:21. For minds, Rev., thoughts, see on Co2 3:14. The guardianship is over the source and the issues of thought and will. "Your hearts and their fruits" (Alford).

Philippians 4:8

phi 4:8

Rev., honorable, reverend in margin. In classical Greek an epithet of the gods, venerable, reverend. The word occurs only here and in the pastoral epistles, Ti1 3:8, Ti1 3:11; Tit 2:2, where it is rendered grave, both in A.V. and Rev. There lies in it the idea of a dignity or majesty which is yet inviting and attractive, and which inspires reverence. Grave, as Trench observes, does not exhaust the meaning. Gravity may be ridiculous. "The word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined." Ellicott's venerable is perhaps as near as any word, if venerable be divested of its modern conventional sense as implying age, and confined to its original sense, worthy of reverence.

Pure (α

See on Jo1 3:3.

Lovely (προσφιλη)

Only here in the New Testament. Adapted to excite love, and to endear him who does such things.

Of good report (ευ

Only here in the New Testament. Lit., sounding well. The kindred verb is commonly used in an active sense. Hence not well spoken of, but fairspeaking, and so winning, gracious (Rev., in margin).

Virtue (α

With this exception the word occurs only in Peter's epistles; Pe1 2:9 (note); Pe2 1:3, Pe2 1:5 (note).

Praise (ε

Commendation corresponding to the moral value of the virtue. In the Septuagint, α translate the Hebrew praise. The two ideas seem to be coordinated. Lightfoot remarks that Paul seems studiously to avoid this common heathen term for moral excellence, and his explanation is very suggestive: "Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men."

Philippians 4:10

phi 4:10

Your care of me hath flourished again (α μου φρονειν)

Lit., ye caused your thinking on my behalf to bloom anew. Rev., ye revived your thought for me. The verb occurs only here in the New Testament. In the Septuagint it appears as both transitive and intransitive, to flourish, or to cause to flourish. Thus Psa 27:7, where Septuagint reads for my heart greatly rejoiceth, my flesh flourished (α , have made the dry tree to flourish.

Wherein

The matter of my wants and sufferings. Implied in your care of me.

Ye were careful (εφρονειτε)

Rev., ye did take thought. Note the imperfect tense: ye were all along thoughtful.

Philippians 4:11

phi 4:11

Content (αυ

Lit., self-sufficient. Only here in the New Testament. A stoic word, expressing the favorite doctrine of the sect, that man should be sufficient to himself for all things; able, by the power of his own will, to resist the shock of circumstance. Paul is self-sufficient through the power of the new self: not he, but Christ in him. The kindred noun αυ sufficiency, occurs Co2 9:8; Ti1 6:6.

Philippians 4:12

phi 4:12

Rev., have I learned the secret. The metaphor is from the initiatory rites of the pagan mysteries. I have been initiated. See on Col 1:26.

See on Mat 5:6.

Philippians 4:13

phi 4:13

I can do (ι

See on Luk 14:30.

Strengtheneth (ενδυναμουνη)

More literally, infuses strength into me, as the old verb inforce.

Philippians 4:14

phi 4:14

Notwithstanding

Lest, in declaring his independence of human aid, he should seem to disparage the Philippians' gift.

Philippians 4:15

phi 4:15

When I departed from Macedonia

On his first European circuit, going by way of Athens to Corinth, where he was joined by Silvanus and Timothy, bringing a contribution from Macedonia. Act 18:5; Co2 11:9.

Philippians 4:16

phi 4:16

Better also: in addition to the contribution received at Corinth.

Philippians 4:18

phi 4:18

I have (α

I have received in full. See on Mat 6:2; see on Luk 6:24.

Odor of a sweet smell

See on Co2 2:15, Co2 2:16. Frequent in Septuagint, of the odor of sacrifices.

Philippians 4:19

phi 4:19

In glory

This is differently connected by expositors. Some with riches, as A.V. and Rev. Others with shall supply, but with different explanations, as, shall supply your need with glory: in a glorious way: by placing you in glory. It is better to construe with shall supply, and to explain in glory as the element and instrument of the supply. The need shall be supplied in glory and by glory; by placing you in glory where you shall be partakers of glory.

Philippians 4:22

phi 4:22

Of Caesar's household

Probably the slaves and freedmen attached to the palace.

[Next: Colossians Introduction](#)

Colossians Introduction

Colossians

col 0:0

The Epistle to the Colossians

For Colossae, see on Col 1:2.

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

The occasion of the letter was the visit of Epaphras to the apostle in prison, and Paul's communication with Colossae in the matter of the restoration of Onesimus. Whether Epaphras shared his captivity or not (see on Plm 1:23), he did not return to Colossae with this letter, but remained in Paul's company (Col 4:12); and his stay in Rome was long enough to put the apostle fully in possession of the dangers which menaced the Colossian church. Paul took the opportunity of Tychicus' journey to Colossae with Onesimus, to send this letter.

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

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

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

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

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

therefore tended to the opposite extremes of asceticism and licentiousness.

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

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

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

The person of Christ is thus exhibited in two aspects, the cosmical and the theological, in its relations to the universe and to the Church. On the one hand, Christ is supreme in the creation and administration of the world (Col 1:15-17). "He is the beginning, middle, and end of creation." On the other hand, Christ is supreme in the spiritual economy. "If the function of Christ is unique in the universe, so is it also in the Church." In Him alone man is reconciled and united to God. In Him alone the individual children of God are compacted into one body, propelled and guided in their several activities, and each placed and held in due relation to the whole (Col 1:18, Col 1:22; Col 2:10-15, Col 2:19).

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

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

The doctrine of Christ as the true and only medium of union between God and man is fatal to the voluntary humility

which substitutes the worship of angels for that of Christ. Christ is presented as the legitimate object of adoration, the refusal of which is a rupture of the connection between the members of the body and their Head (Col 2:18, Col 2:19). All things must be done in His name. The intercourse of the Church, the relations of the household, are to take their impulse and character directly from the indwelling word of Christ (Col 3:16-25). The Essene view of marriage is thus assailed (Col 3:18, Col 3:19). Asceticism, legalism, ritualism are condemned as fixing the mind upon mere external things. Their precepts are the merest rudiments of an earthly and sensual economy - "shadows of things to come." The imposition of these precepts is a moral tyranny: "mere legal obligations are a part of a dead compact, a torn and canceled bond, which is now nailed to Christ's cross." They do not lift the life into the higher moral and spiritual plane; they do not protect it against the temptations of the flesh; they furnish no efficient remedy for sin (Col 2:8, Col 2:16, Col 2:20, Col 2:23). Reconciliation with God through the blood of the cross will set the thoughts on heavenly things, will strangle unholy passions and indulgences, and will create a new man in the image of Christ (Col 1:20; Col 2:11, Col 2:14; Col 3:1-10). By this; asceticism and licentiousness are alike branded (Col 3:5).

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

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

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

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

[Next: Colossians Chapter 1](#)

Colossians Chapter 1

Colossians 1:2

col 1:2

Colossae

The form of the name appears to have been both Kolossai and Kolassai, the former being probably the earlier.

The city was in Phrygia, in the valley of the Lycus, about ten or twelve miles beyond Laodicea and Hierapolis. The region is volcanic, and the earthquakes common to large portions of Asia Minor are here peculiarly severe. The tributaries of the Lycus carried calcareous matter which formed everywhere deposits of travertine, said to be among the most remarkable formations of this character in the world. "Ancient monuments are buried, fertile lands overlaid, river-beds choked up, and streams diverted, fantastic grottos and cascades and arches of stone formed by this strange, capricious power, at once destructive and creative, working silently and relentlessly through long ages. Fatal to vegetation, these incrustations spread like a stony shroud over the ground. Gleaming like glaciers on the hillside, they attract the eye of the traveler at a distance of twenty miles, and form a singularly striking feature in scenery of more than common beauty and impressiveness" (Lightfoot).

The fertility of the region was nevertheless great. The fine sheep, and the chemical qualities of the streams which made the waters valuable for dyeing purposes, fostered a lively trade in dyed woolen goods. All the three cities were renowned for the brilliancy of their dyes.

Colossae stood at the junction of the Lycus with two other streams, on a highway between eastern and western Asia, and commanding the approaches to a pass in the Cadmus mountains. Both Herodotus and Xenophon speak of it as a prosperous and great city; but in Paul's time its glory had waned. Its site was at last completely lost, and was not identified until the present century. Its ruins are insignificant. Paul never visited either of the three cities. The church at Colossae was the least important of any to which Paul's epistles were addressed.

To the saints

A mode of address which characterizes Paul's later epistles. The word is to be taken as a noun, and not construed as an adjective with faithful brethren: to the holy and faithful brethren.

And faithful brethren in Christ

Or believing brethren. Compare Eph 1:1. There is no singling out of the faithful brethren from among others who are less faithful.

Our Father

The only instance in which the name of the Father stands in the opening benediction of an epistle without the addition and Jesus Christ.

Colossians 1:3

col 1:3

And the Father

Some of the best texts omit and. So Rev. The form with and is the more common. Compare Col 3:17.

Praying always for you

Rather connect always with we give thanks, and render we give thanks for you always, praying, or in our prayers. According to the Greek order, praying for you (as Rev. and A.V.), would make for you unduly emphatic.

Colossians 1:5

col 1:5

The A.V. connects with we give thanks (Col 1:3). But the two are too far apart, and Paul's introductory thanksgiving is habitually grounded on the spiritual condition of his readers, not on something objective. See Rom 1:8; Co1 1:4; Eph 1:15. Better connect with what immediately precedes, love which ye have, and render as Rev., because of the hope, etc. Faith works by love, and the ground of their love is found in the hope set before them. Compare Rom 8:24. The motive is subordinate, but legitimate. "The hope laid up in heaven is not the deepest reason or motive for faith and love, but both are made more vivid when it is strong. It is not the light at which their lamps are lit, but it is the odorous oil which feeds their flame" (Maclaren). Hope. See on Pe1 1:3. In the New Testament the word signifies both the sentiment of hope and the thing hoped for. Here the latter. Compare Tit 2:13; Gal 5:5; Heb 6:18; also Rom 8:24, where both meanings appear. Lightfoot observes that the sense oscillates between the subjective feeling and the objective realization. The combination of faith, hope, and love is a favorite one with Paul. See Th1 1:3; Co1 13:13; Rom 5:1-5; Rom 12:6-12.

Laid up (α

Lit., laid away, as the pound in the napkin, Luk 19:20. With the derivative sense of reserved or awaiting, as the crown, Ti2 4:8. In Heb 9:27, it is rendered appointed (unto men to die), where, however, the sense is the same: death awaits men as something laid up. Rev., in margin, laid up for. Compare treasure in heaven, Mat 6:20; Mat 19:21; Luk 12:34. "Deposited, reserved, put by in store out of the reach of all enemies and sorrows" (Bishop Wilson).

Only here in the New Testament, not in Septuagint, and not frequent in classical Greek. It is variously explained as denoting either an undefined period in the past, or as contrasting the earlier Christian teaching with the later heresies, or as related to Paul's letter (before I wrote), or as related to the fulfillment of the hope (ye have had the hope pre-announced). It occurs several times in Herodotus in this last sense, as ii. 5, of one who has heard of Egypt without seeing it: v., 86, of the Aeginetans who had learned beforehand what the Athenians intended. Compare viii. 79; vi. 16. Xenophon uses it of a horse, which signifies by pricking up its ears what it hears beforehand. In the sense of mere priority of time without the idea of anticipation, Plato: "Hear me once more, though you have heard me say the same before" ("Laws," vii., 797). I incline to the more general reference, ye heard in the past. The sense of hearing before the fulfillment of the hope would seem rather to require the perfect tense, since the hope still remained unfulfilled.

The word of the truth of the Gospel

The truth is the contents of the word, and the Gospel defines the character of the truth.

Colossians 1:6

col 1:6

Which is come unto you (του ς υμας)

Lit., which is present unto you. Has come and is present. Compare Luk 11:7, "are with me into bed."

In all the world

Hyperbolic. Compare Rom 1:8; Th1 1:8; Act 17:6. Possibly with a suggestion of the universal character of the Gospel as contrasted with the local and special character of false Gospels. Compare Col 1:23.

Lit., and is bearing fruit. The text varies. The best texts omit and. Some join ε the world, and take bearing fruit as a parallel participle. So Rev. Others, better, join is with the participle, "even as it is bearing fruit." This would emphasize the continuous fruitfulness of the Gospel. The middle voice of the verb, of which this is the sole instance, marks the fruitfulness of the Gospel by its own inherent power. Compare the active voice in Col 1:10, and see Mar 4:28, "the earth bringeth forth fruit ω see show, Eph 2:7; worketh, Gal 5:6.

Increasing (ω)

Not found in Tex. Rec., nor in A.V., but added in later and better texts, and in Rev. "Not like those plants which exhaust themselves in bearing fruit. The external growth keeps pace with the reproductive energy" (Lightfoot). "It makes wood as well" (Maclaren).

Colossians 1:7

col 1:7

Fellow-servant

Used by Paul only here and Col 4:7.

See on Mat 20:26; see on Mar 9:35.

For you (υ μων)

Read ημων, us as Rev., on our behalf: as Paul's representative.

Colossians 1:8

col 1:8

Or made manifest. See on Col 1:11.

In the Spirit

Connect with your love. Compare Gal 5:22.

Colossians 1:9

col 1:9

We also

Marking the reciprocal feeling of Paul and Timothy with that of the Colossians.

The words occur together in Mar 11:24. The former is general, the latter special. Rev. make request is better than desire. The A.V. renders indiscriminately ask and desire. Rev. alters desire to ask. Desire in the sense of ask occurs in Shakespeare and Spenser.

Knowledge (ε

See on Rom 3:20; see on Plm 1:6. Full knowledge. See Rom 1:21, Rom 1:28; Col 13:12

know γνωσις knowledge, with ε
as the perfection of knowledge.

)

occur together, Mat 11:25; Luk 10:21 , and on wise, Jam 3:13
on Mar 12:33, and see on prudent, Mat 11:25. The distinction is between general and special. Understanding is the
on Luk 1:17; see on Eph 1:8. Spiritual is emphatic, as contrasted with the vain philosophy of false teachers.

Colossians 1:10

col 1:10

Walk worthy (περιπατησαι α

The phrase occurs Eph 4:1; Th1 2:12. Rev. gives the correct adverbial rendering worthily.

Unto all pleasing (εις πασαν α

So as to please God in all ways. Compare Th1 4:1, A
has a bad sense, obsequiousness, cringing. Compare men-pleasers, Col 3:22.

In the knowledge (ει

Lit. unto the knowledge. The best texts read τη ε

Colossians 1:11

col 1:11

Only here in the New Testament, but found in Septuagint. The compound (ε
4:20; Eph 6:10; Phi 4:13; Ti1 1:12.

See on Pe2 2:11; see on Joh 1:12.

Glory

See on Rom 3:23.

Patience - long-suffering (υ

See on Pe2 1:6; see on Jam 5:7.

With joyfulness

Compare Col 1:24; Jam 1:2, Jam 1:3; Pe1 4:13. Some connect with giving thanks, Col 1:12, and this is favored by the construction of the previous clauses: in every good work bearing fruit: with all power strengthened: with joy giving thanks. But Paul is not always careful to maintain the symmetry of his periods. The idea of joy is contained in thanksgiving, which would make the emphatic position of with joy inexplicable; besides which we lose thus the idea of joyful endurance (Col 1:24) and of joyful suffering expressing itself in thanksgiving. Compare Rom 5:3.

Colossians 1:12

col 1:12

Made us meet (τ

See on Co2 3:6.

To be partakers of the inheritance (εἰ

Lit., for the portion of the lot; that is, the portion which is the lot. Compare Act 8:21, where the two words are coordinated.

In light (ἐν τῷ

Connect with inheritance: the inheritance which is in light. This need not be limited to future glory. The children of God walk in light on earth. See Joh 3:21; Joh 11:9; Joh 12:36; Eph 5:8; Th1 5:5; Jo1 1:7; Jo1 2:10.

Colossians 1:13

col 1:13

Power (ἐ

See on Mar 2:10.

The word occurs five times in the New Testament: of putting out of the stewardship, Luk 16:4; of the removal of Saul from the kingdom, Act 13:22; of Paul turning away much people, Act 19:26; and of removing mountains, Co1 13:2. A change of kingdoms is indicated.

Kingdom

Hence God's kingdom is in the present, no less than in heaven. See on Luk 6:20.

Of His dear Son (τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ)

Lit., of the Son of His love. So Rev. The Son who is the object of His love, and to whom, therefore, the kingdom is given. See Psa 2:7, Psa 2:8; Heb 1:3-9. It is true that love is the essence of the Son as of the Father; also, that the Son's mission is the revelation of the Father's love; but, as Meyer correctly says, "the language refers to the exalted Christ who rules."

Colossians 1:14

col 1:14

Redemption (ἀ

See on Rom 3:24. Continuing the image of an enslaved and ransomed people. Omit through His blood.

Forgiveness (α)

See on remission, Rom 3:25; see on forgiven, Jam 5:15. Forgiveness defines redemption. Lightfoot's suggestion is very interesting that this precise definition may convey an allusion to the perversion of the term α age, and which was possibly foreshadowed in the teaching of the Colossian heretics. The Gnostics used it to signify the result of initiation into certain mysteries. Lightfoot quotes from Irenaeus the baptismal formula of the Marcosians "into unity and redemption (α form) of the person and work of Christ as having part in it, distinctively marked the Gnostic schools. That from which the world was redeemed, however; was not sin, in the proper sense of the term, but something inherent in the constitution of the world itself, and therefore due to its Creator.

In the following passage the person of Christ is defined as related to God and to creation; and absolute supremacy is claimed for Him. See Introduction to this volume, and compare Eph 1:20-23, and Phi 2:6-11.

Colossians 1:15

col 1:15

The image ($\epsilon\iota$)

See on Rev 13:14. For the Logos (Word) underlying the passage, see on Joh 1:1. Image is more than likeness which may be superficial and incidental. It implies a prototype, and embodies the essential verity of its prototype. Compare in the form of God, Phi 2:6 (note), and the effulgence of the Father's glory, Heb 1:3. Also Jo1 1:1.

Of the invisible God ($\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$ $\tau\omicron\upsilon$ α

Lit., of the God, the invisible. Thus is brought out the idea of manifestation which lies in image. See on Rev 13:14.

Rev., the first-born of all creation. For first-born, see on Rev 1:5; for creation, see on Co2 5:17. As image points to revelation, so first-born points to eternal preexistence. Even the Rev. is a little ambiguous, for we must carefully avoid any suggestion that Christ was the first of created things, which is contradicted by the following words: in Him were all things created. The true sense is, born before the creation. Compare before all things, Col 1:17. This fact of priority implies sovereignty. He is exalted above all thrones, etc., and all things are unto ($\epsilon\iota\varsigma$) Him, as they are elsewhere declared to be unto God. Compare Psa 89:27; Heb 1:2.

Colossians 1:16

col 1:16

By him ($\epsilon\nu$ $\alpha\upsilon\tau\omicron$)

Rev., in Him. In is not instrumental but local; not denying the instrumentality, but putting the fact of creation with reference to its sphere and center. In Him, within the sphere of His personality, resides the creative will and the creative energy, and in that sphere the creative act takes place. Thus creation was dependent on Him. In Christ is a very common phrase with Paul to express the Church's relation to Him. Thus "one body in Christ," Rom 12:5; "fellow-workers in Jesus Christ," Rom 16:3. Compare Rom 16:7, Rom 16:9, Rom 16:11; Co1 1:30; Co1 4:15, etc.

The article gives a collective sense - the all, the whole universe of things. Without the article it would be all things severally.

Were created (ε

See on Joh 1:3. The aorist tense, denoting a definite historical event.

Visible - invisible

Not corresponding to earthly and heavenly. There are visible things in heaven, such as the heavenly bodies, and invisible things on earth, such as the souls of men.

Compare Eph 1:21; Eph 3:10; Eph 6:12; Co1 15:24; Rom 8:38; Col 2:10, Col 2:15; Tit 3:1. In Tit 3:1, they refer to earthly dignities, and these are probably included in Co1 15:24. It is doubtful whether any definite succession of rank is intended. At any rate it is impossible to accurately define the distinctions. It has been observed that wherever principalities (α) when occurring with either of the two, follows it; or, when occurring with both, follows both. The primary reference is, no doubt, to the celestial orders; but the expressions things on earth, and not only in this world in the parallel passage, Eph 1:21, indicate that it may possibly include earthly dignities. Principalities and powers are used of both good and evil powers. See Eph 3:10; Eph 6:12; Col 2:15. The passage is aimed at the angel-worship of the Colossians (see Introduction); showing that while they have been discussing the various grades of angels which fill the space between God and men, and depending on them as media of communion with God, they have degraded Christ who is above them all, and is the sole mediator. Compare Heb 1:5-14, where the ideas of the Son as Creator and as Lord of the angels are also combined. Thrones occurs only here in enumerations of this kind. It seems to indicate the highest grade. Compare Rev 4:4
Dominions or dominations, also Eph 1:21. Principalities or principedoms. In Rom 8:38, this occurs without powers which usually accompanies it.

Recapitulating. Collectively as before.

Were created (ε

Rev., correctly, have been created. The perfect tense instead of the aorist, as at the beginning of the verse. "The latter describes the definite, historical act of creation; the former the continuous and present relations of creation to the Creator" (Lightfoot). So Joh 1:3. "Without Him did not any thing come into being (ε

By Him and for Him (δι' αυτου ς αυ

Rev., better, through Him and unto Him. See on Rom 11:36. Compare in Him at the beginning of the verse. There Christ was represented as the conditional cause of all things. All things came to pass within the sphere of His personality and as dependent upon it. Here He appears as the mediating cause; through Him, as Co1 8:6. Unto Him. All things, as they had their beginning in Him, tend to Him as their consummation, to depend on and serve Him. Compare Rev 22:13; and Heb 2:10; "for whose sake (δι' ο) are all things" Rev., "for whom and through whom." See also Eph 1:10, Eph 1:23; Eph 4:10; Phi 2:9-11; Co1 15:28. The false teachers maintained that the universe proceeded from God indirectly, through a succession of emanations. Christ, at best, was only one of these. As such, the universe could not find its consummation in Him.

Colossians 1:17

col 1:17

He is (αυ

Both words are emphatic. E (see note), to express Christ's absolute existence. "He emphasizes the personality, is the preexistence" (Lightfoot). For similar emphasis on the pronoun, see Eph 2:14; Eph 4:10, Eph 4:11; Jo1 2:2; Rev 19:15.

Before all things

In time.

By Him (εν αυτω)

In Him as Col 1:16. So Rev.

Cohere, in mutual dependence. Compare Act 27:28; Heb 1:3. For other meanings of the verb, see on Rom 3:5. Christ not only creates, but maintains in continuous stability and productiveness. "He, the All-powerful, All-holy Word of the Father, spreads His power over all things everywhere, enlightening things seen and unseen, holding and binding all together in Himself. Nothing is left empty of His presence, but to all things and through all, severally and collectively, He is the giver and sustainer of life.... He, the Wisdom of God, holds the universe in tune together. He it is who, binding all with each, and ordering all things by His will and pleasure, produces the perfect unity of nature and the harmonious reign of law. While He abides unmoved forever with the Father, He yet moves all things by His own appointment according to the Father's will" (Athanasius).

Colossians 1:18

col 1:18

And He

Emphatic. The same who is before all things and in whom all things consist.

The head of the body, the Church

The Church is described as a body, Rom 12:4 sq.; 1 Corinthians 12:12-27; Co1 10:17, by way of illustrating the functions of the members. Here the image is used to emphasize the position and power of Christ as the head. Compare Col 2:19; Eph 1:22, Eph 1:23; Eph 4:4, Eph 4:12, Eph 4:15, Eph 4:16; Eph 5:23, Eph 5:30.

Who is the beginning (ο στυν α

Who is, equivalent to seeing He is. Beginning, with reference to the Church; not the beginning of the Church, but of the new life which subsists in the body - the Church.

κ των νεκρων)

Defining how Christ is the beginning of the new spiritual life: by His resurrection. Compare Co1 15:20, Co1 15:23, and Prince of life, Act 3:15 (note) See on Rev 1:5, where the phrase is slightly different, "first-born of the dead." He comes forth from among the dead as the first-born issues from the womb. Compare Act 2:4, "having loosed the pains of death," where the Greek is ωδινας birth-throes. There is a parallelism between first-born of the creation and first-born from the dead as regards the relation of headship in which Christ stands to creation and to the Church alike; but the parallelism is not complete. "He is the first-born from the dead as having been Himself one of the dead. He is not the first-born of all creation as being himself created" (Dwight).

In all things

The universe and the Church.

came in the course of time: εστιν is (the first-born of all creation) states a relation of Christ's absolute being. He became head of the Church through His incarnation and passion, as He is head of the universe in virtue of His absolute and eternal being. Compare Phi 2:6, "being (υ in the rendering might have the preeminence.

Colossians 1:19

col 1:19

It pleased the Father that in Him should all fullness dwell (εν αυτω ευ σα)

Ευ

in the former case, always of God the Father. So Mat 3:17; Luk 12:32; Co1 1:21. The subject of was well pleased, God, is omitted as in Jam 1:12, and must be supplied; so that, literally, the passage would read, God was well pleased that in Him, etc. Rev., it was the good pleasure of the Father. Fullness, Rev, correctly, the fullness. See on Rom 11:12; see on Joh 1:16. The word must be taken in its passive sense - that with which a thing is filled, not that which fills. The fullness denotes the sum-total of the divine powers and attributes. In Christ dwelt all the fullness of God as deity. The relation of essential deity to creation and redemption alike, is exhibited by John in the very beginning of his gospel, with which this passage should be compared. In John the order is: 1. The essential nature of Christ; 2. Creation; 3. Redemption. Here it is: 1. Redemption (Col 1:13); 2. Essential being of the Son (Col 1:15); 3. The Son as Creator (Col 1:16); 4. The Church, with Christ as its head (Col 1:18). Compare Co2 5:19; Eph 1:19, Eph 1:20, Eph 1:23. Paul does not add of the Godhead to the fullness, as in Col 2:9 since the word occurs in direct connection with those which describe Christ's essential nature, and it would seem not to have occurred to the apostle that it could be understood in any other sense than as an expression of the plenitude of the divine attributes and powers.

Thus the phrase in Him should all the fullness dwell gathers into a grand climax the previous statements - image of God, first-born of all creation, Creator, the eternally preexistent, the Head of the Church, the victor over death, first in all things. On this summit we pause, looking, like John, from Christ in His fullness of deity to the exhibition of that divine fullness in redemption consummated in heaven (Col 1:20-22).

There must also be taken into the account the selection of this word fullness with reference to the false teaching in the Colossian church, the errors which afterward were developed more distinctly in the Gnostic schools. Pleroma fullness was used by the Gnostic teachers in a technical sense, to express the sum-total of the divine powers and attributes. "From the pleroma they supposed that all those agencies issued through which God has at any time exerted His power in creation, or manifested His will through revelation. These mediatorial beings would retain more or less of its influence, according as they claimed direct parentage from it, or traced their descent through successive evolutions. But in all cases this pleroma was distributed, diluted, transformed, and darkened by foreign admixture. They were only partial and blurred images, often deceptive caricatures, of their original, broken lights of the great Central Light" (Lightfoot). Christ may have been ranked with these inferior images of the divine by the Colossian teachers. Hence the significance of the assertion that the totality of the divine dwells in Him.

Dwell (κατοικησαι)

Permanently. See on Luk 11:26. Compare the Septuagint usage of κατοικειν permanent dwelling, and παρourkein transient sojourning. Thus Gen 37:1 (κατοικειν) in the land where his father sojourned (παρωκησεν A.V., was a stranger). Perhaps in contrast with the partial and transient connection of the pleroma with Christ asserted by the false teachers. The word is used of the indwelling of the Father, Eph 2:22 (Θεου habitation of God); of the Son, Eph 3:17; and of the Spirit, Jam 4:5.

Colossians 1:20

col 1:20

Having made peace (εἰ)

Only here in the New Testament. Having concluded peace; see on Joh 3:21. The participle is parallel with to reconcile, and marks peace-making and reconciliation as contemporaneous. The kindred εἰ . The phrase making peace, in which the two factors of this verb appear separately, occurs only Eph 2:15.

To reconcile (α)

Only here, Col 1:21, and Eph 2:16. The connection is: it was the good pleasure of the Father (Col 1:19) to reconcile. The compounded preposition α , it occurs as in Col 1:21, in connection with α .

Must be taken in the same sense as in Col 1:16, Col 1:17, Col 1:18, the whole universe, material and spiritual. The arrangement of clauses adopted by Rev. is simpler.

Colossians 1:21

col 1:21

Enemies

To God, in the active sense.

)

See on imagination, Luk 1:51. The spiritual seat of enmity.

By wicked works (ἐν τοῖς ἐ σ πονηροῖς)

Rev., better, in your evil works. In the performance of - the sphere in which, outwardly, their alienation had exhibited itself.

Colossians 1:22

col 1:22

Body of His flesh

Which consisted of flesh; without which there could have been no death (see next clause).

To present (παρᾶσθησαι)

Purpose of the reconciliation. Compare Rom 8:30. See on shewed himself, Act 1:3. Compare Rom 12:1, where it is used of presenting a sacrifice.

Holy, unblamable, unprovable (α

Holy, see on saints, Act 26:10; see on Rev 3:7. The fundamental idea of the word is separation unto God and from worldly defilement. Unblamable, Rev. much better, without blemish. Compare Eph 1:4; Eph 5:27; and see on Pe1 1:19, and see on blemishes, Pe2 2:13. Unprovable, not only actually free from blemish, but from the charge of it. See on Col 1:8, and compare Ti1 6:14.

οτυ)

Rev., before Him. Him refers to God, not Christ. Whether the reference is to God's future judgment or to His present

unquestionably the case in Eph 1:4. The simple ε . E
senses. The reference to the future judgment seems the more natural as marking the consummation of the redemptive
work described in Col 1:20-22. Compare Th1 3:13, and Eph 5:27, which corresponds with the figure of the bride, the
Lamb's wife, in Rev 21:9 sqq. This view is further warranted by the following words, if ye continue, etc., the final
presentation being dependent on steadfastness.

Colossians 1:23

col 1:23

Continue in the faith (ε

The verb means to stay at or with (ε , to abide by the flesh. See on Rom 6:1. The faith is not the gospel
system (see on Act 6:7), but the Colossians' faith in Christ. Your faith would be better.

δραιοι)

For grounded, see on settle, Pe1 5:10; compare Luk 6:48, Luk 6:49; Eph 3:17. Settled, from ε
See Co1 7:37; Co1 15:58, the only other passages where it occurs. Compare ε . Bengel says: "The
former is metaphorical, the latter more literal. The one implies greater respect to the foundation by which believers are
supported; but settled suggests inward strength which believers themselves possess."

The present participle signifying continual shifting. Compare Co1 15:58.

To every creature (ε

Rev, correctly, in all creation. See on Co2 5:17, and compare Col 1:15.

Colossians 1:24

col 1:24

Who now

Omit who. Now is temporal: in the midst of my imprisonment and sufferings, after having become a minister of the
Gospel, and having preached it.

In my sufferings

Not as our idiom, rejoice in, as rejoice in the Lord, but in the midst of; while enduring.

Fill up (ανταναπληρω)

Only here in the New Testament. Lit., fill up in turn. Rev., on my part (α ; Co1 16:17;
Gal 6:2 (note); Co2 11:9. A

Christ in the next clause. Lightfoot explains well: "It signifies that the supply comes from an opposite quarter to the
deficiency, and so describes the correspondence of the personal agents," and not merely the correspondence of the
supply with the deficiency.

Χριστου)

; Co2 9:12; Co2 11:9; Phi 2:30. Of the

afflictions of Christ. The afflictions which Christ endured; which belonged to Him: not Paul's afflictions described as Christ's because endured in fellowship with Him (Meyer); nor the afflictions which Christ endures in His Church (Alford, Ellicott, Eadie).

lacking of the afflictions of Christ signifies that portion of Christ's ministerial sufferings which was not endured by Him in person, but is endured in the suffering of Christians in all generations in carrying out Christ's work. Compare Co2 1:5, Co2 1:7; Phi 3:10. Hence those are mistaken interpretations which explain the filling up as a correspondence of the supply with the deficiency. The correspondence is between the two parties, Christ and His followers, and the supply does not correspond with the deficiency, but works toward supplying it. The point is not the identification of Paul with Christ in His sufferings (which is true as a fact), but the distinction between Paul and Christ. Hence the present tense, I am filling up, denoting something still in process. The full tale of sufferings will not be completed until the Church shall have finished her conflict, and shall have come up "out of great tribulation" to sit at the marriage-supper of the Lamb.

In my flesh

Connect with fill up.

For His body's sake, which is the Church

μα body. See on flesh, Rom 7:5, sec. 3. In Col 1:22, flesh was used with body in order to define the reference of body to the fleshly human organism of Christ. Compare Joh 1:14. Here σωμα body only, defined by Church.

Colossians 1:25

col 1:25

The dispensation (οι

From οι of a steward or administrator in God's house. See on Co1 9:17, and compare Luk 16:2-4; Co1 4:1; Tit 1:7; Pe1 4:10. In Eph 3:2, the word is used of the divine arrangement or economy committed to Paul. In Eph 1:10 of the divine government or regulation of the world.

For you (εις υμας)

Rev., more strictly, to youward. Connect with was given. The stewardship was assigned to me with you as its object. Compare Eph 3:2; Rom 15:16.

To fulfill (πληρωσαι)

Fully discharge my office, so that the divine intent shall be fully carried out in the preaching of the Gospel to the Gentiles no less than to the Jews. Compare fully preached, Rom 15:19.

Colossians 1:26

col 1:26

The mystery

See on Rom 11:25, in the sense drawn from the technical use of the term, denoting the induction into pagan mysteries. Ignatius addresses the Ephesians as "fellow-

which, while it may be obscure in its nature, or kept hidden in the past, is now revealed. Hence used very commonly

with words denoting revelation or knowledge. So, "to know the mysteries," Mat 13:11; "revelation of the mystery," Rom 16:25; made known, Eph 3:3, etc. In Colossians and Ephesians it is used, with a single exception, of the admission of the Gentiles to gospel privileges. Compare Rom 16:25, Rom 16:26.

From ages - generations (α v)

The unit and the factors: the aeon or age being made up of generations. Compare Eph 3:21, where the literal translation is unto all the generations of the age of the ages. The preposition α), as marking the point from which concealment could properly begin. Before the beginning of the ages of the world the counsel of God was ordained, but not concealed, because there were no human beings from whom to conceal it. The concealment began from the beginning of the world, with the entrance of subjects to whom it could be a fact.

Colossians 1:27

col 1:27

Would make known (η

Lit., willed to make known. Rev., was pleased. Hence the apostles who were called to make known the Gospel were such by the will of God (Col 1:1).

Riches

See on Rom 2:4.

Of the glory of this mystery among the Gentiles

The mystery of the admission of the Gentiles to the gospel covenant, now revealed through Paul's preaching, was divinely rich and glorious. This glory is the manifestation of the kingdom of Christ among the Gentiles as their inheritance (Col 1:12; compare Rom 8:18, Rom 8:21; Co2 4:17). The richness exhibited itself in the free dispensation of the Gospel to the Gentile as well as to the Jew. It was not limited by national lines. Compare "the same Lord is rich unto all," Rom 10:12; and beggarly elements, Gal 4:9.

Which is Christ in you

The readings differ. Some read o

The latter corresponds with Col 2:2, the mystery of God, Christ, etc. In either case the defining words are Christ in you, i.e., in the Gentiles; either as constituting the richness of glory in this mystery, or as being the essence of the myself itself. In you may be either within you, dwelling in your hearts, or among you. The latter accords with among the Gentiles, the former with dwell in your hearts, Eph 3:17. Compare Rom 8:10; Co2 13:5; Gal 4:19.

The hope of glory ($\eta \epsilon$

Lit., of the glory. The Gentiles, in receiving the manifestation of Christ, did not realize all its glory. The full glory of the inheritance was a hope, to be realized when Christ should appear "the second time unto salvation" (Heb 9:28). Compare Ti1 1:1. Glory refers to the glory of the mystery; hence the glory, but with more emphasis upon the idea of the same glory consummated at Christ's coming - the glory which shall be revealed. See Rom 8:18; Co2 4:17; Pe1 1:7

Colossians 1:28

col 1:28

Warning ($\nu\theta\epsilon\tau\omicron\upsilon\nu\tau\epsilon\varsigma$)

Rev., admonishing. See on Act 20:31

admonition, Eph 6:4.

Every

Thrice repeated, in order to emphasize the universality of the Gospel against the intellectual exclusiveness encouraged by the false teachers. For similar emphatic repetitions of all or every, compare Co1 10:1, Co1 10:2; Co1 12:13; Rom 9:6, Rom 9:7; Rom 11:32, etc.

In all wisdom (ε)

In every form of wisdom. Thus opposed to the idea of esoteric and exoteric wisdom represented by the false teachers; higher knowledge for the few philosophic minds, and blind faith for the masses. In christian teaching the highest wisdom is freely open to all. Compare Col 2:2, Col 2:3.

Perfect

Compare Co1 2:6, Co1 2:7, and see note. There may be in this word a hint of its use in the ancient mysteries to designate the fully instructed as distinguished from the novices. Peter uses the technical word ε designated one admitted to the highest grade in the Eleusinian mysteries, of those who beheld Christ's glory in His transfiguration, Pe2 1:16. From this point of view Bishop Lightfoot appropriately says: "The language of the heathen mysteries is transferred by Paul to the christian dispensation, that he may the more effectively contrast the things signified. The true Gospel also has its mysteries, its hierophants, its initiation; but these are open to all alike. In Christ

Colossians 1:29

col 1:29

I labor (κοπιω)

Unto weariness. See on Luk 5:5. The connection with the following α labor has the special sense of labor in preparing for the contest. The same combination occurs Ti1 4:10, where the correct reading is α , run and labor. So Ignatius, Epistle to Polycarp, 6: "Labor ye one with another (συγκοπιατε); strive together (συναθλειτε, see Phi 1:27); run together, suffer together, go to rest together, arise together" (the last two probably with reference to the uniform honorably" (ii. 7). See on Co1 9:24-27.

Striving (α

From α word being united with different adjectives indicating the character of the contest, as ι where the prize is a brazen shield, etc. Generally, any struggle or trial. Hence the verb means to enter a contest, to contend, to struggle. The metaphor is a favorite one with Paul, and, with the exception of three instances (Luk 13:24; Joh 18:36; Heb 12:1), the words α ; Ti2 4:7; Co1 9:25 (note); Th1 2:2.

Working (ε

From ε v in, ε . E only of superhuman energy, good or evil.

Kindred with the preceding. See on Jam 5:16.

[Next: Colossians Chapter 2](#)

Colossians Chapter 2

Colossians 2:1

col 2:1

μας ει

Paul's more usual form of expression is, I would not have you to be ignorant. See on Rom 1:13.

What great conflict I have (η γωνα ε

Rev., how greatly I strive. H . Conflict, continuing the metaphor of Col 1:29. Here of inward conflict, anxiety, prayer, as Col 4:12.

Laodicaea

See on Rev 3:14.

Including all who come under the same category as the Colossians and Laodiceans. Hence equivalent to all who, like yourselves, have not seen, etc. See, for a similar usage, Act 4:6; Rev 18:17. Indicating that the Colossians and Laodiceans were both personally unknown to Paul.

Colossians 2:2

col 2:2

Comforted (παρακληθωσιν)

Not so much tranquilized as braced. See on Joh 14:16.

See on proving, Act 9:22. In the Septuagint it means to instruct, as Exo 18:16; Deu 4:9; Isa 40:13 (compare Col 2:16); Psa 31:8. Used of putting together in one's mind, and so to conclude by comparison. Thus Act 16:10, assuredly gathering, Rev., concluding.

Or fullness. See Heb 6:11; Heb 10:22.

See on Mar 12:33; see on Luk 2:47.

To the acknowledgment (εις ε

Wrong. E (note). Rev., that they may know.

Of God

The best textual authorities add Χριστου of Christ. So Rev., of God, even Christ. Christ is in apposition with mystery. Compare Col 1:27.

Colossians 2:3

col 2:3

Hid (α

Only here, Mar 4:22; Luk 8:17. Compare Col 2:7. Not to be joined with are, as A.V. Its position at the end of the sentence, and so far from are, shows that it is added as an emphatic secondary predicate. Hence, as Rev., in whom are all the treasures, etc., hidden. For a similar construction, see Col 3:1, "where Christ is on the right hand of God seated (there)." Jam 1:17, "Every perfect gift is from above, coming down." Grammatically, hidden may be taken as an attribute of treasures; "in whom the hidden treasures are contained;" but the other is preferable. The words which immediately follow in Col 2:4, suggest the possibility that hidden may convey an allusion to the Apocrypha or secret writings of the Essenes, whose doctrines entered into the Colossian heresy. Such writings, which, later, were peculiar also to the Gnostics, contained the authoritative secret wisdom, the esoteric teaching for the learned few. If such is Paul's allusion, the word suggests a contrast with the treasures of christian wisdom which are accessible to all in Christ.

Wisdom and knowledge

See on Rom 11:33.

Colossians 2:4

col 2:4

Only here and Jam 1:22. See note. Rev., delude. So Ignatius, speaking of the duty of obedience to the bishop, says:

3). The word is found in the Septuagint, Jos 9:22; Sa1 19:17; Sa2 21:5.

)

Rev., persuasiveness of speech. Only here in the New Testament. In classical Greek, of probable argument as opposed) and figures of speech in matters of such importance" ("Theaetetus," 163). Compare Col 2:4.

Colossians 2:5

col 2:5

Or orderly array. A military metaphor, quite possibly suggested by Paul's intercourse with the soldiers in his confinement. See on Phi 1:13.

Only here in the New Testament. See on Pe1 5:9 ; Heb 5:12; Pe1 5:9; and ; Act 16:5. The military metaphor is continued. Faith is represented as a host solidly drawn up: your solid front, close phalanx. The verb is found in this sense in the Apocrypha, 1 Macc. 10:50, "ε solidified the battle; massed his lines. Compare Eze 13:5, where the noun has the sense of stronghold: "They stood not

ε , "The Lord is my strength;" stronghold or bulwark. The firmament, Gen 1:6; Eze 1:22. In Est 9:22, of the confirmation of a letter.

Colossians 2:6

col 2:6

ησου ριον)

The Christ, specially defined by the following words, thus emphasizing the personal Christ rather than the Gospel, because the true doctrine of Christ's person was perverted by the Colossian teachers. The Christ, even Jesus, the Lord.

Colossians 2:7

col 2:7

Rooted - built up (εpp

Note the change of metaphor from the solidity of military array to walking, rooting of a tree, and then to building. The metaphors of rooting and being founded occur together, Eph 3:17. Compare Co1 3:9. In Jer 1:10, εκριζουν to root out is applied to a kingdom, and the words to build and to plant follow. It must be said that ρ used in the sense of firmness or fixedness without regard to its primary meaning. Built up. The preposition ε indicates the placing of one layer upon another. See on Act 20:32, and see on Co1 3:9. Compare Co1 3:10-14; Eph 2:20. note also the change of tenses: having been rooted (perfect participle), being (in process of) built up and strengthened (present participle).

In Him (εν αυτω)

Rather than upon Him, as might have been expected. In this and in the Ephesian epistle, Christ is represented as the sphere within which the building goes on. Compare Eph 2:20. The whole upbuilding of the Church proceeds within the compass of Christ's personality, life, and power.

Thanksgiving (ευ)

For Paul's emphasis on thanksgiving, see Rom 1:21; Rom 14:6; Co2 1:11; Co2 4:15; Co2 9:11, Co2 9:12; Eph 5:20; Ti1 2:1, etc. Ευ χαρισταιν to give thanks, ευ

Colossians 2:8

col 2:8

Lit., see to it.

μας ο συλαγωγων)

here in the New Testament. A very strong expression for the work of the false teachers; make you yourselves a booty. The A.V. is ambiguous, and might be taken to mean corrupt or damage you.

Philosophy and vain deceit (τη ς α

the love of wisdom, but is used by Paul in the sense of vain speculation and with special reference to its being the name by which the false teachers at Colossae designated not only their speculative system, but also their practical system, so that it covered their ascetic practices no less than their mysticism. Bishop Lightfoot remarks upon the fact that philosophy, by which the Greeks expressed the highest effort of the intellect, and virtue (α highest moral excellence, are each used but once by Paul, showing "that the Gospel had deposed the terms as inadequate to the higher standard, whether of knowledge or practice, which it had introduced."

After the tradition

Connect with the whole phrase philosophy and vain deceit, as descriptive of its source and subject matter. Others connect with make spoil. The term is especially appropriate to the Judaeo-Gnostic teachings in Colossae, which depended for their authority, not on ancient writings, but on tradition. The later mystical theology or metaphysic of the Jews was called Kabbala, literally meaning reception or received doctrines, tradition.

Rudiments (στοιχεια)

See on Pe2 3:10. Rudimentary teachings, as in Heb 5:12; applicable alike to Jewish and to Gentile teaching. Ceremonialism - meats, drinks, washings, Essenic asceticism, pagan symbolic mysteries and initiatory rites - all belonged to a rudimentary moral stage. Compare Col 2:11, Col 2:21, and Gal 4:9.

Of the world

Material as contrasted with spiritual.

Colossians 2:9

col 2:9

Fullness

See on Col 1:19.

Only here in the New Testament. See on Rom 1:20

God personally would not be known from His revelation in nature, but only His attributes - His majesty and glory. Here Paul is speaking of the essential and personal deity as belonging to Christ. So Bengel: "Not the divine attributes, but the divine nature."

Bodily (σωματικως)

In bodily fashion or bodily-wise. The verse contains two distinct assertions: 1. That the fullness of the Godhead eternally dwells in Christ. The present tense κατοικει dwelleth, is used like εστιν is (the image), Col 1:15, to denote an eternal and essential characteristic of Christ's being. The indwelling of the divine fullness in Him is characteristic of Him as Christ, from all ages and to all ages. Hence the fullness of the Godhead dwelt in Him before His incarnation, when He was "in the form of God" (Phi 2:6). The Word in the beginning, was with God and was God (Joh 1:1). It dwelt in Him during His incarnation. It was the Word that became flesh and dwelt among us, full of grace and truth, and His glory which was beheld was the glory as of the Only begotten of the Father (Joh 1:14; compare Jo1 1:1-3). The fullness of the Godhead dwells in His glorified humanity in heaven.

2. The fullness of the Godhead dwells in Him in a bodily way, clothed the body. This means that it dwells in Him as one having a human body. This could not be true of His preincarnate state, when He was "in the form of God," for the human body was taken on by Him in the fullness of time, when "He became in the likeness of men" (Phi 2:7), when

the Word became flesh. The fullness of the Godhead dwelt in His person from His birth to His ascension. He carried His human body with Him into heaven, and in His glorified body now and ever dwells the fullness of the Godhead.

"O, for a sight, a blissful sight

Of our Almighty Father's throne!

There sits the Savior crowned with light,

Clothed in a body like our own.

"Adoring saints around Him stand,

And thrones and powers before Him fall;

The God shines gracious through the man,

And sheds sweet glories on them all."

Watts

"What a contrast to the human tradition and the rudiments of the world" (Meyer). What a contrast to the spiritual agencies conceived as intermediate between God and men, in each of which the divine fullness was abridged and the divine glory shaded, in proportion to the remoteness from God in successive emanation.

Colossians 2:10

col 2:10

Ye are complete in Him (εστε εν αυτω

Rev., made full. Compare Joh 1:16; Eph 1:23; Eph 3:19; Eph 4:13. Not, ye are made full in Him, but ye are in Him, made full. In Him dwells the fullness; being in Him, ye are filled. Compare Joh 17:21; Act 17:28.

Colossians 2:11

col 2:11

Not made with hands

Compare Mar 14:58; Co2 5:1. In allusion to the literal circumcision insisted on by the false teachers.

In the putting off (εν τη α

Only here in the New Testament; and the kindred verb α and Col 3:9. The verb ε strip off from one's self, as clothes or armor; εκ out of, having the force of getting out of one's garments. By the addition to the verb of α so that the word is a strong expression for wholly putting away from one's self. In the putting off, is in the act or process of. Not by.

The body of the sins of the flesh (του ν αμαρτων τη

Omit of the sins. The body of the flesh (compare on Col 1:22) is the body which consists of the flesh, flesh having its moral sense of that material part which is the seat and organ of sin, "the flesh with its passions and lusts" (Gal 5:24; compare Jo1 2:16). See on Col 1:24. For the distinction between σω , sec. 3.

In the circumcision of Christ (εν τη περιτομη του Χριστου)

The spiritual circumcision effected through Christ. See Eph 2:11; Phi 3:3; Rom 2:29. In, as above. The fleshly circumcision removed only a portion of the body. In spiritual circumcision, through Christ, the whole corrupt, carnal nature is put away like a garment which is taken off and laid aside.

Colossians 2:12

col 2:12

See on Rom 6:4. The aorist tense puts the burial as contemporaneous with the circumcision. Ye were circumcised when ye were buried, etc.

In baptism (εν τω)

The article, the baptism points to the familiar rite, or may have the force of your.

Wherein also (εν ω

Referring to baptism, not to Christ.

The burial and the raising are both typified in baptism. The raising is not the resurrection to eternal life at Christ's second coming, but the moral resurrection to a new life. This corresponds with the drift of the entire passage, with the figurative sense of buried, and with Rom 6:4, which is decisive.

Through the faith of the operation of God

Not the faith which God works, but your faith in God's working: faith in God's energy as displayed in Christ's resurrection. Hence the emphasis which is laid on faith in the resurrection. See Co1 15:3, Co1 15:4 (note); Rom 10:9; Eph 1:19. Col 2:11, Col 2:12 should be compared with Rom 6:2-6.

Colossians 2:13

col 2:13

Morally, as Ephesians 2, Eph 1:5; Rom 6:11. In your sins (εν τοις παραπτωμασιν) The best texts omit εν in, and the dative is instrumental, through or by. Rev., through your trespasses. See on Mat 6:14.

The uncircumcision of your flesh

That sinful, carnal nature of which uncircumcision was the sign, and which was the source of the trespasses. Compare Eph 2:11.

Only here and Eph 2:5. Endowed with a new spiritual life, as Col 2:12. This issues in immortal life. Compare Eph 2:6.

μιν)

; Co2 2:7, Co2 2:10; Col 3:13. Note the change of pronoun from you to us,

believers generally, embracing himself. This change from the second to the first person, or, vice versa, is common in Paul's writings. See Col 1:10-13; Col 3:3, Col 3:4; Eph 2:2, Eph 2:3, Eph 2:13, Eph 2:14; Eph 4:31, Eph 4:32.

Colossians 2:14

col 2:14

Blotting out (ε

See on Act 3:19 : compare Rev 3:5. The simple verb α . Hence to besmear. The compounded preposition εξ means completely. The compound verb here is used by Thucydides of whitewashing a wall; Ch1 29:4, of overlaying walls with gold. The preposition also carries the sense of removal; hence to smear out; to wipe away.

specially a note of hand, bond. Compare Tobit 5:3; 9:5. Transcribed, chirographus and chirographon, it appears often in Latin authors, especially in law-books. So Juvenal, of a rascally neighbor, who declares his note of hand void, and the tablets on which it is written as so much useless wood (xvi., 41). Suetonius, of the promise of marriage given by Caligula to Ennia Naevia "under oath and bond" (chirographo, "Caligula," 12).

Of ordinances (τοι

See on Luk 2:1. Lit., in ordinances; consisting in, or, as Rev., written in, as suggested by handwriting. As Paul declares this bond to be against us, including both Jews and Gentiles, the reference, while primarily to the Mosaic law, is to be taken in a wider sense, as including the moral law of God in general, which applied to the Gentiles as much as to the Jews. See Rom 3:19. The law is frequently conceived by Paul with this wider reference, as a principle which has its chief representative in the Mosaic law, but the applications of which are much wider. See on Rom 2:12. This law is conceived here as a bond, a bill of debt, standing against those who have not received Christ. As the form of error at Colossae was largely Judaic, insisting on the Jewish ceremonial law, the phrase is probably colored by this fact. Compare Eph 2:15.

Which was contrary to us (ο ν υ μιν)

He has just said which was against us (το καθ' ημων); which stood to our debit, binding us legally. This phrase enlarges on that idea, emphasizing the hostile character of the bond, as a hindrance. Compare Rom 4:15; Rom 5:20; Col 15:56; Gal 3:23. "Law is against us, because it comes like a taskmaster, bidding us do, but neither putting the inclination into our hearts nor the power into our hands. And law is against us, because the revelation of unfulfilled duty is the accusation of the defaulter, and a revelation to him of his guilt. And law is against us, because it comes with threatenings and foretastes of penalty and pain. Thus, as standard, accuser, and avenger it is against us" (Maclaren).

Took it out of the way (αυ ρκεν εκ του

Lit., out of the midst.

σταυρω)

Rev., the cross. The verb occurs nowhere else. The law with its decrees was abolished in Christ's death, as if crucified with Him. It was no longer in the midst, in the foreground, as a debtor's obligation is perpetually before him,

of our Lord Jesus Christ, both in flesh and spirit" (To Smyrna, 1).

Colossians 2:15

col 2:15

Having spoiled principalities and powers (α)

For the verb spoiled, see on putting off, Col 2:11. The principalities and powers are the angelic hosts through whose ministry the law was given. See Deu 33:2; Act 7:53; Heb 2:2; Gal 3:19. Great importance was attached, in the later rabbinical schools, to the angels who assisted in giving the law; and that fact was not without influence in shaping the doctrine of angelic mediators, one of the elements of the Colossian heresy, which was partly Judaic. This doctrine Paul strikes at in Col 1:16; Col 2:10; here, and Col 2:18. God put off from himself, when the bond of the law was rendered void in Christ's crucifixion, that ministry of angels which waited on the giving of the law, revealing Christ as the sole mediator, the head of every principality and power (Col 2:10). The directness of the gospel ministration, as contrasted with the indirectness of the legal ministration, is touched upon by Paul in Gal 3:19 sqq.; Co2 3:12 sqq.; Heb 2:2.

He made a show of them (ϵ)

Only here and Mat 1:19 ; and δειγμα example, in Jde 1:7. The word is unknown to classical Greek. The meaning here is to make a display of, exhibit. He showed them as subordinate and subject to Christ. Compare especially Heb 1:1-14 throughout, where many points of contact with the first two chapters of this epistle will be found.

Openly ($\epsilon\nu$ παρρ)

Or boldly. See on Plm 1:8. Not publicly, but as by a bold stroke putting His own ministers, chosen and employed for such a glorious and dignified office, in subjection before the eyes of the world.

See on Co2 2:14. If we take this phrase in the sense which it bears in that passage, leading in triumph, there seems something incongruous in picturing the angelic ministers of the law as captives of war, subjugated and led in procession. The angels "do His commandments and hearken unto the voice of His word." But while I hold to that explanation in 2 Corinthians, I see no reason why the word may not be used here less specifically in the sense of leading a festal procession in which all share the triumph; the heavenly ministers, though set aside as mediators, yet exulting in the triumph of the one and only Mediator. Even in the figure in 2 Corinthians, the captives rejoice in the triumph. Compare Rev 19:11 limitations in our definition.

In it ($\epsilon\nu$ αυτω)

The cross. Many expositors, however, render in Him, Christ. This I adopt as harmonizing with the emphatic references to Christ which occur in every verse from Col 2:5 to Col 2:14; Christ, four times; in Him, four; in whom, two; with Him, three. In it is necessary only if the subject of the sentence is Christ; but the very awkward change of subject from God (quickened us together, Col 2:13) is quite unnecessary. God is the subject throughout.

Colossians 2:16

col 2:16

Therefore

Conclusion from the canceling of the bond. The allusions which follow (Col 2:16-19) are to the practical and theoretical forms of the Colossian error, as in Col 2:9-15; excessive ritualism, asceticism, and angelic mediation.

Sit in judgment.

Properly, eating, drinking, as Col 8:4; but the nouns are also used for that which is eaten or drunk, as Joh 4:32 (see note); Joh 6:27, Joh 6:55; Rom 14:17. For the subject-matter compare Rom 14:17; Col 8:8; Heb 9:10, and note on Mar 7:19. The Mosaic law contained very few provisions concerning drinks. See Lev 10:9; Lev 11:34, Lev 11:36; Num 6:3. Hence it is probable that the false teachers had extended the prohibitions as to the use of wine to all Christians. The Essenes abjured both wine and animal food.

In respect (ε

See on Col 3:10. Lit., in the division or category.

Holyday (εορτης)

Festival or feast-day. The annual festivals. The word holyday is used in its earlier sense of a sacred day.

Only here in the New Testament. The monthly festivals. The festival of the new moon is placed beside the Sabbath, Isa 1:13; Eze 46:1. The day was celebrated by blowing of trumpets, special sacrifices, feasting, and religious instruction. Labor was suspended, and no national or private fasts were permitted to take place. The authorities were at great pains to fix accurately the commencement of the month denoted by the appearance of the new moon. Messengers were placed on commanding heights to watch the sky, and as soon as the new moon appeared, they hastened to communicate it to the synod, being allowed even to travel on the Sabbath for this purpose. The witnesses were assembled and examined, and when the judges were satisfied the president pronounced the words it is sanctified, and the day was declared new moon.

The weekly festivals. Rev., correctly, day, the plural being used for the singular. See on Luk 4:31; see on Act 20:7. The plural is only once used in the New Testament of more than a single day (Act 17:2). The same enumeration of sacred seasons occurs Ch1 23:31; Ch2 2:4; Ch2 31:3; Eze 45:17; Hos 2:11.

Colossians 2:17

col 2:17

Which are

Explanatory. Seeing they are. Referring to all the particulars of Col 2:16.

Shadow of things to come

Shadow, not sketch or outline, as is shown by body following. The Mosaic ritual system was to the great verities of the Gospel what the shadow is to the man, a mere general type or resemblance.

The body is Christ's

The substance belongs to the Christian economy. It is derived from Christ, and can be realized only through union with Him.

Colossians 2:18

col 2:18

him unworthy of the prize. Bishop Lightfoot's rendering rob you of your prize, adopted by Rev., omits the judicial idea, which, however, I think must be retained, in continuation of the idea of judgment in Col 2:16, "let no man judge," etc. The attitude of the false teachers would involve their sitting in judgment as to the future reward of those who refused their doctrine of angelic mediation. Paul speaks from the standpoint of their claim.

)

Render delighting in humility. This rendering is well supported by Septuagint usage. See Sa1 18:22; Sa2 15:26; Kg1 10:9; Ch2 9:8. It falls in, in the regular participial series, with the other declarations as to the vain conceit of the teachers; signifying not their purpose or their wish to deprive the Christians of their reward, but their vain enthusiasm for their false doctrine, and their conceited self-complacency which prompted them to sit as judges. The worship of angels involved a show of humility, an affectation of superior reverence for God, as shown in the reluctance to attempt to approach God otherwise than indirectly: in its assumption that humanity, debased by the contact with matter, must reach after God through successive grades of intermediate beings. For humility, see on Mat 11:29.

)

See on religious, Jam 1:26. Defining the direction which their humility assumed. The usage of the Septuagint and of the New Testament limits the meaning to the external aspects of worship. Compare Act 26:5; Jam 1:27.

Intruding (ε

Rev., dwelling in. Only here in the New Testament. It is used in three senses: 1. To step in or upon, thence to haunt or frequent. So Aeschylus: "A certain island which Pan frequents on its beach" ("Persae," 449). 2. To invade. So in Apocrypha, 1 Macc. 12:25; 13:20; 14:31; 15:40. 3. To enter into for examination; to investigate or discuss a subject. So 2 Macc. 2:30, and so Philo, who compares truth-seekers to well-diggers. Patristic writers use it of searching the heart,

last sense the word is probably used here of the false teachers who professed to see heavenly truth in visions, and to investigate and discuss philosophically the revelation they had received.

Which he hath not seen

Not must be omitted: which he imagines or professes that he has seen in vision. Ironical. "If, as we may easily imagine, these pretenders were accustomed to say with an imposing and mysterious air, 'I have seen, ah! I have seen,' - in relating alleged visions of heavenly things, the Colossians would understand the reference well enough" (Findlay).

Vainly puffed up (εἰ

Vainly characterizes the emptiness of such pretension; puffed up, the swelling intellectual pride of those who make it. See on Co1 4:6; and compare Co1 8:1. The humility is thus characterized as affected, and the teachers as charlatans.

By his fleshly mind (ὁ νοῦς
του)

Lit., by the mind of his flesh. The intellectual faculty in its moral aspects as determined by the fleshly, sinful nature. See on Rom 8:23. Compare Rom 7:22-25; Rom 8:7. The teachers boasted that they were guided by the higher reason. Paul describes their higher reason as carnal.

Colossians 2:19

col 2:19

Holding the head (κρατῶ

Holding by or fast, as commonly in the New Testament. Compare Sophocles: "If thou art to rule (α

thou holdest it (κρατεις "Oedipus Tyrannus," 54). The head, Christ as contrasted with the angelic mediators.

From whom (εξ ου)

Fixing the personal reference of the head to Christ. Compare Eph 4:16.

ν αφω

Joints (αφων) only here and Eph 4:16. The word means primarily touching, and is used in classical Greek of the touch upon harpstrings, or the grip of a wrestler. Not quite the same as joints in the sense of the parts in contact, but the relations between the adjacent parts. The actual connection is expressed by bands or ligaments.

Ministered (ε

See on add, Pe2 1:5. Rev., supplied.

Knit together

See on Col 2:2. "The discoveries of modern physiology have invested the apostle's language with far greater distinctness and force than it can have worn to his own contemporaries. Any exposition of the nervous system more especially reads like a commentary on the image of the relations between the body and the head. At every turn we meet with some fresh illustration which kindles it with a flood of light. The volition communicated from the brain to the limbs, the sensations of the extremities telegraphed back to the brain, the absolute mutual sympathy between the head and the members, the instantaneous paralysis ensuing, on the interruption of continuity, all these add to the completeness and life of the image" (Lightfoot).

Colossians 2:20

col 2:20

Ye be dead (α

Rev., more correctly, ye died; the aorist tense indicating a definite event. Paul uses the word died in many different relations, expressing that with which death dissolves the connection. Thus, died unto sin, unto self, unto the law, unto the world.

Rudiments of the world

of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God. See on Joh 1:9.

Only here in the New Testament. Rev., subject yourselves. Better passive, as emphasizing spiritual bondage. Why do ye submit to be dictated to? See on Co1 1:22, where the imperious attitude of the Jews appears in their demanding credentials of the Gospel as sole possessors of the truth. The ordinances include both those of the law and of philosophy.

Colossians 2:21

col 2:21

Touch - taste - handle (α ς)

A

(note). Frequently rendered touch in the New

Testament, and used in most cases of Christ's touching or being touched by the diseased. To get hands on so as to injure, Jo1 5:18. To have intercourse with, Co1 7:1; Co2 6:17. Thus, in every case, the contact described exerts a modifying influence, and a more permanent contact or effect of contact is often implied than is expressed by touch. "The idea of a voluntary or conscious effort is often involved." No single English word will express all these phases of meaning. Handle comes, perhaps, as near as any other, especially in its sense of treatment, as when we say that a speaker or writer handles a subject; or that a man is roughly handled by his enemies. This wider and stronger sense

to feel after, to grope. See Luk 24:39; Act 17:27 and transitory. It lies between α even touch. Rev., handle not, nor taste, nor touch.

Colossians 2:22

col 2:22

Which things

Meats, drinks, etc.

Are to perish ($\epsilon\sigma\tau\iota\nu\ \epsilon\iota$)

Lit., are for corruption; destined for ($\epsilon\iota\varsigma$) Corruption, in the physical sense of decomposition.

With the using ($\tau\eta\ \alpha$)

Only here in the New Testament. Rather, using up, consumption. Their very using destroys them. Which things-using form a parenthesis.

Connect with Col 2:20, Col 2:21. E

Both answer to the rudiments of the world (Col 2:20). Compare Matthew 15:1-20; Mark 7:1-23.

Colossians 2:23

col 2:23

Which things (α)

The double relative classifies, putting these precepts and teachings, and all that are like them, in one category: a class of things which. For similar usage, see Gal 4:24; Gal 5:19; Phi 4:3.

Have a show of wisdom (ϵ)

Lit., are having a reputation for wisdom. The finite verb are, with the participle having, denotes what is habitual, and a reputation. They pass popularly for wisdom.

Will-worship (ϵ)

Only here in the New Testament. Worship self-imposed or volunteered. Similar compounds of ϵ carry the meaning of pretence, unreality; as ϵ

Latin compounds, as thelodives, one who takes on the airs of a rich man; thelosapiens, one who affects wisdom. More commonly, however, the sense is that of voluntariness or officiousness. Thus Thucydides says that Pithias acted as ϵ

slavery. The idea of pretense seems to be involved here along with that of self-chosen worship.

Humility

Voluntary and affected.

)

Only here in the New Testament. From α lavishness, extravagance of means and of life. So Thucydides: "The running aground of the ships was reckless (α

defines have a reputation for wisdom, the outward austerity being that which makes the popular impression of a higher wisdom.

In any honor ($\epsilon\nu$ τιμη

Rev., better, of any value. The real value of these ascetic practices contrasted with their popular estimation. Price or

Mat 27:9 ; Co1 7:23. The idea of value appears in Pe1 1:19. "Ye) blood of Christ;" something of real and adequate value. So Pe1 2:4, of Christ as the living stone, precious (ϵ

to men as indications of superior wisdom and piety, have no value as remedies against sensual indulgence.

[Next: Colossians Chapter 3](#)

Colossians Chapter 3

Colossians 3:1

col 3:1

Rev., correctly, were raised. See Col 2:12. In their baptism in which they died (Col 2:20). Compare Rom 6:2 sqq.

Sitteth (ε

According to the A.V. the literal rendering would be is sitting. Is, however, must be taken separately; where Christ is, seated. Seated is a secondary predicate, as hidden in Col 2:3. Compare Eph 2:4-6; Rev 3:21.

Colossians 3:2

col 3:2

Set your affection (φρονεῖτε)

Lit., be minded, think. As Rev., set your mind. Seek marks the practical striving; set your mind, the inward impulse and disposition. Both must be directed at things above. "You must not only seek heaven, you must think heaven" (Lightfoot). Compare Phi 3:19, Phi 3:20.

Colossians 3:3

col 3:3

Ye are dead (α

Rev., correctly, ye died, as Col 2:20.

Your new spiritual life is no longer in the sphere of the earthly and sensual, but is with the life of the risen Christ, who is unseen with God. Compare Phi 3:20.

Colossians 3:4

col 3:4

See on Joh 1:4. The life is not only with Christ, it is Christ. Compare Joh 14:6; Co2 4:10, Co2 4:11; Jo1 5:11, Jo1 5:12. For the change of person, our for your, see on Col 2:13.

Shall appear (φανερῶθη)

Rev., correctly, shall be manifested. Compare Jo1 3:2, note. See on Rom 3:21.

In glory

Compare Rom 8:17.

Colossians 3:5

col 3:5

Only here, Rom 4:19; Heb 11:12. Mortify is used in its literal sense of put to death. So Erasmus: "Christ was mortified and killed." And Shakespeare:

" - his wildness mortified in him,

Seemed to die too."

"1 Henry V., 1, 26"

See on Rom 6:13. The physical members, so far as they are employed in the service of sin. The word falls in with the allusions to bodily austerities in ch. 2.

Which are upon the earth

Compare Col 3:2. The organs of the earthly and sensuous life.

Fornication, etc.

In apposition with members, denoting the modes in which the members sinfully exert themselves.

See on Rom 1:26.

And has a climactic force; and especially; see on Rom 1:29.

Which is (ἡ στυγ)

The compound relative, explanatory and classifying. Seeing it stands in the category of. Compare Eph 5:5.

Idolatry

See on Col 5:10.

Colossians 3:6

col 3:6

Wrath - cometh

Compare Rom 1:18. The present tense denotes the certainty of the future event, as Mat 17:11; Joh 4:21. The best texts omit upon the children of disobedience.

Colossians 3:7

col 3:7

In the which (εν οίς)

The omission of upon the children, etc., necessitates the reference to which things (Col 3:6) Otherwise we might render among whom.

Walked - lived

Walked, referring to their practice, lived, to their condition. Their conduct and their condition agreed. Compare Gal 5:25.

Colossians 3:8

col 3:8

Put off (α

Compare Rom 13:12; Eph 4:22, Eph 4:25; Heb 12:1; Jam 1:21; Pe1 2:1.

Anger, wrath (ο

See on Joh 3:36.

See on naughtiness, Jam 1:21.

See on Mar 7:22. Compare Rom 3:8; Rom 14:16; Col 4:13; Eph 4:31. Rev. railing.

Filthy communication (α

Only here in the New Testament. Not merely filthy talking, as A.V., but foul-mouthed abuse. Rev., shameful speaking.

Out of your mouth

Construe with the preceding word. As Col 2:20-22 suggests Christ's words in Matthew 15:1-20, this phrase suggests Mat 15:11, Mat 15:18.

Colossians 3:9

col 3:9

Seeing that ye have put off (α

See on Col 2:15.

The old man

See on Rom 6:6.

Colossians 3:10

col 3:10

See on Mat 26:29. Compare Eph 5:24.

Is renewed (α

new, which enters into the composition of the verb, gives the idea of quality. Compare Co2 4:16, and the contrast in Eph 4:22.

In knowledge (εἰς ε

Rev., correctly, unto knowledge, the end to which the renewal tended. Compare Eph 4:13.

After the image

Construe with renewed. Compare Eph 4:24, and see Gen 1:26, Gen 1:27.

Colossians 3:11

col 3:11

Where there is (ο

Where, in the renewed condition; there is, better, as Rev., can be: ε v in signifies not merely the fact but the impossibility: there is no room for.

Greek, Jew, etc.

Compare Gal 3:28. National, ritual, intellectual, and social diversities are specified. The reference is probably shaped by the conditions of the Colossian church, where the form of error was partly Judaistic and ceremonial, insisting on circumcision; where the pretense of superior knowledge affected contempt for the rude barbarian, and where the distinction of master and slave had place as elsewhere.

Circumcision

For the circumcised. So Rom 4:12; Eph 2:11; Phi 3:3.

Barbarian, Scythian

See on Co1 14:11. The distinction is from the Greek and Roman point of view, where the line is drawn by culture, as between the Jew and the Greek it was drawn by religious privilege. From the former stand-point the Jew ranked as a barbarian. Scythian. "More barbarous than the barbarians" (Bengel). Hippocrates describes them as widely different from the rest of mankind, and like to nothing but themselves, and gives an absurd description of their physical peculiarities. Herodotus describes them as living in wagons, offering human sacrifices, scalping and sometimes flaying slain enemies, drinking their blood, and using their skulls for drinking-cups. When a king dies, one of his concubines is strangled and buried with him, and, at the close of a year, fifty of his attendants are strangled, disemboweled, mounted on dead horses, and left in a circle round his tomb. The Scythians passed through Palestine on their road to Egypt, b.c. 600, and a trace of their invasion is supposed to have existed in the name Scythopolis, by which Beth Shean was known in Christ's time. Ezekiel apparently refers to them (38, 39) under the name Gog, which reappears in Revelation. See on Rev 20:8.

Colossians 3:12

col 3:12

κτιρμου)

See on Pe1 3:8; see on Co2 1:3. Rev., a heart of compassion.

See on Rom 3:12.

Meekness (πραυ

See on Mat 5:5.

See on Jam 5:7.

Colossians 3:13

col 3:13

One another - one another (α αυτοις)

Lit., one another - yourselves. For a similar variation of the pronoun see Eph 4:32; Pe1 4:8-10. The latter pronoun emphasizes the fact that they are all members of Christ's body - everyone members one of another - so that, in forgiving each other they forgive themselves.

Only here in the New Testament. Cause of blame. Rev., complaint. The A.V. uses quarrel in its earlier sense of cause of complaint. So Shakespeare:

"The lady Beatrice hath a quarrel to you."

"Much Ado," ii., 1.

"Against whom comest thou, and what's thy quarrel?"

"Richard II.," i., 3, 33.

Holinshed: "He thought he had a good quarrel to attack him." It was used of a plaintiff's action at law, like the Latin querela.

Colossians 3:14

col 3:14

Above all (ε σιν)

According to the metaphor of the garment. Over all, like an upper garment, put on, etc.

Charity

See on Co1 13:1.

bond is appropriate. Compare Plato: "But two things cannot be held together without a third; they must have some bond of union. And the fairest bond is that which most completely fuses and is fused into the things which are bound" ("Timaeus," 31).

Colossians 3:15

col 3:15

Peace of Christ

Which comes from Christ. See Joh 14:27; Eph 2:14.

Lit., be umpire. Only here in the New Testament. See on Col 2:18. The previous references to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicate a conflict of passions and motives in the heart. Christ is the one who adjusts all these, so that the metaphorical sense is appropriate, as in Col 2:18.

Called in one body

See Eph 4:4. So that ye are in one body according to your call.

Colossians 3:16

col 3:16

The word of Christ

The only occurrence of the phrase. The word spoken by Christ.

Richly

See on Rom 2:4, and compare Col 1:27.

In all wisdom

Some connect with the preceding words, others with the following - in all wisdom, teaching, etc. The latter seems preferable, especially in view of Col 1:28, where the phrase occurs teaching and admonishing in all wisdom; because the adverb richly forms an emphatic qualification of dwell in, and so appropriately terminates the clause; and because the whole passage is thus more symmetrical. "Dwell in has its single adverb richly, and is supported and expanded by two coordinate participial clauses, each of which has its spiritual manner or element of action (in all wisdom, in grace) more exactly defined" (Ellicott).

Admonishing

See on Col 1:28. The participles teaching and admonishing are used as imperatives, as Rom 12:9-13, Rom 12:16-19; Eph 4:2, Eph 4:3; Heb 13:5; Pe1 3:1, Pe1 3:7, Pe1 3:9, Pe1 3:16.

One another (ε

Yourselves. See on Col 3:13.

Psalms

See the parallel passage, Eph 5:19. A psalm was originally a song accompanied by a stringed instrument. See on Col 14:15. The idea of accompaniment passed away in usage, and the psalm, in New-Testament phraseology, is an Old-

Testament psalm, or a composition having that character. A hymn is a song of praise, and a song (ω general term for a song of any kind. Hymns would probably be distinctively Christian. It is supposed by some that Paul embodies fragments of hymns in his epistles, as Co1 13:1-13; Eph 5:14; Ti1 3:16; Ti2 2:11-14. Jam 1:17, and Rev 1:5, Rev 1:6; Rev 15:3, are also supposed to be of this character. In both instances of his use of ω the term spiritual. The term may, as Trench suggests, denote sacred poems which are neither psalms nor hymns, as Herbert's "Temple," or Keble's "Christian Year." This is the more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual christian teaching and admonition.

With grace (εν τη

Lit., the grace. The article limits the meaning to the grace of God. With grace begins the second participial clause.

Colossians 3:17

col 3:17

In the name

See on Mat 28:19.

Giving thanks

Notice the emphasis on the duty of thanksgiving placed at the close of the exhortations. See Col 1:12; Col 2:7; Col 3:15; Col 4:2.

Colossians 3:18

col 3:18

Wives, etc.

Compare the parallel passages, Ephesians 5:22-6:9. See also 1 Peter 2:18-3:7; Tit 2:1-5.

Is fit (ανηκεν)

See on Plm 1:8. The imperfect tense, was fitting, or became fitting, points to the time of their entrance upon the christian life. Not necessarily presupposing that the duty remained unperformed. Lightfoot illustrates by ought, the past tense of owed, and says, "the past tense perhaps implies an essential a priori obligation."

In the Lord

Connect with is fitting, and compare well-pleasing in the Lord, Col 3:20.

Colossians 3:19

col 3:19

provocation, occur only in Heb 3:16; Heb 3:8, Heb 3:15. Compare Eph 4:31.

Colossians 3:20

col 3:20

This is well pleasing

Expanded in Eph 6:2, Eph 6:3. Unto the Lord should be in the Lord.

Colossians 3:21

col 3:21

Provoke to anger (ε

Only here and Co2 9:2, where it is used of stirring up to good works. To anger is added by A.V.

Be discouraged (αθυμωσιν)

Only here in the New Testament. Lose heart, or become dispirited.

Colossians 3:22

col 3:22

See on Lord, Pe2 2:1, and see on Mat 21:3

though originally the latter involved such authority as is implied in our use of despot, or in the relation of a master to a

With eye-service (εν ο

Only here and Eph 6:6. The word seems to have been coined by Paul.

Men pleasers (α

Only here and Eph 6:6. Compare Plato: "And this art he will not attain without a great deal of trouble, which a good man ought to undergo, not for the sake of speaking and acting before men, but in order that he may be able to say what is acceptable to God, and always to act acceptably to Him as far as in him lies. For there is a saying of wiser men than ourselves, that a man of sense should not try to please his fellow-servants (at least this should not be his first object), but his good and noble masters" ("Phaedrus," 273).

Singleness (α

See on Rom 12:8. Without duplicity or doubleness.

, has as unto Christ.

Colossians 3:23

col 3:23

Ye do - do it (ποιητε - ε

Rev., correctly, ye do - work; the latter being the stronger term as opposed to idleness. See on Jam 2:9. An idle man may do. Compare ε

Heartily (εκ ψυχης)

) and soul (ψυχης); and in

Eph 6:7, adds μετ' εὑ
; ἑ

; μια ψυχη with one mind, Phi 1:27.

; see on Rom 7:23; see on Rom 1:21.

Colossians 3:24

col 3:24

Of the inheritance

Which consists or is in the inheritance. Compare the similar construction, Col 1:12. See Mat 21:35-38, where the
δοῦ ; Gal 4:1-7.

Omit for. Some take the verb as imperative, serve ye; but the indicative is better as explaining from the Lord.

Colossians 3:25

col 3:25

He that doeth wrong (ο ἀδικῶν)

Compare Plm 1:18. The reference is primarily to the slave; but the following clause extends it to the master. If the slave do wrong, he shall be punished; but the master who does wrong will not be excused, for there is no respect of persons. Tychicus, who carried this letter to Colossae, carried at the same time the letter to Philemon, and escorted Onesimus to his master.

See on Pe1 1:8. Compare Eph 6:8.

Respect of persons

See on Jam 2:1. In the Old Testament it has, more commonly, a good sense, of kindly reception, favorable regard. In

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Colossians Chapter 4

Colossians 4:1

col 4:1

Masters, etc.

The best texts attach this verse to the preceding chapter.

The Greek implies on your part.

Lit., the equality. Not equality of condition, but the brotherly equality growing out of the Christian relation in which there is neither bond nor free. See on Plm 1:16.

Colossians 4:2

col 4:2

Continue (προσκαρτερειτε)

See on Act 1:14. Compare Act 2:42, Act 2:46; Act 6:4; Rom 12:12; Rom 13:6; Th1 5:17. Rev., correctly, continue steadfastly.

Watching (γρηγορουντες)

See on Mar 13:35; see on Pe1 5:8. In Eph 6:18, αγρυπνουντες watching is used, on which see Mar 13:33.

Therein (εν αυτη)

In prayer. Compare thereunto, Eph 6:18.

Colossians 4:3

col 4:3

Rev., better, a door for the world. Compare Co1 16:9; Co2 2:12; Rev 3:8. See also entering in, Th1 1:9; Th1 2:1. And the parallel passage, Eph 6:19. There may be an allusion to a release from imprisonment.

Colossians 4:4

col 4:4

That I may make it manifest (ι

Compare speak boldly, Eph 6:20. That connects with the clause that God-Christ.

Colossians 4:5

col 4:5

In wisdom (ε)

Compare Eph 5:15, as wise.

As Col 5:12, Col 5:13; Th1 4:12

Compare Eph 5:16, and Dan 2:8, Sept. The word is used in the New Testament only by Paul, Gal 3:13; Gal 4:5; Eph 5:16. The compounded preposition εξ has the meaning out of; as Gal 3:13, "Christ redeemed us out of the curse," etc., and out and out, fully. So here and Eph 5:16, buy up. Rev., in margin, buying up the opportunity. The favorable opportunity becomes ours at the price of duty.

Colossians 4:6

col 4:6

Seasoned with salt (α

Both words only here in Paul. The metaphor is from the office of salt in rendering palatable. Both in Greek and Latin authors, salt was used to express the pungency and wittiness of speech. Horace speaks of having praised a poet for rubbing the city with abundant salt, i.e., for having wittily satirized certain parties so as to make them smart as if rubbed with salt, and so as to excite the laughter of those who are not hit ("Satires," 1 x., 3). Lightfoot gives some

because, mingled with most things, it makes them agreeable and pleasant to the taste." Seasoned is, literally, prepared. It is not likely that the fact has any connection with this expression, but it is interesting to recall Herodotus' story of a salt lake in the neighborhood of Colossae, which has been identified, and which still supplies the whole surrounding country with salt (vii., 30). The exhortation to well-seasoned and becoming speech is expanded in Eph 4:29; Eph 5:4, in a warning against corrupt communication.

Colossians 4:7

col 4:7

Tychicus

Mentioned Act 20:4; Eph 6:21; Ti2 4:12; Tit 3:12.

Probably to Paul himself. Compare Act 19:22; Act 20:4. Scarcely in the official sense of deacon.

Used by Paul only here and Col 1:7, of Epaphras. By this term he designates Tychicus as, in common with himself, a servant of Jesus Christ. Probably not with a strict, but with a quasi official reference.

Colossians 4:8

col 4:8

I have sent

Epistolary aorist. Tychicus carried the letter.

He might know your estate (γνω μων)

The correct reading is γνω μων ye might know the things about us, or our estate. Compare Eph 6:21.

Colossians 4:9

col 4:9

Onesimus

See on Plm 1:10.

The faithful and beloved brother

Whom the Colossians had known only as the worthless, runaway slave. See Plm 1:11, Plm 1:16.

Colossians 4:10

col 4:10

Aristarchus, my fellow-prisoner

See on Plm 1:23, Plm 1:24. Unnecessary difficulty is made over the fact that the term fellow-prisoner is applied to Epaphras in Plm 1:23, and not to Aristarchus; while here the case is reversed. It is not necessary to suppose that the two had changed places, or that the captivity was voluntary, if a literal captivity was meant. All the three terms fellow-prisoner, fellow-servant, fellow-worker - might be applied to both; and, as Dwight remarks, "Reasons unknown to us may easily have determined the use of one word or the other, independently of the question as to the particular time when they were in imprisonment."

Mark

See on Plm 1:24.

Sister's son (α

Only here in the New Testament. Rev., correctly, cousin. The sense of nephew did not attach to the word until very late. Lightfoot remains that this incidental notice explains why Barnabas should have taken a more favorable view of Mark's defection than Paul, Act 15:37, Act 15:39.

Colossians 4:11

col 4:11

Jesus Justus

Not mentioned elsewhere. The only one of these names not mentioned in the salutations of the Epistle to Philemon.

Have been a comfort (ε

of Pericles," of consolation for a dead son. Aretaeus, a medical writer, of the assuaging of a paroxysm. This word, and

the diseased. Have been is, more strictly, have proved.

Colossians 4:12

col 4:12

Laboring fervently (α)

Rev., striving. See on Col 1:29; see on Col 2:1. Compare Rom 15:30.

See on Col 2:6, Col 2:7; see on Col 1:28.

See on most surely believed, Luk 1:1; and compare full assurance, Col 2:2. Rev., fully assured.

In all the will (ϵ)

Lit., in every will. Will means the thing willed, as Luk 12:47; James 5:30; Th1 5:18. Hence used sometimes in the plural, as Act 13:22, desires, strictly willings. So here the sense is, everything willed by God. The connection is apparently with $\sigma\tau\alpha\theta\eta\tau\epsilon$ ye may stand. For a similar construction see Joh 8:44; Rom 5:2; Co1 15:1; Co1 16:13. As Meyer observes, this connection gives stand both a modal definition (perfect and fully assured) and a local definition (in all the will).

Colossians 4:13

col 4:13

Zeal ($\zeta\eta\lambda\omicron\nu$)

, Rev 16:11; Rev 21:4, in the sense of pain. $\Pi\omicron\nu\omicron\varsigma$ labor is from

have a common root. See on wickedness, Mar 7:22

; Co2 6:5)

; Th1 2:9

Testament, in every instance but this, into the meaning of pain.

Hierapolis

The cities are named in geographical order. Laodicea and Hierapolis faced each other on the north and south sides of the Lycus valley, about six miles apart. Colossae was ten or twelve miles farther up the stream. Hierapolis owed its celebrity to its warm mineral springs, its baths, and its trade in dyed wools. It was a center of the worship of the Phrygian goddess Cybele, whose rites were administered by mutilated priests known as Galli, and of other rites representing different oriental cults. Hence the name Hierapolis or sacred city.

Colossians 4:14

col 4:14

Luke - Demas

See on Plm 1:24.

The beloved physician

See Introduction to Luke.

Colossians 4:15

col 4:15

Nymphas

Probably contracted from Nymphodorus, as Artemas from Artemidorus (Tit 3:12): Zenas from Zenodorus (Tit 3:13); Olympas from Olympiodorus (Rom 16:15).

The Church

Compare Plm 1:2; Rom 16:5; Col 16:19; Act 12:12.

His house (αυτου)

Others read αυτων their (so Rev., Lightfoot, Meyer). Others, as Westcott and Hort, αυτης her, regarding the name as female, Nympha. It is difficult, however, to know to whom the plural can refer. Some explain, Nymphas and his family. Meyer refers it to the brethren at Laodicaea and Nymphas, and thinks that the allusion is to a foreign church in filial association with the church at Laodicaea, and holding its meetings in the same place.

Colossians 4:16

col 4:16

That is, the letter left at Laodicaea, and to be obtained by you from the church there. This letter cannot be positively identified. The composition known as the Epistle to the Laodicaeans is a late and clumsy forgery, existing only in Latin MSS., and made up chiefly of disconnected passages from Philipians, with a few from other epistles.

Colossians 4:18

col 4:18

With mine own hand

The letter was written by an amanuensis, Paul adding his autograph.

Grace be with you

On the benedictions, see on Co2 13:14. This short form occurs only here, Ti1 6:21; Ti2 4:22.

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1 Thessalonians Introduction

1 Thessalonians

th1 0:0

The Thessalonian Epistles

Introduction

The First Epistle

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

In Paul's day it was a free city, the capital of the whole province and the most populous of its towns. Its extensive trade with all parts of the world accounts in part for the rapid spread of the news of the success of the gospel (Th1 1:8). The population consisted of the original Graeco-Macedonian inhabitants, mixed with many Romans and some Jews. The same heathen deities were worshipped as in other Graeco-Roman communities, and the worship of the Cabeiri had been introduced from Samothrace.

Paul's first visit to Thessalonica is related in Acts 17; and the account must be filled out, as far as possible, by means of the references in the two letters. From the Acts it appears that he remained only three weeks; but the first Epistle indicates that a large and flourishing church had been formed, chiefly of Gentiles (Th1 1:8, Th1 1:9); and from this, and from the facts that the Philippians, twice during his stay, sent him pecuniary aid (Phi 4:16), and that he labored for his own support, his visit would seem to have been longer.

According to the narrative in Acts, he secured some converts from among the Jews, but more from the pious Greeks or Proselytes, and many prominent women. Nothing is said of his labors among the heathen. The author of the Acts has, apparently, recorded the least important part of his work, which was evidently begun, according to his usual practice, in the synagogue. The principal part of it, however, was not done in the synagogue.

The cause of Paul's departure from Thessalonica was a persecution instigated by the Jews, who used the vulgar pagan rabble as their instruments. Most of the Christian converts were from the better classes, and the Politarchs were not disposed to interfere actively. But the riot was a serious matter. A powerful, dangerous, lasting sentiment was aroused in the class which fostered it (see Th1 2:14). The charge against Paul was that of treason against the Emperor, and the Politarchs were forced to take active measures lest they should incur the charge of condoning treason. Their course was the mildest for which they could find precedent. The accused were bound over to keep the peace, and as security was exacted from Jason and the leading Christians of Thessalonica, it implied that they were under obligation to prevent Paul from coming to the city again.

Paul, after his departure, was distressed, lest his converts, who had been only partially instructed, might fall from their faith. He had twice made the attempt to revisit them, but in vain. He had sent Timothy to inquire into their condition and to establish and comfort them (Th1 3:2). Timothy had now rejoined him at Corinth, and the information which he brought called forth the first letter.

The letter, though official, is not stiff nor condescending. It reveals a quick, intelligent sympathy with the burdens and

sufferings of the church, and a full appreciation of their patience and fidelity. They are the subject of the Apostle's thoughts, wishes, and prayers; they are his joy and his crown. The tone of the Epistle, while peculiarly affectionate, is nevertheless decided, and exacting in moral demand. It has nothing of the legal or ecclesiastical character. It is pervaded, in parts, with the tension and anxiety of the interval between Paul's departure from Thessalonica and the reception of Timothy's report. Timothy's news had been substantially good. The church had remained true to the faith against all assaults. But a degree of mistrust had arisen concerning the sincerity of Paul's interest for the church, which must have come from the outside. Accordingly in the second chapter he takes on an apologetic tone. Some lack of religious steadfastness among the members has made itself evident, and some signs of not fully appreciating the relations of their faith to Christian morality. There has arisen a tendency to assume that the second coming of Christ is close at hand, and that all old relations and duties are therefore done away. On the other hand, an opposite tendency has shown itself, a reaction against the enthusiasm evoked by the expectation of the parousia, which calls for the admonitions, "Quench not the spirit: despise not prophesyings: prove all things: hold fast that which is good." Mistakes have become current respecting the lot of such Christians as may die before the Lord's coming. There is a possible hint of strained relations with the church-superintendents (Th1 5:12-15) and of occasions given to the enemies of Christianity for malicious criticism (Th1 4:12). But the main objects of the letter are, to strengthen the bond between the writer and the church, to detach the church from the errors and abominations of heathen life, and to correct misunderstandings and give comfort as regards the dead in Christ.

The language of the letter is simple, taking on a rhetorical character only in certain isolated passages (Th1 2:19 f.; Th1 3:8 f.). It is not without picturesqueness (Th1 1:8, Th1 1:9; Th1 2:1, Th1 2:6, Th1 2:16, Th1 2:17, Th1 2:19; Th1 3:3, Th1 3:8, Th1 3:11; Th1 4:1, Th1 4:6, Th1 4:12; Th1 5:2, Th1 5:3, Th1 5:5, Th1 5:8, Th1 5:19). There is an occasional tendency to amplification (Th1 1:2 f., 8; Th1 2:11, Th1 2:13; Th1 3:2, Th1 3:7, Th1 3:9, Th1 3:10; Th1 3:1, Th1 3:3, Th1 3:5, 23, etc.), and to round off the ends of sentences with adverbial phrases (Th1 1:5, Th1 1:6; Th1 2:2, Th1 2:16, Th1 2:17; Th1 3:3, Th1 3:9, etc.). There is to be noted the frequent introduction of expressions which recognize the

comparison (Th1 2:5, Th1 2:10; Th1 3:6). A certain ruggedness and lack of symmetry in the structure of sentences appears at times (Th1 1:2 ff., Th1 1:8; Th1 2:10 ff., Th1 2:17 f., Th1 2:19 f.; Th1 4:1 f., Th1 4:3 ff.). The vocabulary is relatively small. Repetitions and similarities of expression occur.

There are no citations from the Old Testament, and no use of apocryphal writings can be shown. The mode of expression is thoroughly Pauline. The character of the Epistle does not lead us to expect many of the technical terms of the Pauline dogmatic; but such as we do find are Pauline, as ϵ ν to call; α knowing God. There are also to be noted the characteristic play of words (Th1 2:4); paradox (Th1 1:6); mixed metaphor (Th1 5:5), and antithesis of prepositions (Th1 1:5; Th1 4:7; Th1 2:3, etc.). There are relatively few hapaxlegomena, some peculiar uses of words common in the New Testament; possibly a dozen words and modes of expression which appear only in the deutero-Pauline writings, and a few which are almost exclusively confined to the writings of Luke and the Epistle to the Hebrews.

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

The Second Epistle

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

The second Epistle appears to have been written some months after the first, because of some later information received by Paul, who was probably still in Corinth. The circumstances of the church were substantially the same, although there appears to have been a growth in faith and charity (Th2 1:3, Th2 1:4); but the idea of the imminent second coming of the Lord had assumed such proportions as to cause restlessness and impatience, and a measure of social disorganization and fanaticism. A spurious epistle in Paul's name, announcing the immediate advent of the Lord, appears to have been circulated (Th2 2:2). The main design of this second letter is to correct false views concerning the second advent, and to rebuke the idleness and disorder into which some of the Thessalonian Christians had fallen.

[Next: 1 Thessalonians Chapter 1](#)

1 Thessalonians Chapter 1

1 Thessalonians 1:1

th1 1:1

The address of the first Epistle is shorter than that of any of the Pauline letters. In the other Epistles Paul either indicates the contents of the letter, or adds details concerning the writer or his correspondents, or amplifies the apostolic greeting. The names of Silvanus and Timothy are added to that of Paul as the senders of the letter. They were with him at Corinth when it was written (Act 18:5; Co2 1:19). They had assisted him in the foundation of the Thessalonian Church (Act 16:1-3; Act 17:4, Act 17:10, Act 17:14). Paul's official title; "Apostle" is omitted in the addresses of both Epistles, although in Th1 2:6 he uses α title appears in all the other Epistles except Philippians and Philemon. The reason for its omission in every case appears to have been the intimate and affectionate character of his relations with the parties addressed, which rendered an appeal to his apostolic authority unnecessary. Paul does not confine the name of apostle to the twelve.

Silvanus

contractions occur in Class., as $\text{A}\lambda\epsilon\xi\alpha\varsigma$ for A , as one of the bearers of the letter to the Gentile Christians at Antioch. He accompanied Paul on his second missionary tour, and was left behind with Timothy when Paul departed from Macedonia after his first visit. He was probably a Jewish Christian (see Act 16:20), and was, like Paul, a Roman citizen (Act 16:37, Act 16:38). Hence his Roman name. He cannot with any certainty be identified with the Silvanus of Pe1 5:12.

Timothy

Appears in all the Pauline Epistles except Galatians and Ephesians. He was associated with Paul longer than any one of whom we have notice. First mentioned Act 16:1, Act 16:2; comp. Ti2 3:10, Ti2 3:11. He accompanied Paul on his second missionary tour (Act 16:3), and was one of the founders of the churches in Thessalonica and Philippi. He is often styled by Paul "the brother" (Co2 1:1; Col 1:1; Th1 3:2; Plm 1:1); with Paul himself "a bondservant of Jesus Christ" (Phi 1:1); comp. Ti1 1:18; Ti2 1:2. Paul's confidence in him appears in Phi 2:19-22, and is implied in his sending him from Athens to the Thessalonian church to establish and comfort its members (Th1 3:2). Paul sent him again to Macedonia in company with Erastus (Act 19:22), and also to Corinth (Co1 4:17). To the Corinthians he writes of Timothy as "his beloved and faithful child in the Lord" who shall remind them of his ways in Christ (Co1 4:17), and as one who worketh the work of the Lord as he himself (Co1 16:10). He joined Paul at Rome, and his name is associated with Paul's in the addresses of the letters to the Colossians and Philemon. In every case where he is mentioned by name with Silvanus, the name of Silvanus precedes.

To the church of the Thessalonians

This form of address appears in 1st and 2nd Corinthians, Galatians, 2nd Thessalonians. The other letters are addressed to "the saints," "the brethren," "the saints and faithful brethren." The use of the genitive of the national name is peculiar. Comp. Co1 1:22; Co2 1:1; Gal 1:2; Phi 1:1; Col 1:2.

The church (ϵ)

From $\epsilon\kappa$ out, and $\kappa\alpha\lambda\epsilon\iota\nu$ to call or summon. Originally with a secular meaning, an assembly of citizens regularly summoned. So Act 19:39. Ixx uses it for the congregation of Israel, either as convened for a definite purpose (Kg1 8:65; Deu 4:10; Deu 18:16), or as a community (Ch2 1:3, Ch2 1:5; Ch2 23:3; Neh 8:17). The verbs ϵ

in lxx of the children of Israel as a body (Exo 12:6, Exo 12:19, Exo 12:47; Lev 4:13, etc.), and is the more common word in N.T. for a Jewish assembly as distinguished from a Christian assembly; sometimes with the addition of the Jews (Act 8:5; Act 14:1; Act 17:1). It is once used of a Christian assembly (Jam 2:2). E ; Heb 10:25

"congregation," and of . They were not as consistent in rendering 4:13; Deu 5:22, etc. The A.V. renders both words by "congregation" and "assembly" indiscriminately. E used in N.T. of a Jewish congregation, Act 7:38; yet there are cases where there is an apparent attempt to guard its distinctively Christian sense against being confounded with the unconverted Jewish communities. Hence the addition; εν Χριστω in Christ, Gal 1:22; εν θεω Ιησου Χριστω in God the Father and the Lord Jesus Christ, Th1 1:1; comp. Th2 1:1. In both Hebrew and N.T. usage, ε special way. In N.T. it is also used in a narrower sense, of a single church, or of a church confined to a single place. So Rom 16:5, etc.

In God the Father, etc.

Const. with the church, and comp. Th2 1:1. The phrase "the church in God" is peculiar to the Thessalonian Epistles. Elsewhere "of God" (Co1 10:32; Co1 11:16, Co1 11:22; Co1 15:9, etc.); "of the saints" (Co1 14:33). Lightfoot suggests that the word ε recent and early converts as to render the addition "in God the Father," etc., superfluous.

μτ

In Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Philippians, the salutation is, Grace to you and peace from God our Father and the Lord Jesus Christ: Colossians omits the last five words of this: 2 Thessalonians omits our before Father. On the union of the Greek and Jewish forms of salutation, see on Co1 1:3.

1 Thessalonians 1:2

th1 1:2

We give thanks (ευχαριστουμεν)

According to Paul's habit, a thanksgiving follows the salutation, commonly with the verb ευχαριστειν as here; but in 2nd Corinthians and Ephesians, ευ ευχαριστειν occurs only in later Greek, and there but rarely. In lxx only in Apocr. See Judith 8:25; 2 Macc. 1:11; 10:7; 3 Macc. 7:16. In the N.T. Epistles, Po. Originally to do a good turn; hence, to return a favor. The meaning to give thanks is late. The kindred noun ευ (Eucharist) it is not found in the N.T. Perhaps the earliest instance of its use in that sense is in Ignatius. See Philad. iv.; Smyrn. iv., viii.; Eph. viii., Comp. Just. Mart. Apol. i., 64, 65.

In we give thanks, it is not easy to decide whether Paul uses we as plural, or in the sense of I. Rom 3:9 seems to be a clear case of the latter usage. In Th1 3:1, Th1 3:2, ηυ Paul; and similarly, in Th1 3:6 μας unto us, can hardly include Silvanus who came with Timothy (comp. Th1 3:5). But it is significant that, in the Epistles which are written in Paul's name alone (Romans, Galatians, Ephesians), only I is used, unless we except Gal 1:8, which is doubtful. Paul and Timothy appear jointly as correspondents in Philippians, but the first person predominates throughout the letter. The same is true of 1st Corinthians, where Paul and Sosthenes are associated in the address, but the singular pronoun is used almost throughout. (See Co1 4:10-13; Co1 9:4, Co1 9:5, Co1 9:25, Co1 9:26). In Colossians Paul and Timothy appear in the address. The plural prevails to Col 1:23, and alternates with the singular throughout the remainder. The alternations in 2nd Corinthians are very bewildering.

On the whole, I think that occasional instances of the epistolary plural must be granted. It is not, however, Paul's habitual usage. We is often employed as in ordinary correspondence or argument, where the writer or speaker associates himself with his readers or hearers. Abundant illustrations of this may be seen in Romans 6 and 8; but in

other cases, when Paul speaks in the plural, he usually associates his fellow-ministers, mentally, with himself.

For the phrase see Rom 1:9; Eph 1:16; Plm 1:4. Always in connection with prayer. In the sense of remember it appears in lxx, Job 14:13. In Psa 111:4, to make a memorial. See further, on without ceasing, Th1 1:3.

In my prayers (ε

Prayers (προσευχων)

Paul alone associates the two words. See Phi 4:6; Eph 6:18. In classical Greek the word does not occur in the sense of prayer. It is found in later Greek, meaning a place for prayer, in which sense it appears in Act 16:13, Act 16:16. It signified either a synagogue, or an open praying-place outside of a city.

1 Thessalonians 1:3

th1 1:3

Without ceasing (α

Po. In lxx see 1 Macc. 7:11; 2 Macc. 3:26; 9:4; 8:12; 15:7; 3 Macc. 6:33. Should be construed with making mention, not with remembering, as A.V. and Rev. The salutations of Paul reproduce ordinary conventional forms of greeting.

Mopsuestia (350-428 a.d.), who, in his commentary on Ephesians, says that in the preface to that letter Paul does very much as we do when we say "So and so to So and so, greeting" (ο δεινα τω δει parallels from ancient papyri. For instance, a letter dated 172 b.c., from an Egyptian lady to her brother or husband:

accordance with my constant prayer to the gods. I myself am well, and the boy; and all at home make constant remembrance of you. Comp. Rom 1:9; Eph 1:16; Plm 1:4. Again: "Ammonios to his sister Tachnumi, abundant

prayer is made for the correspondent's welfare; and the words constant and daily are attached to the act of prayer. It is further to be noticed that many passages of Paul's Epistles give evidence of having been shaped by expressions in letters received by him from the parties he is addressing. In his answer he gives them back their own words, as is common in correspondence. Thus, making mention of you and remembering your work, etc., together with the statement that Timothy reports that you have a good remembrance of us (Th1 3:6), all together suggest that Paul had before him, when writing to the Thessalonians, a letter which Timothy had brought from them. Other instances will be noted as they occur.

Work - labor - patience (ε πομονης)

E

patience, patient endurance and faithful persistence in toil and suffering. See on Pe2 1:6; see on Jam 5:7. The genitives, of faith, love, hope, mark the generating principles of the work and labor and patience, which set their stamp upon each; thus, work which springs from faith, and is characteristic of faith. The phrase patience of hope is found only here; but see Rom 5:4; Rom 8:25; Rom 15:4; Co1 8:7; Heb 7:11, Heb 7:12. υ ; Job 14:19; Psa 9:18; Psa 38:7; Jeremiah 1 Jer 4:8. We have here the great triad of Christian graces, corresponding to Co1 8:1-13. Hope is prominent throughout the two Epistles. The triad appears, Th1 5:8; Gal 5:5, Gal 5:6; Co1 8:13; Eph 4:2-5; Col 1:4, Col 1:5; Heb 10:22-24; Pe1 1:21-22. Comp. Th1 2:9; Th1 5:8; Th2 3:5, Th2 3:8; Co1 15:10, Co1 15:58; Co2 11:27; Rev 2:2.

In our Lord, etc. (του)

Lit. of our Lord. For a similar use of the genitive, see Joh 5:42; Jo1 2:5, Jo1 2:15; Act 9:31; Rom 1:5; Rom 3:18, Rom 3:22, Rom 3:26, etc. Connect with hope only.

Before our God and Father

Const. with remembering, and comp. Th1 2:19; Th1 3:9.

1 Thessalonians 1:4

th1 1:4

Election of God

Incorrect. Const. of or by (υ), and Pe2 1:10. This, and the kindred words, ε for special missions or attainments; but neither here nor elsewhere in the N.T. is there any warrant for the revolting doctrine that God has predestined a definite number of mankind to eternal life, and the rest to eternal destruction. The sense in this passage appears to be defined by the succeeding context. The Thessalonians had been chosen to be members of the Christian church, and their conduct had justified the choice. See Th1 1:5-10.

1 Thessalonians 1:5

th1 1:5

For (ο

Incorrect. Rend. how that. It is explanatory of your election. For similar usage see Co1 1:26.

Our gospel

The gospel as preached by Paul and his colleagues. Comp. Rom 2:16; Rom 16:25; Gal 1:11; Gal 2:2; Th1 2:4. My gospel is sometimes used in connection with an emphasis upon some particular feature of the gospel, as in Rom 2:16, where Paul is speaking of the judgment of the world by Christ; or in Rom 16:25, where he is referring to the extension of the messianic kingdom to the Gentiles.

In word (ε)

The gospel did not appeal to them as mere eloquent and learned discourse.

In power (ε

Power of spiritual persuasion and conviction: not power as displayed in miracles, at least not principally, although miraculous demonstrations may be included. Paul rarely alluded to his power of working miracles.

)

Assured persuasion of the preacher that the message was divine. The word not in pre-Christian Greek writers, nor in lxx. Only in one other passage in Paul, Col 2:2. See Heb 6:11; Heb 10:22.

We were (ε

More correctly, we shewed or proved ourselves.

1 Thessalonians 1:6

th1 1:6

More literally and better, imitators. Only once outside of Paul's writings, Heb 6:12. Comp. Th1 3:9; Th2 3:7; Co1 4:16; Co1 11:1; Gal 4:12; Phi 3:17; Phi 4:9.

And of the Lord

Guarding against any possible imputation of self-assertion or conceit. Comp. Co1 11:1.

See on Mat 13:21. Referring especially to persecutions at the hands of the Jews (Act 17:5 ff.), which probably continued after Paul's departure from Thessalonica.

1 Thessalonians 1:7

th1 1:7

See on Pe1 5:3.

Macedonia and Achaia

Shortly after 146 b.c., all Greece south of Macedonia and Epirus was formed into a Roman province under the name of Achaia, and Macedonia with Epirus into another province called Macedonia.

1 Thessalonians 1:8

th1 1:8

Hath sounded forth (ε

N.T.o. lxx Joe 3:14; Sir. 40:13, of thunder; 3 Macc. 3:2, of a report. It means a loud, unmistakable proclamation.

The word of the Lord (ο

The phrase in Paul only in these Epistles. Comp. Th2 3:1; Th1 4:15 or
του Θεου χριστου word of the Christ, once, Col 3:16. The meaning here is the
gospel, regarded either as the message proceeding from the Lord, or concerning him. It is the εὐ the gospel of
God: see Th1 2:2, Th1 2:8, Th1 2:9; Rom 1:1; Rom 15:16; Co2 11:7. As Professor Sanday remarks on Rom 1:1, "it is
probably a mistake in these cases to restrict the force of the genitive to one particular aspect: all aspects are included in
which the gospel is in any way related to God and Christ."

In every place

A rhetorical exaggeration, signifying the whole known world. It is explained by the extensive commercial relations of Thessalonica. Comp. Rom 1:8; Col 1:6, Col 1:23, Co2 2:14.

Is spread abroad (ε

Lit. and better, has gone forth.

1 Thessalonians 1:9

th1 1:9

They themselves shew (αυ

They themselves in contrast with we, Th1 1:8. We need not speak of anything: they themselves volunteer testimony to your faith. Shew, more correctly announce or report.

Entering in (ει

Comp. Th1 2:1. The thought of Th1 1:5 is resumed. The repetition of the word in Th1 2:1, and of in vain in Th1 3:5, may point to expressions in a letter of the Thessalonians.

The preposition combines with the sense of direction that of relation and intercourse. Comp. Mat 13:56; Mar 9:16; Joh 1:1; Act 3:25; Col 4:5; Heb 9:20.

Ye turned unto God (ε

Comp. Act 14:15

Idols

See on Co1 8:3. The word would indicate that the majority of the converts were heathen and not Jews.

Living and true (ζω ληθινω)

The only instance in N.T. of this collocation. It does not occur in O.T. For α ; see on Joh 4:37; see on Joh 7:28. Mostly in the Johannine writings.

1 Thessalonians 1:10

th1 1:10

To wait for (α

N.T.o. Several times in lxx, as Job 2:9; Job 7:2; Isa 59:11. Paul's usual word is α , Rom 8:28, Rom 8:25; Co1 1:7; Phi 3:20.

From heaven (εκ των ουρανων)

Lit. from the heavens. Comp. Co1 15:47; Th1 4:16; Th2 1:7. Paul uses the unclassical plural much oftener than the singular. Although the Hebrew equivalent has no singular, the singular is almost universal in lxx, the plural occurring mostly in the Psalm. Ου

height, high district, the upper regions. Similarly we have in N.T. εν υ ; Luk 2:14 : εν υψηλοις in the high (places), Heb 1:3. Paul's usage is evidently colored by the Rabbinical conception of a series of heavens: see Co2 12:2; Eph 4:10. Some Jewish teachers held that there were seven heavens, others three. The idea of a series of heavens appears in patristic writings, in Thomas Aquinas's doctrine of the celestial hierarchies, and in Dionysius the Areopagite, Through the scholastic theologians it passed into Dante's Paradiso with its nine heavens. The words to await his Son from heaven strike the keynote of this Epistle.

Jesus which delivered (Ιησου

More correctly, delivereth. See on Mat 1:21. P

disease, from sin, or from divine wrath: see Mat 1:21; Mar 6:56; Luk 8:36; Act 2:40; Rom 5:9

more comprehensive term, including not only deliverance from sin and death, but investment with all the privileges and rewards of the new life in Christ.

The wrath to come (της οργης της ε

Lit. the wrath which is coming. The wrath, absolutely, of the wrath of God, as Rom 5:9 Rom 7:19; Th1 2:16. Sometimes for the punishment which wrath inflicts, as Rom 12:4; Eph 5:6; Col 3:6. See on Joh 3:36. The phrase wrath to come is found in Mat 3:7; Luk 3:7. Coming does not necessarily imply the thought of speedy or imminent approach, but the general tone of the Epistle points in that direction.

[Next: 1 Thessalonians Chapter 2](#)

1 Thessalonians Chapter 2

1 Thessalonians 2:1

th1 2:1

Was not in vain (ου

1 Thessalonians 2:2

th1 2:2

N.T.o. Although we had suffered.

Having been shamefully entreated (υ

Comp. Matthew 22; Luk 18:32; Act 14:5

something good; but it is more probably intended as an expansion and illustration of that word. Paul's sensitiveness to personal indignity appears in the narrative in Acts 16, which gives the historical explanation of the two words. It appears frequently in 2nd Corinthians.

One of the many characteristic expressions of these Epistles which indicate community of experience and sentiment on the part of Paul and his readers. See Th1 1:5, Th1 1:8; Th1 2:1, Th1 2:5, Th1 2:10, Th1 2:11; Th1 3:3, Th1 3:4, Th1 3:12; Th1 4:1, Th1 4:2, Th1 4:6, Th1 4:11; Th1 5:1, Th1 5:11; Th2 2:16; Th2 3:1, Th2 3:2.

Philippi

See Acts 16:19-40; Phi 1:1.

We waxed bold (ε

Only once elsewhere in Paul, Eph 6:20. Frequent in Acts. Always in N.T. in connection with speaking. Derived from παν every, and ρη

boldly or openly, Mar 8:32; see also Joh 18:20

. E in boldness, Joh 7:4; Joh 16:29; Eph 6:19; Phi 1:20. Both the verb and the noun are found in lxx. See Lev 26:13; Pro 10:10; Wisd. 5:1; 1 Macc. 4:18; Sir. 6:11.

In our God (εν τω θεω ημων)

Const. with we waxed bold. Their boldness was not mere natural courage, but was inspired by God. There is a slight emphasis on our God, as contrasted with the idols from which they had turned (Th1 1:9). The phrase only here in N.T.

Gospel of God (εν Θεου)

For the phrase see Mar 1:14; Rom 1:1; Rom 15:16; Co2 11:7; Th1 2:8, Th1 2:9; Pe1 4:17. It points to the

monotheistic character of the gospel.

In much contention (εν πολλῶ ἀγωνί)

Better conflict. Comp. Col 2:1; Phi 1:27; Ti1 6:12; Heb 12:1. A
any struggle, outward or inward.

1 Thessalonians 2:3

th1 2:3

See on Luk 6:24 and see on Co1 14:3. Exhortation or counsel is Paul's usual sense.

Of deceit (ε

Better, of error. It may imply deceit as accompanying or causing error, but it does not occur in the sense of deceit. Our
exhortation did not proceed from any false teaching which we had ourselves received. We were guided by "the spirit
of truth"; See Jo1 4:6, and comp. Pe2 1:16.

Of uncleanness (εξ α

A of the corruption of the sepulchre. Elsewhere in N.T. of sensual impurity. See Rom 1:24; Co2 12:21;
Eph 4:19. Here in the sense of impurity on the side of sordidness. In Eph 4:19, Paul speaks of working uncleanness (α
, uncleanness and covetousness are closely
associated. Paul means that his exhortation did not proceed from greed for gain or lust for power.

In guile (ε)

While uncleanness expresses impure purpose or motive, guile has reference to improper means; plausible but insincere
methods of winning converts; suppression of the truth; "huckstering the word of God" (see on Co2 2:17); adulterating
it for purposes of gain or popularity.

1 Thessalonians 2:4

th1 2:4

More correctly, approved. See on Pe1 1:7. We came and spoke to you as tested men.

Pleasing (α

As being those who seek to please. Comp. Gal 1:10, and α ; Col 3:22. Comp. lxx, Psa 52:5 :
"God hath scattered the bones of men-pleasers." The fourth Psalm of Solomon is entitled: Against the men-pleasers (α

1 Thessalonians 2:5

th1 2:5

Used we flattering words (ε

Better, were we found using flattering discourse. Very literally and baldly it is, we came to pass in discourse of flattery. It means more than the mere fact that they were not flatterers: rather, they did not prove to be such in the course of their work. Similar periphrases with *εν* are found, Luk 22:44; Act 22:17; Co2 3:7; Phi 2:7; with *εις*, Mat 21:42; Mar 12:10; Luk 20:17; Act 4:11; Th1 3:5 is explained by some as report or rumor. Common report did not charge us with being flatterers. This meaning is admissible, but the other is simpler. Paul says that they had not descended to flattery in order to make the gospel acceptable. They had not flattered men's self-complacency so as to blind them to their need of the radical work which the gospel demands.

before. Paul means that he had not used his apostolic office to disguise or conceal avaricious designs.

Comp. Rom 1:9; Co2 1:23; Phi 1:8; Th1 2:10. God or the Lord is witness is a common O.T. formula: see Gen 31:44, Gen 31:50; Sa1 12:5, Sa1 12:6; Sa1 20:23, Sa1 20:42; Wisd. 1:6. For testimony to his conduct, he appeals to the Thessalonians (as ye know): for testimony to his motives, he appeals to God. Comp. Th1 2:10, where there is the double appeal.

1 Thessalonians 2:6

th1 2:6

Of men (*εξ α*

To extract glory from men.

ναι)

Lit. being able to be in weight. The phrase *ε* rendering here is to be in authority. Paul means that his position as an apostle would have warranted him in asserting

Paul's Epistles were called weighty (*βαρειαι*), Co2 10:10 : others explain as referring to the apostolic right to exact pecuniary support.

1 Thessalonians 2:7

th1 2:7

Gentle (*η*

and bolder image, and one which falls in better with the course of thought, in which Paul is asserting his innocence of guile and flattery, and not of harshness.

Among you (*ε υμων*)

Better, and more literally, in the midst of you, which implies more intimate intercourse than among you. Comp. Luk 22:27.

N.T.o. In Class. sometimes of a mother, and so probably here. See Gal 4:19.

)

Po. Here and Eph 5:29. The verb originally means to warm. See lxx, Deu 22:6.

Her own children

Note the inversion of metaphor. Paul is first the babe, then the nurse or mother. For similar instances see Th1 5:2, Th1 5:4; Co2 3:13-16; Rom 7:1 ff. See Introduction to 2 Corinthians, Vol. 3, p. 19.

1 Thessalonians 2:8

th1 2:8

Being affectionately desirous (o

N.T.o. Once in lxx, Job 3:21. The figure of the nursing mother is continued. She is not satisfied with nursing the child, but interests herself affectionately in all that concerns it.

We were willing (ηυδοκουμεν)

Better, we were pleased. Imperfect tense: we continued to entertain and manifest our affectionate solicitude. The verb occasionally in later Greek, and often in lxx. In N.T. it is used of God's decrees, as Luk 12:32; Co1 1:21; Gal 1:15; Col 1:19; and of the free determination and plans of men, as Rom 15:26; Co2 5:8; Th1 3:1.

Better lives. See on Rom 11:3; see on Co1 15:45; see on Mar 12:30.

1 Thessalonians 2:9

th1 2:9

The two words are associated in Co2 11:27; Th2 3:8

πιβαρησαι)

Incorrect. Rend. that we might not burden. Put you to expense for our support. Comp. Th2 3:8.

1 Thessalonians 2:10

th1 2:10

Holily - justly - unblameably (o

; see on Rom 5:7. A

Epistles. See Th1 3:13; Th1 5:23. For the distinction between o

1 Thessalonians 2:11

th1 2:11

The A.V. renders the three participles in this verse as finite verbs, we exhorted, etc. Rev. retains the participial

. Neither

verb nor noun in lxx.

Rev. testifying; but the A.V. is more correct. Rend. charging. The verb means to conjure, or appeal to by something sacred. So Eph 4:17. Comp. Act 20:26; Gal 5:3 ; Ti2 2:14; Ti2 4:1. Comp. Thucyd. vi. 80.

1 Thessalonians 2:12

th1 2:12

Walk (περιπατειν)

By Paul exclusively in the metaphorical sense of behaving or conducting one's self. Similarly in Hebrews. In the Synoptic Gospels, with one exception (Mar 7:5), of the physical act. Both senses in the Fourth Gospel, but only the metaphorical sense in John's Epistles. Once in the metaphorical sense in Acts, Act 21:21. In lxx almost exclusively literal; but see 2 Kings 20:23; Pro 8:20; Ecc 11:9. The phrase α v to walk worthily, in Eph 4:1; Col 1:10.

Worthy of God (α)

Better worthily. For α is found among the Pergamum papyri. A priest of Dionysus is described as having performed his sacred duties α . A priestess of Athene as having served α ς θεου divine mysteries. α the first century a.d.

Kingdom and glory

The only instance of this collocation. God's kingdom is here conceived as present - the economy of divine grace to

Luk 6:20

12:43; Rom 2:7, Rom 2:10 : brightness or splendor, Act 22:11; Rom 9:4; Co1 15:40. Glory of God expresses the sum total of the divine perfections. The idea is prominent in redemptive revelation: see Isa 60:1; Rom 5:2; Rom 6:4. It expresses the form in which God reveals himself in the economy of salvation: see Rom 9:23; Eph 1:12; Ti1 1:11. It is the means by which the redemptive work is carried on: see Pe2 1:3; Rom 6:4; Eph 3:16; Col 1:11. It is the goal of Christian hope: see Rom 5:2; Rom 8:18, Rom 8:21; Tit 2:13.

1 Thessalonians 2:13

th1 2:13

Also - we

Also may point to an expression of thanksgiving in a letter from the Thessalonians to Paul. You say "we give thanks to God." We also give thanks. Comp. Th1 1:2.

κοης παρ' ημων του θεου)

Rend. when ye received the word of the message (which came) from us, even the word of God. The words the word of

to be taken as depending on having received, as Rev. when ye received from us the word, etc. Of God (supply the word) is added in order to correct any possible false impression made by from us. A hearing, as Mat 13:14; Co1 12:17; Pe2 2:8 : or the organ of hearing = ear, as Mar 7:35; Luk 7:1 : or a thing heard, a report, rumor, as Joh 12:38; Rom 10:16 κοης or της ακοης the word of hearing, or word of the message, signifies the word which is heard. Comp. Heb 4:2. See on the fame, Luk 4:37.

Effectually worketh (ενεργειται)

Referring to the word, not to God. Comp. Phi 2:13. In the middle voice as here, used only by Paul and James, and only of things. See Eph 3:20; Col 1:29; Jam 5:16, and footnote on Col 1:29. The noun ε exercise, and is used only of superhuman power.

1 Thessalonians 2:14

th1 2:14

In Christ Jesus

Seems to be added to distinguish the Christian churches in Judaea from the synagogues of the Jews, which would claim to be churches of God. Comp. Gal 1:22, and see on Th1 1:1. In Christ Jesus, in Christ, in Jesus, in the Lord, in him, are common Pauline formulas to denote the most intimate communion with the living Christ. These phrases are not found in the Synoptic Gospels. Ev ε sphere or environment in which a Christian or a church lives, as a bird in the air, or the roots of a tree in the soil.

Countrymen (συμφυλετων)

N.T.o. olxx. Not in pre-Christian Greek writers. Lit. belonging to the same tribe or clan. The reference is to the Gentile persecutors who were instigated by the Jews.

1 Thessalonians 2:15

th1 2:15

Persecuted (ε

Rev. more literally and correctly, drove out. The word only here, though it occurs as an alternative reading, Luk 11:49. Probably with special reference to his own expulsion from Thessalonica. Act 17:5-10.

Contrary to all men

Tacitus (Hist. v. 5) describes the Jews as stubborn in their faith, prompt in kindly offices to each other, but bitterly hostile toward everybody else: Juvenal (Sat. xiv. 102 f.) says that they observe and respect whatever Moses has taught in his mystical volume; not to show the way except to one who practices the same rites, and to show the well only to the circumcised.

1 Thessalonians 2:16

th1 2:16

To speak - that they might be saved (λαλησαι ι σιν)

Not, to speak to the Gentiles in order that they might be saved, but to tell the Gentiles that they might be saved. Comp. Co1 10:33.

To fill up (αναπληρωσαι)

The verb means the making up of what is lacking to perfect fulness; the filling of a partial void. Comp. Phi 2:30. Once in lxx of filling up of sins, Gen 15:16. Always blind and stubborn, the Jews filled up the measure of their sins by their treatment of Christ and his apostles.

Emphatically placed at the end of the sentence. At all times - before Christ, in Christ's time, now - the Jews by their resistance to the divine word fill up their sins.

Is come (ε

The verb not frequent in N.T. and used mostly by Paul. See on Co2 10:14, and comp. Rom 9:31; Phi 3:16.

To the uttermost (ει

This is not the meaning of the phrase in N.T. It is to the end: see Mat 10:22; Mat 24:13; Luk 18:5; Joh 13:1. The wrath of God had not come upon them to the uttermost. The meaning is that the divine wrath had reached the point where it passed into judgment.

1 Thessalonians 2:17

th1 2:17

Being taken from you (α

N.T.o. olxx. Rev. better, being bereaved of you. From ο , Joh 14:18; Jam 1:27. The word suggests the intimate personal fellowship of the writer with his readers. The separation was like that between parents and children. Comp. Th1 2:7, Th1 2:8.

Co2 7:8; Gal 2:5; Plm 1:15 ; Co1 7:5.

Rev. the more exceedingly. Paul uses this adverb very freely, and outside of his letters it appears only Heb 2:1; Heb 13:19. He is much given to the use of comparatives, and sometimes heaps them together: see Rom 8:37; Co2 7:13; Co2 4:17; Eph 3:20; Phi 1:23.

1 Thessalonians 2:18

th1 2:18

We would (η

Implying more than a mere inclination or desire. It was our will to come. See on Mat 1:19.

I Paul

Not implying any less desire on the part of his associates, but emphasizing his own. See on the use of the epistolary plural, Th1 1:2.

Satan (Σατανας)

From the Aramaic Satana, adversary. In the canonical lxx the name appears only three times, Kg1 11:14, Kg1 11:23, Kg1 11:25

adversary, there is, in the O.T., a gradual development toward that of an evil personality. For instance, in Sa2 24:1, the numbering of the people is ascribed to the anger of the Lord. The later historian, in Ch1 21:1, ascribes the act to Satan. See also Job, Wisd. 2:24; Zac 3:1. The specialising of the conception was due, in part, to the contact of the Jews with the religions of Babylon and Persia. In N.T. Satan appears as the personal spirit of evil - the same who is called the

devil, the wicked one, the prince of the power of the air, the prince of this world, the serpent, the God of this world, the tempter. He tempts to evil, opposes God's work, inspires evil dispositions, torments God's people. The word Satan

employs the word in a personal sense; but any attempt to base the doctrine of a personal devil on this and similar passages is unsafe.

Hindered (ε

See on Pe1 3:7.

1 Thessalonians 2:19

th1 2:19

Hope

Used of the object of hope, as Col 1:5; Ti1 1:1; Heb 6:18.

Comp. Phi 4:1. The phrase crown of rejoicing or boasting, in Pro 16:31; Eze 16:12; Eze 23:42. Comp. Isa 62:3

.

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See on Mat 24:8, and see on ε

and see on Th2 2:8.

[Next: 1 Thessalonians Chapter 3](#)

1 Thessalonians Chapter 3

1 Thessalonians 3:1

th1 3:1

Lit. no longer forbearing. See on Co1 9:12 : lxx, Sir. 8:17. For Class. parall. Soph. O. C. 15; Elec. 1118; Eurip. Hippol. 844; Ion 1412. He means that his longing for some personal communication from the Thessalonians became intolerable.

To be left - alone (καταλειφθη)

Implying, as we sent (Th1 3:2) and I sent (Th1 3:5), the previous presence of Timothy with him at Athens.

1 Thessalonians 3:2

th1 3:2

Our brother

Comp. Co2 1:1; Col 1:1; Plm 1:1; Rom 16:23; Co1 1:1; Co1 16:12.

See on Mat 20:26; see on Mar 9:35

See Act 1:25; Act 6:4

Introduction to the Pastoral Epistles.

. See

Fellow laborer

Omit from text.

See on Luk 22:32; Introd. to Catholic Epistles, Vol. 1, p. 625; see on Pe1 5:10; see on Pe2 1:12.

1 Thessalonians 3:3

th1 3:3

N.T.o olxx. In Class., as early as Homer, of dogs; to wag the tail, fawn (Hom. Od. x. 217; xvi. 6). Hence of persons, to fawn or cringe. The word is apparently used here in the original sense, to be shaken.

As Luk 2:34 (see note); Phi 1:17. Comp. Act 14:22, in which occur four of the words used here. For the thought, see Mat 5:10; Mat 10:17; Mat 16:24; Pe1 2:21 ff.; Pe1 4:12; Ti2 3:12.

1 Thessalonians 3:5

th1 3:5

The tempter (ο

Only here and Mat 4:3. lxx. See on Mat 6:13.

In vain (εις κενον)

The phrase only in Paul. See Co2 6:1; Gal 2:2; Phi 2:16. The force of the preposition is fairly represented by to in the phrase to no purpose. lxx has ει

1 Thessalonians 3:6

th1 3:6

Now (α

See on Joh 13:33. Const. with we were comforted (Th1 3:7), not with came.

Better kindly remembrance. Comp. Rom 5:7 (see note); Rom 7:12; Tit 2:6; Pe1 2:18. See on Th1 1:3.

1 Thessalonians 3:7

th1 3:7

Affliction (α)

Rev. distress. The derivation from α
distress, seldom in Class. See Co1 7:26; Co2 6:4; Co2 12:10; Luk 21:23.

1 Thessalonians 3:8

th1 3:8

The sense of firm standing is derived from the context, and does not inhere in the word. In Mar 3:31; Mar 11:25, it means simply to stand. Comp. Phi 4:1. It does not occur earlier than N.T.

1 Thessalonians 3:10

th1 3:10

Exceedingly (υπερεκπερισσου)

Comp. Eph 3:20. Paul is fond of compounds with υ
Paul, and 20 of them only there.

Primarily, to adjust, fit together; so mend, Mat 4:21. Of the creation of the world, Heb 11:3. See on Mat 21:16; see on Luk 6:40; see on Pe1 5:10; see on Rom 9:22.

1 Thessalonians 3:11

th1 3:11

Lit. make straight. Only in Paul and Luke. See on Luk 1:79, and comp. Th2 3:5. Frequent in lxx.

1 Thessalonians 3:13

th1 3:13

ν α του)

Saints is often explained as angels; but the meaning is the holy and glorified people of God. Οι α these in N.T. and never of angels unless joined with α ; Mar 8:38; Act 10:22. It is doubtful if οι α of angels in lxx. Zac 14:5, which is confidently cited as an instance, is quoted at the conclusion of the Didache (xvi. 7), clearly with the sense of glorified believers. Α . Angels has no connection with anything in this Epistle, but glorified believers is closely connected with the matter which was troubling the Thessalonians. See Th1 4:13. This does not exclude the attendance of angels on the Lord's coming (see Mar 8:38; Luk 9:26), but when Paul speaks of such attendance, as Th2 1:7, he says, with the angels (α

[Next: 1 Thessalonians Chapter 4](#)

1 Thessalonians Chapter 4

1 Thessalonians 4:1

th1 4:1

Rev. not so well, finally, although the word is sometimes rightly so rendered. The formula is often used by Paul where he attaches, in a somewhat loose way, even in the midst of an Epistle, a new subject to that which he has been discussing.

1 Thessalonians 4:2

th1 4:2

military orders. See Xen. Cyr. ii., 4, 2; Hdt. iii., 25.

1 Thessalonians 4:3

th1 4:3

Fornication

Paul wrote from Corinth, where sensuality in the guise of religion was rife. In Thessalonica, besides the ordinary licentious customs of the Gentiles, immorality was fostered by the Cabeiric worship (see Introduction). About the time of Paul, a political sanction was given to this worship by deifying the Emperor as Cabeirus.

1 Thessalonians 4:4

th1 4:4

That every one of you should know how to possess his vessel, etc. (εἰ μὴ αὐτοῦ σκευὸς κτασθαι)

The interpretation of Th1 4:3-6 usually varies between two explanations: 1. making the whole passage refer to fornication and adultery: 2. limiting this reference to Th1 4:3-5, and making Th1 4:6 refer to honesty in business. Both are wrong. The entire passage exhibits two groups of parallel clauses; the one concerning sexual, and the other business relations. Thus: 1. Abstain from fornication: deal honorably with your wives. 2. Pursue your business as holy men, not with covetous greed as the heathen: do not overreach or defraud. A comma should be placed after σκευὸς vessel, and κτασθαι procure or acquire, instead of being made dependent on εἰ

Render, that every one of you treat his own wife honorably. Εἰ

regard, as Th1 5:12, "Know them that labor," etc.: recognize their claim to respect, and hold them in due regard.

Comp. Gen 39:6 : Potiphar οὐκ ἤνυ καθ' αὐτὸν

: the

sons of Eli οὐκ εἶ

: Another King arose οὐκ ἤνυ

regard Joseph": did not remember his services and the respect in which he had been held. Σκευὸς is sometimes explained as body, for which there is no evidence in N.T. In Co2 4:7 the sense is metaphorical. Neither in lxx nor Class. does it mean body. In lxx very often of the sacred vessels of worship: sometimes, as in Class., of the accoutrements of war. In N.T. occasionally, both in singular and plural, in the general sense of appliances, furniture,

tackling. See Mat 12:29; Luk 17:31; Act 27:17; Heb 9:21. For the meaning vessel, see Luk 8:16; Joh 19:20; Co2 4:7; Rev 2:27. Here, metaphorically, for wife; comp. Pe1 3:7. It was used for wife in the coarse and literal sense by Rabbinical writers. The admonition aptly follows the charge to abstain from fornication. On the contrary, let each one treat honorably his own wife. The common interpretation is, "as a safeguard against fornication let every one know how to procure his own wife." It is quite safe to say that such a sentence could never have proceeded from Paul. He never would have offset a charge to abstain from fornication with a counsel to be well informed in the way of obtaining a wife. When he does touch this subject, as he does in Co1 7:2, he says, very simply, "to avoid fornication let every man have (ε and absurd. Besides, the question was not of procuring a wife, but of living honorably and decently with her, paying her the respect which was her right, and therefore avoiding illicit connections.

That he pursue his gain-getting in sanctification and honor (κτασθαι εν αγιασμω)

As a holy and honorable man. The exhortation now turns to business relations. Κτασθαι cannot mean possess, as A.V. That would require the perfect tense. It means procure, acquire. Often buy, as Act 17:28; lxx, Gen 33:19; Gen 39:1; Gen 47:19; Gen 49:30; Jos 24:33; absolutely, Eze 7:12, Eze 7:13.

1 Thessalonians 4:5

th1 4:5

Lit. in passion of desire. Not with avaricious greed. For ε . Its meaning is by no means limited to sensual lust; see, for instance, Luk 22:15. It is used as including all kinds of worldly desires, as Gal 5:16, Gal 5:24; Jo1 2:17. In Rom 7:7, especially of covetousness.

1 Thessalonians 4:6

th1 4:6

Lit. the not going beyond. Dependent on this is the will of God, Th1 4:3. The verb N.T. Often in lxx, mostly in the literal sense of overpassing limits. Also of overtaking, passing by, surpassing, as in wickedness or cruelty. It is an expansion of the preceding thought. Pursue your business as holy men: do not overreach or defraud.

It is the overstepping of the line between mine and thine. It is used absolutely, being defined by the succeeding clause. The A.V. is literal, go beyond. Rev. renders transgress. Weizscker and Bornemann "ubergreife overreach." So. Rev. margin. This last is the best.

Defraud (πλεονεκτειν)

Po. See on Co2 2:11, and see on covetousness, Rom 1:29. It emphasizes gain as the motive of fraud. Three times in lxx, Jdg 4:11; Hab 2:9; Eze 22:27. Often in Class.

In any matter (εν τω

Rev. correctly, in the matter. Comp. Co2 7:11. The sense is the business in hand, whatever it be. The τω does not stand . Those who connect this clause with the preceding, explain τω as the matter just mentioned - adultery.

Avenger (ε

Po. Here and Rom 13:4. In lxx rarely, and in the same sense as here. In this sense it occurs only in late Greek. For the warning comp. Eph 5:6; Col 3:6; Rom 13:4; Gal 5:21.

1 Thessalonians 4:7

th1 4:7

Unto uncleanness (ε)

Better, for uncleanness; ε
5:13; Eph 2:10.

In sanctification (εν)

Note the change of preposition. Sanctification is the characteristic life-element of the Christian, in which he is to live. Comp. in peace, Co1 7:15; in hope, Eph 4:4.

1 Thessalonians 4:8

th1 4:8

Despiseth (αθετων)

Better, rejecteth. Setteth aside. Comp. Gal 2:21; Gal 3:15; Co1 1:19. Used in N.T. both of persons and things.

μα αυτου

Solemn and emphatic: His Spirit, the holy. Similarly, Act 15:8, Act 15:28; Act 19:6; Act 20:23; Eph 1:13; Eph 4:30.

1 Thessalonians 4:9

th1 4:9

N.T.o. olxx. Not in Class.

1 Thessalonians 4:11

th1 4:11

Study (φιλοτιμεισθαι)

Po. Make it your aim. Comp. Rom 15:20 (see note); Co2 5:9. Often in Class. Lit. to be fond of honor: hence to strive for honor, to be ambitious.

To be quiet (η)

Note the paradox, strive to be quiet. For similar instances see Rom 1:20, unseen things clearly seen: Rom 1:22, wise, be fooled (comp. Horace, Od. 1, 34, 2, insaniens sapientia): Co2 8:2, poverty abounded unto riches: Co2 7:10, repentance, not to be repented of. The disturbances rebuked in the second Epistle may have begun to show themselves, so that there is a possible allusion to the idle busybodies of Th2 3:11.

1 Thessalonians 4:12

th1 4:12

Honestly (ευ

Po. Better, seemly. From εὖ well and σχῆμα figure or fashion. The literal sense is suggested by the familiar phrase in good form. The contrast appears in α . Paul has in view the impression to be made by his readers on those outside of the church. See on Rom 13:13, and comp. Co1 14:40.

Either neuter, of nothing, or masculine, of no man. In the latter case it would refer to depending upon others for their support, which some, in view of the immediately expected parousia, were disposed to do, neglecting their own business.

1 Thessalonians 4:13

th1 4:13

I would not have you to be ignorant (οὐ μᾶς ἀγνοεῖν)

The Greek is, we would not, etc. A formula often used by Paul to call special attention to what he is about to say. See Rom 1:13; Rom 11:25; Co1 2:1 you to know (Co1 11:3; Col 2:1 μὲν I declare unto you (Co1 15:1; Co2 8:1; Gal 1:11 μα (Phi 1:12).

Them which are asleep (τῶ

Or, who are sleeping. See on Act 7:60; see on Pe2 3:4, and comp. Co1 7:39; Co1 11:30; Co1 15:6, Co1 15:18, Co1 15:20, Co1 15:51; Joh 11:11, etc. The dead members of the Thessalonian church.

Ye sorrow (λυπησθε)

Opinions differ as to the possible ground of this sorrow. According to some, the Thessalonians supposed that eternal life belonged only to such as should be found alive at the parousia, and therefore that those already dead would not share the blessings of the second advent. Others, assuming an interval between the advent and the general resurrection, think that the Thessalonians were anxious lest their brethren who died before the advent would be raised only at the general resurrection, and therefore would not share the blessings of communion with the Lord during the millennial reign. It is impossible to decide the question from Paul's words, since he does not argue, but only consoles. The value of his consolation does not depend upon the answer to the question whether the departed saints shall first be raised up at the general resurrection, or at a previous resurrection of believers only. The Thessalonians were plainly distressed at the thought of separation from their departed brethren, and had partially lost sight of the elements of the Christian hope - reunion with them and fellowship with the Lord. These elements Paul emphasizes in his answer. The resurrection of Jesus involves the resurrection of believers. The living and the dead Christians shall alike be with the Lord.

Others (οἱ

More correctly, the rest. Paul makes a sharp distinction between Christians, and all others.

Who have no hope

Only believers have hope of life after death. The speculations and surmisings of pagan philosophy do not amount to a hope.

1 Thessalonians 4:14

th1 4:14

Ἰησοῦ α τῶ).

(1) Which sleep should be, which have been laid asleep or have fallen asleep, giving the force of the passive.

Ἰησοῦ can by no possibility be rendered in Jesus, which would be ἐν Ἰησοῦ: see Co1 15:18; Th1 4:16. It must mean through or by means of Jesus.

Ἰησοῦ

forced interpretation. It has been explained by supposing a reference to martyrs who have died by Jesus; because of ἡσοῦν on account of or for the sake of Jesus.

Christians, so that by Jesus would be superfluous.

Ἰησοῦ should be construed with α

Jesus bring with him. Jesus is thus represented as the agent of the resurrection. See Co1 15:21; Joh 5:28; Joh 6:39, Joh 6:44, Joh 6:54. Bring (α γειρει shall raise up, because the thought of separation was prominent in the minds of the Thessalonians.

1 Thessalonians 4:15

th1 4:15

By the word of the Lord (ε

; Rom 13:9. We do not say this on our own authority. Comp. Co1 7:10, Co1 7:12, Co1 7:25. No recorded saying of the Lord answers to this reference. It may refer to a saying transmitted orally, or to a direct revelation to Paul. Comp. Gal 1:12; Gal 2:2; Eph 3:3; Co2 12:1, Co2 12:9.

Po. and only in this Epistle. The plural we indicates that Paul himself expected to be alive at the parousia.

Shall not prevent (ου

The A.V. misses the force of the double negative - shall in no wise prevent. Prevent in the older sense of anticipate, be beforehand with. See on Mat 17:25, and see on Th1 2:16. The living shall not share the blessings of the advent sooner than the dead in Christ.

1 Thessalonians 4:16

th1 4:16

The word of the Lord

Th1 4:15, is apparently not intended to include the specific details which follow. In that word the revelation was to the effect that all believers simultaneously should share the blessings of the advent. The following description of the Lord's descent from heaven is intended to emphasize the fact that the reunion of dead and living believers will be accomplished by the Lord in person (αυ means for or because; and the details are meant to strengthen the more general declaration of Th1 4:15. In the details themselves there are traces of certain O.T. theophanies, as Exo 19:11-18; Mic 1:3.

Shall descend from heaven

Used nowhere else of Christ's second coming. Frequently in the Fourth Gospel, of Christ's descent to earth as man. See Joh 3:13; Joh 6:33, Joh 6:38, Joh 6:41, etc. In Eph 4:9, of his descent by the Spirit in order to endow the church.

With a shout (ε

N.T.o. Once in lxx, Proverbs 24:62 (English Bib. Pro 30:27

command, as of a general to his army, an admiral to his oarsmen, or a charioteer to his horses.

Archangel (α

Only here and Jde 1:9. Not in O.T. The Pauline angelology shows traces of Rabbinical teachings in the idea of orders of angels. See Eph 1:21; Col 1:16; Rom 8:38. The archangels appear in the apocryphal literature. In the Book of Enoch (see on Jde 1:14) four are named, Michael, Uriel, Raphael, and Gabriel. Michael is set over the tree which, at the time of the great judgment, will be given over to the righteous and humble, and from the fruit of which life will be given to the elect. In Tob. 12:15, Raphael appears as one of the seven holy angels. Comp. Rev 8:2. See also on Jde 1:9, and comp. Dan 12:1.

With the trump of God (ε)

For the trumpet heralding great manifestations of God, see Exo 19:13, Exo 19:16; Psa 47:5; Isa 27:13; Zac 9:14; Zep 1:16; Joe 2:1; Mat 24:31; Co1 15:52; Rev 1:10; Rev 4:1. Of God does not indicate the size or loudness of the trumpet, but merely that it is used in God's service. Comp. harps of God, Rev 15:2; musical instruments of God, Ch1 16:42. The later Jews believed that God would use a trumpet to raise the dead.

1 Thessalonians 4:17

th1 4:17

Together with them (α τοις)

A) be
τοις along with them, i.e., the dead. Thus α) be
inaccurate. These are the important words as related to the disquietude of the Thessalonians.

Shall be caught up (α

By a swift, resistless, divine energy. Comp. Co2 12:2, Co2 12:4; Act 8:39.

In the air (εις α

Rend. into the air, and const. with shall be caught up. A
pure ether, which does not occur in N.T.

And so

After having met the Lord.

[Next: 1 Thessalonians Chapter 5](#)

1 Thessalonians Chapter 5

1 Thessalonians 5:1

th1 5:1

v)

See on Act 1:7. With special reference to the Lord's coming. The plural is used because Paul is thinking of a number of incidents attending the preparation and accomplishment of the second advent, and occurring at different times. The collocation times and seasons only here and Act 1:7

juncture, an occasion, as Mat 16:3

time, and εἰς

1 Thessalonians 5:2

th1 5:2

Perfectly (ἀκριβῶς)

See on Luk 1:3.

The day of the Lord (ἡ

The day of Christ's second coming. In Paul's Epistles this is expressed by ἡ ἡμέρα ἡ ἐπιφάνειας τοῦ κυρίου ; Co1 3:13;

Rom 13:12 : ἡ ἡμέρα ἡ ἐπιφάνειας τοῦ κυρίου : ἡ ἡμέρα ἡ ἐπιφάνειας τοῦ κυρίου the day of Christ, Phi 1:10; Phi 2:16 : ἡ

5:5; Th1 5:2; Th2 2:2 : ἡ ἡμέρα ἡ ἐπιφάνειας τοῦ κυρίου μῶν Ἰησοῦ (Χριστοῦ), Co1 1:8; Co2 1:14. These expressions refer to a definite time

when the Lord is expected to appear, and Paul expects this appearance soon. Attempts to evade this by referring such expressions to the day of death, or to the advance toward perfection after death until the final judgment, are forced,

and are shaped by dogmatic conceptions of the nature of Biblical inspiration. In the O.T. the phrase day of the Lord

denotes a time in which God will conspicuously manifest his power and goodness or his penal justice. See Isa 2:12;

Eze 13:5; Joe 1:15; Joe 2:11; and comp. Rom 2:5. The whole class of phrases is rare in N.T. outside of Paul's Epistles.

As a thief (ὡς

Comp. Mat 24:43; Luk 12:39; Pe2 3:10; Rev 16:15, and see on Rev 3:3.

In the night (ἐν

The ancient church held that the advent was to be expected at night, on an Easter eve. This gave rise to the custom of vigils. Jerome, on Mat 25:6, says: "It is a tradition of the Jews that Messiah will come at midnight, after the likeness of

that season in Egypt when the Passover was celebrated, and the Destroyer came, and the Lord passed over the dwellings. I think that this idea was perpetuated in the apostolic custom, that, on the day of vigils, at the Pascha, it was

not allowed to dismiss the people before midnight, since they expected the advent of Christ." It is noteworthy how

many of the gospel lessons on watchfulness are associated with the night and a visit by night. See Mat 24:43; Mat

25:1-13; Mar 13:35; Luk 12:35, Luk 12:38; Luk 17:34; Luk 12:20.

1 Thessalonians 5:3

th1 5:3

When they shall say

The prediction is thrown into dramatic form.

Cometh upon (ε

See Luk 21:34, Luk 21:36. Often in N.T. of a person coming suddenly upon another; as Luk 2:9; Luk 24:4; Act 4:1; Act 12:7.

Travail (ω

Birth-throe. Only here in its literal sense. Elsewhere as a strong figure of sorrow or pain. See Mat 24:8; Mar 13:8; Act 2:24. For the figure in O.T. see Isa 13:6-8; Isa 37:3; Mic 4:9; Hos 13:3; Jer 13:21.

Shall not escape (ou

A.V. misses the force of the double negative. They shall in no wise escape.

1 Thessalonians 5:4

th1 5:4

)

See on comprehended, Joh 1:5.

textual evidence is in favor of the singular.

1 Thessalonians 5:5

th1 5:5

Ye are all

Children of light (υι

More correctly, sons of light. See on Mar 3:17, and comp. Luk 16:8; Joh 12:36; Eph 5:8; Col 1:12. The Christian condition is habitually associated in N.T. with light: see Mat 5:14, Mat 5:16; Joh 3:21; Joh 8:12; Act 26:18; Pe1 2:9; Jo1 1:7. The contrary condition with darkness: see Joh 3:19, Joh 3:20; Eph 5:8; Pe1 2:9; Mat 4:16; Mat 6:23, etc.

The genitive marks an advance of thought from ε . Ev indicates the element in which one is. The genitive, of darkness, points to nature and origin. To belong to darkness is more than to be in darkness.

1 Thessalonians 5:6

th1 5:6

Others (οι

The rest, as Th1 4:13.

Let us watch (γρηγορομεν)

See on Mar 13:35, and comp. Eph 5:14.

Primarily in a physical sense, as opposed to excess in drink, but passing into the ethical sense of calm, collected, circumspect. Alert wakefulness and calm assurance will prevent their being surprised and confused by the Lord's coming, as by a thief in the night.

1 Thessalonians 5:7

th1 5:7

Lit. who are made drunk or get drunk. See on Joh 2:10. In N.T. always of intoxication. In lxx, the Hebrews shekar, Jdg 13:7; Sa1 1:11, Sa1 1:15.

1 Thessalonians 5:8

th1 5:8

Putting on (ε

The son of day clothes himself for the day's work or battle. The same association of ideas as in Th1 5:6, Th1 5:8, is found in Rom 13:12-14; Rev 16:15; Pe1 1:13. Comp. lxx, Bar. 5:2.

Breastplate - helmet

Comp. Eph 6:14. The figures are not original with Paul. See Isa 59:17; Wisd. 5:18, 19. Notice that only defensive armor is mentioned, in accordance with the darkness and uncertainty of the last time; and that the fundamental elements of Christian character, faith, hope, and love, are brought forward again as in Th1 1:3; Co1 13:13. For the figure of the armed soldier, comp. also Rom 13:12; Co2 10:4.

1 Thessalonians 5:9

th1 5:9

For (ο

Special emphasis is laid on the hope of salvation. The exhortation to put it on is enforced by the fact that God's appointment is to salvation and not to wrath.

To obtain (ει

More literally, unto the obtaining. See on Eph 1:14. In three out of five instances in N.T. the word clearly means acquiring or obtaining. In Eph 1:14 and Pe1 2:9, it is sometimes rendered possession (so Rev.). But in Ephesians the meaning is redemption or acquisition, or redemption which will give possession; and in 1st Peter a people for acquisition. The meaning here is that we might obtain. Comp. lxx, Mal 3:17.

1 Thessalonians 5:10

th1 5:10

Who died

Frequently the resurrection is coupled with the death of Christ by Paul, as Th1 4:14; Phi 3:10; Col 2:12; Col 3:1-4. Not so here; but the thought of resurrection is supplied in live together with him.

Wake or sleep

Whether we are alive or dead at Christ's appearing. Comp. Rom 14:9 and possibly Eph 5:14. In Mar 5:39; Luk 8:52, it is contrasted with death. In lxx in the sense of death, Psa 87:5; Dan 12:2; Sa2 7:12.

1 Thessalonians 5:11

th1 5:11

Comfort (παρακαλειτε)

Rev. renders exhort; but comfort suits better the general drift of the passage, and corresponds with Th1 4:18. There is some force in Bornemann's suggestion that the two meanings may be combined. Exhort each other to be of good heart.

Edify (οικοδομειτε)

Lit. build up. See on Act 20:32. The metaphorical sense habitually in Paul. See Co1 8:1, Co1 8:10; Co1 10:23; Co1 14:4; Eph 2:20. In O.T. mostly in the literal sense. See however lxx, Rut 4:11; Psalm 27:5; 88:2; Jer 31:4.

1 Thessalonians 5:12

th1 5:12

Know (ει

See on Th1 4:4. Recognize them for what they are, and as entitled to respect because of their office. Comp. ε acknowledge, Co1 16:18; and ε to appreciate and honor him.

Are over (προι

Lit. who are placed before you. See on Rom 12:8. Used of superintendents of households, Ti1 3:4, Ti1 3:5, Ti1 3:12 : of the ruling of elders of the church, Ti1 5:17. It does not indicate a particular ecclesiastical office, but is used functionally. The ecclesiastical nomenclature of the Pauline Epistles is unsettled, corresponding with the fact that the primitive church was not a homogeneous body throughout christendom. The primitive Pauline church consisted of a number of separate fraternities which were self-governing. The recognition of those who ministered to the congregations depended on the free choice of their members. See for instance Co1 16:15, Co1 16:16. The congregation exercised discipline and gave judgment: Co1 5:3-5; Co2 2:6, Co2 2:7; Co2 7:11, Co2 7:12; Gal 6:1.

Admonish (νουθετουντας)

Only in Acts and Paul. See on Act 20:31, and comp. Th1 5:14; Rom 15:14; Co1 4:14; Col 1:28.

1 Thessalonians 5:13

th1 5:13

Esteem (ηγεισθαι)

Primarily to lead, which is the only sense in the Gospels and Acts, except Act 26:2, in a speech of Paul. To lead the mind through a reasoning process to a conclusion, and so to think, to estimate. Only in this sense by Paul, Peter, and James. See Co2 9:5; Phi 2:3; Jam 1:2; Pe2 3:9. In both senses in Hebrews. See Heb 10:29; Heb 13:7.

Very highly in love

Const. very highly with esteem. In love qualifies both words.

των)

Their esteem for their superintendents is not to rest only on personal attachment or respect for their position, but on intelligent and sympathetic appreciation of their work. It is a good and much-needed lesson for the modern congregation no less than for the Thessalonian church.

1 Thessalonians 5:14

th1 5:14

N.T.o The A.V. is more vigorous and less stilted than Rev. disorderly. From α are out of line. Comp. the adverb α, Th2 3:11. Probably referring to the idlers and busybodies described there.

Feeble-minded (ο

N.T.o. Better fainthearted. O ; Isa 25:5; Isa 54:6; Isa 57:15. O ; Psalm 54:8. Comp. Ps. of Sol. 16:11.

Support (α

Comp. Mat 6:24; Tit 1:9. A to another so as to sustain him.

1 Thessalonians 5:15

th1 5:15

Not to be limited to profitable, beneficent (as Lightfoot, Lnemann), although α beneficent relation of its subject to another subject, which is emphasized here by to all men. See on Rom 5:7. It may also include what is absolutely, morally good, as Rom 2:10. So Heb 13:21; Pe1 3:11; Rom 7:18.

1 Thessalonians 5:17

th1 5:17

Without ceasing (α

Comp. Romans 9; Rom 12:12; Eph 6:18; Col 4:2.

1 Thessalonians 5:18

th1 5:18

In the sense of requirement. Comp. Th1 4:3.

1 Thessalonians 5:19

th1 5:19

Quench not the Spirit

Since he is the inspirer of prayer, and the bestower of all gifts of grace on the Church. Comp. Eph 4:30. The operation of the Spirit is set forth under the image of fire in Mat 3:11; Luk 12:49; Act 2:3, Act 2:4. The reference here is to the work of the Spirit generally, and not specially to his inspiration of prayer or prophecy.

1 Thessalonians 5:20

th1 5:20

The emphasis on prophesyings corresponds with that in Co1 14:1-5, Co1 14:22 ff. Prophecy in the apostolic church was directly inspired instruction, exhortation, or warning. The prophet received the truth into his own spirit which was withdrawn from earthly things and concentrated upon the spiritual world. His higher, spiritual part ($\piνευμα$), and his moral intelligence ($\nuου$) understanding interpreted it in its application to actual events, and his speech uttered the interpretation. He was not ecstatically rapt out of the sphere of human intelligence, although his understanding was intensified and clarified by the phenomenal action of the Spirit upon it. This double action imparted a peculiarly elevated character to his speech. The prophetic influence was thus distinguished from the mystical ecstasy, the ecstasy of Paul when rapt into the third heaven, which affected the subject alone and was incommunicable (Co2 12:1-4). The gift of tongues carried the subject out of the prophetic condition in which spirit, understanding, and speech operated in concert, and into a condition in which the understanding was overpowered by the communication to the spirit, so that the spirit could not find its natural expression in rational speech, or speech begotten of the understanding, and found supernatural expression in a tongue created by the Spirit. Paul attached great value to prophecy. He places prophets next after apostles in the list of those whom God has set in the Church (Co1 12:28). He associates apostles and prophets as the foundation of the Church (Eph 2:20). He assigns to prophecy the precedence among spiritual gifts (Co1 14:1-5), and urges his readers to desire the gift (Co1 14:1, Co1 14:39). Hence his exhortation here.

1 Thessalonians 5:21

th1 5:21

A general exhortation, not confined to prophesyings; but Paul elsewhere insists that a test be applied to phenomena which claim to be supernatural. See on discerning of spirits, Co1 12:10; see on Co1 14:29, and comp. Th2 2:2, and Jo1 4:1-3 . In lxx, Pro 27:21; Psa 11:6

These words are associated in early Christian writers with an apocryphal saying ascribed to Jesus, and very frequently $\tauαι$ show yourselves approved money-changers. By some ancient writers the two are cited together as Paul's; by others they are distinguished, as by Origen, who cites the saying as an injunction (ϵ also (observing) the teaching of Paul, who says, 'prove all things, hold fast the good, abstain from every form of evil.'" The saying about the money-changers is probably a genuine logion of the Lord. Some have thought that the words added by Clement of Alexandria, "rejecting some things but holding fast the good," formed part of the Lord's saying, and that, accordingly, Paul's words here depend on an original utterance of Jesus. If this could be proved, $\epsilonιδοϋ$ form, Th1 5:22, might be explained as a figure of exchangers distinguishing between genuine and false coins.

1 Thessalonians 5:22

th1 5:22

Appearance (ει

As commonly explained, abstain from everything that even looks like evil. But the word signifies form or kind. Comp. Luk 3:22; Joh 5:37, and see nearly the same phrase in Joseph. Ant. 10:3, 1. It never has the sense of semblance. Moreover, it is impossible to abstain from everything that looks like evil.

Of evil (πονηρου)

To be taken as a noun; not as an adjective agreeing with ει cannot be limited to active evil, mischief, though it often has that sense. The same is true in lxx, where it sometimes means grudging or niggardly. See Sir. 14:4, 5; 34:23.

1 Thessalonians 5:23

th1 5:23

The very God of peace (αυ ς ει

Better, the God of peace himself. God's work is contrasted with human efforts to carry out the preceding injunctions. The phrase God of peace only in Paul and Hebrews. See Rom 15:33; Rom 16:20; Phi 4:9; Heb 13:20. The meaning is, God who is the source and giver of peace. Peace, in the Pauline sense, is not mere calm or tranquillity. It is always conceived as based upon reconciliation with God. God is the God of peace only to those who have ceased to be at war with him, and are at one with him. God's peace is not sentimental but moral. Hence the God of peace is the sanctifier. "Peace" is habitually used, both in the Old and New Testaments, in connection with the messianic salvation. The Messiah himself will be Peace (Mic 5:5). Peace is associated with righteousness as a messianic blessing (Psa 72:7; Psa 85:10). Peace, founded in reconciliation with God, is the theme of the gospel (Act 10:36). The gospel is the gospel of peace (Eph 2:17; Eph 6:15; Rom 10:15). Christ is the giver of peace (Joh 14:27; Joh 16:33).

Sanctify (α

See on Joh 10:36; see on Joh 17:17. The primary idea of the word is separation. Hence α lxx is, primarily, set apart. A one set apart to holy uses.

Wholly (ολοτελεις)

N.T.o. So that nothing shall escape the sanctifying power. O

Spirit, soul, body (πνευ μα)

It is useless to attempt to draw from these words a technical, psychological statement of a threefold division of the human personality. If Paul recognized any such technical division, it was more probably twofold; the body or material part, and the immaterial part with its higher and lower sides - πνευ ; see on Rom 7:5, Rom 7:23; see on Rom 8:4; see on Rom 11:3 and footnote.

Be preserved entire (ο

This is the rendering of Rev. and is correct. A.V. joins ο μα, and renders your whole spirit. O not attributive. It does not mean whole, but is derived from ο ρος allotment, and signifies having the entire allotment; complete in all parts. It occurs only here and Jam 1:4 lxx, as Lev 23:15; Deu 16:9; Deu 27:6. Joseph. Ant. 3:12, 2, uses it of an unblemished victim for sacrifice. As distinguished from ολοτελεις wholly, Th1 5:23, it is qualitative, while ολοτελεις is quantitative. The kindred ο soundness, only in Act 3:16. For preserved see on Pe1 1:4.

1 Thessalonians 5:24

th1 5:24

Comp. Ti2 2:13, and see on Jo1 1:9; see on Rev 1:5; see on Rev 3:14.

That calleth (ο καλων)

= the caller. The emphasis is on the person rather than on the act. Comp. Rom 9:11; Gal 1:6, Gal 1:15; Gal 5:8; Th1 2:12; Pe1 5:10; Jam 1:5.

1 Thessalonians 5:26

th1 5:26

Kiss

See on Co2 13:12. Comp. Rom 16:16; Co1 16:20; Pe1 5:14.

1 Thessalonians 5:27

th1 5:27

I charge (ε

N.T.o. Rev. stronger and more literal, I adjure. oClass. This strong appeal may perhaps be explained by a suspicion on Paul's part that a wrong use might be made of his name and authority (see Th2 2:2), so that it was important that his views should be made known to all. Lightfoot refers to Th2 3:17, as showing a similar feeling in his anxiety to authenticate his letter.

[Next: 2 Thessalonians Chapter 1](#)

Co1 8:5.

2 Thessalonians 1:7

th2 1:7

Rest (α

See on liberty, Act 24:23. With this exception only in Paul.

With us

According to Paul's habit of identifying his experience with that of his Christian readers. See Co1 4:8; Rom 8:23; Phi 1:29, Phi 1:30; Phi 2:18; Phi 3:20, Phi 3:21; Co2 1:7.

When the Lord Jesus shall be revealed (εν τη α ησου)

Lit. in the revelation of the Lord Jesus. For α

With his mighty angels (μετ' α του)

Lit. with the angels of his power.

2 Thessalonians 1:8

th2 1:8

In flaming fire (ε

Lit. in a fire of flame. Comp. Co1 1:13; Pe2 3:7.

Lit. giving or rendering. Vengeance is an unfortunate rendering, as implying, in popular usage, personal vindictiveness. See on Co2 7:11. It is the full awarding of justice to all parties.

On them that know not God - obey not the gospel (του ευ)

To know God is to know him as the one, true God as distinguished from false gods; to know his will, his holiness, his hatred of sin, and his saving intent toward mankind. Two words are used of such knowledge, ει to the heathen and to Christians, and both are used of the Jews' knowledge of God. E ; Th1 4:5; Th2 1:8 ; Co1 1:21. E , Joh 8:19, Joh 8:55; Joh 14:7 Christians, Gal 4:9; Jo1 2:13, Jo1 2:14; Jo1 4:6, Jo1 4:7, Jo1 4:8; Joh 10:15; Joh 17:3 know the Father, Joh 16:3; Joh 8:55 : ει ; Joh 8:19; Joh 15:21. The two are combined, Joh 1:26; Joh 7:27; Joh 8:55; Co2 5:16 external impressions - and ει

There are doubtless passages which bear out this distinction (see on Joh 2:24), but it is impossible to carry it rigidly through the N.T. In the two classes, - those who know not God and those who obey not the gospel, - it is not probable that Paul has in mind a distinction between Jews and Gentiles. The Jews were not ignorant of God, yet they are described by John as not knowing him. The Gentiles are described by Paul as knowing God, but as refusing to glorify him as God (Rom 1:21). Paul rather describes here the subjects of God's judgment as one class, but under different aspects.

2 Thessalonians 1:9

th2 1:9

The verb (N.T.o.) means to pay or render. Lit. shall pay penalty.

Everlasting destruction (ο

The phrase nowhere else in N.T. In lxx, 4 Macc. 10:15. Rev. properly, eternal destruction. It is to be carefully noted that eternal and everlasting are not synonymous. See additional note at the end of this chapter.

From the presence (α

Or face. A

, Act 3:19; Act 5:41 : person,

Mat 22:16; Luk 20:21; Gal 2:6 : appearance, Co2 5:12; Co2 10:1 : fashion, Jam 1:11. The formula α

3:19; Act 5:41; Act 7:45; Rev 6:16; Rev 12:14; Rev 20:11. In lxx, Gen 3:8; Gen 4:14, Gen 4:16; Exo 14:25, and frequently.

ς ι του)

For glory see on Th1 2:12. I

or as an obstacle to resistance: physical power organized or working under individual direction. An army and a fortress are both ι

edicts ι

does not appear elsewhere in N.T. In lxx, Isa 2:10, Isa 2:19, Isa 2:21

Mat 24:30; Mar 13:26; Luk 21:27; Rev 4:11; Rev 19:1

του strength of his glory, Col 1:11.

Additional Note on ο

A

πανου, i. 9, 15) says: "The period which includes the whole time of each one's life is called the eon

of each one." Hence it often means the life of a man, as in Homer, where one's life (α

consume away (Il. v. 685; Od. v. 160). It is not, however, limited to human life; it signifies any period in the course of events, as the period or age before Christ; the period of the millennium; the mytho-logical period before the beginnings of history. The word has not "a stationary and mechanical value" (De Quincey). It does not mean a period of a fixed length for all cases. There are as many eons as entities, the respective durations of which are fixed by the normal conditions of the several entities. There is one eon of a human life, another of the life of a nation, another of a crow's life, another of an oak's life. The length of the eon depends on the subject to which it is attached.

It is sometimes translated world; world representing a period or a series of periods of time. See Mat 12:32; Mat 13:40, Mat 13:49; Luk 1:70; Co1 1:20; Co1 2:6; Eph 1:21. Similarly οι αιωνες the worlds, the universe, the aggregate of the ages or periods, and their contents which are included in the duration of the world. Co1 2:7; Co1 10:11; Heb 1:2; Heb 9:26; Heb 11:3.

The word always carries the notion of time, and not of eternity. It always means a period of time. Otherwise it would be impossible to account for the plural, or for such qualifying expressions as this age, or the age to come. It does not mean something endless or everlasting. To deduce that meaning from its relation to α

that the meaning of a word is not definitely fixed by its derivation, α

writer of the Pastoral Epistles quotes the saying that the Cretans are always (α), he surely does not mean that the Cretans will go on lying to all eternity. See also Act 7:51; Co2 4:11; Co2 6:10; Heb 3:10; Pe1 3:15. A

habitually or continually within the limit of the subject's life. In our colloquial dialect everlastingly is used in the same way. "The boy is everlastingly tormenting me to buy him a drum."

In the New Testament the history of the world is conceived as developed through a succession of eons. A series of such eons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series. See Eph 3:11. Paul contemplates eons

before and after the Christian era. Eph 1:21; Eph 2:7; Eph 3:9, Eph 3:21; Col 10:11; comp. Heb 9:26. He includes the series of eons in one great eon, ο αιωναιων (); and the author of the Epistle to the Hebrews describes the throne of God as enduring unto the eon of the eons (Heb 1:8). The plural is also used, eons of the eons, signifying all the successive periods which make up the sum total of the ages collectively. Rom 16:27; Gal 1:5; Phi 4:20, etc. This plural phrase is applied by Paul to God only.

The adjective αιωναιων

sense of endless or everlasting. They may acquire that sense by their connotation, as, on the other hand, αιωναιων means everlasting, has its meaning limited to a given point of time in Jde 1:6. A

to a period of time. Both the noun and the adjective are applied to limited periods. Thus the phrase αιωναιων, habitually rendered forever, is often used of duration which is limited in the very nature of the case. See, for a few out of many instances, lxx, Exo 21:6; Exo 29:9; Exo 32:13; Jos 14:9; Sa1 8:13; Lev 25:46; Deu 15:17; Ch1 28:4. See also Mat 21:19; Joh 13:8; Col 8:13. The same is true of αιωναιων

For a few instances see Gen 48:4; Num 10:8; Num 15:15; Pro 22:28; Jon 2:6; Hab 3:6; Isa 61:8.

Words which are habitually applied to things temporal or material can not carry in themselves the sense of endlessness.

Even when applied to God, we are not forced to render αιωναιων

question is whether, in describing God as αιωναιων

different and larger idea was not contemplated. That God lives longer than men, and lives on everlastingly, and has lived everlastingly, are, no doubt, great and significant facts; yet they are not the dominant or the most impressive facts in God's relations to time. God's eternity does not stand merely or chiefly for a scale of length. It is not primarily a mathematical but a moral fact. The relations of God to time include and imply far more than the bare fact of endless continuance. They carry with them the fact that God transcends time; works on different principles and on a vaster scale than the wisdom of time provides; oversteps the conditions and the motives of time; marshals the successive eons from a point outside of time, on lines which run out into his own measureless cycles, and for sublime moral ends which the creature of threescore and ten years cannot grasp and does not even suspect.

There is a word for everlasting if that idea is demanded. That αιωναιων

not prove that its place was taken by αιωναιων

everlastingness than later theological thought has given it. Paul uses the word once, in Rom 1:20, where he speaks of "the everlasting power and divinity of God." In Rom 16:26 he speaks of the eternal God (του αιωναιων); but that he does not mean the everlasting God is perfectly clear from the context. He has said that "the mystery" has been kept in

Christ was proclaimed. God therefore is described as the God of the eons, the God who pervaded and controlled those periods before the incarnation. To the same effect is the title ο αιωναιωναιων ;

Rev 15:3 ; Tit 1:2), cannot mean before everlasting

times. To say that God bestowed grace on men, or promised them eternal life before endless times, would be absurd.

The meaning is of old, as Luk 1:70. The grace and the promise were given in time, but far back in the ages, before the times of reckoning the eons.

eon, or continuing during that eon. I repeat, life may be endless. The life in union with Christ is endless, but the fact is not expressed by αιωναιων), is the punishment peculiar to an eon other than

eon or dispensation of Messiah which succeeds the legal dispensation. See Mat 19:16; Joh 5:39

present possession of those who believe on the Son of God, Joh 3:36; Joh 5:24; Joh 6:47, Joh 6:64. The Father's

Bishop Westcott very justly says, commenting upon the terms used by John to describe life under different aspects: "In considering these phrases it is necessary to premise that in spiritual things we must guard against all conclusions which rest upon the notions of succession and duration. 'Eternal life' is that which St. Paul speaks of as η ο αιωναιων life indeed, and η αιωναιων θεου the life of God. It is not an endless duration of being in time, but being of which time is not a measure. We have indeed no powers to grasp the idea except through forms and images of sense. These must be used, but we must not transfer them as realities to another order."

Thus, while α

quality. Its character is ethical rather than mathematical. The deepest significance of the life beyond time lies, not in endlessness, but in the moral quality of the eon into which the life passes. It is comparatively unimportant whether or not the rich fool, when his soul was required of him (Luk 12:20), entered upon a state that was endless. The principal, the tremendous fact, as Christ unmistakably puts it, was that, in the new eon, the motives, the aims, the conditions, the successes and awards of time counted for nothing. In time, his barns and their contents were everything; the soul was nothing. In the new life the soul was first and everything, and the barns and storehouses nothing. The bliss of the sanctified does not consist primarily in its endlessness, but in the nobler moral conditions of the new eon, - the years of the holy and eternal God. Duration is a secondary idea. When it enters it enters as an accompaniment and outgrowth of moral conditions.

In the present passage it is urged that o
this be true, if o

superfluous, since extinction is final, and excludes the idea of duration. But o
extinction. Take the kindred verb α

"the world being deluged with water, perished" (απολουνται Pe2 3:6); but the world did not become extinct, it was renewed. In Heb 1:11, Heb 1:12 quoted from Psalm 102, we read concerning the heavens and the earth as compared with the eternity of God, "they shall perish" (απολουνται). But the perishing is only preparatory to change and renewal. "They shall be changed" (α , Isa 51:16; Isa 65:17; Isa 66:22; Pe2 3:13; Rev 21:1. Similarly, "the Son of man came to save that which was lost" (α . Jesus charged his apostles to go to the lost (α of Israel, Mat 10:6, comp. Mat 15:24. "He that shall lose (α) his life for my sake shall find it," Mat 16:25. Comp. Luk 15:6, Luk 15:9, Luk 15:32.

In this passage the word destruction is qualified. It is "destruction from the presence of the Lord and from the glory of his power, " at his second coming, in the new eon. In other words, it is the severance, at a given point of time, of those who obey not the gospel from the presence and the glory of Christ. A continuing during the millennial eon between Christ's coming and the final judgment; as being for the wicked prolonged throughout that eon and characteristic of it, or it may describe the severance as characterizing or enduring through a period or eon succeeding the final judgment, the extent of which period is not defined. In neither case is α be interpreted as everlasting or endless.

2 Thessalonians 1:10

th2 1:10

To be glorified (ενδοξασθηναι)

Only here and Th2 1:12 in N.T. Repeatedly in lxx. See Exo 14:4, Exo 14:17; Isaiah 45:26. oClass.

2 Thessalonians 1:11

th2 1:11

Wherefore (εις ο

Better, to which end. Comp. Col 1:29. The end is, "that ye may be counted worthy of the kingdom of God," Th2 1:5. The same thought is continued in Th2 1:11.

Count - worthy (α)

Comp. Ti1 5:17; Heb 3:3; Heb 10:29.

Your calling (τη

Including both the act and the end of the Christian calling. Comp. Phi 3:14; Th1 2:12; Eph 4:1.

All the good pleasure of his goodness (πασαν εὐ

Wrong. Paul does not mean all the goodness which God is pleased to bestow, but the delight of the Thessalonians in goodness. He prays that God may perfect their pleasure in goodness. So Weizscker, die Freude an allem Guten. The Rev. desire for εὐ) is never predicated of God in

N.T. In lxx, see Neh 9:25, Neh 9:35. E

means contentment, satisfaction: see Sir. 29:23; Ps. of Sol. 3:4; 16:12. As related to others, good will, benevolence. Luk 10:21, Eph 1:5, Eph 1:9; Phi 1:15; Phi 2:13; Ps. of Sol. 8:39.

2 Thessalonians 1:12

th2 1:12

In no case where it is joined with Jesus, or Christ, or Lord Jesus, does it mean the title or dignity. Paul follows O.T. usage, according to which the name of the Lord is often used for all that the name covers; so that the name of the Lord = the Lord himself.

[Next: 2 Thessalonians Chapter 2](#)

2 Thessalonians Chapter 2

2 Thessalonians 2:1

th2 2:1

By the coming (υ

More correctly touching. Comp. Rom 9:27; Co2 1:8. Y

Gathering together (επισυναγωγης)

Only here and Heb 10:25. The verb ε
See Mat 24:31; Mar 13:27; comp. 2 Macc. 2:7.

2 Thessalonians 2:2

th2 2:2

Shaken (σαλευθηναι)

. Comp. Mat 11:7; Mat 24:29; Act 4:31; Heb 12:26.

In mind (α

More correctly, from your mind. Νους signifies the judgment, sober sense. Comp. Co1 14:15, and see on Rom 7:23.
They are to "keep their heads" under the temptation to fanatical extravagances concerning the Lord's appearing.

Be troubled (θρεισθαι)

By prophetic utterances of individuals in Christian assemblies, claiming the authority of divine revelations.

Oral expressions falsely imputed to Paul.

By letter as from us (δι επιστολης ως δι ημων)

Const. as from us with word and letter. The reference is to a letter or letters forged in Paul's name; not to the first Thessalonian Epistle, as misunderstood by the readers.

As that (ως ο

Indicating the contents of such communications.

Is at hand (ε

Better than Rev. is now present. Lightfoot, happily, is imminent.

2 Thessalonians 2:3

th2 2:3

Deceive (ε)

Better beguile; since the word means not only making a false impression, but actually leading astray. Except there come a falling away. Before except insert in translation the day shall not come. Such ellipses are common in Paul.

Falling away (α

Only here and Act 21:21. Comp. lxx, Jos 22:22; Ch2 29:19.

The man of sin - the son of perdition (ο α ς α υ ι ς α

See on children of light, Th1 5:5. The phrase man of sin (lawlessness) does not occur elsewhere, either in N.T. or lxx. Son of perdition is found Joh 17:12 . The man of sin has been thought to refer to Caligula, Titus, Simon Magus, Nero, the Pope of Rome, Luther, Mahomet, etc.

2 Thessalonians 2:4

th2 2:4

Above the true God and the false gods. The opposer claims divine honors for himself.

An object of adoration, including things as well as persons. Only here and Act 17:23 on which see note under devotions.

Temple of God

According to some, a figure of the Christian Church. Others, the temple of Jerusalem.

Shewing (α

Publicly asserting divine dignity. Rev. setting himself forth as God.

2 Thessalonians 2:6

th2 2:6

Better restraineth. The verb means to hold fast, as Luk 8:15 : to hold back, as Luk 4:42. See on Rom 1:18. He refers to some power which hinders the revelation of the man of sin or Antichrist.

In his time (εν τω αυτου καιρω)

Better, in his own season, Not before his appointed season.

2 Thessalonians 2:7

th2 2:7

Better, of lawlessness. The phrase is unique in N.T. and olxx. Mystery is found in various combinations, as mystery of the kingdom of heaven, Mat 13:11 : of God, Co1 2:1 : of his will, Eph 1:9 : of Christ, Eph 3:4 : of the gospel, Eph 6:19 : of faith, Ti1 3:9 : of godliness, Ti1 3:16 : of the seven stars Rev 1:20 : of the woman, Rev 17:7. A mystery does not lie in the obscurity of a thing, but in its secrecy. It is not in the thing, but envelops it. Applied to a truth, it signifies a truth once hidden but now revealed or to be revealed; a truth which without special revelation would be unknown. It is almost universally found in connection with words signifying publication or revelation. See on Mat 13:11. The mystery of lawlessness is the mass of lawlessness yet hidden, but which is to reveal itself in the person and power of Antichrist. The position of the word is emphatic, emphasizing the concealed character of the evil power.

The sentence is elliptical: "only we must wait," or "only it must work in secret, until he that letteth," etc. For a similar instance see Gal 2:10. The collocation of A.V. is wrong.

The same word as restraineth, Th2 2:6. Let is old English for hinder, prevent. Often in Chaucer.

"May I him lette of that?" (prevent him from it).

Troil. and Cress. ii. 732.

"And bothe in love y-like sore they brente (burned)

That noon or alle hir (their) frendes might hit lette."

Legend of Good Women, 731.

So Shakespeare:

"What lets but one may enter?"

Two Gentlemen of Verona, iii. 1.

"I'll make a ghost of him that lets me."

Hamlet i. 4.

"The flesh resisteth the work of the Holy Ghost in our hearts, and lets it." - Latimer, Sermon.

2 Thessalonians 2:8

th2 2:8

Consume (ανελεῖ)

Better, slay, as Mat 2:16; Luk 22:2; Act 5:33.

Better, breath. Πνεῦμα, almost always translated spirit, is from πνεῖν to breathe or blow. Frequent in class. in this sense. Comp. Joh 3:8; Heb 1:7. lxx, Psa 147:7; Ep. of Jer. 61. Philo says "the spirit of God signifies, in one sense, the air, the third element; and it is used in this sense in the beginning of Genesis... for air, being light, is born up, and uses water as its basis. In the other sense it is the pure wisdom in which every wise man participates" (De Gigantibus, 5).

See on Rom 8:4.

See on cumbereth, Luk 13:7 and see on make without effect, Rom 3:3.

With the brightness (τη ε)

See on Ti1 6:14. Rev., correctly, manifestation. See lxx, Est 5:1; Amo 5:22; 2 Macc. 2:21; 3 Macc. 2:9. In class. (but late) of deities appearing to a worshipper (Plut. Themistocles, 30): of the sudden appearance of an enemy (Polyb. i. 54, 2): of a manifestation of Providence (Diod. Sic. i. 15): of the heathen gods assuming shape and appearing in order to work mischief (Just. Mart. Apol. i. 5). In N.T. of the parousia. See Ti1 6:14; Ti2 1:10; Ti2 4:1, Ti2 4:8; Tit 2:13. In Ti2 1:10, of Christ's historical manifestation. So ε ; Tit 3:4. Only here in Paul.

Or presence, which is the original meaning. In N.T. with a few exceptions, of the second coming of Christ. The combination manifestation of his presence (only here) appears to emphasize the resistless power of the Son of man, not (as Lightfoot) his splendor and glory. The mere appearing of his presence suffices to destroy his adversary.

2 Thessalonians 2:9

th2 2:9

After the working of Satan

The sense is that the coming of Antichrist proclaims itself to be according to the working of Satan by means of power, ; Col 2:12.

Lit. signs and wonders of a lie. Of a lie characterizes the three words, power, signs, wonders. All bear the stamp of fraud. For signs and wonders see on Mat 24:24, and see on mighty works, Mat 11:20.

2 Thessalonians 2:10

th2 2:10

Deceivableness of unrighteousness (α α)

Better deceit of unrighteousness; which is characteristic of unrighteousness and is employed by it.

2 Thessalonians 2:11

th2 2:11

Strong delusion (ε)

Rev., literally and correctly, a working of error. See on working Th2 2:9. The phrase is unique in N.T. It means an

A lie (τω)

Properly, the lie. The article gives the generic sense, falsehood in all its forms. Comp. Joh 8:44; Rom 1:25; Eph 4:25. Comp. the contrast of truth and unrighteousness in Th2 2:12. All wrongdoing has an element of falsity.

2 Thessalonians 2:12

th2 2:12

Might be damned (κριθωσιν)

More correctly, judged. See on damnation, Ti1 5:12.

2 Thessalonians 2:13

th2 2:13

Hath chosen (ει

The only case in N.T. in which this word is used of God's election. lxx, Deu 26:18, of God's choosing Israel to be his peculiar people. Comp. Phi 1:22; Heb 11:25.

From the beginning (απ' αρχης)

ν αι

the world (Eph 1:4): α ν αι

; Tit 1:2.

2 Thessalonians 2:14

th2 2:14

Our gospel

See on Th1 1:5.

2 Thessalonians 2:15

th2 2:15

See on Co1 11:2. Not emphasizing a distinction between written and oral tradition. Tradition, in the scriptural sense, may be either written or oral. It implies on the part of a teacher that he is not expressing his own ideas, but is

that of an authority external to the teacher. Comp. by word nor by letter, Th2 2:2.

2 Thessalonians 2:16

th2 2:16

Through grace (ε

Better, in grace, as the element of God's gift. Const. with hath given, not with hath loved and hath given.

[Next: 2 Thessalonians Chapter 3](#)

2 Thessalonians Chapter 3

2 Thessalonians 3:1

th2 3:1

See on Th1 4:1.

)

More literally, simply, and better, may run. Have swift progress through the world. An O.T. idea. See Psa 147:15, and comp. Isa 55:11 and Act 12:24.

Acknowledged in its true power and glory. Comp. Joh 12:28. The phrase the word of the Lord - be glorified, only here.

2 Thessalonians 3:2

th2 3:2

Unreasonable (α

See on Luk 23:41, and comp. Act 25:5; Act 28:6. In lxx in a moral sense, iniquitous, Job 4:8; Job 11:11; Job 34:12. The word originally means out of place.

All men have not faith

See on Act 6:7; see on Gal 1:23.

2 Thessalonians 3:3

th2 3:3

From evil (α πονηρου)

; Mat 5:39; but general N.T. usage favors the masculine, personal sense. See Mat 13:19, Mat 13:38; Eph 6:16; Jo1 2:13, Jo1 2:14; Jo1 3:12; Jo1 5:18 few times, but always of men. See Deu 24:7; Est 7:6; Job 21:30 favored by the Jewish formularies, of which traces appear in the Lord's prayer; by the unanimous tradition of Greek interpreters; by the interpretations of Tertullian and Cyprian, and by the evidence of the Syriac and Sahidic Versions.

2 Thessalonians 3:5

th2 3:5

See on Rom 1:21; see on Rom 10:10; see on Eph 1:18.

Patient waiting for Christ (ὁ χριστου)

Rather patience of Christ. The prayer is that their hearts may be directed to love God and to exhibit the patience of Christ.

2 Thessalonians 3:6

th2 3:6

μας α

. Here with

α

Disorderly (α

This adverb, the verb α
5:14.

2 Thessalonians 3:7

th2 3:7

Follow (μιμεισθαι)

Better, imitate. Comp. Co1 4:16; Co1 11:1; Phi 3:17; Th1 1:6.

2 Thessalonians 3:8

th2 3:8

Any man's bread (α

Lit. bread from any one, or at any man's hand.

The word is a noun, meaning a gift. See Joh 4:10; Act 2:38; Rom 5:15. The accusative often adverbially as here; as a gift, gratis. Comp. Mat 10:8; Rom 3:24; Rev 21:6.

Labor and travail

See on Th1 1:3.

Be chargeable (επιβαρησαι)

Po. Better, burden. By depending upon them for pecuniary support. Comp. 1 Corinthians 9:3-18, and see on Th1 2:6.

2 Thessalonians 3:9

th2 3:9

Power (ε

Better, right. See on Mar 2:10; see on Joh 1:12.

2 Thessalonians 3:10

th2 3:10

If any would not work, etc.

A Jewish proverb.

2 Thessalonians 3:11

th2 3:11

One of Paul's frequent wordplays. See on reprobate mind, Rom 1:28, and see on Ti1 5:13.

2 Thessalonians 3:12

th2 3:12

With quietness - work

See on study to be quiet, Th1 4:11.

2 Thessalonians 3:13

th2 3:13

Be not weary (εντραπη)

With one exception, Luk 13:1, only in Paul. To faint or lose heart.

Well doing (καλοποιουντες)

N.T.o. According to the Greek idiom, doing well, be not weary. Not limited to works of charity, but including Christian conduct generally, as, for instance, steadily attending to their own business, Th2 3:12.

2 Thessalonians 3:14

th2 3:14

By this epistle

Connect with our word. The message we send in this letter. Not, as some, with the following words, note that man in your epistle.

Note (σημειουσθε)

N.T.o. Lit. set a mark on. The nature of the mark is indicated in the next clause.

Po. See on Co1 5:9.

Be ashamed (εντραπη)

See on Mat 21:37, and see on Col 4:14.

2 Thessalonians 3:15

th2 3:15

Admonish (νουθετετε)

See on Act 20:31, and see on Eph 6:4.

2 Thessalonians 3:16

th2 3:16

The Lord of peace (ο ς ει

The only instance of the formula.

By all means (ε)

place is rejected by the principal texts.

2 Thessalonians 3:17

th2 3:17

The salutation of Paul with mine own hand (α εμη

Rev. properly, "the salutation of me Paul." The genitive of me is contained, according to a familiar Greek idiom, in the possessive pronoun my. Paul had apparently been employing an amanuensis.

In every epistle

Comp. Col 16:21; Col 4:18.

[Next: 1 Timothy Introduction](#)

1 Timothy Introduction

1 Timothy

ti1 0:0

The Pastoral Epistles

Introduction

The two Epistles to Timothy and the Epistle to Titus are called the Pastoral Epistles because they consist chiefly of instructions and admonitions to pastors. Their authenticity is disputed. The current of modern criticism is against their Pauline authorship, but it is supported by high authorities.

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

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

III. As to the external evidence for these letters, there seems good reason to believe in the existence, at an early date, either of the letters in their present form, or of documents on which the letters were constructed later. Not much reliance can be placed on the traces which occur in Clement's Epistle to the Corinthians: perhaps a little more on those in the Ignatian Epistles, although many of these are merely analogies of expression which may have been accidental, or echoes of current religious phraseology. An unmistakable reminiscence appears in Polycarp's Epistle to the Philippians (Philip. iv.; Ti1 6:7, Ti1 6:10). There are no echoes in Hermas or in the Didache, and none of importance in Barnabas. Justin Martyr has a few characteristic expressions of the Pastorals, which may be only accidental coincidences. The Muratorian Canon enrolls the three as canonical, and expressly justifies their reception because, being private letters, their canonicity might be called in question. They are found in the Peshitto and Old Latin Versions, and are accepted and cited as Pauline by Clement of Alexandria, Irenaeus, and Tertullian. At the end of the second century they have a recognized place among the Pauline Epistles. It is, however, significant, that they were excluded from Marcion's Canon. It cannot be positively affirmed that Marcion knew them, although his acquaintance with them would seem to be implied by Tertullian (Adv. Marc. v., 21), who says that it was strange how Marcion could have accepted a letter written to one man (Philemon), and have rejected the two to Timothy and the one to Titus.

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

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

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

Of this there is no sound historical evidence whatever. The narrative of Acts leaves him in his first confinement. The ordinary course of argument forms a circle. The hypothesis of a second imprisonment can be sustained only by the Pastoral Epistles if they are authentic. Their authenticity can be shown only on that hypothesis. The only evidence adduced for the second imprisonment outside of these letters is, 1. A passage in Clement's Epistle to the Corinthians (v.), as follows: (Paul) "having preached the gospel both in the East; and in the West, received the glorious renown due to his faith, having taught righteousness to the whole world, and having come to the boundary of the West, and having born his testimony before the rulers. Thus he departed out of the world." The main point is having come to the boundary of the West (ε fulfillment of the apostle's intention stated in Rom 15:24, Rom 15:28. Others, however, hold that it refers to Rome. Apart from this difference, which it is impossible to settle, the whole statement is general, vague, and rhetorical, and has no historical value.

2. The Muratorian Canon (about 170 a.d.) contains a passage apparently to the effect that Luke relates to Theophilus the things which fell under his own notice, and evidently declares as apart from his purpose the martyrdom of Peter; but the departure of Paul setting out from the city to Spain - here the text is mutilated. How the writer intended to complete it can only be guessed. The passage is worthless as evidence. 3. After these two we have nothing until the fourth century, when Eusebius says that there was a tradition that the apostle again set forth to the ministry of his preaching, and having a second time entered the same city of Rome, was perfected by his martyrdom before Nero. That in this imprisonment he wrote the second Epistle to Timothy (H. E. ii. 22, 25). This is all. Jerome merely echoes Eusebius. Eusebius does not mention Spain. History does not show any apostolic foundation in Spain. Neither Irenaeus, Caius, Tertullian, nor Origen allude to such a mission; and although Irenaeus, Tertullian, and Origen mention the death of Paul at Rome, they say nothing of any journeys subsequent to his first arrival there. Dr. McGiffert remarks (note on Euseb. ii. 22, 2): "The strongest argument against the visit to Spain is the absence of any trace of it in Spain itself. If any church there could have claimed the great apostle to the Gentiles as its founder, it seems that it must have asserted its claim, and the tradition have been preserved at least in that church."

It is also said that Ti2 4:16, Ti2 4:17 implies that Paul had had a hearing and been discharged and permitted to preach. The assumption is entirely gratuitous. The words may have referred to a hearing during his first captivity, when he was delivered from imminent danger, but not set at liberty.

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

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

V. Style and Diction. - The most formidable objection to the Pauline authorship of these Epistles is furnished by their style and diction, which present a marked contrast with those of the Pauline letters. That the three Pastorals contain 148 words which appear nowhere else in the N.T., and 304 which are not found in Paul's writings, are facts which, by themselves, must not be allowed too much weight. Hapaxlegomena are numerous in the several Pauline Epistles. Second Corinthians has about 90: Romans and 1st Corinthians each over a hundred: Ephesians about 40. That words

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

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

Some of these unusual compounds, for which the writer has a great liking, occur neither in the N.T. nor in profane Greek. High-sounding words are chosen where simpler terms would have suited the thought better. It seems, occasionally, as if the diction were being employed to pad the meagerness of the thought. A class of words which occur principally in the Pauline letters is wanting, as α $\mu\alpha$ which, in the four principal Epistles alone, Paul uses 71 times. We miss entire families of Pauline words, as ϵ $\nu\epsilon\rho\gamma\epsilon\iota$ derivatives and compounds growing out of these.

Again, we look in vain for certain expressions most characteristic of the Pauline vocabulary, as ν $\sigma\theta\alpha\iota$, and their kindred words. Still more significant is the fact that the article, which is freely used by Paul before entire sentences, adverbs, interjections, numerals, and especially before the infinitive, is never so employed in the Pastorals. $\tau\omicron\upsilon$ with the infinitive disappears. The prepositions, the conjunctions, and especially the particles are quite differently

Pauline thought indicated by α ν is lacking. A these appear. There is no trace of Paul's habit of applying different prepositions to the same object in one sentence, for the purpose of sharper definition. See Gal 1:1; Rom 1:17.

Similar ideas are differently expressed by Paul and in the Pastorals. Comp. Ti1 1:3 and Co2 11:4; Gal 1:6 : Ti1 1:9 and Gal 5:18, Gal 5:23; Rom 6:14 : Ti1 1:12 and Co1 12:28. For Paul's $\epsilon\pi\iota\theta\upsilon\mu\epsilon\iota\nu$ or $\epsilon\pi\iota\theta\omicron\upsilon\epsilon\iota\nu$ the Pastorals give \omicron For Paul's α several times in the Pastorals. For α 14:25; Gal 3:21): in the Pastorals it is prefixed to a substantive, and converted into an adjective by means of an article, and is used only in this way, a construction unknown to Paul (see Ti1 5:3, Ti1 5:5, Ti1 5:16; Ti1 6:19).

To these should be added expressions in all the three Epistles which indicate a peculiar mode of thought and of literary expression on the part of the writer. Such are $\epsilon\upsilon\sigma\epsilon\beta\omega$ $\pi\alpha\rho\alpha\kappa\omicron\lambda\upsilon\theta\epsilon\iota$ $\gamma\omega\nu\alpha$ α man of God; constructions like $\delta\iota\alpha\beta\epsilon\beta\alpha\tau\omicron\upsilon$ by $\omicron\nu$ ϵ

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

By way of explaining away these facts we are reminded that these are private letters; but even in his private letters a man does not so entirely abjure his literary peculiarities, and the letter to Philemon exhibits no lack of distinctive Pauline characteristics. It is further urged that Paul's style had developed, and that, in his advanced age, he had lost the vivacity once peculiar to him. One is tempted to smile at the suggestion of a development of style in the easy commonplaces of these Epistles over the nervous vigor of Romans, the racy incisiveness of Galatians and 2nd Corinthians, and the majestic richness of Ephesians. As to a decline on account of age, Paul, on this showing, must have aged very rapidly. He styles himself "the aged" in Plm 1:9. Colossians was written at the same time with Philemon, and Philippians and Ephesians shortly before or after. The Pastorals (assuming Paul's authorship) cannot have been written more than three or four years later than these; but the Epistles of the Captivity certainly betray no lack of vigor, and exhibit no signs of senility; and the differences between these and the Pastorals are far greater than

between the former and Paul's earliest letters, written ten years before. The production of an old man may indeed exhibit a lack of energy or a carelessness of style, but an old writer does not abandon his favorite words or his characteristic turns of expression. After following Paul for a dozen years through ten Epistles, all marked by the essential features of his style, one finds it hard to believe that he should suddenly become a writer of an entirely different type, ignoring his own characteristic and favorite modes of expression. Surely the themes treated in the Pastorals would have furnished abundant occasion for $\nu\iota$, α these instances is applied to Christ.

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

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

The death and resurrection of Christ are matters of allusion rather than central truths. As regards resurrection, the Pastorals resemble the Epistle to the Hebrews. The vital union of the believer with Christ, which is the essence of Paul's Christian ideal, may possibly be implied, but is not emphasized, and certainly does not underlie the Pastoral teaching. The conception of Justification is not sharply defined. $\Delta\iota\kappa\alpha\iota\omicron\upsilon\nu$ occurs but twice, and in one of the cases is predicated of Christ (Ti1 3:16). The teaching is predominantly ethical. Its two key-notes are practical piety and sound doctrine. E

and central position which it does in Paul's teaching. Only in Ti1 1:16; Ti2 3:15, does faith clearly appear as the means of the subjective appropriation of salvation. In Tit 3:5, just where we should expect it, we do not find faith set sharply over against righteousness by works. Faith is emphasized as confiding acknowledgment of the truth, and sometimes as the virtue of fidelity. See Ti1 5:12; Tit 2:10. It appears either as one of the cardinal virtues following in the train of $\epsilon\nu$ or as the acknowledgment of the teaching in which $\epsilon\nu$

These Epistles deal much with the character and attributes of God, and exhibit them in terms which are mostly foreign to Paul, such as God our Savior. This, however, may have been partly due to the false representations of contemporary heresies. I cannot but feel that there is too much truth in the remark of Schenkel, that "the image of Christ presented in the Pastorals is indeed composed of Pauline formulas, but is lacking in the Pauline spirit and feeling, in the mystic inwardness, the religious depth and moral force, that live in the Christ of Paul." Still, the Pauline conception appears in the emphasis upon the manhood of Christ (Ti1 2:5; Ti2 2:8), and the clear implication of his preexistence (Ti1 1:15; Ti1 3:16; Ti2 1:10). In Ti1 3:16 the representation is nearer to that of John.

VII. The Writer's Allusions to Himself and His Companions. - Grave suspicions as to the Pauline authorship are awakened by the writer's mode of speaking of himself, and to intimate and trusted companions and disciples like Timothy and Titus. We know how near these two were to him, and how he confided in them (see Phi 2:19-22). It is strange that in writing to them he should find it necessary to announce himself formally as an apostle of Jesus Christ

whom he was personally a stranger. Such an announcement is singularly out of place in a private letter, even though official. Equally strange is his assuring such friends that he is appointed of God to be a herald of the gospel; that he speaks the truth and does not lie; that he has served God from his fathers with a pure conscience. One might doubt his entire confidence in these trusted ministerial helpers and personal friends, when he feels it incumbent upon him to commend to them the most elementary and self-evident duties, as abstinence from youthful lusts. It is singular that he should exhort Timothy to let no man despise his youth, when Timothy had attended him for at least thirteen years, and must have been a mature man. And if Paul, before writing 1st Timothy and Titus, had recently been with them both (Ti1 1:3; Tit 1:5), and had given them their commissions by word of mouth, why does he do the same thing so soon after, especially when he is looking forward to a speedy reunion (Ti1 3:14; Tit 3:12)? Why does he picture the Cretans

in such detail to Titus, who was in the midst of them, and who must have known their characteristics quite as well as himself?

VIII. The Heresies. - Before it can be decisively asserted that the heresies treated in these Epistles are later than Paul's time, it must be settled what these heresies were, and this, with our present knowledge, is impossible. There are almost as many different views as there are critics. In the Epistles themselves the statements regarding heresies are general and sweeping, and, taken together, do not point to any particular system. It would seem that the writer was assailing, not a particular form of heresy, but a tendency, of which he does not discuss the details. Indeed, the allusions to heresies appear intended principally to point the exhortations to hold fast sound teaching and the instructions concerning church polity, as safeguards against false teaching and immoral practice. The moral developments of the heresies, rather than their doctrinal errors, are treated. Their representatives are wicked men and impostors: they are deceiving and deceived: they are of corrupt mind, destitute of truth, with their consciences seared: they lead captive silly women, laden with sins, led away by divers lusts: they are greedy of gain. At the root of the moral errors there seem to be indicated Gnostic tendencies and Jewish corruptions, and traits akin to those which appear in the Colossian heresy. All of the writer's theology is anti-Gnostic. Individual features of Gnosticism can be recognized, but a consistent reference throughout to Gnosticism cannot be shown. In any case, it is noticeable how the treatment of heresies and false teachers differs from that of Paul. The treatment in the Pastorals is general, sweeping, vague, and mainly denunciatory. No vital differences between the forms of error and between their teachers are defined, but all are indiscriminately denounced as concerned with foolish and ignorant questioning, disputes about words, strifes about the law, fables, endless genealogies, and profane babblings. This is quite unlike the controversial method of Paul, who defines what he assails, demonstrates its unsoundness, and shows the bearing of the gospel upon it.

IX. Church Polity. - The church polity of the Pastorals is of a later date than Paul. Within the circle of the Pauline Epistles there is no trace of formally constituted church officers. The greeting to Bishops and Deacons in Philippians is unique, but it does not imply a polity differing substantially from that exhibited in 1st Corinthians and 1st Thessalonians. The greeting is to the church first, and the special mention of Bishops and Deacons by way of appendage is explained by the fact that the letter was cancel out by the pecuniary contribution of the Philippian church to Paul, of the collection and sending of which these functionaries would naturally have charge. The names Bishop and Deacon designate functions and not official titles. In the formal list, in Eph 4:11, of those whom God has set in the church, neither Bishops, Elders, nor Deacons occur; and yet that Epistle was written within a short time of the writing of the Philippian letter. The offices in the Pauline church were charismatic. The warrant of leadership was a divine, spiritual endowment. Paul recognizes certain functions as of divine institution; and those functions are assumed in virtue of a special, divine gift in prophecy, speaking with tongues, teaching, healing, or helping, as the case may be (see 1 Corinthians 12). There is no recognition of official distinctions, or of formal appointment to definite offices, in the Pauline Epistles. Apostles, prophets, teachers, powers, helps, healings, kinds of tongues, do not represent offices resting on the appointment of the church. The Pastorals recognize Bishops, Deacons, and Presbyters. The recognition of three distinct orders is not as sharp and clear as in the Ignatian Epistles (100-118 a.d.), but the polity is in advance of that of the Pauline churches as set forth in the Epistles of Paul. The Pastorals seem to mark a transition point between the earlier republican simplicity and the later monarchical tendency. If these letters are the work of Paul before his first imprisonment, their notes of church polity do not consist with those of his other letters written during that period. If they were composed by Paul a few years after his first imprisonment, the period is too early for the change in polity which they indicate.

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

To stigmatize such a proceeding as forgery is to treat the conditions of that early time from the point of view of our own age. No literary fraud was contemplated by the writer or ascribed to him. The practice of issuing a work in the name of some distinguished person was common, and was recognized as legitimate. A whole class of writings, chiefly apocalyptic and known as pseudepigraphic or pseudonymous, appeared in the times immediately preceding and succeeding the beginning of the Christian era. Such were the Book of Enoch, the Sibylline Oracles, and the Psalter of Solomon. Precedent was furnished by the Old Testament writings. The Psalmists adopted the names of David, Asaph, and the Sons of Korah. Neither Samuel nor Ruth nor Esther were supposed to be the authors of the books which bore their names. Koheleth, in the Book of Ecclesiastes, impersonates Solomon, and the Proverbs and the Canticles both bear his name.

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

Lists of Words Found Only in the Pastoral Epistles, and in the Pastoral Epistles and Not in Paul's Writings.

Pastorals Only

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Pastorals and Not in Paul

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A List of Phrases Which Occur Only in the Pastoral Epistles

ς η ε μων, Ti1 1:1

ται, Ti1 1:9

η υ

Ti1 1:11

ο

ποδογης α

πρω

οι εν υπεροχη, Ti1 2:1

εις ε λθειν, Ti1 2:4

καιροις ι

θων (of Paul), Ti1 2:7

ε Ti1 2:7

ε ρας, Ti1 2:8

ργη ν, Ti1 2:8

ε ν υποταγη, Ti1 3:4

εμπιπειν ει

οικος θεου (of the church), Ti1 3:15

ς α

ε

εν υ ς, Ti1 4:1

α

ε

νον (with an article and adjectively, as ο νον αι ς της νον), Ti1 5:3

ο

α

ε

ε

η κατ' ευ

α , Ti1 6:11

α γωνα, Ti1 6:12

ομολγει

μαρτυρει

οι

ε

α ; Ti2 1:1; Tit 1:1

ε ς, Ti2 1:1

α

εν καθαρα ; Ti2 1:3

νω

κλησις α

; Tit 1:2

εν Χριστώ Ιησού, Ti2 2:10

θεου, Ti2 2:19

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εαυτοις ε

ο τη

τοις η του, Ti2 4:8

ο εξ ε

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ν, Tit 2:10

η θεου

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οι φιλοντες ημας ε

[Next: 1 Timothy Chapter 1](#)

1 Timothy Chapter 1

1 Timothy 1:1

ti1 1:1

An apostle of Jesus Christ

This title appears in the salutations of Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians. In Philippians, Paul and Timothy the servants of Jesus Christ. Philemon a prisoner. This formal announcement of apostleship is strange in a private letter.

By the commandment of God (κατ' ε)

The phrase in Rom 16:26. Κατ' ε , Co2 8:8 by the will of God.
See Col 1:1; Co2 1:1; Eph 1:1; Col 1:1. Comp. Ti2 1:1.

Our Savior (σωτηρος ημων)

Comp. Luk 1:47; Jde 1:25. oP. Six times in the Pastorals. Used of both God and Christ (see Tit 1:3, Tit 1:4; Tit 2:10, Tit 2:13; Tit 3:4, Tit 3:6). The saving of men appears as God's direct will and act, Ti1 2:4; Tit 3:5; Ti2 1:9 as Christ's work, Ti1 1:15, comp. Ti2 2:10

Jesus Christ which is our hope

The phrase is unique in N.T. Comp. Col 1:27, where, however, the construction is doubtful. E Christ by Ignatius, Eph. xxi.; Philad. v. The salutation as a whole has no parallel in Paul.

1 Timothy 1:2

ti1 1:2

ε

More correctly, "my true child in faith." Comp. Tit 1:4
ορ τη ; Co2 8:7; Co2 13:5; Gal 2:20; Th2 2:13. In the Pastorals, nine times. In Paul
joined with ζην to live, ει ; Phi 2:20; Phi 4:3. It
means natural by birth-relation, therefore true or genuine.

Mercy (ε

This addition to the usual form of salutation is peculiar to the Pastorals.

1 Timothy 1:3

ti1 1:3

To abide (προσμειναι)

To continue on. The compound does not occur in Paul, but is found in Act 11:23; Act 13:43; Act 18:18.

Better, was going, or was on my way. The participle cannot refer to Timothy.

ς)

See on Act 1:4. Very common in Luke and Acts, but not in Paul. In 1st Timothy alone five times.

Note the indefinite designation of the errorists, and comp. Ti1 1:6; Ti1 4:1; Ti1 5:15, Ti1 5:24; Ti1 6:21. The expression is contemptuous. It is assumed that Timothy knows who they are. This is after the Pauline manner. See Gal 1:7; Gal 2:12; Co1 4:18; Co1 15:12; Co2 3:1; Col 2:4, Col 2:8.

τεροδιδασκαλειν)

Better, not to teach a different doctrine. For ε . The verb Pasto. olxx. oClass. The charge is not to teach anything contrary to the sound teaching (Ti1 1:10) or irreconcilable with it. Comp. Gal 1:6; Co2 11:4; Rom 16:17.

1 Timothy 1:4

ti1 1:4

v the mind, which must be supplied here. It means here not merely to give attention to, but to give assent to. So Act 8:6; Act 16:14; Heb 2:1; Pe2 1:19.

Μυθος, in its widest sense, means word, speech, conversation or its subject. Hence the talk of men, rumour, report, a prehistoric Greek times. Thus Plato, Repub. 330 D, οτι v εν Αδου what are called myths concerning those in Hades. Only once in lxx, Sir. 20:19, in the sense of a saying or story. In N.T. Only in Pastorals, and Pe2 1:16. As to its exact reference here, it is impossible to speak with certainty. Expositors are hopelessly disagreed, some referring it to Jewish, others to Gnostic fancies. It is explained as meaning traditional supplements to the law, allegorical interpretations, Jewish stories of miracles, Rabbinical fabrications, whether in history or doctrine, false doctrines generally, etc. It is to be observed that μυθοι are called Jewish in Tit 1:14. In Ti1 4:7, they are described as profane and characteristic of old wives. In Ti2 4:4, the word is used absolutely, as here.

. Γενεαλογεισθαι to trace ancestry, only Heb 7:6; comp. Ch1 5:1, the only instance in lxx. A emanations from the divine unity; by others to the O.T. Genealogies as interpreted allegorically by Philo, and made the basis of a psychological system, or O.T. Genealogies adorned with fables: by others again to genealogical registers proper, used to foster the religious and national pride of the Jews against Gentiles, or to ascertain the descent of the Messiah. A may mean without object, useless. (So Chrysostom, Holtzmann, and von Soden.) Others take it in a popular sense, as describing the tedious length of the genealogies (Alford); and others that these matters furnish an inexhaustible subject

and the "endless genealogies" indicating in what the peculiarity of the fables consists.

Which (α

Rather the which: inasmuch as they.

Afford, furnish, give occasion for. Only twice in Paul. Elsewhere mainly in Luke and Acts.

Questions (ε

subtle, laborious investigation: inquiring out.

κ gives the sense of

Godly edifying

According to the reading of

the scheme or order of salvation devised and administered by God: God's household economy. O

With the exception of this instance, only in Paul and Luke. See Eph 1:10; Eph 3:2, Eph 3:9; Col 1:25.

See on Ti1 1:2. Faith is the sphere or element of its operation.

1 Timothy 1:5

ti1 1:5

The article with "Commandment" points back to might'st charge, Ti1 1:3 which the charge contemplates.

Love (α

See on Gal 5:22. The questionings, on the contrary, engendered strifes (Ti2 2:23). Love to men is meant, as meant as N.T. When the word is used absolutely. See Rom 13:10.

Out of a pure heart (εκ καθαρα

Comp. Luk 10:27, "Thou shalt love the Lord thy God out of thy whole heart (εξ ο v) thy whole soul," etc. For a pure heart, comp. Ti2 2:22 . The phrase a pure heart occurs, outside of the Pastorals only in Pe1 1:22 .

γαθης)

Comp Ti2 1:3 .

A ; Co2 6:6, both times as an attribute of love. In Jam 3:17, it is an attribute of wisdom, and in Pe1 1:22, of brotherly love. Notice the triad, love, conscience, faith. There is nothing un-Pauline in the association of conscience and faith, although, as a fact, Paul does not formally associate them. In Co1 8:7, Co1 8:10, Co1 8:12, conscience is associated with knowledge.

1 Timothy 1:6

ti1 1:6

Having swerved (α)

Pastor. In lxx, Sir. 7:19; 8:9. It means to miss the mark.

Have turned aside (ϵ)

oP. Comp. Ti1 5:15; Ti1 6:20; Ti2 4:4; Heb 12:13.

N.T.o. olxx. oClass. The word illustrates the writer's fondness for unusual compounds. Jangling is an early English word from the old French jangler, comp. jongleur a teller of tales. Hence jangling is empty chatter. So Chaucer,

"Them that jangle of love."

Troil. and Cress ii. 800.

And Piers Ploughman,

"And al day to drynken

At diverse tavernes

And there to jangle and jape."

Vision, Pass. ii. 1069.

Shakespeare,

"This their jangling I esteem a sport."

Mids. Night's D. iii. 2.

Wiclif, Exo 17:7 (earlier version), uses jangling for wrangling. "And he clepide the name of the place Temptynge for the jangling of the sons of Israel."

1 Timothy 1:7

ti1 1:7

The participle is explanatory and confirmatory of the preceding statement: since they desire.

oP. It occurs in Luk 5:17 and Act 5:34 interpreters of that law, but in what way, cannot be shown.

Understanding ($\nu\omicron\upsilon\nu\nu\tau\epsilon\varsigma$)

Better, though they understand.

What they say - whereof they affirm (α νται)

The latter expression is an advance on the former, as appears not only from the verbs themselves, but from the different pronominal expressions. They know not what they say, nor what kind of things they are of which they speak so confidently. The compound διαβεβαιουσωαι to affirm, Pasto. Comp. Tit 3:8. The false teachers announce their errors with assurance.

1 Timothy 1:8

ti1 1:8

Comp. Rom 7:16. Morally excellent and salutary. See on Joh 10:11. This is the only instance of χρα law.

Pasto. olxx. The nature of the proper use of the law - is indicated by the next clause.

1 Timothy 1:9

ti1 1:9

Knowing (ει

Is not made (ου κειται)

Lit. Is not laid down, set, appointed. Comp. Th1 3:3 frequent in Class. See, for instance, Thucyd. ii. 37.

)

Morally upright. Not in the Pauline sense of justified by faith. Comp. Ti2 2:22; Ti2 3:16. This appears from the way in which the opposite of righteous is described in the next clause.

Lawless (α

Recognizing no law; a sense which accords better with the following context than not having a law, as Co1 9:21.

Disobedient (α

Only in Pastorals and Hebrews. Better unruly. Disobedient is too specific. It means those who will not come into subjection. It is closely allied with lawless. In the one case no legal obligation is recognized; in the other, subjection to law is refused.

Ungodly - sinners (α μαρτωλοις)

The same collocation in Pe1 4:18; Jde 1:15. See on godliness, Pe2 1:3.

Unholy - profane (α

Ανοσιος unholy, Pasto. See on holiness, Luk 1:75
βεβηλουν to profane, Mat 12:5; Act 24:6

; Ti1 6:20; Ti2 2:16; Heb 12:16. The verb

sense is that may be trodden. Comp. Lat. Profanus before the temple, on the ground outside. What is permitted to be , as one who did not regard his birthright as sacred, but as something to be sold in order to supply a common need.

Murderers of fathers - murders of mothers (πατρολω

Both words Pasto and olxx. Both in Class. More literally, smiters of fathers and mothers, though used in Class. Of parricides and matricides. Derived from αλοαν to smite or thresh. The simple verb, Co1 9:9, Co1 9:10.

Manslayers (α

N.T.o. Once in lxx, 2 Macc. 9:28.

1 Timothy 1:10

ti1 1:10

Them that defile themselves with mankind (α

Only here and Co1 6:9. olxx, oClass.

Menstealers (ανδραποδισταις)

N.T.o. Once in lxx. Ellicott remarks that this is a repulsive and exaggerated violation of the eighth commandment, as αρσενοκοιτειν is of the seventh. The penalty of death is attached to it, Exo 21:16.

Perjured persons (ε

N.T.o. Once in lxx, Zac 5:3. See Lev 19:12.

Is contrary to (α

Lit. Lies opposite to. Used by Paul and Luke. See Luk 13:17; Gal 5:17.

The sound doctrine (τη υ)

A phrase peculiar to the Pastorals. Y ; Luk 7:10; Jo3 1:2. oP. Quite frequent in lxx, and invariably in the literal sense. Often in salutations or dismissals. See 2 Macc 1:10; 9:19; Sa2 14:8; Exo 4:18. In the v τη τη ; Tit 1:9) which is thus commended is Paul's, who teaches in Christ's name and by his authority (Ti2 1:13; Ti2 2:2, Ti2 2:8). In all the three letters it is called αληθεια or η α truth, the knowledge (ε ; Ti2 2:25; Ti2 3:7; Tit 1:1. As truth it is sound or healthful. It is the object of faith. To be sound in the faith is, practically, to follow (παρακολουθειν) sound teaching or the truth. The subjective characteristic of Christians is ευ , Ti1 2:10; Ti1 3:16; Ti1 4:7, Ti1 4:8; Ti1 6:6, Ti1 6:11); and the teaching and knowledge of the truth are represented as κατ' ευ to godliness (Ti1 6:3; Tit 1:1). Comp. ευσεβειν to show piety, Ti1 5:4. ευσεβως ζην to live godly, Ti2 3:12; Tit 2:12; ευ to lead a life in all godliness, Ti1 2:2. The contents of this sound teaching which is according to godliness are not theoretical or dogmatic truth, but Christian ethics, with faith and love. See Ti1 1:14; Ti1 2:15; Ti1 4:12; Ti1 6:11; Ti2 1:13; Ti2 3:10; Tit 2:2. A Comp., for instance, Rom 3:7; Rom 9:1; Co1 5:8; Co2 4:2; Co2 11:10; Gal 2:5; Eph 4:21, Eph 4:24; and Ti2 2:25, Ti2 2:26; Ti2 3:7 (comp. Ti2 3:1-9); Ti2 4:3, Ti2 4:4; Tit 1:12 (comp. Tit 1:11, Tit 1:15); Tit 2:4 (comp. Tit 2:1, Tit 2:3); Tit 3:1. Whoever grasps the truth has faith (Ti2 1:13; Ti2 2:18; Ti2 3:8; Tit 1:3 f.). That the ethical character of faith is emphasized, appears from the numerous expressions regarding the false teachers, as Ti1 1:19; Ti1 4:1; Ti1 5:8, Ti1 5:12; Ti1 6:10, Ti1 6:21. There is a tendency to objectify faith, regarding it as something believed rather than as the act of believing. See Ti1 1:19; Ti1 4:1; Ti1 6:10, Ti1 6:21; Tit 1:4. In comparing the ideal of righteousness (Ti1 1:9) with that of Paul, note that it is not denied that Christ is the source of true righteousness; but according to Paul, the

man who is not under the law is the man who lives by faith in Christ. Paul emphasizes this. It is faith in Christ which sets one free from the law. Here, the man for whom the law is not made (Ti1 1:9) is the man who is ethically conformed to the norm of sound teaching. The two conceptions do not exclude each other: the sound teaching is according to the gospel (Ti1 1:11), but the point of emphasis is shifted.

1 Timothy 1:11

ti1 1:11

According to

The connection is with the whole foregoing statement about the law and its application, Ti1 1:9 ff. The writer substantiates what he has just said about the law, by a reference to the gospel. Comp. Rom 2:16.

)

More correctly, the gospel of the glory, etc. The phrase as a whole has no parallel in N.T. The nearest approach to it is Co2 4:4

elsewhere outside of the pastorals, where it occurs twice, here and Ti1 6:15. For blessed is not used of God by Paul, nor elsewhere outside of the Pastorals, where it occurs twice, here and Ti1 6:15. For blessed see on Mat 5:3. The appearing of the glory of God in Jesus Christ is the contents of the gospel. Comp. Tit 2:13.

Which was committed to my trust (o

Or, with which I was intrusted. Comp Tit 1:3; Rom 3:2; Co1 9:17; Gal 2:7; Th1 2:4. The ε authority of Paul against the "teachers of the law" (Ti1 1:7).

1 Timothy 1:12

ti1 1:12

Hath enabled (ε

An unclassical word, found in Paul and Acts. See Act 9:22; Phi 4:13. Three times in the Pastorals.

Counted (η

A common Pauline word.

Better appointing. The participle defines counted me faithful. He counted me faithful in that he appointed, etc.

Into the ministry (εἰ

Better, appointing me to his service. The conventional phrase "the ministry" gives a wrong impression. The term is . See also Co1 12:5; Co1 16:15; Co2 3:7, Co2 3:8; Eph 4:12, and on minister, Mat 20:26.

1 Timothy 1:13

ti1 1:13

; Pe2 2:11

only; often in lxx. See on blasphemy Mar

7:22, and comp. Co1 10:30. Y

acts. Paul was υ

(υ). Christ prophesies that the Son of man shall be shamefully entreated (υ). Similar regretful references of Paul to his former career appear in Act 22:4; Gal 1:13, Gal 1:23. Such a passage may have occurred in some Pauline letters to which this writer had access, or it may be an imitation.

I obtained mercy (η

Comp. Ti1 1:16

as one who has obtained mercy (η

, and the apostleship he speaks of himself ; comp. Co2 4:1.

1 Timothy 1:14

ti1 1:14

Was exceeding abundant (υ

Or abounded exceedingly. N.T.o. olxx. oClass. Paul is fond of compounds with υ found only in his writings. In the pastorals there are only three. See Ti1 2:2; Ti2 3:2.

With faith

For faith as treated in the Pastorals, see Introduction, and sound doctrine, Ti1 1:10.

1 Timothy 1:15

ti1 1:15

Better, faithful is the saying. A favorite phrase in these Epistles. oP. See Ti1 3:1; Ti1 4:9; Ti2 2:11; Tit 3:8.

ποδοχης α

The phrase only here and Ti1 4:9. A , α reception of which the saying is worthy as complete and excluding all doubt.

Came into the world (ηλθεν ει

The phrase is unique in the Pastorals, and does not appear in Paul. It is Johannine. See Joh 1:9; Joh 3:19; Joh 11:27; Joh 12:46.

To save sinners (α σα)

The thought is Pauline, but not the phrase. See Luk 9:56; Luk 19:10.

Chief (πρωτος)

Or foremost. Comp. Co1 15:9, and Eph 3:8. This expression is an advance on those.

1 Timothy 1:16

ti1 1:16

)

Not the chief sinner, but the representative instance of God's longsuffering applied to a high-handed transgressor. It is

explained by pattern.

More correctly, "all his longsuffering." The A.V. misses the possessive force of the article. For longsuffering see on be patient, Jam 5:7. The form α , and not there as an adjective. Often in Acts and Luke. This use of the article with the adjective $\pi\alpha\varsigma$ or α

Pattern (υ)

Or, ensample. Only here and Ti2 1:13. olxx. oClass. An example of the writer's fondness for high-sounding

To them

The A.V. conveys the sense more clearly than Rev. "of them," which is ambiguous. The genitive has a possessive sense. He would be their ensample, or an ensample for their benefit.

Believe ($\pi\iota\sigma\tau\epsilon\upsilon.ε\iota\nu$)

This verb, so frequent in Paul, occurs six times in the pastorals. In two instances, Ti1 1:11; Tit 1:3, it is passive, in the sense of to be intrusted with. Here in the Pauline sense of believing on Christ. In Ti1 3:16, passive, of Christ believed on in the world. In Ti2 1:12, of God the Father, in whom the writer confides to keep the trust committed to him. In Tit 3:8, of belief in God. With ϵ ; Rom 10:11; Pe1 2:6 (all citations), and Rom 4:18; Luk 24:25.

Unto life everlasting ($\epsilon\iota$)

Better, eternal life. See additional note on Th2 1:9. The conception of life eternal is not limited to the future life (as von Soden). Godliness has promise of the life which now is, as well as of that which is to come (Ti1 4:8). The promise of eternal life (Ti2 1:1) and the words who brought life and immortality to light through the gospel (Ti2 1:10) may fairly be taken to cover the present life.

1 Timothy 1:17

ti1 1:17

King eternal ($\beta\alpha\sigma\iota\lambda\epsilon\iota\ \tau\omega\nu\ \alpha\iota$)

Lit. the king of the ages. Only here and Rev 15:3. Comp. Heb 1:2; Heb 11:3. In lxx, Tob. 6:10. For kindred expressions in lxx, see Exodus 15:18; 1 Samuel 13:13; Psalm 9:7; 28:10; 73:12; 144:13; 145:10. See also additional note on Th2 1:9.

Immortal (α)

Lit. Incorruptible. In Paul, applied to God only, Rom 1:23.

Invisible (α)

Applied to God, Col 1:15; Heb 11:27.

$\theta\epsilon\omega$)

Wise should be omitted. Rend. The only God. $\Sigma\omega\phi\omega$ wise was interpolated from Rom 16:27 - the only instance in which Paul applies the term to God. Comp. Jde 1:4, Jde 1:25; Luk 5:21; Joh 5:44.

This combination in doxology only here and Rev 5:12, Rev 5:13. Comp. Rev 4:9 with the article, the glory, and with to whom or to him (be).

Forever and ever (ει
ωνας των αι

Lit unto the aeons of the aeons. The formula in Paul, Rom 16:26; Gal 1:5; Phi 4:20. Also in Hebrews and 1 Peter, and often in Revelation The doxology as a whole is unique in N.T.

1 Timothy 1:18

ti1 1:18

See on Ti1 1:5. It refers to what follows, that thou might'st war, etc.

The verb in the active voice means to place beside. In the middle, to deposit or intrust. Only once in Paul, Co1 10:27. Comp. Pe1 4:19.

Const, according to with I commit: which went before is to be taken absolutely, and not with on thee: const. prophecies with on these. On thee means concerning thee. The sense of the whole passage is: "I commit this charge unto thee in accordance with prophetic intimations which I formerly received concerning thee." Prophecy is ranked among the foremost of the special spiritual endowments enumerated by Paul. See Rom 12:6; Co1 12:10; Co1 13:2, Co1 13:8; Co1 14:6, Co1 14:22. In Co1 12:28; Eph 4:11, prophets come next after apostles in the list of those whom God has appointed in the church. In Eph 2:20, believers, Jew and Gentile, are built upon the foundation of the apostles and prophets. According to Ti1 4:14, prophecy has previously designated Timothy as the recipient of a special spiritual gift; and the prophecies in our passage are the single expressions or detailed contents of the prophecy mentioned there. Προαγειν to go before is not used by Paul. In the Pastorals and Hebrews it appears only as an intransitive verb, and so in the only instance in Luke, Luk 18:39. In Acts always transitive, to bring forth. See Act 12:6; Act 16:30; Act 17:5; Act 25:26.

That by them (ι
ν αυταις)

I v), lit. in them; in their sphere, or, possibly, in the power of these.

soldier's service.

1 Timothy 1:19

ti1 1:19

Holding (ε

Not merely having, but holding fast, as in Ti2 1:13.

and twice in 1 Peter (Pe1 2:16, Pe1 2:21). In Hebrews evil (πονηρα),
13:18. The combination faith and good conscience is peculiar to the Pastorals. Comp. Ti1 3:9. ; Heb

Which (η

Referring to God conscience.

Having put away (α

The A.V. is not strong enough. Better, having thrust from them. It implies willful violence against conscience. Twice in Paul, Rom 11:1, Rom 11:2, and three times in Acts.

Ti2 2:18; Ti2 3:8

shipwreck only here and Co2 11:25. Nautical metaphors are rare in Paul's writings.

; Luk 10:40; Ti1 6:21;
) . Ναυαγειν to make

1 Timothy 1:20

ti1 1:20

Hymenaeus and Alexander

Comp. Ti2 2:17; Ti2 4:14.

Σατανα)

See on Co1 5:5.

They may learn (παιδευθωσι)

Neither A.V. nor Rev. gives the true force of the word, which is, may be taught by punishment or disciplined. See on Eph 6:4.

[Next: 1 Timothy Chapter 2](#)

1 Timothy Chapter 2

1 Timothy 2:1

ti1 2:1

I exhort (παρακαλω)

See on consolation, Luk 6:24.

First of all (πρω

Connect with I exhort. The only instance of this phrase in N.T.

Supplications be made (ποιει

The phrase occurs Luk 5:33; Phi 1:4

be addressed to men. The two are associated, Ti1 5:5 : the inverse order, Eph 6:18; Phi 4:6.

Intercessions (ε

Only here and Ti1 4:5. lxx, 2 Macc. 4:8. The verb ε

Rom 11:2; and υ . The verb signifies to fall in with a person; to draw near so as to

converse familiarly. Hence, ε

in free and familiar prayer. E

8:26, it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb 7:25 :

not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in al our

affairs for our benefit. In ε

rulers.

1 Timothy 2:2

ti1 2:2

In Paul only Co2 11:32.

That are in authority (των εν υπεροχη ο

Υ

. Several times in lxx Originally, projection, prominence: metaphorically, preeminence, superiority. In Byzantine Greek, a little like our Excellency. This very phrase is found in an inscription of the early Roman period, after 133 b.c., at Pergamum. Paul has the phrase ε ; and οι υ

those in high places is found Wisd. 6:5.

Pasto. Comp. Tit 3:3.

Quiet and peaceable (η συχιον)

H denotes quiet arising from the absence of outward disturbance: η composed, discreet, self-contained man, who keeps himself from rash doing: η disturbances. Hence, η

. In lxx once, Isa 66:2. Ηρεμος

Better, gravity. Honesty, according to the modern acceptation, is an unfortunate rendering. In earlier English it signified becoming department, decency, decorum. So Shakespeare: "He is of a noble strain, of approved valor and . The adjective signifies reverend or venerable; exhibiting a dignity which arises from moral elevation, and thus invites reverence. In lxx it is used to characterize the name of God (2 Macc. 6:28); the words of wisdom (Pro 8:6); the words of the pure (Pro 15:26).

Godliness (ευ

See on Pe1 1:3, and see on sound doctrine, Ti1 1:10. οP. Mostly in the Pastorals.

1 Timothy 2:3

ti1 2:3

Acceptable (α

Pasto. Compare α , and Paul's ευ , Rom 15:31; Co2 6:2; Co2 7:12.

1 Timothy 2:4

ti1 2:4

Who will have all men to be saved (ο ναί)

Lit, who willeth all men, etc. As who, or seeing that he, giving the ground of the previous statement. Prayer to God for

Come to the knowledge of the truth (εις ε λθειν)

The phrase only here and Ti2 3:7. E ; see on Col 1:9; see on Ti1 2:4; see on Ti1 4:3. It signifies advanced or full knowledge. The difference between the simple γνωσις and the compound word is illustrated in Rom 1:21, Rom 1:28, and Co1 13:12. In N.T. always of the knowledge of things ethical or divine, and never ascribed to God. For α . It appears 14 times in the Pastorals, and always without a defining genitive. So, often in Paul, but several times with a defining genitive, as truth of God, of Christ, of the gospel. The logical relation in the writer's mind between salvation and the knowledge of the truth is not quite clear. Knowledge of the truth may be regarded as the means of salvation, or it may be the ideal goal of the whole saving work. See Co1 13:12; Phi 3:8; Joh 17:3. The latter is more in accord with the general drift of teaching in these Epistles.

1 Timothy 2:5

ti1 2:5

The universality of the grace is grounded in the unity of God. Comp. Rom 3:30. One divine purpose for all implies one God who purposes.

One God

These Epistles deal much with the divine attributes. See Ti1 1:17; Ti1 6:13, Ti1 6:15, Ti1 6:16; Ti1 3:15; Ti1 4:10; Ti2 2:13; Tit 1:2.

See on Gal 3:19. The word twice in Paul, Gal 3:29, Gal 3:20, once of Moses and once generally. In Hebrews always of Christ; Heb 8:6; Heb 9:15, Heb 12:24. This is the only instance in the pastorals. As the one God, so the one mediator implies the extension of the saving purpose to all.

The man Christ Jesus

The phrase only here.

1 Timothy 2:6

ti1 2:6

Who gave himself (ο

The phrase with the simple verb only here, Gal 1:4, and Tit 2:14

; Eph 5:2, Eph 5:25. Comp. Rom 8:32.

Ransom (α

; Mar 10:45, applied to Christ's life given for many. But neither this nor any of its kindred words is used by Paul. He uses α

For all (υ

Y . Any idea of exchange or substitution which may be implied, resides in α

ς ι

Lit. (gave himself a ransom) the testimony in its own times. That is, the gift of Christ as a ransom was to be the

8:4; Mar 6:11): sometimes specially of the proclamation of the gospel, as Mat 24:14; Act 4:33; Th1 1:10. The apostles are said, μαρτυρεῖν to bear witness, as eye or ear witnesses of the sayings, deeds, and sufferings of Jesus (Co1 15:15). In Co1 1:6 Χριστου is practically = the gospel. In Th2 1:10 μων εφ' υμας our testimony among you is our public attestation of the truth of the gospel. The idea of witness is a favorite one with John. See Joh 1:7. The exact phrase καιροϋς ι ; Tit 1:3. In Gal 6:9 καιρω ι in due time. Comp. Gal 4:4.

1 Timothy 2:7

ti1 2:7

I am ordained (ε γω)

Better, I was appointed. See on Joh 15:16.

A preacher (κηρυξ)

Lit. a herald. See on Pe2 2:5
his writings. See Rom 10:8; Co1 1:23; Co2 4:5; Phi 1:15, etc.

I speak the truth in Christ and lie not

Omit in Christ. A strange asseveration to an intimate and trusted friend. Apparently an imitation of Rom 9:1.

θνων)

Paul does not use this phrase. He expressly distinguishes between teacher and apostle. See Co1 12:28; Eph 4:11. He calls himself εθνων α
Gentiles (Rom 15:16 Χριστου Ιησου υ μων των εθνων prisoner of Jesus Christ for you Gentiles (Eph 3:1).

In faith and verity (ε)

Or faith and truth. The combination only here. Paul has sincerity and truth (Co1 5:8), and sanctification of the Spirit and faith of the truth (Th2 2:13). The phrase must not be explained in true faith, nor faithfully and truly. It means that faith and truth are the element or sphere in which the apostolic function is discharged: that he preaches with a sincere faith in the gospel, and with a truthful representation of the gospel which he believes.

1 Timothy 2:8

ti1 2:8

Better, I desire. See on Mat 1:19, and comp. Phi 1:12 ; Co1 7:32; Co1 10:20;
Co1 14:5, Co1 14:19, etc.

Everywhere (ε)

Lit. in every place. Wherever Christian congregations assemble. Not every place indiscriminately.

Lifting up holy hands (ε ραζ)

The phrase is unique in N.T. olxx. Among Orientals the lifting up of the hands accompanied taking an oath, blessing, and prayer. The custom passed over into the primitive church, as may be seen from the mural paintings in the catacombs. See Clement, Ad Corinth. xxix, which may possibly be a reminiscence of this passage. The verb ε twice in Paul, Co2 10:5; Co2 11:20; but often in Luke. O

ρηη v)

The combination only here. O
against sin. As here, only in Eph 4:31; Col 3:8
9:46, Luk 9:47. By Paul usually in the sense of disputatious reasoning. It may also mean sceptical questionings or criticisms as Phi 2:14. So probably here. Prayer, according to our writer, is to be without the element of sceptical criticism, whether of God's character and dealings, or of the character and behavior of those for whom prayer is offered.

1 Timothy 2:9

ti1 2:9

In like manner (ω

The writer's thought is still running upon the public assemblies for worship.

Adorn themselves (κοσμεῖν ε

Κοσμεῖν adorn, oP. Of female adornment, Pe1 3:5; Rev 21:2. In Mat 25:7 the primary meaning is to arrange. Often in lxx and Class. Prominent in the writer's mind is the attire of women in church assemblies. Paul treats this subject Co1 11:5 ff.

In modest apparel (εν κατασπολη κοσμιω)

demeanour, Tit 2:3. There seems, on the whole, to be no sufficient reason for departing from the rendering of A.V. modest, seemly, Pasto. Note the word - play, κοσμει .

δου

A δους in Heb 12:28 is an incorrect reading). In earlier Greek, as in Homer, it sometimes blends with the sense of αι

respect toward one who has been wronged (see Homer, Il. i. 23). Hence it is connected in Homer with military discipline (Il. v. 531). It is the feeling of a suppliant or an unfortunate in the presence of those from whom he seeks aid; of a younger man toward an older and wiser one. It is a feeling based upon the sense of deficiency, inferiority, or unworthiness. On the other hand, it is the feeling of a superior in position or fortune which goes out to an unfortunate. See Homer, Il. xxiv. 208; Od. xiv. 388; Soph. Oed. Col. 247. In the Attic period, a distinction was recognised between αι

of wrong doing. Thus, "one αιδειται is respectful to his father, but αι (N.T. Synon. xix.) remarks that "αι

repugnance to the doing of the dishonorable act, which moral repugnance scarcely or not at all exists in the αι man who is restrained by αι

will refrain from it no longer." The A.V. shamefacedness is a corruption of the old English shamefastness. So Chaucer:

"Shamefast chastite."

Knights T. 2057.

Shakespeare:

"'Tis a blushing shamefast spirit that mutinies in a man's bosom."

Richard III. i. 4.

It is one of a large class of words, as steadfast, soothfast, roofast, masterfast, handfast, bedfast, etc. Shamefaced oP. Once in Acts, Act 26:25. The kindred verb σωφρονειν to be of sound mind, Rom 12:3-5; Co2 5:13; Tit 2:6. v,

3:2 desires; a self-control which holds the rein over these. So Aristotle (Rhet. i. 9): The virtue by which we hold ourselves toward the pleasures of the body as. the law enjoins." Comp. 4 Macc. 1:31. Euripides calls it "the fairest gift of the gods" (Med. 632). That it appears so rarely in N.T. is, as Trench remarks, "not because more value was attached to it in heathen ethics than in Christian morality, but because it is taken up and transformed into a condition yet higher still, in which a man does not command himself, which is well, which is better still, is commanded by God." The words with shamefastness and sobriety may either be taken directly with adorn themselves, or better perhaps, as indicating

with this shamefastness and sobermindedness.

With broidered hair (ε

Lit. with plaitings. N.T.o. Rend. with braided hair. Broidered is a blunder owing to a confusion with broided, the older form of braided. So Chaucer:

"Hir yelow heer was broyded in a tresse,

Bihinde hir bak, a yerde long, I gesse."

Knight's T. 1049 f

Costly array (ματισμῶ πολυτελεῖ)

Neither word in Paul. I

1 Timothy 2:10

ti1 2:10

Professing (ε

In the sense of professing only in the Pastorals. In Tit 1:2, and everywhere else in N.T. it means promise. See Act 7:5; Rom 4:21; Gal 3:19, etc.

It is = εὐ . Const. by good works
with professing godliness: omit the parenthesis which - godliness; take which (ο
construe it with adorn. The whole will then read: "That women adorn themselves in modest apparel, with
shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (adorn themselves) with that
which becometh women professing godliness through good works."

1 Timothy 2:11

ti1 2:11

Comp. Co1 14:35.

In silence (εἰν ἡ)

See on peaceable, Ti1 2:2. Rev. renders quietness; but the admonition concerns the behavior of women in religious assemblies. Comp. Co1 14:34. The word is used in the sense of silence, Act 22:2 : with the broader meaning quietness in Th2 3:12.

1 Timothy 2:12

ti1 2:12

Suffer (ε

Lit. turn over to; thence, permit. See Co1 14:34.

Usurp authority (αὐθεντεῖν)

N.T.o. olxx, oClass. It occurs in late ecclesiastical writers. The kindred noun αὐ
hand, Wisd. 12:6, and also in Herodotus, Euripides, and Thucydides. A
thing one's self; hence, to exercise authority. The A.V. usurp authority is a mistake. Rend. to have or exercise

dominion over.

1 Timothy 2:13

ti1 2:13

Was formed (ε

Comp. Rom 9:20. Strictly of one working in soft substances, as a potter in clay; moulding or shaping. Often in Class. and lxx.

1 Timothy 2:14

ti1 2:14

Was not deceived (ουκ η

Once in Paul, Eph 5:6. Comp. Co2 11:3. Rev. beguiled. As it is evident that Adam was beguiled, the interpreters have tried many ways of explaining the expression, either by supplying πρωτος first, or by saying (as Bengel) that the woman did not deceive the man, but persuaded him; or by supplying by the serpent, or so long as he was alone; or by saying that Eve was directly and Adam indirectly deceived.

Being deceived (εξαπατηθεισα)

Completely or thoroughly beguiled.

Was in the transgression (ε

v often signifies the coming or falling into a condition, as Act 12:11; Act 22:17; Rev 1:10; Co1 2:3; Co2 3:7; Th1 2:5. Rend. hath fallen into transgression.

1 Timothy 2:15

ti1 2:15

Better, "through the childbearing." (1) Saved is used in the ordinary N.T. sense. (2) She shall be saved is set over against hath fallen into transgression. (3) It is difficult to see what is the peculiar saving virtue of childbearing. (4) The

taken in its generic sense as referring to all Christian mothers, who will be saved in fulfilling their proper destiny and acquiescing in all the conditions of a Christian woman's life, instead of attempting to take an active part as teachers or otherwise in public religious assemblies. On the other hand, the woman, Eve, may be regarded as including all the Christian mothers. Notice the change to the plural, "if they continue." She, though she fell into transgression, shall be saved "by the childbearing" (Gen 3:15); that is, by the relation in which the woman stood to the Messiah. This seems v to bear children, Ti1 5:14. The expression is utterly un-Pauline.

If they continue (ε

They, the woman regarded collectively or as including her descendants. The promise does not exempt them from the cultivation of Christian virtues and the discharge of Christian duties.

Sanctification (αγιασμω)

A Pauline word; but the triad, faith, love, sanctification, is unique in N.T.

[Next: 1 Timothy Chapter 3](#)

1 Timothy Chapter 3

1 Timothy 3:1

ti1 3:1

Better, faithful is the saying. See on Ti1 1:15.

Desire (ο

Better, seeketh. Only here, Ti1 6:10, and Heb 11:16. Originally to stretch forth, to reach after. Here it implies not only desiring but seeking after. Desire is expressed by επιθυμει immediately following. The word implies eagerness, but not of an immoderate or unchristian character. Comp. the kindred word ο

The office of a bishop (επισκοπησ)

οP. E . The fundamental idea of the sword is overseeing. The term ε was not furnished by the gospel tradition: it did not come from the Jewish synagogue, and it does not appear in Paul's lists of those whom God has set in the church (Co1 12:28; Eph 4:11). Its adoption came about in a natural way. Just as

almost inevitably, the designation of a superintendent. This process of natural selection was probably aided by the familiar use of the title In the clubs and guilds to designate functions analogous to those of the ecclesiastical administrator. The title can hardly be traced to the O.T. There are but two passages in lxx where the word has any connection with religious worship, Num 4:16; Kg2 11:18. It is applied to God (Job 20:29), and in N.T. to Christ (Pe1 2:25). It is used of officers in the army and of overseers of workmen. The prevailing O.T. sense of ε punishment, inquisition, or numbering.

He desireth (επιθυμει)

See on Pe1 1:12.

1 Timothy 3:2

ti1 3:2

Blameless (α

The husband of one wife (μια

Comp. Ti1 3:12; Tit 1:6. Is the injunction aimed (a) at immoralities respecting marriage - concubinage, etc., or (b) at polygamy, or (c) at remarriage after death or divorce? The last is probably meant. Much of the difficulty arises from the assumption that the Pastorals were written by Paul. In that case his views seem to conflict. See Rom 7:2, Rom 7:3; Co1 7:39; Co1 8:8, Co1 8:9, where Paul declares that widows are free to marry again, and puts widows and virgins on the same level; and comp. Ti1 5:9, according to which a widow is to be enrolled only on the condition of having been the wife of but one man. The Pauline view is modified in detail by the writer of the Pastorals. Paul, while asserting that marriage is right and honorable, regards celibacy as the higher state (Co1 7:1, Co1 7:7, Co1 7:26, Co1 7:34, Co1 7:37, Co1 7:38). In this the Pastoral writer does not follow him (see Ti1 2:15; Ti1 3:4, Ti1 3:12; Ti1 4:3; Ti1 5:10, Ti1

5:14). The motive for marriage, namely, protection against incontinency, which is adduced by Paul in Co1 7:2, Co1 7:9, is given in Ti1 5:11-14. As in Paul, the married state is honorable, for Bishops, Deacons, and Presbyters are married (Ti1 3:2, Ti1 3:12; Tit 1:6), and the honor of childbearing conferred upon the mother of our Lord is reflected in the Christian woman of later times (Ti1 2:15). While Paul advises against second marriages (Co1 7:8, Co1 7:9, Co1 7:27, Co1 7:39, Co1 7:40), in the Pastorals emphasis is laid only on the remarriage of church-officers and church-widows. In the Pastorals we see a reflection of the conditions of the earlier post-apostolic age, when a non-Pauline asceticism was showing itself (see Ti1 4:3, Ti1 4:4, Ti1 4:8; Tit 1:15). The opposition to second marriage became very strong in the latter part of the second century. It was elevated into an article of faith by the Montanists, and was emphasized by Tertullian, and by Athenagoras, who called second marriage "a specious adultery" (εὐ

Only in the Pastorals. See Ti1 3:11, and Tit 2:2

in a metaphorical sense, to be sober and wary; cool and unimpassioned. Thus Epicharmus, *να πιστεῖν* be wary and remember not to be credulous. See on Th1 5:6. In N.T. the meaning of the verb is always metaphorical, to be calm, dispassionate, and circumspect. The A.V. vigilant is too limited. Wise caution may be included; but it is better to render sober, as A.V. in Ti1 3:11 and Tit 2:2, in the metaphorical sense as opposed to youthful levity.

oP. Only here and Ti1 2:9, see note. Rend. orderly.

oP. Comp. Tit 1:8; Pe1 4:9. See note on pursuing hospitality, Rom 12:13.

oP. Only here and Ti2 2:24. olxx, oClass. In the Pastorals the function of teaching pertains to both Bishops and Elders (see Ti1 5:17; Tit 1:9). It is at this point that the tendency to confound and identify the two reveals itself. Bishops and Presbyters are not identical. Earlier, the teaching function does not seem to have attached to the position of ε office acquired a different character when it assumed that function, which is not assigned to it in Clement's Epistle to the Corinthians. In the Didache or Teaching of the Twelve Apostles (about 100 a.d.) the ministry of teaching is to be assumed by the Bishops only in the absence of the Prophets and Teachers (xiii., xv).

1 Timothy 3:3

ti1 3:3

Only here and Tit 1:7. The verb *παροινεῖν* to behave ill at wine, to treat with drunken violence, is found in Xenophon, Aeschines, Aristophanes, and Aristotle. Once in lxx, Isa 41:12. Rev. renders brawler, which is not definite enough.

Cicero, ad Att. x. 10, uses *παροινικῶς* = insolently.

Only here and Tit 1:7. Some soften down the meaning into a pugnacious or combative person. In any case, it is a peculiar state of things which calls out such admonitions to Bishops.

Not greedy of filthy lucre

Omit.

Patient (επιεικη)

Better, forbearing. The word occurs Phi 4:5, and ε

From ει ; Jam
3:17, it is associated with α

Not a brawler (α

Better, not contentious.

Not covetous (α

Only here and Heb 13:5

; Ti2 3:2. Rend. not a money-lover. The word for

This admonition is cited by some writers in support of the view that the original ε assumed that it was prompted by the special temptations which attached to the financial function. Admitting that the episcopal function may have included the financial interests of the church, it could not have been confined to these. It can hardly be supposed that, in associations distinctively moral and religious, one who bore the title of overseer should have been concerned only with the material side of church life.

1 Timothy 3:4

ti1 3:4

That ruleth (προι

Mostly in the Pastorals, but also in Rom 12:8; Th1 5:12. The participle means placed in front. Here in a general sense, but in Th1 1:5 of church authorities, but only functionally, not as a title of specially appointed officers. It is characteristic of the loose and unsettled ecclesiastical nomenclature of the apostolic age.

Having in subjection (ε ν υποταγη)

The phrase is unique in N.T. Y

; Gal 2:5. olxx.

1 Timothy 3:5

ti1 3:5

Shall he take care of (ε

Only here and Luk 10:34.

1 Timothy 3:6

ti1 3:6

, Co1 3:7; Mat 15:13. Hence, a new convert, a neophyte. Comp. in lxx
Job 14:9; Psa 127:3; Psa 143:12; Isa 5:7

baptism the neophytes wore white garments for eight days, from Easter eve until the Sunday after Easter, which was
century A. D., of newly-planted palm trees. Comp. lxx, Psa 127:3
λατων plants of olives."

Only in the Pastorals. See Ti1 6:4; Ti2 3:4. The verb means primarily to make a smoke: hence, metaphorically, to blind with pride or conceit. Neither A.V. nor Rev. puffed up, preserves the radical sense, which is the sense here intended - a beclouded and stupid state of mind as the result of pride.

Fall into condemnation (ει)

, where the two are sharply distinguished. Comp. Mat 7:2; Act 24:25; Rom 2:2; Rom 5:18; Co1 6:7 meaning condemnation, as Rom 3:8; Jam 3:1. See on go to law, Co1 6:7, and see on Co1 11:29 the phrase εμπιπτειν ει

Of the devil (του

See on Mat 4:1, and see on Satan, Th1 2:18 ; Eph 6:11 as an adjective is peculiar to the Pastorals (see Ti1 3:11; Ti2 3:3; Tit 2:3), and occurs nowhere else in N.T., and not in lxx. The phrase judgment of the devil probably means the accusing judgment of the devil, and not the judgment passed upon the devil. In Rev 12:10 Satan is called the accuser of the brethren. In Co1 5:5; Ti1 1:20, men are given over to Satan for judgment. In Ti1 3:7 the reproach of the devil (comp. Jde 1:9; Pe2 2:11), the snare of the devil (comp. Ti2 2:26), and the judgment of the devil.

1 Timothy 3:7

ti1 3:7

Comp. Act 6:3), while in the Pastorals it is,

Of them which are without (α v ε

E), and ου ε , Co1 5:13; Co2 4:16; Th1 4:12.

Reproach (ο

By Paul in Rom 15:3 : only here in Pastorals: three times in Hebrews.

Comp. Ti1 6:9; Ti2 2:26. In Paul, Rom 11:9

1 Timothy 3:8

ti1 3:8

Deacons

The office of Deacon appears in the Pastorals, but not in Paul's letters, with the single exception of Phi 1:1, where the Deacons do not represent an ecclesiastical office, though they remark an advance toward it. Clement of Rome (ad Corinth. xlii., xliv.) asserts their apostolic appointment. But the evidence at our command does not bear out the view that the institution of the diaconate is described in Act 6:1-6 expressions of servants and service either to Christ or to others. Paul applies these terms to his own ministry and to ; Act 6:4);

of Christ (Gal 2:17; Rom 15:8); of the civil ruler (Rom 13:4); of ministers of Satan (Co2 11:15). The appointment of the seven grew out of a special emergency, and was made for a particular service; and the resemblance is not close

Acts; and when Paul and Barnabas brought to Jerusalem the collection for the poor saints, they handed it over to the elders.

In like manner (ω

Rare in Paul (Rom 8:26; Co1 11:25). Frequent in Pastorals.

In Paul only Phi 4:8

N.T.o. olxx, oClass. Saying one thing and meaning another, and making different representations to different people about the same thing.

Given to much wine (οι πολλω

See on Ti1 1:4. Total abstinence is not enjoined, even on a deacon. Comp. Ti1 5:23.

Greedy of filthy lucre (αισχροκερδεις)

N.T.o. olxx. The adverb αισχροκερδως in a base, gain - greedy way, Pe1 5:2. From αι Hdt. i. 187: ει

Aristoph. Peace, 622, alludes to two vices of the Spartans, ο σχροκερδει under the mask of hospitality. Similarly Eurip. Androm. 451. Comp. turpilucricupidus, Plaut. Trin. 1, 2, 63.

1 Timothy 3:9

ti1 3:9

The phrase N.T.o. In the Gospels only, mystery or mysteries of the kingdom of God or of heaven. In Paul, mystery or mysteries of God, of his will, of Christ, of the gospel, of iniquity, the mystery kept secret or hidden away. Several times without qualification, the mystery or mysteries. See on Th2 2:7. The mystery of the faith is the subject - matter of the faith; the truth which is its basis, which was kept hidden from the world until revealed at the appointed time, and which is a secret to ordinary eyes, but is made known by divine revelation. Comp. Rom 16:25; Eph 3:9; Col 1:26; Co1 2:7. For the faith see on Gal 1:23, and comp. Introduction to these Epistles, VI.

In a pure conscience (εν καθαρα

Comp. Ti2 1:3, Ti2 1:5, 19. Const. with holding. The emphasis of the passage is on these words. They express conscientious purity and sincerity in contrast with those who are described as branded in their own conscience, and thus causing their followers to fall away from the faith (Ti1 4:1, Ti1 4:2). The passage illustrates the peculiar treatment of "faith" in these Epistles, in emphasizing its ethical aspect and its ethical environment. This is not contrary to Paul's teaching, nor does it go to the extent of substituting morals for faith as the condition of salvation and eternal life. See Ti2 1:9; Ti2 2:1; Tit 3:5. Nonetheless, there is a strong and habitual emphasis on good works (see Ti1 2:10; Ti1 5:10; Ti1 6:18; Ti2 2:21; Ti2 3:17; Tit 1:16; Tit 2:7, Tit 2:14; Tit 3:1, Tit 3:8, Tit 3:14), and faith is placed in a series of practical duties (see Ti1 1:5, Ti1 1:14; Ti1 2:15; Ti1 4:12; Ti2 1:13; Ti1 1:19; Ti1 2:7; Ti1 3:9; Ti1 6:11; Ti2 2:22; Ti2 3:10). "Holding the mystery of the faith in a pure conscience" is a significant association of faith with ethics. As Weiss puts it: "It is as if the pure conscience were the vessel in which the mystery of the faith is preserved." The idea is sound and valuable. A merely intellectual attitude toward the mystery which, in every age, attaches to the faith, will

result in doubt, questioning, and wordy strife (see Ti1 6:4; Ti2 2:23; Tit 3:9), sometimes in moral laxity, sometimes in despair. Loyalty and duty to God are compatible with more or less ignorance concerning the mystery. An intellect, however powerful and active, joined with an impure conscience, cannot solve but only aggravates the mystery; whereas a pure and loyal conscience, and a frank acceptance of imposed duty along with mystery, puts one in the best attitude for attaining whatever solution is possible. See Joh 7:17.

1 Timothy 3:10

ti1 3:10

As well as the Bishops. No mention is made of a proving of the Bishops, but this may be fairly assumed. Comp. not a novice, Ti1 3:6.

Common in Paul; only here in Pastorals. See on Pe1 1:7. Not implying a formal examination, but a reference to the general judgment of the Christian community as to whether they fulfil the conditions detailed in Ti1 3:8. Comp. Ti1 5:22; Ti2 2:2.

Much better, let them serve as deacons. In this sense only in the Pastorals. Comp. Ti1 3:13. The verb is very common in N.T.

Being blameless (α)

Rather, unaccused: if no charge be preferred against them. In Paul, Co1 1:8; Col 1:22. Comp. Tit 1:6, Tit 1:7. It is a judicial term. The participle α

1 Timothy 3:11

ti1 3:11

Their wives ($\gamma\upsilon\nu\alpha\iota\kappa\alpha\varsigma$)

Probably correct, although some find a reference to an official class of women - deaconesses (so Ellicott, Holtzmann, Alford). But the injunction is thrown incidentally into the admonition concerning Deacons, which is resumed at Ti1 3:12; and if an official class were intended we should expect something more specific than $\gamma\upsilon\nu\alpha\iota\kappa\alpha\varsigma$ women or wives without the article. A Deacon whose wife is wanting in the qualities required in him, is not to be chosen. She would sustain an active relation to his office, and by her ministries would increase his efficiency, and by frivolity, slander, or intemperance, would bring him and his office into disrepute.

1 Timothy 3:13

ti1 3:13

Purchase ($\pi\epsilon\rho\iota\pi\omicron\upsilon\upsilon\nu\tau\alpha\iota$)

Only here, Luk 17:33, and Act 20:28 on which see note. Purchase is unfortunate from the point of modern usage; but it is employed in its original sense of to win, acquire, without any idea of a bargain. So Bacon, Ess. iv. 14: "There is no man doth a wrong for the wrong's sake; but thereby to purchase himself profit, or pleasure, or honor, or the like." And Shakespeare:

"Then, as my gift and thine own acquisition

Worthily purchased, take my daughter."

Temp iv. 1, 14

Rend. acquire or obtain for themselves.

; Sir. 6:36, a threshold: Kg2 20:9, a degree on the dial. In ecclesiastical writers, order, grade, rank: see, for instance, Eusebius, H. E. vii. 15. Also degree of relationship or affinity. Here the word apparently means a position of trust and influence in the church; possibly a promotion from the diaconate to the episcopate. Others (as De Wette, Ellicott, Pfleiderer) refer it to a high grade in the future life, which Holtzmann sarcastically describes as a ladder-round in heaven (eine Staffel im Himmel). John the Scholar, known as Climacus, a

Ladder of Paradise. The ladder, according to him, had thirty rounds.

Primarily, free and bold speaking; speaking out every word (παν ρημα). Its dominant idea is boldness, confidence, as opposed to fear, ambiguity, or reserve. The idea of publicity is sometimes attached to it, but as secondary. Only here in the Pastorals: several times in Paul, as Co2 3:12; Co2 7:4; Phi 1:20 assured position and blameless reputation in the church, with a pure conscience, would assure boldness of speech and of attitude in the Christian community and elsewhere.

In faith

Connect with boldness only. It designates the boldness as distinctively Christian, founded on faith in Christ

1 Timothy 3:14

ti1 3:14

Shortly (ε

The adverbial phrase once in Paul, Rom 16:20 : only here in Pastorals. Several times in Luke and Acts, and twice in Revelation.

1 Timothy 3:15

ti1 3:15

Only here and Pe2 3:9.

Thou oughtest to behave thyself (δει α

The verb α ; Eph 2:3. The reference is not to Timothy's conduct as the A.V. implies but rather to the instructions which he is to give to church members. Rend. how men ought to behave. See on conversation, Pe1 1:15.

House of God (οι θεου)

; Kg1 6:1; Ch1 22:2, Ch1 22:11;), and

Ch1 29:2, etc. Applied to the church only here. Paul has οι οικειοι του θεου householders of God (Eph 2:19

sanctuary of God (Co1 3:16, Co1 3:17; Co2 6:16); and the apostles are of the same order as the Bishop (Tit 1:7). See also Heb 3:6.

). So of a

Church (ε

See on Th1 1:1.

ζ α

. In Rev 3:12; Rev 10:1. E

adjective εδαιος firm, stable, Co1 7:37; Co1 15:58; Col 1:23. These words are in apposition with church. The idea is that the church is the pillar, and, as such, the prop or support of the truth. It is quite beside the mark to press the architectural metaphor into detail. By giving to ε general idea is readily explained. The church is the pillar of the truth, and the function of the pillar is to support.

1 Timothy 3:16

ti1 3:16

Without controversy (o

Lit. confessedly. N.T.o.

ζ εϑ

(a) The connection of thought is with the truth (Ti1 3:15), and the words mystery of godliness are a paraphrase of that word. The church is the pillar and stay of the truth, and the truth constitutes the mystery of godliness. (b) The contents of this truth or mystery is Christ, revealed in the gospel as the Savior from ungodliness, the norm and inspiration of godliness, the divine life in man, causing him to live unto God as Christ did and does (Rom 6:10). See Ti1 1:15; Ti1 2:5; Col 1:26, Col 1:27. According to the Fourth Gospel, Christ is himself the truth (Joh 14:6). The mystery of godliness is the substance of piety = mystery of the faith (Ti1 3:9). (c) The truth is called a mystery because it was, historically, hidden, until revealed in the person and work of Christ; also because it is concealed from human wisdom, and apprehended only by faith in the revelation of God through Christ. (d) The genitive, of godliness, is possessive. The mystery of godliness is the truth which pertains or belongs to godliness. It is not the property of worldly wisdom.

But the correct reading is o

but the relative refers to Christ as an antecedent; and the abruptness of its introduction may be explained by the fact that it and the words which follow were probably taken from an ancient credal hymn. In the earlier Christian ages it was not unusual to employ verse or rhythm for theological teaching or statement. The heretics propounded their peculiar doctrines in psalms. Clement of Alexandria wrote a hymn in honor of Christ for the use of catechumens, and Arius embodied his heresy in his Thalia, which was sung in the streets and taverns of Alexandria. The Muratorian Canon was probably composed in verse. In the last quarter of the fourth century, there are two metrical lists of Scripture by Amphilochius and Gregory Nazianzen.

Was manifest (ε

More correctly, was manifested. The verb is used Joh 1:2; Heb 9:26; Pe1 1:20; Jo1 3:5, Jo1 3:8, of the historical manifestation of Christ; and of the future coming of Christ in Col 3:4; Pe1 5:4; Jo1 3:2.

In the flesh (ε

Comp. Joh 1:14; Jo1 4:2; Jo2 1:7; Rom 1:3; Rom 8:3; Rom 9:5

Justified in the Spirit (ε

The verb δικαιουν, so familiar in Paul's writings, is found in the Pastorals only here and Tit 3:7. Its application to Christ as the subject of justification does not appear in Paul. Its meaning here is vindicated, indorsed, as Mat 11:19; Luk 10:29. Concerning the whole phrase it is to be said: (a) That the two clauses, manifested in the flesh, justified in the Spirit, exhibit a contrast between two aspects of the life of Christ (b) That εν in must have the same meaning in both clauses (c) That meaning is not instrumental, by, nor purely modal, expressing the kind and manner of Christ's justification, but rather local with a shade of modality. It expresses in each case a peculiar condition which accompanied the justification; a sphere of life in which it was exhibited and which gave character to it. In the one condition or sphere (the flesh) he was hated, persecuted, and murdered. In the other (the Spirit) he was triumphantly vindicated. See further the additional note at the end of this chapter.

Seen of angels (ω

Better, appeared unto or showed himself to, as Mat 17:3; Luk 1:11; Act 7:2; Heb 9:28. The same verb is used of the appearance of the risen Christ to different persons or parties (Co1 15:5-8). The reference of the words cannot be determined with certainty. They seem to imply some great, majestic occasion, rather than the angelic manifestations during Jesus' earthly life. Besides, on these occasions, the angels appeared to him, not he to them. The reference is probably to his appearance in the heavenly world after his ascension, when the glorified Christ, having been triumphantly vindicated in his messianic work and trial, presented himself to the heavenly hosts. Comp. Phi 2:10; Eph 3:10, and, in the latter passage, note the connection with; "the mystery," Ti1 3:9.

Was preached unto the Gentiles (ε v ε

Better, among the nations., There is no intention of emphasizing the distinction between the Jews and other nations.

Was believed on in the world (ε)

For a similar construction see Th2 1:10. With Christ as subject this use of ε

Was received up into glory (α)

Better, received or taken up in glory. A , Act 1:22), and the reference is most probably to that event. Comp. lxx, Kg2 2:11, of Elijah, and Sir. 49:14, of Enoch. E in glory: with attendant circumstances of pomp or majesty, as we say of a victorious general, the entered the city in triumph." This usage is common in N.T. See Mat 16:27; Mat 25:31; Mar 8:38; Luk 9:31; Luk 12:27; Co1 15:43; Co2 3:7, Co2 3:8, Co2 3:11.

Additional Note on Ti1 3:16

Christ's existence before his incarnation was purely spiritual (ε): He was the effulgence of God's glory and the express image of his substance (Heb 1:3), and God is spirit (Joh 4:24).

From this condition he came into manifestation in the flesh (ε (Phi 2:7, Phi 2:8). Under these human conditions the attributes of his essential spiritual personality were veiled. He did not appear to men what he really was. He was not recognised by them as he who "was in the beginning with God" (Joh 1:1, Joh 1:2); as "the image of the invisible God" (Col 1:15); as one with God (Joh 10:30; Joh 14:9); as he who had all power in heaven and earth (Mat 28:18); who was "before all things and by whom all things consist" (Col 1:17); who was "the king of the ages" (Ti1 1:17). On the contrary, he was regarded as an impostor, a usurper, and a blasphemer. He was hated, persecuted, and finally murdered. He was poor, tempted, and tried, a man of sorrows.

The justification or vindication of what he really was did not therefore come out of the fleshly sphere. He was not justified in the flesh. It came out of the sphere of his spiritual being. Glimpses of this pneumatic life (ε during his life in the flesh. By his exalted and spotless character, by his works of love and power, by his words of authority, in his baptism and transfiguration, he was vindicated as being what he essentially was and what he openly

claimed to be. These justifications were revelations, expressions, and witnesses of his original, essential spiritual and divine quality; of the native glory which he had with the Father before the world was. It was the Spirit that publicly indorsed him (Joh 1:32, Joh 1:33): the words which he spake were spirit and life (Joh 6:63): he cast out demons in the Spirit of God (Mat 12:28): his whole earthly manifestation was in demonstration of the Spirit. These various demonstrations decisively justified his claims in the eyes of many. His disciples confessed him as the Christ of God (Luk 9:20) some of the people said "this is the Christ" (Joh 7:41): others suspected that he was such (Joh 4:29). Whether or not men acknowledged his claims, they felt the power of his unique personality. They were astonished at his teaching, for he taught them as one having authority (Mat 7:28, Mat 7:29).

Then followed the more decisive vindication in his resurrection from the dead. Here the work of the Spirit is distinctly recognised by Paul, Rom 1:4. See also Rom 8:11. In the period between his resurrection and ascension his pneumatic life came into clearer manifestation, and added to the vindication furnished in his life and resurrection. He seemed to live on the border-line between the natural and the spiritual world, and the powers of the spiritual world were continually crossing the line and revealing themselves in him.

In the apostolic preaching, the appeal to the vindication of Christ by the Spirit is clear and unequivocal. The spiritual nourishment of believers is "the supply of the Spirit of Jesus Christ" (Phi 1:19): the Holy Spirit is called "the Spirit of Christ" (Rom 8:9; Gal 4:6): Paul identifies Christ personally with the Spirit (Co2 3:17); and in Rom 8:9, Rom 8:10, "Spirit of God," "Spirit of Christ," and "Christ" are used as convertible terms. The indwelling of the Spirit of Christ is the test and vindication of belonging to Christ (Rom 8:9). Thus, though put to death in the flesh, in the Spirit Christ is vindicated as the Son of God, the Christ of God, the manifestation of God.

[Next: 1 Timothy Chapter 4](#)

1 Timothy Chapter 4

1 Timothy 4:1

ti1 4:1

Better but, since there is a contrast with the preceding confession of the norm of faith.

Expressly (ρητωϑ)

N.T.o. olxx. In express words.

In the latter times (εν υ ϑ)

; see on Act 1:7. Not the same as εν ε

last days, Ti2 3:1, which denotes the period closing the present aeon, and immediately preceding the parousia; while this signifies merely a time that is future to the writer. There is not the intense sense of the nearness of Christ's coming which characterises Paul. The writer does not think of his present as "the latter days."

Some (τινες)

Not, as Ti1 1:3, the heretical teachers, but those whom they mislead.

Shall depart from the faith (α

The phrase only here. The verb in Paul only Co2 12:8 ;
Th2 2:3) is almost literally transcribed in our apostasy.

Primarily, wandering, roving. O , and comp. ο πλανων the
deceiver, used of Satan, Rev 12:9; Rev 20:10 μα τη . Once in Paul, Co2 6:8, and in
lxx, Job 19:4; Jer 23:32. Evil spirits animating the false teachers are meant.

Better, teachings of demons. Comp. Jam 3:15
demon only here in Pastorals. Very frequent in Luke: in Paul only Co1 10:20, Co1 10:21. Teachings proceeding from or inspired by demons. The working of these evil spirits is here specially concerned with striking at the true teaching which underlies godliness. It is impossible to say what particular form of false teaching is alluded to.

1 Timothy 4:2

ti1 4:2

Speaking lies in hypocrisy (εν υ

Wrong. Rend., through the hypocrisy of men that speak lies. Y , see note. See also on
Mat 23:13. The phrase εν υ

Having their conscience seared with a hot iron (εἰς ὑ

Better, branded in their own conscience. With a hot iron is superfluous. The verb N.T.o. οἴσθη, οἴσθη. The metaphor is from the practice of branding slaves or criminals, the latter on the brow. These deceivers are not acting under delusion, but deliberately, and against their conscience. They wear the form of godliness, and contradict their profession by their crooked conduct (Ti2 3:5). The brand is not on their brow, but on their conscience. Comp. Tit 1:15; Tit 3:11.

1 Timothy 4:3

ti1 4:3

ν, α

; Th1 5:22; Plm 1:15. Commanding is not expressed, but is implied in forbidding; "Bidding not to marry and (bidding) to abstain from meats." The ascetic tendencies indicated by these prohibitions developed earlier than these Epistles among the Essenes, an ascetic Jewish brotherhood on the shores of the Dead Sea, who repudiated marriage except as a necessity for preserving the race, and allowed it only under protest and under stringent regulations. They also abstained strictly from wine and animal food. This sect was in existence in the lifetime of our Lord. Strong traces of its influence appear in the heresy assailed in Paul's Epistle to the Colossians. The Christian body received large accessions from it after the destruction of Jerusalem (70 a.d.). The prohibitions above named were imposed by the later Gnosticism of the second century.

Hath created (εἰ

A common Pauline word. Only here in the Pastorals.

To be received (εἰ

Lit. for participation. N.T. οἴσθη. It occurs in Plato and Aristotle.

Of them which believe and know the truth (τοῖς πιστοῖς

The dative depends on created for participation, and should be rendered; "for them which believe," etc., marking those for whom the food was created. The A.V. misses this by the rendering to be received of (by). Πιστοῖς and εἰ denote two classes, but one. Those who believe are described as those who have full knowledge of the truth.

1 Timothy 4:4

ti1 4:4

Not in Paul. See Jam 1:18; Rev 5:13; Rev 8:9
8:19; see on Co2 5:17; see on Col 1:15

Refused (α

Lit. thrown away. N.T.o. In ecclesiastical writings, excommunicated. On the whole verse, comp. Act 10:15; Rom 11:15; Co1 10:25, Co1 10:26, Co1 10:30, Co1 10:31.

1 Timothy 4:5

ti1 4:5

It is sanctified (α

Not declared holy, but made holy. The declaration confirms the last clause of Ti1 4:4. Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality (Rom 14:14), but acquires a holy quality by its consecration to God; by being acknowledged as God's gift, and partaken of as nourishing the life for God's service. Comp. Paul's treatment of the unbelieving husband and the believing wife, Co1 7:14.

θεου)

That is, by the word of God as used in the prayer. Scripture is not called "the Word of God." The Word of God includes much more than Scripture: but Scripture contains the Word of God, and the thanksgiving at table was in the words of Scripture. See Psa 145:15, Psa 145:16. The custom of grace at meat appears Sa1 9:13. Christ blessed the loaves and fishes (Mat 14:19; Mat 15:36): Paul on the ship gave thanks for the meal which the seamen ate (Act 27:35).
E

1 Timothy 4:6

ti1 4:6

If thou put the brethren in remembrance of these things (ταυτα υς αδελφοις)

The verb only here and Rom 16:4. Lit. to put under; so almost without exception in lxx. See, for instance, Gen 28:18; Gen 47:29; Exo 17:12. So Rom 16:4. Hence, metaphorically, to suggest, which is, literally, to carry or lay under. Ταυτα these things are those mentioned Ti1 4:4, Ti1 4:5. In the Pastorals it is only here that α members of the church to whose superintendent the letter is addressed. In Ti2 4:21, they are the Christians of the church from which the letter comes; in Ti1 6:2, Christians in general; and in Ti1 5:1, without any ecclesiastical sense.

Ιησου)

. Here in the

ησου Χριστου not at all. Paul uses δουλος bond-servant with Jesus Christ. See Co2 11:23; Col 1:7; and comp. Rom 1:1; Gal 1:10; Phi 1:1.

Nourished up (ε

Better, nourishing thyself. N.T.o. olxx. The participle indicates the means by which Timothy may become a good minister. Comp. Heb 5:12-14.

In the words of faith

The words in which the faith - the contents of belief - finds expression. Comp. Ti1 6:3; Ti2 1:13. The phrase only ημα τη

Whereunto thou hast attained (η

Wrong. Rend., which thou hast closely followed. Comp. Ti2 3:10. The verb means, primarily, to follow beside, to attend closely. In this literal sense not in N.T. To attend to or follow up, as a disease. So Plato, Rep. 406 B, παρακολουθων τω perpetually tending a mortal disease. To follow up a history or a succession of incidents, as Luk 1:3. oP. The writer means that Timothy, as a disciple, has closely attended to his course of Christian instruction.

1 Timothy 4:7

ti1 4:7

Shun (παραιτου)

Comp. Ti1 5:11; Ti2 2:23; Tit 3:10. oP. The primary meaning is to ask as a favor (Mar 15:6; Heb 12:19). Mostly in

this sense in lxx, as Sa1 20:6, Sa1 20:28. To deprecate; to prevent the consequences of an act by protesting against and disavowing it, as 3 Macc. 6:27. To beg off, get excused, as Luk 14:18, Luk 14:19; 4 Macc. 11:2. To decline, refuse, avoid, as here, Act 25:11; Heb 12:25.

Profane

See on Ti1 1:9, and comp. Ti1 6:20; Ti2 2:16; Heb 12:16.

Old wives' (γραωδεις)

N.T.o. olxx. From γραυς an old woman, and ειδος form.

See on Ti1 1:4, and comp. Ti2 4:4; Tit 1:14; Pe2 1:16.

oP. Only here in Pastorals. Heb 5:14; Heb 12:11; Pe2 2:14
exercises; also, metaphorically, of training for or practicing an art or profession.

1 Timothy 4:8

ti1 4:8

Bodily exercise (η

. olxx. The adverb σωματικως bodily-wise, Col 2:9. The words are to be taken in their literal sense as referring to physical training in the palaestra - boxing, racing, etc. Comp. Co1 9:24-27. Some, however, find in them an allusion to current ascetic practices; against which is the statement that such exercise is profitable, though only for a little.

. In the latter passage it means for a little while.

Comp. Heb 12:10
unto all things. The meaning is rather, the use of the athlete's training extends to only a few things. Ω
profitable, only in Pastorals. Comp. Ti2 3:16; Tit 3:8. olxx.

Godliness (ευ

See on Ti1 2:2, and Introduction, VI.

Having promise (ε

The exact phrase only here. Comp. Co2 7:1; Heb 7:6. The participle is explanatory, since it has promise. For ε
see on Act 1:4.

The life that now is (ζωης της νυν)

According to the strict Greek idiom, life the now. This idiom and the following, τη νυν αι
present aeon, Ti1 6:17; Ti2 4:10; Tit 2:12. Ο αι τος this aeon, a few times in the Gospels, often in Paul, nowhere
else. We have ο αι αι ε
Paul (Eph 2:7 ν τω καιρω in this time, of the present as contrasted
with the future life, Mar 10:30; Luk 18:30. Ο
1:4. The force of the genitive with ε

for the next; but for this life as it reflects the heavenly life, is shaped and controlled by it, and bears its impress. Godliness has promise for the present life because it has promise for the life which is to come. Only the life which is in Christ Jesus (Ti2 1:1) is life indeed, Ti1 6:19. Comp. Pe1 3:10; Co1 3:21-23.

1 Timothy 4:10

ti1 4:10

Therefore (εις τουτο)

More correctly, to this end; or with a view to this.

We labor and strive (κοπιω

Both Pauline words. See on Col 1:29 , and κοπιωντας, and laboring Th1 5:12. Comp. Ti1 5:17, and Ti2 2:6 has an ascensive force: "we labor, yea struggle."

We trust in (η

Better, have set our hope on. The verb with ε , a citation, and in Pe1 1:13.

1 Timothy 4:12

ti1 4:12

oP. See Luk 18:21. Act 26:4. See Introduction, VII. Timothy was probably from 38 to 40 years old at this time.

In word (ε)

Including teaching and verbal intercourse of every kind.

Conversation (αναστροφη)

Comp. Gal 1:13; Eph 4:22; Jam 3:13. A favorite word with Peter. See on Pe1 1:15.

In spirit

Omit.

Purity (α)

Only here and Ti1 5:2. A ; Tit 2:5. In Paul, Co2 8:11; Co2 11:2; Phi 4:8. Also in James, Peter, and 1 John. A ; Co2 11:3. olxx, oClass. A covering purity in motives as well as in acts. In Jo1 3:3, of Christ. In Co2 11:2, of virgin purity. In Jam 3:17, as a characteristic of heavenly wisdom. Αγως purely (Phi 1:17), of preaching the gospel with unmixed motives. The verb α N.T. (Joh 11:55; Act 21:24, Act 21:26; Act 24:18). In the others (Jam 4:8; Pe1 1:22; Jo1 3:3) it is used of purifying the heart and soul.

1 Timothy 4:13

ti1 4:13

To reading (α

Three times in N.T. See Act 13:15; Co2 3:14. The verb α . So in lxx. In post-classical Greek, sometimes of reading aloud with comments. See Epictetus, Diss. 3, 23, 20. Dr. Hatch says: "It is probable that this practice of reading with comments... may account for the coordination of 'reading' with 'exhortation' and 'teaching' in Ti1 4:13."

Exhortation ($\tau\eta$)

Often in Paul. See on consolation, Luk 6:24, see on comfort, Act 9:31, and see on comforter, Joh 14:16.

1 Timothy 4:14

ti1 4:14

Neglect (α)

Rare in N.T. Only Mat 22:5; Heb 2:3; Heb 8:9.

The gift that is in thee ($\tau\omicron\upsilon \epsilon$)

Comp. Ti2 1:6

oClass. See on Rom 1:11. That is in thee, comp. $\tau\eta\varsigma \epsilon$. The meaning is the special inward endowment which qualified Timothy for exhortation and teaching, and which was directly imparted by the Holy Spirit.

See on Ti1 1:18

intimation given to Paul concerning the selection of Timothy for the ministerial office. These prophecies were given by the Holy Spirit who bestowed the "gift", so that the gift itself and the prophecy concurred in attesting the candidate for ordination.

$\nu \chi\epsilon\iota\rho\omega\nu$)

ordination. We note the association of prophecy with ordination in the setting apart of Paul and Barnabas (Act 13:9, Act 13:3); so that the case of Timothy has an analogue in that of Paul himself. E ; Ti2 1:6; Heb 6:2, in each case with of hands. "The custom," says Lange, "is as old as the race." The Biblical custom rests on the conception of the hand as the organ of mediation and transference. The priest laid his hand on the head of the bullock or goat (Lev 1:4) to show that the guilt of the people was transferred. The hand was laid on the head of a son, to indicate the transmission of the hereditary blessing (Gen 48:14); upon one appointed to a position of authority, as Joshua (Num 27:18-23); upon the sick or dead in token of miraculous power to heal or to restore to life (Kg2 4:34). So Christ (Mar 6:5; Luk 4:40). In the primitive Christian church the laying on of hands signified the imparting of the Holy Spirit to the newly-baptized (Act 8:17; Act 19:6; comp. Heb 6:2). Hands were laid upon the seven (Act 6:6). But the form of consecration in ordination varied. No one mode has been universal in the church, and no authoritative written formula exists. In the Alexandrian and Abyssinian churches it was by breathing: in the Eastern church generally, by lifting up the hands in benediction: in the Armenian church, by touching the dead hand of the predecessor: in the early Celtic church, by the transmission of relics or pastoral staff: in the Latin church, by touching the head.

Of the presbytery ($\tau\omicron\upsilon$)

The word is found in Luk 22:66, where it denotes the body of representative elders of the people in the Sanhedrim, as distinguished from the two other constituents of that body - the chief priests and scribes. Similarly Act 22:5. Here of the college or fraternity of Christian elders in the place where Timothy was ordained. The word is frequent in the

Epistles of Ignatius. According to this, Timothy was not ordained by a Bishop. Bishop and Presbyter are not identical. In Ti2 1:6 we read, "by the laying on of my hands." The inconsistency is usually explained by saying that Paul was associated with the Presbyters in the laying on of hands.

1 Timothy 4:15

ti1 4:15

Only here and Act 4:25 (citation). Often in Class. and lxx. Most translators reject the A.V. meditate, and substitute be diligent in, or practice, or take care for. Meditate, however, is legitimate, although in Class. the word commonly appears in one of the other senses. The connection between the different meanings is apparent. Exercise or practice applied to the mind becomes thinking or meditation. In lxx it represents seven Hebrew equivalents, and signifies to meditate, talk of, murmur, delight one's self in, attend to. Often to meditate, Jos 1:8; Psa 1:2; Psa 2:1; Psa 37:12; Psa 72:6; Sir. 6:7. Meditation is a talking within the mind, and issues in speech; hence to speak, as Psa 35:28; Psa 37:30;

practice," as Virgil, Ecc 1:2. In the Vulg. meditabor is the translation of murmur or mourn in Isa 38:14. The Hebrew means to murmur, whisper; hence the inner whispering of the heart; hence to think, meditate, consider, as Psa 63:7; Psa 78:13.

Give thyself wholly to them (ε

Lit. be in these things. The phrase N.T.o. The only parallel in lxx is Pro 23:17. The meaning is that he is to throw himself wholly into his ministry. Comp. "totus in illis," Horace, Sat. i. 9, 2.

Better, advance or progress. Only here and Phi 1:12

; Ti2 3:9, Ti2 3:13. In lxx, see Sir. 51:17; 2

and so furthering its advance. The opposite is ε
2:18; Pe1 3:7.

; Th1

1 Timothy 4:16

ti1 4:16

Take heed (ε

Only here in Pastorals, and once in Paul, Phi 2:16. Quite frequent in lxx. Lit. hold upon, fasten thy attention on, as Luk 14:7; Act 3:5; Act 19:22. In lxx, in the sense of apply, as Job 18:2; Job 30:26; or forbear, refrain, as Kg1 22:6, Kg1 22:15. In Phi 2:16, to hold out or present, a sense which is found only in Class.

Unto thyself and unto the doctrine (σεαυτω)

Better, to thyself and to thy teaching. The order is significant. Personality goes before teaching.

Continue in them (ε τοις)

See on Rom 6:1. In lxx only Exo 12:39. Αυτοις is neuter, referring to these things, Ti1 4:15. A.V. in them is indefinite and ambiguous. Better, continue in these things.

[Next: 1 Timothy Chapter 5](#)

1 Timothy Chapter 5

1 Timothy 5:1

ti1 5:1

ς)

Acts, and Revelation. Modern critical opinion has largely abandoned the view that the original Christian polity was an imitation of that of the Synagogue. The secular and religious authorities of the Jewish communities, at least in purely Jewish localities, were the same; a fact which is against the probability that the polity was directly transferred to the Christian church. The prerogatives of the Jewish elders have nothing corresponding with them in extent in the Christian community. Functions which emerge later in the Jewish-Christian communities of Palestine do not exist in the first Palestinian-Christian society. At the most, as Weizscker observes, it could only be a question of borrowing a current name.

Modern criticism compels us, I think, to abandon the view of the identity of Bishop and Presbyter which has obtained such wide acceptance, especially among English scholars, through the discussions of Lightfoot and Hatch. The testimony of Clement of Rome (Ep. ad Corinth.) goes to show that the Bishops (ἡ) Presbyters, and that if the Bishops are apparently designated as Presbyters, it is, because they have been chosen from the body of Presbyters, and have retained the name even when they have ceased to hold office. for this reason deceased Bishops are called Presbyters. In Clement, Presbyters signify a class or estate - members of long standing and approved character, and not office-bearers regularly appointed. Among these the Bishops are to be sought. Bishops are reckoned as Presbyters, not because the Presbyter as such is a Bishop, but because the Bishop as such is a Presbyter. In the Pastorals, Bishops and Deacons are associated without mention of Presbyters (Ti1 3:1-13). Presbyters are referred to in Ti1 5:17-19, but in an entirely different connection. The qualifications of Bishops and Deacons are detailed in the former passage, and the list of qualifications concludes with the statement that this is the ordering of the church as the house of God (Ti1 5:14, Ti1 5:15). The offices are exhausted in the description of Bishops and Deacons. Nothing is said of Presbyters until ch. 5, where Timothy's relations to individual church-members are prescribed; and in Tit 2:2 ff. are mentioned elders who rule well (οἱ καλῶς προεστῶ implied between two classes of Bishops - those who rule well and those who do not: where as the distinction is obviously between old and honored church-members, collectively considered, forming the presbyterial body, and certain of their number who show their qualifications for appointment as overseers. Presbyters as such are not invested with office. There is no formal act constituting a Presbyter. The Bishops are reckoned among the Elders, but the elders as such are not officers.

Thus are to be explained the allusions to appointed Elders, Tit 1:5; Act 14:23. Elders are to be appointed as overseers or Bishops, for the overseers must have the qualifications of approved Presbyters. The ordination of Presbyters is the setting apart of Elders to the position of Superintendents. The Presbyterate denotes an honorable and influential estate in the church on the ground of age, duration of church membership, and approved character. Only Bishops are appointed. There is no appointment to the Presbyterate. At the close of Clement's letter to the Corinthians, the qualifications of a Presbyter are indicated in the description of the three commissioners from the Roman church who are the bearers of the letter, and to whom no official title is given. They are old, members of the Roman church from youth, blameless in life, believing, and sober.

1 Timothy 5:2

ti1 5:2

. The word indicates distinction in age merely, although some think that it points to an official position which is further referred to in the following directions concerning widows.

1 Timothy 5:3

ti1 5:3

, and πολλαις τιμαις ε ; and διπλης τιμης Ti1 5:17. Comp. Sir. 38:1. "The verb only once in Paul (Eph 6:2, citation), and only here in Pastorals.

Paul alludes to widows in Co1 7:8 only, where he advises them against remarrying. They are mentioned as a class in Act 6:1, in connection with the appointment of the seven. Also Act 9:39, Act 9:41. In the Pastorals they receive special notice, indicating their advance from the position of mere beneficiaries to a quasi-official position in the church. from the very first, the church recognised its obligation to care for their support. A widow, in the East, was peculiarly desolate and helpless. In return for their maintenance certain duties were required of them, such as the care of orphans, sick and prisoners, and they were enrolled in an order, which, however, did not include all of their number who received alms of the church. In Polycarp's Epistle to the Philippians, they are styled "the altar of God." To such an order the references in the Pastorals point. The Fathers, from the end of the second century to the fourth, recognised a), who had oversight of the female church-members and a separate seat in the congregation. The council of Laodicaea abolished this institution, or so modified it that widows no longer held an official relation to the church.

Comp. Ti1 5:5, Ti1 5:16. O ; Gal 3:21. See on Pe2 2:18. Wherever o Paul or by any other N.T. writer, it is used purely as an adverb (see Luk 23:47; Luk 24:34): but in all the four instances in the Pastorals, it is preceded by the article and converted into an adjective. The meaning is, who are absolutely bereaved, without children or relations (comp. Ti1 5:4), and have been but once married. There is probably also an implied contrast with those described in Ti1 5:6, Ti1 5:11-13.

1 Timothy 5:4

ti1 5:4

Nephews (ε

N.T.o. Often in lxx. Nephews, in the now obsolete sense of grandsons or other lineal descendants. Derived from Lat. nepos. Trench (Select Glossary) remarks that nephew was undergone exactly the same change of meaning that nepos underwent, which, in the Augustan age, meaning grandson, in the post-Augustan age acquired the signification of nephew in our present acceptation of that word. Chaucer:

"How that my newew shall my bane be."

Legend of Good Women, 2659.

'His (Jove's) blind newew Cupido."

House of Fame, 67.

Jeremy Taylor: "Nephews are very often liken to their grandfathers than to their fathers."

Let them learn

The subject is the children and grandchildren. Holtzmann thinks the subject is any widow, used collectively. But the writer is treating of what should be done to the widow, not of what she is to do. The admonition is connected with widows indeed. They, as being utterly bereft, and without natural supporters, are to be cared for by the church; but if they have children or grandchildren, these should assume their maintenance.

First (πρωτον)

In the first place: as their first and natural obligation.

κον ευσεβειν)

More correctly, to show piety toward their own family. Piety in the sense of filial respect, though not to the exclusion of the religious sense. The Lat. pietas includes alike love and duty to the gods and to parents. Thus Virgil's familiar designation of Aeneas, "pius Aeneas," as describing at once his reverence for the gods and his filial devotion. The verb ευσεβειν (only here and Act 17:23) represents filial respect as an element of godliness (ε 1:7. It emphasizes their private, personal belonging, and contrasts the assistance given by them with that furnished by the church. It has been suggested that οικον household or family may mark the duty as an act of family feeling and honor.

To requite (α

An entirely unique expression. A pay, ποιεισθαι to make. N.T.o. Paul uses instead α ; Co2 6:13), or α), or α). The last two are lxx words.

Their parents (τοι

N.T.o. Parents is too limited. The word comprehends mothers and grandmothers and living ancestors generally. The word for parents is γονεις, see Ti2 3:2; Rom 1:30; Co2 12:14; Eph 6:1; Col 3:20 usage. One instance is cited from Plato, Laws, xi. 932. The word is probably selected to correspond in form with ε children.

. See note.

Before (ε

Frequent in N.T., especially Luke and Revelation. It occurs 31 times in the phrases ε Θεου in the sight of God, and ε Θεου before God. Act 10:4; Th1 1:3; Th1 2:19; Th1 3:9, Th1 3:13. Not in Pastorals, and by Paul only 1 Thessalonians the difference is trifling. Comp. Jo1 3:19 and Jo1 3:22.

1 Timothy 5:5

ti1 5:5

Trusteth in God (η

Strictly hath directed her hope at God. Rev. hath her hope set on God implies ε

1 Timothy 5:6

ti1 5:6

Liveth in pleasure (σπαταλωσα)

Only here and Jam 5:5. See note. Twice in lxx, Sir. 21:15; Eze 16:49.

Is dead while she liveth (ζω

Comp. Rev 3:1; Eph 4:18. "Life in worldly pleasure is only life in appearance" (Holtzmann).

1 Timothy 5:8

ti1 5:8

Provide (προνοει)

See on Rom 12:17.

His own - those of his own house (των υ

His own relations, see on Joh 1:11. Those who form part of his family, see on Gal 6:10.

The verb not in Paul, but Quite often in Pastorals. The phrase only here and Rev 2:13. Faith demands works and fruits. By refusing the natural duties which Christian faith implies, one practically denies his possession of faith. Faith does not abolish natural duties, but perfects and strengthens them" (Bengel). Comp. Jam 2:14-17.

Infidel (α

Better, unbeliever. One who is not a Christian, as Co1 6:6; Co1 7:12, Co1 7:13, etc. Even an unbeliever will perform these duties from natural promptings.

1 Timothy 5:9

ti1 5:9

Better, enrolled (as a widow). N.T.o. Very, rare in lxx. Common in Class. Originally, to pick out, as soldiers. Hence, to enroll, enlist. Here, to be enrolled in the body of widows who are to receive church support. See on Ti1 5:3.

1 Timothy 5:10

ti1 5:10

Lit. born witness to or attested, as Act 6:3; Act 10:22; Heb 11:2

For good works (εν ε ς)

Lit. in good works; in the matter of. Comp. Ti1 6:18; Tit 2:7; Tit 3:8, Tit 3:14. In the Gospels, ε

never with α
of all kinds, and not merely special works of beneficence. Comp. Act 9:36.

If ($\epsilon\iota$)

Introducing the details of the general expression good works.

Have brought up children (ϵ

N.T.o. olxx; very rare in Class. The children may have been her own or others'.

Lodged strangers (ϵ

N.T.o. olxx. On the duty of hospitality comp. Ti1 3:2; Mat 25:35; Rom 12:13; Heb 13:2; Pe1 4:9; Jo3 1:5.

Washed the feet

A mark of Oriental hospitality bestowed on the stranger arriving from a journey, and therefore closely associated with lodged strangers.

Of the saints (α

A

gods. In O.T., set apart to God, as priests; as the Israelites consecrated to God. In N.T., applied to Christians. Ideally, it implies personal holiness. It is used of God, Christ, John the Baptist, God's law, the Spirit of God. Paul often uses α as a common designation of Christians belonging to a certain region or community, as Phi 1:1; Co2 1:1; Col 1:2. In such cases it does not imply actual holiness, but holiness obligatory upon those addressed, as consecrated persons, and appropriate to them. What ought to be is assumed as being. In this sense not in the Gospels (unless, possibly, Mat 27:52) or in the Epistles of Peter and John. Rare in Acts.

Relieved (ϵ

Only here and Ti1 5:16. Comp. 1 Macc. 8:26; 11:35. Common in Class. Originally, to suffice for, to be strong enough for, as in Homer, where it is always used in connection with danger or injury. See Il. ii. 873; Od. xvii. 568. Hence, to ward off, help, assist.

See on tribulation, Mat 13:21, and comp. Co2 1:6; Co2 4:8; Th2 1:6, Th2 1:7; Heb 11:37.

Diligently followed ($\epsilon\pi\alpha\kappa\omicron\upsilon\theta\eta\sigma\epsilon\nu$)

Comp. Ti1 5:24. E
; Rom 12:13; Co1 14:1; Th1 5:15.), and Pe1 2:21.

1 Timothy 5:11

ti1 5:11

Almost in a positive sense, young. Not, under sixty years of age.

Not, have begun, but rather, whenever they shall come to wax wanton. Comp. Th2 1:10. The compound verb,

signifying to feel the sexual impulse, only here, and not in lxx or Class. The simple verb, στρηνιαν to run riot, Rev 18:7, Rev 18:9 and the kindred στρηνος luxury, Rev 18:3. See note.

Against Christ (του Χριστου)

Their unruly desire withdraws them from serving Christ in his church, and is, therefore, against him.

This is the only instance in the Pastorals in which the Christ is used without Jesus either before or after. In Paul this is common, both with and without the article.

They will marry (γαμει

expresses more than a desire, as Rev. See on Mat 1:19. Γαμειν to marry, in the active voice, of the wife, as everywhere in N.T. except Co1 7:39.

1 Timothy 5:12

ti1 5:12

Having damnation (ε

The phrase only here. See on Ti1 3:6. Damnation is an unfortunate rendering in the light of the present common understanding of the word, as it is also in Co1 11:29. Better, judgment or condemnation, as Rom 3:8; Rom 13:2. The meaning is that they carry about with them in their new, married life a condemnation, a continuous reproach. Comp. Ti1 4:2; Gal 5:10. It should be said for the translators of 1611 that they used damnation in this sense of, judgment or condemnation, as is shown by the present participle having. In its earlier usage the word implied no allusion to a future punishment. Thus Chaucer

"For wel thou woost (knowest) thyselfen verrailly

That thou and I be dampned to prisoun."

Knight's T. 1175.

Wiclif: "Nethir thou dredist God, that thou art in the same dampnacioun?" Luk 23:40. Laud.: "Pope Alexander III. condemned Peter Lombard of heresy, and he lay under that damnation for thirty and six years." "A legacy by damnation" was one in which the testator imposed on his heir an obligation to give the legatee the thing bequeathed, and which afforded the legatee a personal claim against the heir.

Αθετειν is to set aside, do away with, reject or slight. See Mar 6:26; Luk 10:16; Heb 10:28

αθετειν N.T.o. olxx. There are, however, a number of expressions closely akin to it, as Gal 3:15 θετειν to render a covenant void. In lxx with oath, Ch2 36:13 κ αθετων." Psalm 88:34; 131:11; 1 Macc. 6:62. The meaning here is, having broken their first pledge; and this may refer to a pledge to devote themselves, after they became widows, to the service of Christ and the church. The whole matter is obscure.

1 Timothy 5:13

ti1 5:13

To be taken absolutely, as Co1 14:31; Ti2 3:7. They go about under the influence of an insatiable curiosity, and meet

those who "creep into houses and take captive silly women" (Ti2 3:7), and learn all manner of nonsense and error.

oP. Comp. Act 19:13.

N.T.o. Comp. 4 Macc. 5:10. The verb φλυαρειν to prate, Jo3 1:10.

. See note. Rend. the whole passage: "And withal, being also idle, they learn, gadding about from house to house; and not only (are they) idle, but tattlers also, and busybodies, speaking things which they ought not."

1 Timothy 5:14

ti1 5:14

v)

Better, the younger widows. This seems to be required by ουν therefore, connecting the subject of the verb with the class just described. They are enjoined to marry, rather than to assume a position in the church which they might disgrace by the conduct described in Ti1 5:11-13. Comp. Co1 7:8, Co1 7:9.

Bear children (τεκνογονειν)

Guide the house (οικοδεσποτειν)

Better, rule the house. N.T.o. ολxx, οClass. O

Occasion (α

See on Rom 7:8.

To the adversary (τω α)

The one who is set over against. Not Satan, but the human enemy of Christianity. Comp. Phi 1:28, and ο εξ ε of the contrary part, Tit 2:8.

. For the verb λοιδορειν to revile see Joh 9:28; Act 23:4; Co1 4:12; and note on Joh 9:28.

1 Timothy 5:16

ti1 5:16

Have widows (ε

If any Christian woman have relatives or persons attached to her household who are widows

The church be charged

Holtzmann quotes an inscription in the chapel of the Villa Albani at Rome: "To the good Regina her daughter has erected this memorial: to the good Regina her widowed mother, who was a widow for sixty years and never burdened the church after she was the wife of one husband. She lived 80 years, 5 months, and 26 days."

1 Timothy 5:17

ti1 5:17

The elders that rule well (οι καλως προεστω

For that rule well, see on καλως προει . The phrase is peculiar to the Pastorals. See on Ti1 5:1.

Double honor (διπλης τιμης)

Mat 27:6, Mat 27:9; Act 4:34; Act 7:16; Co1 6:20

The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support to the Reformed theory of two classes of Elders - ruling and teaching. The special honor or emolument is assigned to those who combine qualifications for both.

Those who labor (οι κοπιωντες)

See on Ti1 4:10. No special emphasis attaches to the word - hard toiling in comparison with those who do not toil. The meaning is, those who faithfully discharge the arduous duty of teaching. Comp. Heb 13:7.

In word and doctrine (ε

Better, word and teaching. Word is general, teaching special. In word signifies, in that class of functions where speech heresy.

1 Timothy 5:18

ti1 5:18

The Scripture (η

Comp. Ti2 3:16. To the Jews η

passage of Scripture which is indicated in the context. See Joh 7:38, Joh 7:42; Act 1:16; Act 8:32, Act 8:35; Rom 4:3; Rom 9:17; Rom 10:11; Gal 3:8

Mat 21:42; Luk 24:32; Joh 5:39; Rom 15:4

19:37; η ; πα

is Deu 25:4, also by Paul, Co1 9:9.

Thou shalt not muzzle (ου

In N.T. mostly in the metaphorical sense of putting to silence. See on speechless, Mat 22:12, and see on put to silence, Mat 22:34. Also see on Mar 4:39. On the whole passage see note on Co1 9:9.

That treadeth out (αλωωντα)

More correctly, while he is treading out. The verb only here and Col 9:9, Col 9:10. Comp. α 3:12; Luk 3:17. An analogy to the O.T. injunction may be found in the laws giving to the Athenians by the mythical Triptolemus, one of which was, "Hurt not the laboring beast." Some one having violated this command by slaying a steer which was eating the sacred cake that lay upon the altar, - an expiation-feast, Bouphonia or Diipolta was instituted for the purpose of atoning for this offense, and continued to be celebrated in Athens. Aristophanes refers to it (Clouds, 985). A laboring ox was led to the altar of Zeus on the Acropolis, which was strewn with wheat and barley. As soon as the ox touched the grain, he was killed by a blow from an axe. The priest who struck the blow threw away the axe and fled. The flesh of the ox was then eaten, and the hide was stuffed and set before the plough. Then began the steer-trial before a judicial assembly in the Prytaneum, by which the axe was formally condemned to be thrown into the sea.

The laborer is worthy, etc.

A second scriptural quotation would seem to be indicated, but there is no corresponding passage in the O.T. The words are found Luk 10:7, and, with a slight variation, Mat 10:10. Some hold that the writer adds to the O.T. citation a popular proverb, and that Christ himself used the words in this way. But while different passages of Scripture are often

; Mat 5:33; Joh 12:39; Rom 15:9-12; Col 3:20; Heb 1:5; Heb 2:13. According to others, the writer here cites an utterance of Christ from oral tradition, coordinately with the O.T. citation, as Scripture. Paul, in Th1 4:15; Col 7:10, appeals to a word of the Lord; and in Act 10:35 he is represented as quoting "it is more blessed to give than to receive" as the words of Jesus. In 1 Corinthians 9, in the discussion of this passage from Deuteronomy, Paul adds (Col 9:14) "even so hath the Lord ordained that they which preach the gospel should live of the gospel," which resembles the combination here. This last is the more probable explanation.

1 Timothy 5:19

ti1 5:19

Neither word in Paul. For accusation see on Joh 5:45. It means a formal accusation before a tribunal. The compound

But (ε

Except. A pleonastic formula, except in case. The formula in Col 14:5; Col 15:9.

Before (ε

Or on the authority of. On condition that two witnesses testify. The O.T. law on this point in Deu 19:15. Comp. Mat 18:16; Joh 8:17; Co2 13:1.

1 Timothy 5:20

ti1 5:20

Referring to Elders, who, by reason of their public position (προεστωτες), should receive public rebuke.

Rebuke (ε

Comp. Ti2 4:2; Tit 1:9, Tit 1:13; Tit 2:15. See on reprov'd, Joh 3:20.

Others (οι

More correctly, the rest. His fellow Elders.

May have fear, which is stronger than A.V.

1 Timothy 5:21

ti1 5:21

In Paul Th1 4:6 only. See on testifying, Th1 2:12. For this sense, adjure, see Luk 16:28; Act 2:40; Ti2 2:14.

Elect angels (εκλεκτων α

The phrase N.T.o. The triad, God, Christ, the angels, only Luk 9:26. It is not necessary to suppose that a class of angels distinguished from the rest is meant. It may refer to all angels, as special objects of divine complacency. Comp. Tob. 8:15; Act 10:22; Rev 14:10.

ς)

Lit. guard. In the Pauline sense of keeping the law, Rom 2:26; Gal 6:13.

N.T.o. olxx. According to its etymology, inclining toward. In later Greek of joining one party in preference to another. In Clement (ad Corinth. xli., xlvii., l.) in the sense of factious preferences.

1 Timothy 5:22

ti1 5:22

Lay hands on

Probably with reference to that rite in the formal restoration of those who had been expelled from the church for gross sins.

Better, hastily.

Letter, make common cause with. See on communicating, Rom 12:13. Comp. Rom 15:27; Pe1 4:13; Eph 5:11. By a too hasty and inconsiderate restoration, he would condone the sins of the offenders, and would thus make common cause with them.

Comp. Ti1 6:14. Enjoining positively what was enjoined negatively in the preceding clause. For pure see on Jo1 3:3. For keep see on reserved, Pe1 1:4. The phrase ε v to keep one's self, in Jam 1:27; Co2 11:9.

1 Timothy 5:23

ti1 5:23

The verb N.T.o. olxx. Rend. be no longer a drinker of water. Timothy is not enjoined to abstain from water, but is bidden not to be a water-drinker, entirely abstaining from wine. The kindred noun υ denote a mean-spirited person. See Aristoph. Knights, 319.

But use a little wine (α ο χρω)

The reverse antithesis appears in Hdt. i. 171, of the Persians: ουκ οτ λλ' υ δροποτων sometimes he is drunk - then he is for total-abstinence. With a little wine comp. much wine, Ti1 3:8; Tit 2:3.

which has led to some question whether the verse may not have been misplaced. If it belongs here, it can be explained only as a continuation of the thought in Ti1 5:22, to the effect that Timothy is to keep himself pure by not giving aid and comfort to the ascetics, and imperilling his own health by adopting their rules of abstinence. Observe that οινος here, as everywhere else, means wine, fermented and capable of intoxicating, and not a sweet syrup made by boiling down grape-juice, and styled by certain modern reformers "unfermented wine." Such a concoction would have tended rather to aggravate than to relieve Timothy's stomachic or other infirmities.

This use of often as an adjective appears in earlier English. So Chaucer: "Ofte sythes" or "tymes ofte," many times. Shakespeare: "In which my often rumination wraps me in a most humorous sadness" (As you like it, IV. i. 19). And

Ben Jonson:

"The jolly wassal walks the often round."

The Forest, iii.

Even Tennyson:

"Wrench'd or broken limb - an often chance

In those brain-stunning shocks and tourney-falls."

Gareth and Lynette.

ΠΟΚΥΩ

; Act 24:26. A

weakness, infirmity, only here in Pastorals. In the physical sense, as here, Luk 5:15; Luk 8:2; Joh 5:5; Gal 4:13. In the ethic sense, Rom 6:19; Rom 8:26.

1 Timothy 5:24

ti1 5:24

manifested to all eyes. In N.T. only here, Ti1 5:25, and Heb 7:14. In lxx, see Judith 8:29; 2 Macc. 3:17; 14:39.

; Mat 14:22; Mar 11:9; or transitive, as Act 12:6; Act 17:5. The meaning here is that these open sins go before their perpetrator to the judgment-seat like heralds, the sentence of an ecclesiastical court - but indefinitely. The writer would say: no judicial utterance is necessary to condemn them of these sins. The word in Paul, only Th2 1:5.

They follow after (επακολουθουσιν)

The verb only here, Ti1 5:24, Pe1 2:21, and (the disputed) Mar 16:20. The sins follow up the offender to the bar of judgment, and are first made openly manifest there.

1 Timothy 5:25

ti1 5:25

Otherwise (α

N.T.o. Not, otherwise than good, but otherwise than manifest.

Be hid (κρυβηναι)

In Paul only Col 3:3

. It has been suggested that these words may have been intended to comfort Timothy in his possible discouragement from his "often infirmities." von Soden thinks they were meant to encourage him against the suspicion awakened by his use of wine. By persevering in his temperate habits (οι ο) it will become manifest that he is no wine-bibber.

[Next: 1 Timothy Chapter 6](#)

1 Timothy Chapter 6

1 Timothy 6:1

ti1 6:1

As many servants as are under the yoke (ο λοι)

Incorrect. Rather, as many as are under the yoke as bondservants. As bondservants is added in explanation of under the yoke, which implies a hard and disagreeable condition. Yoke is used only here of the state of slavery. In Gal 5:1; Act 15:10, of the Mosaic law. See on Mat 11:29.

Lit. private, personal, peculiar, as Co1 3:8; Co1 7:7

See Act 4:32. Sometimes without emphasis, substantially = possessive pronoun, just as Lat. proprius passes into suus or ejus, or οικειος belonging to one's house into the simple one's own. See on Gal 6:10, and comp. Mat 22:5; Mat 25:14. In lxx commonly with the emphatic sense. Very often in the phrase κατ' ι ; Luk 9:10; Gal 2:2, but nowhere in Pastorals.

Comp. Tit 2:9, and see on Pe2 2:1

; Col 4:1.

Count (η

Implying a more conscious, a surer judgment, resting on more careful weighing of the facts. See Phi 2:3, Phi 2:6.

Be not blasphemed (μη - βλασφημηται)

Or be evil spoken of. See on blasphemy, Mar 7:22, and be evil spoken of, Rom 14:16; Co1 10:30. Paul uses the word, but not in the active voice as in the Pastorals.

1 Timothy 6:2

ti1 6:2

Partakers of the benefit (οι της ευ

The verb means to take hold of; hence, to take hold for the purpose of helping; to take up for, as Luk 1:54; Act 20:35. οP. E . Better, kindly service. Rend. they that busy themselves in the kindly service. The reference is to the kindly acts which the masters do to their slaves; not to the benefits received by the slaves. Comp. Gal 5:13.

1 Timothy 6:3

ti1 6:3

Teach otherwise (ετεροδιδασκαλει)

See on Ti1 1:3.

Lit. draw nigh. To approach as one who confidently accepts another's proffer. Hence, to assent to. Comp. Act 10:28; Pe1 2:4; Heb 4:16; Heb 10:22. Often in lxx, and habitually in the literal sense. The figurative sense, Sir. 1:27, 30; 4:15; 6:26. oP. The phrase only here.

Of our Lord, etc.

Either concerning our Lord, or spoken by him. Probably the latter, according to N.T. usage, in which word of the Lord or word of God commonly means the word that proceeds from God. The phrase words of our Lord Jesus Christ only here.

Doctrine which is according to godliness (τη κατ ευ)

The phrase only here. See on Ti1 1:10. For ευ .

1 Timothy 6:4

ti1 6:4

See on Ti1 3:6.

Although he knows nothing. oP. Very frequent in Acts. Comp. Ti1 1:7.

Doting (νοσων)

N.T.o. Lit. sick. Comp. υ .

oP. olxx. Quite often in Class. Lit. processes of inquiry; hence, debates. Comp. Ti1 1:4.

N.T.o. olxx, oClass. One of the unique compounds peculiar to these Epistles. The verb λογομαχειν Ti2 2:14.

Surmisings (υ

N.T.o. See Sir. 3:24. Υς mind, thought. A hidden thought. The verb υπονοειν to suppose, only in Acts. See Act 13:25; Act 25:18; Act 27:27.

1 Timothy 6:5

ti1 6:5

wearing discussion; protracted wrangling.

v)

More correctly, corrupted in mind. The verb not common in N.T. In Paul only Co2 4:16

v corrupted in mind, Ti2 3:8.

Destitute of the truth ($\alpha \quad \varsigma \alpha$

Rev. bereft of the truth. In N.T. commonly of defrauding, Mar 10:19; Co1 6:7, Co1 6:8; Co1 7:5. The implication is that they once possessed the truth. They put it away from themselves (Ti1 1:19; Tit 1:14). Here it is represented as taken away from them. Comp. Rom 1:8.

13:19; 14:2. They make religion a means of livelihood. Comp. Tit 1:11. , is a gain-making business. See Wisd.

1 Timothy 6:6

ti1 6:6

Contentment ($\alpha\upsilon$

Only here and Co2 9:8. The adjective $\alpha\upsilon$. Comp. Sir. 40:18. $\alpha\upsilon$ as opposed to the lack or the desire of outward things. It was a favorite Stoic word, expressing the doctrine of that sect that a man should be sufficient unto himself for all things, and able, by the power of his own will, to resist the force of circumstances. In Ps. of Sol. 5:18, we read: "Blessed is the man whom God remembereth with a sufficiency convenient for him" ($\epsilon \quad \alpha\upsilon$

1 Timothy 6:7

ti1 6:7

And it is certain we can carry, etc.

Omit and and certain. Rend. o nothing out. The fact that we brought nothing into the world is shown by the impossibility of our taking with us anything out of it; since if anything belonging to us in our premundane state had been brought by us into the world, it would not be separated from us at our departure from the world. Comp. Job 1:21; Ecc 5:15; Psa 49:17.

1 Timothy 6:8

ti1 6:8

N.T.o.

N.T.o. olxx. It means covering generally, though the reference is probably to clothing. von Soden aptly remarks that a dwelling is not a question of life with an Oriental.

Let us be content (α

More correctly, we shall be content. Once in Paul, Co2 12:9. A few times in lxx. Comp. Ps. of Sol. 16:12: "But with good will and cheerfulness uphold thou my soul; when thou strengthenest my soul I shall be satisfied (α what thou givest me."

1 Timothy 6:9

ti1 6:9

They that will be rich (οὐκ ἐπιθυμῶντες)

Better, they that desire to be rich. It is not the possession of riches, but the love of them that leads men into temptation.

Fall (εἰς)

οP. Lit. fall into; but invariably in N.T. with εἰς into.

See on Mat 6:13.

Foolish (ἄφρων)

Foolish answers to several words in N.T., ἀφροσύνη, lack of judgment or perception, as Luk 24:25, note; Gal 3:1, note. A note. A

Wisdom 1:5; 11:15; Sir. 15:7. On the etymological sense, see on Mat 11:25; see on Mar 12:33; see on Luk 2:47 without forethought, as Mat 7:26; Mat 25:3; without learning, as Co1 1:27; Co1 3:18; with a moral sense, empty, useless, Ti2 2:23; Tit 3:9; and impious, godless, Mat 5:22; Psa 94:8; Jer 5:21.

N.T.o. lxx once, Pro 10:26.

Only here and Luk 5:7, note. A strong expression of the results of avarice.

Destruction (ὀλεθρῶς)

See on Th1 1:9, and additional note.

Perdition (ἀπώλεια)

It is unsafe to distinguish between ὀλεθρῶς sometimes of spiritual destruction, as Phi 1:28; but also of destruction and waste in general, as Mar 14:4; Act 8:20. One is reminded of Virgil, Aen. iii. 56:

"Quid non mortalia pectora cogis,

Auri sacra fames?"

1 Timothy 6:10

ti1 6:10

N.T.o. See 4 Macc. 1:26. Rare in Class.

The root (ῥίζα)

Better, a root. It is not the only root. In Paul only metaphorically. See Rom 11:16, Rom 11:17, Rom 11:18.

Coveted after (ο

See on Ti1 3:1

Have erred (α

More correctly, have been led astray. οP.

N.T.ο olxx.

Sorrows (ο

See on Rom 9:2.

1 Timothy 6:11

ti1 6:11

Man of God (α)

The phrase only in Pastorals. Comp Ti2 3:17. Not an official designation.

See on Rom 1:17. Not in the Pauline dogmatic sense, but as Eph 5:9, moral rectitude according to God's law.

Meekness (πραυ

comp. Tit 3:12.

. With the whole verse

1 Timothy 6:12

ti1 6:12

Fight the good fight (α γωνα)

A phrase peculiar to the Pastorals. Comp. Ti2 4:7. Not necessarily a metaphor from the gymnasium or arena, although

α
2:1; Col 4:12.

Lay hold (επιλαβου)

οP. Frequent in Luke and Acts. Occasionally in this strong sense, as Luk 20:20; Luk 23:26; Act 18:17, but not usually. See Mar 8:23; Luk 9:47; Act 9:27.

Professed a good profession (ω

, and Ti1 6:12.

Rend. confessed the good confession, and see on your professed subjection, Co2 9:13. It is important to preserve the force of the article, a point in which the A.V. is often at fault.

1 Timothy 6:13

ti1 6:13

Quickeneth (ζωογονουντος)

oP. Rend. who preserveth alive. Quickeneth is according to the reading ζωοποιουντος maketh alive. Comp. lxx, Exo 1:17; Jdg 8:19. This association of God as the preserver with confession is noteworthy in Mat 10:28-33.

Letter, the or his good confession. The phrase is unique. The good confession is the historical confession of Jesus before Pilate, which is the warrant for the truthfulness of Timothy's confession. Christ is called "the faithful and true"; Rev 3:14

22:20; Rev 2:13 σταυρου the witness of the cross (Phil. vii.); but this did not become general until after the end of the second century.

Before Pontius Pilate

The mention of Pontius Pilate in connection with the crucifixion is of constant occurrence in early Christian writings. See Ignatius, Magn. xi; Tral. ix; Smyrn. i. It has been supposed that these words were taken from a liturgical confession in which the Christian faith was professed.

1 Timothy 6:14

ti1 6:14

Commandment (ε

Usually of a single commandment or injunction, but sometimes for the whole body of the moral precepts of Christianity, as Pe2 2:21; Pe2 3:2. The reference may be explained by η , meaning the gospel as the divine standard of conduct and faith. Comp. Ti2 1:14. The phrase τηρει Johannine. See Joh 14:15, Joh 14:21; Joh 15:10; Jo1 2:3, Jo1 2:4; Jo1 3:22, Jo1 3:24; Jo1 5:3.

Without spot (α

Unsullied. Comp. Jam 1:27; Pe1 1:19; Pe2 3:14.

Appearing (ε

See on Th2 2:8. In the Books of Maccabees it is used to describe appearances and interventions of God for the aid of his people. See 2 Macc. 2:21; 3:24; 14:15; 15:27; 3 Macc. 5:8, 51. In Ti2 4:18, and Tit 2:13, it denotes, as here, the second coming of Christ. In Ti2 1:10, his historical manifestation, for which also the verb ε ; Tit 3:4. v to make manifest (Col 3:4), and

once α). It is quite possible that the word ε Gnostic vocabulary, in which it was used of the sudden appearing of the hitherto concealed heavenly aeon, Christ. This they compared to a sudden light from heaven; and Christ, who thus appeared, though only docetically, without an

Redeemer were not the same, but were rather opposed. Christ was only a factor of a great cosmological process of development. As Neander observes: "The distinctive aim of the Gnostics was to apprehend the appearance of Christ and the new creation proceeding from him in their connection with the evolution of the whole universe."

1 Timothy 6:15

ti1 6:15

In his times (καιρος ι

Better, his own seasons, or its own seasons. Either the seasons proper to the appearing, or the seasons which God shall

see fit to select. See on Ti1 2:6.

Only here of God. Very often in lxx. See Sir. 46:5; 2 Macc. 12:15, etc. In Class. applied to Zeus (Soph. Antig. 608). In

Of kings (τω

; Rev 19:16.

; comp. lxx, Deu 10:17; Psa 135:3.

Probably liturgical.

1 Timothy 6:16

ti1 6:16

Who only hath immortality (ο

Comp. α incorruptible, Ti1 1:17. It has been suggested that there is here a possible allusion to the practice of deifying the woman emperors, with an implied protest against paying them divine honors. In the Asian provinces generally, this imperial cultus was organised as the highest and most authoritative religion. Domitian (81-96 a.d.) assumed the titles of "Lord" and "God," and insisted on being addressed as Dominus et Deus noster in all communications to himself. Trajan (98-117 a.d.) forbade his subjects to address him as "Lord" and "God," but Pliny (112 a.d.) required the citizens of Bithynia to pay divine honors to Trajan's statue. Hadrian (117-138 a.d.) allowed the worship of his statues.

In light

Comp. Psa 103:2; Jo1 1:5, Jo1 1:7; Jam 1:17.

Which no man can approach unto (α

More simply, unapproachable. N.T.o. olxx.

1 Timothy 6:17

ti1 6:17

Them that are rich in this world (τοι υ τω νυν αιωνι)

Forming one conception. Chrysostom says:; "Rich in this world, for others are rich in the world to come." Comp. Luk 16:25 ; Eph 2:4. The phrase ο νυν αι 2:12, the usual expression being ο αι τος this age or world, which is not found in Pastorals.

ψηλοφρονειν)

The verb N.T.o. olxx, oClass. Comp. Rom 11:20; Rom 12:16.

A rendering which weakens the sense by withdrawing the emphasis from the thought of uncertainty. Rend. the uncertainty of riches. For a similar construction see Rom 6:4. A

Πλουτος wealth, frequent in Paul, but never in the material sense. The play upon the word rich in this and the next

verse will be noticed.

To enjoy (εις α

Lit. for enjoyment. Only here and Heb 11:25. See 3 Macc. 7:16. In class. occasionally, but the verb α enjoyment or benefit is common. A contrast is implied between being highminded on account of wealth - cherishing and worshipping it - and rightly enjoying it. The true character of such enjoyment is shown in the next verse.

1 Timothy 6:18

ti1 6:18

Do good (αγαθοεργειν)

In this uncontracted form, N.T.o. olxx, oClass. Comp. Act 14:17. The usual word is αγαθοποιειν, see Mar 3:4; Luk 6:9, Luk 6:33, Luk 6:35; Pe1 2:15. oP. who has ε ; Gal 6:10; Eph 4:28.

Good works (ε ς)

, and Joh 10:11 : for α .

Ready to distribute (ευ

; Eph 4:28.

N.T.o. olxx. See on fellowship, Act 2:42, and comp. κοινωνειν to partake, Ti1 5:22 . Stronger than the preceding word, as implying a personal share in the pleasure imparted by the gift.

1 Timothy 6:19

ti1 6:19

Laying up in store (α

N.T.o Laying away (α

Eternal life (της ο ς)

More correctly, the life which is life indeed, or that which is truly life. See on Ti1 5:3.

1 Timothy 6:20

ti1 6:20

Only in Pastorals. Comp. Ti2 1:12, Ti2 1:14

beside another as an addition or appendix (so Mar 6:41; Act 16:34), or something put with or in the keeping of another as a trust or deposit. In the latter sense always in lxx. See Lev 6:2, Lev 6:4; Tob. 10:13; 2 Macc. 3:10, 15. Hdt. vi. 73, of giving hostages; ix. 45, of confidential words intrusted to the hearer's honor. The verb is a favorite with Luke. The meaning here is that teaching which Timothy had received from Paul; the "sound words" which he was to guard as a sacred trust, and communicate to others.

Oppositions of science falsely so called (α

Better, oppositions of the falsely-named knowledge. A

and teachings of those who opposed the true Christian doctrine as intrusted to Timothy. Γνωσις knowledge was the characteristic word of the Gnostic school, the most formidable enemy of the church of the second century. The Gnostics claimed a superior knowledge peculiar to an intellectual caste. According to them, it was by this philosophic insight, as opposed to faith, that humanity was to be regenerated. faith was suited only to the rude masses, the animal-men. The intellectual questions which occupied these teachers were two: to explain the work of creation, and to account for the existence of evil. Their ethical problem was how to develop the higher nature in the environment of matter which was essentially evil. In morals they ran to two opposite extremes - asceticism and licentiousness. The principal representatives of the school were Basilides, Valentinus, and Marcion. Although Gnosticism as a distinct system did not reach its full development until about the middle of the second century, foreshadowings of it appear in the heresy at which Paul's Colossian letter was aimed. It is not strange if we find in the Pastoral Epistles allusions pointing to Gnostic errors; but, as already remarked, it is impossible to refer these allusions to any one definite system of error. The word γνωσις cannot therefore be interpreted to mean the Gnostic system; while it may properly be

olxx. It characterises the γνωσις as claiming that name without warrant, and as being mere vain babbling. Comp. Col 2:8.

1 Timothy 6:21

ti1 6:21

Professing

See on Ti1 2:10.

Erred (η

See on Ti1 1:6, and comp. Ti2 2:18.

Grace be with thee

The correct reading is μεθ' υμων with you. Although addressed to an individual, he is included in the church. This brief benediction occurs in Paul only in Colossians.

[Next: 2 Timothy Chapter 1](#)

2 Timothy Chapter 1

2 Timothy 1:1

ti2 1:1

An apostle by the will of God

According to the promise, etc. (κατ' ε

etc., according to the faith, etc. Κατ' ε ; Gal 3:29. E
but habitually promise in N.T. In Pastorals only here and Ti1 4:8. With the promise of the life in Christ goes the provision for its proclamation. Hence the apostle, in proclaiming "ye shall live; through Christ," is an apostle according to the promise.

Of life which is in Christ Jesus

The phrase promise of life only here and Ti1 4:8. oP. Life in Christ is a Pauline thought. See Rom 8:2; Co2 4:10; Rom 6:2-14; Gal 2:19, Gal 2:20; Col 3:4; Phi 1:21. It is also a Johannine thought; see Joh 1:4; Joh 3:15; Joh 6:25; Joh 14:6; Jo1 5:11.

2 Timothy 1:2

ti2 1:2

Dearly beloved (αγαπητω)

Better, beloved. (Comp. Co1 4:17. In Ti1 1:2

2 Timothy 1:3

ti2 1:3

θεω)

Lit. I have thanks to God. The phrase in Luk 17:9; Act 2:47; oP. unless Co2 1:15; Ti1 1:12; Heb 12:28; Jo3 1:4. Paul uses ευχαριστω I give thanks (not in Pastorals) or εϋ habere gratiam, of which several are found in Pastorals.

In Pastorals only here. Comp. Rom 1:9, Rom 1:25; Phi 3:3. Frequent in Hebrews. Originally, to serve for hire. In N.T. both of ritual service, as Heb 8:5; Heb 9:9; Heb 10:2; Heb 13:10; and of worship or service generally, as Luk 1:74; Rom 1:9. Especially of the service rendered to God by the Israelites as his peculiar people, as Act 26:7 Rom 9:4; Heb 9:1, Heb 9:6. In lxx always of the service of God or of heathen deities.

From my forefathers (α

. The phrase N.T.o. For the thought, comp. Act 14:14; Phi 3:5. He means, in the spirit and with the principles inherited from his fathers. Comp. the sharp distinction between the two periods of Paul's life, Gal 1:13, Gal 1:14.

With pure conscience (εν καθαρα

As Ti1 3:9. The phrase, Pasto. Heb 9:14 has καθαριει μων shall purge our conscience.

That without ceasing (ως α

θεω I thank God must have an object. (2) That object cannot be that he unceasingly remembers Timothy in his prayers. (3) That object, though remote, is υ 1:5). He thanks God as he is reminded of the faith of Timothy's ancestors and of Timothy himself. Rend. freely, "I thank God whom I serve from my forefathers with pure conscience, as there goes along with my prayers an unceasing remembrance of thee, and a daily and nightly longing, as I recall thy tears, to see thee, that I may be filled with joy - I thank God, I say, for that I have been reminded of the unfeigned faith that is in thee," etc. A Rom 9:2. A ; Th1 1:3; Th1 2:13; Th1 5:17.

I have remembrance (ε

The phrase once in Paul, Th1 3:6 μαι I make mention, Rom 1:9; Eph 1:16; Th1 1:2; Plm 1:4.

See Ti1 5:5. The phrase in Paul, Th1 2:9; Th1 3:10; Th2 3:8. Const. with greatly desiring.

2 Timothy 1:4

ti2 1:4

Greatly desiring (επιποθων)

Better, longing. Pastorals only here. Quite frequent in Paul. See Rom 1:11; Co2 5:2; Co2 9:14; Phi 1:8, etc. The compounded preposition ε , Ti2 4:21.

. In Pastorals only here. The words give the reason for the longing to see Timothy. The allusion is probably to the tears shed by Timothy at his parting from Paul. One is naturally reminded of the parting of Paul with the Ephesians elders at Miletus (Act 20:17 ff., see especially Act 20:37). Holtzmann remarks that Paul's discourse on that occasion is related to this passage as program to performance. Bonds await the apostle (Act 20:23), and Paul appears as a prisoner (Ti2 1:8). He must fulfill his course (Act 20:24); here he has fulfilled it (Ti2 4:7). He bids the overseers take heed to the flock, for false teachers will arise in the bosom of the church (Act 20:29, Act 20:30); these letters contain directions for the guidance of the flock, and denunciations of heretical teachers.

That I may be filled with joy

Const. with longing to see you.

2 Timothy 1:5

ti2 1:5

When I call to remembrance (υ

. Lit. having received a reminding. The phrases N.T.o. Y

remembrance), only here, Pe2 1:13; Pe2 3:1. In lxx three times. As distinguished from α ,
Co1 11:25) it signifies a reminding or being reminded by another; while α

Unfeigned faith that is in thee (της ε

See on Ti1 1:5. For the peculiar collocation of the Greek words, comp. Act 17:28; Rom 1:12; Eph 1:15. The writer's thought is probably not confined to Christian faith, but has in view the continuity of Judaism and Christianity. In Ti2 1:3 he speaks of serving God from his forefathers. In Act 24:14 Paul is represented as saying that even as a Christian he serves the God of his fathers, believing all things contained in the law and the prophets.

Dwelt (ενω

Paul uses the verb with sin, the divine Spirit, God, the word of Christ, but nowhere with faith. The phrase faith dwells in, N.T.o. According to Paul, Christians are or stand in faith; but faith is not represented as dwelling in them. Christ dwells in the heart through faith (Eph 3:17).

First (πρωτον)

With reference to Timothy, and with a comparative sense, as Mat 5:24; Mat 7:5; Mar 3:27; Th1 4:16, etc. This is shown by the last clause of the verse. The writer merely means that faith had already dwelt in Timothy's grandmother and mother before it did in him. How much farther back his believing ancestry went he does not say. Comp. Act 16:1.

)

From the emphasis upon Timothy's receiving his training from his Jewish mother, it has been inferred that his father died early. That he was the child of a mixed marriage appears from Act 16:1

The verb in Pastorals only here and Ti2 1:12. Often in Paul.

2 Timothy 1:6

ti2 1:6

Wherefore (δι η

Lit. for which cause. A ; Tit 1:13; also in Luke, Acts, and Hebrews. Paul's
το.

Stir up (αναζωπυρειν)

N.T.o. lxx, (Gen 45:27; 1 Macc. 13:7. In Class., as Eurip. Electra, 1121, αν' αυ

From α των α
small sparks of the human race preserved. The word is, therefore, figurative, to stir or kindle the embers. A
the meanings again and up, rekindle or kindle up. Vulg. only the former, resuscitare. Comp. α ;
Jam 3:5. It is not necessary to assume that Timothy's zeal had become cold.

θεου)

See on Ti1 4:14.

The laying on of my hands

See on Ti1 4:14.

2 Timothy 1:7

ti2 1:7

Spirit of fear (πνευ

Better, of cowardice. N.T. Comp. Rom 8:15, and see on the Spirit, Rom 8:4, 5.

Found in all the Pauline Epistles except Philemon. In Pastorals only here, Ti2 1:8, and Ti2 3:5. Not used by our writer in the sense of working miracles, which it sometimes has in Paul. Here, the power to overcome all obstacles and to

Of love (α

See on Gal 5:22.

Of a sound mind (σωφρονισμού)

mind. Comp. Tit 2:4

2 Timothy 1:8

ti2 1:8

παισχυνθης)

See on Luk 9:26.

See on Ti1 2:6.

του)

Paul styles himself the prisoner of the Lord, Eph 3:1; Eph 4:1, Plm 1:9. Only here in Pastorals. Not in a figurative sense, one who belongs to Christ, but one who is imprisoned because of his labors as an apostle of Christ. On Paul's supposed second imprisonment, see Introd. IV.

Only here and Ti2 2:3. ολxx, οClass. The compounded συν with, not with the gospel, as Rev., but with me. Share afflictions with me for the gospel.

According to the power of God

Which enables him to endure hardness. Connect with be partaker, etc.

2 Timothy 1:9

ti2 1:9

Who hath saved us

Salvation is ascribed to God. See on our Savior, Ti1 1:1.

Comp. Ti1 6:12, and see Rom 8:30; Rom 9:11; Co1 1:9; Gal 1:6; Th1 2:12. It is Paul's technical term for God's summoning men to salvation. In Paul the order is reversed: called, saved.

)

Κλησις, calling, often in Paul; but the phrase holy calling only here. In Paul, κλησις sometimes as here, with the verb καλειν to call, as Co1 7:20; Eph 4:1, Eph 4:4.

See on Act 11:23; see on Rom 9:11.

σαν)

Comp. Rom 12:3, Rom 12:6; Rom 15:15; Co1 3:10; Eph 3:8; Eph 4:7. The phrase only here in Pastorals.

See additional note on Th2 1:9. In Pastorals the phrase only here and Tit 1:2. Not in Paul. Lit. before eternal times. If it is insisted that αι everlasting times. That would be to say that there was a beginning of times which are from everlasting. Paul puts the beginnings of salvation in God's purpose before the time of the world (Co1 2:7; Pe1 1:20); and Christ's participation in the saving counsels of God prior to time, goes with the Pauline doctrine of Christ's preexistence. The meaning, therefore, of this phrase is rightly given in A.V.: before the world began, that is, before time was reckoned by aeons or cycles. Then, in that timeless present, grace was given to us in God's decree, not actually, since we did not exist. The gift planned and ordered in the eternal counsels is here treated as an actual bestowment.

2 Timothy 1:10

ti2 1:10

Made manifest (φανερωθεισαν)

See on Ti1 3:16. In contrast with the preceding clause, this marks the historical fulfillment in time of the eternal, divine counsel. Comp. Tit 1:3. There is an implication that the divine counsel was hidden until the fitting time: comp. Eph 3:5, and see Col 1:26.

ς ε

See on Th2 2:8; see on Ti1 6:14.

Better, since he made of none effect. In Pastorals only here. Frequent in Paul. See on make without effect, Rom 3:3, and comp. is swallowed up, Co1 15:54. Notice the association of the verb with ε .

Only here in Pastorals. In Paul, Co1 4:5; Eph 1:18; Eph 3:9.

Immortality (α

Better, incorruption. With this exception, only in Paul. See Wisd. 2:23; 6:9; 4 Macc. 9:22; 17:12.

2 Timothy 1:11

ti2 1:11

θῶν)

Omit of the Gentiles. Comp. Ti1 2:7, from which the words were probably transferred when the three Epistles were ; Col 1:28 converts, Rom 6:17; Rom 16:17; Co1 14:6. He distinguishes between the apostle and the teacher, Co1 12:28; Eph 4:11.

2 Timothy 1:12

ti2 1:12

I am not ashamed

Comp. Ti2 1:8, and Rom 1:16.

Whom I have believed (ω

Or, in whom I have put my trust. See on Joh 1:12; see on Joh 2:22; see on Rom 4:5.

Often used with a stronger meaning, as Co1 1:26, mighty; Act 25:5, οἱ mighty one, Luk 1:49
24:19

ν ε mighty in deed and word, Luk
. Very often in lxx.

More correctly, that which has been committed unto me: my sacred trust. The meaning of the passage is that Paul is convinced that God is strong to enable him to be faithful to his apostolic calling, in spite of the sufferings which attend

as that which he had committed to Timothy that; he might teach others (Ti1 6:20). It was the form of sound words (Ti2 1:13); that which Timothy had heard from Paul (Ti2 2:2); that fair deposit (Ti2 1:14). It was the gospel to which Paul had been appointed (Ti2 1:11); which had been intrusted to him (Ti1 1:11; Tit 1:3; comp. Co1 9:17; Gal 2:7; Th1 2:4 ; Act 20:32. Sums deposited with a Bishop for the use of the church were called παραθηκαι της ε

church of the Antiochenes."

That day (ε

The day of Christ's second appearing. See on Th1 5:2. In this sense the phrase occurs in the N.T. Epistles only Ti2 1:18; Ti2 4:8; Th2 1:10; but often in the Gospels, as Mat 7:22; Mat 26:29; Mar 13:32, etc. The day of the Lord's appearing is designated by Paul as η η ; Co1 3:13; Th1 5:4 : η Co1 1:8; Co2 1:14; Th1 5:2; Th2 2:2 : the day of Jesus Christ or Christ, Phi 1:6, Phi 1:10; Phi 2:16: the day when God shall judge, Rom 2:16 : the day of wrath and revelation of the righteous judgment of God, Rom 2:5 : the day of redemption, Eph 4:30.

2 Timothy 1:13

ti2 1:13

The form (v

Pastso. olxx, oClass. See on Ti1 1:16.

Of sound words (v

See on Ti1 1:16.

In faith and love

The teaching is to be held, preached, and practiced, not as a mere schedule of conduct, however excellent, but with the strong conviction of faith and the favor of love.

2 Timothy 1:14

ti2 1:14

That fair, honorable trust, good and beautiful in itself, and honorable to him who receives it. The phrase N.T.o. See on Ti2 1:12. Comp. the good warfare, Ti1 1:18; teaching, Ti1 4:6; fight, Ti1 6:12; confession, Ti1 6:12.

2 Timothy 1:15

ti2 1:15

In Asia

Proconsular Asia, known as Asia Propria or simply Asia. It was the Romans province formed out of the kingdom of Pergamus, which was bequeathed to the Romans by Attalus III (b.c. 130), including the Greek cities on the western coast of Asia, and the adjacent islands with Rhodes. It included Mysia, Lydia, Caria, and Phrygia. The division Asia Major and Asia Minor was not adopted until the fourth century a.d. Asia Minor (Anatolia) was bounded by the Euxine, Aegean, and Mediterranean on the north, west, and south; and on the east by the mountains on the west of the upper course of the Euphrates.

Have turned away (α

Not from the faith, but from Paul.

2 Timothy 1:16

ti2 1:16

Onesiphorus

Mentioned again, Ti2 4:19.

Refreshed (α

N.T.o. Several times in lxx; often in Class. A
by fresh air.

. Originally to cool; to revive

Chain (α

Once in Paul, Eph 6:20. Several times in Mark, Luke, and Acts. It may mean handcuffs or manacles (see Lightfoot,

Philippians, ed. of 1896, page 8), but is not limited to that sense either in classical or later Greek. See Hdt. ix. 74; Eurip. Orest. 984. Mar 5:4 is not decisive.

2 Timothy 1:18

ti2 1:18

N.T.o. The sense is comparative; better than I can tell you.

[Next: 2 Timothy Chapter 2](#)

2 Timothy Chapter 2

2 Timothy 2:1

ti2 2:1

Therefore (οὖν)

In view of what has been said in the previous chapter.

Be strong (ενδυναμου)

In Paul, Rom 4:20; Eph 6:10; Phi 4:13. Lit. be strengthened inwardly.

In the grace (εν τη

Grace is the inward source of strength. Comp. the association of grace and strength in Co2 12:9.

2 Timothy 2:2

ti2 2:2

, Ti2 1:14. In Paul only Co1 10:27.

Faithful (πιστοις)

Not believing, but trusty, as appears from the context. See on Jo1 1:9; see on Rev 1:5; see on Rev 3:14.

Able (ι

In Pastorals only here. Very common in Luke and Acts: a few times in Paul. See on many, Rom 15:23.

2 Timothy 2:3

ti2 2:3

Comp. Ti2 1:8. A.V. verse fails to give the force of οὖν with. Rend. suffer hardship with me.

Only here in Pastorals. οP. Frequent in Acts.

2 Timothy 2:4

ti2 2:4

Better, when engaged in warfare. Rev. no soldier on service. In Paul, Co1 9:7; Co2 10:3. In Pastorals only here and Ti1 1:18.

Entangleth himself (ε

Only here and Pe2 2:20 (see note). This has been made an argument for clerical celibacy.

In the affairs of this life (ταις του

Better, affairs of life. Not as A.V. verse implies, in contrast with the affairs of the next life, but simply the ordinary ; Luk 8:43; Jo1 3:17; or course of life, as Luk 8:14

Him who hath chosen him to be a soldier (τω

N.T.o. olxx. Better, enrolled him as a soldier.

2 Timothy 2:5

ti2 2:5

Strive for masteries (αθλη)

N.T.o. olxx. Paul uses α (), which appears also in Ti1 4:10; Ti1 6:12; Ti2 4:7. For masteries is superfluous. Rev. contend in the games; but the meaning of the verb is not limited to that. It may mean to contend in battle; and the preceding reference to the soldier would seem to suggest that meaning here. The allusion to crowning is not decisive in favor of the Rev. rendering. Among the Romans crowns were the highest distinction for service in war. The corona triumphalis of laurel was presented to a triumphant general; and the corona obsidionalis was awarded to a general by the army which he had saved from a siege or from a shameful capitulation. It was woven of grass which grew on the spot, and was also called corona graminea. The corona myrtea or ovatio, the crown of bay, was worn by the general who celebrated the lesser triumph or ovatio. The golden corona muralis, with embattled ornaments, was given for the storming of a wall; and the corona castrensium or vallaris, also of gold, and ornamented in imitation of palisades, was awarded to the soldier who first climbed the rampart of the enemy's camp.

Is he not crowned (ου στεφανουται)

The verb only here and Heb 2:7, Heb 2:9 ; see on Rev 4:4; see on Pe1 5:4 v, Co1 9:25.

Pasto. See Ti1 1:8. According to the law of military service which requires him to abandon all other pursuits. So the law of the ministerial office requires that the minister shall not entangle himself with secular pursuits. If he fulfills this requirement, he is not to trouble himself about his worldly maintenance, for it is right that he should draw his support from his ministerial labor: nay, he has the first right to its material fruits.

2 Timothy 2:6

ti2 2:6

The verb implies hard, wearisome toil. See on Th1 1:3; see on Th1 5:12 on Joh 15:1.

Must be first partaker (δει πρω

Better, Must be the first to partake. His is the first right to the fruits of his labor in the gospel. The writer seems to have in his eye Co1 9:7, where there is a similar association of military service and farming to illustrate the principle

Co1 9:10, Co1 9:12; Co1 10:17, Co1 10:21, Co1 10:30.

2 Timothy 2:7

ti2 2:7

Better, understand.

; see on Luk 2:47; see on Col 1:9.

2 Timothy 2:8

ti2 2:8

Remember that Jesus Christ - was raised, etc.

raise, very often in N.T., but only here in Pastorals. The perfect passive participle (ε permanent condition - raised and still living.

Of the seed of David

Not referring to Christ's human descent as a humiliation in contrast with his victory over death (ε human, visible nature along with his glorified nature, and indicating that in both aspects he is exalted and glorified. See the parallel in Rom 1:3, Rom 1:4, which the writer probably had in mind, and was perhaps trying to imitate. It is supposed by some that the words Jesus Christ - seed of David were a part of a confessional formula.

According to my gospel

Comp. Rom 2:16; Rom 16:25, and see Co1 15:1; Co2 11:7; Gal 1:11; Gal 2:2; Ti1 1:11.

2 Timothy 2:9

ti2 2:9

Wherein I suffer trouble (εν ω κακοπαθω)

Wherein refers to the gospel. Κακοπαθειν only here, Ti2 4:5, and Jam 5:13. lxx, Jon 4:10.

As an evildoer (ως κακουργος)

Only here and in Luke. Better, malefactor. The meaning is technical. Comp. Luk 23:32, Luk 23:33, Luk 23:39.

v)

Comp. Phi 2:8

But the word of God is not bound (α θεου ου

Nevertheless, although I am in bonds, the gospel which I preach will prevail in spite of all human efforts to hinder it. Word of God often in Paul. In Pastorals, Ti1 4:5; Tit 2:5. Bound, in Paul metaphorically, as here, Rom 7:2; Co1 7:27, Co1 7:39.

2 Timothy 2:10

ti2 2:10

το)

Because I know that God is carrying on his work.

That they may also (τ

More correctly, they also may, etc. Also, as well as myself.

Which is in Christ Jesus

The phrase salvation which is in Christ Jesus, N.T.o. For other collocations with in Christ Jesus in Pastorals, see Ti1 1:14; Ti1 3:13; Ti2 1:1, Ti2 1:9, Ti2 1:13; Ti2 2:3, Ti2 2:15.

The phrase eternal glory only here and Pe1 5:10. Paul has α eternal reward of Christians in heaven.

. Glory here is the

2 Timothy 2:11

ti2 2:11

It is a faithful saying

Better, faithful is the saying. See on Ti1 1:15. It refers to what precedes - the eternal glory of those who are raised with Christ (Ti2 2:8) which stimulates to endurance of sufferings for the gospel.

Faithful is the saying that the elect shall obtain salvation with eternal glory, for if we be dead, etc. The following words to the end of Ti2 2:12 may be a fragment of a hymn or confession, founded on Rom 6:8; Rom 8:17.

If we be dead with him (ετ

A.V. misses the force of the aorist. Better, if we died, etc. Comp. Rom 6:8; Col 2:20. For the verb, comp. Mar 14:31; Co2 7:3.

2 Timothy 2:12

ti2 2:12

If we suffer we shall also reign with him (ει υ

. Comp. Luk 19:17, Luk 19:19; Luk 22:29, Luk 22:30;

Rom 5:17; Rev 4:4; Rev 5:10; Rev 22:5.

If we deny him he also will deny us (ει α κεινος α μας)

The verb Po. Him must be supplied. The meaning of the last clause is, will not acknowledge us as his own. Comp. Luk 9:26; Mat 10:33.

2 Timothy 2:13

ti2 2:13

If we believe not (ει απιστουμεν)

Better, are faithless or untrue to him. Comp. Rom 3:3. In Pastorals only here.

True to his own nature, righteous character, and requirements, according to which he cannot accept as faithful one who has proved untrue to him. To do this would be to deny himself.

2 Timothy 2:14

ti2 2:14

Put them in remembrance (υ

οP. See on υ

In Paul only Th1 4:6. Very frequent in Acts. See on Act 2:40; see on Act 20:23. The sense is rather conjuring them by ; Th1 2:12 (note); Eph 4:17.

Before God (ε θεου)

See on Ti1 5:4.

Strive about words (λογομαχειν)

, and see Co1 4:20.

To no profit (επ' ου

Lit. to nothing useful. Επ' ου

; Gal 2:2; Phi 2:16; Th1 3:5

To the subverting (ε)

E

only here and Pe2 2:6
15:16

, Co2 10:8; Co2 13:10

; Mar 11:15; Act

2 Timothy 2:15

Originally, make haste. In Paul, Gal 2:10; Eph 4:3 (note); Th1 2:17.

σαι)

Παραστησαι, better, present. In Pastorals only here and Ti2 4:17. Often in Acts and Paul. See on Act 1:3; see on Rom 16:2; see on Eph 5:27

Rom 5:4

A workman (ε

In Paul, Co2 11:13; Phi 3:2. In Pastorals, Ti1 5:18.

That needeth not to be ashamed (α

N.T.o. olxx, oClass. Lit. not made ashamed, as Phi 1:20. A workman whose work does not disgrace him.

Rightly dividing (ορθοτομουντα)

N.T.o. oClass. In lxx, Pro 3:6; Pro 11:5; both times in the sense of directing the way. From ο Hence, to cut straight, as paths; to hold a straight course; generally, to make straight; to handle rightly. Vulg. recte tractare. The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan (see on Co2 2:17), not making it a matter of wordy strife (Ti2 2:14), but treating it honestly and fully, in a straightforward manner. Various homiletic fancies have been founded on the word, as, to divide the word of truth, giving to each hearer what he needs: or, to separate it into its proper parts: or, to separate it from error: or, to cut straight through it, so that its inmost contents may be laid bare. Others, again, have found in it the figure of dividing the bread, which is the office of the household steward; or of dividing the sacrificial victims; or of cutting a straight furrow with the plough.

2 Timothy 2:16

Po. In Pastorals, here and Tit 3:9. Originally, to place round; to stand round. In the middle voice, to turn one's self about, as for the purpose of avoiding something: hence, avoid, shun. Often in Class., but in this sense only in later Greek.

For profane, see on Ti1 1:9. Vain is superfluous, being implied in babblings. For babblings, see on Ti1 6:20. Babble is a word of early origin, an imitative word, formed on the efforts of a young child to speak, and having its counterparts in many languages. It appears very early in English, as in Piers Plowman:

"And so I bablede on my bedes."

Vis. 2487.

Bacon:

"Who will open himselfe to a blab or a babler?"

Ess. vi

Shakespeare:

"Leave thy vain bibble babble."

Twelfth N. iv. 2.

See on Rom 13:12, and see on Gal 1:14.

Ungodliness (α

The opposite of εὔ

. In Pastorals, Tit 2:12. In Paul, Rom 1:18; Rom 11:26, cit.

2 Timothy 2:17

ti2 2:17

διανεμηθη

σθαι to spread. Comp. Act 4:17,

Transliterated into gangrene. An eating sore; a cancer. N.T.o. olxx. Comp. Ovid:

"Solet immedicabile cancer

Serpere, et illaesas vitiatis addere partes."

Metam. ii. 826

2 Timothy 2:18

ti2 2:18

Have erred (η

See on Ti1 1:6.

The resurrection (α

Only here in Pastorals.

2 Timothy 2:19

ti2 2:19

Mostly in John. οP. Only here in Pastorals.

The foundation of God standeth sure (ο θεου ε

2:20), but must be interpreted consistently with it, and, in a loose way, represents or foreshadows it. So we speak of an endowed institution as a foundation. By "the sure foundation of God" is meant the church, which is "the pillar and stay of the truth" (Ti1 3:15), by means of which the truth of God is to withstand the assaults of error. The church has its being in the contents of "the sound teaching" (Ti1 1:10), which is "according to godliness" (Ti1 6:3), and which is deposited in it. "The mystery of godliness" is intrusted to it (Ti1 3:16). Its servants possess "the mystery of the faith" (Ti1 3:9). In Co1 3:11, Christ is represented as "the chief corner-stone." In Eph 2:20, the church is built "upon the

Here, the church itself is the foundation, and the building is conceived as a great dwelling-house. While the conception of the church here does not contradict that of Paul, the difference is apparent between it and the conception in Ephesians, where the church is the seat of the indwelling and energy of the Holy Spirit. Comp. Co1 3:16, Co1 3:17 firm only here, Heb 5:12, Heb 5:14, and Pe1 5:9 (note). E

Seal (σφραγιδα)

Mostly in Revelation. Only here in Pastorals. In Paul, Rom 4:11; Co1 9:2. Used here rather in the sense of inscription or motto. Comp. Deu 6:9; Deu 11:20; Rev 21:14. There are two inscriptions on the foundation stone, the one guaranteeing the security, the other the purity, of the church. The two go together. The purity of the church is indispensable to its security.

The Lord knoweth them that are his (ε του)

The first inscription: God knows his own. Comp. Num 16:5; Co1 13:12. For ε . Them that are his, his ε ; Tit 1:1; Rom 8:33; Col 3:12; Pe1 2:9 : Rev 17:14. Not, however, in any hard, predestinarian sense. Comp. Joh 10:14; Mat 7:23; Luk 13:25, Luk 13:27.

Let every one that nameth the name of Christ depart from iniquity

Pastorals. It means to give a name to, to style, as Mar 3:14; Luk 6:14; Co1 5:11 : to pronounce a name as having a special virtue, as in incantation, as Act 19:13 : to utter a name as acknowledging and appropriating what the name involves, as a confession of faith and allegiance. So here. Comp. Rom 15:20; Co1 5:11; Isa 26:13. For ο Th2 1:12. A . Mostly in Luke and Acts. Comp. Num 16:26; Isa 52:11. Whatever may be implied in God's election, it does not relieve Christians of the duty of strict attention to their moral character and conduct. Comp. Phi 2:12. The gift of grace (Eph 2:8) is exhibited in making one a coworker with God (Co1 3:9). The salvation bestowed by grace is to be "carried out" (Phi 2:12) by man with the aid of grace (Rom 6:8-19; Co2 6:1). What this includes and requires appears in Phi 3:10; Phi 4:1-7; Eph 4:13-16, Eph 4:22 ff.; Col 2:6, Col 2:7.

2 Timothy 2:20

ti2 2:20

But the church embraces a variety of characters. Unrighteous men steal into it. So, in a great household establishment there are vessels fit only for base uses.

House (οτ)

).

See on Mat 12:29; see on Mar 3:27; see on Act 9:15; see on Act 27:17; see on Pe1 3:7.

3:12. . O

(note). Comp. the different metaphor, Co1

Some to honor and some to dishonor

After Rom 9:21.

2 Timothy 2:21

ti2 2:21

Purge (ε)

Only here and Co1 5:7. The meaning is, separate himself from communion with.

From these (α

From such persons as are described as "vessels unto dishonor." Some attempt to relieve the awkwardness of this figure by referring these to persons mentioned in Ti2 2:16, Ti2 2:17.

Unto honor (ει

Const. with vessel, not with sanctified.

Sanctified (η

Comp. Ti1 4:5. Set apart to noble and holy uses, as belonging to God. See on α . For α see on Ti1 5:10.

Meet (ευ

From ευ well and χρᾶσθαι to use. Hence, easy to make use of, useful. The A.V. meet, is fit, suitable. Rend. serviceable. In contrast with to no profit, Ti2 2:14. See Plm 1:11, where the contrast with α Only here, Ti2 4:11, Plm 1:11.

For the master's use (τω)

Use is superfluous. Rend. for the master. The master of the household. See on Ti1 6:1.

Prepared (η

In Paul, Co1 2:9; Plm 1:22. Only here in Pastorals. Comp. Tit 3:1.

Every good work

The phrase in Paul, Co2 9:8; Col 1:10; Th2 2:17. In Pastorals, Ti1 5:10; Ti2 3:17; Tit 1:16; Tit 3:1.

2 Timothy 2:22

ti2 2:22

; see on Th1 4:5. Such counsel from Paul to Timothy seems

strange.

Pursue. Stronger than follow. A favorite word with Paul to denote the pursuit of moral and spiritual ends. See Rom 9:30, Rom 9:31; Rom 12:13; Col 14:1; Phi 3:12.

Peace (ει)

Not a distinct virtue in the list, but a consequence of the pursuit of the virtues enumerated. Const. with with them that ; Heb 12:14, and Psa 34:14, cit. Pe1 3:11.

Call on the Lord (ε)

A Pauline phrase, only here in Pastorals. See Rom 10:12, Rom 10:13, Rom 10:14; Col 1:2. See also Act 2:21; Act 9:14; Act 22:16.

Out of a pure heart (εκ καθαρα)

Const. with call on the Lord. The phrase, Ti1 1:5; Pe1 1:22. Comp. Mat 5:8.

2 Timothy 2:23

ti2 2:23

In Pastorals only here and Tit 3:9 have
lost his savor, Mat 5:13. In Pastorals never substantively, a fool, but so in Col 3:18; Col 4:10. Comp. α .

Unlearned (α)

Rev. ignorant is better; but the meaning at bottom is undisciplined: questions of an untrained mind, carried away with novelties: questions which do not proceed from any trained habit of thinking.

Better, questionings. See on Ti1 6:4.

Avoid (παραιτου)

See on Ti1 4:7. Better, refuse or decline.

Gender (γεννωσι)

Only here in Pastorals. In Paul, metaphorically, Col 4:15; Plm 1:10; Gal 4:24.

2 Timothy 2:24

ti2 2:24

The servant of the Lord (δου)

The teacher or other special worker in the church. Comp. Tit 1:1; Rom 1:1; Gal 1:10; Phi 1:1, Col 4:12. Of any Christian, Col 7:22; Eph 6:6. The phrase is often applied to the Old Testament prophets as a body: see Amo 3:7; Jer 7:25; Ezz 9:11; Dan 9:6. To Joshua, Jdg 2:8; to David, Psa 78:70.

Must not (ου δεῖ)

Moral obligation.

Gentle (ἡ)

Only here and Th1 2:7 (note).

(note). A

2 Timothy 2:25

ti2 2:25

In meekness (εἰς)

(note). Const. with instructing.

See on Ti1 1:20. Better, correcting.

N.T. olxx. Class. only late Greek. Themselves is wrong. The meaning is, those who oppose the servant of the Lord; Who carry on the α (αἰσχρολογία); = gainsayers (αἰσχρολογῶντες). Paul's word is αἰσχρολογία; Gal 5:17; Phi 1:28; Th2 2:4.

Only here in Pastorals. See on repent Mat 3:2.

To the acknowledging of the truth (εἰς ἐπίγνωσιν)

More correctly, the knowledge. The formula Pasto. See Ti1 2:4 (note); Ti2 3:7. For εἰς 1:4; Luk 3:3; Luk 24:47; Act 11:18; Act 20:21; Co2 7:10.

2 Timothy 2:26

ti2 2:26

May recover themselves (αὐτοὺς ἀποκαταστήσει)

Lit. may return to soberness. N.T.o. See on be sober, Th1 5:6. A similar connection of thought between coming to the knowledge of God and awaking out of a drunken stupor, occurs Co1 15:34.

Out of the snare of the devil (ἐκ τῆς τρυφῆς τοῦ διαβόλου)

Comp. Psa 124:7. The phrase snare of the devil, only here and Ti1 3:7 (note). The metaphor is mixed; return to soberness out of the snare of the devil.

Who are taken captive (εἰς τὴν τρυφήν)

Or, having been held captive. Only here and Luk 5:10 (note on thou shalt catch).

By him (υπ' αυτου)

The devil.

At his will (ει

Better, unto his will: that is, to do his (God's) will.

The whole will then read: "And that they may return to soberness out of the snare of the devil (having been held captive by him) to do God's will."

[Next: 2 Timothy Chapter 3](#)

2 Timothy Chapter 3

2 Timothy 3:1

ti2 3:1

Comp. the beginning of 1 Timothy 4.

This know (του

μα

μας ει

11:3.

In the last days (επ' ε

The phrase only here in Pastorals, Act 2:17, Jam 5:3. Similar expressions are εν καιρω ε in the last season, Pe1 1:5 : επ' ε : επ' ε : επ' ε ν ημερων at the last of the days, Pe2 3:3 : εν υ ς in the latter seasons, Ti1 4:1. The times immediately preceding Christ's second appearing are meant. Comp. Heb 1:2; Jam 5:3.

Only here and Mat 8:28
Act 1:17.

; see on

Shall come (ε

Or will set in. Mostly in Paul. Only here in Pastorals. See on Gal 1:4.

2 Timothy 3:2

ti2 3:2

Better, lovers of self. N.T.o. lxx. Aristotle, De Repub. ii. 5, says: "It is not loving one's self, but loving it unduly, just as the love of possessions."

Better, lovers of money. Only here and Luk 16:14
, Co1 5:11; Eph 5:6. See on Rom 1:29.

. Love of money and

Boasters (α

Or swaggerers. Only here and Rom 1:30. See on α

Proud (υ

Or haughty. See on υ

See on Ti1 1:13

Unthankful (α)

Only here and Luk 6:35.

Unholy (α)

Only here and Ti1 1:9 (note).

2 Timothy 3:3

ti2 3:3

Without natural affection (α)

Only here and Rom 1:31. olxx. See on α

Truce-breakers (α)

N.T.o. olxx. Rend. implacable. From α
irreconcilable.

Incontinent (α κρατεις)

Or intemperate, without self-control. N.T.o. Once in lxx, Pro 27:20. A
6:26; Ps. of Sol. 4:3.

; Co1 7:5; 1 Macc.

Fierce (α)

Or savage. N.T.o. olxx. Comp. α

Despisers of those that are good (α)

2 Timothy 3:4

ti2 3:4

Or betrayers. Only here, Luk 6:16; Act 7:52.

Heady (α ροπετεις)

Precipitate, reckless, headstrong in the pursuit of a bad end under the influence of passion. Only here and Act 19:36.
In lxx, slack, loose, hence foolish, Pro 10:14, and dividing or parting asunder, as the lips; of one who opens his lips
and speaks hastily or thoughtlessly, Pro 13:3. Comp. Sir. 9:18.

Better, besotted or clouded with pride. See on Ti1 3:6, and comp. Ti1 6:4.

Pleasure-lovers rather than God-lovers. Both words N.T.o. olxx.

2 Timothy 3:5

ti2 3:5

Only here and Rom 2:20

In Rom 2:20

outward semblance, as distinguished from the essential reality.

The practical virtue. Comp. Co1 4:20. It is impossible to overlook the influence of Rom 1:29-31 in shaping this catalogue.

Turn away (α)

N.T.o. Comp. $\pi\alpha\rho\alpha\iota\tau\omicron\upsilon$ avoid, Ti2 2:23; ϵ

; and ϵ

.

2 Timothy 3:6

ti2 3:6

Of this sort (ϵ)

Lit. of these. The formula often in Paul.

Which creep ($\omicron\iota$ ϵ)

N.T.o. Thrust themselves into. Comp. Jde 1:4
2:4

Lead captive ($\alpha\iota$)

Only here in Pastorals. See on captives, Luk 4:18; and see on Co2 10:5.

N.T.o. olxx. Silly is expressed by the contemptuous diminutive. Comp. Vulg. mulierculas.

Only here and Rom 12:20, citation. In lxx, see Judith 15:11, of loading a wagon with the property of Holofernes. It implies heaped up; heavily laden.

Led away (α)

Away is superfluous. It is only an inference. The meaning is under the direction of. Comp. Rom 8:14; Gal 5:18.

In Pastorals only here and Tit 3:3. Lit. variegated, of different tints. See on manifold wisdom, Eph 3:10.

2 Timothy 3:7

ti2 3:7

Ever learning

From any one who will teach them. See on Ti1 5:13. It is a graphic picture of a large class, by no means extinct, who are caught and led by the instructions of itinerant religious quacks.

of an unsuccessful endeavor, in better moments, to attain to the truth.

2 Timothy 3:8

ti2 3:8

As (o

The formula occurs in the Synoptic Gospels (see Mat 23:37; Luk 13:34), and in Acts (Act 1:11; Act 7:28), but not in Paul. Jannes and Jambres. According to tradition, the names of the chiefs of the magicians who opposed Moses. Exo 7:11, Exo 7:22.

v)

v corrupted in mind, Ti1 6:5.

Reprobate (α

In Pastorals only here and Tit 1:16. A Pauline word. See on Rom 1:28, and see on castaway, Co1 9:27.

2 Timothy 3:9

ti2 3:9

See on Ti2 2:16.

Folly (α

Only here and Luk 6:11 (note). The senselessness of their teaching, with an implication of its immoral character.

Manifest (ϵ

N.T.o. lxx, 3 Macc. 3:19; 6:5.

2 Timothy 3:10

ti2 3:10

Better, thou didst follow. See on Ti1 4:6. oP.

Manner of life ($\alpha\gamma\omega\gamma\eta$)

Or conduct. N.T.o. lxx, mostly 2nd and 3rd Macc. Often in Class., but mostly in a transitive sense, leading, conducting.

See on Act 11:23; see on Rom 9:11. In Paul, only of the divine purpose.

Long-suffering, charity, patience

For long-suffering, see on Jam 5:7. For charity rend. love, and see on Gal 5:22. For patience, see on Pe2 1:6; see on Jam 5:7.

2 Timothy 3:11

ti2 3:11

Persecutions, afflictions (διωγμοί)

sufferings, but twice of sinful passions, Rom 7:5; Gal 5:24.

Antioch, Iconium, Lystra

See Act 13:50; Act 14:2 ff.; Act 14:19. These cities may have been selected as illustrations because Timothy was at home in that region. See Act 16:1, Act 16:2. Antioch is mentioned by Paul, Gal 2:11. Iconium and Lystra nowhere in his letters.

Delivered (ε

Often in Paul. Originally, to draw to one's self; to draw out from peril. Paul, in Rom 11:26, applies the prophecy of Isa 59:20 to Christ, who is called a ο ρ

2 Timothy 3:12

ti2 3:12

Who will live (οι υ)

Whose will is to live, or who are bent on living.

Godly (ευσεβως)

Only here and Tit 2:12. Comp. κατ' ευ ; Tit 1:1; and ε ευ in all godliness, Ti1 2:2. See also Ti1 4:7; Ti1 6:11, and on godliness, Ti1 2:2.

In this sense only here in Pastorals.

2 Timothy 3:13

ti2 3:13

N.T.o. Better, impostors or deceivers. From γοαν to howl. Originally, one who chants spells; a wizard, sorcerer.

Hence, a cheat.

ρov)

Lit. shall proceed to the worse. The formula, Pasto. Comp. Ti2 3:9 and Ti2 2:16.

Deceiving (πλανωντες)

2 Timothy 3:14

ti2 3:14

Hast been assured of (ε

N.T.o. Quite often in lxx. So Sa2 7:16, shall be established (of the house of David): Psa 78:37, steadfast in his covenant.

2 Timothy 3:15

ti2 3:15

From a child (α

Mostly in Luke. oP. Only here in Pastorals. See on Pe1 2:2. Comp. Mar 9:21, ε

The holy Scriptures (τ

Gal 6:11): of a document (Luk 16:6, take thy bill): of epistles (Act 28:21): of the writings of an author collectively (Joh 5:47): of learning (Act 26:24 , Isa 29:12). The Holy Scriptures are nowhere called τ

no doubt the Old Testament. Scriptures, in which Timothy, like every Jewish boy, had been instructed; but he does not mean to designate those books as τ to which the Old Testament books were carefully searched for meanings hidden in each word and letter, and especially for messianic intimations. Specimens of such learning may be seen here and there in the writings of Paul as Co1 9:9 f.; Co1 10:1 f.; Gal 3:16.; Gal 4:21 f. In Act 4:13, the council, having heard Peter's speech, in which he interpreted Psa 118:22 and Isa 28:16 of Christ, at once perceived that Peter and John were α Before Agrippa, Paul drew the doctrine of the Resurrection from the Old Testament, whereupon Festus exclaimed,). To Agrippa, who was "expert in all customs and questions which are among the Jews" (Act 26:3), the address of Paul, a pupil of Hillel, was not surprising, although he declared that Paul's reasoning did not appeal to him. In Joh 7:15, when Jesus taught in the temple, the Jews wondered and said: "How knoweth this man letters?" That a Jew should know the Scriptures was not strange. The wonder lay in the exegetical skill of one who had not been trained by the literary methods of the time.

Only hero and Pe2 1:16. See note there on cunningly devised. To give thee understanding of that which lies behind the letter; to enable thee to detect in the Old Testaments. books various hidden allusions to Christ; to draw from the Old Testaments the mystery of messianic salvation, and to interpret the Old Testaments with Christ as the key. This gives significance to the following words through faith which is in Christ Jesus. Jesus Christ was the key of Scripture, and through faith in him Scripture became a power unto salvation. The false teachers also had their learning but used it in expounding Jewish fables, genealogies, etc. Hence, their expositions, instead of making wise unto salvation, were vain babblings; profane and old wives' fables (Ti1 4:7; Ti2 2:16). Const. through faith, etc., with make wise, not with

salvation.

2 Timothy 3:16

ti2 3:16

All Scripture (πα

Better, every Scripture, that is, every passage of Scripture. Scripture as a whole is as α the single passage, usually defined by this, or that, or the, or which saith.

v to breathe. God-breathed. The word tells us nothing of the peculiar character or divinely-inspired Scripture.

so inspired and for that reason, also profitable, etc. Ω

Better, teaching. Comp. to make thee wise, Ti2 3:15.

Reproof (ε

Better, conviction. N.T.o. oClass. Comparatively frequent in lxx, mostly in the sense of rebuke: sometimes curse, punishment. See Ps. of Solomon 10:1, but the reading is disputed with ε. See on the verb ε .

Correction (ε

N.T.o. Twice in lxx. Restoring to an upright state (o

Better, chastisement or discipline. See on Eph 6:4. In lxx mostly correction or discipline, sometimes admonition. Specially of God's chastisement by means of sorrow and evil.

2 Timothy 3:17

ti2 3:17

Perfect (α

N.T.o. lxx. Rev. complete; but the idea is rather that of mutual, symmetrical adjustment of all that goes to make the accomplished), Eph 4:12 .

Thoroughly furnished (ε

The same root as α

(note). oClass.

More correctly, every good work. Any writing which can produce such profitable results vindicates itself as inspired of God. It is to be noted that the test of the divine inspiration of Scripture is here placed in its practical usefulness.

[Next: 2 Timothy Chapter 4](#)

2 Timothy Chapter 4

2 Timothy 4:1

ti2 4:1

See on Ti1 5:21.

Rend. "and by his appearing," ε
; see on Th2 2:8.

2 Timothy 4:2

ti2 4:2

Be instant (ε

Better, be ready. Once in Paul, Th1 5:3. Frequent in Luke and Acts. Lit. stand by, be at hand, be present. To come suddenly upon, Luk 2:38. Hence, be ready. Instant signifies urgent, importunate, persevering. Lat. instare to press upon. Thus Latimer, "I preached at the instant request of a curate." So N.T., Rom 12:12, "Continuing instant in prayer."

In season (εὔ

Only here and Mar 14:11. lxx once, Sir. 18:22. Comp. ἀκαρπείσθαι to have leisure or opportunity, Mar 6:31; Co1 16:12 : εὔ ; Heb 4:16.

Out of season (α

N.T.o. lxx once, Sir. 35:4. Comp. ἀκαρπείσθαι to lack opportunity, Phi 4:10. Timothy is not advised to disregard opportuneness, but to discharge his duty to those with whom he deals, whether it be welcome or not.

Reprove (ε

Rather, convict of their errors. See on Ti1 5:20 and Joh 3:20. In Paul, Co1 14:24; Eph 5:11, Eph 5:13. Comp. ε conviction, Ti2 3:16.

Rebuke (ε

In Pastorals only here. oP. Mostly in the Synoptic Gospels, where it is frequent. It has two meanings: rebuke, as Mat 8:26; Luk 17:3, and charge, as Mat 12:16; Mat 16:20, commonly followed by ι ; Mar 1:25; Mar 3:12; Mar 8:30; Luk 4:35), but see Luk 9:21. The word implies a sharp, severe rebuke, with, possibly, a

and von Soden, threaten. To charge on pain of penalty for disobedience implies a menace, in this case of future judgment.

See on consolation, Luk 6:24; see on comfort, Act 9:31. Tischendorf changes the order of the three imperatives, reading ε penalty of persistence in error.

With all longsuffering and doctrine (εν παση)

, every possible exhibition of longsuffering, etc. For doctrine rend. teaching. The combination is suggestive. Longsuffering is to be maintained against the temptations to anger presented by the obstinacy and perverseness of certain hearers; and such are to be met, not merely with rebuke, but also with sound and reasonable instruction in the truth. So Calvin: "Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a great noise, rave,... make no headway because they build without foundation." Men will not be won to the truth by scolding. "They should understand what they hear, and learn by

both.

2 Timothy 4:3

ti2 4:3

Ground for the preceding exhortations in the future opposition to sound teaching.

Endure (α

Only here in Pastorals. Mostly in Paul. Comp. Act 18:14; Co2 11:4; Heb 13:22.

Sound doctrine (της υ

Or healthful teaching. The A.V. overlooks the article which is important. The teaching plays a prominent part in these Epistles, and signifies more than teaching in general. See on Ti1 1:10.

Shall they heap to themselves teachers (εαυτοις ε

A vigorous and graphic statement. E . The word is ironical; shall invite teachers en masse. In periods of unsettled faith, skepticism, and mere curious speculation in matters of religion, teachers of all kinds swarm like the flies in Egypt. The demand creates the supply. The hearers invite and shape their own preachers. If the people desire a calf to worship, a ministerial calf-maker is readily found. "The master of superstition is the people, and in all superstition wise men follow fools" (Bacon, Ess. 17).

Clement of Alexandria describes certain teachers as "scratching and tickling, in no human way, the ears of those who eagerly desire to be scratched" (Strom. v.). Seneca says: "Some come to hear, not to learn, just as we go to the theater, for pleasure, to delight our ears with the speaking or the voice or the plays" (Ep. 108). A Mat 4:24; Mat 14:1; Mat 24:6 : in the plural, ears (never ear in singular), as Mar 7:35; Luk 7:1 : hearing, either the act, as Act 28:26; Rom 10:17, or the sense, Co1 12:17, here, and Ti2 4:4.

2 Timothy 4:4

ti2 4:4

Shall be turned unto fables (ε

More correctly, will turn aside. The passive has a middle sense. For fables see on Ti1 1:4.

2 Timothy 4:5

ti2 4:5

φε)

See on Th1 5:6, and see on α

Or suffer hardship. See on Ti2 2:9, and comp. Ti2 4:5.

Of an evangelist (ευαγγελιστου)

Here, Act 21:8 and Eph 4:11. In the last passage, a special function, with apostles, prophets, pastors, and teachers. A traveling, minister whose work was not confined to a particular church. So Philip, Act 8:5-13, Act 8:26-40. A helper of the apostles. An apostle, as such, was an evangelist (Co1 1:17), but every evangelist was not an apostle. In The Teaching of the Twelve Apostles (about 100 a.d.) it is prescribed that an apostle shall not remain in one place longer than two days, and that when he departs he shall take nothing with him except enough bread to last until his next station (ch. xi).

Better, fulfill or fully perform. In Pastorals only here and Ti2 4:17. See on Luk 1:1. In lxx once, Ecc 8:11, is fully

: ε

fulfilling his course, Act 13:25

2 Timothy 4:6

ti2 4:6

For I am now ready to be offered (ε

out as a libation, only here and Phi 2:17 (note). In the active voice quite often in lxx.

Departure (α

N.T.o. olxx. Comp. αναλυσαι to depart, Phi 1:23. The figure is explained by some of loosing a ship from its moorings; by others of breaking camp. In Philipians the latter is the more probable explanation, because Paul's situation in the custody of the Praetorians at Rome would naturally suggest a military metaphor, and because he is habitually sparing of nautical metaphors. Comp. Co2 5:1, and Clement of Rome, ad Corinth. xlv: "Blessed are the presbyters who have gone before, seeing that their departure (α

2 Timothy 4:7

ti2 4:7

γωνα η

For a good fight rend. the good fight. For the phrase, see on Ti1 6:12. Comp. Phi 1:27, Phi 1:30; Co1 9:25; Col 2:1; Th1 2:2; Eph 6:11 ff.

Metaphor from the race-course. Only here and Act 13:25; Act 20:24; comp. Co1 9:24; Gal 2:2; Gal 5:7; Rom 9:16; Phi 2:16; Phi 3:12-14.

The phrase N.T.o. For τηρειν to keep, see on Ti1 5:22; see on Ti1 6:14.

2 Timothy 4:8

ti2 4:8

; or henceforth as here, Mar 14:41; Co1 7:29, Heb 10:13 : or for the rest, besides, as Th1 4:1 (note); Th2 3:1.

There is laid up (α

Or laid away. In Pastorals only here. In Paul, see Col 1:5 (note). Luk 19:20 of the pound laid up in a napkin.

A crown of righteousness (ο

The phrase N.T.o. See on στεφανουται is crowned, Ti2 2:5. Rend. the crown.

Comp. Ti2 4:1. Mostly in Luke and Acts. οP. Only here in Pastorals. Applied to Christ, Act 10:42; Jam 5:9; to God, Heb 12:28; Jam 4:12.

Shall give (α

Most frequent in Synoptic Gospels. It may mean to give over or away, as Mat 27:58; Act 5:8; Heb 12:16 : or to give back, recompose, as here, Mat 6:4, Mat 6:6, Mat 6:18; Rom 2:6.

At that day (εν ε τη η)

See on Ti2 1:12.

That love his appearing (τοις η του)

For love rend. have loved. Appearing, Christ's second coming: see on Ti1 6:14; see on Th2 2:8. The phrase N.T.o. Some have interpreted appearing as Christ's first coming into the world, as Ti2 1:10; but the other sense is according to the analogy of Co1 2:9; Phi 3:20; Heb 9:28.

2 Timothy 4:9

ti2 4:9

Earnestly endeavor. See on Ti2 2:15, and comp. Ti2 1:3. Do diligence and give diligence (Pe2 1:10) are old English phrases. So Chaucer:

"And night and day dide ever his diligence

Hir for to please."

Manciple's T. 141.

"And ech of hem doth al his diligence

To doon un-to the feste reverence."

Clerke's T. 195

2 Timothy 4:10

ti2 4:10

Demas

A contraction of Demetrius or Demarchus. He is mentioned Col 4:13 and Plm 1:24. It is supposed that he was a Thessalonian. On leaving Paul he went to Thessalonica; and in Philemon his name is mentioned next to that of Aristarchus the Thessalonian. That no epithet is attached to his name in Col 4:14 (comp. "Luke the beloved physician") may be a shadow of Demas's behavior mentioned here, in case Colossians was written later than 2nd Timothy.

Hath forsaken (ϵ

In Pastorals here and Ti2 4:16. See on Co2 4:9. The compounded preposition $\epsilon\nu$ indicates a condition or circumstances in which one has been left, as the common phrase left in the lurch. Comp. Germ. im Stiche.

Having loved (α

The participle is explanatory, because he loved.

$\nu \alpha\iota\omega\nu\alpha$)

See on Ti1 6:17. Contrast love his appearing, Ti2 4:8.

N.T.o. Unknown.

Most probably Galatia. See Introd. to Galatians. Eusebius (H. E. iii. 4) says: "Paul testifies that Crescens was sent to

Part of the country known generally as Illyricum, along the eastern coast of the Adriatic. See Rom 15:19.

2 Timothy 4:11

ti2 4:11

Luke

See Introd. to Luke. His connection with Paul appears first in Act 16:10. He remained at Philippi after Paul's departure, and was there seven years later, when Paul revisited the city (Act 20:5, Act 20:6). He accompanied Paul to Jerusalem (Act 21:15), after which we lose sight of him until he appears at Caesarea (Act 27:2), whence he accompanies Paul to Rome. He is mentioned Col 4:14 and Plm 1:24.

Take (α)

In N.T. mostly in Acts. See on Act 23:31, and comp. Act 20:13, Act 20:14.

Mark

Mentioned Col 4:10; Plm 1:24; Pe1 5:13. Probably John Mark (Act 12:12, Act 12:25; Act 15:37), called the cousin of Barnabas (Col 4:10). The first mention of him since the separation from Paul (Act 15:39) occurs in Colossians and Philemon. He is commended to the church at Colossae. In 1st Peter he sends salutations to Asia. In both Colossians and Philemon his name appears along with that of Demas. In Colossians he is named shortly before Luke and along with Aristarchus who does not appear here. He (Mark) is about to come to Asia where 2nd Timothy finds him. The appearance in Colossians of Aristarchus with Mark and of Demas with Luke is probably the point of connection with the representation in 2nd Timothy.

Profitable for the ministry ($\epsilon\nu$)

E , Plm 1:11. For for the ministry rend. for ministering or for service, and see on Ti1 1:12.

2 Timothy 4:12

ti2 4:12

Tychicus

A comparatively uncommon name in N.T., but found in inscriptions of Asia Minor and on Asiatic coins. He is mentioned Act 20:4, Act 20:5; Eph 6:21; Col 4:7. In Act 20:4 he is described as a native of proconsular Asia.

2 Timothy 4:13

ti2 4:13

). Also a box for transporting or preserving parchments. Specimens have been found at Herculaneum. In lxx, Sa2 6:11, the ark of the Lord (but the reading varies): in Ch2 24:8, the chest placed by order of Joash at the gate of the temple, to receive contributions for its repair. Joseph. Ant. 6:1, 2, of the coffer into which the jewels of gold were put for a trespass-offering when the ark was sent back (Sa1 6:8 parchments, was translated figuratively in Latin by toga or paenula "a cloak," sometimes of leather; also the wrapping which a shopkeeper put round fish or olives; also the parchment cover for papyrus rolls. Accordingly it is claimed that Timothy is here bidden to bring, not a cloak, but a roll-case. So the Syriac Version. There seems to be no sufficient reason for abandoning the translation of A.V.

Carpus

Not mentioned elsewhere.

papyrus. Comp. Lat. liber "the inner bark of a tree," also "book." Pliny (Nat. Hist. xiii. 11) says that the pith of the papyrus plant was cut in slices and laid in rows, over which other rows were laid crosswise, and the whole was massed . Timothy is here requested to bring some papyrus documents which are distinguished from the vellum manuscripts.

N.T.o. Manuscripts written on parchment or vellum. Strictly speaking, vellum was made from the skins of young calves and the common parchment from those of sheep, goats, or antelopes. It was a more durable material than papyrus and more expensive. The Latin name was membrana, and also pergamena or pergamina, from Pergamum in Mysia where it was extensively manufactured, and from which it was introduced into Greece. As to the character and contents of these documents which Timothy is requested to bring, we are of course entirely ignorant.

2 Timothy 4:14

ti2 4:14

Alexander the coppersmith

Comp. Ti1 1:20, and Act 19:33. The same person is probably meant in all three cases.

Lit. shewed me much ill-treatment. Comp. Ti1 1:16.

May the Lord reward (α

More correctly shall reward. A.V. follows the reading αποδο η

2 Timothy 4:15

ti2 4:15

Comp. Ti2 3:8, and Gal 2:11. This may refer to the occurrences at Ephesus (Act 19:33), or to Alexander's attitude ; Co2 12:11.

Only here in Pastorals. Mostly in Synoptic Gospels.

2 Timothy 4:16

ti2 4:16

At my first answer (εν τη μου α)

A . Also against private persons, as Co1 9:3; Co2 7:11. Defense of the gospel against its adversaries, as Phi 1:7, Phi 1:16; comp. Pe1 3:15 (note). It is impossible to decide to what this refers. On the assumption of a second imprisonment of Paul (see Introduction) it would probably refer to a preliminary hearing before the main trial. It is not improbable that the writer had before his mind the situation of Paul as described in Philippians 1, since this Epistle shows at many points the influence of the Philippians letter. It should be noted, however, that α , Phi 1:16, has no specific reference to Paul's trial, but refers to the defense of the gospel under any and all circumstances. In any case, the first Romans imprisonment cannot be alluded to here. On that supposition, the omission of all reference to Timothy's presence and personal ministry at that time, and the words about his first defense, which must have taken place before Timothy left Rome (Phi 2:19-23) and which is here related as a piece of news, are quite inexplicable.

As a patron or an advocate. The verb mostly in Luke and Acts: once in Paul, Co1 16:3 : only here in Pastorals. It means to place one's self beside; hence, to come to, and this latter sense is almost universal in N.T. In the sense of

coming to or standing by one as a friend, only here.

Be laid to their charge (αυτοι

Mostly in Paul: only here in Pastorals. See on Rom 4:3, Rom 4:5; see on Co1 13:5.

2 Timothy 4:17

ti2 4:17

Strengthened (ε

See on Ti1 1:12.

Better, the message (par excellence), the gospel message. Usually with a defining word, as of Jonah; of Jesus Christ; my preaching; our preaching. Absolutely, as here, Co1 1:21; Tit 1:3.

Might be fully known (πληροφορηθη)

See on Ti2 4:5. Lit. might be fulfilled; fully carried out by being proclaimed before rulers in the capital of the world. Comp. Rom 15:19; Act 23:11; Act 28:31; Phi 1:12-14.

Out of the mouth of the lion (ε

Figurative expression for danger of death. Comp. Co1 15:32. As usual, all manner of special references have been imagined: the lions of the amphitheatre; Nero; the chief accuser; the Jews; the Devil.

2 Timothy 4:18

ti2 4:18

Every evil work (εκ ε

v to toil; and this connection opens a glimpse of that sentiment which associated badness with a poor and toiling condition. The word means originally full of or oppressed by labors; thence, that which brings annoyance or toil. Comp. η ; Eph 6:13; ε 16:2.

The phrase N.T.o. E glorified life, as Co1 6:9, Co1 6:10; Co1 15:50; Luk 13:29. In the same sense, kingdom of Christ and of God, Eph 5:5; kingdom of their Father, Mat 13:43; my Father's kingdom, Mat 26:29; kingdom prepared for you, Mat 25:34; eternal kingdom of our Lord and Savior Jesus Christ, Pe2 1:11.

2 Timothy 4:19

ti2 4:19

Salute (α

Very often in Paul. The singular only here and Tit 3:15.

Prisca and Aquila

They appear in Corinth, Act 18:2, Act 18:3; in Ephesus, Act 18:18, Act 18:26; Co1 16:19.

Onesiphorus

Profit-bringer. Comp. Ti2 1:16. One of the punning names so common among slaves. Comp. Chresimus, Chrestus, Onesimus, Symphorus, all of which signify useful or helpful.

2 Timothy 4:20

ti2 4:20

Erastus

In Act 19:22, sent by Paul with Timothy to Macedonia from Ephesus. Rom 16:23, the city-treasurer who sends salutations. He cannot be certainly identified with the one mentioned here. The writer merely selects names of well-known companions of Paul.

Trophimus

See Act 22:4; Act 21:9.

Sick (ασθενουντα)

By Paul mostly in a moral sense, as weak in the faith, Rom 4:19; the law was weak, Rom 8:3; the weak brother, Co1 8:11. Of bodily sickness, Phi 2:26, Phi 2:27.

2 Timothy 4:21

ti2 4:21

Eubulus, Pudens, Linus, Claudia

N.T.o.

2 Timothy 4:22

ti2 4:22

The Lord Jesus Christ be with thy spirit

Omit Jesus Christ. The closing benediction only here in this form.

[Next: Titus Chapter 1](#)

Titus Chapter 1

Titus 1:1

tit 1:1

An apostle - according to the faith of God's elect, etc.

The norm of the apostolate in each of the three Epistles is unique, and not Pauline. In 1 Timothy, according to the but corresponding to the norm or standard of faith which is set for God's elect.

For acknowledging rend. knowledge. For the phrase, see on Ti1 2:4 according to the faith of God's elect, and according to the truth which is contained in the faith, as that truth is intelligently apprehended and held.

Which is after godliness (της κατ' ευ

Or according to godliness. Comp. Ti1 6:3. This addition describes the peculiar and essential character of the truth which is held and known by God's elect, namely, that it is concerned with the fear and obedience of God - all that constitutes true piety. See on Ti1 1:10.

Titus 1:2

tit 1:2

In hope of eternal life (επ' ες αι

Const. with Apostle, Tit 1:1. E

God that cannot lie (ο α

A ; Heb 6:18. Paul expresses the idea positively, by α 3:4.

Lit. before eternal times. Before time began to be reckoned by aeons. See on Ti2 1:9, and additional note on Th2 1:9.

Titus 1:3

tit 1:3

In due times (καιροις ι

Better, in his (or its) own seasons. See on Ti1 2:6.

Through preaching (ε

Rather, in a proclamation. See on Ti2 4:17.

Which is committed unto me (o

Bettors wherewith I was intrusted. See on Ti1 1:11.

Titus 1:4

tit 1:4

)

See on Ti1 1:2.

general as here, Act 2:44; Act 4:32; Jde 1:3. Comp. Pe2 1:1 ; Act 11:8; Rev 21:27. In the sense of .

Titus 1:5

tit 1:5

In Crete

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

Shouldst set in order (ε)

N.T.o. Lit. to set straight besides or farther; that is, should arrange what remained to be set in order after Paul's

correction, Act 24:3.

. For the sense here comp. Mat 24:45, Mat 24:47; Luk 12:14; Act 6:3. The meaning of the injunction is, that Titus should appoint, out of the number of elderly men of approved Christian reputation, certain ones to be overseers (ε office. See on Ti1 5:1.

Better, I gave thee charge. Mostly in Luke and Acts.

Titus 1:6

tit 1:6

Better, believing children; or, as Rev., children that believe. Comp. Ti1 3:4.

α

Luk 15:13, of the prodigal son, who lived unsavingly (α . A , and Pe1 4:4 (note).

Titus 1:7

tit 1:7

See on Ti1 3:1; see on Ti1 5:1. Rend. the bishop. It will be observed that the qualifications of the elders are fixed by those of the bishop. Appoint elders who shall be unaccused, etc. for the bishop must be unaccused, etc. The overseers must have the qualifications of approved presbyters.

Steward of God (θεου οἰ

Comp. Co1 4:1, Co1 4:2; Pe1 4:10; and see on Rom 16:23; see on Luk 16:1. The phrase N.T.o.

Self-willed (αυ

Only here and Pe2 2:10 (note).

Soon angry (ο

N.T.o. Rarely in lxx and Class. Irascible.

Titus 1:8

tit 1:8

Better, hospitable. See on Ti1 3:2.

N.T.o. Better, lover of good.

Temperate (εγκρατη)

N.T.o. Originally, having power over; possessed of; hence, controlling, keeping in hand. E ; Gal 5:23; Pe2 1:6 ; Co1 9:25.

Titus 1:9

tit 1:9

Holding fast (α

Only here in Pastorals. In Paul, Th1 5:14 (note).

The faithful word (του πιστου

The trustworthy, reliable word. Comp. Ti1 1:15 (note).

ν εν τη τη υ)

phrase ει ; Gal 4:15
of men, in the ethical sense, Rom 15:1; Co2 12:10; Co2 13:9.

. Used by Paul in the
: of God, Rom 4:21; Rom 11:23 :

Convince (ε

Better, convict. See on Joh 3:20, and see on ε .

In Pastorals only here and Tit 2:9. Once in Paul, Rom 10:21, cit. Mostly in Luke and Acts. Gainsay, Angl. Sax. gegn (Germ. gegen) "against," and "say." Wiclif, Luk 21:15 : For I schal gyue to you mouth and wysdom, to whiche alle youre aduersaries schulen not mowe agenstonde, and agenseye."

Titus 1:10

tit 1:10

N.T.o. olxx, oClass. See on vain jangling, Ti1 1:6.

N.T.o. olxx, oClass. See on φρεναπαταν to deceive, Gal 6:3.

They of the circumcision (οι εκ της περιτομης)

The phrase only here in Pastorals. Οι εκ περιτομης Act 10:45; Act 11:2; Rom 4:12; Gal 2:12; Col 4:11. There can be no doubt of the presence of Jews in Crete. Tacitus (Hist. v. 2) even makes the absurd statement that the Jews were Cretan exiles; and that from their residence in the vicinity of the Cretan Mount Ida they were called Idaei, whence Judaei. There appears to have been some confusion between the Palestinians and the Philistines - the Cherethim or Cherethites, who, in Eze 25:16; Zep 2:5 are called in lxx Κρητες Jews were in the island in considerable numbers between the death of Alexander and the final destruction of Jerusalem. In 1 Macc. 15:23 the Cretan city of Gortyna is mentioned among the places to which letters were written by Lucius, the Roman consul, on behalf of the Jews when Simon Maccabaeus renewed the treaty which his brother Judas had made with Rome. Josephus (Ant. 17:12, 1; Bell. Jud. 2:7, 1) says that Herod's pseudo-son Alexander imposed on the Cretan Jews on his way to Italy. Philo (Leg. ad Cai. 36) makes the Jewish envoys say to Caligula that all the principal islands of the Mediterranean, including Crete, were full of Jews.

Titus 1:11

tit 1:11

Whose mouths must be stopped (ου

Lit. whom it is necessary to silence. E

mouth. E

v Ti1 5:18.

Who subvert (οι

The double relative is explanatory of must; in as much as they, etc. For subvert rend. overthrow. See on Ti2 2:18.

Houses (οι

Families.

Titus 1:12

tit 1:12

One of themselves (τις εξ αυτων)

Αυτων refers to the gainsayers, Tit 1:9, Tit 1:10. Τις refers to Epimenides, contemporary with Solon, and born in Crete b.c. 659. A legend relates that, going by his father's order in search of a sheep, he lay down in a cave, where he fell asleep and slept for fifty years. He then appeared with long hair and a flowing beard, and with an astonishing knowledge of medicine and natural history. It was said that he had the power of sending his soul out of his body and recalling it at pleasure, and that he had familiar intercourse with the gods and possessed the power of prophecy. He was sent for to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices, intended to allay the feuds and party discussions which prevailed in the city. In return for his services he refused the Athenians' offers of wealth and public honors, and asked only a branch of the sacred olive, and a decree of perpetual friendship between Athens and his native city. He is said to have lived to the age of 157 years, and divine honors were paid him by the Cretans after his death. He composed a Theogony, and poems concerning religious mysteries. He wrote also a poem on the Argonautic Expedition, and other works. Jerome mentions his treatise On Oracles and Responses, from which the quotation in this verse is supposed to have been taken. According to Diogenes Laertius (i. 10) Epimenides, in order to remove a pestilence from Athens, turned some sheep loose at the Areopagus, and wherever they lay down sacrificed to the proper God: whence, he says, there are still to be found, in different demes of the Athenians, anonymous altars. Comp. Act 17:22, Act 17:23.

The Cretans, etc.

The words Κρητες - α

Always (α

Habitually.

Liars (ψευσται)

In Pastorals here and Ti1 1:10. Once in Paul, Rom 3:4

"non hoc, centum quae sustinet urbes

Quamvis sit mendax, Creta negare potest."

"Crete, which a hundred cities doth maintain,

Cannot deny this, though to lying given."

Rude, cruel, and brutal.

Better, idle-bellies. Rev. gives the correct idea, idle gluttons. They are so given to gluttony that they are mere bellies. Comp. Phi 3:19 here. See Job 20:23; Psa 17:14; Sir. 37:5. In Job 20:14 as the rendering of , bowels. A may have befitted the pagan seer, it is not pleasant to regard them as taken up and endorsed by the great Christian apostle, who thus is made to stigmatise as liars, beasts, and gluttons a whole people, among whom he had himself so successfully labored that several churches had been founded in a short time. They are strange words from a venerable Christian minister to a younger minister to whom he had intrusted the care of those very souls; and, in any case, are superfluous, as addressed to one who must have known the characteristics of the Cretans quite as well as the writer himself.

Titus 1:13

tit 1:13

Sharply (α

Only here and Co2 13:10 (note). Paul has α (note). lxx, α in N.T.), Wisd. 5:20; 11:10; 12:9. From α

Titus 1:14

tit 1:14

Reprove sharply, that they may be sound in the faith, and may show their soundness by not giving heed, etc. See on Ti1 1:4.

To Jewish fables (Ιουδαικοι

See on Ti1 1:4. Note Jewish. The nature of these we do not know.

Commandments of men (εντολαις α

See on Ti1 6:14. Comp. Col 2:22. Prescriptions concerning abstinence from meats, marriage, etc. The men are probably those of the circumcision, Tit 1:10. What they teach theoretically, by means of the myths, they bring to bear practically, by means of their precepts.

That turn from the truth (α

Comp. Ti2 4:4, where the truth and fables appear in contrast.

Titus 1:15

tit 1:15

Unto the pure (τοις καθαροις)

The pure in heart and conscience. See Ti2 1:3.

All things are pure

Comp. Ti1 4:4, Ti1 4:5; Act 10:15; Mar 7:15, Mar 7:18, Mar 7:19; Co1 10:26, Co1 10:30; Rom 14:20. The aphorism is suggested by the commandments of men, Tit 1:14.

Unto them that are defiled (τοι

Only here in Pastorals. See also Joh 18:28 (note); Heb 12:15; Jde 1:8. Only in Joh 18:28 in a ceremonial sense. Elsewhere of moral pollution.

Nothing is pure

Their moral pollution taints everything with its own quality. The purest things become suggestors and ministers of impurity.

Mind and conscience (ο νοῦ

For νοῦς see on Rom 7:23

Titus 1:16

tit 1:16

They profess (ομολογουσιν)

Better, confess. See on Co2 9:13, and comp. Ti1 6:12. Not loudly and publicly profess (as Huther), but confess as opposed to deny (Joh 1:20); comp. Heb 11:13; Rom 10:9, Rom 10:10.

N.T.o. Class. lxx, Pro 17:15
Rev 21:27

, and comp. Rev 17:4, Rev 17:5;
; Rev 21:8.

Reprobate (α

See on Rom 1:28; see on Co1 9:27, and comp. Ti2 3:8. The phrase reprobate unto every good work, N.T.o.

[Next: Titus Chapter 2](#)

Titus Chapter 2

Titus 2:1

tit 2:1

See on Mat 28:18; see on Joh 8:26.

αιθερος Zeus shining clearly through the aether. Hence, to become conspicuously fit; to
) ; ε
2:10). With a subject nominative, Ti1 2:10; Heb 7:26.

Titus 2:2

tit 2:2

Only here, Luk 1:18; Plm 1:9. To be understood of natural age, not of ecclesiastical position. Note that 1 Timothy 3, in treating of church officers, deals only with Bishops and Deacons. Nothing is said of Presbyters until chapter verse, where Timothy's relations to individual members of the church are prescribed. These church members are classified in ambassador. See Ch2 32:31; 1 Macc. 13:21; 14:21, 22; 2 Macc. 11:34.

Titus 2:3

tit 2:3

δεις the
maddened state into which the war-elephants were excited. Hence the state in which one habitually bears himself - his deportment or demeanor.

As becometh holiness (ιεροπρεπεις)

N.T.o. lxx, 4 Macc. 9:25; 11:20. In the Theages (wrongly ascribed to Plato), τω υιει (Theages) an honorable and reverend name (122 D). It means beseeming a sacred place, person, or matter. Thus Athenaeus, vii, of one who had given a sacred banquet, says that the table was ornamented appropriate to the sacred circumstances. The meaning here is becoming those who are engaged in sacred service. This is and comp. Ti1 2:10; Eph 5:3.

Better, slanderers. See on Mat 4:1, and see on Ti1 3:6, Ti1 3:11.

Given to much wine (οι πολλω

More correctly, enslaved to much wine. The verb only here in Pastorals. Comp. Ti1 3:8.

N.T.o. olxx, oClass.

Titus 2:4

tit 2:4

Better, school or train. N.T.o. olxx. The verb means to make sane or sober-minded; to recall a person to his senses; hence, to moderate, chasten, discipline.

masculine habits; lewd. In the better sense often in epitaphs. An inscription at Pergamum has the following: I τη α λ, Julius Bassus to Otacilia Polla my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years.

Titus 2:5

tit 2:5

Keepers at home (οι

Wrong. Rend. workers at home. N.T.o. olxx, oClass.

Good (α

Not attributive of workers at home, but independent. Rend. kindly. The mistress of the house is to add to her thrift, energy, and strict discipline, benign, gracious, heartily kind demeanor. Comp. Mat 20:15; Pe1 2:18; Act 9:36. See on Act 11:24; see on Rom 5:7.

Obedient (υ

Better, subject or in subjection. Frequent in Paul, but not often in the active voice. See on Jam 4:7; see on Rom 8:7; see on Phi 3:21; and comp. Co1 14:34; Eph 5:22; Col 3:18.

Titus 2:7

tit 2:7

1:19; Ti1 6:4, Ti1 6:21; Ti2 3:8.

, Luk 10:41; Act 19:25; Ti1

See on Ti1 1:4
himself scarce.

Incorruptness (α

Const. with shewing. N.T.o. oClass. lxx once, Hag 2:18. Omit sincerity.

Titus 2:8

tit 2:8

γη)

Υ ; υ .

That cannot be condemned (α

N.T.o. oClass. See 2 Macc. 4:47.

He that is of the contrary part (\omicron εξ ε

The phrase N.T.o. See Mar 15:39. The heathen opposer is meant. Comp. blasphemed, Tit 2:5, and Ti1 6:1. E in Paul only Th1 2:15.

May be ashamed ($\epsilon\nu\tau\rho\alpha\pi\eta$)

Only here in Pastorals. In Paul, Co1 4:14, note; Th2 3:14, note, and see on Mat 21:37.

Evil thing ($\phi\alpha\upsilon\lambda\omicron\nu$)

Only here in Pastorals. In Paul, Rom 9:11; Co2 5:10. See on Joh 3:20.

Titus 2:9

tit 2:9

To please them well in all things ($\epsilon\nu$ $\pi\alpha\sigma\iota\nu$ $\epsilon\nu$ $\nu\alpha\iota$)

Wrong. Const. in all things with to be in subjection. Note the position of $\epsilon\nu$ $\pi\alpha\sigma\iota\nu$ in Ti1 3:11; Ti1 4:15; Ti2 2:7; Ti2 4:5, and comp. ν , Col 3:22; and ν . E only here in Pastorals. Almost exclusively in Paul. See also Heb 13:21 .

Titus 2:10

tit 2:10

Only here and Act 5:2, Act 5:3. lxx, Jos 7:1

word is to put far away from another; to set apart for one's self; hence to purloin and appropriate to one's own use. Purloin is akin to prolong: prolongyn or purlongyn "to put fer away." Old French porloignier or purloignier.

Shewing all good fidelity ($\pi\alpha$

The phrase N.T.o. This is the only instance in N.T. of α

$\sigma\iota\nu$)

The phrase N.T.o. For κοσμοῦσιν adorn, see on Ti1 2:9.

Titus 2:11

tit 2:11

This teaching or doctrine which is to be adorned by the lives of God's servants - the teaching of the gospel - is now stated in Tit 2:11-15.

The grace of God (ἡ χάρις τοῦ θεοῦ)

A common Pauline phrase. The exact phrase only here in Pastorals. It is the ultimate ground of salvation. Comp. Ti2 1:9; Eph 2:5, Eph 2:8; Gal 1:15.

Lit. saving. N.T.o. Const. with χάρις grace. The saving grace of God.

Hath appeared (ἐφάνη)

Only in Pastorals, Luke, and Acts. In the active voice, to bring to light, show. See on ἐφάνη.

To all men

Const. with that bringeth salvation, not with hath appeared.

The grace of God which is saving for all men

Comp. Ti1 2:4.

Titus 2:12

tit 2:12

Better, instructing or training. The saving economy of God is educative. Comp. Heb 12:4-11, and see on Ti1 1:20.

Ungodliness (ἀσέβεια)

In Pastorals only here and Ti2 2:16. The contrary of εὐσεβεία.

1:9. , and see on Joh

Titus 2:13

tit 2:13

In Pastorals only here. Comp. Mar 15:43; Luk 2:25; Luk 12:36. In this sense not in Paul. Primarily, to receive to one's self, admit, accept. So Luk 15:2; Rom 16:2; Phi 2:29. That which is accepted in faith, is awaited expectantly.

. In Pastorals, with the exception of this passage, always of God. In Paul, only of men, and so usually in the Gospels. E blessed, appears from Ti2 4:8; Phi 3:20, etc. Comp. Jde 1:21, and Pe1 1:13.

the appearing, etc. Glorious appearing is a specimen of the vicious hendiadys by which the force of so many passages has been impaired or destroyed in translation. Rend. appearing of the glory.

Of the great God and our Savior Jesus Christ (του ρος ημων Χριστου Ιησου)

indicated, God and Christ. Revelations with others rend. of our great God and Savior Christ Jesus, thus indicating one person, and asserting the deity of Christ. I adopt the latter, although the arguments and authorities in favor of the two renderings are very evenly balanced.

Titus 2:14

tit 2:14

Gave himself for us (ε μων)

See on Ti1 2:6, and comp. Gal 1:4. Y

Only here, Luk 24:21; Pe1 1:18. See on Ti1 2:6 figure of purchase (α ; Co1 7:23; Gal 3:13; Gal 4:5. Comp. Rev 5:9; Rev 14:3, Rev 14:4; Pe2 2:1.

Iniquity (α

Only here in Pastorals. Lit. lawlessness. See on Jo1 3:4.

)

In Pastorals only here. Mostly in Synoptic Gospels and Hebrews. In Paul, Co2 7:1; Eph 5:26. oClass. Often in lxx.

; Exo 23:22; Deu 7:6; Deu 14:2; Deu 26:18. The phrase was originally applied to the people of Israel, but is transferred here to believers in the Messiah - Jews and Gentiles. Comp. Pe1 2:10 also means possessed over and above, that is, specially selected for one's own; exempt from ordinary laws of distribution. Hence correctly represented by peculiar, derived from peculium, a private purse, a special acquisition of a member of a family distinct from the property administered for the good of the whole family. Accordingly the sense is given in Eph 1:14, where believers are said to have been sealed εις α redemption which will give possession, thus = acquisition. So Pe1 2:9 acquisition, to be acquired by God as his peculiar possession. Comp. Th1 5:9; Th2 2:14, and περιποιησθαι to acquire, Act 20:28 ; Judith 16:18.

Lit. a zealot. Comp. Act 21:20; Act 22:3; Pe1 3:13. Only here in Pastorals. In Paul, Co1 14:12; Gal 1:14. For the word as a title, see on the Canaanite, Mat 10:4, and see on Mar 3:18.

Authority (επιταγης)

See on Ti1 1:1.

v to be minded. To set one's self in thought beyond; hence; contemn, despise. Comp. Ti1 4:12. The exhortation is connected with authority. Titus is to claim respect for his office and for himself as bearing it.

[Next: Titus Chapter 3](#)

Titus Chapter 3

Titus 3:1

tit 3:1

Put them in mind (v

See on Ti2 2:14, and see on v

Principalities and powers (αρχαις ε

Omit and. Principalities which are authorities. A

1:16; see on Jde 1:6; see on Act 10:11. Only here in Pastorals. E ; see on Joh 1:12; see on Col 1:16. Only here in Pastorals. For the combination principalities and powers, see on Luk 20:20.

To obey magistrates (πειθαρχειν)

Comp. Act 5:29, Act 5:32; Act 27:21. See on Act 5:29. The idea of magistrates is contained in the word itself; but it is quite proper to render as Rev. to be obedient. Rare in lxx.

v ε vαι)

The phrase N.T.o. E

(note).

Titus 3:2

tit 3:2

No brawlers (α

Better as Rev., not to be contentious. See on Ti1 3:3. Pasto.

Titus 3:3

tit 3:3

Divers - pleasures (ηδοναι

H

)

Only here in Pastorals. See on Jam 1:21

iv. 15, who explains by "vitiositas, a viciousness which includes all vices." Calvin, on Eph 4:32, defines as " a viciousness of mind opposed to humanity and fairness, and commonly styled malignity." The homily ascribed to

Titus 3:4

tit 3:4

Only here in Pastorals. Elsewhere only in Paul. See on Rom 3:12, and see on easy, Mat 11:30.

Love is too vague. It is love toward men; comp. Tit 3:2. Only here and Act 28:2 (note). While it cannot be asserted that the heretical characteristics noted in the Pastoral Epistles point collectively to any specific form of error, it is true, nevertheless, that certain characteristics of the economy of grace are emphasized, which are directly opposed to Gnostic ideas. Thus the exhortation that supplications be made for all men, supported by the statement that God wills that all men should be saved and come to the knowledge of the truth (Ti1 2:1, Ti1 2:4), is in the teeth of the Gnostic distinction between men of spirit and men of matter, and of the Gnostic principle that the knowledge (ε truth was only for a limited, intellectual class. To the same effect is the frequent recurrence of all, for all, in connection with the saving and enlightening gifts of God (Ti1 2:6; Ti1 4:10; Ti1 6:13; Tit 2:11). So here: not only has the saving grace of God appeared unto all (Tit 2:11), but it has revealed itself as kindness and love to man as man.

Titus 3:5

tit 3:5

Not by works of righteousness which we have done (ουκ εξ ε ν ε α

Lit. not by works, those namely in righteousness, which we did. The thought is entirely Pauline. Εξ ε in the sphere of righteousness; as legally righteous men. Comp. Eph 2:9. We did emphatic. Comp. Rom 10:5; Gal 3:10, Gal 3:12; Gal 5:3.

του ε

The phrase only Pe1 1:3. Comp. Rom 15:9; Eph 2:4; Jde 1:21.

, where it is used of the final restoration of all things. The phrase laver of regeneration distinctly refers to baptism, in connection with which and through which as a medium regeneration is conceived as taking place. Comp. Rom 6:3-5. It is true that nothing is said of faith; but baptism implies faith on the part of its recipient. It has no regenerating effect apart from faith; and the renewing of the Holy Spirit is not bestowed if faith be wanting.

Renewing (α

Only here and Rom 12:2. Comp. Co2 5:7. Paul has ανακαινουv to renew, Co2 4:16; Col 3:10 : α A . The connection of the genitive is disputed. Some make it dependent on λουτροv bath, so that the bath of baptism is conceived as implying regeneration and renewing of the Holy Spirit. Others construe with renewing only, α seems the more probable. The phrase renewing of the Holy Spirit only here. In N.T. the Spirit or the Holy Spirit is joined in the genitive with the following words: comfort, joy, power, love, demonstration, manifestation, earnest, ministration, fellowship, promise, fruit, unity, sword, sanctification.

Titus 3:6

tit 3:6

Shed (ε

Or poured forth. Only here in Pastorals. Most frequent in Revelation. The pouring out of the Spirit is an O.T. metaphor. See Joe 3:1, Joe 3:2, cit. in Act 2:17, Act 2:18; Zac 12:10. In Paul the verb occurs but once, of shedding

blood, Rom 3:15, cit.

Titus 3:7

tit 3:7

In Pastorals only here and Ti1 3:16 (note). See Intro. VI. Justification is conceived as taking place before the outpouring of the Spirit.

By his grace (τη ε

By the grace of Jesus Christ. See Act 15:11; Co2 8:9; Co2 13:14; Rom 5:6; Gal 1:6.

μεν)

; Rom 8:17; Gal 3:29. Heirship of eternal life is the result of justification. So, clearly, Romans 5. It is attested and confirmed by the Holy Spirit. Co2 5:5; Eph 1:14.

According to the hope of eternal life (κατ' ε ς αι

Const. of eternal life with heirs, and rend. heirs of eternal life according to hope. Comp. Rom 4:18; Rom 5:2; Rom 8:24; Gal 5:5; Col 1:5, Col 1:27; Tit 1:2; Pe1 1:3; Jo1 3:2, Jo1 3:3.

Titus 3:8

tit 3:8

Affirm constantly (διαβεβαιουσθαι)

Pasto. See on Ti1 1:7. Constantly, not continually, but uniformly and consistently. So Book of Common Prayer, "Collect for Saint John Baptist's Day," "and after his example constantly speak the truth." Rend. affirm steadfastly.

N.T.o. Quite often in lxx. Frequent in Class. To think or consider; hence to take careful thought, ponder, be anxious about.

To maintain (προτ

Mostly in Pastorals, and usually in the sense of ruling, as Rom 12:8; Th1 5:12; Ti1 3:4, Ti1 3:5. The sense here is to be forward in.

Profitable (ω

Pasto. olxx. Comp. Ti1 4:8; Ti2 3:16.

Titus 3:9

tit 3:9

Foolish questions, etc.

See on Ti2 2:23. For genealogies see on Ti1 1:4.

The phrase N.T.o. Comp. Ti1 1:7

Unprofitable (ανωφελεις)

Only here and Heb 7:18.

Only here in Pastorals. Twice in Paul, Co1 3:20, cit.; Co1 15:17 (note). Very frequent in lxx. The sense is aimless or

vain, Rom 1:21 ; Eph 4:17; ε

Titus 3:10

tit 3:10

A man that is an heretic (α

A

Only here, Co1 10:11; Eph 6:4 (note). See on νοουθετειν to admonish, Act 20:31.

Titus 3:11

tit 3:11

Is subverted (ε

N.T.o. More than turned away from the right path: rather, turned inside out. Comp. lxx, Deu 32:20.

Sinneth (α

See on Jo1 1:9; see on Mat 1:21, and see on trespasses, Mat 6:14.

Condemned of himself (αυ

Better as Rev., self-condemned. N.T.o. olxx, oClass.

Titus 3:12

tit 3:12

Nicopolis

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

Comp. Act 27:12; Act 28:11; Co1 16:6

Titus 3:14

tit 3:14

Ours (ἡ

Our brethren in Crete.

For necessary uses (εἰ

The phrase N.T.o. With reference to whatever occasion may demand them.

Unfruitful (α

Only here in Pastorals. In Paul, Co1 14:14; Eph 5:11. Not only in supplying the needs, but in cultivating Christian graces in themselves by acts of Christian service.

Titus 3:15

tit 3:15

ντας ημας ε

Better, in faith. The phrase N.T.o. Φιλεῖν to love, only here in Pastorals, and in Paul, only Co1 16:22. See on α Gal 5:22. Const. in faith with that love us.

[Next: Philemon Introduction](#)

Philemon Introduction

Philemon

plm 0:0

The Epistle to Philemon

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

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

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

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

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

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

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

The letter has often been compared with the younger Pliny's epistle to Sabinianus, written under similar circumstances. Doddridge remarks that although antiquity furnishes no example of the epistolary style equal to Pliny's letter, Paul's letter to Philemon is far superior as a human composition. Dr. Davidson says: "It puts Paul's character in a light which

none other of his writings exhibit. The qualities which dictated its composition are eminently attractive. Dignity, generosity, prudence, friendship, politeness, skillful address, purity, are apparent. Hence it has been called, with great propriety, 'the polite epistle.' True delicacy, fine address, consummate courtesy, nice strokes of rhetoric, make it a unique specimen of the epistolary style. It shows the perfect Christian gentleman." Ewald: "Nowhere can the sensibility and warmth of tender friendship blend more beautifully with the higher feeling of a superior mind, nay, of a teacher and apostle, than this brief and yet so eminently significant letter." Renan: "A little chef-d'oeuvre of the art of letter-writing." Calvin: "Though he handleth a subject which otherwise were low and mean, yet after his manner he is borne up aloft unto God. With such modest entreaty doth he humble himself on behalf of the lowest of men, that scarce anywhere else is the gentleness of his spirit portrayed more truly to the life." Maclaren: "Without thought of effect, and with complete unconsciousness, this man beats all the famous letter-writers on their own ground. That must have been a great intellect, and closely conversant with the Fountain of all light and beauty, which could shape the profound and far-reaching teachings of the epistle to the Colossians, and pass from them to the graceful simplicity and sweet kindliness of this exquisite letter; as if Michael Angelo had gone straight from smiting his magnificent Moses from the marble mass, to incise some delicate and tiny figure of Love or Friendship on a cameo."

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

[Next: Philemon Chapter 1](#)

Philemon Chapter 1

Philemon 1:1

plm 1:1

A prisoner for Christ's sake. This is the only salutation in which Paul so styles himself. The word is appropriate to his confinement at Rome. Apostle would not have suited a private letter, and one in which Paul takes the ground of personal friendship and not of apostolic authority. A similar omission of the official title occurs in the Epistles to the Thessalonians and Philippians, and is accounted for on the similar ground of his affectionate relations with the Macedonian churches. Contrast the salutation to the Galatians.

Timothy, our brother

Lit., the brother. Timothy could not be called an apostle. He is distinctly excluded from this office in Co2 1:1; Col 1:1; compare Phi 1:1. In Philippians and Philemon, after the mention of Timothy the plural is dropped. In Colossians it is maintained throughout the thanksgiving only. The title brother is used of Quartus, Rom 16:23; Sosthenes, Co1 1:1; Apollos, Co1 16:12.

Philemon

An inhabitant, and possibly a native of Colossae in Phrygia. The name figured in the beautiful Phrygian legend of Baucis and Philemon, related by Ovid ("Metamorphoses," viii., 626 sqq. See note on Act 14:11). He was one of Paul's converts (Plm 1:19), and his labors in the Gospel at Colossae are attested by the title fellow-laborer, and illustrated by his placing his house at the disposal of the Colossian Christians for their meetings (Plm 1:2). The statements that he subsequently became bishop of Colossae and suffered martyrdom are legendary.

Philemon 1:2

plm 1:2

Our beloved Apphia (Α τη αγαπητη)

Read τη αδελφη the (our) sister. Commonly supposed to have been Philemon's wife. The word is not the common Roman name Appia, but is a Phrygian name, occurring frequently in Phrygian inscriptions. It is also written Aphphia, and sometimes Aphia.

Archippus

Possibly the son of Philemon and Apphia. From Col 4:17 he would appear to have held some important office in the church, either at Colossae or at Laodicaea, which lay very near. In Colossians his name occurs immediately after the salutation to the Laodicaeans.

Fellow-soldier

In christian warfare. Perhaps at Ephesus. Applied also to Epaphroditus, Phi 2:25.

The church in thy house

See on Rom 16:5.

Philemon 1:4

ϕιμ 1:4

Thank - always

Construe with thank. For similar introductory thanksgivings compare Rom 1:8; Co1 1:4; Eph 1:16; Phi 1:3; Col 1:3; Th1 1:2; Th2 1:3.

In my prayers (ε

On the occasions of.

ς) all saints

The clauses are arranged crosswise, love referring to saints, faith to Christ. Toward. Two different prepositions are . Etς is the preposition of contact; to, unto; faith exerted upon.

Philemon 1:6

ϕιμ 1:6

That (ο

Connect with making mention.

The communication of thy faith (η

15:26; Co2 9:13; Heb 13:16. This is the sense here: the active sympathy and charity growing out of your faith.

May become effectual (ε

See on Jam 5:16. This adjective, and the kindred ε exercise, are used in the New Testament only of superhuman power, good or evil. Compare Eph 1:19; Mat 14:2; Phi 2:13; Co1 12:10; Heb 4:12.

In the knowledge (εν ε

In denotes the sphere or element in which Philemon's charity will become effective. His liberality and love will result in perfect knowledge of God's good gifts. In the sphere of christian charity he will be helped to a full experience and appropriation of these. He that gives for Christ's sake becomes enriched in the knowledge of Christ. Knowledge is full, perfect knowledge; an element of Paul's prayer for his readers in all the four epistles of the captivity.

In you

Read in us.

In Christ Jesus (ει ησουν)

Connect with may become effectual, and render, as Rev., unto Christ; that is, unto Christ's glory.

Philemon 1:7

plm 1:7

Read ε , giving the reason for thankfulness as it lay in his own heart; as, in Plm 1:5, he had given the reason which lay in outward circumstances.

Rev., hearts. See on Pe1 3:8.

Are refreshed (α

See on Mat 11:28. Compare Co1 16:18; Co2 7:13.

Brother

Closing the sentence with a word of affection. Compare Gal 3:15; Gal 6:1.

Philemon 1:8

plm 1:8

Wherefore

Seeing that I have these proofs of thy love. Connect with I rather beseech (Plm 1:9).

ρ

Better, as Rev., I have all boldness. Παρρ ; to ambiguity or reserve, Joh 11:14.
The idea of publicity may attach to it as subsidiary, Joh 7:4.

In Christ

As holding apostolic authority from Christ.

νηκον)

Rev., befitting. Convenient is used in A.V., in the earlier and stricter sense of suitable. Compare Eph 5:4. Thus Latimer: "Works which are good and convenient to be done." Applied to persons, as Hooper: "Apt and convenient persons." The modern sense merges the idea of essential fitness. The verb α that which comes up to the mark; fitting. Compare Col 3:18; Eph 5:4. It conveys here a delicate hint that the kindly reception of Onesimus will be a becoming thing.

Philemon 1:9

plm 1:9

Being such an one as Paul the aged (τοιουτος ων ως Παυ

Being such an one, connect with the previous I rather beseech, and with Paul the aged. Not, being such an one (armed with such authority), as Paul the aged I beseech (the second beseech in Plm 1:10); but, as Rev., for love's sake I rather beseech, being such an one as Paul the aged. The beseech in Plm 1:10 is resumptive. Aged; or ambassador (so Rev., in

. There is no objection to aged on the ground of fact. Paul was about sixty years old, besides being prematurely aged from labor and hardship. For aged see Luk 1:18; Tit 2:2.

Philemon 1:10

plm 1:10

I beseech

Resuming the beseech of Plm 1:9. I beseech, I repeat.

Onesimus (O)

The name is withheld until Paul has favorably disposed Philemon to his request. The word means helpful, and it was a common name for slaves. The same idea was expressed by other names, as Chresimus, Chrestus (useful); Onesiphorus (profit-bringer, Ti2 1:16); Symphorus (suitable). Onesimus was a runaway Phrygian slave, who had committed some crime and therefore had fled from his master and hidden himself in Rome. Under Roman law the slave was a chattel. Varro classified slaves among implements, which he classifies as vocalia, articulate speaking implements, as slaves; semivocalia, having a voice but not articulating, as oxen; muta, dumb, as wagons. The attitude of the law toward the slave was expressed in the formula servile caput nullum jus habet; the slave has no right. The master's power was unlimited. He might mutilate, torture, or kill the slave at his pleasure. Pollio, in the time of Augustus, ordered a slave to be thrown into a pond of voracious lampreys. Augustus interfered, but afterward ordered a slave of his own to be crucified on the mast of a ship for eating a favorite quail. Juvenal describes a profligate woman ordering a slave to be crucified. Some one remonstrates. She replies: "So then a slave is a man, is he! 'He has done nothing,' you say. Granted. I command it. Let my pleasure stand for a reason" (vi., 219). Martial records an instance of a master cutting out a slave's tongue. The old Roman legislation imposed death for killing a plough-ox; but the murderer of a slave was not called to account. Tracking fugitive slaves was a trade. Recovered slaves were branded on the forehead, condemned to double labor, and sometimes thrown to the beasts in the amphitheater. The slave population was enormous. Some proprietors had as many as twenty thousand.

Have begotten in my bonds

Made a convert while I was a prisoner.

Philemon 1:11

plm 1:11

Unprofitable (α)

A play on the word Onesimus profitable. Compare unprofitable (αχρησιος) servant, Mat 25:30. These plays upon proper names are common both in Greek and Roman literature. Thus Aeschylus on the name of Helen of Troy, the play or pun turning on the root ελ, hel, destroy: Helene, helenaus, helandras, heleptolis: Helen, ship-destroyer, man-destroyer, city-destroyer ("Agamemnon," 671). Or, as Robert Browning: "Helen, ship's-hell, man's-hell, city's-hell." So on Prometheus (forethought): "Falsely do the gods call thee Prometheus, for thou thyself hast need of prometheus, i.e., of forethought" ("Prometheus Bound," 85, 86). Or Sophocles on Ajax. Aias (Ajax) cries ai, ai! and says, "Who would have thought that my name would thus be the appropriate expression for my woes?" ("Ajax," 430). In the New Testament, a familiar example is Mat 16:18; "thou art Petros, and on this petra will I build my church." See on Epaphroditus, Co2 8:18.

Now profitable

"Christianity knows nothing of hopeless cases. It professes its ability to take the most crooked stick and bring it straight, to flash a new power into the blackest carbon, which will turn it into a diamond" (Maclaren, "Philemon," in

"Expositor's Bible").

And to me

The words are ingeniously thrown in as an afterthought. Compare Phi 2:27; Rom 16:13; Co1 16:18. A strong appeal to Philemon lies in the fact that Paul is to reap benefit from Onesimus in his new attitude as a christian brother.

Philemon 1:12

plm 1:12

I have sent again (α)

Rev., sent back. The epistolary aorist, see on Pe1 5:12. Our idiom would be I send back. That Onesimus accompanied the letter appears from Col 4:7-9.

Thou therefore receive

Omit, and render $\alpha\upsilon$

Philemon 1:13

plm 1:13

I would (ϵ)

Rev., I would fain. See on Mat 1:19. The imperfect tense denotes the desire awakened but arrested. See on I would, Plm 1:14.

The preposition expresses more than near or beside. It implies intercourse. See on with God, Joh 1:1.

In thy stead (υ)

Rev., correctly, in thy behalf. A beautiful specimen of christian courtesy and tact; assuming that Philemon would have desired to render these services in person.

In the bonds of the Gospel

Connect with me. Bonds with which he is bound for the sake of the Gospel: with which Christ has invested him. A delicate hint at his sufferings is blended with an intimation of the authority which attaches to his appeal as a prisoner of Christ. This language of Paul is imitated by Ignatius. "My bonds exhort you" (Tralles, 12). "He (Jesus Christ) is my witness, in whom I am bound" (Philadelphia, 7). "In whom I bear about my bonds as spiritual pearls" (Ephesians, 11). "In the bonds which I bear about, I sing the praises of the churches" (Magnesians, 1).

Philemon 1:14

plm 1:14

I would (η)

Compare I would, Plm 1:13. Here the aorist tense and the verb meaning to will denote a single, decisive resolution.

As it were of necessity (ω)

$\Omega\varsigma$ as it were, Rev., as, marks the appearance of necessity. Philemon's kindly reception of Onesimus must not even

seem to be constrained.

Philemon 1:15

plm 1:15

For perhaps

I sent him back, for, if I had kept him, I might have defeated the purpose for which he was allowed to be separated from you for a time. "We are not to be too sure of what God means by such and such a thing, as some of us are wont to be, as if we had been sworn of God's privy council.... A humble 'perhaps' often grows into a 'verily, verily' - and a hasty, over-confident 'verily, verily' often dwindles to a hesitating 'perhaps.' Let us not be in too great a hurry to make sure that we have the key of the cabinet where God keeps his purposes, but content ourselves with 'perhaps' when we are interpreting the often questionable ways of His providence, each of which has many meanings and many ends" (Maclaren).

το ε

The A.V. misses the ingenious shading of Paul's expression. Not only does he avoid the word ran away, which might have irritated Philemon, but he also uses the passive voice, not the middle, separated himself, as an intimation that Onesimus' flight was divinely ordered for good. Hence Rev., correctly, he was parted. Compare Gen 45:5.

A brief season. See Co2 7:8; Gal 2:5.

Thou shouldst receive (ας)

The compounded preposition α suggested by was parted, and would fain have kept: but the latter by Plm 1:16, no longer as a servant, but more. The latter is preferable. Compare the use of α , they have received. (see note); Mat 6:16; Luk 6:24; see on Phi 4:18; and α .

Philemon 1:16

plm 1:16

Not now (ου

Rev., more correctly, no longer. The negative adverb ου

Above (υ

Rev., more than. More than a slave - a whole man.

Connect with beloved. Especially to me as compared with other Christians.

μαλλον)

Beloved most to Paul, how much more than most to Philemon, since he belonged to him in a double sense, as a slave and as a Christian brother: in the flesh and in the Lord. "In the flesh Paul had the brother for a slave: in the Lord he had the slave for a brother" (Meyer).

Philemon 1:17

plm 1:17

Then (ουv)

Resumptive from Plm 1:12.

Thou count (ε

Lit., hold, which is often used in this sense. Compare Luk 14:18, hold me or count me as excused Phi 2:29, hold such in reputation.

Partner

More than an intimate friend. One in Christian fellowship.

Philemon 1:18

plm 1:18

If he hath wronged (ει η

The indicative mood with the conditional particle may imply that what is put hypothetically is really a fact: if he wronged thee as he did.

Oweth

Perhaps indicating that Onesimus had been guilty of theft. Notice the general word wronged instead of the more exact specification of the crime.

Put that on my account (τουτο εμοι ε

For the verb, compare Rom 5:13 (note).

Philemon 1:19

plm 1:19

I Paul have written, etc.

Rev., write. A promissory note. The mention of his autograph here, rather than at the end of the letter, may indicate that he wrote the whole epistle with his own hand, contrary to his usual custom of employing an amanuensis.

Albeit I do not say (ι

Lit., that I may not say. Connect with I write. I thus give my note of hand that I may avoid saying that thou owest, etc. Rev., that I say not unto thee.

Lit., owest in addition. I have laid you under obligation, not only for an amount equal to that due from Onesimus, but for yourself as made a Christian through my ministry.

Philemon 1:20

plm 1:20

A confirmatory particle, gathering up the whole previous intercession for Onesimus. So Mat 11:26, even so; Rev., yea. Luk 11:51, verily; Rev., yea. Luk 12:5, yea.

Let me have joy (o

Or help. Lit., may I profit. Again a play upon the name Onesimus. The verb is frequently used with reference to filial duties. Ignatius employs it, in one instance, directly after an allusion to another Onesimus (Ephesians, 2).

Philemon 1:21

plm 1:21

More than I say (v

Beyond. Possibly hinting at manumission.

Philemon 1:22

plm 1:22

Withal (α

Simultaneously with the fulfillment of my request.

A lodging

Paul is expecting a speedy liberation. His original plan of going from Rome to Spain has apparently been altered. Lightfoot observes that "there is a gentle compulsion in this mention of a personal visit to Colossae. The apostle would thus be able to see for himself that Philemon had not disappointed his expectations."

word is also used of granting for destruction, Act 25:11; or for preservation, Act 3:14.

Philemon 1:23

plm 1:23

Epaphras my fellow prisoner (Επαφρας ο

Epaphras is mentioned Col 1:7; Col 4:12. Some identify him with Epaphroditus, but without sufficient reason. Epaphroditus appears to have been a native of Philippi (Phi 2:25), and Epaphras of Colossae (Col 4:12). Epaphroditus is always used of the Philippian, and Epaphras of the Colossian. The names, however, are the same, Epaphras being a contraction.

It is disputed whether fellow-prisoner is to be taken in a literal or in a spiritual sense. For the latter see Rom 7:23; Co2 10:5; Eph 4:8. Compare fellow-soldier, Plm 1:2, and Phi 2:25. In Rom 16:7, the word used here is applied to Andronicus and Junia. Paul was not strictly an α (). The probabilities seem to favor the spiritual sense. Lightfoot suggests that Epaphras' relations with Paul at Rome may have excited suspicion and led to his temporally confinement; or that he may voluntarily have shared Paul's imprisonment.

Philemon 1:24

plm 1:24

Mark

Probably John Mark the evangelist. He appears as the companion of Paul, Act 12:25; Col 4:10; Ti2 4:11.

Aristarchus

A Thessalonian. Alluded to Act 19:29; Act 20:4; Act 27:2. He was Paul's companion for a part of the way on the journey to Rome.

Demas

See Col 4:14; Ti2 4:10.

Luke

The physician and evangelist. See Introduction to Luke's Gospel.

Philemon 1:25

plm 1:25

Grace - with your spirit

As in Gal 6:18, with the omission here of brother. See on Co2 13:14. Out of many private letters which must have been written by Paul, this alone has been preserved. Its place in the New Testament canon is vindicated, so far as its internal character is concerned, by its picture of Paul as a christian gentleman, and by its exhibition of Paul's method of dealing with a great social evil.

Paul's dealing with the institution of slavery displayed the profoundest christian sagacity. To have attacked the institution as such would have been worse than useless. To one who reads between the lines, Paul's silence means more than any amount of denunciation; for with his silence goes his faith in the power of christian sentiment to settle finally the whole question. He knows that to bring slavery into contact with living Christianity is to kill slavery. He accepts the social condition as a fact, and even as a law. He sends Onesimus back to his legal owner. He does not bid Philemon emancipate him, but he puts the christian slave on his true footing of a christian brother beside his master. As to the institution, he knows that the recognition of the slave as free in Christ will carry with it, ultimately, the recognition of his civil freedom.

History vindicated him in the Roman empire itself. Under Constantine the effects of christian sentiment began to appear in the Church and in legislation concerning slaves. Official freeing of slaves became common as an act of pious gratitude, and burial tablets often represent masters standing before the Good Shepherd, with a band of slaves liberated at death, and pleading for them at judgment. In a.d. 312 a law was passed declaring as homicide the poisoning or branding of slaves, and giving them to be torn by beasts. The advance of a healthier sentiment may be seen by comparing the law of Augustus, which forbade a master to emancipate more than one-fifth of his slaves, and which fixed one hundred males as a maximum for one time - and the unlimited permission to emancipate conceded by Constantine. Each new ruler enacted some measure which facilitated emancipation. Every obstacle was thrown by the law in the way of separating families. Under Justinian all presumptions were in favor of liberty. If a slave had several owners, one could emancipate him, and the others must accept compensation at a reduced valuation. The mutilated, and those who had served in the army with their masters' knowledge and consent, were liberated. All the old laws which limited the age at which a slave could be freed, and the number which could be emancipated, were abolished. A master's marriage with a slave freed all the children. Sick and useless slaves must be sent by their masters to the hospital.

Great and deserved praise has been bestowed on this letter. Bengel says: "A familiar and exceedingly courteous epistle concerning a private affair is inserted among the New Testament books, intended to afford a specimen of the highest

wisdom as to how Christians should arrange civil affairs on loftier principles." Franke, quoted by Bengel, says: "The single epistle to Philemon very far surpasses all the wisdom of the world." Renan: "A true little chef-d'oeuvre of the art of letter-writing." Sabatier: "This short epistle gleams like a pearl of the most exquisite purity in the rich treasure of the New Testament."

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Hebrews Introduction

Hebrews

heb 0:0

The Epistle to the Hebrews

Introduction

"Who wrote the Epistle God only knows." Such was the verdict of Origen, and modern criticism has gotten no farther. That it is not the work of Paul is the almost unanimous judgment of modern scholars. Its authenticity as a Pauline writing has been challenged from the earliest times. In the Eastern church, both Clement and Origen regarded the Greek Epistle as Paul's only in a secondary sense; Clement holding that it was written by Paul in Hebrew and translated by Luke. Origen knew only that some held Clement of Rome and some Luke to be the author. Its position and designation in the Peshitto Version shows that it was regarded as not strictly one of Paul's epistles, but as an appendix to the collection. Eusebius's testimony is inconsistent. He holds a Hebrew original, and a translation by Clement, and cites the letter as Pauline (H.E. 38). Again, he expressly classifies it with antilegomena (vi. 13); but in iii. 25 he evades the question, naming the Pauline Epistles as homologomena, but without stating their number.

In the West the epistle was known to Clement of Rome, who frequently quotes it, but without naming the author. The Pauline authorship was expressly denied by Hippolytus: the Muratorian Canon does not mention it, and reckons only seven churches to which Paul wrote: Tertullian in Africa apparently knew nothing of a Pauline Epistle to the Hebrews, but spoke of an Epistle of Barnabas to the Hebrews. It was not recognized by Cyprian. From the fourth century its canonical authority was admitted in the West, partly on the assumption of its Pauline authorship; but the influence of the earlier suspicion remained, and Jerome declared that the custom of the Latins did not receive it as St. Paul's. Augustine agreed substantially with Jerome. It was authorized as canonical by two councils of Carthage (397, 419 a.d.); but the language of the former council was peculiar: "Thirteen Epistles of Paul, and one of the same to the Hebrews." The decree of the latter council was "fourteen Epistles of Paul."

From this time the canonical authority and authorship of the epistle were generally accepted until the age of the Reformation, when the old doubts were revived by Cajetan and Erasmus. The council of Trent (1545-1563) decreed fourteen Pauline Epistles; yet different views have been current among Roman Catholic theologians, as Bellarmine, Estius, and others. Luther denied the Pauline authorship, and placed the epistle along with James, Jude, and Revelation, after "the right-certain, main books of the New Testament." Melancthon treated it as anonymous. The Magdeburg Centuriators (1559-1574) denied that it was Paul's, as did Calvin. Under Beza's influence it was separated from the Pauline letters in the Gallican Confession (1571). The Belgic and Helvetic Confessions declared it Pauline. The hypothesis of the Pauline authorship was conclusively overthrown by Bleek in 1868.

The conclusion of modern scholarship rests upon:

(1) The Style and Diction. - While Paul's style is marked by frequent irregularities, anacolutha, unclosed parentheses, and mixed metaphors, this epistle is written in a flowing, symmetrical, and artistically elaborated style. The difference is as marked as that between a chapter of Gibbon and one of Sartor Resartus. The rhetorical art of Hebrews appears in the careful arrangement of the words, the rhythmical structure of sentences, and the sonorous compounds. The paragraphs are sometimes arranged in a regular series of premises and conclusions, with parentheses which do not lose their connection with the main topic, while the whole is developed in regular sequence, without anacolutha.

(2) The Methods of Thought and the Points of View. - These differ from those of the Pauline Epistles. The two do not materially disagree. They reach, substantially, the same conclusions, but by different processes and from different

positions. The points of emphasis differ. Topics which, in the Pauline letters, are in the foreground, in Hebrews fall into the shade or are wholly passed over.

(a) The conception of faith. In Paul, faith is belief in Jesus Christ as a means of justification, involving a sharp opposition to the works of the law as meriting salvation. In Hebrews, faith is trust in the divine promises as distinguished from seeing their realization, a phase of faith which appears rarely in Paul. Both agree that faith is the only true medium of righteousness; but Hebrews sets forth two great factors of faith, namely, that God is, and that he is a rewarder of them which diligently seek him.

(b) The mode of presenting the contrast between the covenant of works and the covenant of grace through faith. Both Paul and the author of Hebrews recognize a relation and connection between the two covenants. The one prefigures and prepares the way for the other. The Christian church is "the Israel of God," "the people of God," "the seed of Abraham." Both teach that forgiveness of sin and true fellowship with God cannot be attained through the law, and that Christianity represents the life-giving Spirit, and Judaism the letter which killeth. Both assert the abrogation of the old covenant by Christ. Paul, however, views Judaism almost entirely as a law to be fulfilled by men; while our writer regards it as a system of institutions designed to represent a fellowship between God and his worshippers. Paul, accordingly, shows that the law cannot put man into right relation with God, because man cannot fulfill it; while Hebrews shows that the institutions of the old covenant cannot, by reason of their imperfection, establish a real fellowship with God. To Paul, the reason why the old covenant did not satisfy lay, not in the law, which "is, holy and just and good," but in the relation of man to the law, as unable to fulfill its demands. It cannot effect justification, and it works to make man conscious of his sin, and to drive him to the true source of righteousness. To our writer the reason is to be sought in the fact that the atoning and purifying institutions of the law cannot remove the sins which prevent fellowship with God.

From Paul's point of view he might have been expected to show that, in the Old Testament economy, it devolved on the sacrificial institution, centered in the high-priesthood, to meet the want which was not met by legal obedience. To his assertion that men could not fulfill the demands of the law, it might have been answered that the sacrifices, not in being works of the law, but in being ordained by God himself as atonements for sin, changed men's defective righteousness into a righteousness which justified them before God. But Paul does not meet this. He nowhere shows the insufficiency of the Old Testament sacrifices. He does not treat the doctrine of the high-priesthood of Christ. He regards the system of sacrifices less as a divinely-ordained means of atonement than as a work performed by men, and therefore in the line of other works of the law.

This gap is filled by the writer to the Hebrews, in showing that the ceremonial economy did not and could not effect true fellowship with God. He, no doubt, perceived as clearly as Paul that the observance of the ritual was of the nature of legal works; but he speaks of the ritual system as only a presumed means of grace intended to define and enforce the idea of fellowship with God, and to give temporary comfort to the worshipper, but practically impotent to institute and maintain such fellowship in any true and deep sense. Therefore he emphasizes the topic of the priesthood. He dwells on the imperfect and transient nature of the priestly office: he shows that the Levitical priesthood was only a foreshadowing of a better and permanent priesthood. Christ as the great high priest, who appears nowhere in the Pauline Epistles, is the central figure in the Epistle to the Hebrews. He treats of the ritual system and its appliances as mere types of an enduring reality: he characterizes the whole body of Levitical ordinances and ceremonies as fleshly; and through all runs the one, sad note, accentuated again and again, "they can never take away sins:" "they can never make the comers thereunto perfect:" "they are mere ordinances of the flesh, imposed until the time of reformation."

(c) The view of the condition in which the subject of the law's dominion is placed. To Paul it is a condition of bondage, because the law is a body of demands which man must fulfill (Romans 7). To our writer it is a condition of unsatisfied longing for forgiveness and fellowship, because of the insufficiency of the ritual atonement. Accordingly, Hebrews points to the satisfaction of this longing in Christ, the great high priest, perfecting by one offering those who are being sanctified, purging the conscience from dead works to serve the living God. Paul points to the fact that Christ has put an end to the tyranny of the law, and has substituted freedom for bondage. The conception of freedom does not appear in Hebrews. Neither ελευθεριου occur in the epistle.

(d) The doctrine of the resurrection of Christ. This emerges everywhere in Paul's epistles. There is but one allusion to

it in Hebrews (Heb 13:20), although it is implied in the doctrine of Christ's high-priesthood, he being a priest "according to the power of an indissoluble life" (Heb 7:16).

(e) The Gentiles. There is no mention of the Gentiles in relation to the new covenant, a topic which constantly recurs in Paul.

(f) Sin. Sin is not treated with reference to its origin as by Paul. The vocabulary of terms for sin is smaller than in the Pauline writings.

(g) Repentance. The denial of the possibility of repentance after a lapse (Heb 6:4-6, comp. Heb 10:26-29) is not Pauline.

ἡσού

ἡσους, which is characteristically Pauline, does not appear at all,

(4) The General Scheme of Treatment. - This is broader than that of Paul, viewing man not only in his relation to the law, but to God's original ideal, and to the harmony with God's entire economy in nature and revelation. Man, nature, history, alike illustrate the incarnation. The Son of God, through whom the worlds were made, is the heir of all things, and, as creator and heir, interprets all life. He not only creates, but bears on all things by the word of his power toward the consummation - complete harmony with the divine archetype. As high priest he makes God and man at one in every sphere of being. He stands for the solidarity of humanity. He is not perfected without the community of sons (Heb 11:40). He is himself a son, a partaker of human nature.

With Paul, the law is chiefly a law of ordinances to be replaced by the gospel. It is abolished in Christ. It cannot be perfectly observed. It generates the knowledge of sin. It cannot generate righteousness. Christianity is a manifestation of the righteousness of God apart from the law. Faith is counted for righteousness to him that worketh not but believeth. The law works wrath, and is unto death. It is subsidiary, with a special view to the concrete development of sin. Equally our epistle shows the insufficiency of the law to reconcile men to God, but in a different way. Paul emphasizes the substitution of the gospel for the law: Hebrews the germ of a saving economy contained in the law, and the necessity of its development by the gospel. Paul does not overlook the fact that the law was our pedagogue to bring us to Christ, but he does not show how, as our writer does. The latter emphasizes the unity of the divine plan, shows how the Levitical institutions pointed forward to Christ, and how the heavenly archetype was foreshadowed in the ritual system. With all Paul's strong assertion of the holiness of the law, he never dwells on it with the sad tenderness for the vanishing system which marks the Epistle to the Hebrews. With Paul the break with the law was sharp and complete. The law, as a champion of which he had been a persecutor of Christ, is thrown into sharp relief against Christ and the gospel. With James and Peter the case was different. It would not be strange if some writing should issue from their circle as "the last voice of the apostles of the circumcision," contemplating with affectionate sympathy that through which they had been led to see the meaning of the gospel, and finding in it "a welcome, though imperfect source of consolation, instead of a crushing burden, as in Paul's case" (Westcott).

(5) The Personal Authority of the Writer Is Wholly in the Background. - This is in marked contrast with the epistles of Paul. He appears to place himself in the second generation of believers to whom the salvation preached by Christ had been certified by ear-witnesses; while Paul refuses to be regarded as a pupil of the apostles, and claims to have received the gospel directly from the Lord, and to have been certified of it by the Spirit.

If Paul was not the author, who was? One claim is about as good as another, and no claim has any substantial support. That of Apollos is founded solely upon Act 18:24 f.; Co1 1:12; Co1 2:4 ff. The most that can be deduced from these is that Apollos might have written it. There is no evidence that he wrote anything, and that he was learned and mighty in the Scriptures might easily have been true of others. Some modern critics incline to Barnabas, on the strength of the words of Tertullian alluded to above, but this is as unsatisfactory as the rest.

As regards the destination of the epistle, we are equally in the dark. By ecclesiastical writers from the earliest time it is cited under the title to the Hebrews, a fact which is entitled to some weight. It is evidently addressed to a definite circle of readers, and that circle could hardly have been a mixed church of Jews and Gentiles, since it would have been

impossible in that case for the letter to avoid allusions to the relations between the two, whereas it contains no allusion to Gentile Christians.

An hypothesis which has obtained considerable currency in modern criticism is, that the epistle was not addressed to Jewish Christians at all, but to Gentile Christians, as a warning against relapsing into heathenism, by showing them from the Old Testament the superiority of Christianity to Judaism.

But this hypothesis presents formidable difficulties. This would seem to be a roundabout way of impressing Gentiles with the superior claims of Christianity. It would appear to have been the more natural course to institute a direct comparison between Christianity and paganism. See on Heb 13:7-15.

It is true that Gentile Christians were familiar with the Old Testament, and that Paul's epistles to Gentile readers contain frequent allusions to it; and, further, that Clement of Rome, in his epistle to the Gentile church at Corinth, makes much use of the Epistle to the Hebrews, and cites freely from the Old Testament. But to illustrate one's thoughts and arguments by occasional references to the Old Testament is a very different thing from drawing out an elaborate argument on the basis of a contrast between a new and an older order, designed to show, not only that the new is superior to the old, but that the new is enfolded in the old and developed from it. To this there is no parallel in the New Testament in writings addressed to Gentiles. It would have been superfluous to prove, as this epistle does, that the old order did not satisfy. The Gentiles never supposed that it did.

Moreover, in almost every case of Paul's allusion to the Jewish institutions, the reference is called out by some feature of the Mosaic economy which lay directly in his track and compelled him to deal with it. Thus, in Romans, he is forced to discuss the doctrine of salvation by faith with reference to the Jewish doctrine of salvation by the works of the law. The Galatians had been tempted by Judaizing emissaries to return to the law of circumcision. In Corinth, Paul's authority and teaching had been assailed by Jewish aggressors. In Philippians we have no allusion to the law until the writer comes to deal with "the dogs," "the evil workers," "the concision." In Colossians, Jewish ceremonialism is a distinct factor of the heresy which is attacked; but nowhere in Paul's epistles is there a didactic development of a thesis from the point of view of the Old Testament economy collectively.

The same remarks will apply to the case of Clement of Rome. In his Epistle to the Corinthians there are about twenty allusions to the Epistle to the Hebrews or quotations from it. Two of these relate to the majesty of God; one to Christ as high priest; in two or three there is a mere imitation of the phraseology of Hebrews, and the most of the passages are practical exhortations to the cultivation of moral virtues, enforced by allusions to the Old Testament worthies. Any of these passages might have occurred in an address to either Jews or Gentiles. They prove nothing as to the point in question. If we did not know from other sources that Clement's epistle was addressed to a Gentile church, we could not infer that fact from these quotations and allusions. Moreover, Clement's fondness for the Old Testament and the Epistle to the Hebrews is easily explained, if, as there is very good reason for believing, Clement himself was of Jewish origin, a Hellenist.

The whole argument of the Epistle to the Hebrews is technically Jewish, and not of a character to appeal to Gentile readers. The argument, for example, for the superiority of Christ to the angels, would have much force addressed to Jews, since the doctrine of the communication of the Mosaic revelation through the ministration of angels was a familiar tradition. Between the writer and Jewish readers there would be no question as to the angelic mediation of the Sinaitic legislation; but the point would have no interest and no pertinency for the average Gentile. The Jew would readily apprehend that no theophany is a direct manifestation of God to the physical sense. The Gentile mode of thought would be the other way. The Jew would understand that angels were the administrators of the old covenant, and would instinctively catch the turn of the whole argument to the effect that with the exaltation of Christ the angelic sway of the old dispensation ceased.

The same thing might be said of the doctrine of the high-priesthood of Christ. If this was a point to make with Gentiles, it is strange that Paul nowhere alludes to it; and what did the Gentile care about Melchisedec or the relation of Christ's priesthood to his?

It is indeed true that, in the practical warnings of the epistle, nothing is directly said about apostasy to Judaism; but the admonitions are enforced by distinctively Jewish references, as, for example, the warning against failure to enter into

God's rest, which is pointed by the example of the Israelites in failing to enter Canaan. Would a writer have said to a Gentile convert that, in case of his committing willful sin, there was no expiation for him? But he might properly say to a Jewish Christian who was tempted to return to Judaism: "If you abandon Christ, and return to Judaism, you have no more sacrifice for sins. Your whole system of Levitical sacrifices is abolished. It is Christ or nothing."

It is very strongly urged that the warning against departing from the living God (Heb 3:12) might very properly be given to Gentiles as against a relapse into heathenism, while it would be utterly inappropriate to a Jewish Christian, because the living God is common to both Jews and Christians; and a relapse into Judaism could not, therefore, be a departure from the living God. But the objection overlooks the intent of the whole epistle, which is to show that the living God of the Jewish economy has revealed himself in the Christian economy, thereby superseding the former. It is the God of the Christian dispensation who is commended to the readers; the living God under a new and grander manifestation of life. God who spake by the prophets, now speaks by his Son the effulgence of his glory and the very image of his substance To go back to the old economy of types and shadows, the economy of partial access to God, would be literally to depart from the living God. It would be, practically, to deny him as a living God by denying all development and expansion in his revelation of his own life, and confining that revelation to the narrow limits of the Mosaic system, in other words to identify the living God with the dead system. To depart from Christ, the Life, and to seek the God of the Old Testament revelation, would be to fall back from a living to a dead God.

Again, it is claimed that the words at the beginning of Chapter 6 could not be properly addressed to Jewish Christians: that only a heathen would need to lay such a foundation on his first acceptance of Christ. On the contrary, all the points here enumerated would have had to be expounded to a Jew on becoming a Christian. See notes on that passage.

A still more difficult question is the local destination of the epistle. By those who supposed it to be the work of Paul, attempts were made to place this destination within the circle of Paul's recorded missionary labors; and it was accordingly assigned to almost every place visited or supposed to have been visited by him, - Macedonia, Corinth, Antioch, Spain, etc.

A plausible hypothesis assigned its destination to Jewish Christians in Alexandria. This was based on the fact that the Muratorian Canon (170-210), while omitting Hebrews, notes an Epistle to the Alexandrians (Ad Alexandrinos). It was argued that, since the Canon contains a list both of Paul's genuine epistles and of those falsely ascribed to him, and since Hebrews is not mentioned, the Alexandrian epistle can mean only the Epistle to the Hebrews. It was further urged that Alexandria had, next to Jerusalem, the largest resident Jewish population in the world, and that at Leontopolis in Egypt was another temple, with the arrangements of which the notices in Hebrews corresponded more nearly than with those of the Jerusalem temple. Moreover, the Alexandrian character of the phraseology of the epistle was supposed to point to Alexandrian readers.

But, (a) We have no positive history of the church in Egypt in apostolic times. (b) Although there are numerous notices of the epistle by early Alexandrian writers, there is no hint of its having been addressed to their own church. (c) In the Muratorian Canon the Epistle to the Alexandrians is distinctly stated to be a forgery in the name of Paul. (d) It cannot be shown that the temple at Leontopolis exercised the same power over the Alexandrian Jews as the temple at Jerusalem did over the Palestinian Jews. Even in Egypt the Jerusalem temple was recognized as the true center of worship. Moreover, the Christian church at Alexandria was a mixed church. (e) The furniture of the temple at Jerusalem was more like that of the tabernacle described in Hebrews than that of the Egyptian temple.

A widely-accepted view is that the epistle was addressed to Jewish Christians in Palestine and Jerusalem. Unmixed Jewish-Christian churches were to be found nowhere else; and only there would there be likely to exist that attachment to the old worship which is assumed in the epistle, while it treats only incidentally of those rites to which, in the Dispersion, the greatest importance was naturally assigned - ablutions, etc. The claim that the epistle was addressed to Rome involves a mixed church. The Roman church became more Gentile after Paul's residence in Rome. On the assumption that Jewish Christians were addressed, it is difficult to account for the Roman destination, unless the letter was intended for a distinct circle of Jewish Christians in Rome, which is not impossible. That the epistle was used by Clement proves nothing. The phrase $\alpha \mu \alpha \varsigma \sigma \iota \alpha \varsigma \text{ I}$ residence of the parties saluted; but that is by no means certain. The meaning of the expression must first be settled. It may mean "those in Italy send greeting from Italy," or, "those who are from Italy (whose home is there, but who are

now with me) send greeting to you (whoever may be addressed)." The latter meaning is the more probable; but on that supposition the words afford no reliable indication of the residence of those addressed. They mean merely that certain Italians in the writer's company greet the writer's correspondents, who may have been in Palestine, Asia, or Egypt.

The Palestinian hypothesis is not free from difficulty. It appears, at first sight, unlikely that the author would have written in Greek to Palestinian Jewish Christians, whose language was Aramaic, and would have used the Septuagint exclusively in citations from the Old Testament. Nevertheless, Greek was understood and spoken in Palestine: many Greek-speaking Jews resided in Jerusalem (Act 6:9), and there were in that city synagogues of the Cyrenians and Alexandrians, in which Greek and the Septuagint would certainly be used. The Hellenists were numerous and influential enough to carry their point in the matter of ministrations to their widows (Act 6:1 ff.). Finally, it is not impossible that the writer of the epistle was not sufficiently acquainted with Aramaic to write effectively in that language.

The decisive settlement of the date of the epistle is practically given up by critics. The most that can be done is to try and fix approximately the limits within which the composition was possible. Only one point is definitely fixed. It must have been written before Clement's Epistle to the Corinthians (95). If addressed to Jewish Christians, or indeed to Gentiles, it is highly probable that it was written before the destruction of Jerusalem (70), since it is most unlikely that the writer would have omitted an allusion to an event which furnished such a striking confirmation of his teaching. This probability would be strengthened if it could be proved that the Jewish sacrifices were still being offered at the time when the epistle was composed: but this cannot be conclusively shown. The use of the present tense in Heb 8:4 ff.; Heb 9:6, Heb 9:9; Heb 10:1 ff.; Heb 13:10 ff., is not decisive. Attempts to identify the persecution alluded to in Heb 10:2 are the merest guess-work. To refer it to the Neronian persecution (64) is to assume that it was addressed to Rome, and is, therefore, to beg the question. The reference of Heb 10:36 and Heb 12:3 to the persecution of Domitian (95), is utterly without foundation, to say nothing of the fact that it is not certain that those two passages refer to persecution at all. Against a date near 95 is the use of the epistle by Clement, unless the Roman address can be proved. Otherwise, some time would be required for it to obtain such currency and recognition as would account for Clement's familiarity with it. Against a very late date is also the fact that Timothy appears as an active evangelist, which could hardly have been the case if the letter was written as late as 90. Against a very early date is the admitted fact that a second generation of Christians is addressed; and that the references to persecution apparently point to a comparatively distant time. If we are to lay stress on the omission of all reference to the destruction of Jerusalem, as I think we must do, it seems to me that the epistle was written not far from 67.

There is no reason for disputing the author's acquaintance with the writings of Paul, as there is none for asserting his dependence upon them. There are lexical resemblances and resemblances in thought and phrasing, but nothing to show that the writer of Hebrews drew upon Paul to any considerable extent. The coincidences with Galatians which are pointed out are superficial, and may be fairly traced to common Jewish ideas with which both writers were familiar. As to Romans, Ephesians, and Corinthians, the resemblances are, in a number of cases, due to quotation from the same source; in other cases they occur in warnings from the example of the Israelites; in others again there is a coincidence of a current phrase, such as "if God permit," which any author might use. In some other instances cited the resemblance is too remote to be significant.

As to the influence of Philo, we may freely admit the evidences of the writer's Alexandrian training, and the possibility, probability, of his acquaintance with Philo's writings. The epistle does exhibit certain points of resemblance to Philo, such as similar forms of quotation, similar use of Old Testament passages and narratives, and statements like those of Philo, such as those respecting the sinlessness of the Logos-Priest, the heavenly home of the patriarchs, and); but Philo's meaning differs radically from that of the epistle. Our writer's Christology has no affinity with that of Philo. On certain leading topics, such as the two ages of the world, the mediation of the law by angels, the Sabbath-rest, the heavenly sanctuary, and the heavenly Jerusalem, he exhibits more affinity with Palestinian than with Alexandrian thought. The most that can be claimed is that the Epistle to the Hebrews returns echoes of Philo, and exhibits formal and limited resemblances to him.

Words Which Occur Only in Hebrews

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Words Found in Hebrews and Elsewhere, But Not in Paul

[Words which occur in the Pastorals are marked *.]

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[Next: Hebrews Chapter 1](#)

Hebrews Chapter 1

Hebrews 1:1

heb 1:1

God

Both stages of the revelation were given by God.

At sundry times (πολυμερως)

complete revelation of his being and will; but in many separate revelations, each of which set forth only a portion of the truth. The truth as a whole never comes to light in the O.T. It appears fragmentarily, in successive acts, as the periods of the Patriarchs, Moses, the Kingdom, etc. One prophet has one, another element of the truth to proclaim.

In divers manners (πολυτροπως)

Rend. in many ways. N.T.o. Ixx, 4 Macc. 3:21. This refers to the difference of the various revelations in contents and form. Not the different ways in which God imparted his revelations to the prophets, but the different ways in which he spoke by the prophets to the fathers: in one way through Moses, in another through Elijah, in others through Isaiah, Ezekiel, etc. At the founding of the Old Testament kingdom of God, the character of the revelation was elementary. Later it was of a character to appeal to a more matured spiritual sense, a deeper understanding and a higher conception of the law. The revelation differed according to the faithfulness or unfaithfulness of the covenant-people. Comp. Eph 3:10, the many-tinted wisdom of God, which is associated with this passage by Clement of Alexandria (Strom. i. 4, 27). "Fitly, therefore, did the apostle call the wisdom of God many-tinted, as showing its power to benefit us in many parts and in many ways."

See on Mat 28:18. Often in the Epistle of the announcement of the divine will by men, as Heb 7:14; Heb 9:19; by angels, as Heb 2:2; by God himself or Christ, as Heb 2:3; Heb 5:5; Heb 12:25. In Paul, almost always of men: once of Christ, Co2 13:3; once of the Law, personified, Rom 3:9.

Better, of old. The time of the Old Testament revelation. It indicates a revelation, not only given, but completed in the past.

Unto the fathers (τοι

Thus absolutely, Joh 7:22; Rom 9:5; Rom 15:8. More commonly with your or our.

By the prophets (εν τοι

Rend. "in the prophets," which does not mean in the collection of prophetic writings, as Joh 6:45; Act 13:40, but rather in the prophets themselves as the vessels of divine inspiration. God spake in them and from them. Thus Philo; "The prophet is an interpreter, echoing from within (ε

Hebrews 1:2

In these last times (ἐπ' ἐν ἡμερῶν)

Lit. at the last of these days. The exact phrase only here; but comp Pe1 1:20 and Jde 1:18. Ixx, ἐπ' ἐν ἡμερῶν at the last of the days, Num 24:14; Deu 4:30; Jer 23:20; Jer 25:18; Dan 10:14. The writer conceives the history of the world in its relation to divine revelation as falling into two great periods. The first he calls αἱ ἡμέραι these days (Heb 1:2), and ὁ καιρὸς (the season to come: comp. ἡ σελήνη 12:14). The first period is the period of the old covenant; the second that of the new covenant. The second period does not begin with Christ's first appearing. His appearing and public ministry are at the end of the first period but still ἀνωθεν the consummation of the age, mentioned in Heb 9:26. This does not mean the same thing as at the last of these days (Heb 1:2), which is the end of the first period denoted by these days, but the conclusion of the first and the beginning of the second period, at which Christ appeared

the old sacrificial offerings: this is the inauguration of the time of reformation. The phrase ἐπ' ἐν ἡμερῶν signifies, in the last days of the first period, when Christ was speaking on earth, and before his crucifixion, which marked the beginning of the second period, the better age of the new covenant.

Hath spoken unto us (ἐμίση)

Rend. spake, referring to the time of Christ's teaching in the flesh. To us God spake as to the fathers of old.

By his son (ἐν υἱῷ)

Lit. in a son. Note the absence of the article. Attention is directed, not to Christ's divine personality, but to his filial relation. While the former revelation was given through a definite class, the prophets, the new revelation is given through one who is a son as distinguished from a prophet. He belongs to another category. The revelation was a son-revelation. See Heb 2:10-18. Christ's high priesthood is the central fact of the epistle, and his sonship is bound up with his priesthood. See Heb 5:5. For a similar use of υἱὸν; Heb 5:8; Heb 7:28.

Whom he hath appointed heir of all things (ὅς)

For εἰς; and comp. on Christ as heir, Mar 12:1-12.

God eternally predestined the Son to be the possessor and sovereign of all things. Comp. Psa 89:28. Heirship goes with sonship. See Rom 8:17; Gal 4:7. Christ attained the messianic lordship through incarnation. Something was acquired as the result of his incarnation which he did not possess before it, and could not have possessed without it. Equality with God was his birthright, but out of his human life, death, and resurrection came a type of sovereignty which could pertain to him only through his triumph over human sin in the flesh (see Heb 1:3), through his identification with men as their brother. Messianic lordship could not pertain to his preincarnate state: it is a matter of function, not of inherent power and majesty. He was essentially Son of God; he must become Son of man.

By whom also he made the worlds (δι' οὗ ὧν)

; Co2

1:1; Gal 4:7. Christ is here represented as a mediate agency in creation. The phrase is, clearly, colored by the Alexandrian conception, but differs from it in that Christ is not represented as a mere instrument, a passive tool, but rather as a cooperating agent. "Every being, to reach existence, must have passed through the thought and will of the Logos" (Godet); yet "the Son can do nothing of himself but what he seeth the Father doing" (Joh 5:19). With this passage Col 1:16 ἡ πάντα (ἐν αὐτῷ) and through him (δι' αὐτοῦ as here). The former expression enlarges and completes the latter. Δι' αὐτοῦ represents Christ as the mediate instrument. Ἐν αὐτῷ indicates that "all the laws and purposes which guide the creation and government of the universe reside in him, the Eternal Word, as their meeting-point." Comp. Joh 1:3; Co1 8:6. For τοῦ αἰῶνος the

worlds, see additional note on Th2 1:9. Rend. for by whom also he made, by whom he also made. The emphasis is on made, not on worlds: on the fact of creation, not on what was created. In the writer's thought heirship goes with

singly, αιωνας regards them in cycles. Αιωνας does not mean times, as if representing the Son as the creator of all time and times, but creation unfolded in time through successive aeons. All that, in successive periods of time, has come to pass, has come to pass through him. Comp. Co1 10:11; Eph 3:21; Heb 9:26; Ti1 1:17; lxx, Tob. 13:6, 10; Ecc 3:11. See also Clement of Rome, Ad Corinth. xxxv, ο υ αι ; Heb 10:5); η οτ).

Hebrews 1:3

heb 1:3

Being (ω

Representing absolute being. See on Joh 1:1. Christ's absolute being is exhibited in two aspects, which follow:

The brightness of his glory (α του)

Of God's glory. For brightness rend. effulgence. A

occurs in Philo. Interpretation is divided between effulgence and reflection. Effulgence or outraying accords better with the thought of the passage; for the writer is treating of the preincarnate Son; and, as Alford justly remarks, "the Son of God is, in this his essential majesty, the expression and the sole expression of the divine light; not, as in his incarnation, its reflection." The consensus of the Greek fathers to this effect is of great weight. The meaning then is, that the Son is the outraying of the divine glory, exhibiting in himself the glory and majesty of the divine Being. "God

form of

God (Phi 2:6

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Deu 5:24; Exo 40:34; Num 14:10; Num 16:19, Num 16:42; Eze 10:4; Eze 43:4, Eze 43:5; Eze 1:28, Eze 3:23; Lev 9:23, etc. We come nearer to the sense of the word in this passage in the story of Moses's vision of the divine glory, Exo 33:18-23; Exo 34:5, Exo 34:7.

ς υ του)

Rend the very image (or impress) of his substance The primary sense of υ

underneath; foundation, ground of hope or confidence, and so assurance itself. In a philosophical sense, substantial nature; the real nature of anything which underlies and supports its outward form and properties. In N.T., Co2 9:4; Co2 11:17, Heb 3:14; Heb 11:1, signifying in every instance ground of confidence or confidence In lxx, it represents fifteen different words, and, in some cases, it is hard to understand its meaning notably Sa1 13:21. In Rut 1:12, Psa 37:8, Eze 19:5, it means ground of hope: in Jdg 6:4, Wisd. 16:21, sustenance in Psa 38:5; Psa 136:15, the substance or material of the human frame: in Sa1 13:23; Eze 26:11, an outpost or garrison: in Deu 11:6; Job 22:20, possessions.

inscribe, originally a graving-tool; also the die on which a device is cut. It seems to have lost that meaning, and always signifies the impression made by the die or graver. Hence, mark, stamp, as the image on a coin (so often) which indicates its nature and value, or the device impressed by a signet. N.T.o. lxx, Lev 13:28; 2 Macc. 4:10; 4 Macc. 15:4. ; Rev 13:16, Rev 13:17. Here the essential being of God is conceived as setting its distinctive stamp upon Christ, coming into definite and characteristic expression in his person, so that the Son bears the exact impress of the divine nature and character.

Rend. maintaining. Upholding conveys too much the idea of the passive support of a burden. "The Son is not an Atlas, sustaining the dead weight of the world" (quoted by Westcott). Neither is the sense that of ruling or guiding, as Philo (De Cherub. 11), who describes the divine word as "the steersman and pilot of the all." It implies sustaining, but also

movement. It deals with a burden, not as a dead weight, but as in continual movement; as Weiss puts it, "with the all in all its changes and transformations throughout the aeons." It is concerned, not only with sustaining the weight of the universe, but also with maintaining its coherence and carrying on its development. What is said of God, Col 1:17, is $\nu \alpha\upsilon\tau\omega$

unity. See Heb 2:10; Rom 8:32; Rom 11:36; Col 1:8; Eph 1:10; Col 1:16.

By the word of his power ($\tau\omega \rho \quad \tau\omicron\upsilon$)

The phrase N.T.o., but comp Luk 1:37, and see note. The word is that in which the Son's power manifests itself. Αυτου his refers to Christ. Nothing in the context suggests any other reference. The world was called into being by the word of God (Heb 11:3), and is maintained by him who is "the very image of God's substance."

$\nu \alpha\mu\alpha\rho\tau\omega$

done by Christ personally, and was not something which he caused to be done by some other agent. Purged, lit. having made purification. The phrase N.T.o lxx, Job 7:21; Jol 1:7, Jol 1:9. Of

cleansing the conscience, Heb 9:14. Of cleansing meats and vessels, Mat 23:25, Mat 23:26, Mar 7:19, Act 10:15; Act 11:9. Of cleansing the heart, Act 15:9. The meaning here is cleansing of sins. In the phrase "to cleanse from sin," always with α

must confront and deal with the fact of sin, which had thrown the world into disorder, and drawn it out of God's order. In the thought of making purification of sins is already foreshadowed the work of Christ as high priest, which plays so prominent a part in the epistle.

Sat down on the right hand of the majesty on high ($\epsilon \nu \delta\epsilon\chi\iota\alpha \tau\eta \nu \upsilon\psi\eta\lambda\omicron\iota\varsigma$)

Comp. Psa 110:1, Heb 8:1; Heb 10:12; Heb 12:2; Eph 1:20; Rev 3:21. The verb denotes a solemn, formal act; the assumption of a position of dignity and authority. The reference is to Christ's ascension. In his exalted state he will still be bearing on all things toward their consummation, still dealing with sin as the great high priest in the heavenly sanctuary. This is elaborated later. See Heb 8:1-13; Heb 9:12; Jde 1:25. Quite often in lxx. There is suggested, not a contrast with his humiliation, but his resumption of his original dignity, described in the former part of this verse. Εν υψηλοις , lit. in the high places. Const. with sat down, not with majesty. The phrase N.T.o. lxx, Psa 92:4; Psa 112:5. Εν τοις υψηλοις ; Mar 11:10; Luk 2:14. $\text{Εν τοις επουρανιοις}$, Eph 1:20; Eph 2:6; Eph 3:10; Eph 6:12.

Hebrews 1:4

heb 1:4

The detailed development of the argument is now introduced. The point is to show the superiority of the agent of the new dispensation to the agents of the old - the angels and Moses. Christ's superiority to the angels is first discussed.

$\nu \alpha$

The informal and abrupt introduction of this topic goes to show that the writer was addressing Jewish Christians, who were familiar with the prominent part ascribed to angels in the O.T. economy, especially in the giving of the law. See on Gal 3:9. For being made, rend. having become; which is to be taken in close connection with sat down, etc., and in contrast with ω . It is not denied that the Son was essentially and eternally superior to the angels; but his glorification was conditioned upon his fulfillment of the requirements of his human state, and it is this that is emphasized. After having passed through the experience described in Phi 2:6-8, he sat down on the right hand of the divine majesty as messianic sovereign, and so became or proved to be what in reality he was from eternity, superior to

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Hebrews thirteen times. See also Pe1 3:17; Pe2 2:21. Often in lxx. It does not indicate here moral excellence, but dignity and power. He became superior to the angels, resuming his preincarnate dignity, as he had been, for a brief period, less or lower than the angels (Heb 2:7). The superiority of Messiah to the angels was affirmed in rabbinical writings.

More neatly, as Rev., hath inherited, as a son. See Heb 1:2, and comp. Rom 8:17. For the verb, see on Act 13:19, and see on Pe1 1:4.

. The comparative only in Hebrews. In the sense of more excellent, only in

Here it presents the comparative of a comparative conception. The Son's name differs from that of the angels, and is more different for good.

Than they (παρ' αυ

Lit. beside or in comparison with them. Παρα, indicating comparison, occurs a few times in Luke, as Luk 3:13; Luk 13:2; Luk 18:4. In Hebrews always to mark comparison, except Heb 11:11, Heb 11:12.

Hebrews 1:5

heb 1:5

The writer proceeds to establish the superiority of the Son to the angels by O.T. testimony. It is a mode of argument which does not appeal strongly to us. Dr. Bruce suggests that there are evidences that the writer himself developed it perfunctorily and without much interest in it. The seven following quotations are intended to show the surpassing excellence of Christ's name as set forth in Scripture. The quotations present difficulty in that they appear, in great part, to be used in a sense and with an application different from those which they originally had. All that can be said is, that the writer takes these passages as messianic, and applies them accordingly; and that we must distinguish between the doctrine and the method of argumentation peculiar to the time and people. Certain passages in Paul are open to the same objection, as Gal 3:16; Gal 4:22-25.

Note the author's characteristic use of the question to express denial. Comp. Heb 1:14; Heb 2:3; Heb 3:17; Heb 7:11; Heb 12:7.

First quotation from Psa 2:7. The Psalm is addressed as a congratulatory ode to a king of Judah, declaring his coming triumph over the surrounding nations, and calling on them to render homage to the God of Israel. The king is called Son of Jahveh, and is said to be "begotten" on the day on which he is publicly recognized as king. Words of the same Psalm are quoted Act 4:25, and these words Act 13:33.

Thou art my Son

Note the emphatic position of υι . In the O.T. son is applied to angels collectively, but never individually. See Psa 29:1; Psa 89:6. Similarly, son is applied to the chosen nation, Exo 4:22; Hos 11:1, but to no individual of the nation.

Recognized thee publicly as sovereign; established thee in an official sonship-relation. This official installation appears

to have its N.T. counterpart in the resurrection of Christ. In Act 13:33, this is distinctly asserted; and in Rom 1:4, Paul says that Christ was "powerfully declared" to be the Son of God by the resurrection from the dead. Comp. Col 1:18; Rev 1:5.

Second quotation, Sa2 7:14. The reference is to Solomon. David proposes to build a temple. Nathan tells him that this shall be done by Solomon, whom Jahveh will adopt as his son. In Co2 6:18, Paul applies the passage to followers of the Messiah, understanding the original as referring to all the spiritual children of David.

A father - a son (εὐ υἱ)

Lit. for or as a father - son. This usage of εὐ mostly in O.T. citations or established formulas. See Mat 19:5; Luk 2:34; Act 19:27; Co1 4:3.

Hebrews 1:6

heb 1:6

Third quotation, marking the relation of angels to the Son.

And again, when he bringeth in, etc. (ὅταν)

Const. again with bringeth in. "When he a second time bringeth the first-begotten into the world." Referring to the second coming of Christ. Others explain again as introducing a new citation as in Heb 1:5; but this would require the ὅταν; Heb 6:1,

Heb 6:2. It will be observed that in this verse, and in Heb 5:7, Heb 5:8, God is conceived as spoken of rather than as

author's conception of the inspiration of Scripture leads him to regard all utterances of Scripture, without regard to their connection, as distinct utterances of God, or the Holy Spirit, or the Son of God; whereas, by Paul, they are designated either as utterances of Scripture in general, or of individual writers. Very common in this Epistle are the expressions, "God saith, said, spake, testifieth," or the like. See Heb 2:11, Heb 2:13; Heb 3:7; Heb 4:4, Heb 4:7; Heb 7:21; Heb 10:5, Heb 10:8, Heb 10:15, Heb 10:30. Comp. with these Rom 1:17; Rom 2:24; Rom 4:17; Rom 7:7; Rom 9:13; Rom 10:5, Rom 10:16, Rom 10:20, Rom 10:21; Rom 11:2. ὅταν whenever he shall have brought. The event is conceived as occurring at an indefinite time in the future, but is viewed as complete. Comp. Joh 16:4; Act 24:22. This use of ὅταν the aorist subjunctive never describes an event or series of events as completed in the past.

Mostly in Paul and Hebrews. Comp. Rom 8:29; Col 1:15, Col 1:18; Rev 1:5 ὅταν, Joh 1:18; Joh 3:16, Joh 3:18; Jo1 4:9

begotten describes the relation of the risen Christ in his glorified humanity to man. The comparison implied in the word is not limited to angels. He is the first-born in relation to the creation, the dead, the new manhood, etc. See Col 1:15, Col 1:18. The rabbinical writers applied the title first-born even to God. Philo (De Confus. Ling. 14) speaks of

προσκύνησιν)

Προσκύνησιν to worship mostly in the Gospels, Acts, and Apocrypha. In Paul only Co1 14:25. Very often in lxx. Originally, to kiss the hand to: thence, to do homage to. Not necessarily of an act of religious reverence (see Mat 9:18; Mat 20:20), but often in N.T. in that sense. Usually translated worship, whether a religious sense is intended or not: see on Act 10:25. The quotation is not found in the Hebrew of the O.T., but is cited literally from lxx, Deu 32:43. It appears substantially in Psa 96:7. For the writer of Hebrews the lxx was Scripture, and is quoted throughout without regard to its correspondence with the Hebrew.

Hebrews 1:7

heb 1:7

Fourth quotation, Psa 103:4, varies slightly from lxx in substituting a flame of fire for flaming fire.

Who maketh his angels spirits (ο ποιω του

For spirits rend. winds This meaning is supported by the context of the Psalm, and by Joh 3:8. Πνευμα often in this sense in Class. In lxx, Kg1 18:45; Kg1 19:11; Kg2 3:17; Job 1:19. Of breath in N.T., Th2 2:8; Rev 11:11. In Hebrew, spirit and wind are synonymous. The thought is according to the rabbinical idea of the variableness of the angelic nature. Angels were supposed to live only as they ministered. Thus it was said: "God does with his angels whatever he will. When he wishes he makes them sitting: sometimes he makes them standing: sometimes he makes them winds, sometimes fire." "The subjection of the angels is such that they must submit even to be changed into elements." "The angel said to Manoah, 'I know not to the image of what I am made; for God changes us each hour: wherefore then dost thou ask my name? Sometimes he makes us fire, sometimes wind.'" The emphasis, therefore, is not on the fact that the angels are merely servants, but that their being is such that they are only what God makes them according to the needs of their service, and are, therefore, changeable, in contrast with the Son, who is ruler and unchangeable. There would be no pertinency in the statement that God makes his angels spirits, which goes without saying. The Rabbis conceived the angels as perishable. One of them is cited as saying, "Day by day the angels of service are created out of the fire. stream, and sing a song, and disappear, as is said in Lam 3:23 ministrations, Luk 1:23, and see on ministered, Act 13:2.

Hebrews 1:8

heb 1:8

Fifth quotation, Psa 45:7, Psa 45:8. A nuptial ode addressed to an Israelitish king. The general sense is that the Messiah's kingdom is eternal and righteously administered.

Thy throne, O God (ο

I retain the vocative, although the translation of the Hebrew is doubtful. The following renderings have been proposed: "thy throne (which is a throne) of God": "thy throne is (a throne) of God": "God is thy throne." Some suspect that the Hebrew text is defective.

Forever and ever (ει ωνα του αιωνος)

Lit. unto the aeon of the aeon. See additional note on Th2 1:9.

A sceptre of righteousness (η ρ σ ευ

Rend. the sceptre. The phrase N.T.o. olxx. E

Hebrews 1:9

heb 1:9

Iniquity (α

Lit. lawlessness.

Hath anointed (ε

See on Christ, Mat 1:1. The ideas of the royal and the festive unction are combined. The thought includes the royal anointing and the fullness of blessing and festivity which attend the enthronement.

Oil of gladness (ε

The phrase N.T.o. olxx. A ; Act 2:46, and the verb αγαλλιασθαι, Mat 5:12; Luk 10:21, etc. The noun only here in Hebrews, and the verb does not occur.

With exception of Luk 5:7, only in Hebrews. Lit. partakers. In the Psalm it is applied to other kings: here to angels.

Hebrews 1:10

heb 1:10

Sixth quotation (Heb 1:10-12), exhibiting the superior dignity of the Son as creator in contrast with the creature. Psa 102:26-28. The Psalm declares the eternity of Jahveh.

And connects what follows with unto the Son he saith, etc., Heb 1:8. Κατ' α lxx only Psa 119:152. The more usual formula is εν αρχη or απ' αρχης.

Hast laid the foundation (ε

Only here in Hebrews. In Paul, Eph 3:18; Col 1:23.

Hebrews 1:11

heb 1:11

They (αυ

The heavens: not heaven and earth.

Note the present tense: not shalt remain. Permanency is the characteristic of God in the absolute and eternal present.

Hebrews 1:12

heb 1:12

Only here and Co1 11:5

Shalt thou fold them up (ε

Rather, roll them up. A scribal error for α 1:11.

ς ι

Shall not fail (ουκ ε

Shall not be ended. With this exception the verb only in Luke's Gospel. See Luk 16:9; Luk 22:32; Luk 23:45. Very frequent in lxx.

Hebrews 1:13

heb 1:13

Seventh quotation, Psalm 109. No one of the angels was ever enthroned at God's right hand.

Or be sitting, as distinguished from ε , which marked the act of assuming the place.

On my right hand (εκ δεξιων μου)

Lit. "from my right hand." The usual formula is ε . The genitive indicates moving from the right hand and taking the seat. The meaning is, "be associated with me in my royal dignity." Comp. Dan 7:13, Dan 7:14, and the combination of the Psalm and Daniel in Christ's words, Mar 14:62. Comp. also Mat 24:30; Act 2:34; Co1 15:25; Pe1 3:22.

Hebrews 1:14

heb 1:14

Summing up the function of the angels as compared with Christ. Christ's is the highest dignity. He is co-ruler with

See on ministers, Heb 1:7.

[Next: Hebrews Chapter 2](#)

Hebrews Chapter 2

Hebrews 2:1

heb 2:1

το)

Because you have received a revelation superior to that of the old dispensation, and given to you through one who is superior to the angels.

Luke, Acts, and the Pastorals. See on Ti1 1:4 in Paul. . Mostly in ; elsewhere only

To the things which we have heard (τοις ακουσθεισιν)

Lit. to the things which were heard, that is, from the messengers of the gospel. Comp. the phrase ο ς ακοης the word of hearing, Heb 4:2; Th1 2:13. E

We should let them slip (παραρωμεν)

ειν to flow. Of the snow slipping off from the soldiers' bodies, Xen. Anab. iv. 4, 11: of a ring slipping from the finger, Plut. Amat. 754: see also lxx, Pro 3:21, and Symmachus's rendering of Pro 4:21

Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because some one is giving earnest heed.

Hebrews 2:2

heb 2:2

The word spoken by angels (ο δι α

The Mosaic legislation which was conveyed through the mediation of angels. Comp. Deu 33:2; Act 7:38, Act 7:53; Gal 3:19, on which see note. The agency of angels indicates the limitations of the legal dispensation; its character as a dispensation of the flesh. Hence its importance in this discussion. The abolition of the old limitations is the emancipation of man from subordination to the angels. The O.T. is made to furnish proof that such subordination is inconsistent with man's ultimate destiny to sovereignty over all creation.

Was steadfast (ε

Rend. proved sure: realized itself in the event as securely founded in the divine holiness, and eternal in its principles and obligations. Comp. Mat 5:18.

is a disobedience which results from neglecting to hear; from letting things drift by. It is noticeable how often in O.T.

obedience is described as hearing, and disobedience as refusing to hear. See Exo 15:26; Exo 19:5, Exo 19:8; Exo 23:22; Jos 1:18; Isa 28:12; Isa 30:9; Jer 11:10; Jer 32:23; Jer 35:16. Comp. Act 7:57.

A just recompense of reward (ε

E . olxx, quite frequent in Class., but mainly in poetry. The meaning is substantially the

10:35; Heb 11:26

primarily, to the punishments suffered by the Israelites in the wilderness. Comp. Heb 3:16; Heb 10:28; Col 10:5, Col 10:6.

Hebrews 2:3

heb 2:3

How shall we escape (πως ημεις ε

The rhetorical question expressing denial. We is emphatic. We, to whom God has spoken by his Son, and who, therefore, have so much the more reason for giving heed. E

idea, but contains a picture which is not in the Greek word, namely, to slip out of one's cape, ex cappa, and so get away. Comp. French chapper. In Italian we have scappare "to escape," and also incappare "to fall into a snare," and incappuciare "to wrap up in a hood or cape; to mask."

If we neglect (α

Lit. having neglected. Rare in N.T., oP. Comp. Mat 22:5; Ti1 4:14. The thought falls in with drift past, Heb 2:1.

Characterizing the new dispensation, as the word (Heb 2:2) characterizes the old. Not the teaching or word of salvation, but the salvation itself which is the gift of the gospel, to be obtained by purification from sin through the agency of the Son (Heb 1:3).

Which (η

Explanatory. A salvation which may be described as one which was first spoken by the Lord, etc.

At the first began to be spoken (α σα)

Lit. having taken beginning to be spoken. Rend. which, having at the first been spoken. The phrase N.T.o.

Const. with α σα, not with λαλεισθαι. It is the beginning, not the speaking which is emphasized.

Was confirmed (ε

), and it was confirmed, proved to be real, by the testimony of ear-witnesses.

By them that heard (υ υ α

We heard it (Heb 2:1) from those who heard, the immediate followers of the Lord. The writer thus puts himself in the second generation of Christians. They are not said to have heard the gospel directly from the Lord. Paul, on the other hand, claims that he received the gospel directly from Christ (Gal 1:11).

Hebrews 2:4

heb 2:4

God also bearing them witness (συνεπιμαρτυρουντος του θεου)

v to bear witness.

A very common combination in N.T. See Mat 24:24; Mar 13:22; Joh 4:48; Act 2:43; Co2 12:11, etc. See on Mat 24:24.

Rend. powers. No doubt these include miracles, see Act 2:22; Co2 12:12; but powers signifies, not the miraculous manifestations, as signs and wonders, but the miraculous energies of God as displayed in his various forms of witness.

Gifts (μερισμοις)

Rend. distributions or impartations.

Of the Holy Ghost

The genitive is objective: distributions of the one gift of the Holy Spirit in different measure and in different ways. Comp. Co1 12:4-11.

του

hortatory digression ends here. The subject of the Son's superiority to the angels is resumed.

Hebrews 2:5

heb 2:5

The writer's object is to show that the salvation, the new order of things inaugurated by Christ, is in pursuance of the original purpose of creation, to wit, that universal dominion was to pertain to man, and not to angels. The great salvation means lordship of the world to be. This purpose is carried out in Christ, who, in becoming man, became temporarily subject to the earthly dispensation of which angels were the administrators. This was in order that he might acquire universal lordship as man. Being now exalted above angels, he does away with the angelic administration, and, in the world to come, will carry humanity with him to the position of universal lordship. This thought is developed by means of Psa 8:1-9. Having set Christ above the angels, the writer must reconcile that claim with the historical fact of Christ's humiliation in his incarnate state. The Psalm presents a paradox in the antithesis of lower than the angels and all things under his feet. From the Psalm is drawn the statement of a temporary subordination of Christ to angels, followed by his permanent exaltation over them.

Hath - put in subjection (υ

The word suggests an economy; not merely subjecting the angels, but arranging or marshaling them under a new order. See Co1 15:27, Co1 15:28; Eph 1:22; Phi 3:21.

See on Heb 1:2. For η οι things inaugurated by the sacrifice of Christ.

. The world to come means the new order of

Hebrews 2:6

heb 2:6

Only here and Heb 4:4, signifying indefinite quotation. It does not mean that the writer is ignorant of the author or of the place, but assumes that the readers know it, and that it is a matter of no moment who said it or where it is written.

Mostly in Luke and Acts. Only here in Hebrews. In Paul only in 1st Thessalonians. See on Th1 2:12. It implies a solemn, earnest testimony.

What is man

The Hebrew interrogation, , what, what kind of, implies "how small or insignificant" compared with the array of the heavenly bodies; not "how great is man."

The son of man

Hebrew son of Adam, with a reference to his earthly nature as formed out of the dust. Very often in Ezekiel as a form of address to the prophet, lxx, υι is reminded that the Son of man was Christ's own title for himself.

Visitest (ε)

The primary sense of the verb is to look upon; hence, to look after or inspect; to visit in order to inspect or help. Similarly the Latin visere means both to look at and to visit. An ε here in Hebrews, οP., very often in lxx. See on Mat 25:36. Here in the sense of graciously and helpfully regarding; caring for.

Thou madest him a little lower than the angels (η)

Rend. thou didst for some little time make him lower than the angels. Ελαττουv to make less or inferior, only here, Heb 2:9, and Joh 3:30 interpreted it, apparently, of time, "for some little time." Although there is precedent for both meanings in both Class. and N.T., the idea of time better suits the whole line of thought, and would probably, as Robertson Smith observes, have appeared to a Greek reader the more natural interpretation. For this sense see Isa 57:17; Act 5:34. He who has been described as superior to the angels, was, for a short time, on the same plane with man, and identified with an economy which was under the administration of angels. This temporary subordination to angels was followed by permanent elevation over them. Παρ' α, than God. Elohim is used in a wide sense in O.T.: see, for instance, Psa 82:6, where God addresses the judges by that titles and declares that he himself called them to their office and gave them their name and dignity. Comp. Joh 10:34 and Psa 29:1, lxx υι sons of God, A.V. mighty. The lxx translators understand it, not as representing the personal God, but that which is divine, in which sense it would be appropriate to angels as having divine qualities.

Hebrews 2:8

heb 2:8

Explanatory. Thou hast put all things in subjection under his feet, that is to say, nothing is excepted.

That is not put under him (ὑποτασσάμενος αὐτῷ α)

Lit. "unsubdued to him." The adjective only here and Ti1 1:9; Tit 1:6. But this ideal is not yet a reality. We see not yet all things subjected to him, but we do see the germinal fulfillment of the prophecy in Jesus' life, suffering, and death.

Hebrews 2:9

heb 2:9

Jesus - made a little lower, etc.

Repeated from Heb 2:7. To be subordinated to the angels is the same as being "made under the law," Gal 4:4. In that chapter Paul shows that the law under which the church in its state of pupilage was kept (Gal 3:23; Gal 4:3) was instituted through the mediation of angels (Gal 3:19). Then, as interchangeable with under the law, Paul has "enslaved under the elements (ὑποτασσάμενος αὐτοῖς α) of the world" (Gal 4:3, Gal 4:9). These elements are elemental forces or spirits, as appears from a correct interpretation of Col 2:8, Col 2:20. The subjection to elemental spirits is only another form of subjection to the angels of the law, and our author uses this doctrine to show the mutable nature of angels in contrast with the immutable perfection of the Son (see Heb 1:7, Heb 1:8). This accords with the Epistle to the Colossians which deals with the heresy of angel-worship, and in which the worship of angels is represented as connected with the service of elemental or cosmic forces. Very striking is Col 2:15. When the bond of the law was rendered void in Christ's crucifixion, that ministry of angels which waited on the giving of the law was set aside by God (αὐτὸν εἰς τὴν οὐρανὸν ἔθηκεν ε stripped off, revealing Christ as the head of every principality and power. God made a show or display of them (εἰς τὴν οὐρανὸν ε subordinate and subject to Christ. He thus boldly (εὐθραδῶς ε), by a bold stroke, put his own chosen ministers in subjection before the eyes of the world. See on Col 2:15. The use of the human name, Jesus, at this point, is significant. In this epistle that name usually furnishes the key to the argument of the passage in which it occurs. See Heb 3:1; Heb 6:20; Heb 12:2.

ε

The usual interpretation connects for the suffering of death with made lower than the angels, meaning that Jesus was subordinated to the angels for the suffering of death. But for the suffering of death should be connected with crowned, etc. Διὰ should be rendered because of. Jesus was crowned with glory and honor because of the suffering of death. Christ's exaltation and preeminence over the angels was won through humiliation and death. For crowned, see on Ti2 2:5. Exaltation was the logical result of Christ's humiliation (comp. Phi 2:9), not simply its recompense (comp. Mat 23:12; Luk 14:11; Luk 18:14). He was glorified in humiliation. "The humiliation is only the glory not yet begun."

)

God manifested his grace in giving Christ the opportunity of tasting death for every man, and so abolishing death as a curse. The same thought of glory in humiliation is expressed in Joh 1:14. To be called to the office of "apostle and high-priest of our confession" (Heb 3:1), an office which involved personal humiliation and death, was to be "crowned with glory and honor," and was a signal token of God's favor. Note Joh 12:23, Joh 12:28; Joh 13:31, Joh 13:32, in which Jesus speaks of his approaching passion as itself his glorification. Comp. Heb 3:3. It was desirable to show to Jews who were tempted to stumble at the doctrine of a crucified Messiah (Gal 3:13), that there was a glory in humiliation.

The phrase is found several times in the Gospels, as Mat 16:28; Mar 9:1; Luk 9:27; Joh 8:52. See on Luk 9:27; see on Joh 8:52.

The following statement justifies the bold assertion of Heb 2:9. With a view to the recoil of Jewish readers from the thought of a suffering Messiah (Co1 1:23), the writer will show that Jesus' suffering and death were according to the divine fitness of things.

Hebrews 2:10

heb 2:10

It became (ε

Not logical necessity (δεῖ, Heb 2:1), nor obligation growing out of circumstances (ὡ), but an inner fitness in God's dealing. Dr. Robertson Smith observes: "The whole course of nature and grace must find its explanation in God; and not merely in an abstract divine arbitrium, but in that which befits the divine nature."

For whom - by whom (δι' ο)

For whom, that is, for whose sake all things exist. God is the final cause of all things. This is not = εἰς ὧν are all things, Rom 11:36; which signifies that all things have their realization in God; while this means that all things

1:2. These two emphasize the idea of fitness. It was becoming even to a God who is the beginning and the end of all things.

Const. bringing with him; not with captain, which would mean "to perfect the captain, etc., as one who led many sons, brought many O.T. sons of God unto glory"; but rather, bringing as he did, or in bringing, as A.V. Many sons, since their leader himself was a son. Unto glory, in accordance with the glory with which he himself had been crowned (Heb 2:9). The glory is not distinguished from the salvation immediately following. For the combination salvation and glory see Ti2 2:10; Rev 19:1.

To make perfect (τελειῶσαι)

Lit. to carry to the goal or consummation. The "perfecting" of Jesus corresponds to his being "crowned with glory and honor," although it is not a mere synonym for that phrase; for the writer conceives the perfecting not as an act but as a process. "To make perfect" does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation.

των)

Comp. Act 5:31. A

precedes the saved on the path to glory. The idea is rather leader, and is fairly expressed by captain.

Hebrews 2:11

heb 2:11

In order to bring many sons unto glory, Christ assumes to them the relation of brother.

He that sanctifieth (ο α

Sanctification is the path to glorification. Comp. Heb 10:14.

Of one (εξ ε

Probably God, although the phrase may signify of one piece, or of one whole. Jesus and his people alike have God for their father. Therefore they are brethren, and Christ, notwithstanding his superior dignity, is not ashamed to call them by that name.

Hebrews 2:12

heb 2:12

This acknowledgment as brethren the writer represents as prophetically announced by Messiah in Psa 22:22. The Psalm is the utterance of a sufferer crying to God for help in the midst of enemies. The Psalmist declares that God has answered his prayer, and that he will give public thanks therefore.

Unto my brethren (τοις αδελφοις μου)

His brethren in the worshipping assembly. This is applied by our writer to the human brotherhood at large, and Christ is represented as identifying himself with them in thanksgiving.

Will I sing praise unto thee (v

Rare in N.T. Mat 26:30; Mar 14:26; Act 16:25. Lit. hymn thee. Often in the Greek liturgies.

Hebrews 2:13

heb 2:13

I will put my trust, etc.

Isa 8:17, Isa 8:18. The passage occurs in an invective against the people's folly in trusting to any help but God's during the Syro-Israelitish war under Ahaz. The prophet is commanded to denounce those who trusted to soothsayers and not to God, and to bind and seal God's testimony to the righteous party who maintained their confidence in him - a party comprising the disciples of Isaiah, and in whom lies the prophet's hope for the future of Israel. Isaiah declares his own faith in God, and announces that he and his children have been appointed as living symbols of the divine will, so that there is no need of applying to necromancers. The names of the children are Shear-jashub a remnant shall return, and Maher-shalal-hash-baz haste-spoil-hurry-prey. These names will teach Israel that Assyria will spoil Damascus and Samaria; and that, in the midst of foreign invasion, God will still be with Judah, and will make a nation of the remnant which the war shall leave. The prophet and his children are thus omens of the nation's fortunes. The children were babes at this time, and "the only unity which existed among them was that which exists between every father and his children, and that which resulted from their belonging to the same prophetic household and all bearing symbolic names (without knowledge of the fact on the part of the children)." Our writer ignores the historical sense of the words, takes a part of a sentence and puts a messianic meaning into it, inferring from it the oneness of Jesus and his people, and the necessity of his assuming their nature in order to be one with them. He treats the two parts of the passage separately, emphasizing in the first part Messiah's trust in God in common with his human brethren, and inserting ε text in order to call special attention to the speaker as Messiah. In the second part, he expresses the readiness of himself and his children to carry out God's will.

Hebrews 2:14

heb 2:14

Children of men, the subjects of Christ's redemption.

. For flesh and blood the correct text reads blood and flesh. In rabbinical writers a standing phrase for human nature in contrast with God.

latter marking the characteristic sharing of the common fleshly nature as it pertains to the human race at large, and the former signifying the unique fact of the incarnation as a voluntary acceptance of humanity.

)

Rend. bring to nought. See on cumbereth, Luk 13:7, and make of none effect, Rom 3:3. The word occurs 27 times in N.T., and is rendered in 17 different ways in A.V.

Not power over death, but sovereignty or dominion of death, a sovereignty of which death is the realm. Comp. Rom 5:21, "Sin reigned in death."

That is the devil

An explanation has been sought in the Jewish doctrine which identified Satan with Sammal, the angel of death, who, according to the later Jews, tempted Eve. This is fanciful, and has no value, to say nothing of the fact that Michael and not Sammal was the angel of death to the Israelites. The O.T. nowhere identifies Satan with the serpent in Eden. That identification is found in Wisd. 2:24, and is adopted Rev 12:9. The devil has not power to inflict death, nor is death, as such, done away by the bringing of the devil to nought. The sense of the passage is that Satan's dominion in the region of death is seen in the existence and power of the fear of death as the penalty of sin (comp. through fear of death, Heb 2:15). The fear of death as implying rejection by God is distinctly to be seen in O.T. It appears in the utterances of many of the Psalmists. There is a consciousness of the lack of a pledge that God will not, in any special case, rise up against one. Along with this goes the conception of Satan as the accuser, see Zac 3:1-10. This idea may possibly give coloring to this passage. Even before death the accuser exercises sway, and keeps God's people in bondage so long as they are oppressed with the fear of death as indicating the lack of full acceptance with God. How strongly this argument would appeal to Hebrew readers of the Epistle is clear from rabbinical theology, which often speaks of the fear of death, and the accuser as a constant companion of man's life. Jesus assumes the mortal flesh and blood which are subject to this bondage. He proves himself to be both exempt from the fear of death and victorious over the accuser. He never lost his sense of oneness with God, so that death was not to him a sign of separation from God's

brethren share his exemption from the bondage of the fear of death, and of the accusing power of Satan. "He that believeth on the Son hath eternal life." "Whether we live or die we are the Lord's."

Hebrews 2:15

heb 2:15

Deliver (α)

Only here in Hebrews, and besides, only Luk 12:58; Act 19:12. Tolerably often in lxx. Very common in Class. Used

Subject to bondage (ε

E v in and ε . Comp. the verb ε (note), and Gal 5:1 bondage only in Hebrews and Paul.

Hebrews 2:16

heb 2:16

N.T.o. Doubtless, as is well known.

Took not on him (οὐ ε

Rend. he doth not take hold. Comp. Mat 14:31; Mar 8:23; Act 18:17. Absolutely, in the sense of help, Sir. 4:11. The Greek and Latin fathers explained the verb in the sense of appropriating. He did not appropriate the nature of angels. Angels did not need to be delivered from the fear of death.

The nature of angels (α

The nature is not in the Greek, and does not need to be supplied if ε take hold. It is not angels who receive his help.

The seed of Abraham

The one family of God, consisting of believers of both dispensations, but called by its O.T. name. See Psa 105:6; Isa 41:8, and comp. Gal 3:29. The O.T. name is selected because the writer is addressing Jews. The entire statement in Heb 2:16, Heb 2:17 is not a mere repetition of Heb 2:14, Heb 2:15. It carries out the line of thought and adds to it, while at the same time it presents a parallel argument to that in Heb 2:14, Heb 2:15. Thus: Heb 2:14, Heb 2:15, Christ took part of flesh and blood that he might deliver the children of God from the fear of death and the accusations of Satan: Heb 2:16, Heb 2:17, Christ takes hold of the seed of Abraham, the church of God, and is made like unto his brethren, tempted as they are, in order that he may be a faithful high priest, making reconciliation for sin, thus doing away with the fear of death, and enabling his people to draw near to God with boldness. Comp. Heb 4:15, Heb 4:16. Christ gives that peculiar help the necessity of which was exhibited in the O.T. economy under which the original seed of Abraham lived. The fear of death, arising from the consciousness of sin, could be relieved only by the intervention of the priest who stood between God and the sinner, and made reconciliation for sin. Jesus steps into the place of the high priest, and perfectly fulfills the priestly office. By his actual participation in the sorrows and temptations of humanity he is fitted to be a true sympathizer with human infirmity and temptation (Heb 5:2), a merciful and faithful high priest, making reconciliation for sin, and thus abolishing the fear of death.

Hebrews 2:17

heb 2:17

Wherefore (ο

οP. Often in Hebrews.

ς αδελφοις ομοιωθηναι)

Comp. Phi 2:7, εν ο

complete and real likeness to humanity, a likeness which was closest just where the traces of the curse of sin were most apparent - in poverty, temptation, and violent and unmerited death.

It behooved (ω

Indicating an obligation growing out of the position which Christ assumed: something which he owed to his position as the helper of his people.

That he might be a merciful and faithful high priest (ι

Rend. that he might be compassionate, and so (in consequence of being compassionate), a faithful high priest. The keynote of the Epistle, the high-priesthood of Christ, which is intimated in Heb 1:3, is here for the first time distinctly struck. Having shown that Christ delivers from the fear of death by nullifying the accusing power of sin, he now shows

that he does this in his capacity of high priest, for which office it was necessary that he should be made like unto his human brethren. In the O.T. economy, the fear of death was especially connected with the approach to God of an impure worshipper (see Num 18:3, Num 18:5). This fear was mitigated or removed by the intervention of the Levitical priest, since it was the special charge of the priest so to discharge the service of the tabernacle that there might be no outbreak of divine wrath on the children of Israel (Num 18:5)

compassion as an attribute of priests is not found in the O.T. On the contrary, the fault of the priests was their frequent lack of sympathy with the people (see Hos 4:4-9). In the later Jewish history, and in N.T. times, the priestly aristocracy of the Sadducees was notoriously unfeeling and cruel. The idea of a compassionate and faithful high priest

faithful, as an attribute of a priest, appears in Sa1 2:35. The idea there is fidelity. He will do all that is in God's mind. Comp. Heb 3:2. This implies trustworthiness. The idea here is, faithful in filling out the true ideal of the priesthood (Heb 5:1, Heb 5:2), by being not a mere ceremonialist but a compassionate man.

Comp. Rom 15:17. A technical phrase in Jewish liturgical language to denote the functions of worship. Const. with a faithful high priest, not with compassionate.

To make reconciliation (εἰ

See on propitiation, Rom 3:25. The verb only here and Luk 18:13.

Hebrews 2:18

heb 2:18

In that he himself hath suffered being tempted (εἰν ὧ

Rend. for having himself been tempted in that which he suffered. The emphasis is on having been tempted. Christ is the succored of the tempted because he has himself been tempted. Εἰν ὧ is not inasmuch as, but means in that which. Εἰν ὧ

[Next: Hebrews Chapter 3](#)

Hebrews Chapter 3

Hebrews 3:1

heb 3:1

The leading ideas of the preceding section are echoed in this verse: brethren, of whom Christ made himself the brother: holy, in virtue of the work of the sanctifier.

Wherefore (ο

Drawing a conclusion from Heb 2:9-18.

Holy brethren (α

The phrase N.T.o. A brethren beloved, or αδ. α), αδ. η θεου and του beloved of God or of the Lord, and αδ. μου my brethren. In James mostly αδ. μου. In Hebrews, except here, α Holy brethren (see Heb 2:11) are worshippers of God, taking the place of God's O.T. people, as called and consecrated to ethical and spiritual service according to the Christian ideal.

α . The phrase heavenly calling N.T.o. Comp. της . The expression points to the lordship of the world to be (Heb 2:5); and the world to be is the abiding world, the place of realities as contrasted with types and shadows. The calling comes from that world and is to that world. See Heb 13:14.

α . The writer's habit is to use the communicative we or us identifying himself with his readers.

In calling Jesus apostle, the writer is thinking of Moses as one sent by God to lead Israel to Canaan. Comp. lxx, where α ; Joh 3:17; Joh 5:36; Joh 6:29.

Of our profession (της ο μων)

Rend. confession for profession. The apostle and high priest whom we confess. Comp. Ti1 6:12.

Hebrews 3:2

heb 3:2

Rend. "is faithful." A general designation of inherent character. He is faithful as he ever was.

To him that appointed him (τω

Constituted him apostle and high priest. Some render created, referring to Christ's humanity or to his eternal generation. So the Old Latin, creatori suo; but this does not suit the context. Ποιεῖν often in Class. in the sense of institute, as sacrifices, funerals, assemblies, etc., and in the middle voice of adoption as a son. See Sa1 12:6; Mar 3:14; Act 2:36.

As also Moses (ὡς ὡς)

The highest example of human fidelity known to the readers.

In all his house (ἐν ὅτῳ οἰοῦντο)

Const. with was faithful. Jesus was faithful even as Moses was faithful.

The subject of the high-priesthood of Christ, introduced in this verse, is not carried out in detail by showing the superiority of Jesus to earthly high priests. This is reserved for chs. 5-7. Instead, the writer proceeds to show that Christ is superior to Moses, as he has already shown his superiority to angels. He will thus have shown Christ's superiority to both the agencies by which the old covenant was mediated. The subject is a delicate one to treat for Jewish readers to whom Moses was the object of the deepest veneration; but the treatment displays tact by placing Moses in the foreground beside Christ as an example of fidelity to his commission. Justice is thus done to the familiar historical record, and to God's own testimony, Num 12:7. The general sense of the comparison is that Moses was as faithful as any servant in a house can be, while Christ was not a servant in the house, but a son, and displayed his fidelity in that capacity.

Hebrews 3:3

heb 3:3

Was counted worthy (ἠξιωθη)

Used both of reward which is due (Ti1 5:17) and of punishment (Heb 10:29).

Comp. Heb 2:8, Heb 2:9.

Inasmuch as (καθ' ὅσον)

Rend. by so much as. The argument is based on the general principle that the founder of a house is entitled to more honor than the house and its individual servants. There is an apparent confusion in the working out, since both God and Christ appear as builders, and Moses figures both as the house and as a servant in the house. The point of the whole, however, is that Moses was a part of the O.T. system - a servant in the house; while Christ, as one with God who established all things, was the founder and establisher of both the Old and the New Testament economies.

Hebrews 3:4

heb 3:4

He that built all things is God (ὁ θεὸς ὁ οἰκιστὴς)

The verb includes not only erection, but furnishing with the entire equipment. See Heb 9:2; Pe1 2:10. The verb οἰκιστὴς. The application of built or established to Christ (Heb 3:3) is guarded against possible misapprehension. Christ is the establisher, but not by any independent will or agency. As the Son he is he that built, but it is as one with God who built all things. The special foundership of Christ does not contradict or exclude the general foundership of God.

Hebrews 3:5

heb 3:5

And Moses

, Heb 3:3 - fidelity, and the corresponding honor. It is not a second proof of the superiority of Christ to Moses. See Num 12:7.

N.T.o. Comp. Rev 15:3. Often in lxx, mostly as translation of , servant, slave, bondman. Also, when coupled with the 10:16. In Class. and N.T. the word emphasizes the performance of a present service, without reference to the condition

of the δούλος or bondservant. The verb is used of a physician's tendance of the sick. Xenophon (Mem. iv. 3, 9) uses it of the gods taking care of men, and, on the other hand, of men's worshipping the gods (ii, 1. 28). See Eurip. Iph. Taur. 1105; and on heal, Mat 8:7; Luk 10:15, and on is worshipped, Act 17:25.

For a testimony of those things which were to be spoken (εἰ

εἰς for, with the whole preceding clause. Moses' faithful service in God's house was for a testimony, etc. The things which were to be spoken are the revelations afterward to be given in Christ. Others, however, explain of the things which Moses himself was afterward to speak to the people by God's command, referring to Num 12:8. According to this explanation, the fidelity hitherto exhibited by Moses ought to command respect for all that he might say in future. But (1) in the present connection that thought is insignificant. (2) It would be an exaggeration to speak of Moses's fidelity to God throughout his whole official career as a witness of the things which he was to speak to the people by God's command. (3) The future participle requires a reference to a time subsequent to Moses's ministry. The meaning is that Moses, in his entire ministry, was but a testimony to what was to be spoken in the future by another and a greater than he. Comp. Deu 18:15, explained of Christ in Act 3:22, Act 3:23.

Hebrews 3:6

heb 3:6

But Christ

Replacing the human name Jesus, and being the official name which marks his position over the house.

As a son (ὡς υἱ

The fidelity of Moses and the fidelity of Christ are exhibited in different spheres: of Moses in that of servant; of Christ in that of son.

Over his own house (ἐν τῷ οἴκῳ αὐτοῦ)

Comp. Heb 10:21, and notice ἐν τῷ οἴκῳ αὐτοῦ in all his house, of Moses. For "his own house" rend. "his house," referring to God. Reference to Christ would destroy the parallel. It is said by some that the matter of respective positions is irrelevant: that the main point is fidelity, and that therefore it does not matter whether Moses was a son or a servant, provided he was faithful. But the writer evidently feels that Christ's position as a son enhanced his fidelity. Comp. Heb 5:8. The implication is that Christ's position involved peculiar difficulties and temptations.

Whose house (οὗ)

God's house. The church is nowhere called the house of Christ.

We (ἡμεῖς)

Even as was the house in which Moses served. The Christian community is thus emphatically designated as the house of God, implying the transitoriness of the Mosaic system. Comp. Co1 3:16, Co1 3:17; Co2 6:16; Eph 2:22; Pe1 4:17.

The verb is used in N.T. as here, Th1 5:21; Plm 1:13; of restraining or preventing, Luk 4:42; of holding back or holding down with an evil purpose, Rom 1:18; Th2 2:7; of holding one's course toward, bearing down for, Act 27:40.

ς ε

The combination confidence and rejoicing N.T.o. Rejoicing or boasting of hope N.T.o, but comp. Th1 2:19 confidence see on Ti1 3:13 σθαι to glory, is peculiarly Pauline. Outside of the Pauline letters καυχασθαι occurs only Jam 1:9; Jam 4:16 here. The thought here is that the condition of being and continuing the house of God is the holding fast of the hope in Christ (ε boasting, exultantly confessing and proclaiming this hope. There must be, not only confidence, but joyful confidence. Comp. Rom 5:3; Eph 3:12, Eph 3:13; Phi 3:3.

Textually, there is some doubt about these words. Westcott and Hort bracket them. Tischendorf retains, and Weiss rejects them. The latter part of this verse marks the transition to the lesson of the wilderness-life of the exodus; the writer fearing that the fate of the exodus-generation may be repeated in the experience of his readers. We are God's house if we steadfastly hold fast our Christian hope, and do not lose our faith as Israel did in the wilderness. The exhortation to faith is thrown into the form of warning against unbelief. Faith is the condition of realizing the divine promise. The section is introduced by a citation from Psa 95:7, Psa 95:8.

Hebrews 3:7

heb 3:7

See on Heb 1:6. The formula the Spirit the holy (Spirit) is common in the N.T. with the exception of the Catholic

Heb 3:12. The point is the writer's warning, not the warning of the citation. The whole citation including the introductory formula, down to rest, Heb 3:11, is parenthetical.

ς φωνης αυτου α

The Hebrew reads, O that you would hear his voice today. Today is prophetically interpreted by the writer as referring to the Christian present, the time of salvation inaugurated by the appearance of Christ.

Hebrews 3:8

heb 3:8

In N.T. mostly in this epistle. Comp. Act 19:9; Rom 9:18

on Mat 25:24; see on Jde 1:14

heart (Mat 19:8; Mar 10:5

painfully (not in N.T.).

; Rom 9:18

). All occur in lxx, with the addition of σκληρως hardly,

In the provocation (εν τω παραπικρασμω)

Only here and Heb 3:15. In lxx only Psa 94:8
make bitter, Col 3:19; Rev 8:11; Rev 10:9, Rev 10:10
Comp. lxx Eze 2:4.

; Act 19:23; Act 27:27. Comp. κατ' α

Of temptation (του πειρασμου)

Rend. "of the temptation," referring to a definite event, the murmuring against Moses at Rephidim on account of the lack of water, Exo 17:1-7

Hebrews 3:9

heb 3:9

When (ου)

Rend. where. See ου after ε

Tempted me, proved me (ε

Lit. tried (me) in proving. The text differs from lxx, which reads ε
tempted by putting to the test. Comp. ε

Some construe my works with both verbs: tried and saw my works: but it is better to supply me after ε
) . "They tempted and yet saw my works;"
although they saw my works. The Hebrew is "tried me, proved me, yea saw my works."

Forty years

In lxx this is connected with saw my works. In the Hebrew forty years begins the next clause.

Hebrews 3:10

heb 3:10

was grieved, only here and Heb 3:17. In lxx for , to spue out; , to exclude, reject, abhor; , to repudiate.

Hebrews 3:11

heb 3:11

So I swear (ως)

Rend. "according as I swear": the ως correlating the oath and the disobedience.

They shall not enter into my rest (ει ε

Lit. if they shall enter, etc. A common Hebraistic formula in oaths. Where God is speaking, as here, the ellipsis is "may I not be Jehovah if they shall enter." Where man is speaking, "so may God punish me if"; or "God do so to me and more if." Comp. Mar 8:12 : lxx, Gen 14:23; Deu 1:35; Kg1 1:51; Kg1 2:8. Sometimes the ellipsis is filled out, as Sa1 3:17; Sa2 3:35

inheritance in a similar sense.

Hebrews 3:12

heb 3:12

to it. Often in warnings or admonitions: sometimes with α given, as Mar 8:15; Mar 12:38

; therefore beware.

occur.

In any of you (ε μων)

They are appealed to individually.

The whole phrase N.T.o. Neither do the combinations evil heart or heart of unbelief occur elsewhere. In lxx, among

See Sir. 9:1; Bar. 1:22; 2:8. In lxx proper, Jer 16:12; Jer 18:12. A evil consists. An evil heart is an unbelieving heart.

In departing from the living God (εν τω αποστηναι α ζωντος)

The characteristic of unbelief. Faith is personal union with God. Unbelief separates from God. The phrase living God is common to both Testaments. For the bearing of the words upon the question of the Gentile destination of the Epistle, see Introduction.

Hebrews 3:13

heb 3:13

While it is called to-day (α ται)

Lit. so long as the to-day is being named. The article points to the former expression - the "to-day" of Heb 3:7. It is the day of grace, while salvation through Christ is still attainable.

Through the deceitfulness of sin (α της α

A

which their sin may play them. Note the article, the or his sin - the sin of departing from the living God. The particular deceit in this case would be the illusion of faithfulness to the past.

Hebrews 3:14

heb 3:14

Χριστου

Rend. we are become fellows with Christ. For fellows see Luk 5:7; Heb 1:9. It marks even a closer relation than "brethren." See Luk 22:30; Rom 8:17; Rev 3:21.

ς υ

The believing confidence with which we began our Christian life. For υ . The Greek fathers render substance; that in virtue of which we are believers.

Better, the consummation. It is more than mere termination. It is the point into which the whole life of faith finally gathers itself up. See Rom 6:21; Co2 11:15; Phi 3:19; Heb 6:8; Pe1 1:9.

Hebrews 3:15

heb 3:15

While it is said (εν τω

The formula by which the writer reverts to the previous citation. Connect with if we hold fast. The exhortation of Heb 3:12 answered to Psa 95:1-11; so the condition of fulfillment in Heb 3:14 is declared to rest on the same Scripture. Only on the ground of what is said in that Psalm does the holding fast come to pass. Rend. therefore, "We are fellows of Christ if we hold the beginning of our confidence steadfast unto the end, seeing it is said," etc.

Hebrews 3:16

heb 3:16

writer would say, "My warning against apostasy is not superfluous or irrelevant: for, consider: who were they that provoked God? They were those who had fairly begun their journey to Canaan, as you have begun your Christian course. They provoked God, so may you.

Howbeit not all (αλλ' ου

Wrong. The interrogation should be continued. Who were they? But (αλλ') why do I ask? Were they not all who came out of Egypt by Moses? They were so numerous that they practically constituted the whole generation of the exodus. So far from its being true that a good ending necessarily follows a good beginning, a whole generation of God's chosen people failed to reach the Land of Promise because they provoked God.

Hebrews 3:17

heb 3:17

The interrogation still continued. "With whom was he displeased forty years? Was it not with them?" etc.

λα)

N.T.o. lxx for , a corpse. Κωλον properly a limb. The idea of dismemberment underlies the use of the word. Comp. Num 14:29 (lxx), and Co1 10:5 υ τη ε were strewn down along in the wilderness.

Hebrews 3:18

heb 3:18

To them that believed not (τοις α

Rend. to them that disobeyed.

[Next: Hebrews Chapter 4](#)

Hebrews Chapter 4

Hebrews 4:1

heb 4:1

Still remaining: not being neglected. It is not a reason for fearing that is given, but a circumstance connected with the thing to be avoided. As there is now left a promise, let us fear. Being left announces the thought which is afterward emphasized, and on which the whole treatment of the subject turns - that God's original promise of rest remains unchanged, and still holds good. Such being the case, he who doubts the promise itself, or thinks that it is too late for him to enjoy its fulfillment, runs a risk.

Should seem to come short (δοκη υ

According to this rendering, the meaning is that one must avoid the appearance of having failed to enter into the rest; the perfect tense (υ irrelevant to the previous discussion. Rend. lest any one of you think he has come too late for it. This accords with the previous admonitions against unbelief. For one to think that he has come too late to inherit the promise is to disbelieve an immutable promise of God. Hence the writer may well say, "Since this promise remains, let us fear to distrust it." Υστερειν is to be behind; to come late; to come short; hence, to suffer need, as Phi 4:12; of material deficiency, Luk 15:14; Joh 2:3; of moral and spiritual shortcoming, Rom 3:23; Co1 8:8; Heb 12:15.

Hebrews 4:2

heb 4:2

σμεν ευ

Lit. we have had good tidings proclaimed to us. The translation of the A.V. is unfortunate, since it conveys the technical and conventional idea of preaching the gospel, which is entirely out of place here. The reference is to the special announcement of the rest of God; the glad tidings that God has provided a rest for his people. This announcement was made to the fathers, and signified to them the promise of the rest in Canaan. It has been proclaimed to us, and to us is the announcement of the heavenly rest. The emphasis is on the entire statement, "we have had the good tidings proclaimed to us," rather than on we as contrasted with they.

The word preached (ο ς ακοης)

Lit. the word of the message. See on Th1 2:13.

ς α

Rend. because not incorporated by faith in them that heard. A body of obedient hearers with whom the erring Israelites were not incorporated would be an idea foreign to the discussion. Moreover, in Heb 3:16, the writer has declared that there were practically no believing hearers. He says that although the good tidings were announced to them, they did not profit them. The word did not profit them because it (the word) was not assimilated by faith in those that heard. They did not make the promise of rest their own. Their history was marked by continual renewals and rejections of the promise.

Hebrews 4:3

heb 4:3

For we which have believed do enter into rest (ει

I say by faith, for, we believers, who embraced the Christian faith when it was offered to us (note the aorist participle), do enter into the rest. E characterizes us as believers.

We enter in accordance with the saying which follows.

As I have sworn - if they shall enter

The statement is somewhat obscure. The meaning is, we (who believed) enter into rest in accordance with God's declaration that they (who did not believe) should not enter. The point is faith as the condition of entering into the rest.

ν ε

This is an awkward and indirect way of saying, "these unbelievers did not enter into God's rest, although he had provided that rest into which they might have entered." The providing of the rest is implied in the completion of God's works. The writer assumes the readers' acquaintance with the narrative of the creation in Genesis.

Hebrews 4:4

heb 4:4

What was implied in the preceding verse is now stated.

ν ε του)

The verb only in Hebrews and Act 14:18. Works, plural, following lxx. The Hebrew has work.

Hebrews 4:5

heb 4:5

In this place (ε)

The passage already cited, Heb 4:3. It is cited again to show that the rest was not entered into.

Hebrews 4:6

heb 4:6

The rest was not appropriated by those under Moses, nor, in the full sense, by those under Joshua, nor in David's time.

It remaineth that some must enter therein (α σελθειν εις αυ

A

God's provision. The rest was not provided for nothing. God's provision of a rest implies and involves that some enter into it. But the appropriation is yet in the future. It remains that some enter in.

They to whom it was first preached (οι

Lit. they who were first the subjects of the announcement of the glad tidings. It is desirable to avoid the word

preached. See on Heb 4:2. The Israelites under Moses and Joshua are meant.

Because of unbelief ($\delta\iota' \alpha$

Rend. for unbelief, disobedience. Comp. Heb 3:18. A

Hebrews 4:7

heb 4:7

For limiteth rend. defineth. For the verb see on declared, Rom 1:4. The meaning is, he gives another opportunity of securing the rest, and calls the period in which the opportunity is offered today.

In David

The date of the composition of Psa 95:1-11 is uncertain. In lxx (94) it is called a Psalm of David. In the words in David the writer may adopt the lxx title, or may mean simply in the Psalms. In the Hebrew the Psalm has no inscription.

The time between Joshua and David. After this long interval he renews the promise in the Psalm.

As it is said ($\kappa\alpha\theta\omega$

Rend. as it hath been before said; referring to the citations, Heb 3:7, Heb 3:8, Heb 3:15.

Hebrews 4:8

heb 4:8

But it might be said that under Joshua the people did enter into the promised rest. He therefore shows that Israel's rest in Canaan did not fulfill the divine ideal of the rest.

Jesus (Ιησους)

Rend. Joshua, and see on Mat 1:21.

$\tau\alpha$)

After the entrance into Canaan under Joshua.

Hebrews 4:9

heb 4:9

There remaineth therefore a rest (α

Remaineth, since in the days of neither Moses, Joshua, or David was the rest appropriated. He passes over the fact that the rest had not been entered into at any later period of Israel's history. Man's portion in the divine rest inaugurated at creation has never been really appropriated: but it still remaineth. This statement is justified by the new word for "rest"

God's original rest, and marks the ideal rest - the rest of perfect adjustment of all things to God, such as ensued upon the completion of his creative work, when he pronounced all things good. This falls in with the ground-thought of the Epistle, the restoration of all things to God's archetype. The sin and unbelief of Israel were incompatible with that rest.

It must remain unappropriated until harmony with God is restored. The Sabbath-rest is the consummation of the new creation in Christ, through whose priestly mediation reconciliation with God will come to pass.

For the people of God (τῶ λαῶ τοῦ θεοῦ)

For the phrase see Rom 9:25; Rom 11:1; Pe1 2:10. and comp. Israel of God, Gal 6:16. The true Israel, who inherit the promise by faith in Christ.

Hebrews 4:10

heb 4:10

Only in such a Sabbath-rest is found the counterpart of God's rest on the seventh day.

For he that is entered into his rest (ὁ εἰσέλθων εἰς τὴν ἀνάπαυσίν αὐτοῦ)

Whoever has once entered. His, God's. The aorist marks the completeness of the appropriation - once and for all.

ὁ εἰσέλθων εἰς τὴν ἀνάπαυσίν αὐτοῦ)

Omit own. The statement is a general proposition: any one who has entered into God's rest has ceased from his works.

As God did from his (ὡς ἔπαυσε ὁ θεὸς ἀπὸ τῶν ἔργων αὐτοῦ)

Rend. as God (did) from his own. I

hinting at the perfect nature of the original works of creation as corresponding with God's nature and bearing his impress. The blessing of the Sabbath-rest is thus put as a cessation from labors. The basis of the conception is Jewish, the rest of the Sabbath being conceived as mere abstinence from labor, and not according to Christ's conception of the Sabbath, as a season of refreshment and beneficent activity, Mar 2:27; Joh 5:17. Our writer's conception is not the rabbinical conception of cessation of work, but rather of the cessation of the weariness and pain which accompany human labor. Comp. Rev 14:13; Rev 21:4; Luk 11:7; Luk 18:5; Gal 6:17.

Hebrews 4:11

heb 4:11

This promise of rest carries with it a special responsibility for the people of God.

ὅπως μὴ ἁπολείψῃς τὴν ἐπαγγελίαν τοῦ θεοῦ

For the verb, see on Eph 4:3. Give diligence, not hasten, which is the primary meaning.

That rest (εἰς τὴν ἀνάπαυσίν αὐτοῦ)

The Sabbath-rest of God, instituted at creation, promised to the fathers, forfeited by their unbelief, remaining to us on the condition of faith.

Lest any man fall after the same example of unbelief (ὅπως μὴ ἁπολείψῃς τὴν ἐπαγγελίαν τοῦ θεοῦ)

fall is to be taken absolutely; not, fall into the same example. Y

by the Attic rhetoricians. Originally a sign which suggests something: a partial suggestion as distinct from a complete expression. See Heb 8:5; Heb 9:23. Thus Christ's washing of the disciples' feet (Joh 13:15) was a typical suggestion of the whole field and duty of ministry. See on Pe1 2:6. It is not easy to give the exact force of ἐν in. Strictly speaking, the "example of disobedience" is conceived as that in which the falling takes place. The fall is viewed in the sphere of example. Comp. 2 Macc. 4:30; Co1 2:7. Rend. that no man fall in the same example of disobedience: the same as that in which they fell.

heb 4:12

The exhortation is enforced by reference to the character of the revelation which sets forth the rest of God. The message of God which promises the rest and urges to seek it, is no dead, formal precept, but is instinct with living energy.

The word of God (ὁ λόγος τοῦ θεοῦ)

That which God speaks through any medium. The primary reference is to God's declarations concerning his rest. The fathers explained it of the personal Word as in the Fourth Gospel. But in the Epistle there is no approach to any

, where, if anywhere, it might have been expected. In Heb 6:5 and Heb 11:3 we find ῥημα. Everywhere in the Epistle Christ appears as the Son, not as the Word. In this passage, the following predicates, εἰς and in Heb 4:14 he is styled Jesus the Son of God.

Quick and powerful (ζῶν)

Note the emphatic position of ζῶν living. Living is the word of God, since it is the word of "the living God" (Heb 3:12). Living in its essence. For εἰς; see on Phi 3:21; see on Col 1:29; see on Plm 1:6. Manifesting itself actively in the world and in men's hearts. Comp. Pe1 1:23.

and moral sophisms. For the comparison of the word of God or of men to a sword, see Psa 57:4; Psa 59:7; Psa 64:3; Eph 6:17. Philo calls his Logos ὁ λόγος τοῦ θεοῦ literally, above. Πᾶσι; Rev 2:12, lit. two-mouthed. In lxx always of a sword. See Jdg 3:16; Psa 149:6; Pro 5:4; Sir. 21:3. In Class. of a cave with a twofold mouth (Soph. Philoct. 16); of double-

Luk 21:24; Heb 11:34. Often in lxx, as Gen 34:26; Jos 10:28, Jos 10:33, Jos 10:35, Jos 10:37, Jos 10:39; Jdg 1:8. So; Sa2 2:26; Isa 31:8; Jer 2:30

(see note), elsewhere only in Revelation, very often in lxx, is a large broadsword. In lxx of Goliath's sword, Sa1 17:51

Piercing (δύει)

Lit. coming through. N.T.o.

Even to the dividing asunder of soul and spirit and of the joints and marrow (ἀλλοτρίωσιν τῆς ψυχῆς καὶ τοῦ ὀστέου καὶ τῆς μυελῶντος)

, is not to be understood of dividing soul from spirit or joints from marrow. Soul and spirit cannot be said to be separated in any such sense as this, and joints and marrow are not in contact with each

material sense. In rendering, construe soul, spirit, joints, marrow, as all dependent on dividing. Joints and marrow (ἀρῶν, μυελῶν, N.T.o) are to be taken figuratively as joints and marrow of soul and spirit. This figurative sense is εἰς τὸ βάθος

marrow of the soul." The conception of depth applied to the soul is on the same figurative line. See Aesch. Agam. 778; Eurip. Bacch. 203. Attempts to explain on any psychological basis are futile. The form of expression is poetical, and signifies that the word penetrates to the inmost recesses of our spiritual being as a sword cuts through the joints and marrow of the body. The separation is not of one part from another, but operates in each department of the spiritual nature. The expression is expanded and defined by the next clause.

discrimination and judgment are blended. Vulg. discretor.

Of the thoughts and intents of the heart (ε νοιω)

The A.V. is loose and inaccurate. E ; Act 17:29. Comp. ενθυμεισθαι, Mat 1:20; Mat 9:4. In every instance, both of the noun and of the verb, the sense is pondering or thinking out. Rend. the reflections. E here and Pe1 4:1. It is the definite conception which follows ε

Hebrews 4:13

heb 4:13

From the word of God the writer proceeds to God himself as cognizant of all things; thus giving a second ground for the exhortation of Heb 4:11.

See on Rom 8:19; see on Co2 5:17; see on Col 1:15. Here in the sense of thing created.

determine. The following are the principal explanations proposed: taken by the throat, as an athlete grasps an adversary; exposed, as a malefactor's neck is bent back, and his face exposed to the spectators; or, as the necks of victims at the altar are drawn back and exposed to the knife. The idea at the root seems to be the bending back of the neck, and the last explanation, better than any other, suits the previous figure of the sword. The custom of drawing back the victim's neck for sacrifice is familiar to all classical students. See Hom. Il. i. 459; ii. 422; Pindar, Ol. xiii. 114. The victim's throat bared to the sacrificial knife is a powerful figure of the complete exposure of all created intelligence to the eye of him whose word is as a two-edged sword.

μιν ο

Rend. with whom is our reckoning; that is to whom we have to give account.

Hebrews 4:14

heb 4:14

Heb 2:17, Heb 2:18 is now resumed. This and the following verse more naturally form the conclusion of the preceding section than the introduction to the following one.

Emphasizing Christ's priestly character to Jewish readers, as superior to that of the Levitical priests. He is holding up the ideal priesthood.

Rend. "passed through the heavens." Through, and up to the throne of God of which he wields the power, and is thus able to fulfill for his followers the divine promise of rest.

Jesus the Son of God

The name Jesus applied to the high priest is forcible as recalling the historical, human person, who was tempted like his brethren. We are thus prepared for what is said in Heb 4:15 concerning his sympathizing character.

Hebrews 4:15

heb 4:15

We have not an high priest who cannot, etc.

Whatever may be thought to the contrary; whatever contrary conclusion may be drawn from the character of the Levitical priests, or from Christ's exalted dignity and purity.

Touched with the feeling (συνπαθησαι)

Only here and Heb 10:34. This is more than knowledge of human infirmity. It is feeling it by reason of a common

Infirmities (α

Not sufferings, but weaknesses, moral and physical, which predispose to sin and facilitate it.

Like as we are (καθ' ο

Lit. according to likeness. Ημῶν of us or our is to be understood, or, as some, ημιν, according to his likeness to us.

This, of course, implies that he was not led into sin by temptation, and also that no temptation aroused in him sin already present and dormant. It is not meant that temptation arising from sin external to himself was not applied to him.

Hebrews 4:16

heb 4:16

οP., often in Hebrews, and commonly in the same sense as here - approach to God through the O.T. sacrifices or the ; Eph 3:12. The phrase come boldly expresses a thought which the Epistle emphasizes - that Christianity is the religion of free access to God. Comp. Co2 3:12, Co2 3:13.

Unto the throne of grace (τω τη

The phrase N.T.o. Throne of glory, Mat 19:28; Mat 25:31 : of majesty, Heb 8:1. In Revelation throne occurs over forty times, either the throne, or his throne, or throne of God. Once throne of the beast, Rev 16:10. Throne of grace expresses grace as the gift of divine power.

Mercy - grace (ε

Mercy for past sins; grace for future work, trial, and resistance to temptation.

To help in time of need (εις ευ

Lit. for seasonable help, or help in good time; before it is too late; while there is still time to seek God's rest. Others, however, explain, when it is needed; or, before temptation leads to sin.

[Next: Hebrews Chapter 5](#)

Hebrews Chapter 5

Hebrews 5:1

heb 5:1

Every high priest (πας α

Rend. being taken, or since he is taken: not who is taken. The point is that the high priest's efficiency for men depends on his being taken from among men.

Constituted priest. See on Tit 1:5.

For men (υ

On behalf of men.

As respects his relation to God. See on Heb 2:17.

That he may offer (ι)

nineteen times in Hebrews, and always, with one exception (Heb 12:7), in the technical sense, as here.

Gifts - sacrifices (δω

Δω

offerings, Gen 4:3, Gen 4:5; Lev 2:1; Num 5:15; δωρα, of bloody offerings, Gen 4:4; Lev 1:2, Lev 1:3, Lev 1:10.

For sins (υ μαρτιων)

In this the priest's efficiency is especially called out, and he who has not genuine compassion for the sinful cannot do this efficiently. Hence the words which follow.

Hebrews 5:2

heb 5:2

Have compassion (μετιοπαθειν)

N.T.o. ολxx. οClass. Originally of the rational regulation of the natural passions, as opposed to the Stoic α involved the crushing out of the passions. Often, in later Greek, of moderating anger. It is not identical with συνπαθησαι (Heb 4:5), but signifies to be moderate or tender in judgment toward another's errors. Here it denotes a

state of feeling toward the ignorant and erring which is neither too severe nor too tolerant. The high priest must not be betrayed into irritation at sin and ignorance, neither must he be weakly indulgent.

The ignorant (τοις αγνοουσι)

Comp. α, and Num 15:22-31, where the distinction is drawn between sins of ignorance and sins of presumption. Atonement for sins of ignorance was required by the Levitical law as a means of educating the moral perception, and of showing that sin and defilement might exist unsuspected: that God saw evil where men did not, and that his test of purity was stricter than theirs.

For that he himself also is compassed with infirmity (ε

Sympathy belongs to the high-priestly office, and grows out of the sense of personal infirmity. The verb is graphic: has infirmity lying round him. Comp. Heb 12:1 makes men capable of sin. This is denied in the case of Christ. See Heb 7:28.

Hebrews 5:3

heb 5:3

He ought (ο

It is his duty, growing out of the fact of his own infirmity.

Hebrews 5:4

heb 5:4

The high priest must be divinely called. One thus compassed with infirmity would shrink from such an office unless called to it by God.

The A.V. follows T.R., ο

Hebrews 5:5

heb 5:5

Did not glorify himself to be made high priest

E

ουαι α

But he that said unto him, Thou art my Son, etc.

Supply glorified him. He did not glorify himself, but God who styled him "son" glorified him. Thou art my Son is introduced thus in close connection with the call to the priesthood, in recognition of the fact that the priesthood of Christ had its basis in his sonship. "Christ's priestly vocation ceases to be an accident in his history, and becomes an essential characteristic of his position as Son: sonship, christhood, priestliness, inseparably interwoven" (Bruce).

Hebrews 5:6

heb 5:6

Thou art a priest forever, etc.

According to this verse Christ is prophetically pointed out in Psa 110:1-7 as an eternal priest, independent of fleshly

descent, a king, and superior in dignity to the Levitical priests.

According to the rank which Melchisedec held. Almost = like. For Melchisedec see ch. 7.

Hebrews 5:7

heb 5:7

He is now to show that Christ was under training for the priesthood, and describes the process of training.

Who (ο

Nominative to ε , to which all the participles are preparatory.

In the days of his flesh (εν ταις η του)

During his mortal life.

branches understood. The olive-branch bound round with wool was held forth by a suppliant in token of his character

Const. with prayers and supplications, not with offered. To save him from death may mean to deliver him from the fear of death, from the anguish of death, or from remaining a prey to death. In either case, the statement connects itself with the thought of Christ's real humanity. He was under the pressure of a sore human need which required divine help, thus showing that he was like unto his brethren. He appealed to one who could answer his prayer. The purport of the prayer is not stated. It is at least suggested by Mat 26:39.

ς ευ

Rend. was heard on account of his godly fear. E
beware, fear, only Heb 11:7

handling: hence piety of a devout and circumspect character, as that of Christ, who in his prayer took account of all
. He was

heard, for his prayer was answered, whatever it may have been. God was able to save him from death altogether. He did not do this. He was able to sustain him under the anguish of death, and to give him strength to suffer the Father's will: he was also able to deliver him from death by resurrection: both these he did. It is not impossible that both these may be combined in the statement he was heard.

Hebrews 5:8

heb 5:8

For were rend. was. His training for the priesthood involved suffering, even though he was a son. Connect with ε learned, not with the preceding clause, which would mean that his position as a son did not exempt him from the obligation to godly fear, which is true as a fact (see Heb 5:7), but is not the point of emphasis here.

Learned he obedience (ε

Omit he, since the subject of ε . Jesus did not have to learn to obey, see Joh 8:29; but he required the special discipline of a severe human experience as a training for his office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience; but, as Alford puts it, "the special course of submission by which he became perfected as our high priest was gone through in time, and was a matter of acquirement and practice." This is no more strange than his growth in wisdom, Luk 2:52. Growth in experience was an essential part of his humanity.

By the things which he suffered (αφ' ων ε

Or from the things, etc. Note the word-play, ε σα "mayst thou not learn by suffering."

Hebrews 5:9

heb 5:9

Comp. Heb 2:10. The fundamental idea in τελειουν is the bringing of a person or thing to the goal fixed by God. Comp. Heb 7:11, Heb 7:19; Heb 9:9; Heb 10:1, Heb 10:14; Heb 11:40; Heb 12:23. Here of Christ's having reached the end which was contemplated in his divinely-appointed discipline for the priesthood. The consummation was attained in his death, Phi 2:8; his obedience extended even unto death.

The author of eternal salvation (α

A

lxx, Isaiah 15:17. Not everlasting salvation, but a salvation of which all the conditions, attainments, privileges, and rewards transcend the conditions and limitations of time.

Unto all them that obey him (πασιν τοις υ τω)

Obeys points to obedience, Heb 5:8, and salvation to save, Heb 5:7. If the captain of salvation must learn obedience, so must his followers. Comp. Th2 1:8.

Hebrews 5:10

heb 5:10

Rend. since he was addressed or saluted by God. God recognized and saluted him as that which he had become by

Hebrews 5:11

heb 5:11

From this point the comparison of Christ with Melchisedec would naturally be developed; but the author digresses into a complaint of the imperfect spiritual attainment of his readers, and a remonstrance and admonition extending to the end of ch. 6.

)

Rend. concerning which. Not Melchisedec, but the topic that Christ is a priest after the order of Melchisedec, a topic to which great importance is attached. Can it be imagined that the discussion of such a topic would appeal to a Gentile audience as a reason for not relapsing into paganism?

μιν ο

Lit. the discourse is abundant unto us. We refers to the writer himself.

Lit. hard of interpretation to speak. The A.V. entirely misses the idea of interpretation. Rev. better, hard of

ς ακοαις)

Rend. ye have grown dull in your hearing. For α . The verb implies a deterioration on the . From νη not and ωθειν to push. Hence slow, sluggish. Mostly in later Greek,

remember." Theaet. 144 B. In lxx, Pro 22:29; Sir. 4:29; 11:12. Sometimes = low, mean, obscure. So in Proverbs, but in Sirach slack, slow.

Hebrews 5:12

heb 5:12

When for the time ye ought to be teachers (ο

Rend. for when ye ought to be teachers by reason of the time. A.V. entirely obscures the true meaning, which is that, because of the time during which the readers have been under instruction, they ought to be able to instruct others.

Not with teach you, as A.V., but with ye have need. The position of the word is emphatic. Again ye have need of being taught the very rudiments of divine truth which ye were taught long ago.

you."

The first principles of the oracles (τα, στοιχεια της αρχης τω

Lit. the rudiments of the beginning of the oracles. The phrase στοιχεια της αρχης N.T.o. It is = primary elements. For στοιχεια see on Gal 4:3

Greek of divine utterances. In Class. of prose oracles. Philo uses it of the O.T. prophecies, and his treatise on the Ten ; Deu 33:9;

Psa 12:6; Psa 18:30, etc. It was used of the sayings of Jesus, see Polycarp, Ad Phil. vii. From the time of Philo, of any O.T. sayings, especially those pointing to Christ.

As in Heb 5:11, implying degeneracy. The time was when you needed the strong meat of the word.

Comp. Col 3:2. Answering to rudiments.

ς)

Lit. solid meat. See on steadfast, Pe1 5:9. More advanced doctrinal teaching. The explanation of the Melchisedec priesthood to which the writer was about to pass involved the exhibition for the first time of the opposition of the N.T. economy of salvation to that of the old, and of the imperfection and abrogation of the O.T. priesthood. To apprehend this consequence of N.T. revelation required alert and matured minds. This is why he pauses to dwell on the sluggish mental and spiritual condition of his readers.

Hebrews 5:13

heb 5:13

Rend. partakes of. See on Heb 1:9; see on Heb 2:14; see on Heb 3:1, Heb 3:14.

Unskilful (α

N.T.o. Rend. unskilled or inexperienced.

ministration, fruit and fruits, ministers, hope, breastplate, crown, king, preacher. It is a mistake to attempt to give the phrase here a concrete meaning. It signifies simply a word of normally right character. It is not = the Christian revelation, which would require the article. Probably, however, in the foreground of the writer's thought was the word spoken by the Son (Heb 1:2); the salvation which at first was spoken by the Lord (Heb 2:3).

See on Rom 2:20; see on Co1 3:1; see on Eph 4:14.

Hebrews 5:14

heb 5:14

στιν η

. Often by Paul, as

; Co1 3:1; Co1 13:11; Eph 4:4
in Co1 14:20.

For use rend. habitude. N.T.o. It is the condition produced by past exercise. Not the process as A.V., but the result.

N.T.o. Organs of perception; perceptive faculties of the mind. In lxx see Jer 4:19; 4 Macc. 2:22.

See on Pe2 2:14, and see on Ti1 4:7.

Good and evil

Not moral good and evil, but wholesome and corrupt doctrine. The implication is that the readers' condition is such as to prevent them from making this distinction.

[Next: Hebrews Chapter 6](#)

Hebrews Chapter 6

Hebrews 6:1

heb 6:1

Leaving the principles of the doctrines of Christ (ἀρχῆς ἀρχῆς τοῦ Χριστοῦ)

Lit. leaving the word of the beginning concerning Christ. A elementary truths or to regard them as important, but leaving them "as a builder leaves his foundation in erecting his building" (Bruce). The word of the beginning of Christ is practically = the rudiments of the beginning, Heb 5:12; that rudimentary view of Christ's person and office which unfolds into the doctrine of his priesthood. Up to this point the writer has shown only that the permanent elements of the old covenant remain and are exalted in Christ. The more difficult point, which it will require matured perception to grasp, is that Christ's priesthood involves the entire abolition of the old covenant.

Let us go on unto perfection (εἰς τελειότητα)

Lit. let us be born on to completeness. The participial clause, leaving, etc., is related to the verbal clause as expressing a necessary accompaniment or consequence of the latter. Let us be born on to completeness, and, because of this, . Rend. completeness. The completeness is viewed as pertaining to both the writer and the readers. He proposes to fully develop his theme: they are exhorted to strive for that full Christian manhood which will fit them to receive the fully-developed discussion.

Not explanatory of leaving, etc. The following words, describing the elements of the foundation, - repentance, baptisms, etc., - simply illustrate in a general way the proposal to proceed to the exposition of the doctrine of Christ's priesthood. The illustrative proposition is that a building is not completed by lingering at the foundation; and so Christian maturity is not to be attained by going back to subjects which belong to the earliest stage of Christian instruction. He purposely selects for his illustration things which belong to the very initiation of Christian life.

Dead works (νεκρῶν ἔργων)

The phrase only in Hebrews. Comp. Heb 9:14. Not sinful works in the ordinary sense of the term, but works without the element of life which comes through faith in the living God. There is a sharp opposition, therefore, between dead works and faith. They are contraries. This truth must be one of the very first things expounded to a Jew embracing Christianity.

Hebrews 6:2

heb 6:2

Doctrine of baptisms (βαπτισμῶν)

, and Mar 7:4

Neither word in lxx or Class. The meaning here is lustral rites in general, and may include the baptism of John and Christian baptism. The teaching would cover all such rites, their relations and comparative significance, and it would be necessary in the case of a Jewish convert to Christianity who might not perceive, for example, any difference between Jewish lustrations and Christian baptism.

Laying on of hands

See on Ti1 4:14. A Jewish and a Christian practice.

Resurrection - eternal judgment

Both resurrection and future judgment were Jewish tenets requiring exposition to Jewish converts as regarded their relations to the same doctrines as taught by Christianity. The resurrection of Christ as involving the resurrection of believers would, of itself, change the whole aspect of the doctrine of resurrection as held by a Jew. A cannot here signify everlasting. It expresses rather a judgment which shall transcend all temporal judgments; which shall be conducted on principles different from those of earthly tribunals, and the decisions of which shall be according to the standards of the economy of a world beyond time. See additional note on Th2 1:9. The phrase eternal

Hebrews 6:3

heb 6:3

If God permit (ε ̄ ο

The exact formula N.T.o. Comp. Co1 16:7; Act 18:21. Pagan parallels are τὸν θεὸν ἄρῃς ἵνα ἔπιτρέψῃ, and θεὸς

prevent the writer from developing his theme and them from receiving his higher instruction. The issue is dependent on the power which God may impart to his teaching, but his efforts may be thwarted by the impossibility of repentance on their part. No such impossibility is imposed by God, but it may reside in a moral condition which precludes the efficient action of the agencies which work for repentance, so that God cannot permit the desired consequence to follow the word of teaching.

Hebrews 6:4

heb 6:4

Impossible (α

It is impossible to dilute this word into difficult.

Rend. "once for all enlightened." A , Heb 9:26, Heb 9:27, Heb 9:28; Heb 10:2; Heb 12:26, Heb 12:27. Indicating that the enlightenment ought to have sufficed to prevent them from falling away; not that it does not admit of repetition. Enlightened, through the revelation of God in Christ, the true light, and ; Kg2 12:2; Kg2 17:27. Comp. in N.T. Joh 1:9; Eph 1:18; Eph 3:9; Heb 10:32. Erasmus gives the correct explanation: "Who once for all have left the darkness of their former life, having been enlightened by the gospel teaching." There is no ground for explaining the

continued down to the Reformation. See Just. Mart. Apol. i. 62. Chrysostom entitled his 59th Homily, addressed to and Heb 10:32. The Peshitto translates this passage, "who have once (for all) descended to baptism." The N.T. gives no example of this usage.

ς δωρεας της ε

. The meaning is, have consciously partaken of. Comp. Pe1 2:3 . The heavenly gift is the Holy Spirit. It is true that this is distinctly specified in the next clause, but the two clauses belong together.

"Heavenly gift" emphasizes the heavenly quality of the gift. The Holy Ghost is the gift itself which possesses the heavenly quality.

Hebrews 6:5

heb 6:5

ρημα)

The gospel of Christ as preached. Comp. Heb 2:3. To the word are attached life (Act 5:20); spirit and life (Joh 6:63); salvation (Act 11:14); cleansing (Eph 5:26); especially the impartation of the Spirit (Joh 3:34; Act 5:32; Act 10:44; Eph 6:17; Heb 2:4).

ωνος)

Not foretastes of heavenly bliss. The world to come is the world of men under the new order which is to enter with the fulfillment of Christ's work. See on these last days, Heb 1:2. These powers are characteristic of that period, and in so far as that dispensation is inaugurated here and now, they assert and manifest themselves.

Hebrews 6:6

heb 6:6

15:8. fall, Heb 4:11 ; Eze

The verb N.T.o. Ανακαινουν to renew, Co2 4:16; Col 3:10.

Seeing they crucify to themselves - afresh (ανασταυρουντας εαυτοις)

In the Roman classical use of the word, α an idea for which classical writers had no occasion in connection with crucifying. Εαυτοις for themselves. So that Christ is no more available for them. They declare that Christ's crucifixion has not the meaning or the virtue which they formerly attached to it.

The Son of God

Marking the enormity of the offense.

N.T.o. Rarely in lxx. Comp. Num 25:4

of a thing by way of commending it to imitation or avoidance. To make an example of; thence to expose to public disgrace. Δειγμα example, only Jde 1:7 ; Col 2:15. See additional note at the end of this chapter.

Additional Note on Heb 6:4-6.

The passage has created much discussion and much distress, as appearing to teach the impossibility of restoration after a moral and spiritual lapse. It is to be observed:

(1) That the case stated is that of persons who once knew, loved, and believed Christian truth, and who experienced the saving, animating, and enlightening energy of the Holy Spirit, and who lapsed into indifference and unbelief.

(2) The questions whether it is possible for those who have once experienced the power of the gospel to fall away and be lost, and whether, supposing a lapse possible, those who fall away can ever be restored by repentance - do not belong here. The possibility of a fall is clearly assumed.

(3) The sin in the case supposed is the relinquishment of the spiritual gifts and powers accompanying faith in Christ, and rejecting Christ himself.

(4) The significance of this sin lies in the mental and spiritual condition which it betrays. It is the recoil of conviction from Christ and the adoption of the contrary conviction.

(5) The writer does not touch the question of the possibility of God's renewing such to repentance. He merely puts his own hypothetical case, and says that, in the nature of such a case, the ordinary considerations and means which are applied to induce men to embrace the gospel no longer appeal to the subjects supposed. He contemplates nothing beyond such agencies, and asserts that these are powerless because the man has brought himself into a condition where they can no longer exert any power. Whether God will ever reclaim by ways of his own is a point which is not even touched. Destruction of the faculty of spiritual discernment is the natural outcome of deliberate and persistent sin, and the instrument of its punishment. Note, "renew unto repentance." God promises pardon on penitence, but not penitence on sin. See a powerful passage in Coleridge's Moral and Religious Aphorisms, Amer. ed., Vol. I., p. 191.

Hebrews 6:7

heb 6:7

The inevitableness of the punishment illustrated by a familiar fact of nature.

The earth (γη)

Or the land. Personified. Comp. αυ γη the land of itself, Mar 4:28, see note.

Which drinketh in (η πιουσα)

Appropriates the heavenly gift of rain, the richness of which is indicated by that cometh oft upon it.

Grass, fodder. N.T.o.

Meet for them by whom it is dressed (ευ ται)

For ευ ; Luk 14:35. Γεωργειν to till the ground, N.T.o. Rend. tilled. Dress is properly to trim. The natural result of the ground's receiving and absorbing the rains is fruitfulness, which redounds to the benefit of those who cultivate it.

θεου)

Rend. partaketh of blessing. The blessing is increased fruitfulness. Comp. Mat 13:12; Joh 15:2.

Hebrews 6:8

heb 6:8

But that which beareth thorns and briers (ε

Wrong. As given in A.V. the illustration throws no light on the subject. It puts the contrast as between two kinds of soil, the one well-watered and fertile, the other unwatered and sterile. This would illustrate the contrast between those who have and those who have not enjoyed gospel privileges. On the contrary the contrast is between two classes of Christians under equally favorable conditions, out of which they develop opposite results. Rend. but if it (the ground that receives the rain) bear thorns and thistles, etc. A darts or points. A ball with sharp iron spikes, on three of which it rested, while the fourth projected upward, was called tribulus or tribolus, or caltrop. These were scattered over the ground by Roman soldiers in order to impede the enemy's cavalry. A kind of thorn or thistle, a land-caltrop, was called tribulus. So Virgil,

"Subit aspera silva,

Lappaeque tribulique."

Georg. i. 153.

Is rejected (α

Lit. unapproved. See on reprobate, Rom 1:28.

See on Gal 3:10. Enhancing the idea of rejected. It is exposed to the peril of abandonment to perpetual barrenness.

Whose end is to be burned ($\eta \quad \varsigma \kappa\alpha\upsilon\sigma\iota\nu$)

$\text{H}\varsigma$ whose, of which, may be referred to cursing - the end of which cursing: but better to the main subject, $\gamma\eta$ is consummation rather than termination. $\text{E}\iota\varsigma \kappa\alpha\upsilon\sigma\iota\nu$, lit. unto burning. Comp. lxx, Isa 40:16. The consummation of the cursed land is burning. Comp. Joh 15:6. The field of thorns and thistles is burned over and abandoned to barrenness.

Hebrews 6:9

heb 6:9

But the writer refuses to believe that his readers will incur such a fate.

Beloved (α

Only here in the epistle. It often suggests an argument. See Co1 10:14; Co1 15:58; Co2 7:1.

We are firmly convinced. The verb indicates a past hesitation overcome.

The article gives a collective force, the better state of things, the going on unto perfection (Heb 6:1 Heb 1:4.

That accompany salvation (ϵ

E

to it. So in a local sense, Mar 1:38; in a temporal sense, Luk 13:33, next. He is persuaded that they will give heed to all things which attend the work of salvation and will enjoy all that attaches to a saved condition.

Hebrews 6:10

heb 6:10

He is encouraged in this confidence by the fact that they are still as formerly engaged in Christian ministries.

Your work and labor of love (του ε μω ς α

Omit labor. The A.V. follows T.R. του

Which ye have shewed toward his name (ης ε του)

The verb means, strictly, to show something in one's self; or to show one's self in something. similar praise is bestowed in Heb 10:32. They have shown both love and work toward God's name. That does not look like crucifying Christ. God is not unjust, as he would show himself to be if he were forgetful of this.

Hebrews 6:11

heb 6:11

We desire (επιθυμουμεν)

Strongly, earnestly. Comp. Mat 13:17; Luk 22:15. The manifestations just mentioned make the writer desire that they may exhibit more of the spirit which animates their beneficent works.

Each (ε

He is concerned, not only for the body of believers, but for each member.

ς ε

That is, we desire that each of you exhibit the same diligence to develop your hope, which is in danger of failing, into full assurance, unto the end of the present season of trial with its happy consummation. Comp. Rom 8:24 Th1 1:5, and comp. Rom 4:21; Rom 14:5. It is practically the same whether we translate full development or full assurance. The two meanings coalesce. Hope develops into full assurance.

Hebrews 6:12

heb 6:12

See on Heb 5:11. Or sluggish, as you will become if you lose hope.

Rend. imitators.

For patience rend. long-suffering, and see on Jam 5:7. Faith and long-suffering go together. Faith does not win its inheritance without persevering endurance; hence long-suffering is not only presented as an independent quality, but is predicated of faith.

Notice the present participle, are inheriting. Their present faith and perseverance are now making for their final inheritance. Comp. Eph 1:14.

Hebrews 6:13

heb 6:13

Illustration of the long-suffering of faith by the example of Abraham. The necessity for emphasizing this element of faith lay in the growing discouragement of the Jewish Christians at the long delay of Christ's second coming. Comp. ch. 11. Abraham became a sojourner in the land of the promise, looking for the heavenly city (Heb 11:9, Heb 11:10). All the instances cited in that chapter illustrate the long outlook of faith, involving patient waiting and endurance. The example of Abraham shows, first, that the promise of God is sure.

Because he could swear by no greater (ε

Lit. since he had (the power) to swear by no one greater.

By himself (καθ' εαυτου)

Comp. Gen 22:16. N.T.o , but see lxx, Amo 6:8.

Hebrews 6:14

heb 6:14

Surely blessing I will bless thee (ει λογων ευ

, Num 14:28, Num 14:35; Isa 45:23; Eze 33:27; Eze 34:8.

Blessing I will bless is a Hebraism, emphasizing the idea contained in the verb. Comp. lxx, Gen 22:17; Num 25:10; Deu 15:4.

Hebrews 6:15

heb 6:15

He obtained (ε

The compounded preposition ε personally receive the entire fulfillment of the promise, but only the germ of its fulfillment. It was partially fulfilled in the birth of Isaac. See Rom 4:18.

The security of the divine promise illustrated by the analogy of human practice.

Hebrews 6:16

heb 6:16

σης αυτοις α ο

outermost point; the point beyond which one cannot go. With this exception always in N.T. in the plural, of the ends of the earth. See Mat 12:42; Rom 10:18. So often in lxx. A , on which see note.

Hebrews 6:17

heb 6:17

Wherein (εν ω)

Referring to the whole previous clause. In accordance with this universal human custom.

Rend. being minded. See on Mat 1:19.

The adjective used substantively. Only here and Heb 6:18.

Confirmed (ε

promise.

Hebrews 6:18

heb 6:18

His word and his oath.

Strong consolation (ι

I

army or a fortress. For consolation rend. encouragement, and see on Luk 6:24; see on Col 14:3.

Who have fled for refuge (οι

Only here and Act 14:6

it expresses flight to a definite place or person for safety. Hence often used in connection with an altar or a sanctuary.

The distinction between the simple and the compound verb is illustrated in Hdt. iv. 23, where, speaking of the

) to them, receives wrong from no

one." So Xen., Hellen. 1, 6, 16: "Conon fled (ε

To lay hold upon the hope set before us (κρατησαι τη

For κρατησαι to lay fast hold, see on Mar 7:3; see on Act 3:11; see on Col 2:19

appointed. Mostly in Hebrews. Comp. Co2 8:12; Jde 1:7.

Hebrews 6:19

heb 6:19

An anchor of the soul (α ς ψυχης)

The same figure is implied Ti1 1:19.

Sure and steadfast (ασφαλη

The distinction between the two adjectives expresses the relation of the same object to different tests applied from without. Ασφαλη

Which entereth into that within the veil (εἰ

Const. the participle εἰς . Comparative, of something farther within. So εἰς ;

Heb 9:3. That within the veil is the unseen, eternal reality of the heavenly world. Two figures are combined: (a) the world a sea; the soul a ship; the hidden bottom of the deep the hidden reality of the heavenly world. (b) The present life the forecourt of the temple; the future blessedness the shrine within the veil. The soul, as a tempest-tossed ship, is held by the anchor: the soul in the outer court of the temple is fastened by faith to the blessed reality within the shrine.

Hebrews 6:20

heb 6:20

Whither the forerunner is for us entered (ὁ μὼν ἰεσηλθεν)

O

N.T.o. It expresses an entirely new idea, lying completely outside of the Levitical system. The Levitical high priest did not enter the sanctuary as a forerunner, but only as the people's representative. He entered a place into which none might follow him; in the people's stead, and not as their pioneer. The peculiarity of the new economy is that Christ as high priest goes nowhere where his people cannot follow him. He introduces man into full fellowship with God. The A.V. entirely misses this point by rendering "the forerunner," as if the idea of a high priest being a forerunner were perfectly familiar. Rend. whither as a forerunner Jesus entered. Comp. Heb 10:19.

Made a high priest (α

Rend. having become a high priest, etc. Become, because his office must be inaugurated by his suffering human life and his death.

[Next: Hebrews Chapter 7](#)

Hebrews Chapter 7

Hebrews 7:1

heb 7:1

For this Melchisedec, etc.

See Gen 14:18-20; Psa 110:1-7.

Hebrews 7:2

heb 7:2

First being by interpretation King of righteousness (πρω

The first designation is the literal interpretation of the Hebrew name. Being interpreted belongs only to this

And after that also (ε

Then follows a designation derived from his character, king of peace. Supply being; not being interpreted.

Salem

Jerome says that the place retained that name in his day, and that the ruins of Melchisedec's palace were shown there. The ancient name of Jerusalem was Jebus. Others, again, suppose that Salem is not the name of a place, but is merely the appellation of Melchisedec. The passage in Genesis, however, points to a place, and the writer might naturally have desired to indicate the typical meaning of the city over which Melchisedec reigned.

Hebrews 7:3

heb 7:3

Without father, without mother, without descent (α

The three adjectives N.T.o, olxx. The meaning is that there is no record concerning his parentage. This is significant as indicating a different type of priesthood from the Levitical, in which genealogy was of prime importance. No man might exercise priestly functions who was not of the lineage of Aaron.

Having neither beginning of days nor end of life

That is to say, history is silent concerning his birth and death.

But made like unto the Son of God (α υιω του θεου)

The verb N.T.o. Made like or likened, not like. "The resemblance lies in the Biblical representation, and not primarily in Melchisedec himself" (Westcott). Son of God, not Son of man, for the likeness to Jesus as Son of man would not hold; Jesus, as man, having had both birth and death. The words likened unto the Son of God stand independently. Not to be connected with the following sentence, so as to read abideth a priest continually like the Son of God; for, as a

priest, Melchisedec, chronologically, was prior to Christ; and, therefore, it is not likeness with respect to priesthood that is asserted. The likeness is in respect to the things just predicated of Melchisedec. Christ as Son of God was without father, mother, beginning or end of days; and, in these points, Melchisedec is likened in Scripture to him.

termination of Melchisedec's priesthood. The tenure of his office is uninterrupted. The emphasis is on the eternal duration of the ideal priesthood, and the writer explains the Psalm as asserting eternal duration as the mark of the Melchisedec order. Accordingly, he presents the following characteristics of the ideal priesthood: royal, righteous, peace-promoting, personal and not inherited, eternal. Comp. Isa 9:6, Isa 9:7; Isa 11:4, Isa 11:10; Isa 32:17; Isa 53:7. It is, of course, evident to the most superficial reader that such exposition of O.T. scripture is entirely artificial, and that it amounts to nothing as proof of the writer's position. Melchisedec is not shown to be an eternal high priest because his death-record is lost; nor to be properly likened unto the Son of God because there is no notice of his birth and parentage.

Hebrews 7:4

heb 7:4

The superiority of the Melchisedec priesthood to the Levitical.

Consider (θεωρειτε)

Only here in Hebrews and oP. Except this passage, confined to the Synoptic Gospels, Acts, and Johannine writings. See on Luk 10:18; see on Joh 1:18.

Only here and Gal 6:11.

The patriarch (ο

Only here and in Acts.

Properly an adjective, but used as a noun for tithes. Only in Hebrews, as is the kindred verb δεκατουν to impose or take tithes. Αποδεκατουιν to exact tithes, Heb 7:5. Comp. Mat 23:23; Luk 11:42.

Of the spoils (εκ των α

The noun N.T.ο , from α

Hebrews 7:5

heb 7:5

If Melchisedec was greater than Abraham, he was greater than Abraham's descendants, including the tribe of Levi.

They that are of the sons of Levi who receive, etc. (οι εκ των υιω

Those out of the sons of Levi who become priests. Not those who receive the priesthood from the sons of Levi. Not all Levites were priests, but only those of the house of Aaron.

Only here and Luk 1:9.

A commandment (ε

A special injunction. See on Jam 2:8; see on Eph 2:15.

To take tithes (αποδεκατον)

See on Heb 7:4.

That is of their brethren, though they come out of the loins of Abraham

The people, the brethren of the Levites, are descended from their common ancestor, Abraham, yet the Levites exact tithes from them.

Hebrews 7:6

heb 7:6

But he whose descent is not counted from them (ο ξ αυτων)

Lit. he who is not genealogically derived from them: Melchisedec. The verb N.T.o.

Received tithes of Abraham

Melchisedec, who has no part in the Levitical genealogy, and therefore no legal right to exact tithes, took tithes from the patriarch himself. Hence he was greater than Abraham. The right of the Levitical priest to receive tithes was only a legal right, conferred by special statute, and therefore implied no intrinsic superiority to his brethren; but Melchisedec, though having no legal right, received tithes from Abraham as a voluntary gift, which implied Abraham's recognition of his personal greatness.

And hath blessed him that had the promises

Melchisedec accepted the position accorded to him by Abraham's gift of tithes by bestowing on Abraham his blessing, and Abraham recognized his superiority by accepting his blessing. He who had received the divine promises might have been supposed to be above being blessed by any man. The significance of this acceptance is brought out in the next verse.

Hebrews 7:7

heb 7:7

Asserting a principle which no one thinks of questioning: it is the less who is blessed, and the greater who blesses.

Hebrews 7:8

heb 7:8

Here (ωδε)

In the Levitical economy.

Men that die receive tithes

The emphasis is on α

But there ($\epsilon\kappa\epsilon\iota$

In the case of Melchisedec.

)

The Greek is very condensed: being attested that he liveth. The A.V. fills it out correctly. Melchisedec does not appear in Scripture as one who dies, and whose office passes to another. See on abideth continually, Heb 7:3.

Hebrews 7:9

heb 7:9

Levi himself, in the person of Abraham, was tithed by Melchisedec.

As I may say ($\omega\varsigma \epsilon \pi\epsilon\iota\nu$)

= so to speak. N.T.o. olxx. Introducing an unusual statement, or one which may appear paradoxical or startling to the reader, as this statement certainly is, to a modern reader at least.

In Abraham ($\delta\iota' A$

Lit. through Abraham.

Hebrews 7:10

heb 7:10

In the loins of his father ($\epsilon\nu \tau\eta \omicron \tau\omicron\nu$

His own father; not of Abraham.

When Melchisedec met him

In the person of Abraham. The whole Jewish law, its ordinances and priesthood, are regarded as potentially in Abraham. When Abraham paid tithes, Levi paid tithes. When Abraham was blessed, Israel was blessed. It is a kind of reasoning which would appeal to Hebrews, who so strongly emphasized the solidarity of their race. Comp. Rom 9:4, Rom 9:5.

Hebrews 7:11

heb 7:11

In Christ, as the Melchisedec-priest, the ideal of the priesthood is realized.

Only here and Luk 1:45. The act or process of consummating. By this word is signified the establishment of a perfect fellowship between God and the worshipper. See Heb 9:9; Heb 10:1.

Priesthood (ι

Only in Hebrews. See Heb 7:12, Heb 7:14. It expresses the abstract notion of the priest's office; while ι expresses the priestly service.

π' αυτη

Under, rather on the basis of. The verb lit. the law has been laid down. Only here and Heb 8:6.

E

Another priest (ε

Not merely another, but a different kind of priest. See on Mat 6:24.

Should rise (α

In Hebrews only here and Heb 7:15, both times in connection with priest.

Hebrews 7:12

heb 7:12

Or transferred to another order. See on Gal 1:6.

A transfer to a new basis. Only in Hebrews. See Heb 11:5; Heb 12:27. The inferiority of the Levitical priesthood is inferred from the fact that another priesthood was promised. If perfection was possible at all under the Mosaic economy, it must come through the Levitical priesthood, since that priesthood was, in a sense, the basis of the law. The whole legal system centered in it. The fundamental idea of the law was that of a people united with God. Sin, the obstacle to this ideal union, was dealt with through the priesthood. If the law failed to effect complete fellowship with God, the priesthood was shown to be a failure, and must be abolished; and the change of the priesthood involved the abolition of the entire legal system.

Hebrews 7:13

heb 7:13

As the law prescribed that the priesthood should be of the order of Aaron, a new priesthood, not of that order, must set aside the law.

Pertaineth to another tribe (φυλης ε

Lit. hath partaken of another tribe. Not only another, but a different tribe; one not specially set apart to sacerdotal service.

Of which no man gave attendance at the altar (αφ' ης ου)

victims; but used of the altar of incense, Luk 1:11; Rev 8:3; comp. Exo 30:1. See on Act 17:23. It was also used of the enclosure in which the altar stood. See Ignat. Eph. v; Trall. vii. See Lightfoot's interesting note, Ignatius and Polycarp, Vol. II., p. 43.

Hebrews 7:14

heb 7:14

Obvious. See on Ti1 5:24.

Sprang (α

Rend. hath sprung. In N.T. always of the rising of a heavenly body, sun or star, except Luk 12:54, of a cloud, and here. See lxx, Gen 32:31; Exo 22:3; Num 24:17; Jdg 9:33; Isa 14:12; Isa 40:1; Mal 4:2. Also of the springing up of plants, Gen 2:5; Gen 3:18; Deu 29:23; of the growing of the beard, Sa2 10:5.

Hebrews 7:15

heb 7:15

, viz., that Christ sprang out of Judah, but to the general proposition - the unsatisfactory character of the Levitical priesthood.

Similitude (ο

Better, likeness: answering to made like, Heb 7:3, and emphasizing the personal resemblance to Melchisedec.

Hebrews 7:16

heb 7:16

ντολη

, Rom 7:23. Εντολης, the specific precept of the Mosaic law regarding Levitical priests. Comp. Eph 2:15 reference to the body. Fitness for office was determined largely by physical considerations. The priest must be of proper descent, without bodily blemish, ceremonially pure. See Heb 9:1-5, Heb 9:10, and comp. Rom 8:3. Such a priesthood cannot be eternal.

loosened down, of a tent, Co2 5:1; of the stones of the temple, Mat 24:2. Jesus was high priest in virtue of the energy of indissoluble life which dwelt in him, unlike the priests who die, Heb 7:8. This truth the writer finds in the Psalm.

Hebrews 7:18

heb 7:18

There is verily a disannulling of the commandment going before (α ντολης)

Verily is superfluous. A ; a very few times in lxx: The fundamental idea is the doing away of θετειν to make void, do away with, is common in N.T. and in lxx, where it represents fifteen different Hebrew words, meaning to deal falsely, to make merchandise of, to abhor, to transgress, to rebel, to break an oath, etc. The noun, in a technical, legal sense, is found in a number of papyri from 98 to 271 a.d., meaning the making void of a document. It appears in the formula εις α ντολης rend. of a foregoing commandment. The expression is indefinite, applying to any commandment which might be superseded, although the commandment in Heb 7:16 is probably in the writer's mind. Foregoing, not emphasizing mere precedence in time, but rather the preliminary character of the commandment as destined to be done away by a later ordinance. With foregoing comp. Ti1 1:18; Ti1 5:24.

της α

Rend. "because of its weakness and unprofitableness." It could not bring men into close fellowship with God. See Rom 5:20; Rom 8:3; Gal 3:21. A

Hebrews 7:19

heb 7:19

For the law made nothing perfect (ου

but instead of and, and supplies did; thus making an opposition between the law which made nothing perfect and the bringing in of a better hope, which did make something perfect. What the writer means to say is that, according to the Psalm, there takes place, on the one hand, a disannulling of the preliminary commandment because it was weak and unprofitable, unable to perfect anything, and on the other hand, the introduction of a better hope.

The bringing in of a better hope (ε

. The comparison is not between the hope conveyed by the commandment, and the better hope introduced by the gospel, but between the commandment which was characteristic of the law (Eph 2:15) and the hope which characterized the gospel (Rom 5:2-5; Rom 8:24).

By the which we draw nigh to God (δι' ης ε θεω)

Giving the reason why the hope is better. Christianity is the religion of good hope because by it men first enter into intimate fellowship with God. The old priesthood could not effect this.

Hebrews 7:20

heb 7:20

Not without an oath (ου

The A.V. is, on the whole, better than Rev. by inserting he was made priest. O ;
1 Esdr. 9:93. For an oath rend. the taking of an oath.

Hebrews 7:21

heb 7:21

For those priests were made (οι ερει

Rend. for they have been made priests. Lit. are priests, having become such.

Without an oath

Without the taking of an oath by God. Scripture says nothing of an oath of God when he appointed Aaron and his posterity to the priesthood.

But this with an oath (ο

Better, saith. Still says, since the promise is realized in Christ's priesthood.

Hebrews 7:22

heb 7:22

ησους)

E
pledge, ε
these words is that of putting something into one's hand (ε
covenant and see on Heb 9:16. The thought of a covenant is introduced for the first time, and foreshadows Heb 8:6-13. It adds to the thought of the inferiority of the Levitical priesthood that of the inferiority of the dispensation which it represented.

γγυαν to give as a

Hebrews 7:23

heb 7:23

ερεις)

Comp. Heb 7:21 for the construction. Rend. have been made priests many in number.

Hebrews 7:24

heb 7:24

Hath an unchangeable priesthood (α

Rend. hath his priesthood unchangeable. The A.V. misses the possessive force of the article, his priesthood, and the emphasis is on unchangeable α
another. Comp. Exo 32:8; Sir. 23:18. Usage is in favor of the former meaning, but the other falls in better with the course of thought.

Hebrews 7:25

heb 7:25

To the uttermost (ει

. Not perpetually, but perfectly.

θεω)

The verb οP., and in this sense only in Hebrews and Pe1 2:4. See a peculiar usage in Ti1 6:3. Comp. ε
Jam 4:8; Heb 7:19.

To make intercession for them (ει τωv)

The verb only here in Hebrews. Comp. υ , see note. See also on ε . The idea is not intercession, but intervention. It includes every form of Christ's identifying himself with human interests. The attempt

the Logos is not treated by Philo as a divine-human personality intervening for men, but as a poetical personification allegorically considered. In one instance the suppliant Logos is the cry of the oppressed Israelites; in another, Moses, as the allegorical representative of the universal reason of mankind. It represents certain functions of human reason and speech. Again, the suppliant is the visible Cosmos striving to realize its ideal.

Hebrews 7:26

heb 7:26

Became us (ἡμῶν ε

See on Heb 2:10. For the verb see on Tit 2:1. There was an essential fitness in the gift of our great high priest. Comp. Heb 2:17.

Holy (ο

See on Luk 1:75. Always with a relation to God; never of moral excellence as related to men. Of Christ, Act 2:27; Act 13:35; of a bishop, Tit 1:8.

Harmless (α

Rend. guileless. Free from malice and craft. Only here and Rom 16:18. Undefined (α

Rend. separated: denoting a condition realized in Christ's exaltation. Comp. Rom 6:10.

Higher than the heavens (υ ὑ οὐρανῶν)

Comp. Eph 4:10, Heb 4:14.

Hebrews 7:27

heb 7:27

Who needeth not daily (καθ' ἡ

Apparently inconsistent with Heb 9:7 : but the sense is, "who hath no need day by day as the high priest had (year by year) to offer sacrifices," etc. The great point is repetition, whether daily or yearly.

Once (ε

Rend. once for all. Contrasted with daily.

When he offered up himself (ε

A new thought. For the first time Christ appears as victim. Comp. Heb 9:12, Heb 9:14; Eph 5:2.

Hebrews 7:28

heb 7:28

Summarizing the contents of Heb 7:26, Heb 7:27. - The law constitutes weak men high priests. God's sworn declaration constitutes a son, perfected forevermore. A infirmity, stronger than ἀσθενεῖς weak, which might imply only special exhibitions of weakness, while having infirmity indicates a general characteristic. See on Joh 16:22.

A son

Again the high-priesthood is bound up with sonship, as in Heb 5:5, Heb 5:6.

[Next: Hebrews Chapter 8](#)

Hebrews Chapter 8

Hebrews 8:1

heb 8:1

Of the things which we have spoken (ε

The A.V. is wrong. E
being spoken": the matters now under discussion.

Rend. the chief point. It is not the sum of what precedes, but the main point of the present discussion. This point is that Christ is the minister of a better sanctuary, connected with a better covenant.

Such an high priest (τοιουτου)

Taken up from Heb 7:26.

Is set (ε

Repeating Heb 1:3. Rend. sat down.

The throne of the majesty (του

See on Heb 1:3. The phrase N.T.o.

In the heavens (εν τοις ουρανοις)

Const. with sat down, not with majesty, which is complete in itself and needs no qualifying epithet.

Hebrews 8:2

heb 8:2

Sat down as a minister. From an old adjective λει τος (found only in this compound), belonging to the people,
and ε v to

priests, often of the Levites. See Kg1 1:4; Kg1 19:21; Kg2 4:43; Kg2 6:15 , in the general sense of servants of God.

Of the sanctuary (των α

of holies, Heb 9:3. A , Heb 9:12, Heb 9:25; Heb 10:19; Heb 13:11. Comp. α .

The true tabernacle (της σκηνης της αλωθινης)

Explanatory of τῶν α
tabernacle in the wilderness. For α
17:4; Luk 16:9; Act 7:43. In this epistle always of the tabernacle in the wilderness.

Hebrews 8:3

heb 8:3

A priest is appointed to offer gifts and sacrifices. Therefore Christ, a high priest, must have gifts and sacrifices to offer, and a sanctuary in which to offer them.

Wherefore it is of necessity (ὁ ἀναγκαῖον)

Rend. wherefore it is necessary.

Somewhat to offer (ὁ)

Lit. what he may offer. The construction is unusual. Comp. Act 21:16. The statement is a truism, unless it be assumed that the Hebrew Christians were ignorant of the doctrine of Christ's priesthood.

Hebrews 8:4

heb 8:4

Rend. "Now if he were on earth he would not be a priest at all, seeing that there are those who offer the gifts according to the law." Christ could not be a priest on earth, because there is an order of priests already established by law; and as Christ was not of the tribe of Levi (Heb 7:13, Heb 7:14) he could have nothing in common with them.

Hebrews 8:5

heb 8:5

Who serve unto the example and shadow of heavenly things (οἱ ὑποσχηματίζοντες τὰ οὐρανόθεν)

The connection is, "there are those who offer the gifts according to the law, such as (οἱ ὑποσχηματίζοντες τὰ οὐρανόθεν) Ti2 1:3. Omit unto. Rend. serve the copy and shadow, etc., or, as Rev., that which is a copy and shadow. For υ see on Pe1 5:3; see on Pe2 2:6. Comp. Heb 9:23. Τῶν ε Eph 1:3; Eph 2:6; Eph 3:10; Eph 6:12 : "heavenly things," Joh 3:12; Phi 2:10; Heb 9:23.

ς)

2:26; see on Act 11:26 . In Exo 40:1, where Moses is commanded to make the tabernacle, God is expressly named.

To make (ἐπιτελεῖν)

The margin of Rev. complete may easily convey a wrong idea. The sense is to carry out or execute the plan given to him.

For, See (ὁ

A direct command. "See, thou shalt make."

See on Pe1 5:3. The meaning is that, in all essential features, the Levitical system of worship was a copy of a heavenly reality. This was pressed into an absurd literalism by the Rabbins, who held that there were in heaven original models of the tabernacle and of all its appurtenances, and that these were shown to Moses in the Mount. The writer draws out of this vulgar conception the thought that the material tabernacle was an emblem of a spiritual, heavenly sanctuary. The Levitical priests, therefore, serve only a copy and shadow.

Hebrews 8:6

heb 8:6

But now (νῦν

νῦν is logical: as the case now stands. The statement of Heb 8:4 is taken up. "If he were on earth he could not be a priest," etc., but now, since Christ is a priest, and must have a sanctuary and an offering, he has a more excellent ministry.

The ministry of the heavenly sanctuary.

. Both here and in the following chapter, the ideas of the sanctuary and the covenant are closely united. God's covenant was embodied in the sanctuary. The ark was "the ark of the covenant"; the tables of the law were "the tables of the covenant." The essence of a covenant is the establishment of a relationship. The sanctuary was the meeting-place of God and man. The ritual of sacrifice adjusted the sinner's relation to a holy God. All the furniture and all the ordinances of the tabernacle assumed the covenant between God and his people. Thus the two ideas belong together. The minister of the Levitical sanctuary was the mediator of the old covenant. A new covenant implies a new ministry, a better covenant implies a better ministry. Christ's priesthood implies a sanctuary. The new sanctuary implies a new covenant. This covenant is a better covenant because it

Was established upon better promises (ἐ

For established rend. enacted. Νομοθετεῖν to enact a law, only here and Heb 7:11

Rom 9:4 . The better covenant was enacted as truly as was the law. See Heb 8:10. The new covenant was a new law - the perfect law, the law of liberty, Jam 1:25.

Hebrews 8:7

heb 8:7

The statement that a better covenant was enacted upon better promises is justified by the very existence of that second covenant. "If that first covenant had been faultless, there would no place have been sought for a second." The argument is like that in Heb 7:11 (see note). Notice the imperfect tense εἰς ἃ ἔτι ἵστανται ἔτι ἵστανται have been going on. This implies a sense of dissatisfaction while the old covenant was still in force, and a looking about for something better. This hint is now expanded. It is to be shown that the Levitical system answered to a covenant which was recognized as imperfect and transitory by an O.T. prophet, since he spoke of a divine purpose to establish a new covenant.

Hebrews 8:8

heb 8:8

Them signifies the possessors of the first covenant. The prophet says what follows by way of blame. The passage cited is Jeremiah 38:31-34, lxx (A.V. Jer 31:31-34). The writer assumes that Jeremiah's new covenant means the Christian covenant.

Rend. I will conclude or consummate. See on Luk 4:13. Only here in Hebrews, and once in Paul, Rom 9:28, a citation.

With the house (ε

The preposition marking direction toward.

Mat 26:29.

Hebrews 8:9

heb 8:9

In the day when I took (εν η ε

An unusual construction. Lit. in the day of me having taken hold. Comp. Joh 4:39.

Hebrews 8:10

heb 8:10

The covenant which I will make (η

two parties. See the same combination, Act 3:25.

Lit. giving my laws: const. with I will make: "the covenant which I will make by giving my laws."

The moral understanding. See on Mar 12:30; see on Luk 1:51

; see on Rom 10:10.

A God - a people (ει

Lit. unto a God, etc. A Hebraistic form of expression, εις signifying the destination of the substantive verb. The sense is, I will be to them to serve as a God; or my being as related to them will amount to my being a God to them. Comp. Mat 19:5; Co2 6:18; Heb 1:5.

Hebrews 8:11

heb 8:11

Lit. his citizen: his fellow-citizen.

Know the Lord (γνω

As if commending God to the knowledge of one who is ignorant of him.

Observe the two words for know: γνωθι of the recognition of a stranger; ει
under God's covenant.

From the least to the greatest (α ε των).

Lit. from the little unto the great of them. This knowledge of God will be without distinction of age or station.

Hebrews 8:12

heb 8:12

Merciful (ι

Only here and Mat 16:22, see note.

Unrighteousness (α

Unrighteousnesses. The only occurrence of the word in the plural. For α .

Their sins and their iniquities (των αμαρτιων αυτων)

Omit and their iniquities. For α ; and for both α . Comp. Jo1 5:17.

Will I remember no more (ου ε

Lit. I will by no means remember any more.

Hebrews 8:13

heb 8:13

In that he saith a new covenant (εν τω

Lit. "in his saying new."

Παλαιουν to make old, only in Hebrews and Luk 12:33. Comp. Heb 1:11.

) adds the idea of infirmity to that of
age.

Is ready to vanish away (ε φανισμου)

Lit. is nigh unto vanishing. A
the writer regarded the Sinaitic covenant, even in Jeremiah's time, as obsolete, and that Jeremiah himself so regarded it.
When God announced a new covenant he proclaimed the insufficiency of the old, and the promise of a new covenant

carried with it the promise of the abrogation of the old. The new covenant is so shaped as to avoid the defects of the old one, and some one has remarked that, in one aspect, it is a criticism of the Sinaitic covenant. The following are its provisions: (1) The law will no more be merely external, but a law written in the heart. Comp. Co2 3:8. (2) The people will be on intimate and affectionate terms with God, so that the knowledge of God will be general. (3) Sin will be dealt with more radically and effectively.

[Next: Hebrews Chapter 9](#)

Hebrews Chapter 9

Hebrews 9:1

heb 9:1

; see on Rev 22:3; see on Phi 3:3; see on Ti2 1:3. The meaning is ordinances directed to or adapted for divine service.

Hebrews 9:2

heb 9:2

See on Heb 3:3.

The first

The first tabernacle, that is, the first division of the tabernacle. He speaks of the two divisions as two tabernacles.

Rend. lampstand. See on Mat 5:15; see on Rev 1:12. Description in Exo 25:31-37. Comp. Zac 4:1-14.

The table and the shewbread (ἡ τράπεζα καὶ τὰ ἄρτοι)

See Exo 25:23-30; Exo 35:13; Ch2 2:4; Ch2 13:11. The table and the loaves are treated as one item. Lit. the table and the setting forth of the loaves, that is, the table with its loaves set forth. See on Mar 2:26; see on Act 11:23.

Which is called the sanctuary (ἡ ἁγία)

Since it was thus furnished. See on Heb 8:2.

Hebrews 9:3

heb 9:3

According to Exo 26:31-37 there were two veils, the one before the door of the tent and the other before the sanctuary. After passing the first veil and entering the tent, the worshipper would see before him the second veil behind which was the holy of holies. The writer calls this also a tabernacle, Heb 9:2.

Hebrews 9:4

heb 9:4

The golden censer (χρυσου

), Exo 30:27; Lev 4:7 : comp. Luk 1:11 ; Eze 8:11; 4 Macc. 7:11. These are the only instances of the word in lxx: accordingly, never in lxx of the altar of incense. Josephus uses it for both. The golden censer is not mentioned in O.T. as a part of the furniture of the holy of holies. The facts of the case then are as follows: (a)

the altar of incense; (c) there is no mention in O.T. of a censer set apart for the day of atonement; (d) the high priest was to enter with incense, so that the ark might be veiled by the smoke (Lev 16:12). Hence the censer could not have

tabernacle. There is evidently a discrepancy, probably owing to the fact that the writer drew his information from the O.T. by which he might have been led into error. Thus Exo 26:35, there are mentioned in the holy place without the veil only the candlestick and the table, and not the incense-altar. Again, when the standing-place of the incense altar was mentioned, the expressions were open to misconstruction: see Exo 30:6; Exo 40:5. On the day of atonement, the incense-altar, like the most holy place, was sprinkled with blood. This might have given rise to the impression that it was in the holy of holies.

)

Properly, wrought gold.

Wherein (εν η)

But according to Exo 16:34; Num 17:10, neither the pot of manna nor Aaron's rod was in the ark, but "before the testimony"; while in Exo 25:16, Moses was commanded to put only the tables of the law into the ark; and in Kg1 8:9 it is said of the ark in the temple, "there was nothing in the ark save the two tables of stone." The writer follows the rabbinical tradition that the pot of manna and the rod were inside of the ark.

)

Σταμος, N.T.o, a few times in lxx, rare in Class. Golden is an addition of the lxx. Comp. Exo 16:33.

Hebrews 9:5

heb 9:5

Setting forth or exhibiting the divine glory. The word signifies living creatures, and they are described as ζωα. Hence , Isa 6:3; Eze 1:5-10; 10:5-20, and comp. Rev 4:6-8. Nothing could be more infelicitous than the A.V. rendering of ζωα beasts.

. Used in lxx to translate , the place of covering sin, the throne of mercy above the ark.

In detail; his main point being the twofold division of the tabernacle. The phrase N.T.o. Note the completeness of the list of articles of furniture in the tabernacle, even to the inclusion of things which had no connection with worship; also the emphasis on the costliness of the articles - gold. The writer will say all that can be said for this transitory, shadowy tabernacle; but all that he can say about the costliness of the apparatus only emphasizes the inferior and unspiritual

character of the worship. The vessels are superior to the service.

Hebrews 9:6

heb 9:6

The inferiority of the ancient system was proved by the old tabernacle itself: by its division into two parts, both of which were inaccessible to the people.

Rend. continually. The phrase is usually found in connection with matters involving relations to God - worship, sacrifice, etc. See Mat 18:10; Luk 24:53; Act 2:25; Act 10:2; Th2 3:16; Heb 13:5.

Accomplishing (επιτελουντες)

See on Heb 8:5, and see on Gal 3:3. The verb is used of performing religious services by Herodotus. See i. 167; ii. 63, 122; iv. 186.

Hebrews 9:7

heb 9:7

Errors (α

Lit. ignorances. See on Heb 5:2.

Hebrews 9:8

heb 9:8

The Holy Ghost

Speaking through the appliances and forms of worship. The intimation is that God intended to emphasize, in the old economy itself, the fact of his inaccessibility, in order to create the desire for full access and to prepare the way for this.

v α

as in Heb 9:12, Heb 9:24, Heb 9:25; Heb 10:19. θνων way of the Gentiles, Mar 10:5. The phrase N.T.o. των α

While as the first tabernacle was yet standing (ε ζ ε

By the first tabernacle is meant the first division. The point is that the division of the tabernacle showed the limitations of the Levitical system, and kept the people from coming directly to God. Of this limitation the holy place, just outside the second veil, was specially significant; for the holy place barred priests and people alike from the holy of holies. The priests could not pass out of it into the holy of holies; the people could not pass through it to that sanctuary, since they were not allowed in the holy place. The priests in the holy place stood between the people and God as revealed in

faction, sedition, insurrection. Here in its original sense. Note that the sense is not physical and local as the A.V. implies, but remained a recognized institution.

Hebrews 9:9

heb 9:9

Which (ἡ

The first division of the tabernacle. The double relative directs attention to the emphasis which belongs to the first tabernacle. The way into the holiest was not yet manifest while the first tabernacle continued to be a recognized institution, seeing that the first tabernacle was a parable, etc.

Outside of the Synoptic Gospels, only here and Heb 11:19. Here of a visible symbol or type. See on Mat 13:3.

Rend. now present, as contrasted with the "time of reformation," Heb 9:10. See on these last days, Heb 1:2. Εἰς for; critical point, - a turning-point, at which the old system is to take its departure. For ε, and comp. Rom 8:38; Col 3:22.

In which (καθ' ἣν

The A.V. wrongly assumes a reference to the tabernacle; whereas the reference is to the parable. Rend. according to which.

Rend. "are offered" or "are being offered"; and for "could not," "cannot."

Make him that did the service perfect (τελειῶ

Rend. as Rev. "make the worshipper perfect." See Heb 7:11.

Having shown that the division of the tabernacle proved the imperfection of the worship, the writer will now show that the Levitical ritual did not accomplish the true end of religion. The radical defect of the Levitical system was its inability to deal with the conscience, and thus bring about the "perfection" which is the ideal of true religion. That ideal contemplated the cleansing and renewal of the inner man; not merely the removal of ceremonial uncleanness, or the formal expiation of sins. Comp. Mat 23:25, Mat 23:26 .

Hebrews 9:10

heb 9:10

The impotence of the gifts and sacrifices lay in the fact that they were only symbolic ordinances.

Which stood in (εἰς

The passage should be read thus: "according to which are offered gifts and sacrifices which cannot perfect the worshipper as touching the conscience, being mere ordinances of the flesh on the ground of (εἰς

etc.

ς)

abstinence in the case of a Nazarite vow, and of the priests when they were about to officiate. See Num 6:3; Lev 10:9. For βαπτισμοῖς washings see on Heb 6:2.

Omit and. The phrase is a general description of meats, etc. Lit. ordinances of the flesh.

Imposed (ε

Some interpreters find in this the suggestion of a burden, which these ceremonial observances assuredly were. Comp. Act 15:10. This, however, is not probable.

straightening a distorted limb. The verb διορθοῦν (not in N.T.) in lxx of mending one's ways, Jer 7:3, Jer 7:5; Wisd. 9:18. Of setting up or establishing, Isa 16:5; Isa 42:7. "The time of reformation" is the Christian age, when God made with his people a better covenant. It was inaugurated by the death of Christ. See on Heb 1:2. The gifts and offerings were only provisional, to tide the people over to the better time.

Hebrews 9:11

heb 9:11

The time of reformation introduces a higher sanctuary, a better offering, a more radical salvation.

Having appeared in the world. Only here in Hebrews, and only once in Paul. Co1 16:3. Most frequent in Luke and Acts.

Of good things to come (τῶν ἀγαθῶν)

According to this reading the A.V. is wrong. It should be "of the good things realized," or that have come to pass. The merely prophetic or objects of hope, but actually attained; free approach to God, the better covenant, personal communion with God, the purging of the conscience.

The preposition is instrumental. Comp. Heb 9:12. Const. with αὐτῷ "greater and more perfect tabernacle." It has been shown that the new high priest must have a sanctuary and an offering (Heb 8:2-8). Accordingly, as the Levitical priests were attached to (were priests with) an inferior tabernacle, so Christ ; Rom 14:20; Co2 2:4; Co2 3:11.

Note the article with tabernacle, his greater, etc.

That is to say not of this building (τοῦτ' ἐστὶν οὐκ ἐκ τούτου τοῦ οἴκου)

For building rend. creation. See on Rom 8:19; see on Co2 5:17; see on Col 1:15. The meaning is, not belonging to this natural creation either in its materials or its maker.

Hebrews 9:12

heb 9:12

By the blood of goats and calves (δι' αἵματος ἑλένης καὶ βοῦν)

bullock, and always masculine.

His own blood

The distinction is not between the different bloods, but between the victims. The difference of blood is unimportant. Regarded merely as blood, Christ's offering is not superior to the Levitical sacrifice. If Christianity gives us only the shedding of blood, even Christ's blood, it does not give us a real or an efficient atonement. Whatever significance may attach to the blood is derived from something else. See on Heb 9:14.

Once (ε

Rend. once for all.

Having obtained eternal redemption (αἰ

Having found and won by his act of entrance into the heavenly sanctuary. This is better than to explain "entered the sanctuary after having obtained redemption by his life, death, and resurrection"; for the work of redemption is crowned and completed by Christ's ascension to glory and his ministry in heaven (see Romans 6). Even in the old sanctuary the rite of the Day of Atonement was not complete until the blood had been offered in the sanctuary. Eternal, see or Heb 6:2. Not mere duration is contemplated, but quality; a redemption answering in its quality to that age when all the

here, Luk 1:68; Luk 2:38. See on might redeem, Tit 2:4.

Hebrews 9:13

heb 9:13

; Luk 10:13

N.T.o. The two examples selected cover the entire legal provision for removing uncleanness, whether contracted by sin or by contact with death. "The blood of bulls and goats" refers to the sin-offerings, perhaps especially to the annual atonement (Leviticus 16); "the ashes of a heifer" to the occasional sacrifice of the red heifer (Numbers 19) for purification from uncleanness contracted by contact with the dead. The Levitical law required two remedies: the Christian economy furnishes one for all phases of defilement.

Sprinkling the unclean (ρ

For sprinkling see on Pe1 1:2. The verb only in Hebrews, except Mar 7:4. For the unclean rend. them that have been defiled. The literal rendering of the participle brings out better the incidental or occasional character of the defilement.

Hebrews 9:14

heb 9:14

spirit: the higher element of Christ's being in his human life, which was charged with the eternal principle of the divine life. Comp. Rom 1:4; Co1 15:45; Pe1 3:18; Heb 7:16. This is the key to the doctrine of Christ's sacrifice. The significance and value of his atonement lie in the personal quality and motive of Christ himself which are back of the sacrificial act. The offering was the offering of Christ's deepest self - his inmost personality. Therein consists the attraction of the cross, not to the shedding of blood, but to Christ himself. This is Christ's own declaration, Joh 12:32. "I will draw all men unto me." Therein consists its potency for men: not in Christ's satisfaction of justice by suffering a legal penalty, but in that the cross is the supreme expression of a divine spirit of love, truth, mercy, brotherhood, faith, ministry, unselfishness, holiness, - a spirit which goes out to men with divine intensity of purpose and yearning to draw them into its own sphere, and to make them partakers of its own eternal quality. This was a fact before the

foundation of the world, is a fact today, and will be a fact so long as any life remains unreconciled to God. Atonement is eternal in virtue of the eternal spirit of Christ through which he offered himself to God.

Offered himself without spot (ε

The two other elements which give superior validity to Christ's sacrifice. It was voluntary, a self-offering, unlike that of brute beasts who had no volition and no sense of the reason why they were offered. It was spotless. He was a perfectly righteous, sinless being, perfectly and voluntarily obedient to the Father's will, even unto the suffering of death. The legal victims were only physically unblemished according to ceremonial standards. A victims, Exo 29:1; Lev 1:3, Lev 1:10, etc.

Purge your conscience (καθαριει μων)

For your rend. our. The superior nature of Christ's sacrifice appears in its deeper effect. While the Levitical sacrifice accomplished only formal, ritual expiation, leaving the inner man unaffected, while it wrought externally and dealt with specific sins the effect of Christ's sacrifice goes to the center of the moral and spiritual life, and cleanses the very

Class. καθαριει

the word was not confined to biblical and ecclesiastical Greek.

From dead works (α ν ε

The effect of Christ's sacrifice upon the conscience transmits itself to the works, and fills them with the living energy of the eternal spirit. It changes the character of works by purging them of the element of death. This element belongs not only to works which are acknowledged as sinful and are committed by sinful men, but to works which go under the name of religious, yet are performed in a merely legal spirit. None the less, because it is preeminently the religion of faith, does Christianity apply the severest and most radical of tests to works. Professor Bruce truthfully says that "the severest test of Christ's power to redeem is his ability to loose the bonds springing out of a legal religion, by which many are bound who have escaped the dominion of gross, sinful habits."

Hebrews 9:15

heb 9:15

The efficacy of Christ's sacrifice is bound up with a covenant. His priesthood involves a new and a better covenant. See Heb 8:6-13. That covenant involves his death.

το)

Indicating the close relation between the cleansing power of Christ's blood and the new covenant.

, Gal 3:20.

Rend. a death having taken place.

For the redemption of the transgressions (εις α

The phrase redemption of transgressions (that is, from transgressions) only here. A redemption, or your redemption, or simply redemption. Twice with genitive of that which is redeemed, Rom 8:23; Eph 1:14. Only once in lxx, Dan 4:32

Under the first testament (ε

On the basis of: estimated according to the standard of the provisions of the first covenant, and to be atoned for in the way which it prescribed. By this expression he emphasizes the insufficiency of every other atoning provision, selecting the system which represented the most elaborate and complete atonement for sin prior to Christ. The intimation is in the same direction with that of the phrase through an eternal spirit - that the ideal redemption must be eternal.

They which are called (οἱ

Without regard to nationality. The scope of the new covenant was wider than that of the old. Comp. Act 2:39. In Heb 3:1, the readers are addressed as "partakers of a heavenly calling," which corresponds with "eternal inheritance" here. Those who obtain this inheritance are designated as "called." See Eph 1:18; Th1 2:12; Th1 5:24; Pe1 3:9.

Of eternal inheritance (της αι

, and comp. Eph 1:14.

The whole statement implies that the provisions of the Levitical system were inadequate to procure and insure full salvation.

Hebrews 9:16

heb 9:16

For where a testament is (ο

"The English Version has involved this passage in hopeless obscurity by introducing the idea of a testament and a testator." This statement of Rendall (Epistle to the Hebrews, p. 159) is none too strong. That interpretation, however, is

changes the whole current of thought. Hence it is said that the new covenant established by Christ is here represented as a testamentary disposition on his part, which could become operative in putting the heirs in possession of the inheritance only through the death of Christ. See Additional Note at the end of this chapter.

well-nigh inexplicable. If covenant the meaning is not difficult. If he had meant to say it is necessary that the institutor was necessary that the institutor die representatively; that death should be borne for him by an animal victim. If we awkward expression.

Additional Note on Heb 9:16

(a) The abruptness of the change, and its interruption of the line of reasoning. It is introduced into the middle of a continuous argument, in which the new covenant is compared and contrasted with the Mosaic covenant (8:6-10:18).

(b) The turning-point, both of the analogy and of the contrast, is that both covenants were inaugurated and ratified by death: not ordinary, natural death, but sacrificial, violent death, accompanied with bloodshedding as an essential feature. Such a death is plainly indicated in Heb 9:15 must mean natural death without bloodshed.

(c) The figure of a testament would not appeal to Hebrews in connection with an inheritance. On the contrary, the idea a covenant. See Deu 4:20-23; Ch1 16:15-18; Psa 105:8-11.

times, mostly representing , covenant. In the Apocryphal books it has the same sense, except in Sir. 38:33, where it , to cut off, hew, divide. The phrase , to cut (i.e., make) a covenant, is very common. The verb marks a disposing by the divine will, to which man becomes a party by

acquired that of testament (De Mutatione Nominum, 6 ff.). The Vulgate has testamentum, even where the sense of covenant is indisputable. See Exo 30:26; Num 14:44; Kg2 6:15; Jer 3:16; Mal 3:1; Luk 1:72, Act 3:25; Act 7:8. Also in N.T. quotations from the O.T., where, in its translation of the O.T., it uses foedus. See Jer 31:31, cit. Heb 8:8 of making a covenant, see Heb 8:10; Act 3:25; Heb 10:16.

(e) The ratification of a covenant by the sacrifice of a victim is attested by Gen 15:10; Psa 1:5; Jer 34:18. This is suggested also by the phrase , to cut a covenant, which finds abundant analogy in both Greek and Latin. Thus we have o

375). In Latin, foedus ferire to strike a league foedus ictum a ratified league, ratified by a blow (ictus).

(f) If testament is the correct translation in Heb 9:16, Heb 9:17, the writer is fairly chargeable with a rhetorical blunder; for Heb 9:18 ff. is plainly intended as a historical illustration of the propositions in Heb 9:16, Heb 9:17, and the illustration turns on a point entirely different from the matter illustrated. The writer is made to say, "A will is of no force until after the testator's death; therefore the first covenant was ratified with the blood of victims.

Hebrews 9:17

heb 9:17

Rend. "for a covenant is of force (or sure) over (or upon) dead (victims)." Comp. Soph. Elect. 237; Eurip. Ion. 228; Aesch. Eumen. 316; Hdt. iv. 162. See also Lev 21:5.

Otherwise it is of no strength at all while the testator liveth (ε ο

Rend. "since it hath not then force when the institutor is alive": until he has been representatively slain.

Hebrews 9:18

heb 9:18

Whereupon (ο

Rend. wherefore, or for which reason: on the general principle that a covenant must be ratified by death.

Neither the first testament was dedicated without blood (ου

Rend. "neither hath the first (covenant) been inaugurated without blood." There is surely no excuse for inserting testament here, as A.V., since the allusion is clearly to the ratification of a covenant with blood. But further, as this and the verses immediately following are intended to furnish a historical illustration of the statements in Heb 9:16, Heb 9:17, we seem forced either to render covenant in those verses, or to assume that the transaction here related was the ratification of a will and testament, or to find our writer guilty of using an illustration which turns on a point entirely different from the matter which he is illustrating. Thus: a testament is of force after men are dead. It has no force so long as the testator is alive. Wherefore, the first covenant was ratified by slaying victims and sprinkling their blood. For the incident see Exo 24:8. E . lxx, to renew, Sa1 11:14; Ch2 15:8; Psa 51:10 : to dedicate, Kg1 8:63 . Rend. ου

even, in which case the meaning would be, "not even the first covenant, although its ministries did not perfect the

worshipper as touching the conscience," a thought which would be foreign to the point, which is merely the analogy in the matter of death.

Hebrews 9:19

heb 9:19

The statement of Heb 9:18 historically confirmed by the story of the establishment of the law-covenant, Exodus 24.

Of calves and goats (τω

Not mentioned in the O.T. account. The goat was always for a sin-offering, and the sacrifices on this occasion were oxen, and are described as burnt offerings and sacrifices of peace, Exo 24:5. In the original covenant with Abraham a she-goat and a heifer are specially mentioned, Gen 15:9.

Water, scarlet wool, hyssop - sprinkled the book (υ

None of these are mentioned in the O.T. account, which the writer appears to have filled up from the details of subsequent usage. Comp. the additions in Heb 9:5, Heb 9:10. It will also be observed that the sacrifices on the occasion of establishing the law covenant were not made according to the Mosaic ritual. They were offered, not by the priests, but by the young men, Exo 24:5 . Y ; Lev 14:4, Lev 14:6, Lev 14:49; Num 19:6, Num 19:18; Psa 51:9; Joh 19:29. Mostly in connection with lustral ceremonies. The vexed question of the precise botanical character of the plant has never been decisively settled.

Hebrews 9:22

heb 9:22

The historical facts are summed up, emphasizing one point - cleansing by blood.

almost say, it is in blood," etc. Almost provides for such exceptions as Exo 19:10; Exo 32:30-32; Exo 5:11-13; Lev 15:5; Lev 16:26-28; Lev 22:6; Num 16:46-48; Num 31:23, Num 31:24; Psalm 51:1-17; Psa 32:1, Psa 32:2.

This sentence also is covered by "I may almost say." It does not state that without shedding of blood there is no remission of sins, which "would be in conflict with the history and literature of the Old Testament." See exceptions above. A

5:15; most frequent in Luke and Acts. In Hebrews only here and Heb 10:18. Commonly with a genitive, in the phrase remission of sins: but sometimes absolutely as here, Mar 3:29; Luk 4:18.

Hebrews 9:23

heb 9:23

The heavenly sanctuary required a better purification than the Levitical.

The patterns of things in the heavens

The earthly tabernacle and its furniture. See on Heb 8:5.

Things specified in Heb 9:19.

How can it be said that the heavenly things needed cleansing? It is not easy to answer. Various explanations have been proposed, which the student will find collected in Alford's note on this passage. The expression is rhetorical and figurative, and appears to be founded on that feature of the Levitical ritual according to which the high priest was required, on the Great Day of Atonement, to make an atonement for the sanctuary, "because of the uncleanness of the children of Israel." He was to do this also for the tabernacle of the congregation, and for the great altar. See Lev 16:16 ff. The rite implied that even the holy of holies had contracted defilement from the people's sin. Similarly, the atoning blood of Christ is conceived as purifying the things of the heavenly sanctuary which had been defiled by the sins of men. "If the heavenly city of God, with its Holy Place, is, conformably with the promise, destined for the covenant-people, that they may there attain to perfect fellowship with God, then their guilt has defiled these holy things as well as the earthly, and they must be purified in the same way as the typical law appointed for the latter, only not by the blood of an imperfect, but of a perfect sacrifice" (Delitzsch).

Hebrews 9:24

heb 9:24

Under the old covenant, the bloodshedding was symbolical: the death of the institutor was by proxy. In the ratification of the new covenant, Christ himself was the covenant-victim, and a real cleansing power attaches to his blood as the offering of his eternal spirit.

For holy places rend. a holy place, the plural being used of the sanctuary. Christ is not entered into a hand-made sanctuary.

Figures (α)

Or. figure. Only here and Pe1 3:21, see note. Answering to the patterns in the heavens, Heb 8:5. Rev. like in pattern.

Now to appear ($\nu\nu\nu$ εμφανισθηναι)

Now, not only in contrast with the time of the old, typical economy, but also implying a continually-present manifestation, for us, now, as at his first entrance into the heavenly sanctuary. Εμφανισθηναι, rend. to be manifested. Better than to appear, because it exhibits the manifestation of Christ as something brought about as the result of a new and better economy, and distinctly contemplated in the institution of that economy. Christ is made openly manifest before the face of God. The Levitical priest was compelled to shroud the ark and the shekinah with incense-smoke, that he might not look upon God face to face.

Hebrews 9:25

heb 9:25

Nor yet that ($\sigma\upsilon$ δ' ι)

Supply did he enter. "Nor yet did he enter that he might offer," etc.

ε

His offering did not need repetition like the Levitical sacrifices. Offer himself refers rather to Christ's entrance into the heavenly sanctuary and presentation of himself before God, than to his offering on the cross. See on Heb 9:14. The sacrifice on the cross is described by $\pi\alpha\theta\epsilon\iota\nu$ suffer, Heb 9:26, and is introduced as a distinct thought. The point is that, being once in the heavenly sanctuary, Christ was not compelled to renew often his presentation of himself there, since,

in that case, it would be necessary for him to suffer often. Each separate offering would necessitate a corresponding suffering.

Hebrews 9:26

heb 9:26

Since the foundation of the world (α

For, from the foundation of the world, sin required atonement by sacrifice; and, therefore, if Christ had been a victim like others, which must be offered repeatedly, he would have had to suffer repeatedly from the foundation of the world. If his sacrifice, like the animal atonements, had availed for a time only, he would have been obliged to repeat his offering whenever that time expired; and, since his atonement was designed to be universal, it would have been necessary for him to appear repeatedly upon earth, and to die repeatedly from the foundation of the world. Comp. Pe1 1:20; Rev 13:8.

In the end of the world (ϵ τὸν αἰ

ω νος. The A.V. gives a wrong impression as of the end of this visible world. The true sense is the consummation of the ages: that is to say, Christ appeared when the former ages had reached their moral consummation under the old Levitical economy. Comp. Heb 1:2.

To put away sin (ϵ ις α ς α

Lit. for the putting away of sin. For α . Note the singular number, sin. The sacrifice of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions.

Hebrews 9:27

heb 9:27

That there is no place for a repeated offering of Christ is further shown by reference to the lot of men in general. The very idea is absurd; for men die once, and judgment follows. Christ was man, and Christ died. He will not come to earth to live and die again. Christ died, but judgment did not follow in his case. On the contrary, he became judge of all.

It is appointed (α

Lit. is laid by in store. Comp. Luk 19:20; Col 1:5 (see note); Ti2 4:8.

Hebrews 9:28

heb 9:28

Christ

Emphasizing him, as the figure to which the old economy pointed.

Was once offered (α

Lit. having been offered once for all. Note the passive in contrast with offer himself, Heb 9:25. He was appointed to die as truly as we. Comp. Luk 24:26; Mat 26:53, Mat 26:54; Psa 40:7, Psa 40:8.

To bear (α νενεγκειν)

Not in the sense of bearing a sin offering up to the cross; for α away; but signifying to take upon himself and bear as a burden.

Unto them that look for him (τοις αὐ

Rend. await him. For the verb, see on Phi 3:20. This second coming with salvation is only for those who await him in faith.

Shall he appear (ο

The usual verb for the appearance of Christ after his resurrection.

The second time (ε

A phrase quite common in N.T., but not in Paul. The idea is, beginning from the second: the second in a series taken as the point of departure. As among men judgment follows as the second thing after death, so, when Christ shall appear for the second time, he will appear as the sinless Savior.

Unto salvation (εἰ

Not as a sinner to be judged, but as the Savior of mankind. It is not said that he will appear as judge, but only that he will not share the judgment which befalls all men after death. Still the phrase may imply that he will award salvation, as judge, to such as have believed on him.

[Next: Hebrews Chapter 10](#)

Hebrews Chapter 10

Hebrews 10:1

heb 10:1

The arrangement of the verse is much disputed. Rend. "The law, with the same sacrifices which they continually renew year by year, can never make the comers thereunto perfect."

.

Of good things to come (τω γαθων)

From the point of view of the law.

The very image of the things (ω

For ει ; see on Phi 2:7
realities.

be taken absolutely, the construction of the sentence breaking off suddenly, and the subject being changed from the
and Weiss.

Continually (ει

See on Heb 7:3, and comp. Heb 10:12, Heb 10:14. Const. with offer.

Hebrews 10:2

heb 10:2

The present participle brings out more forcibly the continuous repetition: "Ceased being offered."

Hebrews 10:3

heb 10:3

A remembrance of sins (α μαρτιων)

Each successive sacrifice was a fresh reminder of sins to be atoned for; so far were the sacrifices from satisfying the
conscience of the worshipper. A , and see lxx, Num 5:15.

Hebrews 10:5

heb 10:5

Confirming the assertion of Heb 10:4 by a citation, Psa 40:7-9, the theme of which is that deliverance from sin is not obtained by animal sacrifices, but by fulfilling God's will. The quotation does not agree with either the Hebrew or the lxx, and the Hebrew and lxx do not agree. The writer supposes the words to be spoken by Messiah when he enters the world as Savior. The obedience to the divine will, which the Psalmist contrasts with sacrifices, our writer makes to consist in Christ's offering once for all. According to him, the course of thought in the Psalm is as follows: "Thou, O God, desirest not the sacrifice of beasts, but thou hast prepared my body as a single sacrifice, and so I come to do thy will, as was predicted of me, by the sacrifice of myself." Christ did not yield to God's will as authoritative constraint. The constraint lay in his own eternal spirit. His sacrifice was no less his own will than God's will.

The animal-offering and the meal-offering.

Hebrews 10:6

heb 10:6

Burnt offerings and sacrifices for sin (o

The burnt-offering and the sin-offering.

Hebrews 10:7

heb 10:7

In the volume of the book (ε

column. See Exo 26:32, Exo 26:37. Sometimes the column itself, as Exo 40:18; Num 3:36. Said to be used of the tips or knobs of the rollers around which parchments were rolled, but no instances are cited. A roll of parchment, a book-roll, Eze 2:9. Meaning here the Scriptures of the O.T. for Hebrew ; Psa 39:7.

Hebrews 10:8

heb 10:8

Above when he said (α

Lit. saying above. Introducing a partial repetition of the quotation.

Hebrews 10:9

heb 10:9

He taketh away the first that he may establish the second

Removes that which God does not will, the animal sacrifice, that he may establish that which God does will, the offering of an obedient will.

Hebrews 10:10

heb 10:10

By the which will (εν ω

The will of God as fulfilled in Christ.

We are sanctified (η

Lit. we are having been sanctified; that is, in a sanctified state, as having become partakers of the spirit of Christ. This is the work of the eternal spirit, whose will is the very will of God. It draws men into its own sphere, and makes them partakers of its holiness (Heb 12:10).

Once for all (ε

Const. with are sanctified. The sanctification of the Levitical offerings was only temporary, and had to be repeated. Christ's one offering "perfected forever them that are sanctified" (Heb 10:14). This thought is elaborated in Heb 10:11-14.

Hebrews 10:11

heb 10:11

Every priest (πας)

Suggesting many priests. Comp. Heb 7:23.

Standeth (ε

Servile attitude, contrasted with that of the exalted Savior, Heb 1:3.

Daily - often - the same

The wearisome round of daily offerings, always the same, contrasted with the one offering, once for all.

Take away (περιελειν)

Only here in connection with sin. See on Co2 3:16. The verb literally means to strip off all round. See Gen 41:42 (of a ring): Gen 38:14; Deu 21:13 (of clothes). Comp. εϋ 5:2. See also clothed with shame, and with cursing, Psa 35:26; Psa 109:18.

Hebrews 10:12

heb 10:12

Forever (ει

Const. with offered. The reason appears in Heb 10:14. It is according to the usage of the epistle to place this phrase after that which it qualifies. Thus one sacrifice forever is contrasted with the same sacrifices often. This agrees also with what follows. He offered one sacrifice forever, and then sat down, awaiting its eternal result.

Hebrews 10:14

heb 10:14

, Heb 7:19; Heb 9:9; Heb 10:1; Heb 12:2. No more sacrifices are needed. The reign of the Great High Priest is not to be interrupted by the duty of sacrifice.

Hebrews 10:15

heb 10:15

Repetition of the passage already cited from Jeremiah in Heb 8:10-12. The nerve of the citation is Heb 10:17.

Hebrews 10:18

heb 10:18

There is no more offering for sin. Forgiveness of sin is the characteristic of the new covenant. In Jeremiah complete pardon of sins is promised. If the pardon is complete, there is left no place for the Levitical sacrifices under the new covenant. At this point the doctrinal portion of the epistle ends.

Hebrews 10:19

heb 10:19

To enter into the holiest (εἰς τὸ ἅγιον)

Co2 7:4; Jo1 3:21; Jo1 5:14. E

By the blood (ἐν τῷ αἵματι)

Lit. "in the blood": in the power or virtue of.

Hebrews 10:20

heb 10:20

By a new and living way which he hath consecrated for us (ἡ καινὴ καὶ ζῶσα ὁδὸς ἡγιασμένη ὑπὸ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

The A.V. is wrong. H
inaugurated (or opened) for us - a way new and living." For εἰς τὸ ἅγιον . The way must be opened, for every
other way is closed. E
8:63; Ch2 15:8 ; Deu 32:17; Psa 80:9; Ecc 1:9 ; Sa1 11:14; Kg1

used of one so recently dead as to retain the appearance of life: also, generally, of things which have not lost their character or appearance by the lapse of time; of fishes, fruits, oil, etc., which are fresh; of anger which has not had time to cool. Later the meaning was weakened into new. Note that the contrast is not between a new and an old way, but between a new way and no way. So long as the old division of the tabernacle existed, the way into the holiest was not opened, Heb 9:8. Ζῶσαν living. A living way seems a strange expression, but comp. Peter's living stones, Pe1 2:5. Christ styles himself both way and life. The bold figure answers to the fact. The new way is through a life to life.

The veil of the holy of holies is rent. Christ's work does not stop short of the believer's complete access to God himself.

That is to say his flesh (τοῦτ' ἐστὶν τὸ σῶμα αὐτοῦ)

Const. with veil: the veil which consisted in his flesh. His flesh was the state through which he had to pass before he entered heaven for us. See Heb 2:9-18; Heb 5:7-9; Heb 10:5. When he put off that state, the veil of the temple was rent. He passed through humanity to glory as the forerunner of his people, Heb 6:20.

Hebrews 10:21

heb 10:21

A high priest (ἰ)

Lit. a great priest. Comp. Lev 21:10, lxx. Not merely = α high priest.

House of God (οικον του θεου)

In the Gospels always of the temple. Not found in Paul. Once in the Pastorals, of the church, Ti1 3:15, and so Pe1 4:17. Here the whole Christian family. Comp. Co1 3:16, Co1 3:17; Co2 6:16; Eph 2:22.

Hebrews 10:22

heb 10:22

See on Heb 4:16.

ληθινη

A right and genuine inward attitude toward God. For the phrase comp. lxx, Isa 38:3. N.T.o. For αληθινης see on Joh 1:9, and comp. Heb 8:2; Heb 9:24. A true heart is required to enter the true sanctuary. The phrase means more than in sincerity. Sincerity is included, but with it all that enters into a right attitude toward God as revealed in our Great High Priest, - gladness, freedom, enthusiasm, bold appropriation of all the privileges of sonship.

In full assurance of faith (ε

Full conviction engendered by faith. See on Heb 6:11. Faith is the basis of all right relation to God.

Sprinkled from an evil conscience (ρ ς)

This qualification for a right approach to God is stated typologically. As the priests were sprinkled with the sacrificial blood and washed with water before ministering, so do you who have now the privilege and standing of priests in approaching God, draw near, priestlike, as sharers in an economy which purges the conscience (Heb 9:14), having your consciences purged. Your own hearts must experience the effects of the great sacrifice of Christ, - pardon, moral renewal, deliverance from a legal spirit. On the priesthood of believers see Pe1 2:5, Pe1 2:9; Exo 19:6; Isa 61:6. This idea is dominated in our epistle by that of Christ's priesthood; but it is not excluded, and is implied throughout. See Heb 13:15. For sprinkled, see on Pe1 1:2.

μα)

Also typological. Most, expositors refer to baptism. The most significant passage in that direction is Pe1 3:21; comp. Eph 5:26; Tit 3:5. It may be, though I doubt if the idea is emphasized. I incline, with Dr. Bruce, to think that it indicates generally the thoroughness of the cleansing process undergone by one who surrenders himself, soul, body, and spirit, to God.

Hebrews 10:23

heb 10:23

ς ε

Rend. "confession of our hope." Faith does not appear among Ms. readings. It is an innovation of the translators. Hope is the rendering of Tyndale, Coverdale, the Great Bible, the Geneva, the Bishops', and Rheims. On confession see on

Co2 9:13, and comp. notes on Ti1 6:12, Ti1 6:13. The phrase confession of hope N.T.o. They are steadfastly to confess their hope in God's promise and salvation. Comp. Heb 3:6; Heb 6:11, Heb 6:18; Heb 7:19. Hope is here = the object of hope.

Without wavering (ακλινη)

N.T.o.

Hebrews 10:24

heb 10:24

Let us consider one another (κατανοωμεν α

Take careful note of each other's spiritual welfare. For the verb see on Jam 1:23. It denotes attentive, continuous care. Comp. Heb 3:1.

To provoke (ει

Lit. with a view to incitement. Only here and Act 15:39, the result of provocation; irritation or contention. Here the act of incitement. Twice in lxx, Deuteronomy 29:28 (Deu 29:27); Jeremiah 39:3, 7 (Jer 32:3, Jer 32:7); for the Hebrew anger, wrath, altercation. The Hebrew derivation is from a splinter. The new economy demands mutual care on the part of the members of the Christian community. Comp. Co1 12:25. They must stir up each other's religious affections and ministries.

Hebrews 10:25

heb 10:25

The assembling of ourselves together (ε αυτων)

, see note. The act of assembling, although some explain assembly. The antithesis is, "not forsaking assembling, but exhorting in assembly." Lnemann aptly says that the idea of apostasy which would be conveyed by the rendering assembly or congregation is excluded by ε recurring act on the part of the same persons.

For manner rend. custom. Lit. as is custom unto some. E

; Joh 19:40.

The day of Christ's second coming, bringing with it the judgment of Israel. He could say "ye see," because they were familiar with Christ's prophecy concerning the destruction of the temple; and they would see this crisis approaching in the disturbances which heralded the Jewish war.

Hebrews 10:26

heb 10:26

We sin willfully (ε μων)

E . Comp. Plm 1:14, κατ' ε abandonment of Christianity for Judaism.

. The willful sin is the

The knowledge (ε

Only here in Hebrews. Very common in Paul. For the word, and the phrase knowledge of the truth, see on Ti1 2:4. The truth is the revelation through Christ.

There remaineth no more sacrifice for sins (οὐ μαρτιῶν α

Of course not. For the Levitical sacrifices are abolished. It is Christ's sacrifice or none.

Hebrews 10:27

heb 10:27

Rend. "a kind of fearful expectation." E

λος)

For ζηλος see on Jam 3:14. The radical idea of the word is ferment of spirit (ζειν to boil; see Act 18:25; Rom 12:11). This idea takes on different aspects in ζηλος, as indignation, Act 5:17; zeal, Joh 2:17; Rom 10:2; Co2 7:7; Co2 11:2; Phi 3:6; envy, Rom 13:13; Co1 3:3; Gal 5:20. In the last sense often with ε indignation of fire (N.T.o) is an adaptation from Isa 26:11.

Only here and Col 2:14. Often in lxx.

Hebrews 10:28

heb 10:28

He that despised (α

Lit. one that despised; any transgressor. The verb only here in Hebrews. The kindred noun α 7:18; Heb 9:26.

Died (α

Lit. dieth. According to the ordinance as it now stands in the law.

κτιρμῶν)

The phrase N.T.o. For the noun see on Co2 1:3.

Under two or three witnesses (ε

As in lxx, Deu 17:6. E

the same phrase occurs with the genitive, before, in the presence of. Comp. also Deu 19:15.

, where

Hebrews 10:29

heb 10:29

)

N.T.o. Occasionally in lxx, frequent in Class. Originally assistance; assistance to one who has been wronged; punishment. With no sense of chastisement. It is purely retributive.

Only here in Hebrews. οP. Frequent in lxx for spoiling, defeating, treating contemptuously. The strong term is purposely selected in order to convey the sense of the fearful outrage involved in forsaking Christ and returning to Judaism.

ἡγεῖσθαι to count or deem means a conscious judgment resting on a deliberate weighing of the facts. See Rom 12:10; Phi 2:3

is shared by all, public. Thus Act 2:44; Act 4:32; Tit 1:4; Jde 1:3. Out of this grows the idea of not sacred; not set apart for particular uses by purification, and so (ceremonially) unclean or defiled, as Mar 7:2, Mar 7:5; Act 10:14, Act 10:28; Act 11:8. In these cases it is not implied that the thing is defiled or filthy in itself, but only unclean through the absence of that which would set it apart. Comp. Rom 14:14. Here the word admits of two explanations: (1) that Christ's blood was counted common, having no more sacred character or specific worth than the blood of any ordinary person; (2) that in refusing to regard Christ's blood as that of an atoner and redeemer, it was implied that his blood was unclean as being that of a transgressor. The former seems preferable. There was no specific virtue in Christ's blood as blood; but a peculiar and unique virtue attached to it as the offering of his eternal spirit (Heb 9:14), as the blood shed in ratification of a sacred covenant established by God, and as having sanctifying virtue. This view is further justified by the combination of blood and spirit, as sources of sanctification allied in the writer's mind.

μα τη

E

Holy Spirit does not receive in this epistle the emphasis which marks it in some other portions of the N.T.

Hebrews 10:30

heb 10:30

We know him that hath said (οτ

Vengeance (ε

An unfortunate translation, since it conveys the idea of vindictiveness which does not reside in the Greek word. It is the full meting out of justice to all parties. The quotation is an adaptation of the lxx of Deu 32:35. The second citation is literally from lxx of Deu 32:36.

Hebrews 10:31

heb 10:31

To fall, etc.

Comp. lxx, Sa2 24:14; Sir. 2:18.

Of the living God

The living God, revealed in the living Christ, will not suffer his sacrificial gift and his covenant to be slighted and insulted with impunity. See on Heb 3:12.

Hebrews 10:32

heb 10:32

See on Heb 6:4.

A λθη strive, Ti2 2:5. See Introduction, on the allusions in the epistle to persecution.

Hebrews 10:33

heb 10:33

N.T.o. olxx, oClass. Lit. exhibited in the theater. Comp. Co1 4:9.

. The noun and its kindred verb in N.T. almost exclusively of ethical and spiritual relations, as Ti1 5:22; Pe1 4:13; Jo2 1:11; Co1 10:18; Co2 1:7; Plm 1:17. Even when applied to pecuniary contributions they imply Christian fellowship as the basis of the liberality. See on Rom 12:13; see on Rom 15:27; see on Phi 4:15.

Of them that were so used (των ου

Rend. "of them that fared thus." Others render "who conducted themselves thus"; endured their persecutions, so bravely. But the ου

Hebrews 10:34

heb 10:34

Entirely wrong, following T.R. τοις δεσμοις μου. Rend. "ye had compassion on the prisoners." So Vulg. vincitis compassi estis. The corrupt reading has furnished one of the stock arguments for the Pauline authorship of the Epistle.

The verb primarily to receive to one's self, accept, as here. Comp. Luk 15:2; Phi 2:29. Mostly, in N.T. however, to wait for, expect, as Mar 15:43; Luk 2:25, Luk 2:38; Act 23:21.

Spoiling (α

Only here Mat 23:25; Luk 11:39. Allied with α

Of your goods (των υ μων)

The verb υ simply to be. Accordingly the phrase υ Act 28:7

; Act 4:37; ; Mat 24:27; Luk 8:3; Act 4:32.

Rend. "knowing that ye yourselves have a better," etc. The A.V. follows T.R. εν εαυτοις. Ye yourselves in contrast with your spoilers.

Substance (υ

Only here and Act 2:45. Occasionally in lxx. Rend. possession.

Hebrews 10:35

heb 10:35

Rend. boldness. The boldness and courage which you manifested under persecution.

Hebrews 10:36

heb 10:36

Comp. Heb 11:13, Heb 11:39, and see on Pe1 1:8. The verb implies, not mere obtaining, but receiving and carrying away for use and enjoyment.

Hebrews 10:37

heb 10:37

Strictly, a very little while. The phrase N.T.o. It is not part of the quotation, but is taken from Isa 26:20, the only instance. See Aristoph. Wasps, 213.

He that shall come will come (ο ε

Rend. "he that cometh will come." In the Hebrew (Hab 2:3) the subject of the sentence is the vision of the extermination of the Chaldees. "The vision - will surely come." As rendered in the lxx, either Jehovah or Messiah must be the subject. The passage was referred to Messiah by the later Jewish theologians, and is so taken by our writer, as is shown by the article before ε ; Mat 21:9; Joh 11:27. Similarly he refers η coming of Messiah to judge the world.

Hebrews 10:38

heb 10:38

Now the just shall live by faith (ο

Cited by Paul, Rom 1:17; Gal 3:11. In the original prophecy the just man is contrasted with the haughty Chaldaean invaders, who are puffed up and not upright. Through his steadfast obedience to God he shall be kept alive in the time of confusion and destruction.

Omit if any man. Rend. "and if he draw back," that is, the just man. The possibility of the lapse of even the just is assumed. See on Heb 6:4-6. The verb only here, Act 20:20, Act 20:27; Gal 2:12. See on Act 20:20. Rare in lxx.

Shall have no pleasure (ουκ ευδοκει)

Rend. "hath no pleasure." "If he draw back - in him," not in the Hebrew, which reads, "behold, puffed up within him is his soul, it is not upright." The clauses of the lxx are transposed here.

Hebrews 10:39

heb 10:39

But we are not of them who draw back (ημει κ ε ποστολης)

Lit. we are not of shrinking back. Y thing. Comp. Heb 12:11 χαρας ειναι to be of joy, joyful. We do not partake of drawing back, which is characteristic of recreants.

Unto perdition (εις α

Or destruction. Drawing back makes for and terminates in (εις) destruction.

Rend. of faith. The phrase ει

See on Th1 5:9.

[Next: Hebrews Chapter 11](#)

Hebrews Chapter 11

Hebrews 11:1

heb 11:1

Without the article, indicating that it is treated in its abstract conception, and not merely as Christian faith. It is important that the preliminary definition should be clearly understood, since the following examples illustrate it. The key is furnished by Heb 11:27, as seeing him who is invisible. Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, and is upheld by it in the face of all that seems to contradict it. Faith is a real seeing. See Introduction, p. 363.

Substance (υ

See on Heb 1:3 and see on Heb 3:14. On the whole, the Rev. assurance gives the true meaning. The definition has a scholastic and philosophic quality, as might be expected from a pupil of the Alexandrian schools. The meaning substance, real being, given by A.V., Vulg., and many earlier interpreters, suggests the true sense, but is philosophically inaccurate. Substance, as used by these translators, is substantial nature; the real nature of a thing which underlies and supports its outward form or properties. In this sense it is very appropriate in Heb 1:3, in describing the nature of the Son as the image or impress of God's essential being: but in this sense it is improperly applied to faith, which is an act of the moral intelligence directed at an object; or a condition which sustains a certain relation to the object. It cannot be said that faith is substantial being. It apprehends reality: it is that to which the unseen objects of hope become real and substantial. Assurance gives the true idea. It is the firm grasp of faith on unseen fact.

Evidence (ε

N.T.o. Quite often in lxx for , to reprove, rebuke, punish, blame. See Pro 1:23; Wisd. 2:14; Sir. 21:12. See especially on the kindred verb ε . Rend. conviction. Observe that υ

idea of assurance a suggestion of influences operating to produce conviction which carry the force of demonstration. The word often signifies a process of proof or demonstration. So von Soden: "a being convinced. Therefore not a rash, feebly-grounded hypothesis, a dream of hope, the child of a wish."

Πραγμα is, strictly, a thing done; an accomplished fact. It introduces a wider conception than ε embracing not only future realities, but all that does not fall under the cognizance of the senses, whether past, present, or future.

Hebrews 11:2

heb 11:2

For by it (ε

Lit. for in this. Rend. therein: in the sphere and exercise of faith: as believers. Comp. Ti1 5:10. For introduces a proof of the preceding statement concerning the nature of faith. Faith has power to see and realize the unseen, for the experience of the fathers proves it.

The elders obtained a good report (ε

The elders for the more common the fathers: the saints of the O.T. dispensation, many of whose names are recorded in their characters and deeds as men of faith were recorded in Scripture. For this use of μαρτυρεῖν in the passive, see Act 6:3; Act 10:22; Act 16:12; Rom 3:21; Heb 7:8, Heb 7:17. Notice that the statement in this verse does not begin the list of examples, which commences with Heb 11:4, but is closely attached to the definition in Heb 11:1 as a comprehensive justification of it.

Hebrews 11:3

heb 11:3

Neither does this verse belong to the list of historical instances from Genesis, in which men exercised faith. It is merely the first instance presented in O.T. history of an opportunity for the exercise of faith as the assurance and conviction of things not seen. Like Heb 11:2, it is closely connected with the definition. It contains the exposition of the nature of faith, by showing that in its earliest and most general expression - belief in the creation of the visible universe by God - it is a conviction of something not apprehensible by sense.

We understand (νοοῦμεν)

Νοεῖν signifies to perceive with the νοῦς or reflective intelligence. In Class. of seeing with the eyes, sometimes with οφθαλμοῖς expressed; but as early as Homer it is distinguished from the mere physical act of vision, as perception of perceived (Od. xiii. 318). In N.T. never of the mere physical act. Here is meant the inward perception and apprehension of the visible creation as the work of God, which follows the sight of the phenomena of nature.

κ ι δ' ε

ωνας)

Lit. the ages. The world or worlds as the product of successive aeons. See on Heb 1:2.

Put together; adjusted; the parts fitted to each other. See on Gal 6:1; see on Mat 21:16; see on Luk 6:40. Of the preparing and fixing in heaven of the sun and moon, lxx, Psalm 73:16; 88:37; of building a wall, 2 Esdr. 4:12, 13, 16. See also Psa 39:6. Rend. have been framed. The A.V. gives the impression of one giving his assent to an account of creation; but the perfect tense exhibits the faith of one who is actually contemplating creation itself.

By the word of God (ρ

Comp. Genesis 1; Psa 33:6; Psa 118:5.

So that things which are seen were not made of things which do appear (εἰ

For things which are seen, rend. that which is seen. For were not made rend. hath not been made. E infinitive signifies result, not purpose. We perceive that the worlds have been framed by the word of God, so that (this taken as a whole. In other words, the proposition denied is, that which is seen arose out of visible things. By many which do not appear." These things were explained as chaos, the invisible creative powers of God, etc.

Hebrews 11:4

heb 11:4

Abel offered unto God (Αθεω)

For the phrase see Heb 9:14.

; Mat 6:25; Luk 11:31; Luk 12:23. In Paul never in this sense. Others explain a more abundant sacrifice, referring to the material character of the offerings. See Gen 4:4. But the difference between the offerings of Abel and Cain, considered in themselves, is largely a matter of speculation, and, as Lnemann justly remarks, such an interpretation accentuates unduly a purely external feature.

By which he obtained witness (δι ης ε

Lit. was witnessed to, as Heb 11:2. The pronoun which may refer either to the sacrifice or to faith. Better the latter, as is apparent from Heb 11:2, and probably from Heb 11:7, although the relation there is somewhat different.

Abel is called righteous by Christ himself. Mat 23:35. Comp. Jo1 3:12. See on Rom 1:17.

God testifying of his gifts (μαρτυρουντος ε του του θεου)

Defining more specifically the general was witnessed to. God bore witness by his acceptance of the gifts. E fact on which the witness was based.

Yet speaketh (ε)

Comp. Gen 4:10. Still, although ages have passed since his death. Comp. Heb 12:24. Not that his voice still cries to God (so Bleek and others), but that by his faith he still speaks to us in the O.T. Scriptures, though dead. Const. ε with λαλει speaketh; not with being dead, in the logical sense, "even being dead," as Rom 3:7.

Hebrews 11:5

heb 11:5

Enoch

Gen 5:21-24. Comp. Sir. 44:16; 49:14; Wisd. 4:10.

The verb used of Enoch's translation, lxx, Gen 5:24. In Act 7:16 of the transporting of the remains of Jacob and his sons to Sychem. In Gal 1:6, of the sudden change in the religious attitude of the Galatians. In Heb 7:12, of the change in the priesthood.

That he should not see death (του δει

This may signify the purpose of his translation, but probably refers to the result. He was translated so that he did not see death. Comp. Mat 21:32; Act 7:19; Rom 7:3.

Was not found because God had translated him (ουχ ηυ

Cited from lxx, Gen 5:24. For had translated rend. translated.

Rev properly preserves the force of the perfect tense, "he hath had witness born to him." The testimony still stands on record.

That he pleased God

Rend. hath pleased. Comp. lxx, Gen 5:22, Gen 5:24. Faith was exhibited by Enoch in walking with God (comp. A.V. Gen 5:22, "walked with God," and lxx, εἰ

Hebrews 11:6

heb 11:6

To please (εὐαρεστησαι)

The aorist gives the sense of at all, stating the verbal idea without time, as a universal proposition. Comp. Rom 8:8.

See on Heb 4:16. Must (δεῖ). An essential obligation. In the nature of the case. That he is (οἰσθησθαι) belief in his existence although he is unseen.

Note the difference of the verb: not simply exists, but comes to pass as; proves to be, habitually, so that he who

(note); Heb 10:35; Heb 11:26.

Of them that diligently seek him (τοῖς ἐκζητοῦσιν αὐτόν)

Lit. unto them that seek him out. Comp. Act 15:17; Heb 12:17; Pe1 1:10. The verb is used of seeking God, Rom 3:11. God's beneficent will and attitude toward the seeker are not always apparent at the first approach. In such cases there is occasion for faith, in the face of delay, that diligent seeking will find its reward. One is reminded of Jesus' lessons on importunity in seeking God, Luk 11:5-10; Luk 18:1-8.

He hides himself so wondrously

As though there were no God;

He is least seen when all the powers

Of ill are most abroad.

Or he deserts us at the hour

The fight is almost lost,

And seems to leave us to ourselves

Just when we need him most.

It is not so, but so it looks;

And we lose courage then;

And doubts will come if God hath kept

His promises to men."

Faber.

Hebrews 11:7

heb 11:7

Noah

Genesis 6.

Of God is not in the text. See on Mat 2:12; see on Luk 2:26; see on Act 11:26; and comp. Heb 8:5.

Const. with εἰς

revelation to Noah, Gen 6:13 ff., as apprehended by Noah's faith.

Moved with fear (εἰς)

N.T.o. Often in Class. and lxx. See on εἰς . The A.V. gives the impression that Noah acted under the influence of fright. Rev. improves on this a little by rendering godly fear. The true idea is pious care, a reverent circumspection with regard to things enjoined by God, and as yet unseen, yet confidently expected on the strength of God's word.

Built and equipped. See on Heb 3:3.

Originally, a wooden chest Also of the ark of the covenant in the temple and tabernacle, as Heb 9:4; Rev 11:19. Of Noah's ark, Mat 24:38; Luk 17:27; Pe1 3:20 recall the charming fragment of Simonides on Danae and her infant son Perseus exposed in an ark:

Ὁ
α

Also of the ark of Deucalion, the mythic Noah.

By the which (δι' ἧς)

By faith: although some refer it to the ark.

His faith was exhibited in building the ark on the mere strength of God's declaration, while as yet there were no signs of the flood. By his faith thus manifested he announced the condemnation of the world to destruction. World is to be taken as in Pe2 2:5. It is not used in Hebrews in the ethical sense so common in John and Paul - the world as alien from God. The meaning of the statement is not that Noah condemned the conduct of his contemporaries by the contrast presented by his own faith, after the analogy of Mat 12:41; Rom 2:27.

This is not an independent clause, but is dependent on δι' η and the two clauses are parallel, describing the lot of Noah and his family. Became heir is practically = became partaker of. The literal sense of heir must not be pressed. Certainly not "inherited the righteousness of Abel and Enoch." But righteousness came to Noah in virtue of his intimate fellowship with God. Of him as of Enoch, it is said that "he walked with God," Gen 6:9. Because of this fellowship he was a son of God and an heir of righteousness.

Of the righteousness which is by faith (τη

; comp. Eze 14:14, Eze 14:20

according to faith, comp Mat 9:29; Tit 1:1, Tit 1:4

τη

standard; but the conception at bottom is not essentially different from Paul's, unless there be imported into his conception the scholastic fiction of imputed righteousness. Paul, in Romans 4 is at pains to show that the Christian conception of righteousness by faith has its parallel in Abraham, and that the doctrine of justification by faith is no new thing. Faith is the ground and the germ of righteousness. Our writer here lays down the absolute and universal standard of righteousness for the men of both dispensations - according to faith. Hence, like Paul, he cites the words of Hab 2:4. See Heb 10:38.

Hebrews 11:8

heb 11:8

Paul exhibits faith as the element of personal righteousness in Abraham. In these verses (Heb 11:8-22) faith, according to the opening definition in this chapter, is that assurance and conviction of unseen things which caused Abraham and the patriarchs to rely confidently upon the future fulfillment of the divine promises.

ξελθειν υ

A.V. is wrong. Εξελθειν to go out should be construed with υ present participle, indicates Abraham's immediate obedience to the call: while he was yet being called. Rend. "when he was called obeyed to go out." The infinitive explains the more general obeyed, by specifying that in which his obedience was shown. For the construction, see Act 15:10; Th1 1:9; Heb 5:5. For the narrative, see Gen 12:1-6, and comp. Act 7:2-5.

Whither he went (που ε

Note the picturesque continued present tense, "whither he is going," as of Abraham on his journey.

Hebrews 11:9

heb 11:9

κησεν εις)

the sense of neighbor. See on Luk 24:18. The verb of rest with the preposition of motion (only here) signifies that he went into the land and dwelt there. Usually with εν in, but sometimes with the simple accusative, as Luk 24:18; Gen 17:8; Exo 6:4.

Land of promise (γην της ε

Note the article, omitted in A.V., the promise: the land which was designated in the promise of God. See Gen 12:7; Gen 13:15. The phrase N.T.o. There is no corresponding phrase in O.T.

Strange (α

Another (α . Comp. Act 7:6.

In tabernacles (εν σκηναῖς)

Or tents, as a migratory people, without a permanent home.

The heirs with him (τω

Joint-heirs or fellow-heirs. olxx, oClass. See Rom 8:17; Eph 3:6; Pe1 3:7. The three, Abraham, Isaac, and Jacob, are mentioned because they cover the entire period of the sojourn in Canaan. Faith inspired these to endure patiently their unsettled life, since it assured them of a permanent home in the future.

Hebrews 11:10

heb 11:10

For he looked for a city which hath foundations (ε

The sense is impaired in A.V. by the omission of the articles, the city, the foundations. Passing over the immediate subject of God's promise to Abraham - his inheritance of the land in which he sojourns - the writer fastens the patriarch's faith upon the heavenly fulfillment of the promise - the perfected community of God, which, he assumes, was contained in the original promise. By the city he means the heavenly Jerusalem, and his statement is that Abraham's faith looked forward to that. The idea of the new or heavenly Jerusalem was familiar to the Jews. See Heb 12:22, Heb 13:14; Gal 4:26; Rev 3:12; Rev 21:2. The Rabbins regarded it as an actual city. For the foundations comp. Rev 21:14. In ascribing to the patriarchs an assured faith in heaven as the end and reward of their wanderings, the writer oversteps the limits of history; but evidently imports into the patriarchal faith the contents of a later and more developed faith - that of himself and his readers.

(note), Act 19:28; Rev 18:22, and lxx, Ch1 29:5; Sol 7:1; Wisd. 8:6; 14:2; Sir. 10:1; generally, framer, builder. It is used by Xenophon and Plato of the maker of the world (Xen. Mem. i. 4, 9; Plato, Tim. 40 C; Repub. 530 A). It was appropriated by the Neo Platonists as the designation of God. To the Gnostics, the Demiurge was a limited, secondary God, who created the world; since there was no possibility of direct contact between the supreme, incommunicable God and the visible world.

Hebrews 11:11

heb 11:11

Sarah

Faith prevailing against natural impossibilities. See Rom 4:19-22. Both Abraham and Sarah doubted at first (Gen 17:17; Gen 18:12); but both became persuaded of the truthfulness of the promise.

Herself (αυ

She who at first doubted.

To conceive seed (ει

means throwing down; hence, the depositing of the male seed in the womb. The sentence may be explained either,

"received strength as regarded the deposition of seed," to fructify it; or, "received strength for the foundation of a
; Heb 11:18
in N.T.

lit. past the season of age. For η

Hebrews 11:12

heb 11:12

Comp. Rom 4:19
Sarah, Rom 4:19.

Stars - sand

See Gen 22:17; Gen 32:12.

λος τη

Lit. by the lip of the sea. The phrase N.T.o. Very often in lxx, as Gen 22:17; Exo 14:30; lip of a river, Gen 41:17; Exo 7:15; of a brook, Deu 2:36; Deu 3:12; of Jordan, Kg2 2:13. So in Class. The vigor thus supernaturally imparted to Abraham does not appear to have exhausted itself in the generation of Isaac; since, according to Gen 25:2, Abraham became by Keturah the father of six sons after the death of Sarah.

Hebrews 11:13

heb 11:13

See on Heb 11:7.

See on Heb 10:36. They died according to faith, inasmuch as they did not receive. They died under the regimen of
; Heb 11:39.

By faith; from afar.

Were persuaded of them and embraced them (α

embraced, which is a sort of inferential rendering of the original sense to salute or greet. Rend. "having seen them from afar and greeted them": as seamen wave their greeting to a country seen far off on the horizon, on which they cannot land. Lnemann appropriately quotes Virgil, Aen. iii. 522:

"Cum proculi obscuros collis humilemque videmus

Italiam. Italiam primus conclamat Achates,

Italiam laeto socii clamore salutant."

Confessed that they were strangers and pilgrims (ο

They admitted and accepted the fact with the resignation of faith, and with the assurance of future rest. Comp. Gen 23:4; Gen 24:37; Gen 28:4; Gen 47:9; Psa 39:12; Psa 119:19, Psa 119:54 . In the anonymous Epistle to Diognetus, an apologetic letter, probably of the second century, and one of the gems of early Christian literature, occur the following words concerning Christians: "They inhabit their own country, but as sojourners: they take part in all things as citizens, and endure all things as aliens: every foreign country is theirs, and every country is foreign."

Hebrews 11:14

heb 11:14

Declare plainly (ε

οP. See on Joh 14:21. Occasionally in lxx. Rend. "make it manifest."

πιζητουσιν)

The verb is found in lxx, chiefly in the sense of seeking after God or another deity. See Kg2 1:3, Kg2 1:6; Kg2 3:11; Kg2 8:8; Kg2 22:18; Ch2 18:6. Comp. ε here and in Gospels and Acts. Quite often in lxx.

Hebrews 11:15

heb 11:15

If they had been mindful (ει ε

In N.T. habitually remember. So invariably in lxx. The meaning here is, that if, in their declaration (Heb 11:14) that they were seeking a country, they had called to mind the country from which they came out, they could have returned thither, so that it is evident that they did not mean that country.

To have returned (α

Rend. "to return." Lit. bend their way back again (ανα).

Hebrews 11:16

heb 11:16

Now they desire (νυν ο

Νυν now is logical: as the case now stands. For ο

Is not ashamed (ουκ ε

Because they have commended themselves to God by their faith, so that he acknowledges them as his own. Comp. Heb 2:11; Mar 8:28, Mar 8:38; Rom 1:16; Ti2 1:8, Ti2 1:16.

πικαλεισθαι αυτων)

Lit. to be surnamed. Comp. Act 4:36; Act 10:5, Act 10:18, Act 10:32. God was called the God of Abraham, of Isaac, and of Jacob. See Exo 3:6.

For he hath prepared for them a city (ἡ πόλις)

Comp. Mat 25:34; Joh 14:2; Rev 21:2. City is significant, as showing that the fulfillment of God's promise lies in introducing them into the perfection of social life. Comp. Rev 3:12; Rev 21:2, Rev 21:10; Rev 22:19.

Hebrews 11:17

heb 11:17

The full sense of the statement is missed in A.V. The meaning is that while the trial is yet in progress, Abraham hath already offered up his son, before the trial has come to an issue, by the act of his obedient will, through faith in God. Comp. Jam 2:21.

He that had received (ὁ ἀποδεχόμενος)

The verb only here and Act 28:7. It means to accept; to welcome and entertain. So Rev. gladly received.

See on Pe1 5:12; see on Rom 4:5; see on Rom 8:18.

From whence (ἐκ τίνος)

Rend. wherefore: because of his faith in God's power and truthfulness. ὅθεν as Mat 12:44; Luk 11:24; Act 14:26, is much more common in the logical or causal sense, wherefore, on which account. So in every other instance in Hebrews. In the local sense it would mean from the dead.

Also he received him in a figure (ἀλλ' ἐν παραβολῇ εἰς)

faith, he also received him. For εἰς τὴν παραβολήν. Ἐν παραβολῇ in a parable. Since the sacrifice did not take place as a literal slaughter, there could not be a literal restoration from death. There was a real offering in Abraham's will, but not a real death of Isaac. Isaac's death took place symbolically, in the sacrifice of the ram: correspondingly, the restoration was only a symbolic restoration from the dead. Some expositors, among whom is Westcott, explain thus: Abraham accounted that God was able to raise Isaac from the dead, from which he received Isaac. This is extremely labored and artificial.

Hebrews 11:20

heb 11:20

Blessed (εὖλογητός)

See on Joh 12:13.

to come; things beyond the lifetime of Jacob and Esau. See Gen 27:29, Gen 27:39. The blessing was an act of faith. Isaac's confidence in the power of his blessing to convey the good which it promised was "the assurance of things hoped for, the conviction of things not seen," founded on the promise of Gen 17:5.

Hebrews 11:21

heb 11:21

When he died (α

Rend. "when dying." It is quite superfluous to explain this as emphasizing the strength in contrast with the weakness of approaching death; or that, in the birth of Joseph's two sons before Jacob's death, Jacob discerned a monition to adopt them into the direct line of his own sons. The meaning is simply that these events took place in Jacob's last hours.

Blessed each (ε

See Gen 48:17-20. Each son received a separate and distinct blessing, although Joseph had expected only one common blessing for both. Jacob's discernment of faith appeared in this, as in the precedence assigned to the younger son.

ς ρ του)

From the lxx of Gen 47:31. It seems to have been loosely included by our writer among the incidents of Jacob's last hours (α

remains to the family sepulchre may have been regarded as preparatory to the blessing, or introduced in order to emphasize the devotional character of the entire proceeding. The words upon the head of his staff are from the lxx; the Hebrew being "Jacob bowed himself upon the head of the bed." Comp. Kg1 1:47. According to its vowel-points the same Hebrew word signifies either staff or bed. The lxx has chosen the former, and renders by ρ the Hebrew, the meaning is that Jacob, having been sitting during the conversation, lay down when it was finished, probably overcome by weakness, and breathing a prayer as he fell back on his pillow.

Hebrews 11:22

heb 11:22

When he died (τελευτων)

Comp. Gen 1:26, lxx. The verb means to finish or close, with life understood. Always in this sense in N.T. See Mat 2:19; Mat 9:18; Luk 7:2, etc. Never used by Paul. Rend. "when near his end."

See on Heb 11:15. A.V. has remembered in marg. Remembered is appropriate here. Joseph on his death-bed remembered the promise of God to give the land of Canaan to the seed of Abraham (Gen 12:7; Gen 13:15; Gen 15:7), and also the prediction to Abraham that his descendants should pass four hundred years in bondage in a strange land, and should afterward be brought out thence, Gen 15:13, Gen 15:14.

The departing of the children of Israel (της ε ν υιω

E (note) and Pe2 1:15 (note). Οι υι There are also house (οι

on Ti1 6:14.

Hebrews 11:23

heb 11:23

Of his parents (υ του)

Lit. by his fathers. Comp. Exo 2:2
the Lat. patres and soceri, including both parents, or father and mother in law.

ς parents. Similarly

Proper (αστειον)

Only here and Act 7:20, on which see note. Rend. "comely."

N.T.o. Rend. "mandate."

Hebrews 11:24

heb 11:24

Lit. having become great. Comp. lxx, Exo 2:11
Heb 8:11; Rev 11:8; Rev 13:16, etc.

Hebrews 11:25

heb 11:25

To suffer affliction with (συνκακουχισθαι)

N.T.o , olxx, oClass. The verb κακουχεiv to treat ill, Heb 11:37; Heb 13:3; lxx, Kg1 2:26; Kg1 11:39. Rend. "to be evil entreated."

Than to enjoy the pleasures of sin for a season (η

Lit. than to have temporary enjoyment of sin. The emphasis is first on temporary and then on sin. For α
on Ti1 6:17

Hebrews 11:26

heb 11:26

Esteeming the reproach of Christ (η Χριστου)

The participle gives the reason for his choice of affliction instead of sin: since he esteemed. "The reproach of Christ" is the reproach peculiar to Christ; such as he endured. The writer uses it as a current form of expression, coloring the story of Moses with a Christian tinge. Comp. Rom 15:3; Heb 13:13; Co2 1:5; Col 1:24; Phi 3:14; Pe1 4:14. The phrase is applied to Moses as enduring at the hands of the Egyptians and of the rebellious Israelites the reproach which any faithful servant of God will endure, and which was endured in a notable way by Christ.

He had respect unto (α ς)

N.T.o. Lit. he looked away (from the treasures of Egypt, etc.) unto the recompense.

Hebrews 11:27

heb 11:27

After he had killed the Egyptian, Exo 2:15. Not in the general exodus. The historical order of events is preserved: the

flight to Midian, the Passover, the Exodus, the passage of the Red Sea.

Only here in Hebrews. See on Joh 3:36.

He endured (ε

N.T.o. Occasionally in lxx. Often in Class. He was staunch and steadfast.

ς ορων)

Since he saw, etc. The emphasis is on invisible, pointing back to the introductory definition of faith. The word is used of God, Col 1:15; Ti1 1:17.

Hebrews 11:28

heb 11:28

Rend. "hath instituted the passover." The perfect tense indicates the continued significance of the service down to the time of writing. The phrase ποιει . The usual N.T. phrase is φαγει

Passover. See Mat 26:17; Mar 14:12; Luk 22:11. Ποιει

Mat 26:18; Exo 12:48; Num 9:2, Num 9:4, Num 9:6, Num 9:10, Num 9:13; Deu 16:1 : but the verb is elastic. The corresponding Hebrew verb , among other meanings, signifies to create (Gen 1:7; Gen 2:2); to establish (Ecc 2:5, Ecc 2:6, Ecc 2:8); to constitute (Kg1 12:31, Kg1 12:32); to make ready or prepare (Jdg 13:15; to prepare as a sacrifice (Psa 66:15). In all these instances it is rendered in lxx by ποιειν. In N.T. we find ποιειν α πνον to prepare a breakfast or dinner. Accordingly ποιειν may properly be used here of the instituting of the Passover. Moreover the two following clauses clearly indicate that the writer is referring to the original institution.

αι

v to pour on. In the post-Exodus legislation the blood which, in the original institution, was sprinkled on the door-posts and lintels (Exo 12:22), was thrown upon the altar (Deu 16:6), and προσχειν in lxx is used of this act almost without exception. See Exo 24:6; Exo 29:16; Lev 1:5, Lev 1:11; Lev 3:2, Lev 3:8, Lev 3:13, etc.

Lest he that destroyed the first-born should touch them (τ ο αυτων)

Rend. "that the destroyer of the first-born should not touch them," a rendering which brings out more sharply the preventive purpose of the sprinkling of blood. Ο ο of the plague in Num 16:46-50 should touch, see on Col 2:21.

Hebrews 11:29

heb 11:29

Only three times in N.T. See Luk 16:26; Act 16:9

Called by the Israelites the sea, Exo 14:2, Exo 14:9, Exo 14:16, Exo 14:21, Exo 14:28, etc., and, specially, the sea of

Suph (sedge, seeds). In lxx always as here except Jdg 11:16 applied to the whole ocean from the coast of Ethiopia to the island of Taprobana or Ceylon. Afterward, when they learned of the existence of an Indian Ocean, they applied the name merely to the sea below Arabia, and to the Arabian and Persian gulfs.

Which the Egyptians assaying to do (ἡς πει

The A.V. has assaying, according to the older English usage. Assay is now chiefly used of the testing of precious metals; but in the sense of try it is found in Piers Ploughman, Gower, Chaucer, Shakespeare. Lit. of which (sea) the Egyptians having taken trial. The phrase πει . In N.T. only here and Heb 11:36.

Lit. were drunk down. See on Mat 23:24. Comp. lxx, Exo 15:4, and in N.T. Co1 15:54; Co2 2:7; Co2 5:4.

Hebrews 11:30

heb 11:30

Comp. Luk 21:20; Joh 10:24. οP.

Hebrews 11:31

heb 11:31

The harlot Rahab (P

See Joshua 2; Jos 6:17, and comp. Jam 2:25. Rahab's occupation is stated without mincing, and the lodging of the spies at her house was probably not a matter of accident. Very amusing are the efforts of some earlier expositors to evade

Perished not with (ου

N.T.o. In lxx see Num 16:26; Psa 25:9; Psa 27:3.

Them that believed not (τοις α

Rend. "them that were disobedient." Simple disbelief is expressed by απιστειν, α disobedience, by απειθειν. Απειθειν is απιστειν on its active side. See on Joh 3:36, and comp. Heb 3:18; Heb 4:6, Heb 4:11; Rom 11:30, Rom 11:32, contrasting with Rom 11:20, Rom 11:23. Απειθειν here describes the failure to be persuaded that God had given the land to the Israelites, and the consequent refusal to surrender Jericho. Rahab's faith is shown Jos 2:9-11.

Rend. "having received." For this sense of friendly reception as a guest see Luk 10:8, Luk 10:10 Gen 42:9, Gen 42:11, Gen 42:14; Sa1 26:4.

With peace (μετ' ει

The phrase only here and Act 15:33. Quite often in lxx, as Gen 15:15; Gen 26:29; Exo 18:23; Deu 20:20; Jdg 8:9. In N.T. εν ει in peace (Act 16:36; Jam 2:16): εις ει ; Luk 7:50; Luk 8:48); both these very often in lxx. Rahab received the spies without enmity, and did not allow them to suffer harm from others. An interesting

parallel is furnished by Dante, Purg. ii. 99, in the case of the pilot-angel who conveys souls to the shore of Purgatory.

"He, sooth to say, for three months past has taken

Whoever wished to enter, with all peace" (without interposing any obstacle.)

Hebrews 11:32

heb 11:32

Lit. the time will fail me telling: if I tell. See on Mar 9:9, and comp. Mar 5:16; Luk 8:39; Luk 9:10; Act 9:27 narrative (A.V. declaration), Luk 1:1. Gideon, etc. These names of the four judges are not enumerated in chronological prophets.

Hebrews 11:33

heb 11:33

accurately formulated, but will be appreciated by one who feels the Greek idioms as better suiting the more general illustrations which follow.

The verb N.T.o , olxx, signifies fought down; overcame by struggle, as Barak, Judges 4; Gideon, Judges 7; Jephthah, Judges 11; David, 2 Samuel 5.

Wrought righteousness (η

For the phrase comp. Act 10:35. Referring not merely to their personal virtues, but to the public exercise of these as leaders, as Sa2 8:15; Ch1 18:14; Sa1 12:4. Faith showed itself in the association of righteousness with power. Comp. Isa 9:7; Isa 54:14; Kg1 10:9.

Obtained promises (ε παγγελιωv)

See on Heb 6:15.

Stopped (ε

The verb means to fence in; block up. Rare in N.T. See Rom 3:19; Co2 11:10 ; Eph 2:14. Occasionally in lxx, as Job 38:8; Pro 21:13; Zac 14:5. The reference is no doubt to Daniel, Dan 6:22; comp. 1 Macc. 2:60.

Hebrews 11:34

heb 11:34

Quenched the violence of fire (ε

Rend. "the power of fire." Reference to the three Hebrews, Daniel 3; comp. 1 Macc. 2:59.

Lit. mouths of the sword. See on Heb 4:12. The plural edges indicates frequent assaults.

Out of weakness (α

Rend. "from weakness." For the sense of α . The meaning is not confined to sickness, as in the case of Hezekiah (2 Kings 20; Isaiah 38). The main reference is probably to Samson, Jdg 16:28 ff.

. Very often in lxx. Aliens, foreign foes or invaders.

Hebrews 11:35

heb 11:35

Women

The recorded raisings from the dead are mostly for women. See Kg1 17:17 ff.; Kg2 4:17 ff. Comp. Luk 7:11 ff.; John 11; Acts 9. The reference here is to the first two.

Raised to life again ($\epsilon\xi \alpha$

Rend. "by a resurrection"; and for the force of $\epsilon\xi$ comp. Rom 1:4.

Were tortured (ϵ

describing the feigned madness of David, renders ϵ

a pillory. Comp. 2 Macc. 6:19, 28. The meaning here is, were beaten to death with clubs, the word being used to represent cruel torture in general.

Not accepting deliverance ($\sigma\upsilon$

For the verb, see on Heb 10:34

Better than a resurrection like those granted to the women above mentioned, which gave merely a continuation of life on earth. Comp. 2 Macc. 7:9, 14.

Hebrews 11:36

heb 11:36

Of cruel mockings ($\epsilon\mu\pi\alpha\iota\gamma\mu\omega\nu$)

N.T.o , oClass. Rare in lxx. Cruel is an insertion of A.V. Rend. "of mockings." E 3:3 (note); and ϵ ; Jde 1:18. E also in lxx.

Hebrews 11:37

heb 11:37

They were stoned (ϵ

A characteristic Jewish punishment. See Ch2 24:20; Mat 23:37; Joh 10:31; Act 5:26; Act 7:59; Act 14:19. The verb λιθοβολειν is also used in Matthew, Luke, and Acts, and once in this epistle, Heb 12:20.

Were sawn asunder (ε

N.T.o. As Isaiah, according to tradition.

Were tempted (ε

If the reading is correct, which seems probable, the reference is probably to inducements offered them to abandon their loyalty to God. It has seemed to many out of place, because occurring in the midst of a list of different forms of violent death.

Hebrews 11:38

heb 11:38

Of whom the world was not (ων ουκ ην α

This clause falls into the series of participles which precedes it; the form of the relative sentence being adopted because of the lack of a proper participial phrase to express the statement. At the same time it prepares the way for the following clause in which the participial construction is resumed. Rend. "they went about in sheepskins and goatskins, being destitute, afflicted, evil-entreated, men of whom the world was not worthy, wandering in deserts," etc. By the), but the world considered as an economy which was unworthy of these, because ruled by sense and not by faith. Their plane of life was higher.

Lit. wandering or straying, apart from the homes and the intercourse of men.

Caves of the earth (οπαις της γης)

O . It means a hole; primarily a place through which one can see (ο in which God placed Moses, Exo 33:22 : a window, a latticed opening, Ecc 12:3: the eye-socket, Zac 14:12 : a hole in the wall, Eze 8:7 : a hole in a tree, 4 Macc. 14:16.

Hebrews 11:39

heb 11:39

Rend. "having had witness born to them." See on Heb 11:2.

Hebrews 11:40

heb 11:40

N.T.o.

μωv)

The better thing is for us. It was not for them: they lived in the assurance of a future time better than their own, and in this assurance of faith, did their work and bore their burden in their own time. It is one of the achievements of faith to

be cheerfully willing to be only a stage to some better thing which we cannot share.

That they without us should not be made perfect (ὅτι μὴ ὀφείλωσιν τελειωθῆναι)

Each successive stage of history gathers up into itself the fruit of preceding stages. This passage teaches the solidarity of humanity in its work as well as in itself. The man of the present requires the work and suffering and achievement of the men of the past to complete him and his work. The future men will, in like manner, require the work and suffering and achievement of the men of today to complete them. The whole creation, in all its successive aeons, moves together toward

"The one far-off, divine event."

[Next: Hebrews Chapter 12](#)

Hebrews Chapter 12

Hebrews 12:1

heb 12:1

Therefore (τοιγαρουν)

An emphatic particle, strongly affirming the facts on which the following exhortation is based.

μεις)

According to this the sense would be, those described in ch. 11 were compassed with a cloud of witnesses, and we also are so compassed. Wrong. The we also should be construed with let us run. "Therefore let us also (as they did) run our appointed race with patience."

Seeing we are compassed about with so great a cloud of witnesses (τοσούτων ε μι

entire visible space of the heavens, and therefore without definite form, or a single large mass in which definite

therefore more appropriate to the author's image, which is that of a vast encompassing and overhanging mass. The use of cloud for a mass of living beings is familiar in poetry. Thus Homer, a cloud of footmen (Il. xxiii. 138): of Trojans (Il. xvi. 66). Themistocles, addressing the Athenians, says of the host of Xerxes, "we have had the fortune to save both ourselves and Greece by repelling so great a cloud of men" (Hdt. viii. 109). Spenser, F. Q. i. 1, 23:

"A cloud of cumbrous gnattes doe him molest."

Milton, Par. L. i. 340:

"A pitchy cloud of locusts."

the idea of spectators is implied, and is really the principal idea. The writer's picture is that of an arena in which the Christians whom he addresses are contending in a race, while the vast host of the heroes of faith who, after having born witness to the truth, have entered into their heavenly rests watches the contest from the encircling tiers of the arena, compassing and overhanging it like a cloud, filled with lively interest and sympathy, and lending heavenly aid. How striking the contrast of this conception with that of Kaulbach's familiar "Battle of the Huns," in which the slain warriors are depicted rising from the field and renewing the fight in the upper air with aggravated fury.

Weight (ο

N.T.ο , ολxx. Lit. bulk, mass. Often in Class. Sometimes metaphorically of a person, dignity, importance, pretension: of a writer's style, loftiness, majesty, impressiveness. Rend. "encumbrance," according to the figure of the racer who puts away everything which may hinder his running. So the readers are exhorted to lay aside every worldly hindrance or embarrassment to their Christian career.

cleverly, and περι

readily, deftly,

runner, like a long, loose robe clinging to his limbs. Beset is a good rendering, meaning to surround. In earlier English especially of surrounding crowns, etc., with jewels. So Gower, Conf. Am. i. 127.

"With golde and riche stones beset."

Shakespeare, Two Gent. V. v. 3:

"The thicket is beset; he cannot 'scape."

The sin may be any evil propensity. The sin of unbelief naturally suggests itself here.

With patience (δι υπομονης)

Υ
see on Heb 9:11. , and see on Jam 5:7. For this use of δι with,

γωνα)

Hebrews 12:2

heb 12:2

Looking (αφορωντες)

Only here and Phi 2:28. In lxx see 4 Macc. 17:10. Looking away from everything which may distract. Comp. Phi 3:13, Phi 3:14, and α . Wetstein cites Arrian, Epictet. ii. 19, 29: ει φορωντες ε μικρω looking away unto God in everything small and great.

Jesus

Having presented a long catalogue of witnesses under the old covenant, he now presents Jesus, the mediator of the new covenant, and the supreme witness. See Rev 1:5; Rev 3:14; Ti1 6:13.

The A.V. is misleading, and narrows the scope of the passage. For author, rend. leader or captain, and see on Heb 2:10. For finisher, rend. perfecter. For our faith, rend. faith or the faith. Not our Christian faith, but faith absolutely, as exhibited in the whole range of believers from Abel to Christ. Christ cannot be called the author or originator of faith, since the faith here treated existed and worked before Christ. Christ is the leader or captain of faith, in that he is the perfecter of faith. In himself he furnished the perfect development, the supreme example of faith, and in virtue of this he is the leader of the whole believing host in all time. Notice the recurrence of the favorite idea of perfecting. Comp. Heb 2:10; Heb 5:9; Heb 6:1; Heb 7:11, Heb 7:19, Heb 7:28; Heb 9:9; Heb 10:1, Heb 10:14; Heb 11:40 N.T.o, olxx, oClass.

For the joy that was set before him (α τω χαρας)

A

life in the bosom of the Father; the glory which he had with God before the world was. In exchange for this he accepted the cross and the blame. The contrast is designed between the struggle which, for the present, is alone set before the readers (Heb 12:1), and the joy which was already present to Christ. The heroic character of his faith appears in his renouncing a joy already in possession in exchange for shame and death. The passage thus falls in with Phi 2:6-8.

Comp. Phi 2:8. olxx. Originally an upright stake or pale. Σταυρου
wood or tree for the cross, Act 5:30; Act 10:39; Pe1 2:24. See on Luk 23:31.

The shame (α

Attendant upon a malefactor's death.

Is set down, etc.

See Heb 1:3, Heb 1:13; Heb 8:1; Heb 10:12. Notice the tenses: endured, aorist, completed: hath sat down, perfect, he remains seated and reigning.

Hebrews 12:3

heb 12:3

For consider (α

you how much more he had to endure than you have. A
in the way of comparison.

Contradiction of sinners (υ υ αμαρτωλων α

Contradiction or gainsaying. See on Heb 6:16, and comp. Heb 7:7. See on gainsaying, Jde 1:11. Of sinners, υ
hands of.

Against himself (εις ε

According to this text we should render "against themselves." Comp. Num 16:38. The explanation will then be that
Christ endured the gainsaying of sinners, who, in opposing him, were enemies of their own souls. The reading ε
however, is doubtful, and both Tischendorf and Weiss read ε

Lest ye be wearied and faint in your minds (ι ς ψυχαις υμων ε

Rend. "that ye be not weary, fainting in your minds." E
20:3; Jdg 8:15; Sa1 14:28. Comp. Mat 15:32; Mar 8:3; Gal 6:9.

Hebrews 12:4

heb 12:4

Your strife against sin has not entailed the shedding of your blood, as did that of many of the O.T. worthies, and of
Jesus himself. See Heb 11:35, Heb 11:37. Of Jesus it is said, Phi 2:8
Comp. 2 Macc. 13:14.

The verb N.T.o. lxx, 4 Macc. 17:14. Sin is personified.

Hebrews 12:5

heb 12:5

Ye have forgotten (ε

passive, to let a thing escape; forget. Some render interrogatively, "have ye forgotten?"

Speaketh unto you (υμι

The verb always in the sense of mutual converse or discussion. See Mar 9:34; Act 17:2; Act 18:19. Rend. "reasoneth with you."

My son, etc.

From Pro 3:11, Pro 3:12. Comp. Job 5:17.

N.T.o. lxx only in this passage. Quite often in Class. It means to make little of (ο

Mostly in Hebrews. See on Eph 6:4, and see on Ti2 3:16.

Hebrews 12:6

heb 12:6

See on Luk 23:16.

Scourgeth (μαστιγοι)

Not very common, but found in all the four Gospels. Hebrews only here. Quite often in lxx.

Admits to filial privileges: acknowledges as his own. Of receiving the word of God, Mar 4:20; of receiving delegates from a body, Act 15:4; of adopting or approving customs, Act 16:21.

Hebrews 12:7

heb 12:7

If ye endure chastening (ει

Rend. "it is for chastening that ye endure." A.V. follows the reading of T. R. ει if. Do not faint at affliction. Its purpose it is the process.

God dealeth with you as with sons (ως υιοις υμι

The verb means to bring to: often to bring an offering to the altar, as Mat 5:23, Mat 5:24; Mat 8:4. In the passive voice with the dative, to be born toward one; hence, to attack, assail, deal with, behave toward. See Thucyd. i. 140; Eurip. Cycl. 176; Hdt. vii. 6. The afflictive dealing of God with you is an evidence that you are sons.

Some interpreters render, "who is a son whom the father?" etc. That is, no one is a son who is without paternal

chastening. The A.V. is better. The idea expressed by the other rendering appears in the next verse.

Hebrews 12:8

heb 12:8

Of which all are partakers (ἡ

. All, that is, all sons of God.

N.T.o. See Wisd. 4:3. They might think that they would not suffer if they were really God's sons; whereas the reverse is the case. If they did not suffer, they would not be God's sons.

Hebrews 12:9

heb 12:9

Furthermore (εἰτα)

Everywhere else in N.T. this particle marks a succession of time or incident. See Mar 4:17; Mar 8:25; Luk 8:12; Co1 15:5, Co1 15:7. Here it introduces a new phase of the subject under discussion.

μω

Up to this point the suffering of Christians has been explained by God's fatherly relation to them. Now the emphatic kindred expressions are found Rom 4:1, Rom 9:3; Gal 4:29; Heb 2:14.

Lit. "we have had fathers of our flesh as chasteners." Only here and Rom 2:20. In lxx, Sir. 37:19; Hos 5:2; 4 Macc. 5:34; 9:6.

Shall we not much rather be in subjection (ου

The comparison is between the respect paid to a fallible, human parent, which may grow out of the natural relation, or may be due to fear, and the complete subjection to the divine Father.

To the Father of spirits (τω

Contrasted with fathers of the flesh. Their relation to us is limited; his is universal. They are related to us on the fleshly side; he is the creator of our essential life. Our relation to him is on the side of our eternal being. Comp. Joh 4:23, Joh 4:24; Zac 12:1; Isa 57:16. The phrase N.T.o. Comp. lxx, Num 16:22; Num 27:16; Rev 22:6. Clement of Rome styles God the benefactor (ευ
lxiv.

Have true life; not limited to the future life. Comp. Joh 5:26; Joh 6:57; Jo1 5:11; Rev 11:11; Act 16:28; Rom 6:11; Rom 14:8; Jo1 4:9, and see on living God, Heb 3:12.

Hebrews 12:10

heb 12:10

Much difficulty and confusion have attached to the interpretation of this verse, growing out of: (a) the relations of the several clauses; (b) the meaning of for a few days, and how much is covered by it. The difficulties have been aggravated by the determination of commentators to treat the verse by itself, confining the relation of its clauses within its own limits, attempting to throw them into pairs, in which attempt none of them have succeeded, and entirely overlooking relations to the preceding verse.

This clause is directly related to be in subjection to the father of spirits and live, and points a contrast. On the one hand, subjection to the Father of spirits, the source of all life, has an eternal significance. Subjection to his fatherly discipline means, not only the everlasting life of the future, but present life, eternal in quality, developed even while the discipline is in progress. Subjection to the Father of spirits and life go together. On the other hand, the discipline of the human father is brief in duration, and its significance is confined to the present life. In other words, the offset to for a few days is in Heb 12:9. To read for a few days into the two latter clauses of the verse which describes the heavenly discipline, and to say that both the chastening of the earthly and of the heavenly father are of brief duration,

is not mere duration, but duration as related to significance: that is to say, "for a few days" means, during just that space of time in which the chastisement had force and meaning. See, for instances, Luk 8:13; Joh 5:35; Th1 2:17; Co2 7:8. The few days can scarcely refer to the whole lifetime, since, even from the ancient point of view of the continuance of parental authority, parental discipline is not applied throughout the lifetime. It signifies rather the brief period of childhood and youth.

ν αυτοις)

Better, as seemed good to them. The αυτοις has a slightly emphatic force, as contrasted with a higher intelligence. The , and is explained by as seemed good to them, and is placed in contrast with subjection to the Father of spirits. The human parents were shortsighted, fallible, sometimes moved by passion rather than by sound judgment, and, therefore, often mistaken in their disciplinary methods. What seemed good to them was not always best for us. No such possibility of error attaches to the Father of spirits.

But he for our profit (ο

The contrast is with what is implied in as seemed good to them. The human parent may not have dealt with us to our ; Mat 18:6; Joh 11:50. The neuter participle, as here, advantage, profit, Co1 12:7; Co2 12:1. There is a backward reference to live, Heb 12:9, the result of subjection to the Father of spirits; and this is expanded and defined in the final clause, namely:

That we might be partakers of his holiness (εις το μεταλαβειν της α του)

Lit. unto the partaking of his holiness. Εις marks the final purpose of chastening. Holiness is life. Shall we not be subject to the Father of spirits and live? For, in contrast with the temporary, faultful chastening of the human parent, which, at best, prepares for work and success in time and in worldly things, his chastening results in holiness and eternal life.

Hebrews 12:11

heb 12:11

No chastening for the present seemeth (πα δοκει)

Lit. all chastening - doth not seem. Πασα of all sorts, divine and human. The A.V., by joining ου not to πασα all, and . Not merely during the present, but for the present regarded as the time in which its application is

To be joyous but grievous (χαρᾶς εἶναι α

Lit. to be of joy but of grief.

Perhaps with a suggestion of recompense for the long-suffering and waiting, since α phrase α ; Mar 4:8 : with ποιᾶν to make or produce, often in Synoptic Gospels, as Mat 3:8, Mat 3:10; Mat 7:17; Luk 3:8; Luk 6:43 12:24; Joh 15:2, Joh 15:4, Joh 15:5, Joh 15:8, Joh 15:16 . E here and Jam 3:17, as an epithet of wisdom. Quite often in lxx of men, the heart, especially of words and sacrifices. ; Jam 3:18, and lxx, Pro 3:9; Pro 11:30; Pro 13:2; Amo 6:13 : comp. Psa 1:3; Psa 57:11. The genitive of righteousness is explicative or appositional; fruit which consists in righteousness or is righteousness.

Unto them which are exercised thereby (τοῖς δι' αὐτῆ

Who have been subjected to the severe discipline of suffering, and have patiently undergone it. For the verb see on Ti1 4:7. Rend. "it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." This preserves the Greek order, and puts righteousness in its proper, emphatic position.

Hebrews 12:12

heb 12:12

Because chastening is thus necessary, and serves for wholesome discipline, and issues in holiness.

Lift up (α

Found in Luk 13:13; Act 15:16 (citn). Occasionally in lxx. It signifies to set up, make, erect. In O.T. to establish, as a throne (Sa2 7:13, Sa2 7:16); a house (Sa2 7:26; Ch1 17:24); to raise up one who is down (Psa 145:9; Sir. 11:12). In Act 15:16, to build anew. By medical writers, to straighten; to set dislocated parts of the body. See Luk 13:13. The translation here should be more general: not lift up, which is inappropriate to paralyzed knees, but set right; brace. As falling in with the thought of this passage, comp. the lxx of Psalm 17:35, which, for the A.V. "thy gentleness hath made me great," gives "thy discipline hath established me or set me up." See also Psa 19:8.

ρας)

Rend. the slackened or weakened hands. Comp. Isa 35:3; Sir. 25:23; Sa2 4:1) originally means to let pass, disregard, neglect; thence to relax, loosen. See Clem. Rom. Ad Corinth. xxxiv, who).

For feeble rend. palsied. See on Luk 5:18.

Hebrews 12:13

heb 12:13

τε τοῖ μων)

After the lxx of Pro 4:26. The corresponding Hebrew means to tear, to cut into: hence to cut through as a path; to make firm or plain. O ; commonly straight or upright, but also right, safe, happy. Comp. Pro

8:6; Pro 15:14; Pro 21:8. here, not in the sense of straight as distinguished from crooked, but more generally, right, μων
"for your feet," not with. That is, exert yourselves to make the course clear for yourselves and your fellow Christians, so that there be no stumbling and laming.

. Metaphorically

here, and partly Mat 18:8; Mar 9:45

Psa 18:45; Kg1 18:21, where the A.V. "how long halt ye between two opinions" is ε μεις χωλανειτε επ' α ς ι

Be turned out of the way (εκτραπη)

Rend. "be put out of joint." The A.V. is according to the more usual meaning of the verb, which, in N.T., is confined, with this exception, to the Pastoral Epistles. See Ti1 1:6; Ti1 5:15; Ti2 4:4. lxx only Amo 5:8. But it is also used by medical writers in the passive, with the meaning to be wrenched or dislocated. There is nothing strange in the use of this word in a medical sense by our writer, whose work bears the stamp of Alexandria. The Greeks received their knowledge of surgery from the Egyptians, and mural paintings and documents, and even hieroglyphic symbols, prove that that people had attained remarkable proficiency in the science. Herodotus (ch. iii. 131) mentions a medical school at Cyrene in Africa, and says that the pupils of that school were regarded as the second best physicians in all Greece. At the time of Galen (163 a.d.) the medical school of Alexandria was the most famous in the world, and Galen himself studied there. Celsus (first half of the first century a.d.), in the 7th book of his treatise De Artibus, treats of surgical operations according to the views of the Alexandrian schools. The commonly accepted rendering of the A.V., besides giving a conception which is very tame, presents two incongruities: the association of going astray with lameness, and of healing with straying. The other rendering gives a lively and consistent image. Make the paths smooth and even, so that the lame limb be not dislocated by stones or pitfalls. Do everything to avoid aggravating the weakness of a fellow-vacillating.

Hebrews 12:14

heb 12:14

Follow peace (ει

Comp. lxx, Psalm 23:14, and Rom 14:19; Pe1 3:11. The verb is used of the pursuit of moral and spiritual ends, Rom 9:30, Rom 9:31; Rom 12:13; Co1 14:1; Phi 3:12, Phi 3:14; Th1 5:15; Ti1 6:11; Ti2 2:22.

Holiness (α

See on Rom 6:19.

Hebrews 12:15

heb 12:15

Looking diligently (επισκοπουντες)

A.V. gives diligently as the force of ε
Only here and Pe1 5:2.

Fail of (υστερων α

Rend. "fall back from," implying a previous attainment. The present participle marks something in progress: "lest any one be falling back."

Root of bitterness (ρ

From lxx, Deu 29:18. A bad man in the church. P

Springing up (α

The participle pictures the springing up in progress; the root gradually revealing its pernicious character.

Trouble (ενοχλη)

Only here and Luk 6:18, see note.

Many be defiled (μιαθωσιν οι

Rend. "the many": the majority of the church. For the verb see on Joh 18:28.

Hebrews 12:16

heb 12:16

In the literal sense, as always in N.T.

See on Ti1 1:9.

As Esau

Only the epithet profane is applied to Esau, not fornicator.

For one morsel of meat (α ς)

Βρωσις, lit. the act of eating, as Co1 8:4, Rom 14:17 : "one eating of meat." Sometimes corrosion, as Mat 6:19. Sometimes of that which is eaten, Joh 6:27, Joh 6:55.

Sold (α

The word occurs in the narrative of Gen 25:31, Gen 25:33, lxx. In N.T. often of discharging an obligation; paying back. To sell, Act 5:8; Act 7:9.

N.T.o, oClass. In this form only in the later Greek translations of the O.T. Πρωτοτοκειον, a very few times, almost all in this narrative.

Hebrews 12:17

heb 12:17

χ ευρεν)

The phrase place of repentance N.T.o. This does not mean that Esau was rendered incapable of repentance, which is clearly contradicted by what follows; nor that he was not able to persuade Isaac to change his mind and to recall the blessing already bestowed on Jacob and give it to him. This is unnatural, forced, and highly improbable. The words

place of repentance mean an opportunity to repair by repenting. He found no way to reverse by repentance what he had done. The penalty could not be reversed in the nature of the case. This is clear from Isaac's words, Gen 27:33.

Sought it carefully (ε

See on Pe1 1:10. Comp. Heb 11:6. See also on questionings, Ti1 1:4.

Hebrews 12:18

heb 12:18

Following this allusion to Esau, and perhaps suggested by it, is a passage setting forth the privileges of the Christian birthright and of Christian citizenship in contrast with those under the old covenant.

O v is rare in N.T. and lxx; fairly frequent in Class. Radically, it is akin to ψαν, to rub, wipe; hence feeling on the surface, as Gen 27:12, Gen 27:21, Gen 27:22, lxx: a touch which communicates only a superficial effect. It need not imply contact with an object at all, but simply the movement of the hands feeling after something. Hence often of the groping of the blind, as Deu 28:29; Isa 59:10; Job 5:14. Appropriate here as indicating mere superficial contact. The present participle that is being touched, means simply that the mountain was something material and tangible. The A.V. which might be touched, although not literally correct, conveys the true sense.

See Exo 19:18; Deu 4:11; Deu 5:4; Deu 9:15
enkindled fire.

)

conceals, as opposed to light, these words signify half-darkness, gloom, nebulousness; as the darkness of evening or

Exo 10:22; Exo 14:20; Deu 4:11; Deu 5:22

objects into the upper air; hence found with α above and dash down to the ground (Hom. Il. xii. 253). Sometimes it indicates the mere force of the wind, as α Od. xii. 409; Il. vi. 346).

Hebrews 12:19

heb 12:19

)

See Exo 19:16, Exo 19:19; Exo 20:18. Ηχος a noise, almost entirely in Luke and Acts. See Luk 4:37; Act 2:2; comp. lxx, Sa1 14:19. Of the roar of the waves, Luk 21:25; comp. lxx, Psalm 64:7; 76:17. A rumor or report, see on Luk 4:37, and comp. lxx, Sa1 4:16; Psa 9:6 voice; see lxx, Exo 19:13, Exo 19:16, Exo 19:19; Exo 20:18 ; Rev 4:1; Rev 8:13

Voice of words (φωνη ρ

See Exo 19:19; Deu 4:12; Deu 5:22, Deu 5:24, Deu 5:26.

Entreated (παρη

See on Ti1 4:7.

Be spoken to them any more (προστεθηναι αυτοις)

Lit. be added. See on Luk 3:19; see on Luk 20:11; see on Act 12:3. To them refers to the hearers, not to the things heard. Rend. "that no word more should be spoken unto them." Comp. Exo 20:19; Deu 5:25; Deu 18:16.

Hebrews 12:20

heb 12:20

See on Mar 7:36; see on Act 15:24.

)

Elsewhere in N.T. only Heb 11:28 and Col 2:21. lxx only Exo 19:12. It implies a touching or grasping which affects the object (comp. Heb 12:18 on ψηλαφαν). In Class. often of touching or handling some sacred object which may be desecrated by the one who lays hands on it. See Soph. Philoct. 667; Oed. Tyr. 891, 899. So here, the touch of the mountain was profanation.

Found in Matthew, Luke, and Acts. In lxx see Exo 19:13. Comp. ε . The correct text omits or thrust through with a dart.

Hebrews 12:21

heb 12:21

N.T.o. lxx, Wisd. 6:16; Sir. 31:5. Rend. "the appearance": that which was made to appear.

I exceedingly fear and quake (ε

Lit. I am frightened away (or out) and trembling. E . Comp. lxx, Deu 9:19. E ; Act 16:29. Rare in lxx.

Hebrews 12:22

heb 12:22

The heavenly Jerusalem

See on Gal 4:26. The spiritual mountain and city where God dwells and reigns. Comp. Dante Inf. i. 128:

"Quivi e la sua cittade, e l'alto seggio."

Comp. Psa 2:6; Psa 48:2; Psa 48:3; Psa 50:2; Psa 78:68; Psa 110:2; Isa 18:7; Joe 2:32; Mic 4:1, Mic 4:2; Amo 1:2.

On this whole passage (Heb 12:22-24

; Act 19:19; Rev 5:11; quite often in *lxx*) is strictly the number ten thousand. In the plural, an innumerable multitude. So

; Deu 32:30; Deu 33:2; Sa1

18:7, Sa1 18:8; Psa 90:7; Sol 5:10; Dan 7:10; Dan 11:12; Sir. 47:6; 2 Macc. 8:20; Jde 1:14 same way. See Isaiah 70:22; Dan 7:10.

Hebrews 12:23

heb 12:23

Const. with α

as public games, etc.: a public, festal assembly. Frequently joined with ϵ ; Hos 2:11; Hos 9:5. The

66:10. The festal assembly of angels maintains the contrast between the old and the new dispensation. The host of angels through whose ministrations the law was given (see on Heb 2:2, and see on Gal 3:19) officiated at a scene of terror. Christian believers are now introduced to a festal host, surrounding the exalted Son of man, who has purged away sins, and is enthroned at God's right hand (Heb 1:3).

ν οὐρανοῦς)

This forms a distinct clause; "and to the church," etc. For ϵ ; see on Th1 1:1. The "myriads" embrace not only angels, but redeemed men, enrolled as citizens of the heavenly commonwealth, and ; Col

1:15, Col 1:18; Heb 1:6; Rev 1:5. Comp. Heb 11:28, and Luk 2:7. Properly applied to Christians by virtue of their union with Christ, "the first-born of all creation," "the first-born from the dead," as sharing his sonship and heirship. See Rom 8:14-17, Rom 8:29. The word also points to Christians as the true Israel of God. The analogy is suggested with the first-born of Israel, to whom peculiar sanctity attached, and whose consecration to himself God enjoyed (Exo 13:1, Exo 13:11-16); and with the further application of the term first-born to Israel as a people, Exo 4:22. The way was thus prepared for its application to the Messiah. There seems, moreover, to be a clear reference to the case of Esau (Heb 12:16). Esau was the first-born of the twin sons of Isaac (Gen 25:25) forfeited the privilege of the first-born. The assembly to which Christian believers are introduced is composed of those who have not thus parted with their birthright, but have retained the privileges of the first-born. The phrase "church of the first-born" includes all who have possessed and retained their heavenly birthright, living or dead, of both dispensations: the whole Israel of God, although it is quite likely that the Christian church may have been most prominent in the writer's thought.

Which are written in heaven (α ν οὐρανοῦς)

A , Luk 2:3, Luk 2:5, means to write off or copy; to enter in a register the names, property, and income of men. Hence, α , Luk 2:2. Here, inscribed as members of the heavenly commonwealth; citizens of heaven; Phi 4:3; Rev 3:5; Rev 13:8, etc. See for the image, Exo 32:32; Psa 69:28; Isa 4:3; Dan 12:1; Luk 10:20.

To God the judge of all (κρίτη θεῶ)

Rend. "a judge who is God of all." Comp. Dan 7:9 ff. God of all his first-born, of those whom he chastens, of all who are in filial relations with him under both covenants, and who, therefore, need not fear to draw near to him as judge.

The departed spirits of the righteous of both dispensations, who have completed their course after having undergone Christ, the benefits of which the disembodied saints of the O.T. share with departed Christian believers. Comp. Heb 11:40.

Hebrews 12:24

heb 12:24

)

See Heb 7:22; Heb 8:6, Heb 8:8, Heb 8:9, Heb 8:10; Heb 9:15. For covenant, see on Heb 9:6 ff. For the new covenant,

Mat 26:29

time, as Col 5:7; Col 3:10, and probably here, where to confine the sense to recent would seem to limit it unduly. In the light of all that the writer has said respecting the better quality of the Christian covenant, superseding the old, outworn, insufficient covenant, he may naturally be supposed to have had in mind something besides its mere recentness. Moreover, all through the contrast from Heb 12:18, the thought of earlier and later is not once touched, but only that of inferior and better; repellency and invitation; terrors and delights; fear and confidence. Note that the privilege of approaching the Mediator in person is emphasized.

Blood of sprinkling (αι αντισμου)

P , see note. The phrase blood of sprinkling N.T.o. olxx, where we find υ αντισμου water of sprinkling, Num 19:9, Num 19:13, Num 19:20, Num 19:21. For the verb ρ . The mention of blood naturally follows that of a covenant, since no covenant is ratified without blood (Heb 9:16). The phrase is sufficiently explained by Heb 9:16-22.

Speaketh better things (κρειττον λαλουντι)

For "better things" rend. "better." The blood is personified, and its voice is contrasted with that of Abel, whose blood cried from the ground for vengeance upon his murderer (Gen 4:10). The voice of Christ's blood calls for mercy and forgiveness.

Rend. "than Abel." Comp. Heb 11:4, where Abel himself speaks.

Hebrews 12:25

heb 12:25

ντα)

Through his blood. Rend. "that is speaking," the participle denoting something that is going on.

They (εκκεινοι)

The people of the Exodus. See Heb 4:2. The words from for if they to the end of the verse are parenthetical.

That spake on earth (ε

For spake rend. warned, and see on Heb 8:5. E
the whole clause. "If on earth they escaped not, refusing him that warned."

If we turn away (αποστρεφομενοι)

Lit. turning away. The present participle, possibly with reference to the relapse into Judaism as already in progress.

π' ουρανων)

Lit. from him from the heavens. Supply as A.V. that speaketh O απ' ουρανου or ουρανων does not occur in N.T. elsewhere. Wherever απ' ουρ. appears, some act or thing is always named which proceeds from heaven. See Mat 24:29; Mar 8:11; Luk 9:54; Luk 17:29; Luk 21:11; Luk 22:43; Joh 6:38; Th1 1:7. The speaker from heaven is still God, but speaking through his Son. The thought connects itself with that of Christ carrying his blood into the heavenly sanctuary, from which he exerts his power on behalf of men. See Heb 9:12, Heb 9:24. This will be the clearer if we throw out the idea of Christ presenting his blood to an angry God as a propitiation, and interceding with him to pardon sin. See note on Heb 7:26.

Hebrews 12:26

heb 12:26

Whose voice (ου η

Connect, after the parenthesis, with speaketh better, etc., Heb 12:24.

Shook (ε

See on Luk 21:26

. See Jdg 5:4; Psa 113:7.

He hath promised (ε

See Hag 2:6. The quotation is adapted from lxx, which reads: "Yet once will I shake the heaven and the earth and the sea and the dry land." The Hebrew for "yet once" reads "yet a little while." In Haggai's prophecy, he comforts the people for their sorrow that the second temple is so inferior to the first, predicting that Jehovah will move heaven and earth and sea and land, and will fill the house with his glory; and the glory of the latter house shall exceed that of the former. The discipline begun on Sinai will then have its consummation. This shaking of heaven and earth was typified by the material shaking at Sinai. The shaking predicted by the prophet is applied by our writer to the downfall of worldly powers before the kingdom of Christ, Heb 12:28; comp Heb 1:8, and see Zechariah 14.

Hebrews 12:27

heb 12:27

Attention is called to this phrase as specially significant, because it indicates that the shaking prophesied by Haggai is to be final. It is to precede the new heaven and the new earth. Isa 65:17; Isa 66:22; Pe2 3:13; Rev 21:1.

Signifieth (δηλοι)

From δηλος manifest, evident. To make manifest to the mind. Used of indications which lead the mind to conclusions about the origin or character of things. See Thucyd. i. 3; Aesch. Pers. 518. Comp. Col 3:13; Heb 9:8; Pe1 1:11. Appropriate to prophetic revelations.

See on Heb 7:12. For the thought comp. Jo1 2:17; Co1 7:31.

As of things that are made (ω

Made indeed by God, who also makes the new heaven and the new earth (Isa 65:17; Isa 66:22), but made to pass away.

That the things which cannot be shaken may remain (τ

Whether we consider the things which are shaken, the old heavens and earth which pass away, or the new heaven and earth which are made a clause stating that they were made (by God himself) to pass away. Accordingly, τ
, Act 20:23, and often in Class.

Hebrews 12:28

heb 12:28

The participle gives no note of time, but simply indicates the fact that Christians as such receive. The compounded participle in the sense of the kingdom of Christ, in this epistle only here and Heb 1:8 (citn.). See on Mat 3:2; see on Luk 6:20.

Let us have grace (ε

For grace rend. thankfulness. See Luk 17:9; Ti1 1:12; Ti2 1:3. Comp. Psa 50:23.

Acceptably (ευ

N.T.o, olxx. Ευαρεστειν to be well pleasing, Heb 11:5, Heb 11:6; Heb 13:16. For the adjective ευαρεστη on Tit 2:9.

Rend. "with pious care." Reverence is translated from T. R. αιδους (see on Ti1 2:9). See on Heb 5:7; see on Heb 11:7.

terror which seizes one when the danger appears. Schmidt (Synon. 139, 10) illustrates happily. In a primitive forest an

or slavish feeling, but grow out of the warning in Heb 12:25, which runs through the two following verses, and implies that the catastrophe of Heb 12:27 will be final, leaving no more opportunity to retrieve the refusal of God's invitation to the privileges of the new covenant, or the relapse into the superseded economy of Judaism.

Hebrews 12:29

heb 12:29

μωv πv

See Exo 24:17; Deu 4:24; Deu 9:3; Mal 3:2; Mal 4:1. The verb N.T.o, a few times in lxx. Often in Class., especially

Xenophon. Originally to use up, spend, lavish, as property: thence to consume as with fire. The simple verb ἀποκαταναίωμι occurs Luk 9:54; Gal 5:15; Th2 2:8. ὁ θεὸς ἡμῶν is not our God as compared with the God of the Jews. He is the God of both covenants (see Heb 1:1, Heb 1:2, and notes); but though now revealed in Jesus Christ, and offering all the privileges of the new covenant (Heb 12:22-24), his anger burns against those who reject these privileges.

Hebrews 12:21

heb 12:21

μας)

The verb is aptly chosen, since the readers are addressed as a body - the flock of Christ. The prayer is for the complete mutual adjustment of all the members of the flock into a perfected whole, fitted to do the perfect will of God. See on Pe1 5:10, and comp. Ti2 3:17, note; Co1 1:10, note; Co2 13:11, note. Ignatius uses the word of the church's being

into union (εἰς ἐνότητα)

ye are settled or compacted in faith immovable, being, as it were, nailed on the cross of the Lord Jesus Christ in flesh and in spirit."

In every good work (ἐν παντί κατὰ τὸ ἀγαθόν)

A.V. follows T.R. ἐν παντί κατὰ τὸ ἀγαθόν. Rend. "in every good thing."

To do his will (εἰς τὸ ποιῆσαι τὴν θέλησιν αὐτοῦ)

To the end that you do, etc.

Working in you (ποιῶν ἐν ἡμῖν)

Rend. "in us." A.V. follows T.R. ἐν ἡμῖν you. For "working" rend. "doing." The word plays on ποιῆσαι to do. "Make you perfect to do his will, he doing in us what is well-pleasing in his sight."

του)

Comp. Eph 5:10. The phrase N.T.o. E

; Rom 14:8; Eph 5:10; Phi 4:18.

Comp. Jo1 3:22.

[Next: Hebrews Chapter 13](#)

Hebrews Chapter 13

Hebrews 13:1

heb 13:1

; Th1 4:9. As a proper name, Rev 1:11; Rev 3:7. It is not necessary to suppose that the admonition implies signs of estrangement among those addressed. Comp. Heb 3:13; Heb 6:10; Heb 10:24; Heb 12:12-15.

Hebrews 13:2

heb 13:2

Be not forgetful to entertain strangers (τη

; Tit 1:8; Pe1 4:9. The rendering of Rev. to show love unto strangers, is affected. On the injunction comp. Rom 12:13; Ti1 3:2; Tit 1:8; Pe1 4:9, and see Clem. Rom. Ad Corinth. x., xi., xii. The virtue of hospitality is not distinctively Christian. It appears with the very beginnings of history, largely as the result of nomadic conditions. It was peculiarly an Oriental virtue. In the Egyptian Book of the Dead, commendatory judgment is awarded to him who has fed the hungry and clothed the naked. The O.T. abounds in illustrations, and the practice of hospitality among the Arabs and Bedouen is familiar through the writings of travelers in the East. Great stress was laid on the duty by the Greeks, as appears constantly in Homer and elsewhere. Hospitality was regarded as a religious duty. The stranger was held to be under the special protection of

Cicero says: "It seems to me eminently becoming that the homes of distinguished men should be open to distinguished guests, and that it is an honor to the Republic that foreigners should not lack this kind of liberality in our city" (De Off. ii. 18).

Have entertained angels unawares (ε

The Greek idiom is, "were not apparent as entertaining angels." The verb ε unawares. For similar instances see Mar 14:8; Act 12:16 receive as a guest, mostly in Acts. In lxx only in the apocryphal books. In later Greek, to surprise with a novelty; passive, to be surprised or shocked. So Pe1 4:4, Pe1 4:12; comp. 2 Ep. of Clem. of Rome (so called), xvii.: To be a stranger or to be strange, once in N.T., Act 17:20 . Comp. Ignatius, Eph. xix. The allusion to the unconscious entertainment of angels is probably to Genesis 18, 19, but the idea was familiar in Greek literature. The Greeks thought that any stranger might be a God in disguise. See Hom. Od. i. 96 ff.; iii. 329-370; xvii. 485. Comp. also the beautiful story of Baucis and Philemon as related by Ovid (Metam. viii. 626-724). The thought appears in our Lord's words, Mat 25:34-46.

Hebrews 13:3

heb 13:3

Them that are in bonds (τω

See on Heb 10:34.

As bound with them (ω

N.T.o. As if you were fellow-prisoners. Comp. Co1 12:14-26; Co2 11:29. Public intercession for prisoners has formed a part of the service of the church from the earliest times. See the prayer at the close of Clem. Rom Ad Corinth. lix. It also occurs in the daily morning service of the synagogue.

Rend. are evil entreated. See on Heb 11:37.

As being yourselves also in the body (ω

As subject like them to bodily sufferings. Not in the body - the church, which would require the article. The expression ε

Hebrews 13:4

heb 13:4

ν πασιν)

, Mat 22:3, Mat 22:4; Luk 12:36 honorable or held in honor. Often in N.T. precious, of gold, stones, etc., as Co1 3:12; Rev 17:4; Rev 18:12; of life, Act 20:24; the fruits of the earth, Jam 5:7; the blood of Christ, Pe1 1:19; the divine promises, Pe2 1:4. Rend. "let marriage whomongers," etc. Ev πασιν in all respects," as Ti1 3:11; Ti2 4:5; Tit 2:9; Col 1:18; Phi 4:12. If as A.V., the more σιν as Mat 19:26; Act 26:8; Rom 2:13; Th2 1:6; Jam 1:27. Ev πασιν in all things appears in this chapter, Heb 13:18. There are many points in which marriage is to be honored besides the avoidance of illicit connections. See on Th1 4:6.

God will judge (κρινει ο

Note the emphatic position of ο sentiment may condone them.

Hebrews 13:5

heb 13:5

Let your conversation be without covetousness (α

in the phrase ο ; Luk 13:34; Act 1:11; Act 15:11; Act 27:25. The meaning here is character or moral disposition. A , see note.

Be content with such things as ye have (α ς παρουσιν)

Lit. being contented with the things which are at hand. For αρκειν to suffice, see Luk 3:14; Joh 6:7; Ti1 6:8. On the compounds αυ ; see on Phi 4:11.

For he hath said (αυ

Rend. for "he himself." God himself. For ει ; Heb 4:3, Heb 4:4; Heb 10:9.

I will never leave nor forsake thee (ου νω ουδ' ου

Comp. Gen 28:15; Jos 1:5; Deu 31:6. None of these, however, give the saying in the form in which it appears here.

This appears to be a combination or general adaptation of those passages. For "never," rend. "by no means" or "in no wise." Αω from α ; Act 27:40, to loosen: Eph 6:9, to give up or forbear. Somewhat in this last sense here: "I will in no wise give thee up, or let thee go." I will not relax my hold on thee. For ε .

Hebrews 13:6

heb 13:6

So that we may boldly say (ω ντας ημα

Lit. so that, being of good courage, we say. Θαρρειν to be confident or bold, only here in Hebrews. Elsewhere only in Paul. The kindred form θαρσει τε take courage. See Mat 9:2; Mar 6:50; Joh 16:33; Act 23:11.

The Lord is my helper, etc.

From lxx, Psa 107:6 with slight alteration. Here, what shall man do unto me is an independent clause. lxx inserts and: "my helper and I will not fear," and connects the last clause with "fear": "I will not fear what man will do."

Hebrews 13:7

heb 13:7

ν η μων)

Remember, with a view to observing their admonitions. For των η . Used of both civil and ecclesiastical rulers. Clement of Rome, among a great variety of names for church functionaries, has both η . In lxx frequently, of various forms of authority, and in later Greek of bishops and abbots. For "which have the rule," rend. "which had," etc.

Who have spoken (οι

Rend. "spake," and comp. Heb 2:3, Heb 2:4.

Follow (μμεισθε)

Rend. "imitate." See on Heb 6:12.

Considering (αναθεωρουντες)

Only here and Act 17:23, see note. The compound verb means to observe attentively. The simple verb θεωρειν implies a spiritual or mental interest in the object. See on Joh 1:18.

ς αναστροφης)

E (note). It means outcome or issue. See Wisd. 8:8. In Co1 10:13, way out. Comp. Wisd. 2:17. A . Conversation, in the older sense of that word, is a good rendering, as it is also a nearly literal rendering of the Greek word. The reference is to the end of their life; what kind of an end they made; possibly, but not necessarily, with an allusion to cases of martyrdom. What, now, was the subject of these teachers' faith which is commended to imitation? It is stated in the next verse.

Hebrews 13:8

heb 13:8

Jesus Christ the same (Ιησου αυ

The A.V. is slipshod, leaving the sentence without connection, or in apparent apposition with the end of their conversation. In translation this is commonly corrected by inserting is: "Jesus Christ is the same," etc. But even thus the real point of the statement is missed. No doubt the old teachers believed in the unchangeableness of Jesus Christ; but that fact is not represented as the subject of their faith, which would be irrelevant and somewhat flat. The emphatic point of the statement is Christ. They lived and died in the faith that Jesus is The Christ - the Messiah. The readers were tempted to surrender this faith and to return to Judaism which denied Jesus's messiahship (comp. Heb 10:29). Hence the writer says, "hold fast and imitate their faith in Jesus as the Christ. He is ever the same. He must be to you, today, what he was to them, yesterday, and will be forever to the heavenly hosts - Christ. Rend. therefore "Jesus is Christ." Observe that our writer rarely uses the formula Jesus Christ. In Heb 10:10 it occurs in a passage in which the messianic mission of Jesus is emphasized (see Heb 10:5, Heb 10:9), and in Heb 13:21, in a liturgical formula. The temptation to forsake Jesus as Messiah is treated in the next verse.

Hebrews 13:9

heb 13:9

With divers and strange doctrines (διδασκαλίας)

For "doctrines" rend. "teachings." These teachings represent various phases of one radical error - the denial of Jesus's messiahship and of his messianic economy as superseding Judaism and all other means of salvation. Among them the writer's mind would naturally turn to the prescriptions concerning clean and unclean meats and sacrificial festivals. See next clause. These teachings were various as contrasted with the one teaching of the gospel; they were strange as they differed from that teaching. Comp. Gal 1:6-9

That the heart be established (βεβαιου)

There is an emphasis on heart as well as on grace. These strange teachings all emphasized externalism, in contrast with Christianity, which insisted upon the purification of the heart and conscience. The contrast is strongly stated in Heb 9:9, Heb 9:14, and the Epistle constantly directs the readers to the heart as the true point of contact with God, and the source of all departures from him. See Heb 3:8, Heb 3:10, Heb 3:12, Heb 3:15; Heb 4:7, Heb 4:12; Heb 8:10; especially Heb 10:22. Hence, the writer says, "it is good that the solid basis of your assurance before God be in the heart, purged from an evil conscience, so that you can draw near to God with a firmly-established confidence, with a true heart, in full assurance of faith": Heb 10:22; comp. Th1 3:13; Ti2 2:22.

The heart is the proper seat of the work of grace. Free grace is the motive-power of Christ's sacrifice (Co2 8:9; Gal 1:15); it is behind the blood of the new covenant, and is the energetic principle of its saving operation. See Rom 5:2, Rom 5:15; Co1 15:10; Eph 2:5, Eph 2:7, Eph 2:8; Th2 2:16; Heb 2:9; Heb 4:16; Heb 10:29. With meats stands for the whole system of ceremonial observances, in contrast with grace, working on the heart. See Heb 9:10. This ceremonial system yielded no permanent benefit to those who lived under it. See Heb 7:25; Heb 9:9, Heb 9:13, Heb 9:14; Heb 10:1, Heb 10:2, Heb 10:4.

Which have not profited them that have been occupied therein (ἐν οἷς οὐκ ὠ περιπατοῦντες)

Lit. in the which they who walked were not profited. Περιπατεῖν to walk about is often used to express habitual practice or general conduct of life. See Rom 6:4; Co2 10:3; Eph 2:10; Col 3:7; Col 4:5.

Hebrews 13:10

heb 13:10

Those who persist in adhering to the Jewish economy can have no part in the blessing of the new covenant. The two are mutually exclusive. The statement is cast in the mould of the Jewish sacrificial ritual, and in the figure of eating a sacrificial meal.

We have an altar (ε

It is a mistake to try to find in the Christian economy some specific object answering to altar - either the cross, or the eucharistic table, or Christ himself. Rather the ideas of approach to God, - sacrifice, atonement, pardon and acceptance, salvation, - are gathered up and generally represented in the figure of an altar, even as the Jewish altar was the point at which all these ideas converged. The application in this broader and more general sense is illustrated by Ignatius: "If one be not within the altar (ε therefore, cometh not to the congregation (ε Ignatius here uses the word, not of a literal altar, but of the church. Comp. Trall. vii. Again: "Hasten to come together as to one temple, even God; to one altar, even to one Jesus Christ," Magn. vii.

Of which - to eat (εξ ου - φαγειν)

The foundation of the figure is the sacrifice of the peace or thank-offering, in which the worshippers partook of the sacrifice. See Lev 7:29-35; Deu 12:6; Deu 27:7. The peace-offerings were either public or private. The two lambs offered every year at Pentecost (Lev 23:19) were a public offering, and their flesh was eaten only by the officiating priests, and within the holy place. The other public peace-offerings, after the priests had received their share, were eaten by the offerers themselves. Jehovah thus condescended to be the guest of his worshippers. The large scale on which such festivals were sometimes celebrated is illustrated in Kg1 8:63. In private peace-offerings, the breast of the victim belonged to the Lord, who gave it to the priests (Lev 7:30), and the right shoulder was given directly to the priests by Israel (Lev 7:32). After the ritual of waving, the entrails were consumed, and the rest was eaten by the priest or the worshippers and their invited guests, among whom were specially included the poor and the Levites.

Right (ε

See on Joh 1:12.

Which serve the tabernacle (οι τη σκηνη

economy. A reference to the priests alone is entirely foreign to the context, and to the whole drift of the discussion which contrasts the privileges of Christians at large (we) with those of Israel at large. The writer is speaking in the present tense, of institutions in operation in his own time, to which tabernacle, in any other than a figurative sense, , of the service of the worshipper and not of the priest.

Hebrews 13:11

heb 13:11

The statement that the adherents of the old economy are excluded from the privileges of the new is justified by an illustrative argument drawn from the ceremonies of the Great Day of Atonement. See Leviticus 16, and comp. Heb 9:7. Of the victims offered on that occasion neither people nor priest were allowed to eat. The blood of the bullock and of one of the goats was carried into the sanctuary and sprinkled upon the mercy-seat, and afterward on the horns of the great altar outside; and the bodies of the slain animals were burned in a clean place outside of the camp or city.

Lit. living creatures. The victims for the Day of Atonement were a bullock and two young goats for sin-offerings, and two rams for burnt-offerings. Only one goat, chosen by lot, was slain; the other served as the scape-goat. Ζωον animal is not used elsewhere of a sacrificial victim, either in N.T. or lxx. The word in N.T. mostly in Revelation. See on Rev

1:16; see on Rev 4:6.

Without the camp (εἰς παρεμβολῆς)

Burning without the camp was also required in the case of victims offered at the consecration of the priests, Exo 29:14; at the sin-offering for the priest, Lev 4:11, Lev 4:12; and at the sin-offering for the congregation, Lev 4:21 see on Act 21:34.

Hebrews 13:12

heb 13:12

That he might sanctify the people (ἵνα

ἁγιασθῶσιν

as separated from other nations and consecrated to God. Our writer extends the application of the word to Christians. For Christ's work he claims the same efficacy which the Jew claimed for the special call of God to Israel, and for the operation of the Jewish sacrificial system. The office of his atoning work is to sanctify; to make for himself a holy nation (εἰς ἁγίον λαόν); a true Israel of God. O constantly in O.T. as a designation of Israel, and also in N.T. See, in this epistle, Heb 5:3; Heb 7:5, Heb 7:11, Heb 7:27; Heb 9:7, Heb 9:19. The N.T. extends the title to all who, under the new dispensation, occupy the position of Israel. See Pe1 2:10; Mat 1:21; Luk 2:10; Heb 4:9; Heb 8:10; Heb 10:30; Heb 11:25.

ἵνα

In contrast with the blood of animal-sacrifices. Comp. Heb 9:12, Heb 9:28.

Suffered (ἐπαθὼν

Χριστοῦ sufferings of Christ,

Co2 1:5; Phi 3:10 (αὐτοῦ).

Without the gate (εἰς

πύλιναν) Gate is substituted for camp (Heb 13:11), as more appropriate to a city.

Hebrews 13:13

heb 13:13

τοῦ

The reproach of exclusion from the Jewish commonwealth.

Hebrews 13:14

heb 13:14

For here have we no continuing city (οὐ

ἔτι πόλιν ἔχουσιν) Here, on earth. Continuing city. Let us go forth without the gate to Jesus; for the system which has its center in Jerusalem, the Holy City, is no more ours. We are excluded from its religious fellowship by embracing the faith of him who suffered without the gate. The city itself is not abiding. As a holy city, it is the center and representative of a system of shadows and figures (Heb 8:5; Heb 9:9, Heb 9:23, Heb 9:24; Heb 10:1), which is to be shaken and removed, even as is the city itself (Heb 12:27); Heb 8:13; Heb 9:10; Heb 10:9, Heb 10:18. If the epistle had been written after the destruction of Jerusalem a reference to that event could hardly have been avoided here.

Rend. "that which is to come." The heavenly Jerusalem. Comp. Heb 11:10, Heb 11:13-16.

The course of thought in Heb 13:9-14 is as follows: Be not carried away with divers and strange teachings, for example, those concerning meats and drinks and sacrificial feasts. It is good that the heart be established, rather than that the body should be ceremonially pure; and that the heart be established by the grace of God in Christ, which alone can give inward peace, a pure conscience, an established rest and security - rather than by the consciousness of having partaken of meats ceremonially clean: for those whose religious life was under the regimen of this ceremonial system derived no permanent profit from it. Not only so, the two systems exclude each other. You cannot hold by the Levitical system and enjoy the blessings of Christian salvation. It is the sacrifice of Christ through which you become partakers of grace. It is impossible to obtain grace through meats; for meats represent the economy which denies Christ; and, by seeking establishment through meats, you exclude yourselves from the economy which is the only vehicle of grace.

Accordingly, we have an altar and a sacrifice from which the votary of Leviticalism is excluded. By the Levitical law it was forbidden to eat the flesh of the victim offered on the Great Day of Atonement; so that, if the Levitical law still holds for you, you cannot partake of the Christian's atoning victim. The law under which you are prohibits you. According to that law, there is nothing to eat of in an atoning sacrifice, since the body of the victim is burned. Neither priest nor people have anything more to do with it, and, therefore, it is carried outside of the camp or city, outside of the region of O.T. covenant-fellowship. Similarly, so long as you hold by Judaism, participation in Christ's atoning sacrifice is impossible for you. It is outside your religious sphere, like the body of the victim outside the gate. You cannot eat of our altar.

The blood of the Levitical victim was carried into the holy of holies and remained there. If you seek the benefit of that blood, it must be within the camp, at the Levitical tabernacle or temple. And you cannot have the benefit of Christ's blood, for that compels you to go outside the gate, where he suffered. According to the O.T. law, you could partake of the benefit of the blood, but you could not eat of the body. Christ's sacrifice gives you both body and blood as spiritual food; but these you must seek outside of Judaism. Thus, by means of the O.T. ritual itself, it is shown that the Jewish and the Christian systems exclude each other. Christ must be sought outside of the Jewish pale.

Hebrews 13:15

heb 13:15

By him therefore (δι αυτου)

Rend. "through him." Omit therefore. A.V. follows T.R. ουν. Through Jesus, and not through the Jewish ritual.

Let us offer (α

Lit. bring up the offering to the altar. See Jam 2:21, where the full phrase occurs. For the phrase offer up through Jesus Christ, comp. Pe1 2:5.

The Levitical term for a thank-offering. See lxx, Lev 7:2, Lev 7:3, Lev 7:5; Ch2 29:31; Ch2 33:16; Psa 50:14, Psa 50:23; Psa 106:22; Psa 115:8. A

sacrifice of thanksgiving is to take the place of the animal sacrifice. For the emphasis on thanksgiving in N.T. see Eph 5:20; Col 1:12; Th1 5:18. The Rabbins had a saying, "in the future time all sacrifices shall cease; but praises shall not cease." Philo says: "They offer the best sacrifice who glorify with hymns the savior and benefactor, God."

Omit our. From lxx of Hos 14:3, where the Hebrew reads, "we will account our lips as calves" (offered in sacrifice). Comp. Isa 57:19.

Giving thanks to his name (ο ο του)

The phrase N.T.o , olxx. Rend. "of lips which make confession to his name."

Hebrews 13:16

heb 13:16

But to do good and to communicate forget (τη που

Lit. but be not forgetful of doing good and communicating. Ευπου communication, of alms, etc., see on Luk 5:10; see on Act 2:42. See also Rom 15:26; Co2 8:4; Co2 9:13. Comp. the verb κοιινωνειν to impart, Rom 12:13; Rom 15:27; Phi 4:15.

Hebrews 13:17

heb 13:17

They watch (αγρυπνουσιν)

See on Mar 13:33, and comp. Luk 21:36; Eph 6:18.

Lit. groaning. See Rom 8:23, Co2 5:2, Co2 5:4; Jam 5:9.

Unprofitable (α

N.T.o, olxx. From α

I may be restored to you (αποκατασταθω υμιν)

Not implying imprisonment, but enforced absence through sickness or other cause.

Hebrews 13:20

heb 13:20

The God of peace

Not an O.T. phrase, and found only in Paul and Hebrews. See Rom 15:33; Rom 16:20; Co1 14:33; Phi 4:9, Th1 5:23; Th2 3:16. The phrase signifies God who is the author and giver of peace.

Who brought again from the dead (ο α κ νεκρων)

The only direct reference in the epistle to the resurrection of Christ. Heb 6:2 refers to the resurrection of the dead generally. A . Rend. "brought up," and comp. Wisd. 16:13. A never in N.T. in the sense of again. See on Luk 8:22; see on Act 12:4; see on Act 16:34; see on Act 27:3. The verb often as a nautical term, to bring a vessel up from the land to the deep water; to put to sea.

The Greek order is, "the shepherd of the sheep the great (shepherd)." Comp. Joh 10:2, Joh 10:11, Joh 10:14; Pe1 2:25, and see Isa 63:11. Of God, Ezekiel 34.

Through the blood of the everlasting covenant (εν αι

Rend. "in the blood of an eternal covenant." See Zac 9:11. The phrase eternal covenant N.T.o. Common in lxx; see Gen 9:16; Gen 17:19; Lev 24:8; Sa2 23:5; Jer 32:40; Eze 16:60. Const. with the great shepherd of the sheep. It may be granted that the raising of Christ from the dead, viewed as the consummation of the plan of salvation, was in the sphere of the blood of the covenant; nevertheless, the covenant is nowhere in the N.T. associated with the resurrection, but frequently with death, especially in this epistle. See Mat 26:28; Luk 22:20; Heb 9:15, Heb 9:16, Heb 9:17, Heb 9:20. The connection of the blood of the covenant with Christ's pastoral office gives a thoroughly scriptural sense, and one which exactly fits into the context. Christ becomes the great shepherd solely through the blood of the covenant. Comp. Act 20:28. Through this is brought about the new relation of the church with God described in Heb 8:10 ff. This tallies perfectly with the conception of "the God of peace"; and the great Shepherd will assert the power of the eternal covenant of reconciliation and peace by perfecting his flock in every good work to do his will, working in them that which is well pleasing in his sight. With this agree Jer 50:5, Jer 50:19; Eze 34:25, and the entire chapter, see especially Eze 34:12-15, Eze 34:23, Eze 34:31. In these verses the Shepherd of the Covenant appears as guiding, tending his flock, and leading them into fair and safe pastures. Comp. Isa 63:11-14, and Rev 7:17, see note on ποιμαίνει shall shepherd. Ev α

Hebrews 13:22

heb 13:22

Suffer the word of exhortation (α

For "suffer," rend. "bear with." See Act 18:14; Co2 11:1; Ti2 4:3. Do not become impatient at my counsels in this letter. The word of exhortation refers to the entire epistle which he regards as hortatory rather than didactic or consolatory. The phrase only in Act 13:15.

I have written a letter unto you (ε μιν)

A.V. supplies a letter. Rend. "I have written unto you." The verb only here, Act 15:20; Act 21:25. Lit. to send, not letters only. Sometimes with ε ; 1 Macc. 12:7. In N.T. always of sending a letter.

There is a suggestion of apology. Do not grow impatient. The letter is short. The phrase N.T.o , but comp. δι ο 5:12, and εν ο briefly, Eph 3:3.

Hebrews 13:23

heb 13:23

μω

Paul's habit, when using ο α ; Co1 1:1; Co1 16:12; Co2 1:1; Co2 2:13; Phi 2:25.

Set at liberty (α

Nothing is known of the fact referred to. A ; Joh 19:10; Act 3:13; Act 4:21, Act 4:23; Act 5:40.

Hebrews 13:24

heb 13:24

They of Italy (οι α ς I

This may mean, "those who are in Italy send greeting from Italy"; or, "those of Italy (Italian Christians with the writer

at the time) send greeting' from the place at which the letter is being written. See Introduction. The phrase affords no reliable indication as to the residence of the persons addressed.

[Next: James Introduction](#)

James Introduction

James

jam 0:0

The Epistle of James

According to the oldest arrangement of the New Testament, the epistle of James stands first in order of all the apostolical epistles. The most competent critics generally agree in designating as its author James, the president of the church at Jerusalem, and known as the Lord's brother.

"No doubt," says Dean Stanley, "if we look at James' influence and authority from the more general point of view, whether of the whole Jewish Christian world or of the whole Gentile Christian world, it sinks into nothing before the majesty of Peter and Paul;" but within the circle of the purely Palestinian Christians, and in Jerusalem, James is the chief representative of the Christian society. The later traditions of the Jewish Christians invest him with a priestly sanctity. His austerities and devotions are described in extravagant terms. He is said to have kneeled until his knees were as hard as the knees of camels, and to have been constant in prayer in the temple. He went barefoot, and practised abstinence from wine, and wore the long hair, the linen ephod, and the unshorn beard of the Nazarites, and even abstained from washing. He was known as "The Just." The people vied with each other to touch the hem of his garment; and he is reputed to have called down rain in the drought, after the manner of Elijah. His chair was preserved as a relic until the fourth century, and a pillar in the valley of Jehoshaphat marked the spot where he fell.

The account of his martyrdom is given by Eusebius from the lost work of Hegesippus, by Josephus, and in the Clementine Recognitions. In Hegesippus and the Recognitions, the story is dramatic and deeply tinged with romance. The narrative of the former "is," says Dr. Schaff, "an overdrawn picture of the middle of the second century, colored by Judaizing traits, which may have been derived from 'the Ascents of James' and other apocryphal sources." It is, substantially, as follows: Having been asked, "What is the gate of Jesus?" he replied that he was the Saviour; from which some believed that Jesus is the Christ. The Jews and Scribes and Pharisees, becoming alarmed, came to James, and besought him to restrain the people from going after Jesus, to persuade against him all that came to the Passover, and, with this view, to stand on the pinnacle of the temple, where he might be seen and heard by all the people. They accordingly placed him there, and said, "O Just One, to whom we all give heed, inasmuch as the people is gone astray after Jesus who is crucified, tell us what is the gate of Jesus?" He answered, with a loud voice, "Why ask ye me concerning Jesus, the Son of man? He sits in heaven, on the right hand of the mighty power, and he is also about to come in the clouds of heaven." Many being convinced, and saying, "Hosanna to the Son of David!" the Scribes and Pharisees said, "We have done ill in furnishing so great a testimony to Jesus. Let us go and cast him down." They went up then and threw him down, and as he was not killed by the fall they began to stone him. And he, turning round, knelt and said, "I beseech thee, Lord God and Father, forgive them, for they know not what they do." But while they were thus stoning him, one of the priests, of the sons of Rechab, cried, saying, "Stop! what do ye? The Just One prays for you;" and one of them, one of the fullers, took the club with which he used to press the cloths, and struck it on the head of the Just One. And so he bore witness, and they buried him on the place by the temple.

The epistle was probably written from Jerusalem, where James would be likely to become acquainted with the condition of the Jews, through those who came up at the feasts. Certain allusions in the epistle go to confirm this. The comparison of the double-minded man to a wave of the sea (Jam 1:6), and the picture of the ships (Jam 3:4), might well be written by one dwelling near the sea and familiar with it. The illustrations in Jam 3:11, Jam 3:12 - the figs, the oil, the wine, the salt and bitter springs - are furnished by Palestine, as are the drought (Jam 5:17, Jam 5:18), the former and the latter rain (Jam 5:7), and the hot, parching wind (Jam 1:11) in Palestine.

The epistle is written from a Jewish stand-point. "Christianity appears in it, not as a new dispensation, but as a development and perfection of the old. The Christian's highest honor is not that he is a member of the universal church, but that he is the genuine type of the ancient Israelite. It reveals no new principle of spiritual life, such as those which were to turn the world upside down in the teaching of Paul or of John, but only that pure and perfect morality which was the true fulfilment of the law" (Stanley). Twice only the name of Christ occurs (Jam 1:1; Jam 2:1); the word "gospel" not at all; and there is no allusion to Redemption, Incarnation, Resurrection, or Ascension. The rules of morality which he lays down are enforced by Jewish rather than by Christian motives and sanctions. The violation of the "royal law" is menaced with the sentence of the law (Jam 2:8, Jam 2:13); and uncharitable judgment is deprecated on the ground of the law's condemnation, and not as alien to the spirit of Christ.

At the same time, the very legalism of the epistle is the outgrowth of the Sermon on the Mount, the language of which it reflects more than any other book of the New Testament. It meets the formalism, the fatalism, the hypocrisy, the arrogance, insolence, and oppression engendered by the sharp social distinctions of the age, with a teaching conceived in the spirit, and often expressed in the forms of the Great Teacher's moral code. "The epistle," says Dr. Scott, "strikes the ear from beginning to end as an echo of the oral teaching of our Lord. There is scarcely a thought in it which cannot be traced to Christ's personal teaching. If John has lain on the Saviour's bosom, James has sat at his feet."

The following correspondences may be noted:

Matthew James Mat 5:3 Jam 1:9; Jam 2:5 Mat 5:4 Jam 4:9 Mat 5:7, Mat 5:9 Jam 2:13; Jam 3:17 Mat 5:8 Jam 4:8 Mat 5:9 Jam 3:18 Mat 5:11, Mat 5:12 Jam 1:2; Jam 5:10, Jam 5:11 Mat 5:19 Jam 1:19 seq., Jam 1:25; Jam 2:10, Jam 2:11 Mat 5:22 Jam 1:20 Mat 5:27 Jam 2:10, Jam 2:11 Mat 5:34 seq. Jam 5:12 Mat 5:48 Jam 1:4 Mat 6:15 Jam 2:13 Mat 6:19 Jam 5:2 seq. Mat 6:24 Jam 4:4 Mat 6:25 Jam 4:13-16 Mat 7:1 seq. Jam 3:1; Jam 4:11 seq. Mat 7:2 Jam 2:13 Mat 7:7, Mat 7:11 Jam 1:5, Jam 1:17 Mat 7:8 Jam 4:3 Mat 7:12 Jam 2:8 Mat 7:16 Jam 3:12 Mat 7:21-26 Jam 1:22; Jam 2:14; Jam 5:7-9

The style and diction of the epistle are strongly marked. Links connecting them with the historic individuality of the writer, which are so numerous in the case of Peter, are almost entirely wanting. The expression, "Hearken, my beloved brethren" (Jam 2:5), suggests the similar phrase, Act 15:13), is repeated in Jam 1:1; the only two places where it occurs in a Christian epistle. The purity of the Greek, and its comparative freedom from Hebraisms, are difficult to account for in a writer who had passed his life in Jerusalem. The style is sententious and antithetic; the thoughts not linked in logical connection, but massed in groups of short sentences, like the proverbial sayings of the Jews; with which class of literature the writer was evidently familiar. His utterance glows with the fervor of his spirit; it is rapid, exclamatory, graphic, abrupt, sometimes poetical in form, and moving with a rhythmical cadence. "It combines pure and eloquent and rhythmical Greek with Hebrew intensity of expression."

List of Greek Words Used by James Only

α	; Jam 5:1	α	; Jam 3:8	α
5:4 α	α	α	α	απλως
liberally, simply	Jam 1:5	α	αυ	α
back by fraud	Jam 5:4			; Jam 4:8
like	Jam 1:6, Jam 1:23	ε	ε	ει
knowing	Jam 3:13	ε	ε	ε
daily	Jam 2:15	ο ευ	ευ	ευ
heaviness	Jam 4:9	θηρσκος	religious	Jam 1:26
Jam 3:3, Jam 3:4		ι		; Jam 5:3
doing	Jam 1:25	ο	ο	κενωσ in vain
Jam 1:21				Jam 4:5
3:6		ο	ο	μοσ early
bridle	Jam 1:26; Jam 3:2			Jam 5:7
				ρ
				ρ
				; Jam 3:14

[Next: James Chapter 1](#)

James Chapter 1

James 1:1

jam 1:1

Jesus Christ

Only here and in Jam 2:1; nowhere in the speeches of James (Act 15:14, Act 15:15; Act 21:20 sq.). Had he used Jesus' name it might have been supposed to arise from vanity, because he was the Lord's brother. In all the addresses of epistles the full name, Jesus Christ, is given.

Servant (δουλος)

Properly, hired servant. Compare Phi 1:1; Jde 1:1.

That are scattered abroad (εν τη διασπορα)

Lit., in the dispersion; on which see on Pe1 1:1. Rev., which are of the dispersion.

Lit., rejoice. The ordinary Greek salutation, hail! welcome! Also used at parting: joy be with you. Compare the same expression in the letter from the church at Jerusalem, Act 15:23; one of the very few peculiarities of style which connect this epistle with the James of the Acts. It does not occur in the address of any other of the Apostolic Epistles.

James 1:2

jam 1:2

All joy (πα

Joy follows up the rejoice of the greeting. The all has the sense of wholly. Count it a thing wholly joyful, without admixture of sorrow. Perhaps, as Bengel suggests, the all applies to all kinds of temptations.

When (ο

Lit., whenever: better, because it implies that temptation may be expected all along the Christian course.

Rev., manifold. See on Pe1 1:6.

Temptations (πειρασμοις)

In the general sense of trials. See on Mat 6:13; and Pe1 1:6.

James 1:3

jam 1:3

Rev., proof; but the American Revisers insist on proving, and rightly. See on Pe1 1:7.

thoroughly. This harmonizes with a perfect work, Jam 1:4.

Patience (υ

See on Pe2 1:6, and Jam 5:7.

James 1:4

jam 1:4

Perfect work (ε

"This is followed by a perfect man. The man himself is characterized from his condition and work" (Bengel). Work (ε
ennobling. Compare work of faith, Th1 1:3.

entire, and κληρος, a lot or allotment; that which has all which properly belongs to it; its entire allotment, and is, therefore, intact in all its parts. Thus Peter (Act 3:16) says of the restored cripple, "faith has given him this perfect soundness (ο
discourse, rejoice, joy, patience, perfect.

Wanting nothing (ε

Rev., more literally, lacking in nothing. Note James' characteristic corroboration of a positive statement by a negative clause: entire, lacking in nothing ; God that giveth and upbraideth not; in faith, nothing doubting. The conditional possible thing.

James 1:5

jam 1:5

But

Omitted in A. V. In pursuing this perfection you will find yourselves lacking in wisdom. One may say, "I know not how to become perfect;" but, if any man, etc.

Lack

Note the repetition.

Of God that giveth (του)

The Greek puts it so that giving is emphasized as an attribute of God. Lit., "Ask of the giving God," or of "God the giver."

Liberally (απλως)

Only here in New Testament. Literally the word means simply, and this accords with the following negative clause, upbraiding not. It is pure, simple giving of good, without admixture of evil or bitterness. Compare Rom 12:8, where a kindred noun is used: "He that giveth let him do it with simplicity (εν απλως). Men often complicate and mar their giving with reproach, or by an assumption of superiority.

James 1:6

jam 1:6

Compare Mat 21:21. Not equivalent to unbelief, but expressing the hesitation which balances between faith and unbelief, and inclines toward the latter. This idea is brought out in the next sentence.

Rev., surge. Only here and Luk 8:24; though the kindred verb occurs at Eph 4:14. The word is admirably chosen, as by a writer who lived near the sea and was familiar with its aspects. The general distinction between this and the more common κυμα is that the former denotes the surface of the sea; while κυμα denotes the pointed masses which toss themselves up from these under the action of the

wind in lines, and tossed into waves. Both here and in the passage in Luke the word is used in connection with the wind. It emphasizes the idea of extension, while the other word throws forward the idea of concentrating into a crest at a given point. Hence, in the figure, the emphasis falls on the tossing; not only moving before the impulse of the wind, but not even moving in regular lines; tossed into rising and falling peaks.

Driven by the wind (α)

Only here in New Testament.

Tossed (ρ)

Only here in New Testament. From ροις, pointed waves, the tops of which are caught by the wind and fanned off into spray, will appreciate the vividness of the figure.

James 1:7

jam 1:7

That man (εκεινος)

Emphatic, and with a slightly contemptuous force.

Anything

i.e., which he asks for.

James 1:8

jam 1:8

A double-minded man is unstable, etc

The A. V. puts this as an independent apophthegm, which is wrong. The sentence is a comment and enlargement upon that man. "Let not that man think," etc., "a double-minded man, unstable in all his ways." So Rev.

Peculiar to James, here and Jam 4:8. Not deceitful, but dubious and undecided.

Unstable (α

Only here in New Testament. The kindred α , and elsewhere.

James 1:9

jam 1:9

But

Omitted in A. V. Introducing a contrast with the double-minded.

The brother of low degree (α

), but, rather, poor and afflicted, as contrasted with rich.

Not strong enough. It is, rather, boast. So Rev., glory. Compare Rom 5:3; Phi 3:3.

In that he is exalted ($\epsilon\nu \tau\omega \upsilon \tau\omicron\upsilon$)

Lit., in his exaltation. Rev., in his high estate.

James 1:10

jam 1:10

In that he is made low ($\epsilon\nu \tau\eta \tau\omicron\upsilon$)

A form of expression similar to the preceding. Lit., in his humiliation. Both the A. V. and Rev. preserve the kinship

Flower (α

Only here, Jam 1:11, and Pe1 1:24.

James 1:11

jam 1:11

For the sun is no sooner risen, etc. ($\alpha \eta$

By the use of the aorist tense James graphically throws his illustration into the narrative form: "For the sun arose - and withered," etc.

With a burning heat (τω

Rev., with the scorching wind. The article denotes something familiar; and the reference may be to the scorching east-wind (Job 1:19, Sept.; Eze 17:10), which withers vegetation. Some of the best authorities, however, prefer the rendering of the A. V.

Falleth (ε

Aorist tense. Lit., fell off.

The grace of the fashion (εῦ

Lit., the beauty of its face or appearance. Ev

See on Pe1 1:4.

Rev., goings. Only here and Luk 13:22. His goings to and fro in acquiring riches.

James 1:12

jam 1:12

Lit., having become approved. See on trial, Pe1 1:7. The meaning is not, as the A. V. suggests, when his trial is finished, but when he has been approved by trial. Rev., rightly, when he hath been approved.

See on Pe1 5:4.

Of life (τωζ ζωης)

Lit., the life: the article pointing to the well-known eternal life. The figure is not that of the athlete's crown, for an image from the Grecian games, which the Jews despised, would be foreign to James' thought and displeasing to his crown. In Zac 6:11, Zac 6:14, the reference seems to be to a priestly crown, forming part of the high-priest's mitre.

James 1:13

jam 1:13

Of God (α)

Lit., from God. Not by God, as the direct agent, but by agency proceeding from God. Compare Mat 4:1, where the direct agency, "by the spirit," "by the devil," is expressed by υ

Cannot be tempted (α στι)

Lit., is incapable of being tempted. But some of the best expositors render is unversed in, evil things, as better according both with the usage of the word and with the context, since the question is not of God's being tempted, but

of God's tempting. Rev. gives this in margin. A

The A. V. fails to render $\alpha\upsilon$

James 1:14

jam 1:14

Drawn away (ϵ)

Only here in New Testament. This and the following word are metaphors from hunting and fishing. Drawn away, as beasts are enticed from a safe covert into a place beset with snares. Note the present participle, as indicating the progress of the temptation: "is being drawn away."

As a fish with bait. Also the present participle. See on Pe2 2:14.

James 1:15

jam 1:15

The lust

Note the article, omitted in A. V. The peculiar lust of his own.

Hath conceived ($\sigma\upsilon\lambda\lambda\alpha\beta\omicron\upsilon\sigma\alpha$)

Lit., having conceived.

Metaphor of the mother. Rev., beareth.

When it is finished ($\alpha\pi\omicron\tau\epsilon\lambda\epsilon\sigma\theta\epsilon\iota\sigma\alpha$)

Better, Rev., when it is full grown. Not when the course of a sinful life is completed; but when sin has reached its full development.

Bringeth forth (α)

bringeth forth. The verb is used by James only, here and at Jam 1:18. The image is interpreted in two ways. Either (1) Sin, figured as female, is already pregnant with death, and, when full grown, bringeth forth death (so Rev., and the majority of commentators). "The harlot, Lust, draws away and entices the man. The guilty union is committed by the will embracing the temptress: the consequence is that she beareth sin....Then the sin, that particular sin, when grown up, herself, as if all along pregnant with it, bringeth forth death" (Alford). Or (2) Sin, figured as male, when it has reached maturity, becomes the begetter of death. So the Vulgate, generat, and Wyc., gendereth. I am inclined to prefer this, since the other seems somewhat forced. It has the high endorsement of Bishop Lightfoot. There is a suggestive parallel passage in the "Agamemnon" of Aeschylus, 751-771:

"There is a saying old,

Uttered in ancient days,

That human bliss, full grown,
Genders, and dies not childless:
And, for the coming race,
Springs woe insatiate from prosperity.
But I alone
Cherish within my breast another thought.
The impious deed
Begets a numerous brood alike in kind;
While households ruled by right inflexible
Blossom with offspring fair. Insolence old
In men depraved begetteth insolence,
Which springs afresh from time to time
As comes the day of doom, and fresh creates
In Ate's dismal halls
Fierce wrath from light,
Unhallowed Daring, fiend invincible,
Unconquered, with its parents' likeness stamped."

The magnificent passage in Milton's "Paradise Lost," ii., 760-801, is elaborated from these verses of James.

James 1:17

jam 1:17

The first words of this verse form a hexameter line, thus:

Πα

σις αγα

παν δω

λειον.

Such verses, or parts of verses, occur occasionally in the New Testament. Sometimes they are quotations from the Greek poets; sometimes the writer's words unconsciously fall into metrical form. Poetical quotations are confined to Paul, Act 17:28; Co1 15:33; Tit 1:12.

Every good gift and every perfect gift (see Greek above)

The statement that these gifts are from God is in pursuance of the idea that God does not tempt men to evil. The gifts of God are contrasted with the evil springing from man's lust; there in an active sense; but here passive, as in Proverbs 21:14: (Sept.). Δωρημα is found Rom 5:16. It enlarges slightly upon the other word in emphasizing the gift as free, large, full; an idea which is further developed in Jam 1:18, of his own will. The Rev., rather awkwardly, endeavors to bring out the distinction by the word boon, for which the American Revisers insist on retaining gift. Boon originally means a petition; favor being a secondary and later sense, as of something given in response to a petition. The word is of Scandinavian origin, and the meaning favor seems to indicate a confusion with the Latin bonus, good; French, bon.

Perfect

Enlarges upon good, bringing out more distinctly the moral quality of the gift.

And cometh down (καταβαινον)

A present participle, to be construed with α στιν, is from above. Lit., is coming down, from above. As usual, this union of the participle with the finite verb denotes something habitual. Render, descendeth from above. Compare Jam 3:15.

Father of lights (του

Lit., the lights, by which are meant the heavenly bodies. Compare Psalms 135:7 (Sept.); and Jeremiah 4:23 (Sept.). God is called "the Father of the lights," as being their creator and maintainer. Compare Job 38:28; Psa 8:3; Amo 5:8.

Is no variableness (ε

Abbreviated from ε
Rev., can be.

Better, Rev., variation. The word is not used, as some suppose, in a technical, astronomical sense, which James' readers would not have understood, but in the simple sense of change in the degree or intensity of light, such as is manifested by the heavenly bodies. Compare Plato, "Republic," vii., 530: "Will he (the astronomer) not think that the heaven and the things in heaven are framed by the Creator in the most perfect manner? But when he reflects that the proportions of night and day, or of both, to the month, or of the month to the year, or of the other stars to these and to one another, are of the visible and material, he will never fall into the error of supposing that they are eternal and liable to no deviation (ου monstrous."

Shadow of turning (τροπησ α

This is popularly understood to mean that there is in God not the faintest hint or shade of change, like the phrase, a shadow of suspicion. But the Greek has no such idiom, and that is not James' meaning. Rev., rightly, renders, shadow that is cast by turning; referring still to the heavenly orbs, which cast shadows in their revolution, as when the moon turns her dark side to us, or the sun is eclipsed by the body of the moon.

James 1:18

Begat (α

Rev., brought forth. See on Jam 1:15, and compare Jo1 3:9; Pe1 1:23.

A kind of first-fruits (α

A kind of indicates the figurative nature of the term. Time figure is taken from the requirement of the Jewish law that the first-born of men and cattle, and the first growth of fruits and grain should be consecrated to the Lord. The point of the illustration is that Christians, like first-fruits, should be consecrated to God. The expression "first-fruits" is common in the New Testament. See Rom 8:23; Rom 16:5; Co1 15:20, Co1 15:23; Rev 14:4.

James 1:19

jam 1:19

Wherefore

The A. V. follows the reading ω
render it as imperative, know ye, as calling attention to what follows.

James 1:21

jam 1:21

Filthiness (ρ

Only here in New Testament, but James uses the kindred adjective (Jam 2:2), "vile raiment."
P - on which see notes; and the verb ρ
22:11.

A translation which may be commended to the attention of indiscriminate panegyrists of the
;
Co2 8:2; Co2 10:15. In all these it is rendered abundance, both by A. V. and Rev. There seems to be no need of departing from this meaning here, as Rev., overjoying. The sense is abounding or abundant wickedness. For haughtiness Rev. gives wickedness, as in Pe1 2:1, Pe1 2:16, where it changes malice to wickedness. It is mostly rendered malice in both A. V. and Rev. In this passage, as in the two from Peter, Rev. gives malice, in margin. Malice is an adequate translation, the word denoting a malevolent disposition toward one's neighbor. Hence it is not a general term for moral evil, but a special form of vice. Compare the wrath of man, Jam 1:20. Naughtiness has acquired a petty sense in popular usage, as of the mischievous pranks of children, which renders it out of the question here.

With meekness (εν πραυ

Lit., "in meekness;" opposed to malice.

Engrafted (ε

Only here in New Testament. Better, and more literally, as Rev., implanted. It marks a characteristic of the word of truth (Jam 1:18). It is implanted; divinely given, in contrast with something acquired by study. Compare Mat 13:19, "the word of the kingdom - sown in his heart." Grafted or graffed is expressed by a peculiar word, employed by Paul only, ε sharp point, thus emphasizing the fact of the incision required in grafting. See Rom 11:17,

Rom 11:19, Rom 11:23, Rom 11:24.

σαι)

Compare Rom 1:16, "the power of God unto salvation."

James 1:22

jam 1:22

Hearers (α

Used by James only.

referred to is, therefore, that into which one betrays himself by false reasoning - reasoning beside the truth.

James 1:23

jam 1:23

Beholding (κατανοουντι)

ς, into, Jam 1:25).

Compare Luk 12:24, Luk 12:27; Heb 3:1. So that the contrast is not between a hasty look and a careful contemplation (Jam 1:25, looketh). It is not mere careless hearing of the word which James rebukes, but the neglect to carry into practice what is heard. One may be an attentive and critical hearer of the word, yet not a doer.

Lit., the countenance of his birth; the face he was born with.

In a glass (εν ε)

Better, Rev., a mirror; a metallic mirror. The word occurs only here and Co1 13:12.

James 1:24

jam 1:24

The aorist tense, throwing the sentence into a lively, narrative form: he beheld himself and forgot. Compare Jam 1:11.

James 1:25

jam 1:25

Whoso looketh (ο

Rev., more strictly, he that looketh. See on Pe1 1:12. The verb is used of one who stoops

Bengel quotes Wisdom of Sirach 14:23: "He that prieth in at her (Wisdom's) windows shall also hearken at her doors." Coleridge remarks: "A more happy or forcible word could not have been chosen to express the nature and ultimate object of reflection, and to enforce the necessity of it, in order to discover the living fountain and spring-head of the evidence of the Christian faith in the believer himself, and at the same time to point out the seat and region where alone it is to be found" ("Aphorisms").

Into (εις)

Denoting the penetration of the look into the very essence of the law.

ς ε

Lit., the perfect law, the law of liberty. So Rev. The law of liberty is added as defining the perfect law.

Continueth therein

Better, Rev., so continueth; i.e., continues looking.

Forgetful hearer (α πλησμονης)

The latter word only here in New Testament. Lit., a hearer of forgetfulness; whom forgetfulness characterizes. Rev., very happily, a hearer that forgetteth; a rendering which gives the proper sense of forgetfulness as a characteristic better than A. V., a forgetful hearer.

Doer of the work

Lit., of work, as the noun has no article. Rev., a doer that worketh.

In his deed (εν τη του)

More correctly, as Rev., in his doing. Only here in New Testament. The preposition εν (in) marks the inner connection between doing and blessedness. "The life of obedience is the element wherein the blessedness is found and consists" (Alford).

James 1:26

[jam 1:26](#)

Seem to be (δοκει)

Rev., correctly, thinketh himself to be. A man can scarcely seem to be religious, when, as Trench observes, "his religious pretensions are belied and refuted by the allowance of an unbridled tongue."

Religious (θησκευος)

occurs Act 26:5; Col 2:18; Jam 1:26, Jam 1:27; and means the ceremonial service of religion. Herodotus (ii., 37) uses it of various observances practised by the Egyptian priests, such as

prayer, has been suggested, as the followers of Wycliffe were called Lollards, from the old Dutch lullen or lollen, to sing. Hence the adjective here refers to a zealous and diligent performance of religious services.

Bridleth (χαλιναγωγῶν)

Used by James only. See Jam 3:2. Lit., to guide with a bridle. So Plato, "Laws," 701: "I think that the argument ought to be pulled up from time to time, and not to be allowed to run away, but held with bit and bridle."

James 1:27

jam 1:27

Undefined (α

See on Pe1 1:4. The two adjectives, pure and undefiled, present the positive and negative sides of purity.

To visit (ε

See on Mat 25:36. James strikes a downright blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands personal contact with the world's sorrow: to visit the afflicted, and to visit them in their affliction. "The rich man, prodigal of money, which is to him of little value, but altogether incapable of devoting any personal attention to the object of his alms, often injures society by his donations; but this is rarely the case with that far nobler charity which makes men familiar with the haunts of wretchedness, and follows the object of its care through all the phases of his life" (Lecky, "History of European Morals," ii., 98).

To keep (τηρειν)

See on Pe1 1:4.

Unspotted (α

See on Pe1 1:19.

[Next: James Chapter 2](#)

James Chapter 2

James 2:1

jam 2:1

Have (ε

Rev., hold, not in the sense of hold fast, cleave to, but of possessing, occupying, and practising, as a matter of habit. Thus we say that a man holds his property by a certain tenure. A rented estate is a holding. So of an opinion, or set of opinions, with which one is publicly identified. We say that he holds thus and so.

With respect of persons (ε

Ου προσωπον πτωχου: Thou shalt not respect the person (receive the countenance) of the poor. Compare Luk 20:21; Rom 2:11; and Jde 1:16.

The Lord of glory

Compare Co1 2:8; Act 7:2; Eph 1:17.

James 2:2

jam 2:2

in which sense the word is common in the Septuagint, not only of assemblies for worship, but of gatherings for other public purposes. From the meeting itself the transition is easy to the place of meeting, the synagogue; and in this sense the term is used throughout the New Testament, with the following exceptions: In Act 13:43, it is rendered congregation by the A. V., though Rev. gives synagogue; and in Rev 2:9; Rev 3:9, the unbelieving Jews, as a body, are called synagogue of Satan. As a designation of a distinctively Jewish assembly or place of worship it was more sharply emphasized by the adoption of the word ε

distinctly applied to a Christian assembly or place of worship. The simplest explanation appears to be that the word designates the place of meeting for the Christian body, James using the word most familiar to the Jewish Christians; an explanation which receives countenance from the fact that, as Huther observes, "the Jewish Christians regarded themselves as still an integral part of the Jewish nation, as the chosen people of God." As such a portion they had their special synagogue. From Act 6:9, we learn that there were numerous synagogues in Jerusalem, representing different bodies, such as the descendants of Jewish freedmen at Rome, and the Alexandrian or Hellenistic Jews. Among these would be the synagogue of the Christians, and such would be the case in all large cities where the dispersed Jews congregated. Alford quotes a phrase from the "Testaments of the Twelve Patriarchs:" the synagogue of the Gentiles. Compare Heb 10:25, "the assembling together (ε

Only here in New Testament. Not a man wearing a single gold ring (as A. V. and Rev.), which would not attract attention in an assembly where most persons wore a ring, but a gold-ringed man, having his hands conspicuously loaded with rings and jewels. The ring was regarded as an indispensable article of a Hebrew's attire, since it contained his signet; and the name of the ring, tabbath, was derived from a root signifying to impress a seal. It was a proverbial

expression for a most valued object. See Isa 22:24; Hag 2:23. The Greeks and Romans wore them in great profusion. Hannibal, after the battle of Cannae, sent as a trophy to Carthage, three bushels of gold rings from the fingers of the Roman knights slain in battle. To wear rings on the right hand was regarded as a mark of effeminacy; but they were worn profusely on the left. Martial says of one Charinus that he wore six on each finger, and never laid them aside, either at night or when bathing. The fops had rings of different sizes for summer and winter. Aristophanes distinguishes between the populace and those who wear rings, and in his comedy of "The Clouds" uses the formidable word σφραγιδονυχαργοκομηται, lazy, long-haired fops, with rings and well-trimmed nails. Demosthenes was so conspicuous for this kind of ornament that, at a time of public disaster, it was stigmatized as unbecoming vanity. Frequent mention is made of their enormous cost. They were of gold and silver, sometimes of both; sometimes of iron inlaid with gold. The possible beauty of these latter will be appreciated by those who have seen the elegant gold and iron jewellery made at Toledo, in Spain. Sometimes they were of amber, ivory, or porcelain. The practice of wearing rings was adopted by the early Christians. Many of their rings were adorned with the symbols of the faith - the cross, the anchor, the monogram of Christ, etc. Among the rings found in the catacombs are some with a key, and some with both a key and a seal, for both locking and sealing a casket.

Goodly apparel (εσθητι λαμπρα)

Lit., bright or shining clothes. Rev., fine clothing.

Vile (ρυπαρα)

Compare Jam 1:21; and see on Pe1 3:21.

James 2:3

jam 2:3

Ye have respect (ε

Lit., ye look upon, with the idea of respectful consideration; ye regard. Compare Luk 1:48; Luk 9:38.

In a good place (καλως)

Lit., honorably; in a seat of honor.

Under

Not literally underneath, but down on the ground beside. Compare Mat 23:6, on the fondness of the Jews for the chief places in the synagogue.

James 2:4

jam 2:4

Are ye not partial in yourselves? (ου ν εαυτοις)

Wrong. The constant sense of the verb in the New Testament is doubt, except Act 11:2; Jde 1:9, where it means dispute. Compare Jam 1:6. The meaning here is, therefore, that, in making a distinction between the rich and the poor, they expressed a doubt concerning the faith which they professed, and which abolished such distinctions. Hence, Rev., rightly, Are ye not divided in your own mind?

ν πονηρων)

Better, as Rev., "judges with evil thoughts." The form of expression is the same as in Luk 18:6 ς α injustice, i.e., the unjust judge. So Jam 1:25, a hearer of forgetfulness. The word thoughts is, rather, reasonings. See on deceiving yourselves (Jam 1:22). Compare Luk 5:21. Their evil processes of thought lead to these unjust

discriminations.

James 2:5

jam 2:5

Hearken, my beloved brethren

Alford cites this phrase as one of the very few links which connect this epistle with the speech of James in Act 15:13.

But the correct reading is τῷ , to the world; and the expression is to be explained in the same way as ἀστέιος τῷ Θεῷ, fair unto God, Act 7:20 Θεῷ, mighty through (Rev., before) God, Co2 10:4. So Rev., poor as to the world, in the world's esteem. Poor, see on Mat 5:3.

Rich in faith

The Rev., properly, inserts to be, since the words are not in apposition with poor, but express the object for which God has chosen them. Faith is not the quality in which they are to be rich, but the sphere or element; rich in their position as believers. "Not the measure of faith, in virtue of which one man is richer than another, is before the writer's mind, but the substance of the faith, by virtue of which every believer is rich" (Wiesinger, cited by Alford).

James 2:6

jam 2:6

Despised (ἠ)

Not strong enough. They had manifested their contempt; had done despite to them. Rev., correctly, dishonored. From the use of the aorist tense, ye dishonored, which the A. V. and Rev. render as a perfect, ye have dishonored, the reference would appear to be to a specific act like that described in Jam 2:2, Jam 2:3.

Only here and Act 10:38

5:3, and exercise dominion, Mat 20:25, both compounded with this preposition.

Draw (ε)

Not strong enough. The word implies violence. Hence, better, as Rev., drag. Compare Livy's phrase, "a lictoribus trahi, to be dragged by the lictors to judgment;" Act 8:3, of Saul haling or hauling men and women to prison; and Luk 12:58.

Only here and Co1 6:2, Co1 6:4.

James 2:7

jam 2:7

They (αὐ)

Emphatic. "Is it not they who blaspheme?"

Rev., better, because stronger, honorable. By this epithet the disgracefulness of the blasphemy is emphasized.

φ' υμας)

Lit., which is called upon you; the name of Christ, invoked in baptism. The phrase is an Old-Testament one. See Deu 28:10, where the Septuagint reads that the name of the Lord has been called upon race. Also, Ch2 7:14; Isa 4:1. Compare Act 15:17.

James 2:8

jam 2:8

The phrase occurs only here and Rom 2:27. Τελειν, fulfil, is stronger than the more common word τηρειν, observe or keep, which appears in Jam 2:10. Compare, also, Mat 19:17; Mat 23:3; Joh 14:15, etc. James here speaks of a single commandment, the proper word for which is ε since this special commandment sums up the entire law. See Rom 13:10; Gal 5:14. It is the royal law; the king of all laws.

The phrase royal law is of Roman origin (lex regia). In the kingly period of Roman history it did not signify a law promulgated by the absolute authority of the king, but a law passed by a popular assembly under the presidency of the king. In later times the term was applied to all laws the origin of which was attributed to the time of the kings. Gradually the term came to represent less of the popular will, and to include all the rights and powers which the Roman people had formerly possessed, so that the emperor became what formerly the people had been, sovereign. "It was not," says Gibbon, "before the ideas and even the language of the Romans had been corrupted, that a royal law (lex regia) and an irrevocable gift of the people were created....The pleasure of the emperor, according to Justinian, has the vigor and effect of law, since the Roman people, by the royal law, have transferred to their prince the full extent of their own power and sovereignty. The will of a single man, of a child, perhaps, was allowed to prevail over the wisdom of ages and the inclinations of millions; and the degenerate Greeks were proud to declare that in his hands alone the arbitrary exercise of legislation could be safely deposited" ("Decline and Fall," ch. xlv.).

James 2:9

jam 2:9

Ye have respect to persons (προσωπολημπτετε)

Only here in New Testament. See on Jam 2:1.

Ye commit sin (α

Lit., "work sin." Compare Mat 7:23; Act 10:35; Heb 11:33. The phrase is rather stronger than the more common α ποιειν, to do sin, Joh 8:34; Jam 5:15; Pe1 2:22. The position of sin is emphatic: "it is sin that ye are working."

And are convinced (ε

Rather, as Rev., convinced. The word, which is variously rendered in A. V. tell a fault, reprove, rebuke, convince, while it carries the idea of rebuke, implies also a rebuke which produces a conviction of the error or sin. See on Joh 8:46. Compare Joh 3:20; Joh 8:9; Co1 14:24, Co1 14:25.

James 2:10

jam 2:10

)

See on Jam 2:8.

)

Lit., as Rev., stumble.

Lit., he is become guilty. E ; Mar 3:29;
Co1 11:27. Huther cites a Talmudic parallel: "But if he perform all, but omit one, he is guilty of every single one."

James 2:11

jam 2:11

transpass, from the Latin trans, across, and passus, a step. A similar word occurs in Homer, υ
trespass, from υ

James 2:12

jam 2:12

So

With reference to what follows, speak and do.

James 2:13

jam 2:13

He shall have judgment without mercy that hath shewed no mercy (η

Lit., as Rev., judgment is without mercy to him that hath shewed no mercy. Both A. gr. and Rev. omit the article "the judgment," that, namely, which is coming. Hath shewed, or, lit., shewed (aorist tense). The writer puts himself at the stand-point of the judgment, and looks backward.

Rejoiceth (κατακαυχεται)

Judgment and mercy are personified. While judgment threatens condemnation, mercy interposes and prevails over judgment. "Mercy is clothed with the divine glory, and stands by the throne of God. When we are in danger of being condemned, she rises up and pleads for us, and covers us with her defence, and enfolds us with her wings" (Chrysostom, cited by Gloag).

James 2:14

jam 2:14

Lit., what is the profit? O , and Co1 15:32.

James 2:15

jam 2:15

Be (υ

The distinction between this word and the simple ειναι, to be, is very subtle. The verb υ beginning; hence, to begin or to come into being; and, though used substantially as a synonym of ειναι, of a thing actually existing and at hand, it has a backward look to an antecedent condition which has been protracted into the present. Thus we might paraphrase here, "If a brother or sister, having been in a destitute condition, be found by you in that condition." Ειναι, on the other hand, would simply state the present fact of destitution. See on Pe2 1:8.

Lit., left behind; and hence lacking, as Rev. Compare Jam 1:4, Jam 1:5. This usage of the word occurs in James only.

Daily (ε

Only here in New Testament.

James 2:16

jam 2:16

Depart in peace (υ υ ει)

Compare υ ς ει ; Luk 7:50.

See on Mat 5:6.

Only here in New Testament.

James 2:17

jam 2:17

Being alone (καθ' ε

Wrong. Rev., correctly, in itself. The phrase belongs to dead. It is dead, not merely in reference to something else, but absolutely.

James 2:18

jam 2:18

Rev., more literally, apart from.

And I will shew thee, etc

The Rev. brings out the antithesis more sharply by keeping more closely to the Greek order: I by my works will shew, etc.

James 2:19

jam 2:19

Only here in New Testament. It means, originally, to be rough on the surface; to bristle. Hence, used of the fields with ears of corn; of a line of battle bristling with shields and spears; of a silver or golden vessel rough with embossed gold. Aeschylus, describing a crowd holding up their hands to vote, says, the air bristled with right hands. Hence, of a horror which makes the hair stand on end and contracts the surface of the skin, making "gooseflesh." Rev., much better, shudder.

James 2:20

jam 2:20

Lit., empty, without spiritual life.

But the best texts read α

James 2:21

jam 2:21

When he had offered (α)

Incorrect. For the participle states the ground of his justification. By works gives the general ground; offered, etc., the specific work. Compare Gen 22:16, Gen 22:17. Rev., correctly, in that he offered. The word α and means, not actually to offer up in sacrifice (though Isaac was morally sacrificed in Abraham's will), but to bring to the altar as an offering See on Pe1 2:5.

James 2:22

jam 2:22

$\zeta \epsilon$

There is a play on the words in the Greek: worked with his works.

James 2:23

jam 2:23

Was fulfilled (ϵ)

Not was confirmed, which the word does not mean either in New-Testament or in classical usage, but was actually and fully realized. James here uses the formula which in the Old Testament is employed of the realizing of a former utterance. See Kg1 2:27; 2 Chronicles 36:22 (Sept.).

Imputed (ϵ)

Lit., as Rev., reckoned.

He was called the friend of God

The term, however, does not occur either in the Hebrew or Septuagint, though it is found in the A. V. and retained in Rev. Old Testament. In 2 Chronicles 20:7 (Sept.), thy friend is τῷ ἡ, thy beloved. In Isaiah 41:8 (Sept.), my friend is ο ἡ

James 2:25

jam 2:25

Rahab

Also referred to in Heb 11:31, among the examples of faith. Dante places her in the third heaven:

"Thou fain wouldst know who is within this light

That here beside me thus is scintillating,

Even as a sunbeam in the limpid water.

Then know thou, that within there is at rest

Rahab, and being to our order joined,

With her in its supremest grade 'tis sealed.

First of Christ's Triumph was she taken up.

Full meet it was to leave her in some heaven,

Even as a palm of the high victory

Which he acquired with one palm and the other,

Because she favored the first glorious deed

Of Joshua upon the Holy Land."

Paradise, ix., 112-125.

Rahab became the wife of Salmon, and the ancestress of Boaz, Jesse's grandfather. Some have supposed that Salmon was one of the spies whose life she saved. At any rate, she became the mother of the line of David and of Christ, and is so recorded in Matthew's genealogy of our Lord, in which only four women are named. There is a peculiar significance in this selection of Rahab with Abraham as an example of faith, by James the Lord's brother.

Sent them out (εκβαλουσα)

Better, thrust them forth, implying haste and fear. Compare Mar 1:12; Luk 4:29; Act 16:37.

Another way

Than that by which they entered. Through the window. See Jos 2:15.

James 2:26

jam 2:26

Works (των ε

Note the article: the works belonging or corresponding to faith; its works.

[Next: James Chapter 3](#)

James Chapter 3

James 3:1

jam 3:1

Literally, and better, teachers, with a reference to the exhortation to be slow to speak (Jam 1:19). Compare Co1 14:26-34. James is warning against the too eager and general assumption of the privilege of teaching, which was not restricted to a particular class, but was exercised by believers generally.

James 3:2

jam 3:2

Lit., stumble, as Rev. Compare Jam 2:10.

To bridle

See on Jam 1:26.

James 3:3

jam 3:3

Behold

Following the old reading, 1

Only here and Rev 14:20. It may be rendered either bit, as A. V., or bridle, as Rev., but bridle is preferable because it corresponds with the verb to bridle (Jam 3:2) which is compounded with this noun.

Horses

The position in the sentence is emphatic.

Used by James only.

James 3:4

jam 3:4

The ships

See Introduction, on James' local allusions. Dean Howson observes that "there is more imagery drawn from mere

natural phenomena in the one short epistle of James than in all St. Paul's epistles put together."

So great

As the ship which conveyed Paul to Malta, which contained two hundred and seventy-six persons (Act 27:37).

Fierce (σκληρων)

More literally, and better, as Rev., rough. The word primarily means hard, harsh

Better, rudder, as Rev. The rudder was an oar worked by a handle. Helm and rudder were thus one. The word occurs only here and Act 27:40.

The governor listeth (η ο εϋ

Lit., the impulse or desire of the steersman wisheth. Ο , of an assault, onset.

The governor (του εϋ

Rev., steersman. Lit., of him who is guiding. Only here and Joh 1:23. From εϋ

James 3:5

jam 3:5

Boasteth great things (μεγαλαυχει)

χει, of course with the same meaning. Αυχει, boasteth, only here in

New Testament.

How great a matter a little fire kindleth (η ρ η

The word υ

thing is made. Later, it is used in the philosophical sense of matter - "the foundation of the manifold" - opposed to the intelligent or formative principle νους, mind. The authorized version has taken the word in one of its secondary senses, hardly the philosophical sense it would seem; but any departure from the earlier sense was not only needless, but impaired the vividness of the figure, the familiar and natural image of a forest on fire. So Homer:

"As when a fire

Seizes a thick-grown forest, and the wind

Drives it along in eddies, while the trunks

Fall with the boughs amid devouring flames."

Iliad, xi., 155.

Hence, Rev., rightly, "Behold how much wood or how great a forest is kindled by how small a fire.

This, too, is the rendering of the Vulgate: quam magnam silvam.

James 3:6

jam 3:6

organism containing within itself all evil essence, which from it permeates the entire man. World is used in the same sense as in the latter part of Proverbs 17:6 (Sept.), which is not given in the A. V. "The trusty hath the whole world of things, but the faithless not a groat."

This differs a little from the simple is, though it is not easy to render it accurately. The verb means to appoint, establish, institute, and is used of the tongue as having an appointed and definite place in a system (among our members). It might be rendered hath its place.

Defileth (σπιλουσα)

Lit., defiling. Only here and Jde 1:23. See on Pe2 2:13.

Lit., setting on fire. Only in this verse in New Testament.

which runs or rolls, as a wheel or sphere. Hence, often a wheel. Used of the circuit of fortifications and of circles or zones of land or sea. From the radical sense, to run, comes the meaning course, as the course of the sun; and from this

used by Plato for the creation, or the sum of created things. It also means a race, and a generation or age. In the New Testament it occurs but twice outside of this epistle, viz., at Mat 1:1, "the book of the generation of Jesus Christ," where the meaning is origin or birth; the birth-book of Jesus Christ. The other passage is Mat 1:18, according to the best texts, also meaning birth. In Jam 1:23

preference here and render the wheel of birth - i.e., the wheel which is set in motion at birth and runs on to the close of life. It is thus a figurative description of human life. So Anacreon:

"The chariot-wheel, like life, runs rolling round,"

Tertullian says: "The whole revolving wheel of existence bears witness to the resurrection of the dead." The Rev., which gives nature, puts birth in margin. This revolving wheel is kindled by the tongue, and rolls on in destructive blaze. The image is justified by the fact. The tongue works the chief mischief, kindles the most baleful fires in the course of life.

James 3:7

jam 3:7

Wrong. James is not speaking of the relation between individual men and individual beasts, but of the relation between the nature of man and that of beasts, which may be different in different beasts. Hence, as Rev., in margin, nature.

Quadrupeds. Not beasts generally, nor wild beasts only. In Act 28:4, Act 28:5, the word is used of the viper which fastened on Paul's hand. In Peter's vision (Act 10:19; Act 11:6) there is a different classification from the one here;

classed as ε

By mankind (τη α)

man. Compare the fine chorus in the "Antigone" of Sophocles, 343-352:

"The thoughtless tribe of birds,

The beasts that roam the fields

The brood in sea-depths born,

He takes them all in nets,

Knotted in snaring mesh,

Man, wonderful in skill.

And by his subtle arts

He holds in sway the beasts

That roam the fields or tread the mountain's height

And brings the binding yoke

Upon the neck of horse with shaggy mane,

Or bull on mountain crest,

Untamable in strength."

James 3:8

jam 3:8

No man (ου

A strong expression. Lit., no one of men.

Unruly (α

Lit., not to be held back. The proper reading, however, is α restless.

. Rev., correctly,

Lit., death-bearing, or-bringing. Only here in New Testament.

Poison (του)

Rendered rust at Jam 5:3; and found only in these two passages and in Rom 3:13, in the citation of Psa 140:3.

James 3:9

jam 3:9

combination of terms for God is uncommon. See Jam 1:27.

Which

Not who, which would designate personally certain men; whereas James designates them generically.

James 3:11

jam 3:11

Doth a fountain, etc

fountain," generic. See Introduction, on James' local allusions. The Land of Promise was pictured to the Hebrew as a land of springs (Deu 8:7; Deu 11:11). "Palestine," says Dean Stanley, "was the only country where an Eastern could have been familiar with the language of the Psalmist: 'He sendeth the springs into the valleys which run among the mountains.' Those springs, too, however short-lived, are remarkable for their copiousness and beauty. Not only not in the East, but hardly in the West, can any fountains and sources of streams be seen, so clear, so full-grown even at their birth, as those which fall into the Jordan and its lakes throughout its whole course from north to south" ("Sinai and bright, open source, the eye of the landscape."

An expressive word, found nowhere else in the New Testament, and denoting a full, copious discharge. Primarily it means to be full to bursting; and is used, therefore, of budding plants, teeming soil, etc., as in the charming picture of forth or gush. Though generally in-transitive, it is used transitively here.

Place (οπης)

Rather, opening or hole in the earth or rock. Rev., opening. Compare caves, Heb 11:38. The word is pleasantly suggestive in connection with the image of the eye of the landscape. See above.

Sweet water and bitter

The readers of the epistle would recall the bitter waters of Marah (Exo 15:23), and the unwholesome spring at Jericho (Kg2 2:19-21).

James 3:12

jam 3:12

So can no fountain both yield salt water and fresh

The best texts omit so can no fountain, and the and between salt and fresh. Thus the text reads, ου σαι υ as Rev., neither can salt water yield sweet. Another of James' local allusions, salt waters. The Great Salt Sea was but sixteen miles from Jerusalem. Its shores were lined with salt-pits, to be filled when the spring freshets should raise the waters of the lake. A salt marsh also terminated the valley through which the Jordan flows from the Lake of Tiberius to the Dead Sea, and the adjoining plain was covered with salt streams and brackish springs. Warm springs impregnated with sulphur abound in the volcanic valley of the Jordan. A

James 3:13

jam 3:13

A rendering needlessly verbose, yet substantially correct. Probably no very nice distinction was intended by the writer.

classical Greek it primarily means skilled in a handicraft or art. Thence it runs into the sense of clever, in matters of common life, worldly wise. Then, in the hands of the philosophers, it acquires the sense of learned in the sciences; and, ironically, abstruse, subtle, obscure, like the English cunning, which originally meant knowing or skilful, and is often used in that sense in the English Bible (see Gen 25:27; Sa1 16:16).

). 2. Accomplished in letters, learned (Rom 1:14, Rom 1:22; Co1 1:19, Co1 1:26; Co1 3:18). So of the Jewish theologians and doctors (Mat 11:25), and of Christian teachers (Mat 23:34). 3. In a practical sense, of the practice of the law of piety and honesty; so Eph 5:15, where it is joined with walking circumspectly, and Co1 6:5, where it is represented as the quality adapted to adjust differences in the church. 4. In the higher, philosophical sense, of devising the best counsels and employing the best means to carry them out. So of God, Rom 16:27; Ti1 1:17; Jde 1:25; Co1 1:25. In this passage the word appears to be used in the sense of 3: practical wisdom in pious living.

E

as denoting the habit or quality, while ε particular things. The Rev., wise and understanding, gives the distinction, on the whole, as nearly as is necessary.

Conversation (αναστροφης)

See on Pe1 1:15.

Meekness of wisdom

On meekness, see on Mat 5:5. The meekness which is the proper attribute of wisdom.

"Knowledge is proud that she has learned so much,

Wisdom is humble that she knows no more."

James 3:14

jam 3:14

Envy (ζηλον)

The word is used in the New Testament both in a bad and a good sense. For the latter, see Joh 2:17; Rom 10:2; Co2 9:2. From it is our word zeal, which may be either good or bad, wise or foolish. The bad sense is predominant in the New Testament. See Act 5:17; Rom 13:13; Gal 5:20, and here, where the bad sense is defined and emphasized by the epithet bitter. It is often joined with ε

necessarily include envy, but may be full of the spirit of self-devotion. Rev. renders jealousy.

Strife (ε

A wrong rendering, founded on the mistaken derivation from ε

primarily, labor for hire. Compare Tobit 2:11: My wife did take women's work to do (η those who serve in official positions for their own selfish interest, and who, to that end, promote party spirit and faction. So Rom 2:8 : them that are contentious (εξ ε . Rev., here, rightly, faction.

James 3:15

jam 3:15

From above

Compare Jam 1:17.

See on Jde 1:19.

says Bengel, "as even devils have." Compare Jam 2:19.). Only here in New Testament. Devilish, "such,"

James 3:16

jam 3:16

Confusion (α

See on restless, Jam 3:8.

Evil (φαυλον)

An inadequate rendering, because it fails to bring out the particular phase of evil which is dominant in the word: worthlessness, good-for-nothingness. In classical Greek it has the meanings slight, trivial, paltry, which run into bad. In the New Testament it appears in this latest stage, and is set over against good. See Joh 3:20; Joh 5:29; Tit 2:8. Rev., vile, which, according to its etymology, Lat., vilis, follows the same process of development from cheap, or paltry, to bad.

James 3:17

jam 3:17

First

Emphasizing its inner quality, pure, as distinguished from its outward expressions. The idea is not first numerically, but first essentially. The other qualities are secondary as outgrowths of this primary quality.

Gentle (ε

See on Pe1 2:18.

Easy to be intreated (ευ

Only here in New Testament.

Without partiality (α

Only here in New Testament and very rare in classical Greek. Rev., without variance or doubting. See on Jam 1:6.

[Next: James Chapter 4](#)

James Chapter 4

James 4:1

jam 4:1

Lusts (ηδονων)

Lit., pleasures, as Rev. Properly, sensual pleasures. The sinful pleasures are the outgrowths of the lusts, Jam 4:2.

The thought of wars and rightings is carried into the figurative description of the sensuality which arrays its forces and carries on its campaign in the members. The verb does not imply mere fighting, but all that is included in military service. A remarkable parallel occurs in Plato, "Phaedo," 66: "For whence come wars and rightings and factions? Whence but from the body and the lusts of the body?" Compare Pe1 2:11; Rom 7:23.

James 4:2

jam 4:2

Ye lust

See on desire, Pe1 1:12; and Mar 4:19.

Desire to have (ζηλουτε)

Rev., covet, and are jealous, in margin. See on Jam 3:14.

James 4:3

jam 4:3

Ye ask (αιτειτε)

See on η

Amiss (κακως)

Lit., evilly: with evil intent, as explained by the following sentence.

v)

More correctly, as Rev., spend it in. The sense is not lay out expense upon your pleasures, but spend in the exercise of; under the dominion of.

James 4:4

jam 4:4

All the best texts omit.

The feminine term is the general designation of all whom James here rebukes. The apostate members of the church are figuratively regarded as unfaithful spouses; according to the common Old-Testament figure, in which God is the bridegroom or husband to whom his people are wedded. See Jeremiah 3; Hosea 2, Hos 3:1-5, 4; Isa 54:5; Isa 62:4, Isa 62:5. Also, Mat 12:39; Co2 11:2; Rev 19:7; Rev 21:9.

Will be (βουληθη ειναι)

More correctly, as Rev., would be. Lit., may have been minded to be.

Thereby constitutes himself. Rev., maketh himself. See on Jam 3:6.

James 4:5

jam 4:5

Do ye think (δοκειτε)

See on Jam 1:26.

The scripture (η

See on Mar 12:10. Properly, a passage of scripture.

In vain (κενωσ)

Only here in New Testament.

James 4:6

jam 4:6

Resisteth

See on Pe1 5:5.

Proud

See on Mar 7:22.

Humble

See on Mat 7:29.

James 4:7

jam 4:7

Submit yourselves (υ

Rev., be subject. The verb means to place or arrange under; as resist (Jam 4:6) is to array against. God sets himself in array against the proud; therefore, array yourselves under God, that ye may withstand the devil.

James 4:8

jam 4:8

Purify (α

One of the three instances in the New Testament in which the word is not used of ceremonial purification. The others are Pe1 1:22; Jo1 3:3.

Compare Jam 1:8.

James 4:9

jam 4:9

Used of grief that is manifested. So mostly in New Testament, and very commonly joined, as here, with weep. So Mar 16:10; Luk 6:25
manifest, is to be changed.

Properly, a casting down of the eyes. Compare Luk 18:13. Only here in New Testament.

James 4:12

jam 4:12

There is one lawgiver (εις ε

Testament.

)

According to the Greek order: but thou, who art thou?

James 4:13

jam 4:13

Go to now (α v)

Go to is an obsolete phrase, though retained in Rev. It is a formula for calling attention: come now.

More accurately, as Rev., this city.

κει ε

Lit., we will make a year. See, for the same form of expression, Act 15:33; Act 18:23; Co2 11:25. Better, as Rev., spend a year there. (Compare the A. V., Act 18:23 continuance; rather, a doing something with the year.

And

The frequent use of the copulative gives a lively tone to the passage, expressive of the lightness and thoughtlessness of a careless spirit.

Buy and sell (ε

Rev., more concisely, trade. Only here and Pe2 2:3.

James 4:14

jam 4:14

Whereas ye know not (οι κ ε

The pronoun marking a class, as being of those who know not.

ς αυ

Lit., the thing of the morrow. The texts vary. Westcott and Hort read, Ye know not what your life shall be on the morrow, for ye are a vapor: thus throwing out the question.

Lit., of what kind or nature.

It is even a vapor (α στιν)

But all the best texts read εστε, ye are. So Rev., which, however, retains the question, what is your life ?

Appareth - vanisheth

Both participles, appearing, vanishing.

And then (ε

James 4:15

jam 4:15

For that ye ought to say (α μας)

Jam 4:14 was parenthetical, so that at this point the thought is taken up from Jam 4:13 : Ye who say we will go, etc. - for that ye ought to say. The rendering in margin of Rev. is simpler: instead of your saying.

James 4:16

jam 4:16

Ye rejoice (καυχασθε)

Rev., glory. See on Jam 2:13.

Boastings (α

Only here and Jo1 2:16. The kindred word α

vagabond, a quack, a mountebank. From the empty boasts of such concerning the cures and wonders they could perform, the word passed into the sense of boaster. One may boast truthfully; but α

Rev. renders vauntings, and rightly, since vaunt is from the Latin vanus, empty, and therefore expresses idle or vain boasting.

[Next: James Chapter 5](#)

James Chapter 5

James 5:1

jam 5:1

Go to

See on Jam 4:13.

Lit., weep, howling. The latter is a descriptive word, ol-ol-uz-o. Only here in New Testament, and denoting a more demonstrative and passionate expression of grief than weeping.

Only here and Rom 3:16. See on be afflicted, Jam 4:9.

That shall come upon (ε

Present participle. More correctly, as Rev., that are coming.

James 5:2

jam 5:2

Only here in New Testament.

6:19, Mat 6:20.

; and see Mat

James 5:3

jam 5:3

Only here in New Testament, from τ indicates thoroughness, completely rusted.

James 5:4

jam 5:4

Reaped down (α)

Only here in New Testament. The primary meaning is to reap corn; also in classical Greek of mowing down in battle. The secondary, which some mistake for the primary sense, is to gather, as for harvest. Rev., mowed.

The more general word, α , place, for α

and occurs Luk 12:16; Joh 4:35, the only two instances besides this in the New Testament. It implies a larger tract than α

4:35, the Lord directs the attention of the disciples to a broad area or series of fields.

An inarticulate cry. Compare Gen 4:10.

Lord of Sabaoth

Lord of hosts. The only instance in which the phrase is used by a New-Testament writer. Rom 9:29, is quoted from Isa 1:9.

James 5:5

jam 5:5

Ye have lived in pleasure (ϵ)

Only here in New Testament. See on Pe2 2:13

Been wanton (ϵ)

Only here and Ti1 5:6. E

colorless, and is no improvement on the A. V.

As in a day of slaughter ($\omega\varsigma \epsilon\nu \eta \sigma\phi\alpha\gamma\eta\varsigma$)

All the best texts reject $\omega\varsigma$, as. The meaning of the passage is disputed. Some find the key to it in the words last days (Jam 5:3). The phrase day of slaughter is used for a day of judgment, Jer 12:3; 25:34: (Sept.). According to this, the meaning is, the day of judgment, at the supposed near coming of Christ. Others explain that these men are like beasts, which, on the very day of their slaughter, gorge themselves in unconscious security.

James 5:7

jam 5:7

its usual rendering in the New Testament. It is a patient holding out under trial; a long-protracted restraint of the soul from yielding to passion, especially the passion of anger. In the New Testament the word and its cognates are sometimes rendered by patient or patience, which conceals the distinction from υ signifying persistent endurance, whether in action or suffering. As Trench observes, " υ both in one." Thus Bishop Ellicott: "The brave patience with which the Christian contends against the various

hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world." Y contains an element of manliness. Thus Plato joins it with the adverb ἀνδρικῶς, in a manly way, and contrasts it with α

18:7; Pe1 3:20; Pe2 3:9, Pe2 3:15), the latter never; for the God of patience (Rom 15:5) is the God who imparts patience to his children. "There can be no resistance to God nor burden upon him, the Almighty, from things. Therefore υ that in the preceding verse: the righteous doth not resist.

Therefore

Since things are so. Referring to the condition of things described in the previous passage.

Brethren

In contrast with the rich just addressed.

Waiteth (ε

With expectation. Compare Mat 13:30; Mar 4:27.

The early and latter rain (υ

Both adjectives only here in New Testament. Y

November, and December, and extended into January and February. These rains do not come suddenly, but by degrees, so that the farmer can sow his wheat or barley. The rains are mostly from the west or southwest (Luk 12:54), continuing two or three days at a time, and falling mostly in the night. Then the wind shifts to the north or east, and fine weather ensues (Pro 25:23). The latter rains, which are much lighter, fall in March and April. Rain in harvest was regarded as a miracle (Sa1 12:16-18). See Introduction, on James' local allusions.

James 5:9

jam 5:9

Better, as Rev., murmur not. The verb means to sigh or groan.

Standeth before the doors

In the act of entering.

James 5:10

jam 5:10

Example (υ

See on Pe2 2:6.

Only here in New Testament. The word does not mean the endurance of affliction, but affliction itself. Hence, Rev., rightly, suffering.

The prophets

Compare Mat 5:12.

James 5:11

jam 5:11

Endure (v

Present participle. But the later texts read v
ages. So Rev. On endured and patience, see on Jam 5:7.

A peculiar expression. The happy conclusion to which God brought Job's trials.

The former adjective only here in New Testament; the latter here and Luk 6:36

1:8; Col 3:12, etc.). Compare εὔ . The distinction between this and οὐ
that the former denotes the general quality of compassion, while the latter emphasizes the sympathy called out by
special cases, being the feeling which is moved to pain at another's suffering.

James 5:12

jam 5:12

Any other oath

See the common formulas of swearing, Mat 5:35, Mat 5:36.

James 5:13

jam 5:13

Is afflicted (κακοπαθει)

. Only here and Ti2 2:3, Ti2 2:9; Ti2 4:5.

The word means, primarily, to pluck or twitch. Hence of the sharp twang on a bowstring or harp-string, and so to play
upon a stringed instrument. Our word psalm, derived from this, is, properly, a tune played upon a stringed instrument.
The verb, however, is used in the New Testament of singing praise generally. See Co1 14:15; Rom 15:9.

James 5:15

jam 5:15

Rev. gives, better, the participial force, him that is sick. The word originally means to work. Hence, "him that is
laboring under disease."

And if he have committed sins (κα

The Greek gives a shade of meaning which can hardly be transferred neatly into English, representing not merely the

fact that the man has sinned, but his condition as a sinner. Literally the words read, if he be having committed sins; i.e., in a state of having committed, and under the moral or physical consequences of transgression.

They shall be forgiven (α

Better, Rev., "it shall be forgiven," supplying the commission as a subject. The verb means to send forth or discharge, and is the standard New-Testament word for forgiving. Forgiveness (α), which is a passing by of sin, a premission as distinguished from a remission. See, farther, on Rom 3:25.

James 5:16

jam 5:16

Confess (εξομολογεισθε)

The preposition εξ, forth, out, implies full, frank, open confession, and so in every case of its use in the New Testament. See on Mat 3:6.

See on Mat 6:14.

Lit., much availeth (ι besides being unwarranted by the text, is almost a truism. An effectual prayer is a prayer that avails. The Rev. is at once more correct and more natural: The supplication of a righteous man availeth much in its working.

James 5:17

jam 5:17

A man (α

The generic word; human like ourselves, this thought being emphasized by the succeeding epithet of like passions. See the same expression, Act 14:15.

Of like passions (ο

Only here and Act 14:15. There is some danger of a misunderstanding of this rendering, from the limited and generally bad sense in which the word passions is popularly used. The meaning is rather of like nature and constitution. Rev. puts nature in margin, which would be better in the text.

He prayed fervently (προσευχη

lit., ye shall die with death. Compare Luk 22:15; Joh 3:29; Act 4:17. The addition of the cognate noun gives intenseness to the verb. αποθανεισθε);

Hide - sins

A familiar Hebrew phrase. See Psa 32:1; Psa 85:2; Pro 10:12.

[Next: 1 Peter Introduction](#)

1 Peter Introduction

1 Peter

pe1 0:0

The Epistles of Peter

The life and character of the apostle Peter are familiar to all readers of the Gospels and Acts. It has already been shown in the Introduction to the Gospel of Mark how the style and diction of that gospel exhibit the influence of Peter, and how the characteristics which appear in the Acts, in those scenes in which Peter was the only or the principal actor, reappear in the second gospel. If these epistles are from his pen, we may therefore expect to find in them traces of the keen-sightedness, the ready application of what is observed, and the impulsiveness and promptness which appear in the other two books, always allowing for the difference between a narrative and a hortatory style.

It has been observed that "the sight, and what it should do and reap, fills a great space in Peter's letters." Accordingly, we read that God's salvation is ready to be revealed in the last time (1, Pe1 1:5); the angels desire to look into the mysteries of the gospel (1, Pe1 1:12); Christ was manifested at the end of the times (1, Pe1 1:20); the Gentiles shall behold your good works (1, Pe1 2:12); unbelieving husbands shall be convinced by beholding the chaste behavior of their wives (1, Pe1 3:2); the apostle was a witness of Christ's sufferings (1, Pe1 5:1), and an eye-witness of his majesty (2, Pe2 1:16); the elders must exercise oversight of the flock (1, Pe1 5:2). Similarly he speaks of the day of visitation, or, lit., overlooking (1, Pe1 2:12); Christ is the bishop, lit., overseer, of souls (1, Pe1 2:25); he who lacks Christian graces is blind, seeing only what is near (2, Pe2 1:9); Lot was vexed at seeing the wickedness of his neighbors (2, Pe2 2:8); the wicked have eyes full of adultery (2, Pe2 2:14).

Equally apparent is his readiness to apply what he sees and hears. "Not one thought," says Canon Cook, "connected with the mystery of salvation is presented without an instant and emphatic reference to what a Christian ought to feel, and what he ought to do. No place in the spiritual temple is so humble that he who holds it has not before him the loftiest sphere of spiritual action and thought. Injunctions which touch the heart most powerfully are impressed upon us as we contemplate the eternal glory, the manifestations of Christ's love." Thus we have sanctification of the spirit unto obedience (1, Pe1 1:2); be holy in living (1, Pe1 1:15). The first epistle abounds in exhortations to personal religion (Pe1 2:10-18; 3:1-16; Pe1 4:1-11; Pe1 5:1-9). Christian graces shall make believers to be neither idle nor unfruitful (2, Pe2 1:8); they shall not fall if they do these things (2, Pe2 1:10); he exhorts to holy living and godliness (2, Pe2 3:11).

It is in such pointed and practical exhortations as these that the prompt and energetic character of the apostle reappears. Dr. Davidson observes that the writer is "zealous, but mild, earnest, but not fervid;" a statement which is adapted to provoke a smile from one who has felt the nervous grip of the first epistle, and which becomes palpably absurd if we admit, as of course Dr. Davidson does not, the authenticity of the second. The "mild tone" assuredly is not dominant there; but, in any event, it would be strange if the letters did not show traces of the mellowing of years, and of the ripening of the spirit of Christ in this once passionate and headstrong disciple. The second chapter of the second epistle is no feeble reminder of the Peter who smote off the ear of Malchus.

The graphic and picturesque character of these letters is notable. In the two epistles, containing eight chapters, the longest of which consists of but twenty-five verses, there are one hundred and nineteen words which occur nowhere else in the New Testament. Picture-words abound, such as ω (1, Pe1 2:16); $\phi\mu\sigma\upsilon\nu$, put to silence, lit., muzzle (1, Pe1 2:15); $\epsilon\kappa\tau\epsilon\nu\omega\varsigma$, fervently, lit., on the stretch (1, Pe1 1:22); α (1:19); $\alpha\nu$ (2, Pe2 3:16), and many others.

The same graphic character appears in what may be styled reminiscent words or phrases, in which the former personal experience of the writer is mirrored. Thus, gird yourselves with humility (1, Pe1 5:5, see note there) recalls the picture of the Lord girded with a towel and washing the disciples' feet. To look into (1, Pe1 1:12) expresses a stooping down to gaze intently, and carries us back to the visit of Peter and John to the sepulchre on the morning of the resurrection, when they stooped down and looked into the tomb. In feed the flock (Rev., tend, 1, Pe1 5:2) is reflected Christ's charge to Peter at the lake. The recurrence of the word α (1, Pe1 1:12), used in a kindred form by Peter, Act 10:34, would seem to indicate that the scene in the house of Cornelius was present to his mind; and be watchful (1, Pe1 5:8) may have been suggested by the remembrance of his own drowsiness in Gethsemane, and of Christ's exhortation to watch. So, too, it is interesting to read the words buffeted (1, Pe1 2:20) word, used by him, Act 5:30; Act 10:39), and stripe or weal (1, Pe1 2:24), in the light of the gospel narratives of Christ's sufferings. Christ had called Simon a rock, and a little later a stumbling-block. Peter combines both words into one phrase, a rock of offence (1, Pe1 2:8). A very striking instance appears in the reference to the Transfiguration (2, Pe2 1:17, Pe2 1:18), where he uses the peculiar word ϵ (1, Pe1 2:20), and also in Heb 11:22. Compare, also, tabernacle, in 2, Pe2 1:13, Pe2 1:14, with let us make three tabernacles.

Both epistles are pervaded with an Old-Testament atmosphere. The testimony of Old-Testament prophecy, teaching, and history is emphasized (1, Pe1 1:10-12; Pe1 3:5, Pe1 3:6, Pe1 3:20; 2, Pe1 1:19-21; Pe1 2:1, Pe1 2:4-8, Pe1 2:15, Pe1 2:16; Pe1 3:2, Pe1 3:5, Pe1 3:6). Old-Testament quotations and references are brought into the text, though the introductory formulas, because it is written, and wherefore it is contained in scripture, do not occur in the second epistle; and the interweaving, as of familiar expressions, is not so conspicuous there as in the first epistle (see 1, Pe1 1:16, Pe1 1:24, Pe1 1:25; Pe1 2:6, Pe1 2:7, Pe1 2:9, Pe1 2:10, Pe1 2:23, Pe1 2:24; Pe1 3:6, Pe1 3:10, Pe1 3:14; Pe1 4:8, Pe1 4:18; Pe1 5:5, Pe1 5:7; 2, Pe1 1:19-21; Pe1 2:5, Pe1 2:6, Pe1 2:7, Pe1 2:15, Pe1 2:21; Pe1 3:5, Pe1 3:6, Pe1 3:8, Pe1 3:13). The church of Christ is represented as the church of Israel perfected and spiritualized (1, Pe1 2:4-10); the exhortation to holiness (1, Pe1 1:15, Pe1 1:16) is given in the language of Lev 11:44; Christ is described (1, Pe1 2:6) in the terms of Isa 28:16, and Psa 118:22; and the prophetic utterance of Isaiah concerning the servant of Jehovah (52:13-53:12) reappears in 1, Pe1 2:23, Pe1 2:24.

The epistles are evidently the work of a Jew. We find, as we might expect, the writer illustrating his positions from Jewish history and tradition, as in his references to Noah, Sarah, Balaam, and his use of the word ρ (1, Pe1 1:2), a peculiarly Levitical term. He shows how the spirit of Christ dwelt in the Old-Testament prophets, and how Christians are a royal priesthood.

The resemblance, both in ideas and expressions, to passages in the epistles of Paul and James is marked, especially in the first epistle. It will be instructive to compare the following:

James 1 Peter Jam 1:2, Jam 1:3 Pe1 1:6, Pe1 1:7 Jam 1:10, Jam 1:11 Pe1 1:24 Jam 1:18 Pe1 1:23 Jam 4:6, Jam 4:10 Pe1 5:5, Pe1 5:6 Jam 5:20 Pe1 4:8

Paul 1 Peter Rom 12:2 Pe1 1:14 Rom 4:24 Pe1 1:21 Rom 12:1 Pe1 2:5 Rom 9:33 Pe1 2:6-8 Rom 9:25, Rom 9:26 Pe1 2:10 Rom 13:1-4 Pe1 2:13, Pe1 2:14 Gal 5:13 Pe1 2:16 Rom 6:18 Pe1 2:24 Rom 12:17 Pe1 3:9 Rom 12:6, Rom 12:7 Pe1 4:10, Pe1 4:11 Rom 8:18 Pe1 5:1 Rom 2:7, Rom 2:10 Pe1 1:7 Rom 8:17 Pe1 4:13 Rom 12:13 Pe1 4:9 Rom 13:13 Pe1 4:8 Rom 13:14 Pe1 4:1 Th1 5:6 Pe1 5:8 Co1 16:20 Pe1 5:14 Nor are such resemblances wanting in the second epistle, though they are resemblances in tone, subject, and spirit, rather than verbal. It is in this epistle that Peter designates Paul's writings as scripture (Pe2 3:16). Compare:

Paul 2 Peter Rom 1:28; Rom 3:20 Pe2 1:2 Ti1 1:4; Ti1 4:7 Pe2 1:16 Ti1 6:5; Tit 1:11 Pe2 2:3 Co1 10:29; Gal 5:13 Pe2 2:19 Rom 2:4; Rom 9:22 Pe2 3:15 Gal 2:4 Pe2 2:1

Into the much-vexed question of the authenticity of the second epistle we are not called upon to enter. The point of differences of style between the two epistles is a fair one. There are such differences, and very decided ones, though perhaps they are no more and no greater than can be explained by diversity of subject and circumstances, and the difference in the author's age. Some of the expressions peculiar to the second epistle are - granting things which pertain unto life and godliness (Pe2 1:3); precious and exceeding great (Pe2 1:4 :); adding all diligence, and supply virtue (Pe2 1:5); an entrance richly supplied (Pe2 1:11); receiving forgetfulness (Pe2 1:9); sects of perdition (Pe2 2:1);

cast down to Tartarus (Pe2 2:4); the world compacted out of water and by means of water, (Pe2 3:5), etc.

But, while allowing for these differences, and recognizing the weakness of the external evidence for the authenticity of the epistle, the internal evidence of style and tone seems to us to outweigh the differences, and to show that both epistles were from the same hand. There is the same picturesqueness of diction, and a similar fertility of unusual words. Of the one hundred and twenty words which occur only in the writings of Peter, fifty-seven are peculiar to the second epistle; and, what is still more noteworthy, only one of these words, α epistles - a fact which tells very strongly against the hypothesis of a forgery. That hypothesis, it may be observed, is in the highest degree improbable. The Christian earnestness, the protest against deception, the tender and adoring reminiscence of Christ, the emphasis upon the person and doctrine of the Lord Jesus which mark this epistle, imply a moral standard quite inconsistent with the perpetration of a deliberate forgery.

Comparisons of expressions in this epistle with those used or inspired by Peter in the Acts of the Apostles exhibit a close correspondence; and a correspondence, which, however, must not be too strongly pressed, appears on a , and Pe2 1:3, Pe2 1:4

(see Introduction to Mark, on the relations between Mark and Peter); and the recurrence of the words exodus, or decease, and tabernacle in the same connection (Pe2 1:13-15, Pe2 1:17, Pe2 1:18) is very striking from the pen of one who, at the Transfiguration, heard the heavenly visitants conversing of Christ's decease, and who proposed to build ; Pe2 3:17; Pe2 2:14;

Pe2 3:16) is also suggestive, in view of the admonition of Jesus to Peter by the same word - strengthen thy brethren (Luk 22:32).

There is the same retrospective character in both epistles. In both the writer teaches that prophecy does not carry its own interpretation; in both he alludes to the small number saved from the flood; both have the same sentiments oil the nature and right use of Christian liberty, and on the value of prophecy; in both α the word occurring nowhere else in the New Testament.

The style of both epistles is vigorous rather than elegant, strong, and sometimes rough, the work of a plain, practical man, and of an observer rather than a reasoner, whose thoughts do not follow each other in logical sequence. The fervid spirit of the writer appears in his habit of massing epithets, and repeating his thoughts in nearly the same words and forms (see, for instance, Pe1 1:4; Pe1 2:4, Pe1 2:11; Pe1 1:19; Pe1 2:9. Also, Pe1 1:7, and Pe1 4:12; Pe1 1:13, and Pe1 4:7, Pe1 5:8; Pe1 1:14, and Pe1 2:11, Pe1 4:2; Pe1 2:15, and Pe1 3:1, Pe1 3:16; Pe1 2:19, and Pe1 3:14, Pe1 4:14. Pe2 1:4, Pe2 1:8, Pe2 1:17; Pe2 2:10, Pe2 2:11, Pe2 2:12-15; Pe2 3:15). Professor Ezra Abbot has brought out some remarkable correspondences between this epistle and the writings of Josephus, and maintains that the author of the letter is largely dependent upon the Jewish historian (Expositor, 2d series, iii., 49). The second epistle of Peter cannot be studied apart from The Epistle of Jude.

List of Greek Words Used by Peter Only

α γαθοποι	α	α	; Pe1 5:9 α
2:2 α	; Pe2 3:17 α	αισχροκερδως for filthy lucre 1, Pe1 5:2 α	α
body in other men's matters 1, Pe1 4:15 α	α	α	α
1, Pe1 1:4 α	α	, Pe1 1:23 αναγκαστως by constraint 1, Pe1 5:2 α	
1, Pe1 1:13 α	α	α	α
putting away 1, Pe1 3:21; 2, Pe1 1:14 α	α	α	; Pe2 2:18, Pe2 2:20 α
respect of persons 1, Pe1 1:17 α	α	α	α
Pe2 2:14; Pe2 3:16 α			
γυναικειος female (adj.) 1, Pe1 3:7			ϵ
gird 1, Pe1 5:5 ϵ	ϵ	; Pe2 3:5 ϵ	ϵ
mockery 2, Pe2 3:3 ϵ	ϵ	ϵ	; Pe2 2:2,
Pe2 2:15 ϵ	ϵ	ϵ	; Pe2 3:13 ϵ
3:21 ϵ	ϵ	ϵ	ϵ
1:16 ϵ	; Pe1 3:2 ι	, Pe1 2:9 ι	
3:6	, Pe2 3:12		

2, Pe2 2:22 ; Pe2 2:10
 be shortsighted 2, Pe2 1:9
 just 2, Pe2 2:18 ο μωμος blemish 2, Pe2 2:13 ο
 madness 2, Pe2 2:16 ο
 Pe1 3:3 ρ
 with a great noise 2, Pe2 3:10 ρ
 2, Pe2 3:17
 1, Pe1 3:7 ; Pe2 2:1
 1:13 υ υ
 burden 2, Pe2 2:16 υ υς sow 2, Pe2 2:22
 teacher 2, Pe2 2:1 ω
 common to the two epistles. Of these, fifty-five are peculiar to the second epistle, and only one, α

[Next: 1 Peter Chapter 1](#)

1 Peter Chapter 1

1 Peter 1:1

pe1 1:1

See on Mat 16:18. As Paul in his letters does not call himself by his original name of Saul, so Peter calls himself, not Simon, but Peter, the name most significant and precious both to himself and to his readers, because bestowed by his Lord. In the opening of the second epistle he uses both names.

An apostle

Of all the catholic epistles, Peter's alone puts forward his apostleship in the introduction. He is addressing churches with which he had no immediate connection, and which were distinctively Pauline. Hence he appeals to his apostleship in explanation of his writing to them, and as his warrant for taking Paul's place.

To the strangers - elect (Pe1 1:2, εκλεκτοι)

The Rev., properly, joins the two words, elect who are sojourners, instead of continuing elect with according to the foreknowledge, etc., as A. V.

Elect

Regarding all whom he addressed as subjects of saving grace. The term corresponds to the Old-Testament title of Jehovah's people: Isa 65:9, Isa 65:15, Isa 65:22; Psa 105:43. Compare Mat 20:16; Mat 22:14; Rom 8:33.

Persons sojourning for a brief season in a foreign country. Though applied primarily to Hebrews scattered throughout the world (Gen 23:4; Psa 39:12), it has here a wider, spiritual sense, contemplating Christians as having their citizenship in heaven. Compare Heb 11:13 who passes by to something beyond.

Scattered (διασπορας)

the whole body of Jews outside the Holy Land, scattered among the heathen.

1 Peter 1:2

pe1 1:2

In virtue of; in accordance with.

Only here and Act 2:23, in Peter's sermon at Pentecost. He is distinguishing there between foreknowledge and

determinate counsel.

The Father

Implying that the relation contemplated by the divine foreknowledge is a new relation of sonship.

In sanctification (εν αγιασμω)

Compare Th2 2:13. The spiritual state in which the being elected to salvation is realized. The word is peculiarly Pauline, occurring eight times in Paul's epistles, and besides only here and Heb 12:14.

Unto obedience (εις)

v) sanctification; unto (εις) obedience. The ground, sphere, and end of spiritual sanctification.

Sprinkling (ρ)

Here in a passive sense - the being sprinkled. Properly, the ritualistic act of sprinkling blood or water. See Num 19:19, Num 19:21. Compare Heb 9:13; Heb 12:24 ;; Num 19:9, Num 19:13, where the water in which were the ashes of the red heifer is called υ αντισμου, water of sprinkling (Septuagint), which the A. V. and Rev. Old Testament render water of separation. The word and its kindred verb occur only in Hebrews and Peter.

Jesus Christ

The foreknowledge of the Father, the sanctification of the Spirit, the obedience and sprinkling of the blood of Jesus Christ the Son. The Father foreknowing, the Son atoning, the Spirit applying the Son's work in sanctifying. "The mystery of the Trinity and the economy of our salvation are intimated in this verse" (Bengel).

Pauline terms. See Rom 1:7. The salutation is peculiar by the addition of be multiplied, which occurs Pe2 1:2; Jde 1:2, and nowhere else in the salutations of the epistles. It is found, however, in the Septuagint, Dan 4:1 (Sept. 3:31), and Dan 6:25. Professor Salmond observes: "If the Babylon from which Peter writes can be taken to be the literal Babylon (see on Pe1 5:13), it might be interesting to recall the epistles introduced by salutations so similar to Peter's, which were written from the same capital by two kings, Nebuchadnezzar and Darius, of two great dynasties, and addressed to all their provinces."

1 Peter 1:3

pe1 1:3

Blessed (ευ)

ευ applied to human beings, as to Mary (Luk 1:28): "Blessed (ευ 5:3

; Eph 1:3.

Hath begotten us again (α μας)

The verb is used by Peter only, and by him only here and Pe1 1:23. It is in the aorist tense, and should be rendered, as Rev., begat; because regeneration is regarded as a definite historical act accomplished once for all, or possibly because Peter regards the historical act of Christ's resurrection as virtually effecting the regeneration. The latter sentiment would be Pauline, since Paul is wont to speak of Christians as dying and rising with Christ. Rom 7:4; Rom 6:8-11.

Lively (ζωσαν)

Better, as Rev., literally rendering the participle, living: a favorite word with Peter. See Pe1 1:23; Pe1 2:4, Pe1 2:5, Pe1 2:24; Pe1 4:5, Pe1 4:6; and compare Act 9:41, where Peter is the prominent actor; and Act 10:42, where he is the speaker.

Hope (ἐ

Peter is fond of this word also (see Pe1 1:13, Pe1 1:21; Pe1 3:5, Pe1 3:15), which, in classical Greek, has the general signification of expectancy, relating to evil as well as to good. Thus Plato speaks of living in evil hope ("Republic," i., 330); i.e., in the apprehension of evil; and Thucydides, of the hope of evils to come; i.e., the expectation or apprehension. In the New Testament the word always relates to a future good.

1 Peter 1:4

pe1 1:4

A Pauline word, from κλη which one receives by lot in a general distribution. In the New Testament the idea of chance attaching to the lot is eliminated. It is the portion or heritage which one receives by virtue of birth or by special gift. So of the vineyard seized by the wicked husbandmen: "Let us seize on his inheritance" (Mat 21:38); of Abraham in Canaan: "God gave him none inheritance" (Act 7:5); "an eternal inheritance" (Heb 9:15).

Incorruptible, undefiled, and that fadeth not away

Note Peter's characteristic multiplication of epithets. Incorruptible (α

(α

translated defile (Co1 8:7), is to besmirch, as with mire. We might render unstained, though the word is not used with any conscious reference to its etymology. That fadeth not away (α to wither. The loveliness of the heavenly inheritance is described as exempt from the blight which attaches to earthly bloom. As between α

the latter of grace, and beauty. The latter adjective appears in the familiar botanical name amaranth. It will be observed that all of these three epithets are compounded with the negative particle α, not. Archbishop Trench aptly remarks that "it is a remarkable testimony to the reign of sin, and therefore of imperfection, of decay, of death throughout this whole fallen world, that as often as we desire to set forth the glory, purity, and perfection of that other, higher world toward which we strive, we are almost inevitably compelled to do this by the aid of negatives; by the denying to that higher order of things the leading features and characteristics of this." Compare Rev 21:1, Rev 21:4, Rev 21:22, Rev 21:23, Rev 21:27; Rev 22:3, Rev 22:5.

Lit., which has been reserved, a perfect participle, indicating the inheritance as one reserved through God's care for his own from the beginning down to the present. Laid up and kept is the idea. The verb signifies keeping as the result of guarding. Thus in Joh 17:11

preserved by guarding them. "Those whom thou gavest me I guarded (ε

Similarly, Joh 14:15

τηρετο) in prison (Act 12:4, Act 12:5). Compare Col 1:5, where a different word is used: α

For you (εις)

The use of this preposition, instead of the simpler dative, is graphic: with reference to you; with you as its direct object.

1 Peter 1:5

pe1 1:5

A military term. Lit., garrisoned. Rev., guarded. Compare Co2 11:32, and the beautiful metaphorical use of the word at Phi 4:7, "shall guard your hearts." The present participle indicates something in progress, a continuous process of protection. Hence, lit., who are being guarded. "The inheritance is kept; the heirs are guarded" (Bengel).

By (ε) salvation

By, indicating the efficient cause; through, the secondary agency; unto, the result.

Salvation

Note the frequent occurrence of this word, Pe1 1:9, Pe1 1:10.

Ready (ε)

Stronger than about to be, or destined to be, implying a state of waiting or preparedness, and thus harmonizing with reserved.

1 Peter 1:6

pe1 1:6

Ye greatly rejoice (αγαλλιασθε)

The word is always employed in the New Testament for great or lively joy. See Mat 5:12; Luk 1:47; Luk 10:21.

For a season (ο)

More literally and correctly, as Rev., for a little while. Compare Pe1 5:10. The word is used nowhere else in the New Testament in this sense.

Lit., having been grieved. Rev., ye have been put to grief.

Through (εν)

But Rev., better, in; the preposition not being instrumental, but indicating the sphere or environment in which the grief operates.

Literally the word means variegated. It is used to describe the skin of a leopard, the different-colored veinings of marble, or an embroidered robe; and thence passes into the meaning of changeful, diversified, applied to the changing months or the variations of a strain of music. Peter employs it again, Pe1 4:10, of the grace of God, and James of temptations, as here (Jam 1:2), applied to the wisdom of God. The word gives a vivid picture of the diversity of the trials, emphasizing this idea rather than that of their number, which is left to be inferred.

Temptations (πειρασμοις)

Better, trials, as in margin of Rev., since the word includes more than direct solicitation to evil. It embraces all that goes to furnish a test of character. Compare Jam 1:2.

1 Peter 1:7

pe1 1:7

Only here and Jam 1:3. Rev., proof. The word means a test. As the means of proof, however, is not only the touchstone itself, but the trace of the metal left upon it, the sense here is the result of the contact of faith with trial, and hence the verification of faith. The expression is equivalent to your approved faith. Compare Rom 2:7, Rom 2:10.

Than of gold

Omit the of, and read than gold. The comparison is between the approved faith and the gold; not between the faith and the proof of the gold.

proof with a view to determine whether a thing be worthy to be received. Compare Co1 3:13; Gal 6:4; Jo1 4:1. It thus (cf. Pe1 1:6), in that that verb indicates simply a putting to proof to discover what good or evil is in a person; and from the fact that such scrutiny so often develops the existence and energy of evil, the word acquired a predominant sense of putting to the proof with the design or hope of breaking down the subject under the proof - in other words, of temptation in the ordinary sense. Hence Satan is called a tempter, Mat 4:3; Th1 3:5. See on Mat 6:13
never proves that he may approve, nor tests that he may accept."

Might be found (εὐρεθῆ)

In accord with the preceding expressions, and indicating discovery as the result of scrutiny.

Praise and glory and honor

Such is the order of the best texts, and so Rev. Glory and honor often occur together in the New Testament, as Rom 2:7, Rom 2:10; Ti1 1:17. Only here with praise. Compare spirit of glory, Pe1 4:14.

1 Peter 1:8

pe1 1:8

)

Lit., glorified, as Rev., in margin.

1 Peter 1:9

pe1 1:9

The verb originally means to take care of or provide for; thence to receive hospitably or entertain; to bring home with a view to entertaining or taking care of. Hence, to carry away so as to preserve, to save, rescue, and so to carry away as a prize or booty. Generally, to receive or acquire. Paul uses it of receiving the awards of judgment (Co2 5:10; Eph 6:8; Col 3:25). In Hebrews it is used of receiving the promise (Heb 10:36; Heb 11:39), and of Abraham receiving back Isaac (Heb 11:19). Peter uses it thrice, and in each case of receiving the rewards of righteousness or of iniquity. See Pe1 5:4; Pe2 2:13.

1 Peter 1:10

pe1 1:10

Have inquired and searched diligently (ε

Rev., properly, renders the aorists sought and searched diligently. The εξ in composition has the force of out, searched out, and is rendered by diligently.

Sought

Used of Esau's seeking carefully for a place of repentance, in Heb 12:17.

Searched

Used nowhere else in the New Testament. Compare Septuagint, 1 Samuel 23:23, of Saul's searching out David.

1 Peter 1:11

pe1 1:11

Did signify (ε

Imperfect tense: better, was declaring, all along through the prophetic age, in successive prophets. See the same verb in Co1 3:13; Pe2 1:14 .:

Only here in New Testament.

Of Christ (ει

Lit., unto Christ. So Rev., in margin. The sufferings destined for Christ, as in Pe1 1:10 he speaks of the grace, εις υμας, unto you; i.e., destined to come unto you. Peter was especially concerned to show that the sufferings of Christ were in fulfilment of prophecy, because it was a subject of dispute with the Jews whether the Christ was to suffer (Act 3:18; Act 26:22, Act 26:23).

Rev., correctly, the glories. The plural is used to indicate the successive steps of his glorification; the glory of his resurrection and ascension, of the last judgment, and of the kingdom of heaven.

1 Peter 1:12

pe1 1:12

Imperfect tense, were ministering. See on Mar 9:35. The term is applicable to any kind of service, official or not. Compare Co2 3:3.

Desire (επιθυμουσιν)

The word commonly denotes intense desire. It is used by Christ in expressing his wish to eat the passover (Luk 22:15); of the prodigal's desire to satisfy his hunger with the husks (Luk 15:16); and of the flesh lusting against the spirit (Gal 5:17).

Here it portrays one stooping and stretching the neck to gaze on some wonderful sight. It occurs in Jam 1:25, describing him who looks into the perfect law of liberty as into a mirror; and in Luk 24:12; Joh 20:5, Joh 20:11, of Peter and John and Mary stooping and looking into the empty tomb. Possibly the memory of this incident unconsciously suggested the word to Peter. The phrase illustrates Peter's habitual emphasis upon the testimony of sight without, as spectators and not as participants. Compare Heb 2:16; Eph 3:10.

1 Peter 1:13

pe1 1:13

Gird up (α

Lit., having girded up. Used here only. The metaphor is suggested by the girding up of the loose eastern robes preparatory to running or other exertion. Perhaps recalling the words of Christ, Luk 12:35. Christ's call is a call to active service. There is a fitness in the figure as addressed to sojourners and pilgrims (Pe1 1:1; Pe1 2:11), who must be always ready to move.

See on Mar 12:30.

Lit., being sober. Primarily, in a physical sense, as opposed to excess in drink, but passing into the general sense of self-control and equanimity.

Better, as Rev., set your hope perfectly: wholly and unchangeably; without doubt or despondency.

Lit., which is being brought, as Rev., in margin. The object of hope is already on the way.

1 Peter 1:14

pe1 1:14

πακοης)

Literally, and more correctly, as Rev., children of obedience. See on Mar 3:17. The Christian is represented as related to the motive principle of his life as a child to a parent.

See on Mat 17:2; and compare Rom 12:2, the only other passage where the word occurs. As σχημα is the outward, changeable fashion, as contrasted with what is intrinsic, the word really carries a warning against conformity to something changeful, and therefore illusory.

1 Peter 1:15

pe1 1:15

μας α

As of the A. V. is according to, or after the pattern of; and holy is to be taken as a personal name; the which hath called being added for definition, and in order to strengthen the exhortation. Render, therefore, after the pattern of the Holy One who called you. So, nearly, Rev., in margin. A similar construction occurs Pe2 2:1 : the Lord that bought them.

Conversation (αναστροφη)

A favorite word with Peter; used eight times in the two epistles. From α the meaning of the word is interesting. 1. A turning upside down. 2. A turning about or wheeling. 3. Turning about in a place, going back and forth there about one's business; and so, 4, one's mode of life or conduct. This is precisely the idea in the word conversation (Lat., conversare, to turn round) which was used when the A. V. was made, as the common term for general deportment or behavior, and was, therefore, a correct rendering of α ("Sermons"): "We are not bound to follow the conversations or doings of the saints." And Shakspeare, 2 Hen. IV., v., 5:

"But all are banished till their conversation

Appear more wise and modest to the world."

Our later limitation of the meaning to the interchange of talk makes it expedient to change the rendering, as Rev., to manner of living.

1 Peter 1:17

pe1 1:17

If ye call on the Father - judgeth

More correctly, Rev., If ye call on him as Father; the point being that God is to be invoked, not only as Father, but as Judge.

Without respect of persons (α

, which whole passage should be compared with this.

; Jam 2:1

; and

the word is the Old-Testament formula to accept or to raise the face of another; opposed to making the countenance fall (Job 29:24; Gen 4:5). Hence, to receive kindly, or look favorably upon one (Gen 19:21; Gen 32:20, etc.). In the Old Testament it is, as Bishop Lightfoot observes, "a neutral expression involving no subsidiary notion of partiality, and is much oftener found in a good than in a bad sense. When it becomes an independent Greek phrase, however, the circumstances of a man, his rank, wealth, etc., as opposed to his real, intrinsic character."

Compare sojourners, Pe1 1:1.

1 Peter 1:18

pe1 1:18

Ye were redeemed (ε

The verb occurs only in two other passages, Luk 24:21; Tit 2:14

With silver or gold (α η)

Lit., with silver or gold money; the words meaning, respectively, a small coin of silver or of gold.

Conversation

Rev., manner of life. See on Pe1 1:15.

A clumsy translation; improved by Rev., handed down from your fathers. The word is peculiar to Peter.

1 Peter 1:19

pe1 1:19

But with the precious blood of Christ

The word Χριστου, of Christ, stands at the end of the sentence, and is emphatic. Render, as Rev., with precious blood as of a lamb, etc., even the blood of Christ.

Lamb

Peculiarly appropriate from Peter. See Joh 1:35-42. The reference is to a sacrificial lamb.

Without blemish (α

Representing the Old-Testament phrase for absence of physical defect (Exo 12:5; Lev 22:20, Compare Heb 9:14).

Without spot (α

Compare Ti1 6:14; Jam 1:27; Pe2 3:14. In each case in a moral sense.

1 Peter 1:20

pe1 1:20

Lit., and better, foreknown, as Rev.

Observe the difference in tense. Foreknown is the perfect participle, has been known from all eternity down to the present "in reference to the place held and continuing to be held by Christ in the divine mind" (Salmond). Manifested is the aorist participle, pointing to a definite act at a given time.

In these last times (επ' ε

Lit., as Rev., at the end of the times.

1 Peter 1:21

pe1 1:21

Which raised

Compare Rom 4:24.

That your faith and hope might be in God

Some render, that your faith should also be hope toward God.

1 Peter 1:22

pe1 1:22

Purified (ἡ)

The Septuagint translation of the Old-Testament technical term for the purification of the people and priests (Joshua 3:5; 1 Chronicles 15:12; 1 Samuel 16:5). Also, of the separation from wine and strong drink by the Nazarite (Num 6:2-6). In this ceremonial sense, Joh 11:55; Act 21:24, Act 21:26; Act 24:18. In the moral sense, as here, Jam 4:8; Jo1 3:3.

Obeying (ὑπακοή)

Rev., obedience. A peculiarly New Testament term unknown in classical Greek. In the Septuagint only 2 Samuel 22:36; rendered in A. V. gentleness. Rev., condescension, in margin.

Unfeigned (ἀ)

Α, not, ὁ
therefore, an actor.

With a pure heart (ἐκ καθαρά)

The best texts reject καθαράς, pure. Render, therefore, as Rev., from the heart.

Fervently (ἐκτενωσ)

Used by Peter only, and only in this passage. He uses the kindred adjective ἐκτενωσ, where the narrative probably came from him, and also at Pe1 4:8 stretch, and signify intense strain; feeling on the rack.

1 Peter 1:23

pe1 1:23

Being born again (ἀ)

Rev., having been begotten again. Compare Jam 1:18.

Of (ἐ)

Note the difference in the prepositions; the former denoting the origin or source of life, the latter the medium through which it imparts itself to the nature.

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The gospel of Christ. Compare Pe1 1:25, and Peter's words, Act 10:36. Also, Eph 1:13; Col 1:5; Jam 1:18. Not the personal Word, as the term is employed by John. Nevertheless, the connection and relation of the personal with the

revealed word is distinctly recognized. "In the New Testament we trace a gradual ascent from (a) the concrete message as conveyed to man by personal agency through (b) the Word, the revelation of God to man which the message embodies, forming, as it were, its life and soul, to (c) The Word, who, being God, not only reveals but imparts himself to us, and is formed in us thereby" (Scott, on Jam 1:18, "Speaker's Commentary").

Seed (σπορας)

Nowhere else in the New Testament. Primarily, the sowing of seed.

1 Peter 1:24

pe1 1:24

Of man

Following the reading α
as Rev., thereof.

της, of it, or,

Withereth (ε

Literally, the writer puts it as in a narrative of some quick and startling event, by the use of the aorist tense: withered was the grass. Similarly, the flower fell (ε κ.

1 Peter 1:25

pe1 1:25

Word of the Lord (ρη

Compare Pe1 1:23, and note that ρη the Hebrew, and of most copies of the Septuagint. The substitution indicates that Peter identifies Jesus with God. Νο ημα. It may be due to the Greek translation, which Peter follows.

[Next: 1 Peter Chapter 2](#)

1 Peter Chapter 2

1 Peter 2:1

pe1 2:1

All ($\pi\alpha$)

Lit., every, or all manner of.

Lit., speakings against. A rare word. Only here and Co2 12:20.

1 Peter 2:2

pe1 2:2

New-born (α)

Peculiar to Peter, and only in this passage. Lit., born but just now (α)

The word signifying peculiarly a child at birth, or of tender years. See Luk 18:15; Act 7:19. Of the infant Jesus, Luk 2:12, Luk 2:16. Here marking the recency of Christian life in the converts addressed.

Desire (ϵ)

The compound is intensive; earnestly desire. So Rev., long for. Compare Phi 2:26.

opposed to literal and ceremonial. In the only other place where it occurs (Rom 12:1) it is rendered reasonable; which Rev. gives here in margin.

Sincere (α)

Lit., without guile, unadulterated. Compare guile in Pe1 2:1. Laying aside guile, desire the guileless milk, etc. Hence Rev. renders the whole passage, Long for the spiritual milk which is without guile.

That ye may grow thereby

The best texts add, unto salvation.

1 Peter 2:3

pe1 2:3

Ye have tasted (ϵ)

Aorist tense. More literally, ye tasted. "A taste excites the appetite" (Bengel). Compare long for, Pe1 2:2, and Psa 34:8.

Actively benignant, "as distinguished from other adjectives which describe goodness on the side of its sterling worth and its gentleness" (Salmond). See on Mat 11:30.

1 Peter 2:4

pe1 2:4

ντα)

Omit as unto. So Rev. The words are in apposition with whom (Christ). Compare Peter's use of the same word, stone, in Act 4:11, and Mat 21:42 to infer that Peter was thinking of his own new name.

Disallowed (α

Rev., rejected. See on the simple verb, Pe1 1:7. The word indicates rejection after trial.

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with God. Render, as Rev., with God; i.e., God being judge; and compare Mat 19:26; Rom 2:11.

Precious (ε

At Pe1 1:19

preciousness as recognized or held in honor.

1 Peter 2:5

pe1 2:5

Living stones - built up - a spiritual house

It seems as though Peter must have had in mind the conception embodied in Christ's commission to him, of a building erected upon a rock. The metaphor of a house built of living stones is violent, and sufficiently characteristic of Peter; yet it pictures, in a very striking way, the union of stability, growth, and activity in the ideal church. Note the transition from babes growing (Pe1 2:2) to stones built up. But, as Salmond remarks, "In Paul we have even bolder instances of apparent confusion of metaphors, as when, in one breath, he represents believers as at once walking, rooted, and built up in Christ (Col 2:6, Col 2:7).

To offer up (α

The usual Old-Testament (Septuagint) term for offering of sacrifice. Lit., to bring up to the altar. Compare Heb 13:15. The force of α higher place. Thus Mat 17:1; Luk 24:51. In this sense Pe1 2:24 of this chapter is suggestive, where it is said that Christ bare (α

1 Peter 2:6

pe1 2:6

astonishment held him, encompassed. Also, Act 23:25

των) ; lit., containing

, rendered place; i.e., the passage of

scripture: either the contents of the passage or the section of the book circumscribed or marked off.

In the scripture (εν γραφη)

scripture.

. Hence Rev., in scripture; margin, in a

Behold I lay, etc

See Rom 9:33.

Precious

See on Pe1 2:4.

1 Peter 2:7

pe1 2:7

He is precious (η

Wrong. Render, as Rev., For you therefore which believe is the preciousness (honor, in margin).

Is made the head of the corner (ε

Rev., correctly, "was made." The preposition εις, unto, carrying the idea of coming unto the place of honor, is not rendered in A. V. or Rev. Lit., it would be, was made or became unto the head, etc.

1 Peter 2:9

pe1 2:9

Better, Rev., race: a body with a common life and descent.

Nation (ε

The distinction between these three words cannot be closely pressed. Race emphasizes the idea of descent; nation, of

The same use is also frequent in the New Testament; but it is employed in a more general sense, as by Luk 2:10. It would seem that this idea, however, in its metaphorical and Christian application, the chose Israel of God, directed Peter's choice of the word, since he adds, a people for God's own possession.

Peculiar (ει

Lit., a people for acquisition. Rev., a people for God's own possession. Wyc., a people of purchasing. Cranmer, a people which are won. The word occurs Th1 5:9, rendered obtaining (Rev.); Eph 1:14, God's own possession (Rev.).

Shew forth (ε

Only here in New Testament. Proclaim, tell abroad.

Lit., the virtues. So Rev., excellencies. The word occurs Isa 43:21 (Sept., see above), and is rendered praise. See, also, Isaiah 42:12 (Sept.), "Declare his praise (α

1 Peter 2:10

pe1 2:10

See on Pe1 2:9, and note the choice of the term here. A people of God. Compare Rom 9:25, Rom 9:26.

1 Peter 2:11

pe1 2:11

Beloved (α

A favorite term with Peter, occurring eight times in the epistles. See the phrase, our beloved. Barnabas and Paul, Act 15:25, in the letter sent by the council at Jerusalem to the Gentile Christians, the account of which, doubtless, came from Peter. Compare our beloved brother Paul, Pe2 3:15.

Rev., sojourners. Compare Pe1 1:17

Which (α

The compound pronoun denotes a class, of that kind which, classifying all fleshly desires in one category.

1 Peter 2:12

pe1 2:12

Conversation

Rev., behavior. See on Pe1 1:15.

Whereas (εν ω)

Rev., correctly, wherein; in the matter in which.

They speak against (καταλαλου

Compare evil-speakings, Pe1 2:1, and Act 28:22.

Which they shall behold (ε

Rev., beholding. Used by Peter only, here and Pe1 3:2. The kindred noun ε . It is a technical word, meaning one who was admitted to the highest degree of initiation in the Eleusinian mysteries. Here it conveys the idea of personal witness; behold with their own eyes.

Evil-doers (κακοποιων)

The word occurs four times in Peter, and nowhere else in the New Testament except Joh 18:30, where it is applied by the priests to Christ himself.

Visitation (επισκοπη)

The radical idea of the word is that of observing or inspecting. Hence ε out of this, as visitare from visere, to look at attentively. See Introduction, on Peter's emphasis upon sight; and compare behold, in this verse. The "day of visitation" is the day of looking upon: "When God shall look upon these wanderers, as a pastor over his flock, and shall become the overlooker or bishop of their souls" (Pe1 2:25, Lumby).

1 Peter 2:13

pe1 2:13

Submit yourselves (υ

Rev., be subject. See Rom 13:1 sq.

Ordinance of man (α

Lit., to every human creation or institution. Rev., creation, in margin.

King

The emperor, styled king by Greek writers.

1 Peter 2:14

pe1 2:14

The present participle. In the habit of being sent: sent from time to time.

By him

The king; not the Lord.

Punishment (ε

Not strong enough. Better, vengeance, as Rev. Compare Luk 18:7; Rom 12:19.

Them that do well (αγαθοποιων)

Only here in New Testament.

1 Peter 2:15

pe1 2:15

Put to silence (φιμουν)

A very graphic word, meaning to muzzle or gag. Compare Co1 9:9; Ti1 5:18. See on Mat 22:12.

Ignorance (α

In classical Greek it is an ignorance arising from not coming into contact with the person or thing to be known. It occurs only once again in the New Testament, Co1 15:34. Here it signifies not want of acquaintance, but of understanding; a state of ignorance.

Of foolish men (των α

Of the foolish men; the article referring to those just mentioned, who speak against them as evil-doers.

1 Peter 2:16

pe1 2:16

Using (ε

Lit., having or holding.

Cloke (ε

Only here in New Testament. Lit., a veil. The idea is that of using Christian freedom as a mask for ungodly license. Paul uses the kindred verb (Rom 4:7) of the covering of sins. On the sentiment, compare Gal 5:13.

1 Peter 2:18

pe1 2:18

Servants (οι

Household servants. So Rev., in margin. Not a common term in the New Testament, occurring only in three other passages: Luk 16:13; Act 10:7; Rom 14:4. Some suppose that Peter intended to cover by it freedmen and other dependants in the household, or that he uses it with a conciliatory purpose, as presenting the slave in closer relation with the family.

Gentle (ε

A common derivation of this word is from ε

derivation is from ε

legal right, but consideration for one another, is the rule of practice" (Alford). Compare Phi 4:5

ε

who is exactly just, as one who is satired with less than his due.

Froward (σκολιοις)

Lit., crooked. See Luk 3:5. Peter uses the word in Act 2:40 (untoward); and Paul, in Phi 2:15 (crooked). The word froward is Anglo-Saxon fream-ward or from-ward, the opposite of to-ward. (See untoward, above.) Thus Ben Jonson:

"Those that are froward to an appetite;"

i.e., averse. Compare the phrases to-God-ward (Co2 3:4); to-us-ward.

1 Peter 2:19

pe1 2:19

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Rev., in margin, conscience of God. The idea is not conscientiousness in the ordinary sense, but the conscious sense of

one's relation to God; his consciousness of God. Thus one suffers patiently, not from a conscientious sense of duty, but from an inner consciousness of his relation to God as a son, and to Christ as a joint-heir, which involves his suffering with him no less than his being glorified with him.

1 Peter 2:20

pe1 2:20

What glory (ποι

Lit., what kind of glory. This word for glory occurs nowhere else in the New Testament.

See Mat 26:67 : struck with the fist. This whole passage, Pe1 2:19-24, bears the mark of Peter's memories of the scene of Christ's last sufferings (see Introduction) - the blows of the servants, the scorn of the high-priest, the silent submission of Jesus, the cross, the stripes.

1 Peter 2:21

pe1 2:21

Leaving (υ

Only here in the New Testament.

An example (υ

Only here in the New Testament. A graphic word, meaning a copy set by writing-masters for their pupils. Some explain it as a copy of characters over which the student is to trace the lines.

Follow (ε

Lit., follow upon. The compound verb implies close following. From writers and painters, the metaphor changes now to a guide.

1 Peter 2:22

pe1 2:22

Found (ευ

Stronger than the simple was, and indicating a guilelessness which had stood the test of scrutiny. Compare Mat 26:60; Joh 18:38; Joh 19:4, Joh 19:6. Christ's sinlessness had also stood the test of Peter's intimacy.

1 Peter 2:23

pe1 2:23

Reviled - again (α

Only here in the New Testament.

But this gives a reflexive force to the verb which has no parallel. Commentators are divided, some supplying his cause, as Rev., in margin; others, his judgment; others, his revilers. Better, the subject of the contest - his insults and injuries.

Salmond renders, but left it to him, etc.

Judgeth righteously

Compare without respect of person, Pe1 1:17.

1 Peter 2:24

pe1 2:24

Bare (α)

See on Pe1 2:5. Bare up to the cross, as to an altar, and offered himself thereon.

Lit., wood. Peter uses the same peculiar term for the cross, Act 5:30; Act 10:39.

Being dead (α)

Rev., more strictly, having died. Used here only in the New Testament. The rendering of the verb can be given only in a clumsy way, having become off unto sin; not becoming separate from sins, but having ceased to exist as regards them. Compare Rom 6:18.

Lit., bruise. So Rev., in margin. Only here in New Testament; meaning a bloody wale which arises under a blow. "Such a sight we feel sure, as we read this descriptive passage, St. Peter's eyes beheld on the body of his Master, and the flesh so dreadfully mangled made the disfigured form appear in his eyes like one single bruise" (Lumby).

1 Peter 2:25

pe1 2:25

For ye were as sheep going astray (η)

i.e., as commonly understood, ye were like straying sheep. But the ye were should be construed with the participle going astray, the verb and the participle together denoting habitual action or condition. Render, as Rev., ye were going astray like sheep. See on Mar 12:24.

Bishop

See on Pe1 2:12.

[Next: 1 Peter Chapter 3](#)

1 Peter Chapter 3

1 Peter 3:1

pe1 3:1

Likewise (ο

Rev., in like manner; better, because likewise in popular speech has, wrongly, the sense of also. Peter means in like manner with servants (Pe1 2:18).

Be in subjection (υ

Lit., being in subjection, or submitting yourselves; the same word which is used of the submission of servants (Pe1 2:18).

Rev., be gained. The word used by Christ, Mat 18:15 : "gained thy brother."

1 Peter 3:2

pe1 3:2

While they behold (ε

See on Pe1 2:12.

Conversation

See on Pe1 1:15. Rev., behavior.

Coupled with fear (ε)

Lit., in fear.

1 Peter 3:3

pe1 3:3

Of plaiting (εμπλοκης)

Only here in New Testament. Compare Ti1 2:9. The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal ("Satire," vi.) satirizes these customs. He says: "The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she lead, with so many continuous stories does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person." The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blond wigs were worn.

Putting on (ε

Only here in New Testament. Female extravagance in dress in the days of the empire reached an alarming pitch.

1 Peter 3:4

pe1 3:4

See on Mat 5:5.

The word used to describe costly raiment, Ti1 2:9.

1 Peter 3:5

pe1 3:5

Adorned (ε

Imperfect tense. Were accustomed to adorn.

1 Peter 3:6

pe1 3:6

Rev., terror. Compare the kindred verb πτοηθητε, be terrified, Luk 21:9; Luk 24:37; on which, see note. The word means a scare, or nervous excitement.

1 Peter 3:7

pe1 3:7

According to knowledge

With an intelligent recognition of the nature of the marriage relation.

The woman (τω)

α, weaker. Both are attributes of vessel; the female vessel as weaker. So Rev., in margin.

Compare Th1 4:4. The primary idea of vessel, which is formed from the Latin vasellum, the diminutive of vas, a vase, is that of the receptacle which covers and contains; the case or protecting cover. Hence it is allied, etymologically, with vest, vestment, and wear. It is used in the New Testament (1) in the sense of a cup or dish (Luk 8:16; Joh 19:29; Ti2 2:20; Rev 2:27; Rev 18:12). (2) Of the man, as containing the divine energy, or as a subject of divine mercy or wrath, and hence becoming a divine instrument. Thus Paul is a chosen vessel to bear God's name (Act 9:15). Vessels of wrath (Rom 9:22); of mercy (Rom 9:23). So of the woman, as God's instrument, along with man, for his service in the family and in society. (3) Collectively, in the plural, of all the implements of any particular economy, as a house, or a ship. Mat 12:29, goods; Act 27:17, the tackling or gear of a ship.

Giving (α

Only here in New Testament. The word means, literally, to portion out, and is appropriate to the husband as controlling

what is to be meted out to the wife.

Hindered (ε

So A. V. and Rev., and the best texts, and the majority of commentators. The word means, literally, to knock in; make an incision into; and hence, generally, to hinder or thwart (Gal 5:7; Th1 2:18). Some, however, read ε destroy.

1 Peter 3:8

pe1 3:8

Of one mind (o

Rev., like-minded. Only here in New Testament. Compare Rom 12:16; Rom 15:5; Phi 2:2, etc. Indicating unity of thought and feeling. From o

Having compassion one of another (συμπαθεις)

Only here in New Testament, though the kindred verb is found Heb 4:15; Heb 10:34. The rendering is needlessly diffuse. Rev., much better, compassionate; sympathetic, in margin. Interchange of fellow-feeling in joy or sorrow. Our popular usage errs in limiting sympathy to sorrow.

Rev., more strictly, loving as brethren. Only here in New Testament.

Pitiful (ευ

Only here and Eph 4:32. Rev., better, tender-hearted. From ευ seat of the affections, and hence equivalent to our popular use of heart. The original sense has given rise to the unfortunate translation bowels in the A. V., which occurs in its literal meaning only at Act 1:18.

Courteous

11:29.

1 Peter 3:9

pe1 3:9

Rendering evil, etc

See Rom 12:17.

Blessing (ευλογουντες)

Not a noun governed by rendering, but a participle. Be not rendering evil, but be blessing.

1 Peter 3:10

pe1 3:10

γαπαν)

Not the future tense of love, but the verb to will, with the infinitive: he that desires or means to love. Rev., would love.

1 Peter 3:11

pe1 3:11

Eschew (ε

The old word eschew is from the Norman eschever, to shun or avoid. It reappears in the German scheuen, to be startled or afraid, and in the English shy, and to shy (as a horse). The Greek word here occurs only twice elsewhere (Rom 3:12; Rom 16:17), where Rev. renders turn aside and turn away. It is compounded of ε bend or slope; so that the picture in the word is of one bending aside from his course at the approach of evil. Rev., turn away from.

1 Peter 3:13

pe1 3:13

1 Peter 3:14

pe1 3:14

Blessed

See on Mat 5:3.

Be troubled (ταραχθητε)

The word used of Herod's trouble (Mat 2:3); of the agitation of the pool of Bethesda (Joh 5:4); of Christ's troubled spirit (Joh 12:27).

1 Peter 3:15

pe1 3:15

Sanctify the Lord God

Ready to give an answer (ε

Lit., ready for an answer. Answer is our word apology, not in the popular sense of excuse, but in the more radical sense of defence. So it is translated Act 22:1; Phi 1:7, Phi 1:16. Clearing of yourselves, Co2 7:11.

Meekness

See on Mat 5:5.

1 Peter 3:16

pe1 3:16

The position of the adjective shows that it is used predicatively: having a conscience good or unimpaired. Compare Heb 13:18 be admitted into

fundamental idea is knowing together with one's self. Hence it denotes the consciousness which one has within himself of his own conduct as related to moral obligation; which consciousness exercises a judicial function, determining what is right or wrong, approving or condemning, urging to performance or abstinence. Hence it is not merely intellectual consciousness directed at conduct, but moral consciousness contemplating duty, testifying to moral obligation, even where God is not known; and, where there is knowledge of God and acquaintance with him, inspired and directed by that fact. A man cannot be conscious of himself without knowing himself as a moral creature. Cremer accordingly defines the word as "the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony, the result of the action of the spirit in the heart." And further, "conscience is, essentially, determining of the self-consciousness by the spirit as the essential principle of life. In conscience man stands face to face with himself." Conscience is, therefore, a law. Thus Bishop Butler: "Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide, the guide assigned us by the Author of our nature; it therefore belongs to our condition of being; it is our duty to walk in that path and follow this guide." And again, "That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what is, in its turn, to have some influence, which may be said of every passion, of the lowest appetites; but likewise as being superior; as from its very nature claiming superiority over all others; insomuch that you cannot form a notion of this faculty, conscience, without taking in judgment, direction, superintendency. This is a constituent part of the idea, that is, of the faculty itself; and to preside and govern, from the very economy and constitution of man, belongs to it. Had it strength as it had right; had it power as it had manifest authority, it would absolutely govern the world" (Sermons II. and III., "On Human Nature").

Conscience is a faculty. The mind may "possess reason and distinguish between the true and the false, and yet be incapable of distinguishing between virtue and vice. We are entitled, therefore, to hold that the drawing of moral distinctions is not comprehended in the simple exercise of the reason. The conscience, in short, is a different faculty of the mind from the mere understanding. We must hold it to be simple and unresolvable till we fall in with a successful decomposition of it into its elements. In the absence of any such decomposition we hold that there are no simpler elements in the human mind which will yield us the ideas of the morally good and evil, of moral obligation and guilt, of merit and demerit. Compound and decompound all other ideas as you please, associate them together as you may, they will never give us the ideas referred to, so peculiar and full of meaning, without a faculty implanted in the mind for this very purpose" (McCosh, "Divine Government, Physical and Moral").

Conscience is a sentiment: i.e., it contains and implies conscious emotions which arise on the discernment of an object as good or bad. The judgment formed by conscience awakens sensibility. When the judicial faculty pronounces a thing to be lovable, it awakens love. When it pronounces it to be noble or honorable, it awakens respect and admiration. When it pronounces it to be cruel or vile, it awakens disgust and abhorrence.

In scripture we are to view conscience, as Bishop Ellicott remarks, not in its abstract nature, but in its practical manifestations. Hence it may be weak (Co1 8:7, Co1 8:12), unauthoritative, and awakening only the feeblest emotion. It may be evil or defiled (Heb 10:22; Tit 1:15), through consciousness of evil practice. It may be seared (Ti1 4:2), branded by its own testimony to evil practice, hardened and insensible to the appeal of good. On the other hand, it may be pure (Ti2 1:3), unveiled, and giving honest and clear moral testimony. It may be void of offence (Act 24:16), unconscious of evil intent or act; good, as here, or honorable (Heb 13:18). The expression and the idea, in the full Christian sense, are foreign to the Old Testament, where the testimony to the character of moral action and character is borne by external revelation rather than by the inward moral consciousness.

Falsely accuse (ε

Compare Luk 6:28; the only other passage where the word occurs, Mat 5:44, being rejected from the best texts. The word means to threaten abusively; to act spitefully. Rev., revile.

1 Peter 3:17

pe1 3:17

If the will of God be so (εἰ Θεοῦ)

More literally, as Rev., preserving the play upon the word will, if the will of God should so will.

1 Peter 3:18

pe1 3:18

The just for the unjust

But the Greek without the article is more graphic: just for unjust.

In the flesh

The Greek omits the article. Read in flesh, the material form assumed in his incarnation.

In the spirit

Also without the article, in spirit; not as A. V., by the Spirit, meaning the Holy Ghost, but referring to his spiritual, incorporeal life. The words connect themselves with the death-cry on the cross: "Father, into thy hands I commend my spirit." Huther observes, "Flesh is that side of the man's being by which he belongs to earth, is therefore a creature of earth, and accordingly perishable like everything earthy. Spirit, on the other hand, is that side of his being according to which he belongs to a supernal sphere of being, and is therefore not merely a creature of earth, and is destined to an immortal existence."

Thus we must be careful and not understand spirit here of the Spirit of God, as distinguished from the flesh of Christ, but of the spiritual nature of Christ; "the higher spiritual nature which belonged to the integrity of his humanity" (Cook).

1 Peter 3:19

pe1 3:19

By which (ἐν ᾧ)

Wrong. Rev., correctly, in which in the spiritual form of life; in the disembodied spirit.

The word went, employed as usual of a personal act; and preached, in its ordinary New-Testament sense of proclaiming the Gospel.

As in Heb 12:23

; Rev 20:4).

In prison (ἐν φυλακῇ)

Authorities differ, some explaining by Pe2 2:4; Jde 1:6; Rev 20:7, as the final abode of the lost. Excepting in the last passage, the word occurs nowhere else in the New Testament in a metaphorical sense. It is often translated watch (Mat 14:25; Luk 2:8); hold and cage (Rev 18:2). Others explain as Hades, the kingdom of the dead generally.

1 Peter 3:20

pe1 3:20

In which (εις η

Lit., into which. A pregnant construction; into which they were gathered, and in which they were saved.

Rev., through. Some take this as instrumental, by means of water; others as local, by passing through the water, or being brought safely through the water into the ark. Rev., in margin, were brought safely through water.

1 Peter 3:21

pe1 3:21

The like figure whereunto

Following a rejected reading, ω, to which; so that the literal rendering would be the antitype to which. Read o the antitype or as an antitype; i.e., which water, being the antitype of that water of the flood, doth now save you, even baptism. Rev., which, after a true likeness doth now, etc. A

Hence, originally, repelling a blow: a blow against a blow; a counter-blow. So of an echo or of the reflection of light; then a correspondence, as of a stamp to the die, as here. The word occurs only once elsewhere, Heb 9:24 : "the figures of the true."

Putting away (α

Peculiar to Peter. Here and Pe2 1:14.

Filth (ρ

Only here in New Testament. In classical Greek signifying especially dry dirt, as on the person.

Answer (ε

Only here in New Testament. In classical Greek the word means a question and nothing else. The meaning here is much disputed, and can hardly be settled satisfactorily. The rendering answer has no warrant. The meaning seems to be (as Alford), "the seeking after God of a good and pure conscience, which is the aim and end of the Christian baptismal life." So Lange: "The thing asked may be conceived as follows: 'How shall I rid myself of an evil conscience? Wilt thou, most holy God, again accept me, a sinner? Wilt thou, Lord Jesus, grant me the communion of thy death and life? Wilt thou, O Holy Spirit, assure me of grace and adoption, and dwell in my heart?' To these questions the triune Jehovah answers in baptism, 'Yea!' Now is laid the solid foundation for a good conscience. The conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ."

This is the sense of επρωταν εις, in the only place where it occurs in scripture, 2 Samuel 11:7 (Sept.): "David asked of him how Joab did (ε ς ει inquiry, appeal, in margin.

1 Peter 3:22

pe1 3:22

Gone into heaven

Perhaps with the scene of the ascension in Peter's mind.

[Next: 1 Peter Chapter 4](#)

1 Peter Chapter 4

1 Peter 4:1

pe1 4:1

Arm yourselves (ο

Only here in New Testament. The thought is Pauline. See Rom 13:12; Co2 6:7; Eph 6:10, Eph 6:17; Th1 5:8; Col 3:12.

Mind (ε

Only here and Heb 4:12. Literally the word means thought, and so some render it here. Rev. puts it in margin. The rendering intent, resolution, is very doubtful. It seems rather to be the thought as determining the resolution. Since Christ has suffered in the flesh, be ye also willing to suffer in the flesh.

1 Peter 4:2

pe1 4:2

Live (βιωσαι)

Only here in New Testament.

The rest of the time (ε

Only here in New Testament.

1 Peter 4:3

pe1 4:3

For the time past, etc

Compare Rom 13:13.

Us (ημιν)

The best texts omit.

Of our life (του

The best texts omit.

Desire, inclination. See on Mat 1:19.

Rev., rightly, ye walked. Construe with to have wrought. The time past may suffice for you to have wrought the desire,

etc., walking as ye have done; the perfect participle having an inferential reference to a course of life now done with.

Lasciviousness (α)

The following enumeration of vices is characteristic of Peter's style in its fulness and condensation. He enumerates six forms of sensuality, three personal and three social: (1) α . Excesses of all kinds, with possibly an emphasis on sins of uncleanness. (2) ϵ . Pointing especially to fleshly lusts, "the inner principles of licentiousness" (Cook). (3) \omicron occurs in the Septuagint, Deuteronomy 21:20; Isaiah 56:12. From \omicron to boil over or bubble up, overflow. It is the excessive, insatiate desire for drink, from which comes the use of the word for the indulgence of the desire - debauch. So Rev., wine-bibblings. The remaining three are revellings, banquetings, and idolatries.

such entertainments grew into carouses, in which the party of revellers paraded the streets with torches, singing, dancing, and all kinds of frolics. These revels also entered into religious observances, especially in the worship of Bacchus, Demeter, and the Idaean Zeus in Crete. The fanatic and orgiastic rites of Egypt, Asia Minor, and Thrace became engrafted on the old religion. Socrates, in the introduction to "The Republic," pictures himself as having gone down to the Piraeus to see the celebration of the festival of Bendis, the Thracian Artemis (Diana); and as being told by one of his companions that, in the evening, there is to be a torch-race with horses in honor of the goddess. The rites grew furious and ecstatic. "Crowds of women, clothed with fawns' skins, and bearing the sanctified thyrsus (a staff wreathed with vine-leaves) flocked to the solitudes of Parnassus, Kithaeron, or Taygetus during the consecrated triennial period, and abandoned themselves to demonstrations of frantic excitement, with dancing and clamorous invocation of the god. They were said to tear animals limb from limb, to devour the raw flesh, and to cut themselves without feeling the wound. The men yielded to a similar impulse by noisy revels in the streets, sounding the cymbals and tambourine, and carrying the image of the god in procession" (Grote, "History of Greece"). Peter, in his introduction, addresses the sojourners in Galatia, where the Phrygian worship of Cybele, the great mother of the gods, prevailed, with its wild orgies and hideous mutilations. Lucretius thus describes the rites:

"With vigorous hand the clamorous drum they rouse,

And wake the sounding cymbal; the hoarse horn

Pours forth its threatening music, and the pipe,

With Phrygian airs distracts the maddening mind,

While arms of blood the fierce enthusiasts wield

To fright the unrighteous crowds, and bend profound

Their impious souls before the power divine.

Thus moves the pompous idol through the streets,

Scattering mute blessings, while the throngs devout

Strew, in return, their silver and their brass,

Loading the paths with presents, and o'ershade

The heavenly form; and all th' attending train,

With dulcet sprays of roses, pluckt profuse,

A band select before them, by the Greeks
Curetes called, from Phrygian parents sprung,
Sport with fantastic chains, the measured dance
Weaving infuriate, charmed with human blood,
And madly shaking their tremendous crests."

De Rerum Natura, ii., 618-631.

Lit., drinking-bouts. Rev., carousings.

Abominable (α

Only here, and by Peter in Act 10:28. More literally, unlawful, emphasizing the idolatries as violations of divine law.

1 Peter 4:4

pe1 4:4

Run not with them

"In a troop" (Bengel); like a band of revellers. See above. Compare Ovid's description of the Bacchic rites:

"Lo, Bacchus comes! and with the festive cries
Resound the fields; and mixed in headlong rout,
Men, matrons, maids, paupers, and nobles proud,
To the mysterious rites are borne along."

Metamorphoses, iii., 528-530.

Excess (α

Only here in New Testament. Lit., pouring forth. Rev. has flood in margin. The word is used in classical Greek of the tides which fill the hollows.

Riot (α

From α
debased appetites, whence it takes the sense of dissoluteness profligacy. In Luk 15:13, the kindred adverb α
The prodigal is described as scattering his substance, to which is added, living wastefully ($\zeta\omega\nu \alpha$;
Tit 1:6.

1 Peter 4:5

pe1 4:5

That is ready (ϵ

Lit., having himself in readiness; there at God's right hand in heaven, whither he has gone (Pe1 3:22). Implying, also, a near judgment. Compare Pe1 4:7.

1 Peter 4:7

pe1 4:7

Is at hand (ἤ)

Lit., has come near. The word constantly used of the coming of Christ and his kingdom. See Mat 3:2; Mar 1:15; Luk 10:9; Heb 10:25.

The word is froth (σῶ)

See on Pe1 1:13. The A. V. has followed the Vulgate, vigilate (watch). Rev. is better: be sober.

Unto prayer (εἰς)

Lit., prayers. The plural is used designedly: prayers of all kinds, private or public. Tynd. renders, Be ye discreet and sober, that ye may be apt to prayers. Compare Eph 6:18, "with every kind of prayer, and watching thereunto."

1 Peter 4:8

pe1 4:8

Fervent (εκτενῆ)

See, on the kindred adverb fervently, notes on Pe1 1:22.

Love covereth, etc

Compare Jam 5:20; Pro 10:12.

1 Peter 4:9

pe1 4:9

Using hospitality

Compare Rom 13:13.

1 Peter 4:10

pe1 4:10

bestowed, as upon sinners (Rom 5:15, Rom 5:16; Rom 11:29); (b) of a gracious divine endowment: an extraordinary gift of the Holy Spirit dwelling and working in a special manner in the individual (Ti1 4:14; Ti2 1:6; Rom 12:6, Rom 12:8). So here.

Manifold

See on Pe1 1:6.

1 Peter 4:11

pe1 4:11

In classical Greek, of the oracular responses of heathen deities. Here, divine utterances or revelations. Compare Act 7:38; Rom 3:2; Heb 5:12.

Giveth (χορηγῆι)

Only here and Co2 9:10. Peter uses the compound ε ; which see.

1 Peter 4:12

pe1 4:12

I.e., alien from you and your condition as Christians. Compare Pe1 5:4.

The word means burning. In Proverbs 27:21 (Sept.), it is rendered furnace. In Psalms 65 (Sept.), 66 (A. V.), we read, "Thou, O God, hast proved us: thou hast smelted us, as silver is smelted." Compare Zac 13:9.

Which is to try you (ὕμῃ)

The A. V. thus makes the trial a thing of the future; mistranslating the Greek present participle, which is taking place. This participle, therefore, represents the trial as actually in progress. The Rev. does not give this force by its which cometh upon you.

Lit., for trial or probation.

Compare think it not strange, above.

Again the present participle. Better, perhaps, were happening; by chance, instead of with the definite purpose indicated by "taking place with a view to probation." See above.

1 Peter 4:13

pe1 4:13

Inasmuch as ye are partakers

Compare Rom 8:17.

Be glad with exceeding joy (χαρητε α

Lit., ye may rejoice exulting. See on Pe1 1:6.

1 Peter 4:14

pe1 4:14

ΦΕΟΥ ΠΝΕΥΜΑ)

Lit., the spirit of glory and that of God. The repetition of the article identifies the spirit of God with the spirit of glory: the spirit of glory, and therefore the spirit of God: who is none other than the spirit of God himself. Hence Rev., better, the spirit of glory and the spirit of God.

Resteth (α

Compare Isa 11:2; Luk 10:6; Num 11:25, Num 11:26; Mar 6:31; Mat 26:45; Rev 14:13. Also, Mat 11:28, where the word is used in the active voice, to give rest or refreshment.

1 Peter 4:15

pe1 4:15

A busybody in other men's matters (α

Only here in New Testament. Lit., the overseer of another's matters. One who usurps authority in matters not within his province. Rev., meddler. Compare Luk 12:13, Luk 12:14; Th1 4:11; Th2 3:11. It may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard.

1 Peter 4:16

pe1 4:16

A Christian

Only three times in the New Testament, and never as a name used by Christians themselves, but as a nickname or a term of reproach. See on Act 11:26. Hence Peter's idea is, if any man suffer from the contumely of those who contemptuously style him Christian.

1 Peter 4:19

pe1 4:19

Give in charge as a deposit. Compare Luk 12:48; Act 20:32; Ti1 1:18. The word is used by Christ in commending his soul to God (Luk 23:46).

Well-doing (α

Only here in New Testament. Compare Pe1 2:14. The surrender to God is to be coupled with the active practice of good.

[Next: 1 Peter Chapter 5](#)

1 Peter Chapter 5

1 Peter 5:1

pe1 5:1

Only here in New Testament. Better, as Rev., fellow-elder. The expression is decisive against the primacy of Peter.

The word is used in the New Testament to denote (a) a spectator or eye-witness (Act 10:39; Act 6:13). (b) One who testifies to what he has seen (Act 1:8; Act 5:32). (c) In the forensic sense, a witness in court (Mat 26:65; Mar 14:63). (d) One who vindicates his testimony by suffering: a martyr (Act 22:20; Heb 12:1; Rev 2:13; Rev 17:6). The first three meanings run into each other. The eye-witness, as a spectator, is always such with a view to giving testimony. Hence this expression of Peter cannot be limited to the mere fact of his having seen what he preached; especially since, when he wishes to emphasize this fact, he employs another word, ε (). Therefore he speaks of himself as a witness, especially in the sense of being called to testify of what he has seen.

This use of the word, expressing a present realization of something not yet attained, occurs in no other writer in the New Testament. See on Pe2 1:4.

1 Peter 5:2

pe1 5:2

Better, Rev., tend, since the verb denotes all that is included in the office of a shepherd - guiding, guarding, folding, no

Peter (Joh 21:15-17
my sheep" (Joh 21:17). The A. V. obliterates the distinction by rendering all three feed. Bengel rightly remarks, "Feeding is part of tending." See on Mat 2:6.

Taking the oversight

The best texts omit. Rev. retains.

By constraint (αναγκαστως)

Only here in New Testament.

Willingly (ε

Only here and Heb 10:26.

For filthy lucre (αισχροκερδως)

From α
in α

(Rom 1:15; Mat 26:41; Mar 14:38

, Co2 8:12, Co2 8:19; Co2 9:2).

1 Peter 5:3

pe1 5:3

See Mat 20:25; Act 19:16. Other words are used for the exercise of legitimate authority in the church: προι (Th1 5:12; Ti1 5:17 , tend. But this carries the idea of high-handed rule.

Plural. Κλη

into clerk, which in ecclesiastical writings originally signified a minister; either as being chosen by lot like Matthias, or as being the lot or inheritance of God. Hence Wycliffe translates the passage, "neither as having lordship in the clergie." As in the Middle Ages the clergy were almost the only persons who could write, the word clerk came to have one of its common modern meanings. The word here, though its interpretation is somewhat disputed, seems to refer to

consorted with (Act 17:4). Rev. renders charge. Why not charges?

Peter uses three different terms for a pattern or model: υ

an architect's plan or a sculptor's or painter's model (Pe2 2:6 , "the print of the nails."

); υ

), of which our word type is nearly a

Used of the stamp on coin; the impression of any engraving or hewn work of art; a monument or statue; the figures of the tabernacle of Moloch and of the star Remphan (Act 7:43). Generally, an image or form, always with a statement of the object; and hence the kindred meaning of a pattern or model. See Act 23:25; Rom 5:14; Phi 3:17; Heb 8:5.

1 Peter 5:4

pe1 5:4

The chief Shepherd (α

Only here in New Testament. In harmony with Pe1 5:2. "The last thing Peter could have dreamed of as possible would be its misapplication to himself or his so-called successors" (Cook). Compare Heb 13:20, great Shepherd; and Joh 10:11, Joh 10:14, good Shepherd. Also, Eze 34:15, Eze 34:16, Eze 34:23.

Ye shall receive

See on receiving, Pe1 1:9.

; Ti2

2:5). Though it is urged that Peter would not have employed a reference to the crown of the victors in the games, because of the abhorrence of the Palestinian Jews for heathen spectacles, yet the reference to the crown of leaves seems to be determined by the epithet unfading, as compared with garlands of earthly leaves. The crown of thorns

1 Peter 5:5

pe1 5:5

cloth, made in tying or tucking up any part of the dress. The kindred word ε means a slave's apron, under which the loose garments were girt up. Compare Horace's "puer alte cinctus," a slave girt high. Hence the figure carries an exhortation to put on humility as a working virtue employed in ministry. This is apparent from the evident reminiscence of that scene in which Peter figured so prominently - the washing of the disciples' feet by the Lord, when he girded himself with a towel as a servant, and gave them the lesson of ministry both by word and act. Bengel paraphrases, "Put on and wrap yourselves about with humility, so that the covering of humility cannot possibly be stripped from you."

Resisteth (α

A strong and graphic word. Lit., setteth himself in array against, as one draws out a host for battle. Pride calls out God's armies. No wonder, therefore, that it "goeth before destruction."

The proud (υ

See on pride, Mar 7:22. Compare Jam 4:6.

To the humble

See on Mat 11:29.

1 Peter 5:6

pe1 5:6

ρα)

A phrase found nowhere else in the New Testament, but occurring in the Septuagint, Exodus 3:19; Deuteronomy 3:24; , Luk 1:52.

1 Peter 5:7

pe1 5:7

Casting (επιρρ

The aorist participle denoting an act once for all; throwing the whole life with its care on him.

All your care (πα

The whole of your care. "Not every anxiety as it arises, for none will arise if this transference has been effectually made." Care. See on Mat 6:25, take no thought. Rev., rightly, anxiety.

Meaning the watchful care of interest and affection. The sixth and seventh verses should be taken together: Humble yourselves and cast all your anxiety. Pride is at the root of most of our anxiety. To human pride it is humiliating to cast everything upon another and be cared for. See Jam 4:6, Jam 4:7.

1 Peter 5:8

pe1 5:8

See on Pe1 4:7.

Rev., be watchful. See on Mar 13:35; and Th1 5:6, where both verbs occur: watch and be sober. A reminiscence of the scene in Gethsemane: Could ye not watch with me? (Mat 26:40, Mat 26:41).

Adversary (ο

The article points to a well-known adversary. From α an adversary in general. Compare Zac 3:1-5. Only here, in New Testament, of Satan.

The devil

See on Mat 4:1.

Roaring (ω

Only here in New Testament. The word conveys somewhat of the sense by the sound (oruomenos). It denotes especially the howl of a beast in fierce hunger.

Lion

Augustine says, "Christ is called 'a lion' (Rev 5:5) because of his courage: the devil, because of his ferocity. The one lion comes to conquer, the other to hurt." Seven Hebrew words are used for this animal; six to describe his movements and four to describe his roar. He is mentioned in the Bible about one hundred and thirty times. In Job 4:10, Job 4:11, five different words are used for him. In Jdg 14:5; Psalms 21:13; 103:21 (Sept.), the same word as here is used for the roaring of the lion as a translation of the Hebrew word for the thunder in Job 37:4.

Walketh about (περιπατει)

Compare Job 1:7; Job 2:2. This word gave name to that sect of Greek philosophers known as Peripatetics, because they walked about while teaching or disputing. "St. Peter calls Satan the Peripatetic" (Cox, on Job). The Arabs call him the Busy One. It was to Peter that Christ said, "Satan hath desired to have you," etc. (Luk 22:31).

Devour (καταπιη)

Lit., swallow down. See on Mat 23:24.

1 Peter 5:9

pe1 5:9

Resist (α

The Rev., very judiciously, substitutes withstand; resist having been already used in Pe1 5:5 for α

moreover, the more accurate rendering; as the verb means rather to be firm against onset than to strive against it. With in withstand is the Saxon *wid*, against, which appears in the German *wider*.

Compare Ti2 2:19) and your solid front or close , Act 3:16; Act 16:5). Paul, in Col 2:5, uses a cognate

the sense of compactness, compact solidity, and is appropriate, since a number of individuals are addressed and

all efforts to pull it up, may be steadfast. The exhortation is appropriate from Peter, the Rock.

Rev., better, sufferings. A very peculiar construction, occurring nowhere else in the New Testament. Lit., the same things of sufferings, emphasizing the idea of identity.

Are accomplished (*επιτελεισθαι*)

More correctly, are being accomplished. The present infinitive denotes something in process of accomplishment.

Brethren (*α*

Lit., brotherhood. Only here and Pe1 2:17.

1 Peter 5:10

pe1 5:10

Who hath called us (*ο υμας*)

But the tense is the aorist, and the true reading is *υμας*, you, instead of us. Render, therefore, as Rev., who called you; before the foundation of the world. See Rom 8:29, Rom 8:30, and compare unto his eternal glory and them he also glorified.

By Christ Jesus (*εν Χριστω Ιησου*)

The best texts omit Jesus. So Rev., which also renders, better, in Christ, denoting the sphere or element in which the calling and its results take place: "Christ as the life, head, and very principle of all existence to the Christian" (Cook).

Awhile (*ο*

Rev., more literally, a little while. See on Pe1 1:6.

Make you perfect, etc

The Tex. Rec. makes this and the three following verbs in the optative mood, expressing a wish. So the A. V. But the best texts make them all indicative future, and thus convert the wish or prayer into an assurance. Thus, then,

Shall himself perfect (*αυ*

The A. V. overlooks the *αυ* work of confirming his children.

Shall perfect. Rev. reads restore, in margin. The root of this word appears in α joint. The radical notion of the verb is, therefore, adjustment - the putting of all the parts into right relation and connection. We find it used of mending the nets (Mat 4:21), and of restoring an erring brother (Gal 6:1); of framing the body and the worlds (Heb 10:5; Heb 11:3); of the union of members in the church (Co1 1:10; Co2 13:11). Out of this comes the general sense of perfecting (Mat 21:16; Luk 6:40; Th1 3:10).

), and is the very word used by Christ in his exhortation to Peter, "strengthen thy brethren" (Luk 22:32). Possibly there is a reminiscence of this in Peter's use of the word here. Compare Th1 3:13; Th2 2:17; Jam 5:8; Rev 3:2.

Only here in New Testament. Compare Eph 3:16.

securely. It occurs in Mat 7:25, of the house founded on a rock; in Heb 1:10, of laying the foundations of the earth. In Eph 3:18, it is joined with rooted. The missing of these expressions, unconnected by conjunctions, indicates strong feeling. Bengel thus sums up the whole: "Shall perfect, that no defect remain in you: shall stablish, that nothing may shake you: shall strengthen, that you may overcome every adverse force. A saying worthy of Peter. He is strengthening his brethren."

1 Peter 5:12

pe1 5:12

Silvanus

Probably the companion of Paul known in the Acts as Silas (Act 15:22, Act 15:27, Act 15:32, Act 15:34, Act 15:40, etc.), and called Silvanus by Paul in Co2 1:19; Th1 1:1; Th2 1:1.

A faithful brother

Brother has the definite article, the faithful brother, designating him as one well known for his fidelity. Rev. renders our, with the in margin.

Unto you

Construe, not as A. V., a brother unto you, but I have written unto you. So Rev.

As I suppose (ω

Too feeble, since the verb denotes a settled persuasion or assurance. See Rom 3:28, "we conclude" or reckon, as the result of our reasoning. Compare Rom 8:18; Heb 11:19. Rev., as I account him.

I have written (ϵ

Lit., I wrote. An example of what is known as the epistolary aorist. The writer regards the time of writing as his correspondent will do when he shall have received the letter. We say in a letter, I write. Paul, writing to Philemon, says α Peter does not refer to the second epistle, nor to another now lost, but to the present epistle.

Briefly ($\delta\tau'$ o

Lit., through few (words). Compare Heb 13:22

Testifying (επιμαρτυρων)

Only here in New Testament. See on Pe1 5:1.

Wherein ye stand (εις η

The best texts read στητε, imperative. So Rev., stand ye fast therein. Lit., "into which stand," the preposition with the verb having the pregnant force of entering into and standing fast in.

1 Peter 5:13

pe1 5:13

The church

The word is not in the Greek, but is supplied with the feminine definite article η. There is, however, a difference of opinion as to the meaning of this feminine article. Some suppose a reference to Peter's own wife; others, to some prominent Christian woman in the church. Compare Jo2 1:1. The majority of interpreters, however, refer it to the church.

Babylon

Some understand in a figurative sense, as meaning Rome; others, literally, of Babylon on the Euphrates. In favor of the former view are the drift of ancient opinion and the Roman Catholic interpreters, with Luther and several noted modern expositors, as Ewald and Hoffmann. This, too, is the view of Canon Cook in the "Speaker's Commentary." In favor of the literal interpretation are the weighty names of Alford, Huther, Calvin, Neander, Weiss, and Reuss. Professor Salmond, in his admirable commentary on this epistle, has so forcibly summed up the testimony that we cannot do better than to give his comment entire: "In favor of this allegorical interpretation it is urged that there are other occurrences of Babylon in the New Testament as a mystical name for Rome (Rev 14:8; Rev 18:2, Rev 18:10); that it is in the highest degree unlikely that Peter should have made the Assyrian Babylon his residence or missionary centre, especially in view of a statement by Josephus indicating that the Emperor Claudius had expelled the Jews from that city and neighborhood; and that tradition connects Peter with Rome, but not with Babylon. The fact, however, that the word is mystically used in a mystical book like the Apocalypse - a book, too, which is steeped in the spirit and terminology of the Old Testament - is no argument for the mystical use of the word in writings of a different type. The allegorical interpretation becomes still less likely when it is observed that other geographical designations in this epistle (Pe1 1:1) have undoubtedly the literal meaning. The tradition itself, too, is uncertain. The statement in Josephus does not bear all that it is made to bear. There is no reason to suppose that, at the time when this epistle was written, the city of Rome was currently known among Christians as Babylon. On the contrary, wherever it is mentioned in the New Testament, with the single exception of the Apocalypse (and even there it is distinguished as 'Babylon, the great'), it gets its usual name, Rome. So far, too, from the Assyrian Babylon being practically in a deserted state at this date, there is very good ground for believing that the Jewish population (not to speak of the heathen) of the city and vicinity was very considerable. For these and other reasons a succession of distinguished interpreters and historians, from Erasmus and Calvin, on to Neander, Weiss, Reuss, Huther, etc., have rightly held by the literal sense."

Marcus

Rev., Mark. John Mark, the author of the gospel. See Introduction to Mark, on his relations to Peter.

My son

Probably in a spiritual sense, though some, as Bengel, think that Peter's own son is referred to.

1 Peter 5:14

pe1 5:14

Kiss of charity

Compare Col 16:20.

[Next: 2 Peter Chapter 1](#)

2 Peter Chapter 1

2 Peter 1:1

pe2 1:1

Simon Peter

Note the addition of Simon, and see on Pe1 1:1. The best-attested orthography is Symeon, which is the form of his name in Act 15:14, where the account probably came from him. This also is the Hebraic form of the name found in the Septuagint, Genesis 29:33, and elsewhere. Compare Rev 7:7; Luk 2:25, Luk 2:34; Luk 3:30; Act 13:1. The combined name, Simon Peter, is found Luk 5:8; Joh 13:6; Joh 20:2; Joh 21:15, and elsewhere, though in these instances it is given as Simon; Symeon occurring only in Act 15:14. While his name is given with greater familiarity than in the first epistle, his official title, servant and apostle, is fuller. This combination, servant and apostle, occurs in no other apostolic salutation. The nearest approach to it is Tit 1:1.

Of Jesus Christ

The word Christ never occurs in the second epistle without Jesus; and only in this instance without some predicate, such as Lord, Saviour.

To them that have obtained (τοις λαχουσιν)

Lit., obtained by lot. So Luk 1:9; Joh 19:24. In the sense which it has here it is used by Peter (Act 1:17) of Judas, who had obtained part of this ministry. In this sense it occurs only in that passage and here.

Like precious (τι

Only here in New Testament. The word should be written like precious. Compare precious in Pe1 1:7, Pe1 1:19; Pe1 2:4, Pe1 2:6, Pe1 2:7. Not the same in measure to all, but having an equal value and honor to those who receive it, as admitting them to the same Christian privileges.

With us

Most probably the Jewish Christians, of whom Peter was one. Professor Salmond remarks, "There is much to show how alien it was to primitive Christian thought to regard Gentile Christians as occupying in grace the self-same platform with Christians gathered out of the ancient church of God." See Act 11:17; Act 15:9-11.

Saviour

Frequently applied to Christ in this epistle, but never in the first.

2 Peter 1:2

pe2 1:2

In the knowledge (εν ε

The compound expressing full knowledge, and so common in Paul's writings.

μων)

The word Lord in the second epistle is always used of God, unless Christ or Saviour is added.

2 Peter 1:3

pe2 1:3

This is the only word which Peter and Mark alone have in common in the New Testament; a somewhat singular fact in view of their intimate relations, and of the impress of Peter upon Mark's gospel: yet it tells very strongly against the

Compare Mar 15:45.

Godliness (εὐ

Used only by Peter (Act 3:12), and in the Pastoral Epistles. It is from εὐ is worship rightly directed. Worship, however, is to be understood in its etymological sense, worth-ship, or reverence paid to worth, whether in God or man. So Wycliffe's rendering of Mat 6:2, "that they be worshipped of men;" and "worship thy father and thy mother," Mat 19:19. In classical Greek the word is not confined to religion, but means also piety in the fulfilment of human relations, like the Latin pietas. Even in classical Greek, however, it is a standing word

recognition of dependence upon the gods, the confession of human dependence, the tribute of homage which man renders in the certainty that he needs their favor - all this is εὐ prayer" (Ngelsbach, cited by Cremer). This definition may be almost literally transferred to the Christian word. It embraces the confession of the one living and true God, and life corresponding to this knowledge. See on Pe2 1:2.

Also used of the divine invitation, Pe1 2:9, Pe1 2:21; Pe1 3:9; Pe1 5:10.

To glory and virtue (τὸ

ρετῆς, through glory and virtue. Rev. adopts the

former. The meaning is much the same in either case.

His own (τὸ

Of frequent occurrence in Peter, and not necessarily with an emphatic force, since the adjective is sometimes used merely as a possessive pronoun, and mostly so in Peter (Pe1 3:1, Pe1 3:5; Pe2 2:16, Pe2 2:22, etc.).

Virtue

See on Pe1 2:9. Used by Peter only, with the exception on Phi 4:8. The original classical sense of the word had no special moral import, but denoted excellence of any kind - bravery, rank, nobility; also, excellence of land, animals, things, classes of persons. Paul seems to avoid the term, using it only once.

On glory and virtue Bengel says, "the former indicates his natural, the latter his moral, attributes."

2 Peter 1:4

pe2 1:4

Whereby (δι' ὧν)

, Pe2 1:4.

Middle voice; not passive, as A. V. Hence Rev., correctly, he hath granted. See on Pe2 1:3.

Exceeding great and precious promises

The word occurs fourteen times in the New Testament. In eight instances it is used of material things, as stones, fruit, wood. In Peter it occurs three times: Pe1 1:7, of tried faith; Pe1 1:19, of the blood of Christ; and here, of God's promises.

Promises (ἐ

Only in this epistle. In classical Greek the distinction is made between ἐ and υ

12:10.

; and compare Heb

Having escaped (α

Only in this epistle. To escape by flight.

Through lust (εμ ε)

Rev. renders by lust, as the instrument of the corruption. Others, in lust, as the sphere of the corruption, or as that in which it is grounded.

2 Peter 1:5

pe2 1:5

Beside this (αυ το)

strengthened demonstrative acquires the meaning of wherefore, for this very cause.

The verb occurs only here in New Testament, and means, literally, to bring in by the side of: adding your diligence to the divine promises. So Rev., adding on your part.

Add to your faith, etc

The A. V. is entirely wrong. The verb rendered add (ε representation of the Greek tragedies. The verb originally means to bear the expense of a chorus, which was done by a person selected by the state, who was obliged to defray all the expenses of training and maintenance. In the New Testament the word has lost this technical sense, and is used in the general sense of supplying or providing. The verb is used by Paul (Co2 9:10; Gal 3:5; Col 2:19 minister, occurs Pe1 4:11; Co2 9:10. Here the Rev., properly, renders supply.

To your faith (εν τη

The A. V. exhorts to add one virtue to another; but the Greek, to develop one virtue in the exercise of another: "an increase by growth, not by external junction; each new grace springing out of, attempting, and perfecting the other." Render, therefore, as Rev. In your faith supply virtue, and in your virtue knowledge, etc.

Virtue

See on Pe2 1:3, and Pe1 2:9. Not in the sense of moral excellence, but of the energy which Christians are to exhibit, as God exerts his energy upon them. As God calls us by his own virtue (Pe2 1:3), so Christians are to exhibit virtue or energy in the exercise of their faith, translating it into vigorous action.

2 Peter 1:6

pe2 1:6

Temperance (ε

Self-control; holding the passions and desires in hand. See Co1 9:25.

Patience (υ

himself of his sufferings (Heb 12:2, Heb 12:3; compare Mat 26:53); but the heroic, brave patience with which a Christian not only bears but contends. Speaking of Christ's patience, Barrow remarks, "Neither was it out of a stupid insensibility or stubborn resolution that he did thus behave himself; for he had a most vigorous sense of all those grievances, and a strong (natural) aversion from under going them;...but from a perfect submission to the divine will, and entire command over his passions, an excessive charity toward mankind, this patient and meek behavior did spring." The same writer defines patience as follows: "That virtue which qualifyeth us to bear all conditions and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportment and practices of life as God requireth and good reason directeth (Sermon XLII., "On Patience").

Godliness

See on Pe2 1:3. The quality is never ascribed to God.

Rev. renders, literally, love of the brethren.

Charity (α

There seems at first an infelicity in the rendering of the Rev., in your love of the brethren love. But this is only apparent. In the former word Peter contemplates Christian fellow-believers as naturally and properly holding the first place in our affections (compare Gal 6:10, "Especially unto them which are of the household of faith"). But he follows this with the broader affection which should characterize Christians, and which Paul lauds in Co1 13:1-13, the love of men as men. It may be remarked here that the entire rejection by the Rev. of charity as the rendering of α wholesome and defensible. Charity has acquired two peculiar meanings, both of which are indeed included or implied in love, but neither of which expresses more than a single phase of love - tolerance and beneficence. The A. V. in the great majority of cases translates love; always in the Gospels, and mostly elsewhere. There is no more reason for saying "charity suffereth long," than for saying, "the charity of God is shed abroad in our hearts," or "God is charity."

2 Peter 1:8

pe2 1:8

Be in you (v

Rev., are yours; following the sense of possession which legitimately belongs to the verb; as Mat 19:21, that thou hast; Co1 13:3, goods. In the sense of being the verb is stronger than the simple εἶναι, to be; denoting being which is from the beginning, and therefore attaching to a person as a proper characteristic; something belonging to him, and so running into the idea of rightful possession as above.

Barren (α

From α, not, and ε); "standing idle" (Mat 20:3, Mat 20:6); also, Ti1 5:13. The tautology, barren and unfruitful, is thus avoided.

In the knowledge (εἰς)

Rev., more correctly, unto. The idea is not idleness in the knowledge, but idleness in pressing on and developing toward and finally reaching the knowledge. With this agrees the compound ε knowledge.

2 Peter 1:9

pe2 1:9

Wrong. Render as Rev., for.

He that lacketh these things (ω τα)

Lit., to whom these things are not present. Note that a different word is used here from that in Pe2 1:8, are yours, to convey the idea of possession. Instead of speaking of the gifts as belonging to the Christian by habitual, settled possession, he denotes them now as merely present with him.

Illustrating Peter's emphasis on sight as a medium of instruction. See Introduction.

Hence, to be short-sighted. The participle being short-sighted is added to the adjective blind, defining it; as if he had said, is blind, that is, short-sighted spiritually; seeing only things present and not heavenly things. Compare Joh 9:41. Rev. renders, seeing only what is near.

Lit., having taken forgetfulness. A unique expression, the noun occurring only here in the New Testament. Compare a similar phrase, Ti2 1:5, v of. Some expositors find in the expression a suggestion of a voluntary acceptance of a darkened condition. This is doubtful, however. Lumby thinks that it marks the advanced years of the writer, since he adds to failure of sight the failure of memory, that faculty on which the aged dwell more than on sight.

That he was purged (του καθαρισμου)

Rev., more literally, the cleansing.

2 Peter 1:10

pe2 1:10

The rather (μαλλον)

The adverb belongs rather with the verb give diligence. Render, as Rev., give the more diligence.

Brethren (α

The only instance of this form of address in Peter, who commonly uses beloved.

Lit., stumble, and so Rev. Compare Jam 3:2.

2 Peter 1:11

pe2 1:11

On the verb see Pe2 1:5. Rev., shall be richly supplied. We are to furnish in our faith: the reward shall be furnished unto us. Richly, indicating the fulness of future blessedness. Professor Salmond observes that it is the reverse of "saved, yet so as by fire" (Co1 3:15).

Everlasting kingdom (αι

In the first epistle, Peter designated the believer's future as an inheritance; here he calls it a kingdom. Eternal, as Rev., is better than everlasting, since the word includes more than duration of time.

2 Peter 1:12

pe2 1:12

I will not be negligent

The A. V. follows the reading ουκ α classical Greek, with a sense of certainty - I shall be sure, which Rev. adopts, rendering I shall be ready. The formula occurs in but one other passage, Mat 24:6, where it is translated by the simple future, ye shall hear, with an implied sense, as ye surely will hear.

Ye know (ει

Lit., knowing. Compare Pe1 1:18.

Established (ε

See on Pe1 5:10. Perhaps the exhortation, "strengthen thy brethren," may account for his repeated use of this word and its derivatives. Thus, unstable (α), Pe2 3:16, Pe2 3:17.

In the present truth (εν τη α)

i.e., the truth which is present with you through the instruction of your teachers; not the truth at present under consideration. See on Pe2 1:9; and compare the same phrase in Col 1:6, rendered, is come unto you.

2 Peter 1:13

pe2 1:13

A figurative expression for the body, used also by Paul, Co2 5:1, Co2 5:4, though he employs the shorter kindred word σκηνοσ. Peter also has the same mixture of metaphors which Paul employs in that passage, viz., building and clothing. See next verse. Peter's use of tabernacle is significant in connection with his words at the transfiguration, "Let us make three tabernacle (Mat 17:4). The word, as well as the entire phrase, carries the idea of brief duration - a frail tent, erected for a night. Compare Pe2 1:14.

μας εν υ

Lit., to stir you up in reminding. See the same phrase in Pe2 3:1.

2 Peter 1:14

pe2 1:14

στιν η α

Lit., quick is the putting off of my tabernacle. Rev., the putting off of my tabernacle cometh swiftly. Possibly in allusion to his advanced age. Putting off is a metaphor, from putting off a garment. So Paul, Co2 5:3, Co2 5:4, being clothed, unclothed, clothed upon. The word occurs, also, Pe1 3:21, and is used by Peter only. Cometh swiftly, implying the speedy approach of death; though others understand it of the quick, violent death which Christ prophesied he should die. "Even as our Lord Jesus Christ hath showed me." See Joh 21:18, Joh 21:19. Compare, also Joh 13:36, and note the word follow in both passages. "Peter had now learnt the full force of Christ's sayings, and to what end the following of Jesus was to bring him" (Lumby).

Hath shewed (ε

But the tense is the aorist, pointing back to a definite act at a past time (Joh 21:18). Hence, shewed me, or, as Rev., signified. Compare Pe1 1:11 did signify.

2 Peter 1:15

pe2 1:15

Ye may be able (ε μας)

Lit., that you may have it. A similar use of have, in the sense of to be able, occurs Mar 14:8. The same meaning is also foreshadowed in Mat 18:25, had not to pay; and Joh 8:6, have to accuse.

Decease (ε

Exodus is a literal transcript of the word, and is the term used by Luke in his account of the transfiguration. "They spake of his decease." It occurs only once elsewhere, Heb 11:22, in the literal sense, the departing or exodus of the children of Israel. "It is at least remarkable," says Dean Alford, "that, with the recollection of the scene on the mount of transfiguration floating in his mind, the apostle should use so close together the words which were there also associated, tabernacle and decease. The coincidence should not be forgotten in treating of the question of the genuineness of the epistle."

σθαι)

The phrase occurs nowhere else in the New Testament. In classical Greek, to make mention of. An analogous expression is found, Rom 1:9 μαι, I make mention. See, also, Eph 1:16; Th1 1:2; Plm 1:4. Some render it thus

here, as expressing Peter's desire to make it possible for his readers to report these things to others. Rev., to call these things to remembrance.

2 Peter 1:16

pe2 1:16

We have not followed (ου εξακολουθησαντες)

A strong compound, used only here and Pe2 2:2, Pe2 2:15. The εξ gives the force of following out; pursuance of; closely.

Only here and Ti2 3:15, in which latter passage it has a good sense, to make thee wise. Here, in a bad sense, artfully

This word, which occurs only here and in the Pastoral Epistles, is transcribed in the word myth. The reference here may be to the Jewish myths, rabbinical embellishments of Old-Testament history; or to the heathen myths about the descent of the gods to earth, which might be suggested by his remembrance of the transfiguration; or to the Gnostic speculations about aeons or emanations, which rose from the eternal abyss, the source of all spiritual existence, and were named Mind, Wisdom, Power, Truth, etc.

Or presence. Compare Pe2 3:4. Another word, α , Pe1 1:13; Pe1 4:13, to describe the appearing of Christ.

Eye-witnesses (ε

See on behold, Pe1 2:12. Only here in New Testament. Compare the different word in Luk 1:2, ου

Used in only two passages besides this: Luk 9:43, of the mighty power (Rev., majesty) of God, as manifested in the healing of the epileptic child; and Act 19:27, of the magnificence of Diana.

2 Peter 1:17

pe2 1:17

When there came (ε

Lit., having been borne. Compare come (Rev., Pe2 1:18); moved (Pe2 1:21); and rushing wind, lit., a wind borne along (Act 2:2).

From (υ

Lit., by.

Excellent (μεγαλοπρεπους)

Or sublime. Only here in New Testament. In Septuagint (Deuteronomy 33:26), as an epithet of God, excellency. The phrase excellent glory refers to the bright cloud which overshadowed the company on the transfiguration mount, like

the shekinah above the mercy-seat.

2 Peter 1:18

pe2 1:18

Note the same word in the account of Pentecost (Act 2:6), where the A. V. obscures the meaning by rendering, when this was noised abroad; whereas it should be when this voice was heard.

Which came (ενεχθεισαν)

Lit., having been borne. See on Pe2 1:17. Rev., This voice we ourselves (ημεις, we, emphatic) heard come (better, borne) out of heaven.

Holy mount

It is scarcely necessary to notice Davidson's remark that this expression points to a time when superstitious reverence for places had sprung up in Palestine. "Of all places to which special sanctity would be ascribed by Christ's followers, surely that would be the first to be so marked where the most solemn testimony was given to the divinity of Jesus. To the Jewish Christian this would rank with Sinai, and no name would be more fitly applied to it than that which had so constantly been given to a place on which God first revealed himself in his glory. The 'holy mount of God' (Eze 28:14 :) would now receive another application, and he would see little of the true continuity of God's revelation who did not connect readily the old and the new covenants, and give to the place where the glory of Christ was most eminently shown forth the same name which was applied so oft to Sinai" (Lumby).

2 Peter 1:19

pe2 1:19

The A. V is wrong, since more sure is used predicatively, and word has the definite article. We may explain either (a) as Rev., we have the word of prophecy made more sure, i.e., we are better certified than before as to the prophetic word by reason of this voice; or (b) we have the word of prophecy as a surer confirmation of God's truth than what we ourselves saw, i.e., Old-Testament testimony is more convincing than even the voice heard at the transfiguration. The latter seems to accord better with the words which follow. "To appreciate this we must put ourselves somewhat in the place of those for whom St. Peter wrote. The New Testament, as we have it, was to them non-existent. Therefore we can readily understand how the long line of prophetic scriptures, fulfilled in so many ways in the life of Jesus, would be a mightier form of evidence than the narrative of one single event in Peter's life" (Lumby). "Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, 'we have something surer still in the prophetic word.'...It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ" (Samuel Cox).

)

More correctly, as Rev., a lamp.

In a dark place (εν αυχμηρω)

A peculiar expression. Lit., a dry place. Only here in New Testament. Rev. gives squalid, in margin. Aristotle opposes it to bright or glistening. It is a subtle association of the idea of darkness with squalor, dryness, and general neglect.

)

Only here in New Testament. Compare the different word in Mat 28:1, and Luk 23:54, ε through, and αω

Of which our word phosphorus is a transcript. Lit., light-bearer, like Lucifer, front lux, light, and fero, to bear. See Aeschylus, "Agamemnon," 245.

2 Peter 1:20

pe2 1:20

More literally, arises or originates.

Private (τ

See on Pe2 1:3. His own. Rev., special, in margin.

Interpretation (ε

Only here in New Testament. Compare the cognate verb expounded (Mar 4:34 :) and determined (Act 19:39). The usual word is ε ; Co1 14:26). Literally, it means loosening, untying, as of hard knots of scripture.

2 Peter 1:21

pe2 1:21

Came (η

Lit., was borne or brought. See on Pe2 1:17, Pe2 1:18.

Holy men of God (α α

The best texts omit holy, and read α , from God. Render, as Rev., men spake from God.

The same verb as came. Lit., being borne along. It seems to be a favorite word with Peter, occurring six times in the two epistles.

[Next: 2 Peter Chapter 2](#)

2 Peter Chapter 2

2 Peter 2:1

pe2 2:1

But

Introducing a contrast with those who spake by the Holy Ghost (Pe2 1:21).

There were (ε

Rev., better, there arose.

There shall be

Note that Peter speaks of them as future, and Jude (Jde 1:4) as present.

Only here in New Testament.

Who (πο

Of that kind or class which, etc.

Only here in New Testament. The kindred adjective occurs Gal 2:4 of spies or traitors introducing themselves into an enemy's camp. Compare Jde 1:4, crept in unawares. The verb means, literally, to bring (α

Damnably heresies (α

Lit., heresies of destruction. Rev., destructive heresies. Heresy is a transcript of α choice; so that a heresy is, strictly, the choice of an opinion contrary to that usually received; thence transferred to the body of those who profess such opinions, and therefore a sect. So Rev., in margin, sects of perdition. Commonly in this sense in the New Testament (Act 5:17; Act 15:5; Act 28:22), though the Rev. has an odd variety in its marginal renderings. See Act 24:14; Co1 11:19; Gal 5:20. The rendering heretical doctrines seems to agree better with the context; false teachers bringing in sects is awkward.

Denying

A significant word from Peter.

In most cases in the New Testament the word is rendered master, the Rev. changing lord to master in every case but two - Luk 2:29; Act 4:24
three of these instances the word is used in direct address to God; and it may be asked why the Rev. changes Lord to Master in the text of Rev 6:10, and retains Lord in Luk 2:29; Act 4:24. In five out of the ten occurrences of the word

in the New Testament it means master of the household. Originally, it indicates absolute, unrestricted authority, so that masters of servants.

Used by Peter only. See on Pe2 1:14.

2 Peter 2:2

pe2 2:2

Shall follow

See on Pe2 1:16.

Pernicious ways (α

The true reading is α

. The use of the plural is rare. Compare Jde 1:4.

2 Peter 2:3

pe2 2:3

Through covetousness (ϵ)

Lit., in covetousness; denoting the element or sphere in which the evil is wrought.

Feigned ($\pi\lambda\alpha\sigma\tau\omicron\iota\varsigma$)

their vain imaginations.

Make merchandise (ϵ

Only here and Jam 4:13. Compare Jde 1:16, for the sake of advantage; their glory being in having a multitude of followers.

Of a long time (ϵ

Rev., better, from of old, bringing out thus more sharply the force of $\epsilon\kappa$. Only here and Pe2 3:5. Construe with lingereth.

Lingereth ($\alpha\rho\gamma\epsilon\iota$)

Only here in New Testament. Compare on the kindred adjective idle, Pe2 1:8. There is a graphic picture in the sentence. The judgment is not idle. It is "represented as a living thing, awake and expectant. Long ago that judgment started on its destroying path, and the fate of sinning angels, and the deluge, and the overthrow of Sodom and Gomorrah were but incidental illustrations of its power; nor has it ever since lingered....It advances still, strong and vigilant as when first it sprang from the bosom of God, and will not fail to reach the mark to which it was pointed from of old" (Salmond and Lillie).

Damnation (α)

More literally, Rev., destruction. The word occurs three times in Pe2 2:1.

See on Mat 25:5, the only other passage where it occurs.

2 Peter 2:4

pe2 2:4

The angels

No article. Angels. So Rev. Compare Jde 1:6.

Greek hell, though treated here not as equivalent to Gehenna, but as the place of detention until the judgment.

Chains of darkness ($\sigma\epsilon\iota\rho\alpha\iota$)

however, substitute $\sigma\iota\rho\alpha\iota$ or $\sigma\epsilon\iota\rho\alpha\iota$

Peculiar to Peter and Jude. Originally of the gloom of the nether world, So Homer:

"These halls are full

Of shadows hastening down to Erebus

Amid the gloom (υ)

Odyssey, xx., 355.

When Ulysses meets his mother in the shades, she says to him:

"How didst thou come, my child, a living man,

Into this place of darkness? (υ)

Odyssey, xi., 155.

Compare Jde 1:13. So Milton:

"Here their prison ordained

In utter darkness, and their portion set

As far removed from God and light of heaven

As from the centre thrice to the utmost pole."

Paradise Lost, i., 71-74.

And Dante:

"That air forever black."

Inferno, iii., 829.

"Upon the verge I found me

Of the abysmal valley dolorous

That gathers thunder of infinite ululations.

Obscure, profound it was, and nebulous,

So that by fixing on its depths my sight

Nothing whatever I discerned therein."

Inferno, iv., 7, 12.

"I came unto a place mute of all light."

Inferno, v., 28.

Lit., being reserved. See on Pe1 1:4, "reserved in heaven."

2 Peter 2:5

pe2 2:5

Saved (ε

Rev., preserved. See on Pe1 1:4, and compare "the Lord shut him in" (Gen 7:16).

Noah the eighth person

So the A. V., literally. Rev. is more perspicuous however: Noah with seven others. Compare Pe1 3:20.

suggestive, at many points, of the office of a gospel minister. In the Homeric age the herald partook of the character of an ambassador. He summoned the assembly and kept order in it, and had charge of arrangements at sacrifices and festivals. The office of the heralds was sacred, and their persons inviolable; hence they were employed to bear messages between enemies. The symbol of their office was the herald's staff, or caduceus, borne by Mercury, the herald-god. This was originally an olive-branch with fillets, which were afterward formed into snakes, according to the legend that Mercury found two snakes fighting and separated them with his wand, from which circumstance they were used as an emblem of peace. Plato ("Laws," xii., 941) thus speaks of the fidelity entailed by the office: "If any herald or ambassador carry a false message to any other city, or bring back a false message from the city to which he is sent, or be proved to have brought back, whether from friends or enemies, in his capacity of herald or ambassador, what they have never said - let him be indicted for having offended, contrary to the law, in the sacred office and appointment of Hermes and Zeus, and let there be a penalty fixed which he shall suffer or pay if he be convicted." In later times, their position as messengers between nations at war was emphasized. In Herodotus (i., 21), the word herald

(α

Bringing in (ε

The verb may be said to be used by Peter only. Besides this passage and Pe2 2:1, it occurs only at Act 5:28, where Luke probably received the account from Peter as the principal actor: "ye intend to bring upon us (επαγαγειν) this man's blood."

2 Peter 2:6

pe2 2:6

Only here in New Testament.

Having made them an example (υ

Compare Pe1 2:21

which means, properly, a sculptor's or a painter's model, or an architect's plan.

2 Peter 2:7

pe2 2:7

Occurring three times in Pe2 2:7, Pe2 2:8.

Only here and Act 7:24

With the filthy conversation of the wicked (υ ς των α ν α αναστροφης).

Lit., by the behavior of the lawless in wantonness. Rev., the lascivious life of the wicked. Life or behavior (αναστροφης). See on Pe1 1:15. Wicked (α . Wantonness (α), see on Mar 7:22.

2 Peter 2:8

pe2 2:8

Dwelling (εγκατοικων)

Only here in New Testament. Dwelling, and therefore suffering continually, from day to day.

Only here in New Testament. Usually of the look of a man from without, through which the vexation comes to the soul. "Vexed his righteous soul."

Vexed (ε

See on Mat 4:24, torments. The original sense is to test by touchstone or by torture. See on toiling, Mar 6:48. Rev. gives tormented, in margin.

Unlawful (α

Rev., lawless. Only here in New Testament with things. In all other cases it is applied to persons.

2 Peter 2:9

pe2 2:9

Godly (ευσεβεις)

Used by Peter only. Compare Act 10:2, Act 10:7. The reading at Act 22:12, is ευ

Temptation (πειρασμου)

See on Pe1 1:6.

To reserve (τηρειν)

See on Pe1 1:4. Rev., keep, is not an improvement.

Only here and Act 4:21, where the narrative probably came from Peter. The participle here is, lit., being punished, and therefore the A. V. is wrong. Rev., rightly, under punishment. Compare Mat 25:46.

2 Peter 2:10

pe2 2:10

Go after the flesh

Compare Jde 1:7.

Of uncleanness (μιασμου)

Only here in New Testament. See on defilements, Pe2 2:20. Compare Jde 1:8.

Despise government

Rev., dominion. Compare Jde 1:8

Only here in New Testament Lit., darers. Rev., daring.

Self-willed (αυ

Only here and Tit 1:7. From αυ

Compare Mar 5:33. An uncommon word in the New Testament. Luk 8:47; Act 9:6.

Lit., glories. Compare Jde 1:8. Probably angelic powers: note the reference to the angels immediately following, as in Jde 1:9 to Michael. They defy the spiritual powers though knowing their might.

2 Peter 2:11

pe2 2:11

Power and might (ἰσχύς)

Rev., might and power. The radical idea of ἰσχύς inheres in physical powers organized and working under individual direction, as an army' which appears in the resistance of physical organisms, as the earth, against which one dashes himself in vain: which dwells in persons or things, and gives them influence or value: which resides in laws or punishments to make them irresistible. This sense comes out clearly in the New Testament in the use of the word and of its cognates. Thus, "Love the Lord thy God with all thy strength" (Mar 12:30): "according to the working of his mighty power" (Eph 1:19). So the kindred adjective ἰσχυρός "A strong man" (Mat 12:29): a mighty famine (Luk 15:14): his letters are powerful (Co2 10:10): a strong consolation (Heb 6:18): a mighty angel (Rev 18:21). Also the verb ἰσχύω (): "shall not be able" (Luk 13:24): "I can do all things" (Phi 4:13): "availeth much" (Jam 5:16).

virtue (Mar 5:30): power (Luk 24:29; Act 1:8; Co1 2:4): "strength of sin" (Co1 15:56). So of moral vigor. "Strengthened with might in the inner man" (Eph 3:16): "with all might (Col 1:11). It is, however, mostly power in

salvation" (Rom 1:16): the kingdom coming in power" (Mar 9:1): God himself called power - "the right hand of the power" (Mat 26:64), and so in classical Greek used to denote the magistrates or authorities. Also of the angelic powers (Eph 1:21; Rom 8:38; Pe1 3:22). Generally, then, it may be said that while both words include the idea of manifestation or of power in action, ἰσχύς

given by knowledge as well as by madness or rage; but strength comes from nature and a healthy state of the body. Aristotle ("Rhet.," i., 5) says "strength (ἰσχύς) either by drawing or pushing or carrying or pressing or compressing; so that the strong (οἱ ἰσχυροὶ) of these things."

Railing judgment

Compare Jde 1:9; Zac 3:1, Zac 3:9.

2 Peter 2:12

pe2 2:12

As natural brute beasts made to be taken and destroyed

. Beasts (ζῷα). Lit., living

man. Plato even applies it to God himself. Hence Rev., properly, creatures. To be taken and destroyed (εἰς αἰὶν ἁπάσης) capture and destruction. Destruction twice in this verse, and with a cognate verb. Render the whole, as Rev., But these, as creatures without reason, born mere animals to be taken and destroyed.

Speak evil (βλασφημοῦντες)

Participle. Rev., rightly, railing. Compare Pe2 2:10, Pe2 2:11.

And shall utterly perish in their own corruption (ἐν τῇ φθορᾷ αὐτῶν)

There is a play upon the words, which the Rev. reproduces by rendering, "shall in their destroying surely be

destroyed." The and, which in the A. V. connects this and the preceding sentence, is rather to be taken with shall be destroyed, as emphasizing it, and should be rendered, as Rev., surely, or as others, even or also. Compare on the whole verse Jde 1:10.

2 Peter 2:13

pe2 2:13

Lit., being about or destined to receive. See on Pe1 1:9, and compare Pe1 5:4. Some good texts read α So Rev., suffering wrong as the hire of wrong-doing.

; Luk 10:7; Joh 4:36. It also has in classical Greek the general sense of reward, and so very often in the New Testament, in passages where hire or wages would be inappropriate. Thus Mat 5:12; Mat 6:1; Mat 10:41. Hire would seem to be better here, because of the reference to Balaam in Pe2 2:15

here and in Peter's speech concerning Judas (Act 1:18), where the Rev. retains the rendering of the A. V., reward of iniquity. It would have been better to render wages of iniquity in both places. Iniquity and unrighteousness are used in English almost synonymously; though etymologically, iniquity emphasizes the idea of injustice (inaequus), while unrighteousness (non-rightness) is more general, implying all deviation from right, whether involving another's interests or not. This distinction is not, however, observed in the Rev., where the rendering of α adjective α

As they that count it pleasure to riot (η)

The as of the A. V. is needless. The discourse proceeds from Pe2 2:13 by a series of participles, as far as following (Pe2 2:15). Literally the passage runs, counting riot a pleasure.

Meaning rather daintiness, delicacy, luxuriousness. Even the Rev. revel is almost too strong. Compare Luk 7:25, the only other passage where the word occurs, and where the Rev. retains the A. V., live delicately. So, also, Rev. substitutes, in Jam 5:5, lived delicately for lived in pleasure.

In the daytime

Compare Peter's words Act 2:15; also, Th1 5:7.

Only here and Eph 5:27. Compare the kindred participle spotted (Jde 1:23), and defileth (Jam 3:6).

Blemishes ($\mu\omega\mu\omicron\iota$)

Only here in New Testament. The negatives of the two terms spots and blemishes occur at Pe1 1:19.

Sporting themselves ($\epsilon\nu\tau\rho\upsilon\phi\omega\nu\tau\epsilon\varsigma$)

With their own deceivings ($\epsilon\nu\tau\alpha\iota\varsigma\ \alpha\ \tau\omega\nu$)

The Rev., however, follows another reading, which occurs in the parallel passage Jde 1:12 : α

banquets instituted by the early Christians, and connected with the celebration of the Lord's Supper. Rev. renders revelling in their love-feasts, though the American Committee insist on deceivings. On the abuses at these feasts, see Co1 11:20-22. For αὐτῶν, their own, the best texts read αὐτῶν, their.

The word originally conveys the idea of sumptuous feasting, and is appropriate in view of the fact to which Peter alludes, that these sensualists converted the love-feast into a revel. Compare Paul's words, Co1 11:21, "one is hungry and another drunken." This seems to favor the reading α

2 Peter 2:14

pe2 2:14

Eyes

Another illustration of Peter's emphasis on sight. It is the instrument of evil no less than of good. Compare Mat 5:28.

Lit., an adulteress, but used as an adjective Mat 12:39; Mat 16:4.

That cannot cease (α

Only here, in New Testament. Compare hath ceased (Pe1 4:1).

Only here, Pe2 2:18, and Jam 1:14

Unstable (α

A compound of the word at Pe1 5:10, stablish. See note there, and see on Pe2 1:12.

The A. V. is awkward. Better, Rev., having a heart exercised. Exercised is the word used for gymnastic training, from which gymnastic is derived.

With covetous practices

Lit., children of cursing; and so Rev. See on Mar 3:17, and Pe1 1:14.

2 Peter 2:15

pe2 2:15

Right (ευθειαν)

Lit., straight, which is the radical meaning of right.

Are gone astray (ε

See on Mar 12:24.

Following (ε

See on Pe2 1:16; and Pe2 2:2. Compare Jde 1:11.

The way

Note the frequent occurrence of the word way in the story of Balaam (Numbers 22), and Peter's use of the same phrase, as here, the right ways of the Lord, in Act 13:10.

Bosor

Rev. gives Beor, the Old Testament form of the name.

Wages of unrighteousness

See on Pe2 2:13.

2 Peter 2:16

pe2 2:16

Was rebuked (ε

Lit., had a rebuke. The word for rebuke only here in New Testament.

For his iniquity (τ

Rev., his own transgression. His own, see on Pe2 1:3
, where see note on contrary to the law.

The dumb ass

Inserting an article not in the text, and omitted by Rev.

Ass (υ

Lit., beast of burden. An animal subjected to the yoke. From υ

The verb is found in Peter only, here and Pe2 2:18, and in Act 4:18, a Petrine narrative. It is well chosen, however. The verb denotes the utterance of a sound or voice, not only by man, but by any animal having lungs. Hence, not only of men's articulate cries, such as a battle-shout, but of the neigh of the horse, the scream of the eagle, the croak of the raven. It is also applied to sounds made by inanimate things, such as thunder, a trumpet, a lyre, the ring of an earthen vessel, showing whether it is cracked or not. Schmidt ("Synonymik") says that it does not indicate any physical capability on the part of the man, but describes the sound only from the hearer's stand-point. In view of this general sense of the verb, the propriety is apparent of the defining phrase, with man's voice.

Forbad (ε

Rather, hindered, or, as Rev., stayed Compare Act 8:36; Rom 1:13, Rev.

2 Peter 2:17

pe2 2:17

Better, as Rev., springs; yet the Rev. has retained well at Joh 4:14, where the change would have given more vividness to Christ's metaphor, which is that of an ever upleaping, living fountain.

Without water

As so often in the East, where the verdure excites the traveller's hope of water. Compare Jer 2:13, and the contrast presented in Isa 58:11; Pro 10:11; Pro 13:14.

Clouds

. The correct reading is o

Testament. So Rev.

With a tempest (v

Rev., by a storm. The word occurs only twice elsewhere - Mar 4:37; Luk 7:23 - in the parallel accounts of the storm on the lake, which Jesus calmed by his word. There on the lake Peter was at home, as well as with the Lord on that occasion; and the peculiar word describing a whirlwind - one of those sudden storms so frequent on that lake (see note on the word, Mar 4:37) - would be the first to occur to him. Compare Paul's similar figure, Eph 4:14.

See on Pe2 2:4, and compare Jde 1:13.

Of darkness (του

Lit., the darkness, denoting a well-understood doom.

Lit., hath been reserved, as Rev. See on Pe1 1:4; and Pe2 2:4.

Forever

The best texts omit.

2 Peter 2:18

pe2 2:18

Rev., better, uttering. See on Pe2 2:16.

Great swelling (v

Only here and Jde 1:16. The word means of excessive bulk. It accords well with the peculiar word uttering, since it

Balaam's beast and to these empty declaimers.

Entice

See Pe2 2:14.

Were clean escaped

The A. V. follows the Tex. Rec., ο ; and the participle being the aorist, and so meaning were escaped. But the best texts all read ο participle, are escaping; and denoting those who are in the early stage of their escape from error, and are not safe from it and confirmed in the truth. Hence, Rev., correctly, who are just escaping. O

2 Peter 2:19

pe2 2:19

Is overcome (η

Lit., is worsted; from η , and Co2 12:13.

Enslaved. Compare Rom 6:16.

2 Peter 2:20

pe2 2:20

Only here in New Testament. Compare Pe2 2:10. The word is transcribed in miasma.

Entangled (ε

Only here and Ti2 2:4. The same metaphor occurs in Aeschylus ("Prometheus"): "For not on a sudden or in ignorance will ye be entangled (ε

2 Peter 2:22

pe2 2:22

ς αληθου

Lit., that of the true proverb, or the matter of the proverb. For a similar construction see Mat 21:21, that of the fig-tree; Mat 8:33, the things of those possessed. On proverb see notes on Mat 13:3.

Vomit (ε

Only here in New Testament.

Only here in New Testament.

Only here in New Testament. This use of dogs and swine together recalls Mat 7:6.

[Next: 2 Peter Chapter 3](#)

2 Peter Chapter 3

2 Peter 3:1

pe2 3:1

Beloved

Occurring four times in this chapter.

Second - I write

An incidental testimony to the authorship of the second epistle.

Pure minds (ειλικρινη

The latter word is singular, not plural. Hence, as Rev., mind. The word rendered pure is often explained tested by the sunlight; but this is very doubtful, since ει sun. Others derive it from the root of the verb ει in a sieve. In favor of this etymology is its association in classical Greek with different words meaning unmixed. The word occurs only here and Phi 1:10. The kindred noun ει ; Co2 1:12; Co2 2:17. Rev., here, sincere.

Compare Pe1 1:13; and see on Mar 12:30.

2 Peter 3:3

pe2 3:3

Scoffers walking (εμπα

This is the reading followed by A. V. But the later texts have added εμπαγωγμη, in mockery, occurring only here, though a kindred word for mockings (εμπαγωγμων) is found Heb 11:36. This addition gives a play upon the words; and so Rev., "Mockers shall come with mockery, walking," etc.

2 Peter 3:4

pe2 3:4

From the beginning of the creation (απ' αρχη

Not a common phrase. It occurs only Mar 10:6; Mar 13:19; Rev 3:14.

Fell asleep (ε

A literal and correct translation of the word, which occurs frequently in the New Testament, but only here in Peter. Some have supposed that the peculiarly Christian sense of the word is emphasized ironically by these mockers. It is used, however, in classical Greek to denote death. The difference between the pagan and the Christian usage lies in the fact that, in the latter, it was defined by the hope of the resurrection, and therefore was used literally of a sleep, which,

though long, was to have an awaking. See on Act 7:60.

2 Peter 3:5

pe2 3:5

τους του

Lit., this escapes them of their own will. Rev., this they wilfully forget.

The heavens were

But the Greek has no article. Render, there were heavens. So, too, not the earth, but an earth, as Rev.

Standing (συνεστωσα)

Incorrect; for the word is, literally, standing together; i.e., compacted or formed. Compare Col 1:17, consist. Rev., compacted.

Out of the water

Again no article. Render out of water; denoting not the position of the earth, but the material or mediating element in the creation; the waters being gathered together in one place, and the dry land appearing. Or, possibly, with reference to the original liquid condition of the earth - without form and void.

should consist." Expositors are much divided as to the meaning. This is the view of Huther, Salmond, and, substantially, Alford.

2 Peter 3:6

pe2 3:6

The world that then was (o

Lit., the then world. The word for world is literally order, and denotes the perfect system of the material universe.

Only here in New Testament. Cataclysm is derived from it.

2 Peter 3:7

pe2 3:7

The heavens - which now are (οι νυν ου

A construction similar to the then world (Pe2 3:6). The now heavens, or the present heavens.

Rev., stored up. Lit., treasured up. The same word which is used in Luk 12:21, layeth up treasure. Sometimes with the ; lit., treasure treasures.

Unto fire

Some construe this with treasured up; as Rev., stored up for fire; others with reserved, as A. V.; others again give the sense stored with fire, indicating that the agent for the final destruction is already prepared.

2 Peter 3:9

pe2 3:9

Is not slack (ου

Only here and Ti1 3:15. The word is literally to delay or loiter. So Septuagint, Genesis 43:10, "except we had lingered." Alford's rendering, is not tardy, would be an improvement. The word implies, besides delay, the idea of lateness with reference to an appointed time.

Come (χωρησαι)

Move on, or advance to.

2 Peter 3:10

pe2 3:10

The day of the Lord

Compare the same phrase in Peter's sermon, Act 2:20. It occurs only in these two passages and Th1 5:2. See Co1 1:8; Co2 1:14.

As a thief

Omit in the night. Compare Mat 24:43; Th1 5:2, Th1 5:4; Rev 3:3; Rev 16:15.

With a great noise (ρ

An adverb peculiar to Peter, and occurring only here. It is a word in which the sound suggests the sense (rhoizedon); and the kindred noun, ροιζος, is used in classical Greek of the whistling of an arrow; the sound of a shepherd's pipe; the rush of wings; the splash of water; the hissing of a serpent; and the sound of filing.

The elements (στοιχεια)

Derived from στοιχος, a row, and meaning originally one of a row or series; hence a component or element. The name for the letters of the alphabet, as being set in rows. Applied to the four elements - fire, air, earth, water; and in later times to the planets and signs of the zodiac. It is used in all ethical sense in other passages; as in Gal 4:3, "elements or rudiments of the world." Also of elementary teaching, such as the law, which was fitted for an earlier stage in the world's history; and of the first principles of religious knowledge among men. In Col 2:8, of formal ordinances.

Compare Heb 5:12

walk according to rule (Gal 6:16); walkest orderly (Act 21:24), answereth to, lit., belongs to the same row or column with. The Greek grammarians called the categories of letters arranged

system of things is composed. Some take it as meaning the heavenly bodies, but the term is too late and technical in that sense. Compare Mat 24:29, the powers of the heaven.

More literally, as Rev., shall be dissolved.

Lit., being scorched up.

2 Peter 3:11

pe2 3:11

So Rev. But the participle is present; and the idea is rather, are in process of dissolution. The world and all therein is essentially transitory.

Ought ye to be (υ

See on Pe2 1:8.

Conversation (αναστροφαις)

See on Pe1 1:15. Rev., living.

Godliness (ευ

See on Pe2 1:3. Both words are plural; holy livings and godlinesses.

2 Peter 3:12

pe2 3:12

Looking for (προσδοκωντας)

The same verb as in Luk 1:21, of waiting for Zacharias. Cornelius waited (Act 10:24); the cripple expecting to receive something (Act 3:5).

Wrong. Rev., earnestly desiring, for which there is authority. I am inclined to adopt, with Alford, Huther, Salmond, and Trench, the transitive meaning, hastening on; i.e., "causing the day of the Lord to come more quickly by helping to fulfil those conditions without which it cannot come; that day being no day inexorably fixed, but one the arrival of which it is free to the church to hasten on by faith and by prayer" (Trench, on "The Authorized Version of the New Testament"). See Mat 24:14 : the gospel shall be preached in the whole world, "and then shall the end come." Compare the words of Peter, Act 3:19 : "Repent and be converted," etc., "that so there may come seasons of refreshing" (so Rev., rightly); and the prayer, "Thy kingdom come." Salmond quotes a rabbinical saying, "If thou keepest this precept thou hastenest the day of Messiah." This meaning is given in margin of Rev.

Wherein (δτ' η

Wrong. Rev., correctly, by reason of which.

Literal. Stronger than the word in Pe2 3:10, Pe2 3:11. Not only the resolving, but the wasting away of nature. Only here in New Testament.

2 Peter 3:13

pe2 3:13

We look for

The same verb as in Pe2 3:12. It occurs three times in Pe2 3:12-14.

See on Mat 26:29.

2 Peter 3:14

pe2 3:14

Without spot and blameless

See on Pe2 2:13.

2 Peter 3:16

pe2 3:16

Only here in New Testament.

They that are unlearned and unstable (οι αμαθει

Both words are peculiar to Peter. On the latter, see on Pe2 2:14.

Wrest (στρεβλουςιν)

Only here in New Testament. Meaning, originally, to hoist with a windlass or screw; to twist or dislocate the limbs on a rack. It is a singularly graphic word applied to the perversion of scripture.

Showing that Paul's epistles were ranked as scripture. See on Mar 12:10.

2 Peter 3:17

pe2 3:17

Better, Rev., carried away. It is the word used by Paul of Barnabas, when he dissembled with Peter at Antioch. "Barnabas was carried away with their dissimulation" (Gal 2:13).

Of the wicked (α

See on Pe2 2:7.

Fall from (ε

Lit., "fall out of." Compare Gal 5:4.

Steadfastness (στηριγμου)

Only here in New Testament. See on Pe2 1:12.

[Next: 1 John Introduction](#)

1 John Introduction

1 John

jo1 0:0

The Epistles

It is generally conceded that the first Epistle was written at Ephesus. In the Latin Church the opinion prevailed that it was primarily addressed to the Parthians; but ecclesiastical tradition knows of no mission of John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

Its exact destination, however, is of little consequence.; "Its coloring is moral rather than local." It is a unique picture of a Christian society, the only medium of the Spirit's work among men. There is no trace of persecution: "the world was perilous by its seductions rather than by its hostility;" the dangers were within rather than without.

These facts give character to the Epistle in two ways: First, the missionary work of the Church falls into the background in the Apostle's thought. The world is overcome by faith as represented in the Church, and the Gospel is proclaimed by the very existence of the Church, and effectively proclaimed in proportion to the Church's purity and fidelity. Secondly, attention is concentrated upon the central idea of the message itself rather than upon the relation of the message to other systems. The great question is the person and work of the Lord.

The peculiar form of error combated in the Epistle is Docetic and Cerinthian. In this teaching sin and atonement have no place. Christ came into the world, not to redeem it by the remission of sins, but to illuminate a few choice intellects with philosophy: Jesus is not God manifest in the flesh: Jesus and the Christ are distinct: Jesus' humanity was not real, but a phantasm. Against these views John asserts that no spirit is of God who denies that Jesus Christ is come in the flesh (Jo1 4:2, Jo1 4:3): that he that denieth that Jesus is the Christ is a liar, and that the denial of the Son involves the rejection of the Father (Jo1 2:22, Jo1 2:23): that he who denies that he is sinful deceives himself, and impugns the veracity of God (Jo1 1:8, Jo1 1:10). The Word of life which he proclaims was the real human manifestation of God, the human Christ whom he and his fellow-disciples had seen and heard and touched (Jo1 1:1, Jo1 1:2). Jesus is the propitiation for sin (Jo1 2:2). The world is not overcome by knowledge, but by faith that Jesus is the Son of God (Jo1 5:4, Jo1 5:5).

The principal evidence for John's authorship of the Epistle is internal, drawn from its resemblance to the Gospel in vocabulary, style, thought, and scope. There is the same repetition of fundamental words and phrases, such as truth, love, light, born of God, abiding in God. There is the same simplicity of construction; the same rarity of particles; the , Jo1 3:16); the succession of sentences and clauses without particles (Jo1 2:22-24; Jo1 4:4-6, Jo1 4:7-10, Jo1 4:11-13; Jo1 2:5, Jo1 2:6, Jo1 2:9, Jo1 2:10), and the bringing of sentences into parallelism by the repetition of clauses (Jo1 1:6, Jo1 1:8, Jo1 1:10; Jo1 5:18, Jo1 5:20

αι α
are also numerous. Compare, for example,

Jo1 1:2, Jo1 1:3 Joh 3:11 Jo1 1:4 Joh 16:24 Jo1 2:11 Joh 12:35 Jo1 2:14 Joh 5:38 Jo1 2:17 Joh 8:35 Jo1 3:5 Joh 8:46 Jo1 3:8 Joh 8:44 Jo1 3:13 Joh 15:18 Jo1 3:14 Joh 5:24 Jo1 3:16 Joh 10:15 Jo1 4:6 Joh 8:47 Jo1 5:4 Joh 16:23 The Epistle presupposes the Gospel. The differences are such as would naturally appear between a historian and a teacher interpreting the history. This may be seen by a comparison of the Prologue of the Gospel with the Epistle. The Prologue and the Epistle stand in the same relation to the discourses, as appears from a comparison of the thoughts on life, light, and truth in the Prologue with passages in the discourses. Thus compare, on Life, Joh 5:26; Joh 11:25; Joh 14:6; Prologue Joh 1:4; Jo1 1:1; Jo1 5:20. On Light, Joh 8:12; Joh 12:46; Prologue Joh 1:4, Joh 1:7, Joh 1:9; Jo1 1:6,

Jo1 1:7; Jo1 2:8. On Truth, Joh 8:32; Joh 14:6; Prologue Joh 1:9, Joh 1:14, Joh 1:17; Jo1 1:6, Jo1 1:8, Jo1 1:10; Jo1 2:4, Jo1 2:8, Jo1 2:21, Jo1 2:27; Jo1 3:19; Jo1 4:1, Jo1 4:6; Jo1 5:20.

The theme of the Gospel is, Jesus is the Christ in process of manifesting His glory. In the Epistle the manifestation of the glory is assumed as the basis of the exhortation to believers to manifest it in their life. The doctrine of propitiation, which is unfolded to Nicodemus, is applied in Jo1 3:1. The promise of the Paraclete in the Gospel is assumed in the Epistle as fulfilled (Jo1 2:20). The Epistle deals with the fruits of that love which is commanded in the Gospel. (Compare Joh 13:34; Joh 15:12, and Jo1 3:11; Jo1 4:7, Jo1 4:11; Jo1 3:14; Jo1 4:12, Jo1 4:20, Jo1 4:21) In the Gospel the divine glory is prominent; in the Epistle, Christ's humanity. The doctrine of propitiation and cleansing is more fully treated in the Epistle (Jo1 2:2; Jo1 3:16; Jo1 4:10; Jo1 1:7, Jo1 1:9).

The epistolary character does not appear in the form. It is without address or subscription, and bears no direct trace of its author or of its destination. But it is instinct with personal feeling (Jo1 1:4; Jo1 2:12), personal experience (Jo1 1:1), and appreciation of the circumstances of the persons addressed (Jo1 2:12, Jo1 2:22, Jo1 2:27; Jo1 3:2, Jo1 3:13; Jo1 4:1, Jo1 4:4; Jo1 5:18).

The Second and Third Epistles contain no direct indication of the time or the place at which they were written. They were probably composed at Ephesus. That the two are the work of the same author is apparent from their agreement in style and spirit. As related to the First Epistle, the resemblance between the second and first in language and thought is closer than between the first and third.

Critical Note on Jo1 3:19-22.

The second great division of John's First Epistle treats of the conflict of truth and falsehood. This section extends from Jo1 2:18 to Jo1 4:6, and is subdivided under the following topics:

1. The revelation of falsehood and truth (Jo1 2:18-29).
2. The children of God and the children of the devil (Jo1 3:1-12).
3. Brotherhood in Christ and the hatred of the world (Jo1 3:13-24).
4. The Rival Spirits of Truth and Error (Jo1 4:1-6).

This passage lies within the third of these subdivisions; but the line of thought runs up into the second subdivision, which begins with this chapter, - the children of God and the children of the Devil.

Let us first briefly review the contents of this chapter down to the point of our text.

which expresses the position of privilege.

The world, therefore, does not know us, even as it did not know Him.

We are children of God; and in this fact lies enfolded our future, the essence of which will be likeness to God, coming through unveiled and transfiguring vision.

The result of such a relation and hope is persistent effort after moral purity. "Every one that hath this hope in Him, purifieth himself, even as He is pure."

This attempt to purify corresponds with the fulfillment of our true destiny which Christ has made possible. Sin is irreconcilable with a right relation to God, for Christianity emphasizes the law of God, and "sin is lawlessness." The object of Christ's manifestation was to "take away sin;" therefore, "everyone that abideth in Him sinneth not." "He that doeth righteousness is righteous, even as He is righteous." "He that committeth sin is of the devil;" but the Son of God was manifested in order to destroy the works of the devil. The divine seed - the divine principle of growth - the germ

of the new life is in the true believer; and the ideas of divine sonship and sin are mutually exclusive.

The being a child of God will manifest itself not only in doing righteousness, but in love - the love to God, taking shape in love and ministry to the brethren. This is the highest expression of righteousness. The whole aim of the Gospel is the creation and strengthening of love; and the type of life in God through Christ is therefore the direct opposite of Cain, who being of the evil one, slew his brother.

Over against this love is the world's hatred. This is bound up, as love is, with the question of origin. God's children share God's nature, which is love. The children of the world are the children of the evil one, whose nature is lawlessness and hatred. Love is the outgrowth of life; hatred, of death. He that loveth not, abideth in death. For ourselves, children of God, we know that we have passed from death unto life because we love the brethren.

Christ is the perfect type and revelation of love, since He gave His life for us. We, likewise, ought to lay down our lives for the brethren. The practical test of our brotherly love is ministry. The love of God does not dwell in us if we refuse to relieve our brother's need.

The fruit of love is confidence. "In this, we perceive that we are of the truth; and, perceiving this, we shall assure our hearts in the presence of God, in whom we live and move and have our being. It is of the very essence of Christian life that it is lived and tested before God. No assurance or confidence is possible except from being in right relation to God.

Through the consciousness of love, then, which is of God, and which marks the children of God, we perceive that we are children of God - of the truth; and in this knowledge we find assurance and confidence before the very highest tribunal. "We shall assure our heart before Him."

This brings us to the heart of our passage. What is the specific character and direction of our assurance? Of what are we confident? Here we strike the differences in the exposition of the passage. The questions resolve themselves into three:

2. How are the o

; Act 18:4; Co2

5:11), or in its secondary and consequent sense, to assure, quiet, appease (Mat 28:14).

1. If we render persuade, two courses are possible.

(a.) Either we may use it absolutely, and mentally supply something as the substance of the persuasion. "Hereby know we that we are of the truth, and shall persuade our hearts before Him." The mind might then supply:

We shall persuade our heart to be confident in asking anything from God. Objection. This would anticipate Jo1 3:21. "If our heart condemn us not, then have we boldness toward God, and whatsoever we ask of Him we receive," etc.; or,

We shall persuade our heart to show love in life and act. Objection. This does not suit the connection; for we recognize ourselves by our love as children of faith, and do not need first to move our hearts to love which already dwells there; or,

We shall persuade our heart that we are of the truth. Objection. This is tautological. We know or perceive that we are

(b.) Still rendering persuade, we may attempt to find the substance of the persuasion in the following clauses. Here we run into the second of our three questions, the double o

combinations and translations proposed center in two possible renderings for o

we that we are of the truth, and shall persuade our heart before Him: because, if our heart condemn us, because, I say (second o

All the other renderings, like this, involve what is called the epanaleptic use of o forward the sense of the first. This is very objectionable here, because

1. There is no reason for it. This use of o is broken by a long, interjected sentence or parenthesis, and where the conjunction takes up again the thread of discourse. It is entirely out of place here after the interjection of only a few words.

2. There is no parallel to it in the writings of John, nor elsewhere in the New Testament, so far as I know (but see Jo1 5:9).

The case is no better if we translate o resumptive o

"We shall persuade ourselves that, if our heart condemn us, that, I say, God is greater than our heart."

Moreover, some of these explanations at least, commit the apostle to misstatement. Suppose, for example, we read: "We shall persuade our heart that God is greater than our heart:" we make the apostle say that the consciousness of brotherly love, and of our consequent being "of the truth," is the basis of our conviction of the sovereign greatness of God. Thus: "Herein (in our brotherly love) do we perceive that we are of the truth, and herein we shall persuade ourselves that God is greater than our heart, and knoweth all things."

The case is not improved if we render the first o whatever our heart condemn us, that God is greater than our heart." The object of persuasion, then, is the greatness of God. The sense of condemnation is the occasion of our persuading ourselves: the foundation of our persuasion of God's greatness is our consciousness of being of the truth.

We conclude therefore,

(a.) Because it leaves the mind to supply something which the text leads us to expect that it will supply.

and becomes vague if we separate it from that.

2. We must reject explanations founded on the epanaleptic use of o

We turn now to the rendering adopted by the New Testament Revisers.

This rendering takes the first o

"Herein do we know (or, more properly, perceive) that we are of the truth; and shall assure (or quiet) our heart before Him in whatsoever our heart may condemn (or accuse) us; because God is greater than our heart and knoweth all things."

The only grammatical objection to this rendering, which is entitled to any weight, is that the exact pronominal phrase o ε combination under another form, viz., Gal 5:10, o 3:23, where Tisch. reads η , West. and H., Lightfoot, and Ellicott, read o

deed"). Moreover, it is born out by the frequent use of ϵ ν after relatives (Mat 5:19; Mat 8:19; Mat 10:42; Mat 11:27; Joh 15:7). See Moulton's "Winer," 2nd ed., p. 390.

compassion on the part of God? i.e.:

1st. Shall we allay the accusation of heart by saying: "God is greater than our heart, His judgment is therefore stricter than ours; and so, apart from fellowship with Him we can have no hope;" or, as Meyer puts it,

"Only in conscious brotherly love shall we calm our hearts, for, if we do not love, our heart condemns us, and God is greater than our heart, and there is no peace for the accusing conscience:" or, again, as it is popularly interpreted:

"If our heart condemn us, then God, who is greater than our hearts, and knows all things, must not only endorse, but emphasize our self-accusation." If our heart condemn, how much more God?

quiet it with the assurance that we are the proved children of God, and therefore, in fellowship with a God who is greater than our heart, greater in love and compassion no less than in knowledge?

The choice between these must be largely determined by the drift of the whole discussion, and here, therefore, we leave the textual and grammatical side of the question, and proceed to the homiletical aspect of the passage.

Generally, we may observe that the whole drift of the chapter is consolatory and assuring. The chapter is introduced with a burst of affectionate enthusiasm. "Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and such we are." The darker shades - the origin and nature of sin; the truth that sinners are of the evil one; the hatred of the world, springing out of this radical opposition between the origin and motive of children of God and children of the evil one - are thrown in to heighten and emphasize the position and privilege of God's children. They are to be left in no doubt as to their relation to God. They are thrown for decisive testimony upon the supreme fact of love. If God the Father is love, and they are His children, they must share His nature; and they prove that they do by loving Him and His children. Hence, John elsewhere says (Jo1 4:7 sq.), "Beloved, let us love one another; for love is of God, and every one that loveth hath been born of God (or begotten) and knoweth God. He that loveth not, knew not God, for God is love.... If we love one another, God abideth in us, and His love is perfected in us. In this we perceive that we abide in Him and He in us, because He hath given us of His Spirit.... We have known and believed the love that God hath to us. God is love, and he that abideth in love, abideth in God, and God in him."

And again, in this chapter, "We know that we have passed from death unto life, because we love the brethren."

This testimony of love all tends to the assurance of the heart. All comes to a head in this 19th verse. "Herein," - in the fact and consciousness of love, - "herein, perceive we that we are of the truth, and shall assure our heart before Him, in whatsoever our heart condemn us." In striking parallelism with this is the fourth chapter of this Epistle just alluded to, especially the way in which, as in this chapter, the evidence of love makes for assurance. Look at the verses from the 7th to the 16th - the burden of which is, as we have seen, that love is the evidence of our dwelling in God; and then note how this evidence runs into assurance in the 17th and 18th verses. "Herein is our love made perfect, that we may have boldness (compare 'shall assure our heart') in the day of judgment (compare 'before Him'), because as He is so are we in this world (like Christ). There is no fear in love, but perfect love casteth out fear, because fear hath torment."

Now there was a very good and obvious reason for emphasizing this thought of assurance. John knew the misgivings of the Christian heart; and he knew, moreover, how they would be awakened by the high standard of Christian character which he set up in this chapter. Look at these statements: "Every one that hath this hope in Him, purifieth himself, even as He is pure." "Every one that abideth in Him sinneth not. Every one that sinneth hath not even seen Him nor known Him." "He that committeth sin is of the devil." "He that is born of God doth not commit sin." It is not difficult to conceive the effect of such statements upon a sensitive conscience. Let us bring ourselves to these tests. Shall we not need to assure our hearts? In the consciousness of infirmity, with the remembrance of error, under the pressure and thrust of daily temptation, is it strange if the heart accuses? Is it strange if the question is raised, "Am I indeed a child of God? Do not these errors and lapses prove me to be a child of the devil?"

Now I think we should all be led to anticipate, in view of this fact, and as the natural sequence of the former part of the chapter, a thought, not of severe criticism and judgment, based upon God's infinite knowledge, but of fatherly compassion and assurance dealing with our self-accusations, and quieting our misgivings.

The Christian consciousness exercises a judicial office in us, accusing or approving. Our heart passes judgment. But what we especially need to remember, and what, as it seems to me, is the very core of the teaching of this passage, is that the decrees of the heart are not final, but must be carried up to a higher tribunal for ratification. Even our renewed heart is ignorant and blind. God is greater than our heart and knoweth all things. Whatever power of discernment conscience has, it receives from God. Hence, in the interpretation of the passage more stress should be laid than is commonly done upon the words "before Him." "If we receive the witness of men, the witness of God is greater" (Jo 1 5:14. Compare Heb 4:16). It is, as already hinted, essential to the idea of Christian life that it is lived in the very sight of God. The true child of God sets the Lord always before his face. The prime regulator of his life is the sense of God's presence. God's manifestation in Christ's perfect obedience is his pattern: God's law imparts to his conscience its tone of rebuke or of commendation. This is a natural and necessary result of the relation assumed in the passage - children of God. As children of God, in our Father's house, life is regulated by the perpetual consciousness of our Father's presence and scrutiny. No assurance or confidence is possible which does not grow out of a right relation to Him.

John, then, does not mean to say that a child of God is sinless by virtue of his relation as a child; and that his self-accusation is quieted by being pronounced groundless.

He does not mean to say that the heart may not accuse him justly. God's judgment may confirm that of the heart.

He does mean to say that the heart is not the supreme and final arbiter.

The ordinary interpretation presents a radical defect in this; - that it assumes the infallibility of the heart, and brings in God to confirm and emphasize its decision. If your heart condemn you, then God, who is greater than your heart, condemns you more severely, because He sees your sin in the light of His omniscience. Further, it makes our confidence toward God depend primarily on the testimony of our hearts. If our heart condemn us not, then we may go before God with confidence and ask what we will, because God, being greater than our heart, confirms its testimony. The voice of the heart, in short, on this construction, is the voice of God. As I read it, John's teaching is the direct opposite of this. It is only God who knoweth all things. No assurance, no accusation is to be received as final until it has passed before Him. We must look outside of self for the highest tests of self. It is not before ourselves that we are either to assure or to condemn ourselves. Self-condemnation will not be allayed by self-communion. We need, not to be self-assured, but to be assured by Him.

It is almost needless to say, but it should be kept in mind, that these words are addressed to Christians; and this opens another and interesting question, - that of sin in Christians. The heart sometimes condemns unjustly, or unduly. The conscience is sometimes diseased and morbidly exacting, and the heart is distressed with accusations which are as fanciful as they are painful. But the heart's condemnation is, as has been already said, often just. This, however, as well as the other cases, is covered by the apostle's words: "We shall assure our heart before Him, whereinsoever our heart condemn us." It may well be asked then, how, when God endorses the conviction of the heart, we are to assure our heart before Him? What, when the apostle himself has just told us that "whosoever is born of God doth not commit sin? - that he cannot sin, because he is born of God? - that whosoever sinneth hath not seen or known God? These utterances, by themselves, are terrible. They destroy all hope of assurance. They make sinlessness the test of being in Christ. How shall we assure our heart?

Here we must be particular to note that all through this chapter, and it might be said, throughout the Epistle, John is dealing with something broader than specific errors or good deeds. He is dealing with the question of a Christian's relation to God. Note the sharp and broad classifications of this chapter to this effect, indicating the order or economy to which the man belongs rather than his specific acts.

He that doeth righteousness.

He that doeth sin; where sin as a whole answers to righteousness as a whole.

He is righteous even as He is righteous. He is of the devil: where, in each case, the man's character is shown to be a reflection of his spiritual master.

So, too, the phrases, "children of God;" "of the truth;" "passed from death unto life." And in Jo1 1:1-10, "in darkness;" "in the light." Again, in chapter 4, "dwelleth in God;" "of the world;" "of God." And, once more, the fact that the entire Epistle turns on a question of relation between man and God. Its key-note is fellowship - "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ."

This being true, the tests applied are directed at this relation. "Hereby we perceive that we are of the truth:" that is our sphere, our genesis, our economy. And accordingly specific acts are treated in the light of this general relation. No man goes sinless before God. This is treated in the first chapter with reference to certain actual delusions in this matter. Those who maintain that sin is an accident and not a principle, a transient phenomenon which leaves no abiding issues, are met with "if we say that we have no sin ($\alpha \kappa \epsilon$ deny that, personally, they have sinned, are met with "if we say that we have not sinned (οὐχ ἠ and His word is not in us." So that, I repeat, the test here contemplated is a test of relation and not of specific act. As Westcott truthfully says: "As long as the relationship with God is real" (if a man is truly born of God) "sinful acts are but accidents. They do not touch the essence of the man's being." (Compare also Westcott on Jo1 5:16). Consequently, when our heart condemns us of sin, and we appear before God, our assurance or quieting of heart comes through God's throwing us back upon this relation to Him, and its accompanying proof, love for the brethren. God teaches the heart to meet its self-accusation with the fact and evidence of sonship. Hereby we shall assure our heart before Him.

It is noteworthy how John exalts and emphasizes the sufficiency and decisiveness of this test. "He that abideth in love abideth in God, and God in him." "We know that we have passed from death unto life because we love the brethren." And in the fourth chapter he is even more emphatic; asserting (Jo1 4:12) that love to the brethren is the only possible proof of love to God; for "God hath no man ever beheld. If we love one another, God abideth in us, and His love is perfected in us."

So, then, the man takes his justly accusing heart before Him, and God says, "It is true, you have sinned. But you are my child, proven to be such by your love. Shall not I, your Father, forgive your sin? Do you fear to bring it to me? 'If any man sin, he hath an advocate with me, Jesus Christ the righteous, and He is the propitiation for his sins.' If you confess your sin, I am faithful and just to forgive you your sin and to cleanse you from all unrighteousness."

If he goes under the accusation of imperfect love, he is met with the assurance that his relation to God is not determined nor perpetuated by the scant measure of the purest human love. "Herein is love; not that we have loved (η God, but that He loved us (η sins."

If the self-accusation is morbid and unfounded, a freak of a diseased religious fancy, rather than a truthful verdict of a healthy conscience, the complex and confused witness of our ignorant heart is resolved into the simple testimony of love. I am God's child. At my Father's hand I shall meet with no encouragement to continue in sin, but with pardon for my sin; with tonics for my morbid conditions; with allowance for my infirmity. Only by that perfect wisdom will the error be duly weighed; only by that perfect love will it be forgiven; only by that perfect strength will the soul be energized to renew the life-long fight with sin. If we are trembling lest the things of which our heart accuses us be the warrant for disinheriting us of our position and privilege, we are pointed past our individual lapses and errors to the great, dominant sentiment of our relation to God. We love Him, we love the brethren, therefore we are His children; erring children no doubt, but still His. Will He disinherit His child?

Observe again, how John finds comfort in the fact of omniscience. We shall assure our heart because God knoweth all things. The natural instinct of imperfection is to evade the contact and scrutiny of perfection. But that instinct is false and misleading. The Gospel creates a contrary instinct, in creating a filial consciousness. If God's holiness shames our sinfulness, and God's perfect wisdom dwarfs our folly, nevertheless, perfection is the only safe refuge for the imperfect. No man wants to be tried before an ignorant or a corrupt judge. If that omniscient knowledge sees deeper into our sin than we do, it also sees deeper into our weakness. If it weighs the act in more nicely-poised scales, it

weighs the circumstances in the same scales. If it knows our secret faults, it knows likewise our frame and our frailty. If it discerns aggravations, it equally discerns palliations. If infinite knowledge compasses the sin, so does infinite love. There mercy and truth meet together, and righteousness and peace kiss each other.

So we shall assure our heart before Him in whatsoever our heart condemn us. Not with the conceited assurance of self-righteousness; not with a drugged and dulled perception of the vileness of sin; not with an elixir which shall relax our spiritual fiber and moderate our enthusiasm for spiritual victory; but with the thought that we are God's children, loving, though erring, in our Father's hand; with our elder brother Christ interceding for us; with the knowledge that the judicial element in our Christian experience is transferred from our own heart to God; with the knowledge that, being His, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." As I read this passage I wonder if John, as he penned it, had not in mind that interview of Christ and Peter at the lake after the resurrection. There was Peter with a heart stung with self-accusation, as well it might be: Peter who had denied and forsaken his Lord: and yet Christ meets all this self-accusation with the words "Loveth thou Me?" And Peter's reply is in the very vein of our passage. "God is greater than our heart, and knoweth all things:" "Lord, thou knowest all things, thou knowest that I love Thee."

On this interpretation, the remainder of the passage follows simply and naturally. Once assured that we are children of God, we have boldness toward God. That assurance, carrying with it the assurance of pardon and sympathy, is the only means by which the heart's condemnation is legitimately allayed. If, by which the heart's condemnation is legitimately allayed. If, under that assurance, our heart ceases to condemn us, "then have we confidence toward God." It is noteworthy how the line of thought coincides with that in the latter part of the fourth of Hebrews. There too we see the Divine omniscience emphasized - the discernment of the living word, "quick and powerful, sharper than any two-edged sword, a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do." Then comes the priesthood and the sympathy of Jesus, the Great High-Priest, "touched with the feeling of our infirmities;" and then the same conclusion: "Let us therefore come boldly unto the throne of grace."

This latter part of the passage must therefore be interpreted by the former. That the heart feels no sense of condemnation is not, of itself, a legitimate nor a safe ground of boldness toward God. There is a boldness which is born of presumption, of spiritual obtuseness, of ignorance of the character and claims of God, of false and superficial conceptions of sin. A valid absence of condemnation must have a definite and valid fact, a substantial evidence behind it; and that it has, according to the interpretation we have given: "We shall assure our heart before Him in whatsoever our heart condemn us, by this; namely that the all-knowing God is our forgiving Father, that Christ is our Propitiator and Savior, and that the Spirit of love in our hearts, and the loving ministry of our lives testify that we are children of God. Note at this point how John answers to Paul. Look first at the fourth chapter of this Epistle. "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." Now turn to the eighth chapter of Romans. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness unto our spirit that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ." And, in like manner, "the Spirit also helpeth our infirmity; the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts (being greater than our heart and knowing all things) knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" - for the saints that love God, foreordained, called, justified, glorified. "What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

'For Thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.'

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Finally, the whole passage carries a protest and an antidote against an introverted, morbidly subjective and self-scrutinizing type of piety, which habitually studies self for the evidence of right spiritual relation and condition: which tests growth in grace by tension of feeling, and reckons spiritual latitude and longitude by spiritual moods. Feeling, religious sensibility, has its place, and a high and sacred place it is; but its place is not the judgment-seat; and right feelings in Christian experience is always based upon right relation to the facts of the plan of redemption. The Christian consciousness give no valid testimony, save as it reflects the great objective verities of the Christian faith. If our spirit witnesses with the Spirit, the Spirit must first bear witness to our spirit that we are children of God.

[Next: 1 John Chapter 1](#)

1 John Chapter 1

1 John 1:1

jo1 1:1

Compare Joh 1:1, Joh 1:9, Joh 1:14. The construction of the first three verses is somewhat involved. It will be simplified by throwing it into three parts, represented respectively by Jo1 1:1, Jo1 1:2, Jo1 1:3. The first part, That which was from the beginning - Word of Life, forms a suspended clause, the verb being omitted for the time, and the course of the sentence being broken by Jo1 1:2, which forms a parenthesis: and the Life - manifested unto us. Jo1 1:3, in order to resume the broken sentence of Jo1 1:1, repeats in a condensed form two of the clauses in that verse, that which we have seen and heard, and furnishes the governing verb, we declare. Thus the simple sentence, divested of parenthesis and resumptive words would be, We declare unto you that which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of Life.

That which (ο

It is disputed whether John uses this in a personal sense as equivalent to He whom, or in its strictly neuter sense as be against the personal sense. The successive clauses, that which was from the beginning, etc., express, not the Eternal defined by these clauses; that about the Word of Life which was from the beginning, that which appealed to sight, to in a wide and loose sense (compare Joh 16:8). "The subject is not merely a message, but all that had been made clear through manifold experience concerning it" (Westcott).

Was (ην)

Not ε ; see on Joh 8:34; see on Joh 8:58. It was already existing when the succession of life began.

From the beginning (απ' αρχης)

The phrase occurs twice in the Gospel (Joh 8:44; Joh 15:27); nine times in the First Epistle, and twice in the Second. It is used both absolutely (Joh 3:8; Joh 2:13, Joh 2:14), and relatively (Joh 15:27; Jo1 2:24). It is here contrasted with "in the beginning" (Joh 1:1). The difference is that by the words "in the beginning," the writer places himself at the initial point of creation, and, looking back into eternity, describes that which was already in existence when creation began. "The Word was in the beginning." In the words "from the beginning," the writer looks back to the initial point of time, and describes what has been in existence from that point onward. Thus, "in the beginning" characterizes the absolute divine Word as He was before the foundation of the world and at the foundation of the world. "From the beginning" characterizes His development in time. Note the absence of the article both here and in Joh 1:1. Not the beginning as a definite, concrete fact, but as apprehended by man; that to which we look as "beginning."

Have heard - have seen (α

Both in the perfect tense, denoting the still abiding effects of the hearing and seeing.

With our eyes

Emphasizing the direct, personal experience in a marvelous matter.

Have looked upon (ε

Rev., correctly, beheld. The tense is the aorist; marking not the abiding effect of the vision upon the beholder, but the historical manifestation to special witnesses. On the difference between this verb and ε
Joh 1:18.

Have handled (ε

The aorist tense. Rev. handled. For the peculiar force of the verb see on Luk 24:39. The reference is, probably, to handle me (Luk 24:39), and to Joh 20:27. This is the more noticeable from the fact that John does not mention the fact of the Resurrection in the Epistles, and does not use the word in his own narrative of the Resurrection. The phrase therefore falls in with the numerous instances in which John assumes the knowledge of certain historic facts on the part of his readers.

λογου)

Better, as Rev., concerning the Word.

Of life (της ζωης)

Lit., the life. See on Joh 1:4. The phrase ο ς ζωης, the Word of the Life, occurs nowhere else in the New Testament. The nearest approach to it is Phi 2:16; but there neither word has the article. In the phrase words of eternal life (Joh 6:68), and in Act 5:20, all the words of this life, ρ
as Joh 1:1

(Joh 1:1, Joh 1:14), it is used absolutely, the Word (compare Rev 19:13). On the other hand, it is often used relatively in the New Testament; as word of the kingdom (Mat 8:19); word of this salvation (Act 8:26); word of His grace (Act 20:32); word of truth (Jam 1:18). By John ζωης of life, is often used in order to characterize the word which accompanies it. Thus, crown of life (Rev 2:10); water of life (Rev 21:6); book of life (Rev 3:5); bread of life (Joh 6:35); i.e., the water which is living and communicates life; the book; which contains the revelation of life; the bread which imparts life. In the same sense, Joh 6:68; Act 5:20. Compare Tit 1:2, Tit 1:3.

Though the phrase, the Word of the Life, does not elsewhere occur in a personal sense, I incline to regard its primary reference as personal, from the obvious connection of the thought with Joh 1:1, Joh 1:4. "In the beginning was the Word, - in Him was life." "As John does not purpose to say that he announces Christ as an abstract single idea, but that he declares his own concrete historical experiences concerning Christ, - so now he continues, not the Logos (Word), but concerning the Word, we make annunciation to you" (Ebrard). At the same time, I agree with Canon Westcott that it is most probable that the two interpretations are not to be sharply separated. "The revelation proclaims that which it includes; it has, announces, gives life. In Christ life as the subject, and life as the character of the revelation, were absolutely united."

1 John 1:2

jo1 1:2

This verse is parenthetical. Compare, for similar interruptions of the construction, Jo1 1:3, Joh 1:14, Joh 3:16, Joh 3:31; Joh 19:35.

See on Joh 1:10; see on Joh 8:20.

The Life (η

The Word Himself who is the Life. Compare Joh 14:6; Joh 5:26; Jo1 5:11, Jo1 5:12. Life expresses the nature of the Word (Joh 1:4). The phrase, the Life, besides being equivalent to the Word, also indicates, like the Truth and the Light,

an aspect of His being.

Was manifested (ε

See on Joh 21:1. Corresponding with the Word was made flesh (Joh 1:14). The two phrases, however, present different aspects of the same truth. The Word became flesh, contemplates simply the historic fact of incarnation. The life was manifested, sets forth the unfolding of that fact in the various operations of life. The one denotes the objective process of the incarnation as such, the other the result of that process as related to human capacity of receiving and understanding it. "The reality of the incarnation would be undeclared if it were said, 'The Life became flesh.' The manifestation of the Life was a consequence of the incarnation of the Word, but it is not coextensive with it" (Westcott).

Have seen - bear witness - shew

Three ideas in the apostolic message: experience, testimony, announcement.

Bear witness

See on Joh 1:7.

Shew (α

Better, as Rev., declare. See on Joh 16:25. So here. The message comes from (α

A particularly faulty translation, since it utterly fails to express the development of the idea of life, which is distinctly contemplated by the original. Render, as Rev., the life, the eternal life; or the life, even the eternal life. For a similar repetition of the article compare Jo1 2:8; Jo1 4:9; Jo2 1:11. This particular phrase occurs only here and Joh 2:25. John

α

latter eternal life as the special gift of Christ. At a larger idea than that of mere duration.

Which (η

Not the simple relative η

and explanatory force of the word eternal: seeing that it was a life divine in its nature - "with the Father" - and therefore independent of temporal conditions.

See on with God (Joh 1:1). In living, active relation and communion with the Father. "The preposition of motion with the verb of repose involves eternity of relation with activity and life" (Coleridge). The life eternally tended to the Father, even as it emanated from Him. It came forth from Him and was manifested to men, but to the end that it might take men into itself and unite them with the Father. The manifestation of life to men was a revelation of life, as, first of all and beyond all, centering in God. Hence, though life, abstractly, returns to God, as it proceeds from God, it returns bearing the redeemed world in its bosom. The complete divine ideal of life includes impartation, but impartation with a view to the practical development of all that receives it with reference to God as its vivifying, impelling, regulating, and inspiring center.

The Father

See on Joh 12:26. The title "the Father" occurs rarely in the Synoptists, and always with reference to the Son. In Paul only thrice (Rom 6:4; Co1 8:6; Eph 2:18). Nowhere in Peter, James, Jude, or Revelation. Frequent in John's Gospel and Epistles, and in the latter, uniformly.

1 John 1:3

jo1 1:3

The regular course of the sentence, broken by Jo1 1:2, is now resumed, by the repetition of that which we have seen and heard. Only the order is reversed: seen and heard instead of heard and seen (Jo1 1:1), and the two elements of experience, sight and hearing, are thrown together without the repeated relative that which. In Jo1 1:1, the climax advanced from the lower evidence of hearing to that of sight. Here, in recapitulating, the process is reversed, and the higher class of evidence is put first.

μν)

The also is variously explained. According to some, referring to a special circle of Christian readers beyond those addressed at the conclusion of the Gospel. Others, again, as referring to those who had not seen and heard as contrasted with eye-witnesses. Thus Augustine on Joh 20:26 sqq. "He (Thomas) touched the man, and confessed the God. And the Lord, consoling us who, now that He is seated in heaven, cannot handle Him with the hand, but touch Him by faith, says, 'Because thou hast seen thou hast believed; blessed are they who have not seen and believe.' It is we that are described; we that are pointed out. May there therefore come to pass in us that blessedness which the Lord predicted should be: the Life itself has been manifested in the flesh, so that the thing which can be seen with the heart alone might be seen with the eyes also, that it might heal our hearts."

This word introduces us to one of the main thoughts of the Epistle. The true life in man, which comes through the acceptance of Jesus as the Son of God, consists in fellowship with God and with man. On the word, see on Act 2:42; see on Luk 5:10 ; Jo2 1:11; Heb 2:14, etc. The expression here, (ε compared with the mere fact of fellowship. See on Joh 16:22.

Our fellowship (η η

More strictly, the fellowship, that which is ours, according to John's characteristic practice of defining and emphasizing a noun by an article and possessive pronoun. See on Joh 10:27. Ours (possessive instead of personal pronoun) indicating fellowship as a distinguishing mark of Christians rather than as merely something enjoyed by them.

υιου αυτου)

and the fellowship with the Son, thus implying the sameness of essence. The fellowship with both contemplates both as united in the Godhead. Plato says of one who lives in unrestrained desire and robbery, "Such an one is the friend neither of God nor man, for he is incapable of communion (κοινωνειν α also incapable of friendship" ("Gorgias," 507). So in the "Symposium" (188), and he defines divination as "the art of

1 John 1:4

jo1 1:4

These things

The whole Epistle.

μν)

The best texts read ημεις we, instead of υμν to you. Both the verb and the pronoun are emphatic. The writer speaks

with conscious authority, and his message is to be not only announced (α), but written. We write is emphasized by the absence of the personal object, to you.

Your joy ($\eta \mu \omega \nu$)

The best texts read $\eta \mu \omega \nu$, our, though either reading gives a good sense.

More correctly, fulfilled. Frequent in John. See Joh 3:29; Joh 7:8; Joh 8:38; Joh 15:11; Jo2 1:12; Rev 6:11. "The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory, - all these are but simple details of that which, in all its length and breadth is embraced by one word, Eternal Life, the real possession of which is the immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have life itself in Christ" (Dsterdieck, cit. by Alford). And Augustine: "For there is a joy which is not given to the ungodly, but to those who love Thee for thine own sake, whose joy Thou thyself art. And this is the happy life, to rejoice to Thee, of Thee; this is it and there is no other" ("Confessions," x., 22). Alford is right in remarking that this verse gives an epistolary character to what follows, but it can hardly be said with him that it

1 John 1:5

jo1 1:5

Rev., correctly and literally, and this. According to the proper reading the verb stands first in order (ϵ emphasis, not merely as a copula, but in the sense "there exists this as the message." For a similar use of the substantive verb, see Jo1 5:16, Jo1 5:17; Jo1 2:15; Joh 8:50.

Message (ϵ)

This word, however, is invariably used in the New Testament in the sense of promise. The best texts read α which occurs only at Jo1 3:11; and the corresponding verb, α .

We have heard of Him ($\alpha \pi' \alpha \upsilon \tau \omega \upsilon$)

A form of expression not found elsewhere in John, who commonly uses $\pi \alpha \rho' \alpha \upsilon \tau \omega \upsilon$. See on Joh 6:46. The phrase here points to the ultimate and not necessarily the immediate source of the message. Not only John, but others in earlier times had heard this message. Compare Pe1 1:10, Pe1 1:11. A , "I , "How can ye believe which

the honor which God alone bestows. On the other hand, Jo1 3:22, "Whatsoever we ask we receive from (α ultimate source of our gifts. So Mat 17:25 : "Of (α children or of (α

Declare (α)

Compare the simple verb α , and only there. A who receives them. A ; Joh 4:51 . Found only in the Acts and in Paul.

$\zeta \epsilon$

A statement of the absolute nature of God. Not a light, nor the light, with reference to created beings, as the light of men, the light of the world, but simply and absolutely God is light, in His very nature. Compare God is spirit, and see

on Joh 4:24 : God is love, Jo1 4:8, Jo1 4:16. The expression is not a metaphor. "All that we are accustomed to term light in the domain of the creature, whether with a physical or metaphysical meaning, is only an effluence of that one and only primitive Light which appears in the nature of God" (Ebrard). Light is immaterial, diffusive, pure, and glorious. It is the condition of life.

Physically, it represents glory; intellectually, truth; morally, holiness. As immaterial it corresponds to God as spirit; as diffusive, to God as love; as the condition of life, to God as life; as pure and illuminating, to God as holiness and truth. In the Old Testament, light is often the medium of God's visible revelations to men. It was the first manifestation of God in creation. The burning lamp passed between the pieces of the parted victim in God's covenant with Abraham. God went before Israel in a pillar of fire, descended in fire upon Sinai, and appeared in the luminous cloud which rested on the mercy-seat in the most holy place. In classical Greek φως light, is used metaphorically for delight, deliverance, victory, and is applied to persons as a term of admiring affection, as we say that one is the light of our life, or the delight of our eyes. So Ulysses, on seeing his son Telemachus, says, "Thou hast come, Telemachus, sweet ε)"

(Sophocles, "Electra," 1223). Occasionally, as by Euripides, of the light of truth ("Iphigenia at Tauris," 1046). No modern writer has developed the idea of God as light with such power and beauty as Dante. His "Paradise" might truthfully be called a study of light. Light is the only visible expression of God. Radiating from Him, it is diffused through the universe as the principle of life. This key-note is struck at the very opening of "the Paradise."

"The glory of Him who moveth everything

Doth penetrate the universe, and shine

In one part more and in another less.

Within that heaven which most His light receives

Was I."

"Paradiso," i., 1-5.

In the final, beatific vision, God Himself is imagined as a luminous point which pours its rays through all the spheres, upon which the spirits gazed, and in which they read the past, the present, and the future.

"O grace abundant, by which I presumed

To fix my sight upon the Light Eternal,

So that the seeing I consumed therein!

I saw that in its depth far down is lying

Bound up with love together in one volume,

What through the universe in leaves is scattered;

Substance, and accident, and their operations,

All interfused together in such wise

That what I speak of is one simple light."

"Paradiso," xxxiii., 82-90.

"In presence of that light one such becomes,

That to withdraw therefrom for other prospect

It is impossible he e'er consent;

Because the good, which object of will,

Is gathered all in this, and out of it

That is defective which is perfect there."

"Paradiso," xxxiii., 100-105.

"O Light eterne, sole in thyself that dwellest,

Sole knowest thyself, and, know unto thyself

And knowing, lovest and smilest on thyself!

"Paradiso xxxiii., 124-126.

Light enkindles love.

"If in the heat of love I flame upon thee

Beyond the measure that on earth is seen,

So that the valor of thine eyes I vanquish,

Marvel thou not thereat; for this proceeds

From perfect sight, which, as it apprehends,

To the good apprehended moves its feet.

Well I perceive how is already shining

Into thine intellect the eternal Light,

That only seen enkindles always love."

"Paradiso," v., 1-9

See also "Paradiso," cantos xxx., xxxi.

κ ε ν αὐτῷ οὐ

It is characteristic of John to express the same idea positively and negatively. See Joh 1:7, Joh 1:8, Joh 1:20; Joh 3:15, Joh 3:17, Joh 3:20; Joh 4:42; Joh 5:24; Joh 8:35; Joh 10:28; Jo1 1:6, Jo1 1:8; Jo1 2:4, Jo1 2:27; Jo1 5:12. According to the Greek order, the rendering is: "And darkness there is not in Him, no, not in any way." For a similar addition of οὐ ; Joh 11:19; Joh 19:11 .

1 John 1:6

jo1 1:6

If we say (ε

The subjunctive mood puts the case as supposed, not as assumed.

Walk in the darkness

(περιπατωμεν), is, literally, walk about; indicating the habitual course of the life, outward and inward. The verb, with this moral sense, is common in John and Paul, and is found elsewhere only in Mar 7:5; Act 21:21.). See on Joh 1:5. Walk

We lie and do not the truth

Again the combination of the positive and negative statements. See on Jo1 1:5. The phrase to do the truth occurs only in John's Gospel and First Epistle. See on Joh 3:21. All walking in darkness is a not doing of the truth. "Right action is true thought realized. Every fragment of right done is so much truth made visible" (Westcott).

1 John 1:7

jo1 1:7

We walk in the light (εν τω μεν)

The phrase occurs only in the First Epistle. Walk, as above. In the light, having our life in God, who is light.

He is in the light

God is forever and unchangeable in perfect light. Compare Psa 104:2; Ti1 6:16. We walk, advancing in the light and by means of the light to more light. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Pro 4:18).

One with another (μετ' α

Not, we with God and God with us, but with our brethren. Fellowship with God exhibits and proves itself by fellowship with Christians. See Jo1 4:7, Jo1 4:12; Jo1 3:11, Jo1 3:23.

Of Jesus Christ His Son

Omit Christ. The human name, Jesus, shows that His blood is available for man. The divine name, His Son, shows that it is efficacious. I shall be rendering a service to students of John's Epistles by giving, in a condensed form, Canon Westcott's note, classifying the several names of our Lord and their uses in the Epistles.

The name in John, as in the Bible elsewhere, has two distinct, but closely connected meanings.

1. The Revelation of the Divine Being by a special title.

2. The whole sum of the manifold revelations gathered up so as to form one supreme revelation.

The latter sense is illustrated in Jo3 1:7, where "the name" absolutely includes the essential elements of the Christian creed, the complete revelation of Christ's work in relation to God and man. Compare Joh 20:31; Act 5:41.

In Jo1 2:12, the term is more limited, referring to Christ as He lived on earth and gave Himself for "the brethren." In Jo1 3:23; Jo1 5:13, the exact sense is defined by what follows.

Actual Names Used.

(I.) His Son Jesus Christ. Jo1 1:3; Jo1 3:23; Jo1 5:20. The divine antecedent is differently described in each case, and the difference colors the phrase. In Jo1 1:2-3, the Father (compare John 3). In Jo1 3:23, God. In Jo1 5:20, He that is true. Thus the sonship of Christ is regarded in relation to God as Father, as God, and as satisfying the divine ideal

which man is able to form. The whole phrase, His Son Jesus Christ, includes the two elements of the confessions which John makes prominent.

1. Jesus is the Son of God (Joh 4:15; Joh 5:5).
2. Jesus is the Christ (Joh 2:22; Joh 5:1).

The constituents of the compressed phrase are all used separately by John.

(1.) Jesus. Jo1 2:22; Jo1 5:1; Jo1 4:3 (where the correct reading omits Christ). The thought is that of the Lord in His perfect historic humanity.

(2.) Christ. Jo2 1:9. Pointing to the preparation made under the old covenant.

(3.) Jesus Christ. Jo1 2:1; Jo1 5:6; Jo2 1:7. Combining the ideas of true humanity and messianic position.

In Jo1 4:15, the reading is doubtful: Jesus or Jesus Christ.

On Jo1 4:2, see note.

(4.) The Son. Jo1 2:22, Jo1 2:23, Jo1 2:24; Jo1 4:14; Jo1 5:12. The absolute relation of Sonship to Fatherhood.

(5.) The Son of God. Jo1 3:8; Jo1 5:10, Jo1 5:12, Jo1 5:13, Jo1 5:20. Compare His Son (Jo1 4:10; Jo1 5:9), where the immediate antecedent is ο υιός, He that was begotten of God. Combination of the ideas of Christ's divine dignity and divine sonship.

(6.) Jesus His (God's) Son. Jo1 1:7. Two truths. The blood of Christ is available and efficacious.

(7.) His (God's) Son, His only Son. Jo1 4:9. The uniqueness of the gift is the manifestation of love.

The Son in various forms is eminently characteristic of the First and Second Epistles, in which it occurs more times than in all Paul's Epistles.

), but occurs in the Gospel, and often in Revelation.

The expression, the blood of Jesus His Son, is chosen with a profound insight. Though Ignatius uses the phrase blood of God yet the word blood is inappropriate to the Son conceived in His divine nature. The word Jesus brings out His human nature, in which He assumed a real body of flesh and blood, which blood was shed for us.

See on Mar 7:19. Not only forgives but removes. Compare Tit 2:14; Heb 9:13 sq.; Heb 9:22 sq.; Eph 5:26 sq.; Mat 5:8; Jo1 3:3. Compare also Jo1 1:9, where, forgive (αφε) occur, with an obvious difference of meaning. Note the present tense cleanseth. The cleansing is present and continuous. Alexander (Bishop of Derry) cites a striking passage from Victor Hugo ("Le Parricide"). The usurper Canute, who has had a share in his father's death, expiring after a virtuous and glorious reign, walks towards the light of heaven. But first he cuts with his sword a shroud of snow from the top of Mt. Savo. As he advances towards heaven, a cloud forms, and drop by drop his shroud is soaked with a rain of blood.

The principle of sin in all its forms and manifestations; not the separate manifestations. Compare all joy (Jam 1:2); all patience (Co2 7:12); all wisdom (Eph 1:8); all diligence (Pe2 1:5).

That we have no sin

O

Joh 16:22, and compare have fellowship, Jo1 1:3. Sin (α conversion, but generally. "It is obvious that this ϵ measure of the purification and development of the new man. Even the apostle John does not exclude himself from the universal if we say" (Ebrard).

Heathen authors say very little about sin, and classic paganism had little or no conception of sin in the Gospel sense. The nearest approach to it was by Plato, from whose works a tolerably complete doctrinal statement might be gathered of the origin, nature, and effects of sin. The fundamental idea of α mark (see on Mat 1:21; see on Mat 6:14); from which it develops into a metaphysical meaning, to wander in the understanding. This assumes knowledge as the basis of goodness; and sin, therefore, is, primarily, ignorance. In the Platonic conception of sin, intellectual error is the prominent element. Thus: "What then, I said, is the result of all this? Is not this the result - that other things are indifferent, and that wisdom is the only good, and ignorance the only evil?" ("Euthydemus," 281). "The business of the founders of the state will be to compel the best minds to attain that knowledge which has been already declared by us to be the greatest of all - they must continue to rise until they arrive at the good" ("Republic," vii., 519). Plato represents sin as the dominance of the lower impulses of the soul, which is opposed to nature and to God (see "Laws," ix., 863. "Republic," i., 351). Or again, as an inward want of harmony. "May we not regard every living being as a puppet of the gods, either their plaything only or created with a purpose - which of the two we cannot certainly know? But this we know, that these affections in us are like cords and strings which pull us different and opposite ways, and to opposite actions; and herein lies the difference between virtue and vice" ("Laws," i., 644). He traces most sins to the influence of the body on the soul. "In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure, and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth" ("Phedo," 67).

We find in the classical writers, however, the occasional sense of the universal faultiness of mankind, though even Plato furnishes scarcely any traces of accepting the doctrine of innate depravity. Thus Theognis: "The sun beholds no wholly good and virtuous man among those who are now living" (615). "But having become good, to remain in a good state and be good, is not possible, and is not granted to man. God only has this blessing; but man cannot help being bad when the force of circumstances overpowers him" (Plato, "Protagoras," 344). "How, then: is it possible to be sinless? It is impossible; but this is possible, to strive not to sin" ("Epictetus," iv., 12, 19).

We deceive ourselves (ϵ $\mu\epsilon\nu$)

Lit., we lead ourselves astray. See on Mar 7:24; see on Mat 27:63, Mat 27:64; see on Jde 1:13. Not only do we err, we are responsible for it. The phrase only here in the New Testament. For the verb as applied to deceivers of various kinds, see Mat 24:4; Rev 2:20; Rev 13:14; Rev 19:20; Rev 12:9; Rev 20:3 1:11; Jo1 4:6).

The truth

The whole Gospel. All reality is in God. He is the only true God (α ; see on Joh 1:9). This reality is incarnated in Christ, the Word of God, "the very image of His substance," and in His message to men. This message is the truth, a title not found in the Synoptists, Acts, or Revelation, but in the Catholic Epistles (Jam 5:19; Pe1 1:22; Pe2 2:2), and in Paul (Co2 8:8; Eph 1:13, etc.). It is especially characteristic of the Gospel and Epistles of John. The truth is represented by John objectively and subjectively.

1. Objectively. In the person of Christ. He is the Truth, the perfect revelation of God (Joh 1:18; Joh 14:6). His manhood is true to the absolute law of right, which is the law of love, and is, therefore, our perfect pattern of manhood.

Truth, absolutely existing in and identified with God, was also, in some measure, diffused in the world. The Word was in the world, before as after the incarnation (Joh 1:10. See on Joh 1:4, Joh 1:5). Christ often treats the truth as something to which He came to bear witness, and which it was His mission to develop into clearer recognition and expression (Joh 18:37). This He did through the embodiment of truth in His own person (Joh 1:14, Joh 1:17; Joh 14:6), and by His teaching (Joh 8:40; Joh 17:17); and His work is carried out by the Spirit of Truth (Joh 16:13), sent by God and by Christ himself (Joh 14:26; Joh 16:7). Hence the Spirit, even as Christ, is the Truth (Jo1 5:6). The whole sum of the knowledge of Christ and of the Spirit, is the Truth (Jo1 2:21; Jo2 1:1). This truth can be recognized, apprehended, and appropriated by man, and can be also rejected by him (Joh 8:32; Jo1 2:21; Joh 8:44).

2. Subjectively. The truth is lodged in man by the Spirit, and communicated to his spirit (Joh 14:17; Joh 15:26; Joh 16:13). It dwells in man (Jo1 1:8; Jo1 2:4; Jo2 1:2), as revelation, comfort, guidance, enlightenment, conviction, impulse, inspiration, knowledge. It is the spirit of truth as opposed to the spirit of error (Jo1 4:6). It translates itself into act. God's true children do the truth (Joh 3:21; Jo1 1:6). It brings sanctification and freedom (Joh 8:32; Joh 17:17). See on Joh 14:6, Joh 14:17.

1 John 1:9

jo1 1:9

Confess (ομολογωμεν)

From ο
truth of an accusation. Compare Psa 51:4. The exact phrase, ομολογει
the New Testament. Compare εξομολογεισθαι α ; Mar 1:5; Jam 5:16. See on Mat 3:6; see on Mat 11:25; see on Luk 22:6; see on Act 19:18; see on Jam 5:16.

Sins

Note the plural, as compared with the singular, sin, in the previous verse. See note. The plural indicates that the confession is to be specific as well as general. Augustine's words are exactly to the point, but his play upon pardon and confess cannot be reproduced in English. "Vis ut ille ignoscat? Tu agnosce." Do you wish Him to forgive? Do you confess.

True to His own nature and promises; keeping faith with Himself and with man. The word is applied to God as fulfilling His own promises (Heb 10:23; Heb 11:11); as fulfilling the purpose for which He has called men (Th1 5:24; Co1 1:9); as responding with guardianship to the trust reposed in Him by men (Co1 10:13; Pe1 4:19). "He abideth faithful. He cannot deny Himself" (Ti2 2:13). The same term is applied to Christ (Th2 3:3; Heb 3:2; Heb 2:17). God's faithfulness is here spoken of not only as essential to His own being, but as faithfulness toward us; "fidelity to that nature of truth and light, related to His own essence, which rules in us as far as we confess our sins" (Ebrard). The essence of the message of life is fellowship with God and with His children (Jo1 1:3). God is light (Jo1 1:5). Walking in the light we have fellowship, and the blood of Jesus is constantly applied to cleanse us from sin, which is darkness and which interrupts fellowship. If we walk in darkness we do not the truth. If we deny our sin the truth is not in us. If we confess our sins, "God, by whom we were called unto the fellowship of His Son Jesus Christ our Lord, is faithful" (Co1 1:9) to forgive our sins, to cleanse us from all unrighteousness, and thus to restore and maintain the interrupted fellowship.

; Joh 17:25; Jo1 2:1; Jo1 3:7;
Pe1 3:18. The two words, faithful and righteous, imply each other. They unite in a true conception of God's character. God, who is absolute rightness, must be faithful to His own nature, and His righteous dealing with men who partake of that nature and walk in fellowship with Him, is simply fidelity to Himself. "Righteousness is truth passing into action"

(Westcott).

To forgive (ἵη)

See Joh 20:23; Jo1 2:12. Primarily the word means to send away, dismiss; hence of sins, to remit, as a debt. Cleansing (Jo1 1:7) contemplates the personal character of the sinner; remission, his acts. See on Mat 6:12; see on Jam 5:15. To forgive is, literally, that he may forgive. On John's use of ἵη ; see on Joh 14:31. Forgiveness answers to the essential purpose of His faithful and righteous being.

Sin is defined by John as ἁμαρτία . A.V., transgression of the law (Jo1 3:4). It may be regarded either as condition or as act; either with reference to the normal, divine ideal of manhood, or to an external law imposed upon man by God. Any departure from the normal ideal of man as created in God's image puts man out of true relation and harmony with his true self, and therefore with God and with his fellowman. He thus comes into false, abnormal relation with right, love, truth, and light. He walks in darkness and forfeits fellowship with God. Lawlessness is darkness, lovelessness, selfishness. This false principle takes shape in act. He doeth (ποιεῖ) or ἁμαρτάνει ; Jo1 3:4, Jo1 3:8). He transgresses the words (ῥήματα) of God, and ἠκούσας τῶν ἐντολῶν αὐτοῦ, Jo1 2:14). Similarly the verb ἁμαρτάνω), or to commit sin (Jo1 1:10). Sin, regarded both as principle ἁμαρτία), which occurs in this sense in Paul, but not in the Synoptists, nor in Acts. Many of the terms used for sin by other New Testament writers are wanting in John; as ἁμαρτία); ἀσεβεῖν to be ungodly (Pe2 2:6 ; see on Jam 2:11); παρανομεῖ (see on Act 23:3; see on Pe2 2:16).

To cleanse

See on Jo1 1:7.

Unrighteousness (ἀνομία)

unrighteousness which is contrary to His nature, and which renders fellowship impossible. The word occurs in John's writings only at Joh 7:18; Jo1 5:17.

1 John 1:10

jo1 1:10

We have not sinned (οὐχ ἠμαρτάνομεν)

Committed sins. Sin regarded as an act. The state is expressed by ἁμαρτάνω κ ε).

We make Him (ποιούμεν αὐτόν)

A phrase characteristic of John. See Joh 5:18; Joh 8:53; Joh 10:33; Joh 19:7, Joh 19:12.

His word (ὁ λόγος αὐτοῦ)

Not the personal Word, as Joh 1:1, but the divine message of the Gospel. See Luk 5:1; Luk 8:11; Act 4:31; Act 6:2, Act 6:7, etc. Compare "the truth is not in us" (Jo1 1:8). The truth is the substance of the word. The word carries the truth. The word both moves the man (Joh 8:31, Joh 8:32) and abides in him (Joh 5:38; Joh 8:37). The man also abides in the word (Joh 8:31).

[Next: 1 John Chapter 2](#)

1 John Chapter 2

1 John 2:1

jo1 2:1

; Jo1 2:12, Jo1 2:28; Jo1 3:7, Jo1 3:18; Jo1 4:4; Jo1 5:21. This particular phrase is found only here (best texts omit my in Jo1 3:18). Used as a term of affection, or possibly with) which John also uses (Jo1 2:13, Jo1 2:18). In the familiar story of John and the young convert who became a robber, it is related that the aged apostle repaired to the robber's haunt, and that the young man, on seeing him, took to flight. John, forgetful of his age, ran after him, crying: "O my son why dost thou fly from me thy father? Thou, an armed man, - I, an old, defenseless one! Have pity upon me! My son, do not fear! There is still hope of life for thee. I wish myself to take the burden of all before Christ. If it is necessary, I will die for thee, as Christ died for us. Stop! Believe! It is Christ who sends me."

I write

More personal than we write (Jo1 1:4), and thus better suiting the form of address, my little children.

If any man sin, we have

The change from the indefinite third person, any man, to the first person, we have, is significant. By the we have, John assumes the possibility of sinful acts on the part of Christians, and of himself in common with them, and their common need of the intervention of the divine Advocate. So Augustine: "He said, not 'ye have,' nor 'ye have me,' nor 'ye have Christ himself;' but he put Christ, not himself, and said 'we have,' and not 'ye have.' He preferred to place himself in the number of sinners, so that he might have Christ for his advocate, rather than to put himself as the advocate instead of Christ, and to be found among the proud who are destined to condemnation."

See on Joh 14:16.

See on with God, Joh 1:1. An active relation is indicated. On the terms the Father and my Father, see on Joh 4:21.

The righteous

Compare righteous, Jo1 1:9. There is no article in the Greek. Jesus Christ righteous. See on Jo1 1:9.

1 John 2:2

jo1 2:2

The He is emphatic: that same Jesus: He himself.

The propitiation (u

Only here and Jo1 4:10. From τ ; Heb 2:17. The noun means originally an appeasing or propitiating, and passes, through Alexandrine usage, into the sense of the means of

for which propitiation is made. In Heb 2:17, the accusative case, also of the sins to be propitiated. In classical usage, on the other hand, the habitual construction is the accusative (direct objective case), of the person propitiated. So in

conciliate by divine honors after death. So Herodotus, of Philip of Crotona. "His beauty gained him honors at the hands of the Egestaeans which they never accorded to any one else; for they raised a hero-temple over his grave, and they still propitiate him (αὐτὸν) escaped the visits of the army" (viii., 112). The change from this construction shows, to quote Canon Westcott, "that the scriptural conception of the verb is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God,' and God 'being reconciled' are foreign to the language of the New Testament. Man is reconciled (Co2 5:18 sqq.; Rom 5:10 sq.). There is a propitiation in the matter of the sin or of the sinner."

The sins of (A. V., italicized) should be omitted; as in Revelation, for the whole world. Compare Jo1 4:14; Joh 4:42; Joh 7:32. "The propitiation is as wide as the sin" (Bengel). If men do not experience its benefit, the fault is not in its efficacy. Dsterdieck (cited by Huther) says, "The propitiation has its real efficacy for the whole world; to believers it brings life, to unbelievers death." Luther: "It is a patent fact that thou too art a part of the whole world; so that thine

1 John 2:3

jo1 2:3

Hereby (εἰς)

Lit., in this. Characteristic of John. See Joh 8:35; Joh 15:8; Joh 16:30; Jo1 2:5; Jo1 3:24; Jo1 4:13; Jo1 5:2; Jo1 3:16; Jo1 3:19; Jo1 4:2. The expression points to what follows, "if we keep His commandments," yet with a covert reference to that idea as generally implied in the previous words concerning fellowship with God and walking in the light.

Or, perceive. By experience, from day to day; distinguished from οὐκ knowledge of a fact once for all. Compare Jo1 3:2.

That we know (οἶσμεν)

Or, more literally, have come to know. John does not use the compound forms εἰδέναι. See Luk 1:4; Act 4:13; Rom 1:28; Eph 1:17, etc.), nor the kindred word γινώσκω knowledge (Luk 1:77; Rom 2:20, etc.).

τοῦ τηρωμεν)

A phrase peculiar to John and occurring elsewhere only Mat 19:17; Ti1 6:14. In Co1 7:19 ἵνα μὴ ἴσμεν τοῦ τηρῶμεν the

1 John 2:4

jo1 2:4

A liar

Compare we lie, Jo1 1:6.

In him (ε)

Emphatic. Lit., in this one the truth is not. See on Jo1 1:8.

1 John 2:5

jo1 2:5

Keepeth His word (τηρη αυτου

Note the changed phrase: word for commandments. The word is the revelation regarded as a whole, which includes all

Is the love of God perfected (η α Θεου

Rev., rendering the perfect tense more closely, hath the love of God been perfected. The change in the form of this antithetic clause is striking. He who claims to know God, yet lives in disobedience, is a liar. We should expect as an offset to this: He that keepeth His commandments is of the truth; or, the truth is in him. Instead we have, "In him has the love of God been perfected." In other words, the obedient child of God is characterized, not by any representative trait or quality of his own personality, but merely as the subject of the work of divine love: as the sphere in which that love accomplishes its perfect work.

The phrase η α Θεου the love of God, may mean either the love which God shows, or the love of which God is the object, or the love which is characteristic of God whether manifested by Himself or by His obedient child through His Spirit. John's usage is not decisive like Paul's, according to which the love of God habitually means the love which proceeds from and is manifested by God. The exact phrase, the love of God or the love of the Father, is found in Jo1 3:16; Jo1 4:9, in the undoubted sense of the love of God to men. The same sense is intended in Jo1 3:1, Jo1 3:9, Jo1 3:16, though differently expressed. The sense is doubtful in Jo1 2:5; Jo1 3:17; Jo1 4:12. Men's love to God is clearly meant in Jo1 2:15; Jo1 5:3. The phrase occurs only twice in the Gospels (Luk 6:42; Joh 5:42), and in both cases the sense is doubtful. Some, as Ebrard, combine the two, and explain the love of God as the mutual relation of love between God and men.

It is not possible to settle the point decisively, but I incline to the view that the fundamental idea of the love of God as expounded by John is the love which God has made known and which answers to His nature. In favor of this is the general usage of α by εις towards, or to. See Th1 3:12; Col 1:4; Pe1 4:8. Still stronger is John's treatment of the subject in ch. 4. Here we have, Jo1 4:9, the manifestation of the love of God in us (εν ημιν) By our life in Christ and our love to God we are a manifestation of God's love. Directly following this is a definition of the essential nature of love. "In this is love; i.e., herein consists love: not that we have loved God, but that He loved us" (Jo1 4:10). Our mutual love is a proof that God dwells in us. God dwelling in us, His love is perfected in us (Jo1 4:12). The latter clause, it would seem, must be explained according to Jo1 4:10. Then (Jo1 4:16), "We have known and believed the love that God hath in us" (see on Joh 16:22, on the phrase have love). "God is love;" that is His nature, and He imparts this nature to be the sphere in which His children dwell. "He that dwelleth in love dwelleth in God." Finally, our love is engendered by His love to us. "We love Him because He first loved us" (Jo1 4:19).

In harmony with this is Joh 15:9. "As the Father loved me, I also loved you. Continue ye in my love." My love must be explained by I loved you. This is the same idea of divine love as the sphere or element of renewed being; and this idea is placed, as in the passage we are considering, in direct connection with the keeping of the divine commandments. "If ye keep my commandments ye shall abide in my love."

This interpretation does not exclude man's love to God. On the contrary, it includes it. The love which God has, is revealed as the love of God in the love of His children towards Him, no less than in His manifestations of love to them. The idea of divine love is thus complex. Love, in its very essence, is reciprocal. Its perfect ideal requires two

parties. It is not enough to tell us, as a bare, abstract truth, that God is love. The truth must be rounded and filled out for us by the appreciable exertion of divine love upon an object, and by the response of the object. The love of God is perfected or completed by the perfect establishment of the relation of love between God and man. When man loves perfectly, his love is the love of God shed abroad in his heart. His love owes both its origin and its nature to the love of God.

The word verily (*αληθως*) is never used by John as a mere formula of affirmation, but has the meaning of a qualitative adverb, expressing not merely the actual existence of a thing, but its existence in a manner most absolutely corresponding to *α* ; Joh 8:31. Hath been perfected. John is presenting the ideal of life in God. "This is the love of God that we keep His commandments." Therefore whosoever keepeth God's word, His message in its entirety, realizes the perfect relation of love.

We are in Him

Compare Act 17:28. See note on Jo1 2:15.

1 John 2:6

jo1 2:6

He abideth in Him (*εν αυτω*)

To abide in God is a more common expression with John than to be in God, and marks an advance in thought. The phrase is a favorite one with John. See Joh 15:4 sqq.; Joh 6:56; Jo1 2:24, Jo1 2:27, Jo1 2:28; Jo1 3:6, Jo1 3:24; Jo1 4:12 sq.; Jo1 4:15 sq. Bengel notes the gradation in the three phrases "to know Him, to be in Him, to abide in Him; knowledge, fellowship, constancy."

Ought (*ο*)

An obligation, put as a debt. See Luk 17:10, and on debts, Mat 6:12. The word expresses a special, personal obligation, and not as *δει* must, an obligation in the nature of things. See Joh 20:9, and compare Jo1 3:16; Jo1 4:11; Jo3 1:8.

He (*εκεινος*)

Always of Christ in the Epistles of John. See *ε* .

1 John 2:7

jo1 2:7

Brethren (*α*)

The correct reading is *α* concerning the relation of love.

No new commandment (*ουκ ε*

The Rev., properly, places these words first in the sentence as emphatic, the point of the verse lying in the antithesis between the new and the old. On new, see on Mat 26:29.

to official position based primarily upon age. Hence the official term elder. Between the two others, *αρχαι* distinction is not sharply maintained. *Αρχαιος* emphasizes the reaching back to a beginning (*α* (*αρχαιος*) serpent," whose evil work was coeval with the beginning of time (Rev 7:9; Rev 20:2). The world before the

flood is "the old (αρχαίος) world" (Pe2 2:5). Mnason was "an old (αρχαίος) disciple;" not aged, but having been a disciple from the beginning (Act 21:16 received long ago, "from the old (α of things which has passed away. It carries, therefore, the idea of old fashioned: peculiar to an obsolete state of things.

wine-skins (Mat 9:17

simple conception of time dominates. In αρχαίος there is often a suggestion of a character answering to the remote age.

The commandment is here called old because it belonged to the first stage of the Christian church. Believers had had it from the beginning of their Christian faith.

Commandment

The commandment of love. Compare Joh 13:34. This commandment is fulfilled in walking as Christ walked. Compare Eph 5:1, Eph 5:2.

1 John 2:8

jo1 2:8

New commandment

The commandment of love is both old and new. Old, because John's readers have had it from the beginning of their Christian experience. New, because, in the unfolding of Christian experience, it has developed new power, meaning, and obligation, and closer correspondence "with the facts of Christ's life, with the crowning mystery of His passion, and with the facts of the Christian life."

Which thing is true (ο στικ α

The expression which thing, or that which, refers either to the commandment of love, or to the fact stated, viz., that the old commandment is new. The fact that the old commandment is new is true in Him and in us. On the whole I prefer this.

In Him and in us

For us, read you. The fact that the old commandment is new, is true in Him (Christ), since He gave it as a new commandment, and illustrated it by His word and example. It is true in you, since you did not receive it until Christ gave it, and since the person and life of Christ are appealing to you in new lights and with fresh power as your Christian life develops. In Him, points back to as He walked.

Because

Explaining the apparent paradox.

The darkness (η

See on Joh 1:5. God is light; and whatever is not in fellowship with God is therefore darkness. In all cases where the word is not used of physical darkness, it means moral insensibility to the divine light; moral blindness or obtuseness. Compare Joh 8:12; Joh 12:35, Joh 12:46; Jo1 2:9, Jo1 2:11.

Wrong. The passing is not represented as accomplished, but as in progress. Rev., rightly rendering the present tense, is passing away.

Lit., the light, the true (light). See on that eternal life (Jo1 1:2). True, not as distinguished from false, but as answering to the true ideal. See on Joh 1:9. The true light is the revelation of God in Christ. See on Jo1 1:5.

See on Joh 1:5. Compare Rev 1:16; Rev 8:12; Rev 21:23; Pe2 1:19. See also Rom 13:11 sqq.; Tit 2:11; Tit 3:4.

1 John 2:9

jo1 2:9

Hateth (μισῶν)

The sharp issue is maintained here as in Christ's words, "He that is not with me is against me" (Luk 11:23). Men fall into two classes, those who are in fellowship with God, and therefore walk in light and love, and those who are not in fellowship with God, and therefore walk in darkness and hatred. "A direct opposition," says Bengel; where love is not, there is hatred. "The heart is not empty." See Joh 3:20; Joh 7:7; Joh 15:18 sqq.; Joh 17:14. The word hate is opposed both to the love of natural affection (φιλεῖν), and to the more discriminating sentiment - love founded on a just estimate (ἀγαπᾶν). For the former see Joh 12:25; Joh 15:18, Joh 15:19; compare Luk 14:26. For the latter, Jo1 3:14, Jo1 3:15; Jo1 4:20, Mat 5:43; Mat 6:24; Eph 5:28, Eph 5:29. "In the former case, hatred, which may become a moral duty, involves the subjection of an instinct. In the latter case it expresses a general determination of character" (Westcott).

His fellow-Christian. The singular, brother, is characteristic of this Epistle. See Jo1 2:10, Jo1 2:11; Jo1 3:10, Jo1 3:15, Jo1 3:17; Jo1 4:20, Jo1 4:21; Jo1 5:16. Christians are called in the New Testament, Christians (Act 11:26; Act 26:28; Pe1 4:16), mainly by those outside of the Christian circle. Disciples, applied to all followers of Christ (Joh 2:11; Joh 6:61) and strictly to the twelve (Joh 13:5 sqq.). In Act 19:1, to those who had received only John's baptism. Not found in John's Epistles nor in Revelation. Brethren. The first title given to the body of believers after the Ascension (Act 1:15, where the true reading is ἀδελφῶν brethren, for μαθητῶν disciples). See Act 9:30; Act 10:23; Act 11:29; Th1 4:10; Th1 5:26; Jo1 3:14; Jo3 1:5, Jo3 1:10; Joh 21:23. Peter has ἠ ἀδελφῶν ; Pe1 5:9). The believers. Under three forms: The believers (οἱ ἀγαπῶντες ; Ti1 4:12); they that believe (οἱ πιστεύοντες ; Th1 1:7; Eph 1:19); they that believed (οἱ ἐπιστάμενοι ; Act 4:32; Heb 4:3). The saints (οἱ ἅγιοι) in the Acts (Act 9:13, Act 9:32, Act 9:41; Act 26:10), and once in Jude (Jde 1:3). Also Heb 6:10; Heb 13:24. In Paul, Co1 6:1; Co1 14:33; Eph 1:1, Eph 1:15, etc. In Rev 5:8; Rev 8:3, Rev 8:4; Rev 11:18, etc.

Until now (ἔτι)

Though the light has been increasing, and though he may claim that he has been in the light from the first. The phrase occurs in Joh 2:10; Joh 5:17; Joh 16:24; and is used by Paul, Co1 4:13; Co1 8:7; Co1 15:6.

1 John 2:10

jo1 2:10

See on Jo1 2:6. Compare Jo1 2:9, is in.

See on offend, Mat 5:29. For the image in John, see Joh 6:61; Joh 11:9; Joh 16:1; Rev 2:14. The meaning is not that

he gives no occasion of stumbling to others, but that there is none in his own way. See Joh 11:9, Joh 11:10.

1 John 2:11

jo1 2:11

Is - walketh - whither

The condition of him who hates is viewed as related to being, action, and tendency.

He goeth (v

Or, is going. See on Joh 6:21; see on Joh 8:21.

Hath blinded (ε

For the image see Isa 6:10. See on closed, Mat 13:15. Compare Joh 1:5, Joh 11:40. The aorist tense, blinded, indicates a past, definite, decisive act. When the darkness overtook, it blinded. The blindness is no new state into which he has come.

1 John 2:12

jo1 2:12

Little children

See on Jo1 2:1, and Joh 1:12. Not children in age, but addressed to the readers generally.

Name

See on Joh 1:12; see on Joh 2:23.

1 John 2:13

jo1 2:13

Fathers

Indicating age and authority.

Have known (ε

Rev., correctly, ye know. Knowledge is the characteristic of fathers; knowledge as the fruit of experience. Ye have perceived, therefore ye know.

Compare Joh 16:33. The image is characteristic of Revelation and First Epistle. See Rev 2:7, Rev 2:11, Rev 2:17, Rev 2:26; Rev 12:11; Rev 21:7; Jo1 2:14; Jo1 4:4; Jo1 5:4, Jo1 5:5.

See on wickedness, Mar 7:22; see on evils, Luk 3:19; see on evil spirits, Luk 7:21. The prince of darkness is styled by John ο ; Joh 13:2; Jo1 3:8, Jo1 3:10. See on Mat 4:1): ο Σατανας Satan, the adversary (Joh 13:27; compare ο): ο ; Jo1 2:13, Jo1 2:14; Jo1 3:12; Jo1 5:18, Jo1 5:19): ο α ; Joh 14:30; Joh 16:11). Note the abrupt introduction of the word here, as indicating something familiar.

I have written (ε

Or, strictly, I wrote. Compare I write (Jo1 2:12, Jo1 2:13), and note the change of tense. The past tense, I wrote, does not refer to some previous writing, as the Gospel, but, like the present, to this Epistle. The present, I write, refers to the immediate act of writing: the aorist is the epistolary aorist, by which the writer places himself at the reader's stand-point, regarding the writing as past. See on Pe1 5:12. I write, therefore, refers to the Apostle's immediate act of writing; I have written, or I wrote, to the reader's act of reading the completed writing.

), which emphasizes the idea of kinship, while this word emphasizes the idea of subordination and consequent discipline. Hence it is the more appropriate word when spoken from the stand-point of authority rather than of affection.

Ye have known (ε

Rev., correctly, ye known.

The Father

In His rightful authority, as a Father over little children.

1 John 2:14

[jo1 2:14](#)

Him that is from the beginning

The eternal, pre-existent Christ, who was from the beginning (Joh 1:1). The eternal Son, through whom men are brought into the relation of children of God, and learn to know the

Father

The knowledge of God involves, on the part of both fathers and children, the knowledge of Christ.

Strong (ι

See on was not able, Luk 14:30; see on I cannot, Luk 16:3.

1 John 2:15

[jo1 2:15](#)

See on Joh 1:9.

The love of the Father (η α

The phrase occurs only here in the New Testament. It means love towards the Father, yet as generated by the Father's love to man. Compare Jo1 3:1. See on love of God, Jo1 2:5.

Is not in him

This means more than that he does not love God: rather that the love of God does not dwell in him as the ruling principle of his life. Westcott cites a parallel from Philo: "It is impossible for love to the world to coexist with love to

God, as it is impossible for light and darkness to coexist." Compare Plato. "Evils, Theodorus, can never pass away; for there must always remain something which is antagonist to good. Having no place among the gods in heaven, of necessity they hover around the earthly nature, and this mortal sphere. Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like Him is to become holy and just and wise" ("Theaetetus," 176).

1 John 2:16

jo1 2:16

All (παν)

Not all things severally, but all that is in the world collectively, regarded as a unit.

The lust (η ε

See on Mar 4:19.

Of the flesh

Sensual appetite. The desire which resides in the flesh, not the desire for the flesh. For this subjective usage of the genitive with lust, see Joh 8:44; Rom 1:24; Rev 18:14. Compare Pe1 2:11; Tit 2:12. The lust of the flesh involves the appropriation of the desired object. On the flesh, see on Joh 1:14.

The lust of the eyes

This is included in the lust of the flesh, as a specific manifestation. All merely sensual desires belong to the economy which "is not of the Father." The desire of the eyes does not involve appropriation. It is satisfied with contemplating. It represents a higher type of desire than the desire of the flesh, in that it seeks mental pleasure where the other seeks physical gratification. There is thus a significant hint in this passage that even high artistic gratification may have no fellowship with God.

The pride of life (η α

Rev., vainglory. The word occurs only here and Jam 4:16, on which see note. It means, originally, empty, braggart talk or display; swagger; and thence an insolent and vain assurance in one's own resources, or in the stability of earthly things, which issues in a contempt of divine laws. The vainglory of life is the vainglory which belongs to the present

Of the Father (εκ του

Do not spring forth from the Father. On the expression ειναι εκ to be of, see on Joh 1:46. "He, therefore, who is always occupied with the cravings of desire and ambition, and is eagerly striving after them, must have all his opinions mortal, and, as far as man can be, must be all of him mortal, because he has cherished his mortal part. But he who has been earnest in the love of knowledge and true wisdom, and has been trained to think that these are the immortal and divine things of a man, if he attain truth, must of necessity, as far as human nature is capable of attaining immortality, be all immortal, for he is ever attending on the divine power, and having the divinity within him in perfect order, he has a life perfect and divine" (Plato, "Timaeus," 90).

1 John 2:17

jo1 2:17

Forever (ει ωνα)

The only form in which αων age, life, occurs in the Gospel and Epistles of John, except εκ του αωνος since the

world began (Joh 9:32). Some old versions add, "as God abideth forever."

1 John 2:18

jo1 2:18

See on Jo1 2:13.

The last hour (ε

The phrase only here in the New Testament. On John's use of ω ; Joh 4:21, Joh 4:23; Joh 5:25, Joh 5:28; Joh 7:30; Joh 8:20; Joh 11:23, Joh 11:27; Joh 16:2, Joh 16:4, Joh 16:25, Joh 16:32. The dominant sense of the expression last days, in the New Testament, is that of a period of suffering and struggle preceding a divine victory. See Act 2:17; Jam 5:3; Pe1 1:20. Hence the phrase here does not refer to the end of the world, but to the period preceding a crisis in the advance of Christ's kingdom, a changeful and troublous period, marked by the appearance of "many antichrists."

Antichrist

Peculiar to John in the New Testament. The absence of the article shows its currency as a proper name. It may mean one who stands against Christ, or one who stands instead of Christ; just as α), or an opposing general. ; Mar 13:22). While the false Christ is merely a pretender to the Messianic office, the Antichrist "assails Christ by proposing to do or to preserve what he did, while denying Him." Antichrist, then, is one who opposes Christ in the guise of Christ. Westcott's remark is very important, that John's sense of Antichrist is determined by the full Christian conception of Christ, and not by the Jewish conception of the promised Savior.

Cometh (ε

The prophetic present, equivalent to is about to come. The same term is used of Christ (Joh 14:3; Joh 21:22; Rev 22:20).

Rev., more correctly, have there arisen.

Whereby (o

Lit., whence. Only here in John. It is found in Matthew and Luke, and frequently in Hebrews, and not elsewhere.

1 John 2:19

jo1 2:19

They went out from us (εξ ημων εξηλθαν)

The phrase went out from, may mean either removal (Rev 18:4; Joh 8:59) or origin (Rev 9:3; Rev 14:13, Rev 14:15, Rev 14:17; Rev 19:5, Rev 19:21). Here the latter, as appears from the following clause. Compare Act 20:30.

Were not of

See on Joh 1:46.

No doubt

A needless addition of the A.V.

With us (μεθ' ημων)

Εν ημιν, among us, would be more according to John's ordinary usage; but his thought rests here rather on fellowship than on the unity of believers as one body.

They might be made manifest (φανερωθωσιν)

See on Joh 21:1.

They were not all (ουκ ε

Rev., more correctly, they all are not.

1 John 2:20

jo1 2:20

The word means that with which the anointing is performed - the unguent or ointment. In the New Testament only here and Jo1 2:27 . The anointing is from the Anointed.

The Holy One

Christ. See Joh 6:69; Act 3:14; Act 4:27, Act 4:30; Rev 3:7.

Ye know all things (οι

because ye know not the truth, but because ye know it."

1 John 2:21

jo1 2:21

I have not written (ουκ ε

Or, I wrote not. See on Jo1 2:13.

1 John 2:22

jo1 2:22

A liar (ο

Rev., correctly, "the liar." For a similar interrogative phrase see Jo1 5:5. It marks the lively feeling with which the apostle writes. By the definite article, the liar, the lie is set forth in its concrete personality: the one who impersonates all that is false, as antichrist represents every form of hostility and opposition to Christ. The denial that Jesus is the Christ is the representative falsehood. He that denies is the representative liar.

He that denieth (ο α

The article with the participle denotes the habitual denial. Lit., the one denying, the one who habitually represents this attitude towards Christ. The words are aimed at the heresy of Cerinthus, a man of Jewish decent and educated at Alexandria. He denied the miraculous conception of Jesus, and taught that, after His baptism, the Christ descended upon Him in the form of a dove, and that He then announced the unknown Father and wrought miracles; but that, towards the end of His ministry, the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassible (incapable of suffering) as a spiritual being.

The Father

The title the Father occurs always in its simple form in the Epistle. Never his or our Father, or the Father in heaven.

1 John 2:23

jo1 2:23

Hath not the Father (ου

Properly, "hath not even the Father," though he professes to reverence the Father while rejecting the Son. Compare Joh 8:42.

1 John 2:24

jo1 2:24

As for you (υμεις)

This is the rendering of the Rev. The force of the emphatic you at the beginning of the sentence is utterly lost in the A.V., which takes the pronoun simply as nominative to ye have heard. You is emphatic by way of contrast with the false teachers (Jo1 2:22).

From the beginning

See on Jo1 1:1. Notice the change in the order of the repeated sentence, that which ye heard from the beginning: ο απ' αρχης, that which ye heard; the emphasis being on their reception of the message: ο π αρχης η heard from the beginning; emphasizing the time of the reception as coincident with the origin of their faith.

In the Son and in the Father

Compare the reverse order in Jo1 2:22. "Here the thought is that of rising through the confession of the Son to the knowledge of the Father; there the thought is of the issue of denial culminating in the denial of the Father" (Westcott).

1 John 2:25

jo1 2:25

The promise (η ε

See on Act 1:4.

Lit., the life, the eternal (life).

1 John 2:26

jo1 2:26

See on Jo1 1:8. Rev., lead astray.

1 John 2:27

jo1 2:27

As for you (υμεις)

Emphatic, as in Jo1 2:24.

Of Him (απ' αυτου)

See on Jo1 1:5.

The best texts read αυτου, His anointing.

Is truth, and is no lie

The characteristic combination of positive and negative statement. See on Jo1 1:5.

Ye shall abide (μενειτε)

In Him

Christ.

1 John 2:28

jo1 2:28

When He shall appear (ο)

The best texts read ε , if He shall be

Joh 21:1. John never uses α occurs in his writings except in Joh 12:38, which is a citation from Isaiah, and in Rev 1:1.

We may have

Thus identifying himself with his children in the faith. Teacher and pupil must alike abide in Him.

We may have confidence (σχωμεν παρρ

Rev., boldness. For the phrase have boldness, see Jo1 3:21; Jo1 4:17; Jo1 5:14; Heb 3:6; Heb 10:19; Plm 1:8. For the word παρρ ; see on Act 2:29. It is opposed, as here, to αι , where the Septuagint reads "a wicked man is ashamed (αι ρ . Compare Co2 3:12. The idea of free, open speech lies at the bottom of the word: coming before God's bar with nothing to conceal. The thought is embodied in the general confession of the Book of Common Prayer: "That we should not dissemble nor cloke them before the face of Almighty God our Heavenly Father, but confess them." So John Wesley's Hymn:

"Jesus, Thy blood and righteousness

My beauty are, my glorious dress:

'Midst flaming worlds, in these arrayed,

With joy shall I lift up my head.

Bold shall I stand in Thy great day,

For who aught to my charge shall lay?

Fully absolved through these I am, -

From sin and fear, from guilt and shame."

Be ashamed before Him (αισχυνομεν απ' αυτου)

The expression is peculiar. Lit., "be ashamed from Him." The fundamental thought is that of separation and shrinking from God through the shame of conscious guilt. The same construction is found in the Septuagint. Isa 1:29, "They shall be ashamed from their idols." Jer 2:36, "Thou shalt be ashamed of (from) Egypt, as thou wast ashamed of (from) Assyria." Jer 12:13.

)

Lit., presence. So Co2 10:10. Hence, the presence of one coming, and so coming, especially in the New Testament, of the future, visible return of our Lord to raise the dead, judge the world, and finally establish the kingdom of God. The word does not occur elsewhere in John, nor does he use ε

1 John 2:29

jo1 2:29

If ye know - ye know (ε δη

If ye know absolutely that He is righteous, ye perceive that every one, etc. See on Joh 2:24. Ye perceive may be taken as imperative: perceive or know ye.

Is born of Him (εξ αυτου

The interpreters differ as to the reference of Him; some referring it to God, and others to Christ. Against the latter is the fact that men are not said to be born of Christ, but of God; and that to be born of God is a characteristic phrase of John, while to be born of Christ is a phrase which occurs nowhere. On the other hand, the undoubted reference to Christ in Jo1 2:28, would seem to demand a similar reference here. Men are said to abide in Christ as well as in God, and to be born of the Spirit. Westcott's remark is pertinent. "When John thinks of God in relation to men, he never thinks of Him apart from Christ (see Jo1 5:20); and again, he never thinks of Christ in His human nature without adding the thought of His divine nature. Thus a rapid transition is possible from the one aspect of the Lord's divine-human person to the other."

Used by John both of God and of Christ. Of God, Jo1 1:9; Joh 17:25; Rev 16:5; of Christ, Jo1 2:1; Jo1 3:7. Compare Act 3:14; Act 7:52; Act 22:14.

Is born of Him (εξ αυτου

Rev., begotten. The first occurrence of the phrase in the Epistle.

[Next: 1 John Chapter 3](#)

1 John Chapter 3

1 John 3:1

jo1 3:1

Behold (ὁ

Lit., behold ye. The plural is peculiar. The usual form is the singular ὁ ; Joh 11:3, etc.; Joh 4:35; Joh 19:26, Joh 19:27. Elsewhere the plural is used of something actually visible (Gal 6:11).

The word is of infrequent occurrence in the New Testament, but is found in all the Synoptists and in Pe2 3:11. Only here in John's writings. Originally it means from what country or race; then, of what sort or quality. It is used of the quality of both persons and things.

See Gal 3:18; Phi 2:9; Phi 1:29.

That (ὅτι

See on Joh 15:13.

We should be called (κληθώμεν)

Or, named. As Mat 2:23; Mat 21:13; Luk 1:13, Luk 1:31, etc. The verb is never used by John of the divine call. In Joh 10:3, for καλεῖ calleth, read φωνεῖ.

Rev., better, children. See on Joh 1:12.

σμεν)

Lit., and we are. Added by Rev., according to the best texts. A parenthetical, reflective comment, characteristic of John. See on Jo1 1:2.

1 John 3:2

jo1 3:2

Beloved

See Jo1 2:7.

Now are we and, etc.

The two thoughts of the present and the future condition of God's children are placed side by side with the simple

copula, and, as parts of one thought. Christian condition, now and eternally, centers in the fact of being children of God. In that fact lies the germ of all the possibilities of eternal life.

It doth not yet appear (οὐ

Rev., more correctly, it is not yet made manifest. See on Joh 21:1. The force of the aorist tense is, was never manifested on any occasion.

"This what suggests something unspeakable, contained in the likeness of God" (Bengel).

But we know

Omit but.

When He shall appear (ε

Rev., correctly, if He (or it) shall be manifested. We may render either "if it shall be manifested," that is what we shall be; or, "if He," etc. The preceding ε

We are now children of God. It has not been revealed what we shall be, and therefore we do not know. In the absence of such revelation, we know (through our consciousness of childship, through His promise that we shall behold His glory), that if what we shall be were manifested, the essential fact of the glorified condition thus revealed will be likeness to the Lord. This fact we know now as a promise, as a general truth of our future state. The condition of

manifestation will bring with it the open vision of the Lord. When the what we shall be shall be manifest, it will bring us face to face with Him, and we shall be like Him because we shall see Him as He is.

στυ)

Strictly, just as. Rev., even as.

"As long as the festivity

Of Paradise shall be, so long our love

Shall radiate round about us such a vesture.

Its brightness is proportioned to the ardor,

The ardor to the vision; and the vision

Equals what grace it has above its worth.

Dante, "Paradiso," iv., 37-42.

1 John 3:3

jo1 3:3

Every man that hath (πας ο ε

A characteristic form of expression with John, containing "a reference to some who had questioned the application of a general principle in particular cases." Here to some persons who had denied the practical obligation to moral purity involved in their hope. See Jo1 3:4, Jo1 3:6, Jo1 3:9, Jo1 3:10, Jo1 3:15, Jo1 3:23, Jo1 3:24; Jo1 4:7; Jo1 5:1, Jo1 5:4, Jo1 5:18; Jo2 1:9.

Hope

John's only reference to Christian hope. The phrase used here, to have the hope upon one, is unique in the New Testament. Compare ἐπ' αὐτῷ ἐλπιοῦσιν "on Him shall the Gentiles hope" (Rom 15:12): ἡμεῖς ἐπιζῶντι "we have hoped on the living God" (Ti1 4:10). On the force of ἐπιζῶντι

In Him (ἐπ' αὐτῷ)

Ambiguous. Better, as Rev., set on Him.

Purifieth himself (ἑαυτὸν καθαρίζει)

On the verb, see on Pe1 1:22; see on Jam 4:8. In the Septuagint used only of ceremonial purification, and so four out of the seven instances in which it occurs in the New Testament (Joh 11:55; Act 21:24, Act 21:26; Act 24:18). In the remaining cases, of purifying the heart and the soul (Jam 4:8; Pe1 1:22). The kindred adjective καθαρός, ceremonial signification in every case, as has the noun καθαριότης).

He (ἐκεῖνος)

Christ, as always in the Epistle.

Pure (ἁγίος)

See above. Though marking moral and spiritual purity, and that of a very high grade, since it is applied to Christ here, yet it admits the thought of possible temptation or pollution, thus differing from ἁγίος perfection.

1 John 3:4

jo1 3:4

Whosoever committeth sin (πᾶς ὁ ποιῶν ἁμαρτίαν)

Rev., better, every one that doeth sin. See on Jo1 3:3, every man that hath, and note the frequent repetition of this form of expression in the present chapter. Compare πᾶς ὁ ποιῶν ἁμαρτίαν). The phrase to do sin regards sin as

includes and represents the complete ideal of sin. Compare do righteousness, Jo1 2:29.

ἁμαρτίαν)

Rev., more accurately, doeth also lawlessness. Compare Mat 13:41, and the phrase οἱ ἐπιτιμῶντες (7:23).

Rev., correctly, and. This and the preceding clause are coordinated after John's manner.

Is the transgression of the law (ἐπιτιμῶντες τὸν νόμον)

Rev., correctly, is lawlessness. Sin is the violation of the law of our being, the law which includes our threefold relation to God, to the men and things around us, and to ourselves. Compare Jam 1:14; Jam 4:17.

1 John 3:5

jo1 3:5

Ye know

John's characteristic appeal to Christian knowledge. Compare Jo1 2:20, Jo1 2:21; Jo1 4:2, Jo1 4:14, Jo1 4:16; Jo1 5:15, Jo1 5:18; Jo3 1:12.

He (εκεινος)

Christ, as always in this Epistle. See on Joh 1:18.

Was manifested

See on Joh 21:1. Including Christ's whole life on earth and its consequences. The idea of manifestation here assumes the fact of a previous being. John various terms to describe the incarnation. He conceives it with reference to the Father, as a sending, a mission. Hence ο
Father that sent me (Joh 5:37; Joh 8:18; Joh 12:49, etc.): with the verb α
sent (α
; Joh 10:36; Jo1 4:10; compare Joh 6:57; Joh 7:29; Joh 17:18). With reference to the Son, as a coming, regarded as a historic fact and as an abiding fact. As a historic event, He came (ηλθεν, Joh 1:11); this is He that came (ο ε
) . Came forth (εξηλθον; Joh 8:42; Joh 16:27, Joh 16:28; Joh 17:8). As something abiding in its effects, am come, hath come, is come, marked by the perfect tense: Light is come (ε
) . Jesus Christ is come (ε
Jo1 4:2). Compare Joh 5:43; Joh 12:46; Joh 18:37). In two instances with η
; Jo1 5:20. Or with the present tense, as describing a coming realized at the moment: whence I come (ε
) ; compare Joh 14:3, Joh 14:18, Joh 14:28; also Jesus Christ coming (ε
; Jo1 4:2; Jo2 1:7. With reference to men, Christ was manifested (Jo1 1:2; Jo1 3:5, Jo1 3:8; Joh 1:31; Joh 21:1, Joh 21:14).

To take away (τι)

See on Joh 1:29.

μων)

Omit ηυων our. Compare Joh 1:29
all manifestations or realizations of sin.

In Him is no sin (α ν αυτω ουκ ε

Lit., in Him sin is not. He is essentially and forever without sin. Compare Joh 7:18.

1 John 3:6

jo1 3:6

Abideth

Compare Joh 15:4-10. To abide in Christ is more than to be in Him, since it represents a condition maintained by communion with God and by the habitual doing of His will. See on Jo1 2:6.

Sinneth not

John does not teach that believers do not sin, but is speaking of a character, a habit. Throughout the Epistle he deals with the ideal reality of life in God, in which the love of God and sin exclude each other as light and darkness.

Seen - known

The vision of Christ and the appropriation of what is seen. Rev., correctly, knoweth.

1 John 3:7

jo1 3:7

Little children

See on Jo1 2:1.

Rev., better, lead astray. See on Jo1 1:8.

Doeth righteousness

See on Jo1 3:4, and compare Jo1 2:29

doing righteous acts. "In his relation to other men he will do what is just; and in his relation to the gods he will do what is holy; and he who does what is just and holy cannot be other than just and holy" (Plato, "Gorgias," 507).

1 John 3:8

jo1 3:8

The Devil

See on Jo1 2:13. Compare Joh 8:44. "The devil made no one, he begot no one, he created no one; but whosoever imitates the devil, is, as it were, a child of the devil, through imitating, not through being born of him" (Augustine).

Sinneth

The present tense indicates continuousness. He sinned in the beginning, and has never ceased to sin from the beginning, and still sinneth.

The Son of God

For the first time in the Epistle. Hitherto the title has been the Son, or His Son. See on Jo1 1:7.

)

Lit., dissolve, loosen. Compare Act 27:41; Act 13:43. "The works of the devil are represented as having a certain consistency and coherence. They show a kind of solid front. But Christ, by His coming, has revealed them in their complete unsubstantiality. He has 'undone' the seeming bonds by which they were held together" (Westcott).

1 John 3:9

jo1 3:9

Whosoever is born ($\pi\alpha\varsigma$ o

On the form of expression, see on Jo1 3:4. Rev., begotten. The perfect participle indicates a condition remaining from the first: he who hath been begotten and remains God's child.

His seed

The divine principle of life.

Cannot

See on Jo1 3:6. Conceived as a perfect ideal, life in God excludes the possibility of sin. Compare Romans 4 throughout.

1 John 3:10

jo1 3:10

In this (ε)

See on Jo1 2:3.

The only occurrence of the phrase. Compare Act 13:10, and see Joh 8:44.

Righteousness

Here the article is wanting, compare Jo1 3:7. Righteousness is regarded, not in its completeness, but as bearing a particular character. It will be interesting to follow out the same distinction between the following words with and without the article: α

1 John 3:11

jo1 3:11

From the beginning

See on Jo1 1:1.

That (t

The purport and aim of the message. See on Joh 15:13.

1 John 3:12

jo1 3:12

v)

Who is not in the Greek. The construction is irregular. Lit., as Rev., not as Cain was of the evil one.

Slew (ε

The verb occurs only in John, and only here outside of Revelation. Originally, to slay by cutting the throat; so in Homer, of cattle:

His flocks and slow-paced beeves with crooked horns."

"Odyssey," i., 92.

To slaughter victims for sacrifice:

"Backward they turned the necks of the fat beeves,

And cut their throats (ε

"Iliad," i., 459.

Thence, generally, to slay or kill.

Ti1 5:14; Gal 3:19.

, Eph 3:14;

1 John 3:13

jo1 3:13

Brethren (α

The only occurrence of this mode of address in the Epistle.

Hate (μισει)

Indicative mood, pointing to the fact as existing: if the world hate you, as it does.

1 John 3:14

jo1 3:14

We know

Emphatic; we as distinguished from the world.

Lit., have passed over.

From death (εκ του

Lit., out of the death. The article marks it as one of the two spheres in which men must be; death or life. The death, the life, present one of those sharp oppositions which are characteristic of the Epistle; as love, hatred; darkness, light; truth, a lie. O

Personified in Rev 1:18; Rev 6:8; Rev 9:6; Rev 20:13.

Unto life (ει

Rev., better, into. Compare enter into the life, Mat 28:8; Mat 19:17.

Because

The sign of having passed into life; not the ground.

We love the brethren (αγαπωμεν του,ς α

The only occurrence of the phrase. Elsewhere, love one another, or love his brother. See on Jo1 2:9.

His brother

Omit.

1 John 3:15

jo1 3:15

Murderer (α)

Manslayer. Only here and Joh 8:44, of the devil.

Hath eternal life, etc.

The contrast is suggestive between the sentiment embodied in this statement and that of Pagan antiquity respecting murder, in the Homeric age, for instance. "With regard to the practice of homicide, the ordinary Greek morality was extremely loose.... Among the Greeks, to have killed a man was considered in the light of misfortune, or, at most, a prudential error, when the perpetrator of the act had come among strangers as a fugitive for protection and hospitality. On the spot, therefore, where the crime occurred, it could stand only as in the nature of a private and civil wrong, and the fine payable was regarded, not (which it might have been) as a mode, however defective, of marking any guilt in the culprit, but as, on the whole, an equitable satisfaction to the wounded feelings of the relatives and friends, or as an actual compensation for the lost services of the dead man. The religion of the age takes no notice of the act whatever" (Gladstone "Homer and the Homeric Age," ii., 436).

1 John 3:16

jo1 3:16

Hereby (ϵ)

See on Jo1 2:3.

Perceive (ϵ)

Rev., correctly, know.

The love

Omit the italics of A.V., of God, and render as Rev., hereby know we love.

του ε

See on Joh 10:11.

We ought (\omicron)

See on Jo1 2:6.

1 John 3:17

jo1 3:17

Seeth ($\theta\epsilon\omega\rho\eta$)

Deliberately contemplates. See on Joh 1:18. Rev., beholdeth. The only occurrence of the verb in John's Epistles.

Lit., having need. Rev., in need.

See on pitiful, Pe1 3:8. Rev., much better, his compassion. The word only here in John.

1 John 3:19

jo1 3:19

Two renderings are possible; the primitive meaning persuade (Act 19:26; Act 17:4; Co2 5:11); or the secondary and consequent sense, assure, quiet, conciliate (Mat 28:14). Render as A.V., and Rev. as sure. See critical note at the end of the commentary on this Epistle.

Before Him (ε τού)

Emphatic, the order being, before Him we shall assure our heart. These words are to be kept in mind as the key-note of what follows.

1 John 3:20

jo1 3:20

For if our heart condemn us, God is greater, etc.

A very difficult passage. See critical note as above. Render, as Rev., shall assure our heart before Him whereinsoever our heart condemn us, because God is greater than our heart.

For (ο

To be rendered not as a conjunction (for, because) but as a relative, in whatsoever or whereinsoever.

)

The word occurs only three times in the New Testament; here, Jo1 3:21, and Gal 2:11. It signifies (1.) To note accurately, usually in a bad sense. Hence to detect (Pro 28:11 the old man" ("Knights," 46). To form an unfavorable prejudice against. So Herodotus. Datis says to the Delians, μεν) in so unfriendly a way?" (vi., 97). (2.) To note judicially: to accuse: to accuse one's self. So Thucydides: "No one, when venturing on a perilous enterprise, ever yet passed a αυτου

, it is said of Peter that, because v he stood condemned or self-condemned (not as A.V., he was to be blamed). His conduct was its own condemnation. This is the sense in this passage, the internal judgment of conscience.

Because (ο

This second ο

Is this superior greatness to be regarded as related to God's judgment, or to His compassion? If to His judgment, the sense is: God who is greater than our heart and knows all things, must not only endorse but emphasize our self-

accusation. If our heart condemn, how much more God, who is greater than our heart. If to His compassion, the sense is: when our heart condemns us we shall quiet it with the assurance that we are in the hands of a God who is greater than our heart - who surpasses man in love and compassion no less than in knowledge. This latter sense better suits the condemneth, which is untranslatable.

1 John 3:21

jo1 3:21

Beloved

The affectionate address is suggested by the preceding thought of tormenting self-accusation.

Confidence (παρρ

Rev., boldness. See on Jo1 2:28.

1 John 3:22

jo1 3:22

We ask (αιτωμεν)

See on Luk 11:9.

π' αυτου)

On the form of expression, see on Jo1 1:5. For the thought, compare Joh 15:7.

We keep (τηρουμεν)

See on Pe1 1:5. Note the combination of keep and do. Watchful discernment and habitual practice. Compare Psa 123:2. The same combination occurs Jo1 5:2, Jo1 5:3, where instead of the first τηρωμεν keep, read ποιωμεν do.

Pleasing (α

See Joh 8:29.

In His sight (ε του)

Compare ε του before Him, or in His presence (Jo1 3:19). In His sight "accentuates the thought of the divine regard. Compare Joh 7:37 and Joh 20:30" (Westcott).

1 John 3:23

jo1 3:23

ο

See on Joh 1:12; see on Jo1 1:7.

1 John 3:24

jo1 3:24

Abideth in Him and He in Him

"Therefore let God be a home to thee, and be thou the home of God: abide in God, and let God abide in thee" (Bede).

Spirit

The first mention of the Spirit in the Epistle. Never found with Holy in the Epistles or Revelation.

[Next: 1 John Chapter 4](#)

1 John Chapter 4

1 John 4:1

jo1 4:1

Beloved

Again the recognition of danger from false spirits prompts this affectionate address. Compare Jo1 3:21.

Better, as Rev., prove. See on Pe1 1:7; see on Luk 12:55. Compare the phrase discerning of spirits, Co1 12:10.

Of God (εκ)

Out of: proceeding from.

False prophets (ψευδοπροφηται)

The term is applied in the New Testament to rivals of true prophets under the old dispensation (Luk 6:26; Pe2 2:1), and to rivals of the apostles under the gospel economy (Mat 7:15; Mat 24:11, Mat 24:24; Mar 13:22). In Revelation to "the embodied power of spiritual falsehood" (Rev 16:13; Rev 19:20; Rev 20:10). The false prophet supports his claims by signs and portents (Mat 24:24; Act 13:6; Rev 19:20) and is thus distinguished from the false teacher. See Pe2 2:1, where the two terms occur together.

Are gone out (ε

The perfect tense indicates that the influence of their going out on their false mission is in operation at the present.

1 John 4:2

jo1 4:2

Hereby (ε)

See on Jo1 2:3.

Know ye (γινωσκετε)

Perceive. See on Joh 2:24.

Confesseth (ομολογει)

See on Mat 7:23; see on Mat 10:32.

That Jesus Christ is come in the flesh (Ιησου

Lit., Jesus Christ having come, etc. The whole phrase forms the direct object of the verb confesseth.

Of God

Compare Co1 12:3.

1 John 4:3

jo1 4:3

Is come in the flesh

ησουν annulleth or destroyeth Jesus." The simple Jesus emphasizes the humanity of our Lord considered in itself. See Rom 3:26; Rom 10:9; Co2 11:4; Eph 4:21; Heb 2:9.

This (τουτο)

Not this spirit, but this non-confession, summed up in all its manifestations.

Cometh

See on Jo1 2:18.

1 John 4:4

jo1 4:4

Have overcome

See on Jo1 2:13.

Greater

Compare Jo1 3:20.

In you

The Christian society. Compare Joh 6:56; Joh 14:20; Joh 15:4-10; Joh 17:23, Joh 17:26; Gal 2:20 (of the individual).

He that is in the world

In Jo1 5:19, the world is said to be in the evil one. Compare Eph 2:2.

1 John 4:5

jo1 4:5

Of the world (εκ του

Proceeding from, as their source (εκ). Different from εκ της γης from the earth (Joh 3:31), as marking the whole worldly economy morally considered.

Speak they of the world (εκ του σιν)

An ambiguous rendering, which might readily be interpreted "they speak concerning the world." Literally it is: "they speak out of the world; i.e., the character of their utterances corresponds to their origin. Rev., "speak they as of the world." The position of the world in the sentence is emphatic: "it is out of the world that they speak."

1 John 4:6

jo1 4:6

He that knoweth (ο

Lit., the one knowing: he who is habitually and ever more clearly perceiving and recognizing God as his Christian life unfolds. The knowledge is regarded as progressive and not complete. Compare Phi 3:12, and He who is calling (ο καλων, Th1 5:24) also ο αγαπων he that loves (Jo1 4:7).

Hereby (ε

Not the same as the common ε (Jo1 4:2). It occurs only here in the Epistle. E is in this: ε marks the residing or consisting of the essence or truth of a thing in something the apprehension of which conveys to us the essential nature of the thing itself. The latter marks the inference or deduction of the truth from something, as contrasted with its immediate perception in that something. Rev., by this.

μα τη

1 John 4:7

jo1 4:7

Of God (εκ του Θεου)

Flows from God.

1 John 4:8

jo1 4:8

Knoweth not (ουκ ε

The aorist tense: did not know, from the beginning. He never knew.

Is love (α

See on God is light (Jo1 1:5), and the truth (Jo1 1:6); also God is spirit (Joh 4:24). Spirit and light are expressions of God's essential nature. Love is the expression of His personality corresponding to His nature. See on love of God (Jo1 2:5). Truth and love stand related to each other. Loving is the condition of knowing.

1 John 4:9

jo1 4:9

Was manifested

See on Joh 21:1; see on Jo1 3:5.

Toward us (εν ημιν)

Wrong. Not "among us," as Joh 1:14, nor "in us;" but as Rev., in margin, in our case.

Sent (α

John describes the incarnation as a sending, more frequently than in any other way. A an envoy. The perfect tense, hath sent, points to the abiding results of the sending. See on Jo1 3:5.

του)

Lit., His Son, the only-begotten (Son). A mode of expression common in John, enlarging upon the meaning of a noun by the addition of an adjective or a participle with the article. See Jo1 1:2; Jo1 2:7, Jo1 2:8, Jo1 2:25; Jo1 5:4; Joh 6:41, Joh 6:44, Joh 6:50, Joh 6:51; Joh 15:1, etc. On only-begotten, see on Joh 1:14.

1 John 4:10

jo1 4:10

Propitiation

See on Jo1 2:2.

1 John 4:11

jo1 4:11

So (ou

Emphatic.

We ought

See on Jo1 2:6.

1 John 4:12

jo1 4:12

God

Beginning the sentence emphatically, and without the article: God as God. "God hath no man ever yet seen." Compare Joh 1:18.

His love

Not our love to Him, nor His love to us, but the love which is peculiarly His; which answers to His nature.

1 John 4:14

jo1 4:14

Have deliberately and steadfastly contemplated. Compare Jo1 1:1, and see on Joh 1:14.

Do testify (μαρτυρομεν)

Rev., bear witness. See on Joh 1:7.

Sent

See on Jo1 4:9.

The Savior of the world

See the same phrase, Joh 4:42, and compare Joh 3:17 . Elsewhere it is applied both to God (Ti1 1:1; Ti1 2:3; Tit 1:3; Tit 2:10; Tit 3:4; Jde 1:25), and to Christ (Luk 2:11; Act 5:31; Act 13:23; Ti2 1:10; Tit 1:4, etc.). The title is found in Paul's Epistles of the Captivity (Eph 5:23; Phi 3:20), and in the Pastorals (see above), but not in Corinthians, Romans, Galatians, or Thessalonians. In classical writings the term is applied to many deities, especially to Zeus (Jupiter); also to Hermes (Mercury), Apollo, Hercules, and even to female deities, as Fortune and Aphrodite (Venus). "Zeus Soter" (Zeus Savior) was used as a formula in drinking at banquets. The third cup was dedicated to him. Compare Plato: "Then, by way of a third libation to the savior Zeus, let us sum up and reassert what has been said" ("Philebus," 66). The drinking of this cup was a symbol of good fortune, and the third time came to mean the lucky time. "Twice then has the just man overthrown the unjust; and now comes the third trial, which, after Olympic fashion, is sacred to Zeus the savior,... and surely this will prove the greatest and most σωτηρι, lit., the third to the savior; i.e., the third or

in John's Epistles, and appears only once in the Gospel (Joh 4:22). It is found thrice in Revelation (Rev 7:10; Rev 12:10; Rev 19:1). It does not appear in the Epistles.

1 John 4:15

jo1 4:15

Whosoever (ος ε

Lit., who if there be any.

Shall confess

See on Jo1 1:9.

Son of God

See on Jo1 1:7.

1 John 4:16

jo1 4:16

The love which God hath

On this use of ε . Compare Joh 8:35.

To us (εν ημιν)

Rev., in us. Compare God abideth in Him.

Dwelleth in love, etc.

See Joh 15:9, Joh 15:10. Rev., abideth.

1 John 4:17

jo1 4:17

Herein (ε)

To what does this refer? Two explanations are given. (1.) To the following that we may have boldness. So Huther, who argues thus on the ground that Jo1 4:18 shows that the drift of the writer's thought is toward the fearlessness of

love. According to this, therefore, love has its fulfillment in freeing us from fear, and inspiring us with boldness even in view of the final judgment. (2.) To what precedes, viz., our dwelling in God and He in us. So Westcott: "The fellowship of God with man and of man with God, carries with it the consummation of love." I prefer the latter, principally on the ground that in such phrases as ε to on this account, therefore, the pronoun usually refers to something preceding, though more fully developed in what follows. See Joh 5:16, Joh 5:18; Joh 6:65; Joh 8:47; Joh 10:17; Joh 12:18; Joh 16:15.

Our love (η α μων)

The A.V. construes μεθ' ημων with us, with love, making with us equivalent to our. In that case it might mean either the love which is between Christians, or the love which is between God and Christians. The Rev. construes with us with the verb: love is made perfect with us. The latter is preferable. I do not think it would be easy to point out a parallel in the New Testament to the expression α perfected in fellowship. The love of God is perfected with us, in communion with us, through our abiding in Him and He in us. "Love is not simply perfected in man, but in fulfilling this issue God works with man" (Westcott). Compare Jo2 1:3, "grace shall be with us" (true reading); and Act 25:4, "what things God had done with them." See also Mat 1:23; Co1 16:24; Gal 6:18 ; Mat 2:3; Luk 23:12; Act 7:9; Rom 12:15; Jo1 1:6.

Boldness (παρρ

See on Jo1 2:28.

The day of judgment (τη η τη

Lit., the day of judgment. The exact phrase occurs here only. H 10:15; Mat 11:22, Mat 11:24; Mat 12:36; Pe2 2:9; Pe2 3:7. The day is called the great day of their wrath (Rev 6:17); the day of wrath and of revelation of the righteous judgement of God (Rom 2:5); the day of visitation (Pe1 2:12); the last day (Joh 6:39, Joh 6:40, Joh 6:44, Joh 6:54); that day (Mat 7:22; Luk 6:23; Luk 10:12). The judgment is found Mat 12:41, Mat 12:42; Luk 10:14; Luk 11:31, Luk 11:32.

Because

Likeness to Christ is the ground of boldness.

Not absolutely, but according to our measure, as men in this world.

He is

The present tense is very significant. Compare Jo1 3:7, "is righteous even as He is righteous." The essence of our being as He is lies in perfected love; and Christ is eternally love. "He that abideth in love abideth in God and God in him." Compare Jo1 3:2.

In this world

This present economy, physical and moral. The phrase limits the conception of likeness.

1 John 4:18

jo1 4:18

κ ε ν τη α)

Lit., fear is not. It has no existence. The fear is that spoken of in Pe1 1:17; Heb 12:28; godly fear; filial reverence; not

slavish fear, as Rom 8:15. In love, lit., the love, that perfected love of which John has been speaking.

Not perfected, as Jo1 4:17 but perfect as the result of having been perfected. Compare Heb 5:14; Jam 1:4; Jam 3:2.

Casteth out (ε

A strong expression: turneth out of doors. Fear is cast out of the sphere of the fellowship of love. See the phrase in Joh 6:37; Joh 9:34, Joh 9:35; Joh 12:31; Joh 15:6.

Torment is a faulty translation. The word means punishment, penalty. It occurs in the New Testament only here and Mat 25:46 ; Pe2 2:9. Note the present tense, hath. The punishment is present. Fear by anticipating punishment has it even now. The phrase hath punishment (see on Joh 16:22) indicates that the punishment is inherent in the fear. Fear carries its own punishment. Augustine, commenting on the expulsion of fear by love, says: "As in sewing, we see the thread passed through by the needle. The needle is first pushed in, but the thread cannot be introduced until the needle is brought out. So fear first occupies the mind, but does not remain permanently, because it entered for the purpose of introducing love." The words because fear hath punishment are parenthetical.

He that feareth

abstract statement; this is personal; two modes of stating the same truth. Rev. "and he that feareth."

Is not made perfect

"Men's condition is varied; without fear and love; with fear without love; with fear and love; without fear with love" (Bengel).

1 John 4:19

jo1 4:19

We love Him (ημεις αγαπωμεν αυ

The best texts omit Him. Some render let us love, as Jo1 4:7. The statement is general, relating to the entire operation of the principle of love. All human love is preceded and generated by the love of God.

1 John 4:20

jo1 4:20

He that loveth not his brother, etc.

Note the striking inversion of the clauses: He that loveth not his brother whom he hath seen, God whom he hath not seen cannot love.

How

The best tests omit, and give the direct statement cannot love. So Rev.

1 John 4:21

jo1 4:21

That (1

Not defining the contents of the commandment, but expressing intent. Compare Joh 13:34, and see on Joh 15:13.

His brother

"To the persecutor Saul, Christ said, 'Saul, Saul, why persecutest thou Me? I have ascended into heaven, yet still I lie upon earth. Here I sit at the right hand of the Father; there I still hunger, thirst, and am a stranger'" (Augustine).

[Next: 1 John Chapter 5](#)

1 John Chapter 5

1 John 5:1

jo1 5:1

Whosoever believeth (πας ο

Lit., every one that believeth. For the characteristic form of expression see on Jo1 3:3.

The Christ

See on Mat 1:1, and see on Jo1 1:7.

1 John 5:2

jo1 5:2

By this (ε)

Not by this or from this, as an inference (see on Jo1 4:6), but in the very exercise of the sentiment toward God, we perceive.

When (ο

More strictly, whenever. Our perception of the existence of love to our brethren is developed on every occasion when we exercise love and obedience toward God.

Keep (τηρωμεν)

Read ποιωμεν do. So Rev. See on Joh 3:21; see on Jo1 3:4. The exact phrase ποιει only here. See on Rev 22:14.

1 John 5:3

jo1 5:3

Grievous (βαρεια)

Lit., heavy. The word occurs six times in the New Testament. Act 20:29, violent, rapacious; "grievous wolves": Co2 10:10, weighty, impressive, of Paul's letters: Mat 23:23; Act 25:7, important, serious; the weightier matters of the law; serious charges against Paul.

1 John 5:4

jo1 5:4

Overcometh (νικα)

See on Jo1 2:13.

The victory (η

Only here in the New Testament.

That overcometh (ἡ

The aorist tense, overcame. On the cumulative form of expression, the victory, that which overcame, see on Jo1 4:9. The aorist is to be held here to its strict sense. The victory over the world was, potentially, won when we believed in Jesus as the Christ, the Son of God. We overcome the world by being brought into union with Christ. On becoming as He is (Jo1 3:17) we become partakers of His victory (Joh 16:33). "Greater is He that is in you than He that is in the world" (Jo1 4:4).

μων)

Christ, the Son of God. On the question of the subjective and objective use of the faith, see on Act 6:7.

1 John 5:5

jo1 5:5

He that overcometh (ὁ νικῶν)

The article with the participle denoting what is habitual; one who leads a life of victory over the world.

1 John 5:6

jo1 5:6

This

Jesus.

He that came (ὁ ε

Referring to the historic fact. See Mat 11:3; Luk 7:19; Joh 1:15, Joh 1:27. Compare, for the form of expression, Joh 1:33; Joh 3:13.

By water and blood (δι' υ

ε

i.e., by, through, by means of. Water and blood are thus the media through which Jesus the Mediator wrought, and which especially characterized the coming. See especially Heb 9:12 : "Christ being come... neither by the blood (δι' αἵματος) : we wait

with (lit., through) patience (δι' υπομονης," Rom 8:25).

Water refers to Christ's baptism at the beginning of His Messianic work, through which He declared His purpose to fulfill all righteousness (Mat 3:15). Blood refers to His bloody death upon the cross for the sin of the world.

Other explanations are substituted for this or combined with it. Some refer the words water and blood to the incident in Joh 19:34. To this it is justly objected that these words are evidently chosen to describe something characteristic of Christ's Messianic office, which could not be said of the incident in question. Nevertheless, as Alford justly remarks, "to deny all such allusion seems against probability. The apostle could hardly, both here and in that place, lay such evident stress on the water and the blood together, without having in his mind some link connecting this place and that." The readers of the Epistle must have been familiar with the incident, from oral or from written teaching.

Others refer the words to the Christian sacraments. These, however, as Huther observes, are only the means for the

appropriation of Christ's atonement; whereas the subject here is the accomplishment of the atonement itself. Αἷμα blood, standing by itself, never signifies the Lord's Supper in the New Testament.

The true principle of interpretation appears to be laid down in the two canons of Dsterdieck. (1.) Water and blood must point both to some purely historical facts in the life of our Lord on earth, and to some still present witnesses for Christ. (2.) They must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. Thus the sacramental reference, though secondary, need not be excluded. Canon Westcott finds "an extension of the meaning" of water and blood in the following words: "Not in the water only, but in the water and in the blood," followed by the reference to the present witness of the Spirit. He argues that the change of the prepositions (ε), and the stress laid on actual experience (it is the Spirit that witnesseth), these, together with the fact that that which was spoken of in its unity (by water and blood) is now spoken of in its separate parts (in the water and in the blood) - "all show that St. John is speaking of a continuation of the first coming under some new but analogous form. The first proof of the Messiahship of Jesus lay in His complete historical fulfillment of Messiah's work once for all, in bringing purification and salvation; that proof is continued in the experience of the Church in its two separate parts." Thus we are led to the ideas underlying the two sacraments.

The subject opened by the word blood is too large for discussion within these limits. The student is referred to Dr. Patrick Fairbairn's "Typology of Scripture;" Andrew Jukes, "The Law of the Offerings;" Professor William Milligan, "The Resurrection of our Lord," note, p. 274 sqq.; Canon Westcott's "Additional Note" on Jo1 1:7, in his "Commentary on John's Epistles;" and Henry Clay Trumbull, "The Blood Covenant."

Not by water only (οὐκ ἐν τῷ ὕδατι)

Lit., not in the water only Rev., with. The preposition εἰς through which. For the interchange of εἰς and ἐν. The words are probably directed against the teaching of Cerinthus. See on Jo1 2:22. John asserts that Jesus is the Christ, and that He came by blood as well as by water.

v)

Lit., and the Spirit is that which is bearing witness. Note the present tense, beareth witness, and compare Jo1 5:9, hath born witness. The witness is present and continuous in the Church, in the sacraments for instance, in water and in blood. Witnessing is the peculiar office of the Spirit. See Joh 14:26; Joh 15:26; Joh 16:8 sqq. See on Joh 1:7.

Because (ὅτι)

Some render that, as presenting the substance of the testimony, which is absurd: the Spirit witnesseth that the Spirit is the truth. The Spirit is the Holy Ghost, not the spiritual life in man.

The truth (ἡ ἀλήθεια)

Just as Christ is the truth (Joh 14:6).

1 John 5:7

jo1 5:7

There are three that bear record (τρεις εἰσιν οἱ μαρτυροῦντες).

Lit., three are the witnessing ones.

The Father, the Word, and the Holy Ghost, and these three are one.

These words are rejected by the general verdict of critical authorities. For the details of the memorable controversy on the passage, the student may consult Frederick Henry Scrivener, "Introduction to the Criticism of the New Testament;"

Samuel P. Tregelles, "An Account of the Printed Text of the Greek New Testament;" John Selby Watson, "The Life of Richard Porson, M.A.;" Professor Ezra Abbot, "Orme's Memoir of the Controversy on Jo1 5:7;" Charles Foster, "A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses," or "Porson's Letters to Travis Eclectically Examined," Cambridge, 1867. On the last-named work, Scrivener remarks, "I would fain call it a success if I could with truth. To rebut much of Porson's insolent sophistry was easy, to maintain the genuineness of this passage is simply impossible." Tregelles gives a list of more than fifty volumes, pamphlets, or critical notices on this question. Porson, in the conclusion of his letters to Travis, says: "In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek manuscripts except two (that of Dublin and the forged one found at Berlin), one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate, even from many of the best and oldest manuscripts of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and of most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries miraculously to banish the 'finest passage in the New Testament,' as Martin calls it, from the eyes and memories of almost all the Christian authors, translators, and transcribers."

1 John 5:8

jo1 5:8

Agree in one (εἰ σὺν)

Lit., are for the one. They converge upon the one truth, Jesus Christ, the Son of God, come in the flesh.

1 John 5:9

jo1 5:9

If we receive (εἰ

The indicative mood, assuming such reception as a fact. If we receive, as we do. On the verb receive, see on Joh 3:32.

The witness of God is greater

Supply mentally, and therefore we should receive that.

For (ο

Not explaining why it is greater, but why the principle of the superior greatness of divine testimony should apply and be appealed to in this case. Supply mentally, and this applies in the case before us, for, etc.

This is the witness of God which (ἡ

The best texts read ο

1 John 5:10

jo1 5:10

On the Son of God

Faith in the person of Christ, not merely in the fact that Jesus is the Son of God.

God

Also personal. To believe God, is to believe the message which comes from Him. See on Joh 1:12.

The perfect tense marks the two results expressed by the verbs as connected with a past act. The act perpetuates itself in the present condition of the unbeliever.

The phrase occurs only here. See on Joh 1:12. In one other case to believe on is used with an object not directly ς ; but the reference is clearly to the personal Christ as the Light of the World (Joh 8:12).

1 John 5:11

jo1 5:11

Hath given (ϵ)

The aorist tense, gave. So Rev. The reference is to the historic fact of the gift. So Jo1 3:23 : "We should love one another as He gave (ϵ) : "We know that He abideth in us by the Spirit which He gave (ϵ) us." On the other hand, Jo1 3:1 abides in the fact that we are now children of God (Jo1 3:2).

), and $\eta \alpha$). For the distinction between the phrases see on Jo1 1:2. The phrase here, without either article, merely defines the character of the life.

1 John 5:12

jo1 5:12

Hath life (ϵ)

More strictly, as Rev., the life; i.e., the life which God gave (Jo1 5:11). See on Joh 16:22. Compare Christ who is our life (Col 3:4).

The Son of God

Hath the Son, hath not the Son of God, pointing back to God as the giver of life in His Son. Bengel observes: "The verse has two clauses: in the former, of God is not added, because believers know the Son; in the other it is added, that unbelievers may know at length how serious it is not to have Him."

Hath not life

Note the inversion "He that hath the Son hath the life. He that hath not the Son of God, the life hath he not."

1 John 5:13

jo1 5:13

Have I written (ϵ)

Lit., I wrote. John speaks as looking back over his Epistle and recalling the aim with which he wrote. See on Jo1 2:13.

May know ($\epsilon\iota\delta\eta\tau\epsilon$)

The Greek order is peculiar, "ye may know that life ye have eternal." The adjective eternal is added as an after-thought. So Westcott: "that ye have life - yes, eternal life."

Unto you that believe

In the A.V., these words follow have I written. The Rev. follows the Greek order. The words, like eternal, above, are added as an after-thought, defining the character of the persons addressed.

On the name (εἰ

See on Joh 2:23; see on Joh 1:12.

1 John 5:14

jo1 5:14

Confidence (παρρη

Rev., boldness. See on Jo1 2:28; see on Joh 7:13. On have boldness, see on Joh 16:22.

We ask (αἰ

With a possible reference in the middle voice to asking for ourselves.

του)

For the phrase compare Pe1 4:19; Gal 1:4; Eph 1:5, Eph 1:11.

He heareth us (αὐμῶν)

Compare Joh 9:31; Joh 11:41, Joh 11:42. Hear is used in this sense by John only.

1 John 5:15

jo1 5:15

Whatsoever we ask

The whole phrase is governed by the verb hear. If we know that He heareth our every petition.

1 John 5:16

jo1 5:16

If any man see (εἴ

A supposed case.

His brother

Christian brother.

Sin a sin (ἁ

Lit., as Rev., sinning a sin. There is no exact parallel to the phrase in the New Testament. Compare the promise which

He promised, Jo1 2:25.

Describing the nature of the sin. The preposition unto, signifies tendency toward, not necessarily involving death. See on Jo1 5:17.

He shall ask (αἰ

In prayer. The future tense expresses not merely permission (it shall be permitted him to ask), but the certainty that, as a Christian brother, he will ask. An injunction to that effect is implied.

He shall give

He may refer either to God or to the petitioner, as being the means of bestowing life through his intercession, as in Jam 5:20. The former explanation is the more natural. So Rev.

Him (αὐτῷ)

The brother for whom intercession is made.

For them that sin (τοῖς αἰ

In apposition with αὐτῷ to him. God shall give life unto him (the erring brother), even unto them that sin. The plural generalizes the particular case described by αἰ

There is a sin (εἰ

Rev., margin, better, sin. A sin would express a specific act as such. Sin describes the character of a class of acts.

Unto death

The difficulty of the passage lies in the explanation of these words. It is impossible to determine their exact meaning with certainty. Some of the many explanations are as follows: Such sin as God punishes with deadly sickness or sudden death. All those sins punished with excommunication (so the older Catholic theologians). An unrepented sin. Envy. A sinful state or condition. The sin by which the Christian falls back from Christian life into death. The anti-Christian denial that Jesus is the Christ.

The phrase λαβεῖν αἰνῶν, Sept., and the distinction between sins unto death and sins not unto death is common in Rabbinic writings. However John's expression may have been suggested by these, it cannot be assumed that they determine the sense in which he uses it.

Life and death in the passage must correspond. Bodily death and spiritual life cannot be meant. The passage must be interpreted in the light of John's utterances elsewhere concerning life and death. In Jo1 5:12, he says: He that hath the Son hath life, and he that hath not the Son of God hath not life. In Jo1 3:14, Jo1 3:15, he says that he that loveth not abideth in death: that he that hateth his brother is a manslayer, and that no manslayer hath eternal life abiding in him. These canons of interpretation point to the explanation, in which some of the best authorities agree, that the sin unto death does not refer to a specific act, but to a class or species of sins, the tendency of which is to cut the bond of fellowship with Christ. Hence the passage is in the key-note of fellowship which pervades the Epistle. Whatever breaks the fellowship between the soul and Christ, and, by consequence, between the individual and the body of believers, is unto death, for there is no life apart from Christ. It is indeed true that this tendency inheres in all sin. Sin is essentially death. But a distinction is to be made, as Canon Westcott observes, between sins which flow from human imperfection and infirmity, and sins which are open manifestations of a character alien from God. "All unrighteousness is sin, and there is a sin not unto death." It must be carefully born in mind in the study of the passage, that John is speaking of sinful acts as revelations of character, and not simply in themselves. So Huther: "Such sinning

as is characterized, not by the object with which it is connected, but by the disposition from which it proceeds."

I do not say that he shall pray for it (ου

Lit., not concerning this do I say that he should make request. So Rev. Prayer even for this sin unto death is not forbidden, but John says that he does not enjoin it. Note the sharp distinctness with which that terrible sin is thrown out by the pronoun of remote reference and its emphatic position in the sentence. Note also the words make request (ε), and compare α

and is never used of Christ's own requests to God. Hence it is properly used here of the humble and affectionate petition of a Christian to God on behalf of a sinning brother. E on equal terms. Hence it may mark a request based upon fellowship with God through Christ, or it may hint at an element of presumption in a prayer for a sin unto death. Westcott cites a very early inscription in the Roman Catacombs as an illustration of the use of ερωταν in the sense of Christian prayer for Christians: ερωτα υ μων pray for us.

1 John 5:17

jo1 5:17

Unrighteousness (α

This is the character of every offense against that which is right. Every breach of duty is a manifestation of sin. Compare Jo1 3:4, where sin is defined as α

1 John 5:18

jo1 5:18

We know (οι

John uses this appeal to knowledge in two forms: we know (Jo1 3:2, Jo1 3:14; Jo1 5:18, Jo1 5:19, Jo1 5:20); ye know (Jo1 2:20; Jo1 3:5, Jo1 3:15).

He that is begotten of God (ο κ του Θεου)

Lit., was begotten. This exact phrase does not occur elsewhere. Some refer it to the man who is born of God, making it parallel with ο κ του Θεου, he that is begotten of God. Others to Christ, the only-begotten of God. The later is preferable.

That wicked one (ο

See on Jo1 2:13. Rev., the evil one.

Toucheth (α

See on Joh 20:17

11:28; Heb 12:20

; Heb 12:18; Jo1 1:1), see on Luk 24:39. Compare Col 2:21. The idea here is layeth not hold of him.

1 John 5:19

jo1 5:19

We are of God (εκ του Θεου ε

; Heb

For the phrase ειναι εκ to be from, see on Joh 1:46. For ε . John expresses the relation of believers to God by the following phrases: To be born or begotten of God, γεννηθηναι εκ του Θεου (Jo1 5:1; Jo1 2:29; Jo1 4:7): denoting the initial communication of the new life. To be of God, ειναι εκ του Θεου (Joh 8:47; Jo1 3:10; Jo1 4:6 (Joh 1:12; Jo1 3:1, Jo1 3:10): denoting the relation established by the new life.

See on Joh 1:9.

Lieth (κειται)

The word is stronger than εστι is, indicating the passive, unprogressive state in the sphere of Satan's influence. "While mankind, remains in the hand of the evil one" (Alford).

In wickedness (εν τω πονηρω)

Rev., better, in the evil one. The expression to lie in has a parallel in Sophocles' "Antigone:"

εν υμιν εως Θεου

"Wretched we lie in you as in a god" (247).

1 John 5:20

jo1 5:20

Only here in John's writings. The faculty of understanding. See on Luk 1:51. Westcott remarks that nouns which express intellectual powers are rare in the writings of John.

Apprehend progressively. Compare Joh 17:3.

Compare Rev 3:7, Rev 3:14; Rev 6:10. On true, see on Joh 1:9. "God very strangely condescends indeed in making things plain to me, actually assuming for the time the form of a man, that I at my poor level may better see Him. This is my opportunity to know Him. This incarnation is God making Himself accessible to human thought - God opening to man the possibility of correspondence through Jesus Christ. And this correspondence and this environment are those I seek. He Himself assures me, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Do I not now discern the deeper meaning in Jesus Christ whom Thou hast sent? Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, 'The Son of God is come, and hath given us an understanding, that we might know Him that is true?'" (Drummond, "Natural Law in the Spiritual World").

This

God the Father. Many, however, refer it to the Son.

Eternal life

See on Jo1 1:2.

1 John 5:21

jo1 5:21

The exact phrase is not found elsewhere in the New Testament. See Pe2 3:17. Rev., rightly, guard. See on Pe1 1:4.

Idols (ει

Strictly, images. The command, however, has apparently the wider Pauline sense, to guard against everything which occupies the place due to God.

[Next: 2 John Chapter 1](#)

2 John Chapter 1

2 John 1:1

jo2 1:1

The elder (ο

The word is used originally of seniority in age. So Luk 15:25. Afterward as a term of rank or office. Applied to members of the Sanhedrim (Mat 16:21; Act 6:12). Those who presided over the Christian assemblies or churches (Act 11:30; Ti1 5:17, Ti1 5:19). The twenty-four members of the heavenly court in John's vision (Rev 4:4, Rev 4:10; Rev 5:5, Rev 5:6, Rev 5:8, Rev 5:11, Rev 5:14). Here, with reference to official position, coupled, presumably, with age.

Unto the elect lady (εκλεκτη)

An expression which baffles all the commentators. It is supposed by some that the title describes a person, by others, a society. The views of the former class as to the person designated, are (1.) That the letter was addressed to a certain Babylonian named Electa. (2.) To a person named Kyria. (3.) To Electa Kyria, a compound proper name. Those who regard the phrase as describing a society, divide on the question whether a particular Christian society or the whole Church is intended. It is impossible to settle the question satisfactorily.

May be taken either in a literal or in a spiritual sense. For the later, see 1 Timothy 1, Ti1 2:1-15; Gal 4:25; Jo3 1:4. Compare also Jo2 1:4, Jo2 1:13. The explanation turns on the meaning of εκλεκτη . If it mean the Church, children will have the spiritual sense. If it be a proper name, the literal.

Whom (ου

Comprehensive, embracing the mother and the children of both sexes.

I love (αγαπω)

See on Joh 5:20.

In the truth (εν α)

Omit the. The expression in truth marks the atmosphere or element of truth in which something is said, or felt, or done. See Joh 17:17. In truth is equivalent to truly, really. Compare Col 1:6; Joh 17:19.

That have known (οι ε

learned to know, therefore I know. See on Jo1 2:3.

2 John 1:2

jo2 1:2

Rev., abideth. Enlarging on the idea of the truth: that which abideth. See on Jo1 4:9, on the phrase to abide in, see on Jo1 2:6.

Shall be with us (μεθ' ημων ε

With us has the emphatic position in the sentence: and with us it shall be. Note the change from abideth in to shall be with, and see on Joh 14:16, Joh 14:17.

2 John 1:3

jo2 1:3

Grace be with you, mercy and peace (ε μω

The verb is in the future tense: shall be. In the Pauline Epistles the salutations contain no verb. In 1 and 2 Peter and , Joh 1:16, Joh 1:17; Rev 1:4; Rev 22:21

. Mercy (ε John. See on Luk 1:50. The pre-Christian definitions of the word include the element of grief experienced on account of the unworthy suffering of another. So Aristotle. The Latin misericordia (miser "wretched," cor "the heart") carries the same idea. So Cicero defines it, the sorrow arising from the wretchedness of another suffering wrongfully. Strictly speaking, the word as applied to God, cannot include either of these elements, since grief cannot be ascribed to Him, and suffering is the legitimate result of sin. The sentiment in God assumes the character of pitying love. Mercy is kindness and goodwill toward the miserable and afflicted, joined with a desire to relieve them. Trench observes: "In the Divine mind, and in the order of our salvation as conceived therein, the mercy precedes the grace. God so loved the world with a pitying love (herein was the mercy), that He gave His only-begotten Son (herein the grace), that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation, the grace must go before the mercy and make way for it. It is true that the same persons are the subjects of both, being at once the guilty and the miserable; yet the righteousness of God, which it is quite as necessary should be maintained as His love, demands that the guilt should be done away before the misery can be assuaged; only the forgiven may be blessed. He must pardon before He can heal.... From this it follows that in each of the apostolic salutations where these words occur, grace precedes mercy" ("Synonyms of the New Testament").

With you

The best texts read with us.

ησου Χριστου)

Note the repeated preposition, bringing out the twofold relation to the Father and Son. In the Pauline salutations α ; see on Jo1 1:5.

God the Father

The more common expression is "God our Father."

The Son of the Father

The phrase occurs nowhere else. Compare Joh 1:18; Jo1 2:22, Jo1 2:23; Jo1 1:3.

In truth and in love

The combination is not found elsewhere. The words indicate the contents of the whole Epistle.

2 John 1:4

jo2 1:4

I rejoiced

Expressions of thankful joy are common in the Pauline salutations. See Romans, 1 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Philemon.

The word is found in John's writings only here and Jo3 1:3.

I found (εὑ

See on Joh 1:41. Rev., I have found.

Of thy children (ἐκ τῶ

The rendering is obscure. Rev., rightly, supplies certain. Compare Joh 16:17.

In truth (ἐν α)

Compare Jo3 1:3. See on Jo1 1:8.

2 John 1:5

jo2 1:5

See on Mat 26:29.

We had (εἶ

The apostle identifies himself with his readers.

2 John 1:6

jo2 1:6

Love (ἡ α

The love just mentioned in the verb we love.

That (τ

See on Joh 15:13.

του)

; Rom 8:4; Rom 14:15; Co1 3:3; Co2 10:2. Very often with ἐν in. See Joh 8:12; Joh 11:9, Joh 11:10; Co2 4:2; Jo1 1:7, Jo1 1:10. Both constructions are found Co2 10:2, Co2 10:3.

From the beginning (ἀπ' ἀρχῆς)

See on Joh 1:1.

In it (ἐν αὐτῇ)

In love: not the commandment.

2 John 1:7

jo2 1:7

See on we deceive ourselves, Jo1 1:8.

Are entered into (εξηλθαν εις)

Rev., are gone forth into. The A.V. follows the reading εισηλθον entered into. The tense is the aorist, strictly rendered, went forth. It may indicate a particular crisis, at which they went forth from the Christian society.

Who confess not (οι μολογουντες)

The article with the participle describes the character of this class of deceivers, and does not merely assert a definite fact concerning them. Compare Mar 15:41, "other women which came up with Him" (αι συνσυνθασαι). Confess. See on Mat 7:23; see on Mat 10:32.

Is come (ε

Wrong. The verb is in the present participle, coming, which describes the manhood of Christ as still being manifested. See on Jo1 3:5. In Jo1 4:2 we have the manifestation treated as a past fact by the perfect tense, εηλυθο.τα has come. Rev., that Jesus Christ cometh. So in Th1 1:10, της οργης της ε
its movement and is advancing: not merely, as A.V., the wrath to come, which makes it wholly a future event. See on lingereth, Pe2 2:3.

An antichrist (ο α

Rev, rendering the definite article, the antichrist. See on Jo1 2:18.

2 John 1:8

jo2 1:8

I

We lose (α

The best texts read α

We receive (α

The best texts read α

See on Pe2 2:13, and compare Mat 5:12; Joh 4:36; Co1 3:8; Rev 11:18; Rev 22:12.

2 John 1:9

jo2 1:9

Whosoever transgresseth (πας ο

beyond the limits of Christian doctrine. Others explain of those who would set themselves up as teachers, or take the lead. Such false progress is contrasted with abiding in the teaching. On the construction, πας every one, with the article and participle, see on Jo1 3:3.

v)

See on Jo1 2:6.

Doctrine (διδαχη)

Better, as Rev., teaching.

Of Christ

Not the teaching concerning Christ, but the teaching of Christ Himself and of His apostles. See Heb 2:3. So according to New Testament usage. See Joh 18:19; Act 2:12; Rev 2:14, Rev 2:15.

In the doctrine of Christ

; Tit 1:9.

2 John 1:10

jo2 1:10

If there come any (ει

Better, Rev., if anyone cometh. The indicative mood assumes the fact: if anyone comes, as there are those that come. Cometh is used in an official sense as of a teacher. See on Jo1 3:5.

For the use of the verb see Joh 18:29; Act 25:18; Pe2 2:11; Pe2 1:17, Pe2 1:18; Pe1 1:13.

τω

farewell; but in the New Testament always of greeting (Act 15:23; Act 23:26; Jam 1:1). "Now whoever cometh and teacheth you all these things, before spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not hear him" ("Teaching of the Twelve Apostles," ch. xi. See on Mat 10:10).

2 John 1:11

jo2 1:11

Is partaker (κοινωνει)

Jo1 1:3; also on partners (Luk 5:10); fellowship (Act 2:42); partaker (Pe1 5:1).

2 John 1:12

jo2 1:12

I would not (οὐκ ε

See on Mat 1:19.

Only here in the New Testament. The Egyptian papyrus or byblus, *Cyperus papyrus*, anciently very common, but not now found within the limits of the country. It is a tall, smooth flag or reed, with a large triangular stalk, containing the pith which furnished the paper. The paper was manufactured by cutting the pith into strips, arranging them horizontally, and then placing across them another layer of strips, uniting the two layers by a paste, and subjecting the whole to a heavy pressure. The upper and middle portions of the reed were used for this purpose. The fact that the plant is no longer found is significant in connection with Isaiah's prophecy that "the flags (Hebrews *suph*, papyrus) shall waste away" (Isa 19:6). The plant grew in shallow water or in marshes, and is accordingly represented on the monuments as at the side of a stream or in irrigated lands. The Jews wrote on various materials, such as the leaves of) was in very common use. It consisted of thin pieces of wood, strung together, and either plain, or covered with papyrus or with wax.

Lit., that which is black. The word occurs only once outside of John's Epistles (Co2 3:3), and only three times in all (Jo2 1:12; Jo3 1:13). Ink was prepared of soot or of vegetable or mineral substances. Gum and vitriol were also used. Colored inks, red and gold, were also employed.

Or, to be present with you. For the phrase, see Co1 2:3; Co1 16:10.

Rev., rightly, fulfilled.

[Next: 3 John Chapter 1](#)

3 John Chapter 1

3 John 1:1

jo3 1:1

The elder

See on Jo2 1:1.

Gaius

The name occurs several times in the New Testament, as Act 19:29; Act 20:4; Rom 16:23; Co1 1:14. The person addressed here cannot be identified.

The well-beloved

Rev., the beloved. In the Greek order the name comes first. Gaius the beloved.

In the truth (ε)

Rev., properly, omitting the article, in truth. See on Jo2 1:4.

3 John 1:2

jo3 1:2

Beloved

Compare the plural, Jo1 3:2, Jo1 3:21; Jo1 4:1, Jo1 4:7, Jo1 4:11.

all things thou mayst prosper." Ev
26:29; Rom 9:3; Jam 5:16.

Mayst prosper (ευοδουσαι)

Lit., have a prosperous journey. From ev well, and o
three times in the New Testament. See Co1 16:2.

. The word occurs only

Be in health (υ

Used in the New Testament both in a physical and moral sense. The former is found only here and in Luke's Gospel. See Luk 5:31; Luk 7:10; Luk 15:27. Paul uses it of soundness in faith or doctrine. See Ti1 1:10; Ti1 6:3; Ti2 1:13; Tit 2:2. Here of Gaius' bodily health, as is shown by soul in the next clause.

See on Mar 12:30; see on Luk 1:46

side in contact with both the material and the spiritual element of humanity, and is thus the mediating organ between body and spirit. Its meaning, therefore, constantly rises above life or the living individual, and takes color from its relation to either the emotional or the spiritual side of life, from the fact of its being the seat of the feelings, desires, affections, aversions, and the bearer and manifester of the divine life-principle (πνευματικὴ πνεύμα spirit, occasionally our sense of heart (Luk 1:46; Luk 2:35; Joh 10:24; Act 14:2 approach each other very closely. Compare Joh 12:27, and Joh 11:33; Mat 11:29, and Co1 16:18. Also both words in Luk 1:47 ; Heb 10:39; Heb 13:17; Pe1 2:11; Pe1 4:19. John commonly uses the word to denote the principle of the natural life. See Joh 10:11, Joh 10:15; Joh 13:37; Joh 15:13; Jo1 3:16; Rev 8:9; Rev 12:11; Rev 16:3.

3 John 1:3

jo3 1:3

Rejoiced greatly

See on Jo2 1:4.

Brethren came (ἐδελφῶν)

Lit., coming. The present participle denotes coming from time to time, and not coming on a single occasion, which would require the aorist. On brethren, see on Jo1 2:9.

Thou walkest in truth

See on Jo1 1:8. for the phrase walk in, see on Jo2 1:6. Thou is emphatic, suggesting a contrast with less faithful ones, as Diotrephes, Jo3 1:9.

3 John 1:4

jo3 1:4

this have I not.

. Note the Greek order: greater joy than

Lit., mine own children.

Walk (περιπατοῦντα)

Rev., rightly, walking. The participle expresses something habitual.

3 John 1:5

jo3 1:5

ς)

Rev., thou doest a faithful work. A third interpretation is thou givest a pledge or guaranty, and a fourth, akin to this, thou makest sure. The Rev. is best. There is no parallel to justify the third and fourth.

Thou doest (ε)

Or lit., according to the etymology, worked (εργάζομαι). The distinction between this verb and others signifying to do, such as ποιεῖν, which last does not occur in the New Testament, is not sharply maintained in Attic Greek. In certain connections the difference between them is great, in others, it is hardly perceptible. On ποιεῖν and παρασσεῖν, see on Joh 3:21. Eργάζομαι continues continuity and repetition. It means to labor, to be active, to perform, with the idea of continued exertion, and therefore is used of servants, or of those who have an assigned business or office. See Mat 21:28; Mat 25:26; Luk 13:14; Joh 5:17; Joh 6:27; Joh 9:4; Th1 2:9. For the phrase εἰς τὸν οὐρανὸν (Rev.), see Mat 26:10.

The best texts read, instead of εἰς τοὺς ἀδελφούς, το, that; so that the sentence is, literally, "to them that are brethren, and that strangers." For the phrase and that, compare Col 6:6; Phi 1:28; Eph 2:8.

3 John 1:6

jo3 1:6

The Church (ἐκκλησία)

See on Mat 16:18.

Lit., having sent forward. The aorist tense represents the act as accomplished. Compare Act 15:3; Tit 3:13. Rev., set forward.

After a godly sort (ἀγαθῶς Θεοῦ)

Lit., worthily of God. So Rev. Compare Th1 2:12; Col 1:10.

Thou shalt do well (καλῶς)

For the phrase, see Act 10:33; Phi 4:14; Jam 2:8, Jam 2:19; Pe2 1:19. Rev., renders the whole: whom thou wilt do well to set forward on their journey worthily of God.

3 John 1:7

jo3 1:7

For His Name's sake (ὕψους ὀνόματος)

His is supplied by the A.V. It is not in the text. Rev., correctly, for the sake of the Name. The Name (Jesus Christ) is used thus absolutely in Act 5:41; compare Jam 2:7. For a similar absolute use of the way, see on Act 4:2. See on Jo1 1:7.

For the phrase taking of, or from, see on Jo1 1:5.

The Gentiles (ἐθνικῶν)

This word occurs elsewhere only in the Gospel of Matthew. The more common word is ἔθνη. Tex. Rec. here: ἐθνῶν. See on Luk 2:32.

3 John 1:8

jo3 1:8

Ought (ο

See on Jo1 2:6.

To receive (α

The best texts read υ originally, to take underneath in order to raise. Hence, to support. Figuratively, to take upon the mind, to suppose, as Luk 7:43; Act 2:15 : to take up or follow in speech; hence to answer, as Luk 10:30.

α)

of the truth; or fellow-workers with the truth. Adopt the latter, as Rev.

3 John 1:9

jo3 1:9

I wrote unto the Church

The best texts insert τι somewhat, which indicates that the apostle did not regard the communication as specially important.

Who loveth to have the pre-eminence (ο

3 John 1:10

jo3 1:10

Prating (φλυαρων)

Ti1 5:13.

Them that would

Those who were disposed to receive the strangers.

Casteth them out

By excommunication, which, through his influence, he had power to bring about.

3 John 1:11

jo3 1:11

Follow (μμου)

More correctly, as Rev., imitate. Elsewhere only Th2 3:7, Th2 3:9; Heb 13:7 rendered follower in A.V., occurs Co1 4:16; Co1 11:1; Eph 5:1. Hence our word mimic; also pantomime. Μιμος means both an actor and a kind of prose drama, intended as a familiar representation of life and character, and without any distinct plot.

λα evil, Joh 5:29.

3 John 1:12

jo3 1:12

Lit., unto Demetrius witness hath been born. See Joh 3:26.

3 John 1:13

jo3 1:13

I had (ειχον)

The imperfect tense: I was having, when I began to write.

Lit., reed. See Mat 11:7. The staff or scepter placed in mockery in Jesus' hand, Mat 27:29. A measuring-reed, Rev 11:1.

3 John 1:14

jo3 1:14

Face to face

See on Jo2 1:12.

[Next: Jude Introduction](#)

Jude Introduction

Jude

jde 0:0

The Epistle of Jude

This brief letter is assigned to the Judas of Mat 13:55, one of the brethren of Jesus, and of James, the author of the catholic epistle. It is a hotly debated question whether Peter's second letter or Jude's epistle is the earlier, and, consequently, which writer drew upon the other. It is quite evident, either that the one used the other's epistle or that both drew from a common source. A satisfactory decision is impossible in the present state of the evidence. The matter which is common to the two epistles, besides various scattered resemblances, is principally in Jude 3-18; Pe2 1:1-5; 2:1-18 (see Ezra Abbot, Expositor, 2d series, iii., 139).

Besides the resemblance to Second Peter, the epistle is marked by its apocryphal references, especially to the Book of Enoch (see notes on Jde 1:9, Jde 1:14). In style it is terse and picturesque. "It is Greek as learned by a foreigner, and partly from books, and it is mixed up with Hebrew phrases." It contains at least fifteen words not found elsewhere in the New Testament. Dean Alford says: "It is an impassioned invective, in which the writer heaps epithet on epithet, and image on image, and returns again and again to the licentious apostates against whom he warns the church, as though all language were insufficient to give an adequate idea of their profligacy, and of his own abhorrence of their perversion of the grace and doctrines of the Gospel."

List of Greek Words Used by Jude Only

α	α	δειγμα example Jde 1:7	ε
fornication Jde 1:7	ε		
in unawares Jde 1:4	ε	υ	ε
naturally Jde 1:10			φυσικως

[Next: Jude Chapter 1](#)

Jude Chapter 1

Jude 1:1

jde 1:1

Jude

Rev., Judas. One of the brethren of Jesus; not the brother of James the Apostle, the son of Alphaeus, but of James the superintendent of the church at Jerusalem. He is named among the brethren of the Lord. Mat 13:55; Mar 6:3.

Servant

He does not call himself an apostle, as Paul and Peter in their introductions, and seems to distinguish himself from the apostles in Jde 1:17, Jde 1:18 : "The apostles of our Lord Jesus Christ, how that they said," etc. We are told that Christ's brethren did not believe on him (Joh 7:5); and in Acts 1 the brethren of Jesus (Joh 1:14) are mentioned in a way which seems to separate them from the apostles. Δουλος, bond-servant, occurs in the introductions to Romans, Philippians, Titus, James, and 2 Peter.

Brother of James

That Jude does not allude to his relationship to the Lord may be explained by the fact that the natural relationship in his mind would be subordinate to the spiritual (see Luk 11:27, Luk 11:28), and that such a designation would, as Dean Alford remarks, "have been in harmony with those later and superstitious feelings with which the next and following ages regarded the Lord's earthly relatives." He would shrink from emphasizing a distinction to which none of the other disciples or apostles could have a claim, the more so because of his former unbelief in Christ's authority and mission. It is noticeable that James likewise avoids such a designation.

Kept

See on Pe1 1:4. Compare Joh 17:6, Joh 17:12.

In Jesus Christ (Ιησου Χριστω)

The simple dative without preposition. Therefore for Jesus Christ; by the Father to whom Christ committed them (Joh 17:11). Compare Th1 5:23; Phi 1:6, Phi 1:10.

Called (κλητοις)

At the end of the verse, for emphasis.

Jude 1:2

jde 1:2

Love

Peculiar to Jude in salutation.

Jude 1:3

jde 1:3

Beloved

Occurring at the beginning of an epistle only here and Jo3 1:2.

When I gave all diligence (πα

Lit., making all diligence; the phrase found only here. In Heb 6:11, we find "shew diligence" (ενδεικνυσθαι); and in Pe2 1:5, "adding diligence." See note there.

The common salvation

The best texts add ημων, of us. So Rev., "our common salvation."

It was needful (α

Lit., I had necessity. Alford, I found it necessary. Rev., I was constrained.

Earnestly contend (ε

Only here in New Testament.

The faith

The sum of what Christians believe. See on Act 6:7.

Once (α

Not formerly, but once for all. So Rev., "No other faith will be given," says Bengel.

Jude 1:4

jde 1:4

With the whole verse compare Pe2 2:1.

Rev., privily. See on Pe2 2:1

Testament.

temporal sense before (Rom 15:4; Eph 3:3). In Gal 3:1, it is taken by some in the sense of openly, publicly (see note there). It seems better, on the whole, to take it here in the temporal sense, and to render written of beforehand, i.e., in prophecy as referred to in Jde 1:14, Jde 1:15. So the American Rev.

Lasciviousness

See on Pe1 4:3.

Lord God

Jude 1:5

jde 1:5

Ye once knew (εἰ

Entirely wrong. The participle is to be rendered as present, and the once is not formerly, but once for all, as Jde 1:3. So Rev., rightly, though ye know all things once for all.

Jude 1:6

jde 1:6

First estate (α

The word originally signifies beginning, and so frequently in New Testament, mostly in the Gospels, Acts, Hebrews, Catholic Epistles, and Apocalypse. From this comes a secondary meaning of sovereignty, dominion, magistracy, as being the beginning or first place of power. So mostly by Paul, as principalities (Rom 8:38); rule (Co1 15:24). Compare Luk 12:11, magistrates; Rev., rulers; and Luk 20:20, power. Rev., rule. A peculiar use of the word occurs at Act 10:11, "the sheet knit at the four corners (αρχαίς);" the corners being the beginnings of the sheet. In this passage the A. V. has adopted the first meaning, beginning, in its rendering first estate. Rev. adopts the second, rendering principality. The Jews regarded the angels as having dominion over earthly creatures; and the angels are often spoken of in the New Testament as α ; Eph 1:21; so that this term would be appropriate to designate their dignity, which they forsook.

Habitation (οἶ

Only here and Co2 5:2.

Everlasting (αἰ

Only here and Rom 1:20. For a longer form α

Under darkness (υ

Under carries the sense of the darkness brooding over the fallen spirits. On darkness, see on Pe2 2:4. Compare Hesiod:

"There the Titanian gods, to murky gloom

Condemned by will of cloud-collecting Jove,

Lie hid in region foul."

Theogony, v., 729.

Jude 1:7

jde 1:7

The cities about them

Admah and Zeboim. Deu 29:23; Hos 11:8.

Giving themselves over to fornication (ε

Rev., more strictly, having given, etc. Only here in New Testament. The force of εκ is out and out; giving themselves up utterly. See on followed, Pe2 1:16.

Going after (απελθουσαι ο

The aorist participle. Rev., having gone. The phrase occurs Mar 1:20; James and John leaving their father and going after Jesus. "The world is gone after him" (Joh 12:19). Here metaphorical. The force of α purity, and going after strange flesh.

Strange flesh

Compare Pe2 2:10; and see Rom 1:27; Lev 18:22, Lev 18:23. Also Jowett's introduction to Plato's "Symposium ;" Plato's "Laws," viii., 836, 841; Dllinger, "The Gentile and the Jew," Darnell's trans., ii., 238 sq.

The verb means, literally, to lie exposed. Used of meats on the table ready for the guests; of a corpse laid out for burial; of a question under discussion. Thus the corruption and punishment of the cities of the plain are laid out in plain sight.

As an example (δειγμα)

necessarily implied in vengeance. Some of the best modern expositors render are set forth as an example of eternal fire, suffering punishment. This meaning seems, on the whole, more natural, though the Greek construction favors the others, since eternal fire is the standing term for the finally condemned in the last judgment, and could hardly be correctly said of Sodom and Gomorrah. Those cities are most truly an example of eternal fire. "A destruction so utter and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day" (Lumby). Suffering (v Testament. The participle is present, indicating that they are suffering to this day the punishment which came upon them in Lot's time. The verb means, literally, to hold under; thence to uphold or support, and so to suffer or undergo.

Jude 1:8

jde 1:8

Not rendered by A. V., but expressing that though they have these fearful examples before them, yet they persist in their sin.

Col 1:16; Pe2 2:10. In the first two, and probably in the third, the reference is to angelic dignities. Some explain this passage and the one in Peter, of evil angels. In Colossians the term is used with thrones, principalities, and powers, with reference to the orders of the celestial hierarchy as conceived by Gnostic teachers, and with a view to exalt Christ above all these. Glories or dignities is used in this concrete sense only here and at Pe2 2:10.

Jude 1:9

jde 1:9

Michael the archangel

Here we strike a peculiarity of this epistle which caused its authority to be impugned in very early times, viz., the apparent citations of apocryphal writings. The passages are Jde 1:9, Jde 1:14, Jde 1:15. This reference to Michael was said by Origen to be founded on a Jewish work called "The Assumption of Moses," the first part of which was lately found in an old Latin translation at Milan; and this is the view of Davidson, so far at least as the words "the Lord rebuke thee" are concerned. Others refer it to Zac 3:1; but there is nothing there about Moses' body, or Michael, or a dispute about the body. Others, again, to a rabbinical comment on Deu 34:6, where Michael is said to have been made guardian of Moses' grave. Doubtless Jude was referring to some accepted story or tradition, probably based on Deu 34:6. For a similar reference to tradition compare Ti2 3:8; Act 7:22.

Michael

Angels are described in scripture as forming a society with different orders and dignities. This conception is developed in the books written during and after the exile, especially Daniel and Zechariah. Michael (Who is like God?) is one of the seven archangels, and was regarded as the special protector of the Hebrew nation. He is mentioned three times in the Old Testament (Dan 10:13, Dan 10:21; Dan 12:1), and twice in the New Testament (Jde 1:9; Rev 12:7). He is adored as a saint in the Romish Church. For legends, see Mrs. Jameson, "Sacred and Legendary Art," i., 94 sq.

Lit., a judgment of railing; a sentence savoring of impugning his dignity. Michael remembered the high estate from which he fell, and left his sentence to God.

Jude 1:10

jde 1:10

Compare Pe2 2:12.

They know not (οὐκ οἶ

Mental comprehension and knowledge, and referring to the whole range of invisible things; while the other verb in this verse, also translated by A. V. know (εἶδεν) circumstances of sensual enjoyment. Rev. marks the distinction by rendering the latter verb understand.

Naturally (φυσικῶς)

Jude 1:11

jde 1:11

Woe (ὄν

Often used by our Lord, but never elsewhere except here and in the Apocalypse. The expression in Co1 9:16 is different. There the word is not used as an imprecation, but almost as a noun: "Woe is unto me." So Hosea 9:12 (Sept.).

Ran greedily (εἰ

Lit., were poured out. Rev., ran riotously. A strong expression, indicating a reckless, abandoned devotion of the energies, like the Latin effundi. So Tacitus says of Maecenas, "he was given up to love for Bathyllus;" lit., poured out into love.

After

Better, as Rev., in; as, "in the way of Cain." The error was their sphere of action. Similarly,

In the gainsaying (τη α)

In the practice of gain-saying like Korah's. A

a literal translation, being compounded of the Anglo-Saxon gegn, which reappears in the German gegen, against, and say.

Korah

Who spake against Moses (Num 16:3). The water which Moses brought from the rock at Kadesh was called the water of Meribah (Strife), or, in Septuagint, υ

Jude 1:12

jde 1:12

Only here in New Testament. So rendered in A. V., because understood as kindred to σπιλοι (Pe2 2:13); but rightly, as Pe2 2:13. These men were no longer mere blots, but elements of danger and wreck.

When they feast with you

See on Pe2 2:13.

See on Pe1 5:2. Lit., shepherding themselves; and so Rev., shepherds that feed themselves; further their own schemes and lusts instead of tending the flock of God. Compare Isa 56:11.

Without fear (α

Of such judgments as visited Ananias and Sapphira. Possibly, as Lumby suggests, implying a rebuke to the Christian congregations for having suffered such practices.

Clouds without water

Compare Pe2 2:17, springs without water. As clouds which seem to be charged with refreshing showers, but are borne

Rev., autumn (trees). The A. V. is entirely wrong. Wyc., harvest trees. Tynd., trees without fruit at gathering-time.

Twice dead

Not only the apparent death of winter, but a real death; so that it only remains to pluck them up by the roots.

Jude 1:13

jde 1:13

Raging (α

Rev., wild, which is better, as implying quality rather than act. Waves, by nature untamed. The act or expression of the nature is given by the next word.

Foaming out (ε

Only here in New Testament. Compare Isa 57:20.

Shame (αἰ

Lit., shames or disgraces.

Wandering stars

Compare Pe2 2:17. Possibly referring to comets, which shine a while and then pass into darkness. "They belong not to the system: they stray at random and without law, and must at last be severed from the lights which rule while they are ruled" (Lumby).

See on Pe2 2:4.

Of darkness (του

Lit., "the darkness," the article pointing back to the darkness already mentioned, Jde 1:6.

Jude 1:14

[jde 1:14](#)

Enoch prophesied

This is the second of the apocryphal passages referred to in notes on Jde 1:9. It is quoted from the apocryphal book of Enoch, directly, or from a tradition based upon it. The passage in Enoch is as follows:

"Behold he comes with ten thousands of his saints, to execute judgment upon them, and to destroy the wicked, and to strive (at law) with all the carnal for everything which the sinful and ungodly have done and committed against him."

The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. It was probably written in Hebrew. It consists of revelations purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set forth the retribution reserved for sinners, angelic or human, and "to repeat in every form the great principle that the world - natural, moral, and spiritual - is under the immediate government of God."

Besides an introduction it embraces five parts: 1. A narrative of the fall of the angels, and of a tour of Enoch in company with an angel through heaven and earth, and of the mysteries seen by him. 2. Parables concerning the kingdom of God, the Messiah, and the Messianic future. 3. Astronomical and physical matter; attempting to reduce the images of the Old Testament to a physical system. 4:. Two visions, representing symbolically the history of the world to the Messianic completion. 5. Exhortations of Enoch to Methuselah and his descendants. The book shows no Christian influence, is highly moral in tone, and imitates the Old Testament myths.

With ten thousands of his saints (εἰν α

Lit., in or among holy myriads. Compare Deu 33:2; Zac 14:5.

Ungodly (ασεβεις) - ungodly deeds (ε
their hard speeches which ungodly (ασεβεις) sinners, etc

The evident play upon the word ungodly can be rendered but clumsily into English. Rev., translates, All the ungodly, of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. The words ungodly sinners are placed in an unusual position, at the end of the sentence, for emphasis; ungodliness being the key-note of the writer's thought.

Hard (των σκληρων)

Speeches is supplied. Lit., hard things. So Rev. The railing, gainsaying ; the profane and vain babblings (Ti2 2:16). Compare Joh 6:60, a hard saying, where the word means not abusive but difficult. In Jam 3:4, rough, used of the winds. In Act 26:14, of Saul of Tarsus; "hard to kick against the pricks."

Jude 1:16

jde 1:16

Only here in New Testament. Doubtless, originally, with some adaptation of sound to sense, gongustai. It is used of the cooing of doves.

ρα, a part or lot. Lit., blamers of their lot.

Great swelling words

See on Pe2 2:18.

The Rev., shewing respect of persons, is neater, but the A. V. more literal: admiring the countenances. Compare Gen 19:21, Sept., "I have accepted thee:" lit., have admired thy face.

Because of advantage

See Pe2 2:3, Pe2 2:14.

Beloved

Compare Jde 1:3.

Jude 1:18

jde 1:18

Mockers

See on Pe2 3:3.

Ungodly lusts (ε ν ασεβειων)

Lit., lusts of ungodlinesses.

Jude 1:19

jde 1:19

Separate themselves (α

Only here in New Testament. Themselves is unnecessary. Better, as Rev., make separations; i.e., cause divisions in the church. The verb is compounded with α church and set off one part from another.

See on Mar 12:30

each individual," so this adjective derived from it denotes what pertains to man as man, the natural personality as distinguished from the renewed man. So Co1 2:14; Co1 15:44 ∴. The rendering sensual, here and Jam 3:15, is inferential: sensual because natural and unrenewed In contrast with this is

The spirit

15:44, Co1 15:46.

Jude 1:22

jde 1:22

And of some have compassion, making a difference

λεειτε (ελεα

mercy who are in doubt. So Rev. Others, again, for ελεειτε, have mercy, read ε contentious: "Some who are contentious rebuke." The Rev. rendering better suits what follows.

Jude 1:23

jde 1:23

Snatching them out of the fire

The writer has in mind Zac 3:2, a brand plucked from the burning. Compare Amo 4:11.

With fear (ε)

Lit., in fear; i.e., of the contagion of sin while we are rescuing them.

Spotted (ε

Only here and Jam 3:6. See on Pe2 2:13.

Jude 1:24

jde 1:24

μας α

Lit., "to keep you without stumbling. Only here in New Testament. See the kindred word offend. Rev., stumble, Jam 2:10; Jam 3:2.

Exceeding joy (α

See on Pe1 1:6.

Jude 1:25

jde 1:25

ωνας)

αιωνος, before all time.

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Revelation Introduction

Revelation

rev 0:0

The Revelation

This document has given rise to voluminous controversy as to its author, its origin, its purpose, and its interpretation. It has been held to be a forgery in the name of John; to have been composed by another writer in the apostle's name, not in order to deceive, but in order to record an oral revelation of John; or to have been the work of another John. Some who deny that John wrote the Gospel, have attributed Revelation to him, and the authenticity of the latter is maintained by some prominent rationalistic critics.

The Apostle John was banished to the Island of Patmos, probably by the Emperor Domitian, a.d. 95 or 96, and the book, composed either during his exile, or, as is more likely, after his return to Ephesus, contains the revelation given him there in a series of visions. It is directly addressed to the Seven Churches of Proconsular Asia; the number seven being representative, and not including all the Asiatic Churches. Its design was to encourage the Church during that trying period, predicted by Jesus himself, between the close of direct revelation and the second coming of the Lord. This encouragement centers in the return of Jesus to give His people eternal life and to trample down His foes. As related to the progress of doctrine in the New Testament, it represents the final consummation in the redeemed Church, the heavenly Jerusalem, which is foreshadowed in the rise and growth of the Apostolic Church.

The style is figurative and symbolical. It deals with principles rather than with particular events. To the neglect of this characteristic, and the corresponding attempt to link the symbols and prophecies with specific historical incidents or personages, are due most of the extravagances of interpretation. No satisfactory argument against its authenticity can be drawn from its contents as related to the other writings of John. It proclaims the same eternal truths which are asserted and vindicated in the Gospel and in the Epistles - the sovereignty of God, the conflict of sin with righteousness, the temporary triumph of evil, and the final, decisive victory of holiness. As in the other writings, Christ is the central figure, the conqueror of sin and death, the crowning joy of the redeemed, and the object of their adoration. It emphasizes the divine hatred of sin and the certainty of the divine judgment of the wicked and of the future bliss of believers in Jesus. The main idea of the Gospel and of Revelation is the same - that of a decisive conflict between the powers of good and evil.

The symbolism of Revelation is Jewish, and not Greek or Roman. It is pervaded with the style and imagery of the Old Testament, and is molded by its historical and prophetic books. "The book," says Professor Milligan, "is absolutely steeped in the memories, the incidents, the thoughts, and the language of the Church's past. To such an extent is this the case that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source.... It is a perfect mosaic of passages from the Old Testament, at one time quoted verbally, at another referred to by distinct allusion; now taken from one scene in Jewish history, and now again from two or three together." Thus the heresy of the Nicolaitanes is the heresy of Balaam (Rev 2:14): the evil in the Church of Thyatira is personified in Jezebel (Rev 2:20): the angelic captain in the war against the dragon is the Michael of Daniel (Rev 7:7): Jerusalem, Mount Zion, Babylon, the Euphrates, Sodom, and Egypt are symbols of the holy bliss of the saints, of the transgressors against God, and of the judgment of the wicked (Rev 21:2; Rev 14:1; Rev 16:19; Rev 9:14; Rev 11:8). The battle of Har-Magedon carries us back to the great slaughters in the plain of Megiddo (Jdg 5:19; Psa 83:9; Kg2 23:29). The promises to the churches are given under the figure of the tree of life, the hidden manna, the white stone, the iron scepter, the pillar in the temple of God (Rev 2:7, Rev 2:17, Rev 2:27, Rev 2:28; Rev 3:5, Rev 3:12, Rev 3:20). Heaven is described under the image of the tabernacle in the wilderness (Rev 11:1, Rev 11:19; Rev 6:9; Rev 8:3; Rev 4:6). The plagues of Rev 8:1-13 are the plagues of Egypt: the crossing of the Red Sea and the destruction of Korah are blended in the representation of the

deliverance of God's people (Rev 12:15, Rev 12:16). Of the Prophets, Haggai contributes the earthquake of chapter 6, and Joel the sun changed into the blackness of sackcloth and the moon into blood: Isaiah the falling stars, the fig tree casting her untimely fruit, and the heavens departing as a scroll: Ezekiel the scorpions of chapter 9, the description of the New Jerusalem in chapter 21, the roll in Rev 5:1-14, and the little book in Rev 10:1-11 : Zechariah the opening of the seals in chapter 6 and the olive trees in chapter 11. The vision of the glorified Redeemer (Rev 1:12-20) is combined from Exodus, Zechariah Daniel, Ezekiel, Isaiah, and the Psalms.

Along with these coincidences there are certain contrasts, notably as respects the doctrine of Christ's coming, which, in the Gospel and Epistles lies in the background, while it is the main theme of Revelation. Revelation treats the impending judgment as external, the Gospel as spiritual. Revelation describes the triumph of Christianity under the imagery of Judaism; the consummation being an ideal Jerusalem and an ideal worship; while in the Gospel, Judaism appears in opposition to Christ, "standing without, isolated and petrified, and not taken up with it, quickened and glorified."

The symbols of the book are drawn from objects familiar to the writer - the locusts, the eagles, the millstone, the olive and palm and vine.

The principal objection urged against the common authorship of the Gospel and Revelation, is the difference in language and style. This difference must be frankly admitted. "The language," says Dr. Davidson, "departs materially from the usual Greek of the New Testament, presenting anomalies, incorrectnesses, peculiar constructions, and awkward dispositions of words, which have no parallel.... The language is so thoroughly Hebraistic as to neglect the usual rules of Greek." By many eminent critics these differences are regarded as irreconcilable on the assumption of a common authorship.

On the other hand, it may be urged that these differences are largely intentional; that the author departs from common usage under the peculiar demands of his subject, arising from the conditions under which he writes, and his intent to conform to the Old Testament style of address; and further, that his familiarity with correct usage is shown by other passages in the same book. Revelation, moreover, contains many of the words which are peculiar to the Gospel and Epistles, such as to witness, to tabernacle, to keep, to overcome, to name as the expression of character, true (α sense of real; and the figures of hungering and thirsting, the manna, the living water, the shepherd and the sheep. It is, indeed, answered that, where the same words occur, they are used in a different sense; but many of these alleged differences disappear upon closer examination. The Hebrew character is only superficially different from that of the Gospel, which is Hebrew in spirit, though the Greek is much purer, and "the absence of solecisms arises from the avoidance of idiomatic expressions."

[Next: Revelation Chapter 1](#)

Revelation Chapter 1

Revelation 1:1

rev 1:1

The Revelation (α)

The Greek word is transcribed in Apocalypse. The word occurs only once in the Gospels, Luk 2:32, where to lighten should be rendered for revelation. It is used there of our Lord, as a light to dispel the darkness under which the heathen were veiled. It occurs thirteen times in Paul's writings, and three times in first Peter. It is used in the following senses:

(a.) The unveiling of something hidden, which gives light and knowledge to those who behold it. See Luk 2:32 (above). Christianity itself is the revelation of a mystery (Rom 16:25). The participation of the Gentiles in the privileges of the new covenant was made known by revelation (Eph 3:3). Paul received the Gospel which he preached by revelation (Gal 1:12), and went up to Jerusalem by revelation (Gal 2:2).

(b.) Christian insight into spiritual truth. Paul asks for Christians the spirit of revelation (Eph 1:17). Peculiar manifestations of the general gift of revelation are given in Christian assemblies (Co1 14:6, Co1 14:26). Special revelations are granted to Paul (Co2 12:1, Co2 12:7).

(c.) The second coming of the Lord (Pe1 1:7, Pe1 1:13; Th2 1:7; Co1 1:7) in which His glory shall be revealed (Pe1 4:13), His righteous judgment made known (Rom 2:5), and His children revealed in full majesty (Rom 8:19).

The kindred verb α

(a.) Gal 1:16; Gal 3:23; Eph 3:5; Pe1 1:12.

(b.) Mat 11:25, Mat 11:27; Mat 16:17; Luk 10:21, Luk 10:22; Co1 2:10; Co1 14:30; Phi 3:15.

(c.) Mat 10:26; Luk 2:35; Luk 12:2; Luk 17:30; Rom 1:17, Rom 1:18; Rom 8:18; Co1 3:13; Th2 2:3, Th2 2:6, Th2 2:8; Pe1 1:5; Pe1 5:1.

The word is compounded with α

Balaam, the Lord opened or unveiled his eyes (α , Sept.). So Boaz to Naomi's kinsman: "I thought to advertise thee:" Rev., "disclose it unto thee" (α ς σου: Rut 4:4, Sept.). Lit., I will uncover thine ear.

The noun α

(), in the physical sense of uncovering. The verb is found in the Septuagint in Dan 2:19, Dan 2:22, Dan 2:28.

In classical Greek, the verb is used by Herodotus (i., 119) of uncovering the head; and by Plato: thus, "reveal (α the power of Rhetoric" ("Gorgias," 460): "Uncover your chest and back" ("Protagoras," 352). Both the verb and the noun occur in Plutarch; the latter of uncovering the body, of waters, and of an error. The religious sense, however, is unknown to heathenism.

The following words should be compared with this: O ; Act 26:19; Co2 12:1). O 17:9; Act 9:10; Act 16:9). O ; Rev 9:17. Of visible form, Rev 4:3). These three cannot be accurately distinguished. They all denote the thing seen or shown, without anything to show whether it is understood or not.

As distinguished from these, α

E

the New Testament by Paul only, and always of the second appearing of Christ in glory, except in Ti2 1:10, where it signifies His first appearing in the flesh. See Th2 2:8; Ti1 6:14; Tit 2:13. As distinguished from this, α comprehensive word. An apocalypse may include several ϵ

; Co2 4:2

frequent occurrence. See on Joh 21:1. It is not easy, if possible, to show that this word has a less dignified sense than α ; Jo1 1:2; Pe1 1:20; Col 3:4; Pe1 5:4). See also Joh 2:11; Joh 21:1.

Apocalypse contemplates the thing revealed; the manifestation, the persons to whom it is revealed.

The Revelation here is the unveiling of the divine mysteries.

Of Jesus Christ

Not the manifestation or disclosure of Jesus Christ, but the revelation given by Him.

To shew ($\delta\epsilon\iota\chi\alpha\iota$)

Frequent in Revelation (Rev 4:1; Rev 17:1; Rev 21:9; Rev 22:1). Construe with ϵ will give him to sit" (Rev 3:21): "It was given to hurt" (Rev 7:2): "It was given him to do;" (A.V. "had power to do;" Rev 13:14).

Properly, bond-servants. See on Mat 20:26; see on Mar 9:35.

Must ($\delta\epsilon\iota$)

As the decree of the absolute and infallible God.

For the phrase ϵ , where yet long delay is implied. Expressions like this must be understood, not according to human measurement of time, but rather as in Pe2 3:8. The idea is, before long, as time is computed by

their entirety.

He sent (α)

See on Mat 10:2, Mat 10:16.

Signified (ϵ)

From $\sigma\eta\mu\alpha$ a sign. Hence, literally, give a sign or token. The verb occurs outside of John's writings only in Act 11:28; Act 25:27. See Joh 12:33; Joh 18:32; Joh 21:19. This is its only occurrence in Revelation. The word is appropriate to the symbolic character of the revelation, and so in Joh 12:33, where Christ predicts the mode of His death in a figure. Compare sign, Rev 12:1.

Angel (α)

Strictly, a messenger. See Mat 11:10; Luk 8:24; Luk 9:52. Compare the mediating angel in the visions of Daniel and Zechariah (Dan 8:15, Dan 8:16; Dan 9:21; Dan 10:10; Zac 1:19). See on Joh 1:51.

Servant

Designating the prophetic office. See Isa 59:5; Amo 3:7; compare Rev 19:10; Rev 22:9.

John

John does not name himself in the Gospel or in the Epistles. Here "we are dealing with prophecy, and prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). Compare Dan 8:1; Dan 9:2.

Revelation 1:2

rev 1:2

Bare record (ε

See on Joh 1:7. Rev., bear witness. The reference is to the present book and not to the Gospel. The aorist tense is the epistolary aorist. See on Jo1 2:13, and compare the introduction to Thucydides' "History:" "Thucydides, an Athenian, in the past.

Word of God

Not the personal Word, but the prophetic contents of this book. See Rev 22:6.

For the phrase to witness a witness see Joh 4:32. For the peculiar emphasis on the idea of witness in John, see on Joh 1:7. The words and the ides are characteristic of Revelation as of the Gospel and Epistles.

And (τε)

Omit. The clause all things that he saw is in apposition with the Word of God and the testimony of Jesus Christ, marking these as seen by him. Rev. adds even.

All things that he saw (ο δειν)

Lit., as many things as he saw. In the Gospel John uses the word ειδεν saw, only twice of his own eye-witness (Joh 1:40; Joh 20:8). In Revelation it is constantly used of the seeing of visions. Compare Rev 1:19. For the verb as denoting the immediate intuition of the seer, see on Joh 2:24.

Revelation 1:3

rev 1:3

See on Mat 5:3.

He that readeth (ο α

See on Luk 4:16. The Reader in the Church. See Co2 3:14. They that hear, the congregation. The words imply a public, official reading, in full religious assembly for worship. The passage is of some weight in determining the date of this book. The stated reading of the Apostolical writings did not exist as a received form before the destruction of Jerusalem, a.d. 70.

ντες)

The absence of the article from τηρουντες keeping (compare οι α keepers form one class. Τηρειν to keep, is a peculiarly Johannine word, and is characteristic of Revelation as of the other writings in its own peculiar sense of "keeping" in the exercise of active and strenuous care, rather than of watching over to preserve. See on reserved, Pe1 1:4.

Prophecy

See on prophet, Luk 7:26.

Perfect participle, have been written, and therefore stand written.

The time (ο

See on Mat 12:1.

At hand (ε

Lit., near. See on shortly, Rev 1:1.

Revelation 1:4

rev 1:4

John

Note the absence of all official titles, such as are found in Paul; showing that John writes as one whose position is recognized.

Seven

Among every ancient people, especially in the East, a religious significance attaches to numbers. This grows out of the instinctive appreciation that number and proportion are necessary attributes of the created universe. This sentiment passes over from heathenism into the Old Testament. The number seven was regarded by the Hebrews as a sacred number, and it is throughout Scripture the covenant number, the sign of God's covenant relation to mankind, and especially to the Church. The evidences of this are met in the hallowing of the seventh day; in the accomplishment of circumcision, which is the sign of a covenant, after seven days; in the part played by the number in marriage covenants and treaties of peace. It is the number of purification and consecration (Lev 4:6, Lev 4:17; Lev 8:11, Lev 8:33; Num 19:12). "Seven is the number of every grace and benefit bestowed upon Israel; which is thus marked as flowing out of the covenant, and a consequence of it. The priests compass Jericho seven days, and on the seventh day seven times, that all Israel may know that the city is given into their hands by God, and that its conquest is a direct and immediate result of their covenant relation to Him. Naaman is to dip in Jordan seven times, that he may acknowledge the God of Israel as the author of his cure. It is the number of reward to those who are faithful in the covenant (Deu 28:7; Sa1 2:5); of punishment to those who are froward in the covenant (Lev 26:21, Lev 26:24, Lev 26:28; Deu 28:25), or to those who injure the people in it (Gen 4:15, Gen 4:24; Exo 7:25; Psa 79:12). All the feasts are ordered by seven, or else by seven multiplied into seven, and thus made intenser still. Thus it is with the Sabbath, the Passover, the Feast of Weeks, of Tabernacles, the Sabbath-year, and the Jubilee."

Similarly the number appears in God's dealing with nations outside the covenant, showing that He is working for Israel's sake and with respect to His covenant. It is the number of the years of plenty and of famine, in sign that these are for Israel's sake rather than for Egypt's. Seven times pass over Nebuchadnezzar, that he may learn that the God of his Jewish captives is king over all the earth (partly quoted and partly condensed from Trench's "Epistles to the Seven Churches").

Seven also occurs as a sacred number in the New Testament. There are seven beatitudes, seven petitions in the Lord's Prayer; seven parables in Matthew 13; seven loaves, seven words from the cross, seven deacons, seven graces (Rom 12:6-8), seven characteristics of wisdom (Jam 3:17). In Revelation the prominence of the number is marked. To a remarkable extent the structure of that book is molded by the use of numbers, especially of the numbers seven, four, and three. There are seven spirits before the throne; seven churches; seven golden candlesticks; seven stars in the right hand of Him who is like unto a son of man; seven lamps of fire burning before the throne; seven horns and seven eyes of the Lamb; seven seals of the book; and the thunders, the heads of the great dragon and of the beast from the sea, the angels with the trumpets, the plagues, and the mountains which are the seat of the mystic Babylon, - are all seven in number.

So there are four living creatures round about the throne, four angels at the four corners of the earth, holding the four winds; the New Jerusalem is foursquare. Authority is given to Death to kill over the fourth part of the earth, and he employs four agents.

Again the use of the number three is, as Professor Milligan remarks, "so remarkable and continuous that it would require an analysis of the whole book for its perfect illustration." There are three woes, three unclean spirits like frogs, three divisions of Babylon, and three gates on each side of the heavenly city. The Trisagion, or "thrice holy," is sung to God the Almighty, to whom are ascribed three attributes of glory.

Seven Churches

Not all the churches in Asia are meant, since the list of those addressed in Revelation does not include Colossae, Miletus, Hierapolis, or Magnesia. The seven named are chosen to symbolize the whole Church. Compare Rev 2:7. Seven being the number of the covenant, we have in these seven a representation of the Church universal.

In Asia

See on Act 2:9.

Grace - peace

. Both words are used by Paul in the salutations of all his Epistles, except the three Pastorals.

From Him which is, and which was, and which is to come (α ο ω η ε

The whole salutation is given in the name of the Holy Trinity: the Father (Him which is, and was, and is to come), the Spirit (the seven spirits), the Son (Jesus Christ). See further below. This portion of the salutation has no parallel in Paul, and is distinctively characteristic of the author of Revelation. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. The Greek student will note that the pronoun which (ο) is not construed with the preposition from (α the nominative case.

Each of these three appellations is treated as a proper name. The Father is Him which is, and which was, and which is to come. This is a paraphrase of the unspeakable name of God (Exo 3:14), the absolute and unchangeable. Ο ω One who is, is the Septuagint translation of Exo 3:14, "I am the ο ω ω One who was (ο ην). The Greek has no imperfect participle, so that the finite verb is used. Which is and which was form one clause, to be balanced against which is to come. Compare Rev 11:17; Rev 16:5; and "was (ην) in the beginning with God" (Joh 1:2). Which is to come (ο ε be; i.e., the author is not intending to describe the abstract existence of God as covering the future no less than the past and the present. If this had been his meaning, he would have written ο ε would not express the future eternity of the Divine Being. The dominant conception in the title is rather that of immutability. Further, the name does not emphasize so much God's abstract existence, as it does His permanent covenant relation to His people. Hence the phrase which is to come, is to be explained in accordance with the key-note of the book, which is the second coming of the Son (Rev 1:7; Rev 22:20).

The phrase which is to come, is often applied to the Son (see on Jo1 3:5), and so throughout this book. Here it is predicated of the Father, apart from whom the Son does nothing. "The Son is never alone, even as Redeemer" (Milligan). Compare "We will come unto him," Joh 14:23. Origen quotes our passage with the words: "But that you may perceive that the omnipotence of the Father and of the Son is one and the same, hear John speaking after this manner in Revelation, 'Who is, etc.'" Dean Plumptre compares the inscription over the temple of Isis at Sais in Egypt: "I am all that has come into being, and that which is, and that which shall be, and no man hath lifted my veil."

The Spirit is designated by

The seven Spirits (τῶν ἑπτὰ)

Paul nowhere joins the Spirit with the Father and the Son in his opening salutations. The nearest approach is Co2 13:13. The reference is not to the seven principal angels (Rev 8:2). These could not be properly spoken of as the source of grace and peace; nor be associated with the Father and the Son; nor take precedence of the Son, as is the case here. Besides, angels are never called spirits in this book. With the expression compare Rev 4:5, the seven lamps of fire, "which are the seven Spirits of God:" Rev 3:1, where Jesus is said to have "the seven Spirits of God." Thus the seven Spirits belong to the Son as well as to the Father (see Joh 15:26). The prototype of John's expression is found in the vision of Zechariah, where the Messiah is prefigured as a stone with seven eyes, "the eyes of the Lord, which run to and fro through the whole earth" (Zac 3:9; Zac 4:10). Compare also the same prophet's vision of the seven-branched candlestick (Zac 4:2).

Hence the Holy Spirit is called the Seven Spirits; the perfect, mystical number seven indicating unity through diversity (Co1 12:4). Not the sevenfold gifts of the Spirit are meant, but the divine Personality who imparts them; the one Spirit under the diverse manifestations. Richard of St. Victor (cited by Trench, "Seven Churches") says: "And from the seven Spirits, that is, from the sevenfold Spirit, which indeed is simple in nature, sevenfold in grace."

Revelation 1:5

rev 1:5

Jesus Christ

The Son. Placed after the Spirit because what is to follow in Rev 1:5-8 relates to Him. This is according to John's manner of arranging his thoughts so that a new sentence shall spring out of the final thought of the preceding sentence. Compare the Prologue of the Gospel, and Rev 1:1, Rev 1:2, of this chapter.

The faithful witness (ὁ μαρτυρῶν)

For the phraseology see on Jo1 4:9. For witness, see on Joh 1:7; see on Pe1 5:1. As applied to the Messiah, see Psa 89:37; Isa 55:4. The construction again departs from the grammatical rule. The words witness, first-born, ruler, are in the nominative case, instead of being in the genitive, in apposition with Jesus Christ. This construction, though irregular, nevertheless gives dignity and emphasis to these titles of the Lord. See on Rev 1:4 (1), of one who shows Himself faithful in the discharge of a duty or the administration of a trust (Mat 24:45; Luk 12:42). Hence, trustworthy (Co1 7:25; Ti2 2:2). Of things that can be relied upon (Ti1 3:1; Ti2 2:11). (2), Confiding; trusting; a believer (Gal 3:9; Act 16:1; Co2 6:15; Ti1 5:16). See on Jo1 1:9. The word is combined with α genuine in Rev 3:14; Rev 19:11; Rev 21:5; Rev 22:6. Richard of St. Victor (cited by Trench) says: "A faithful witness, because He gave faithful testimony concerning all things which were to be testified to by Him in the world. A faithful witness, because whatever He heard from the Father, He faithfully made known to His disciples. A faithful witness, because He taught the way of God in truth, neither did He care for any one nor regard the person of men. A faithful witness, because He announced condemnation to the reprobate and salvation to the elect. A faithful witness, because He confirmed by miracles the truth which He taught in words. A faithful witness, because He denied not, even in death, the Father's testimony to Himself. A faithful witness, because He will give testimony in the day of judgment concerning the works of the good and of the evil."

The first-begotten of the dead (ὁ ἀρχηγὸς τῶν νεκρῶν)

Rev., the first-born. The best texts omit εκ from. Compare Col 1:18. The risen Christ regarded in His relation to the dead in Christ. He was not the first who rose from the dead, but the first who so rose that death was thenceforth impossible for Him (Rom 6:9); rose with that resurrection-life in which He will finally bring with Him those who sleep in Him (Th1 4:14). Some interpreters, rendering first-born, find in the phrase the metaphor of death as the womb which bare Him (see on Act 2:24). Others, holding by the rendering first-begotten, connect the passage with Psa 2:7, which by Paul is connected with the resurrection of Christ (Act 13:32, Act 13:33). Paul also says that Jesus "was declared to be the Son of God with power by the resurrection from the dead" (Rom 1:4

forth, and has nowhere the meaning beget, unless Jam 1:15 be an exception, on which see note. In classical Greek the meaning beget is common.

The Ruler of the kings of the earth (ο α ς ης)

Through resurrection He passes to glory and dominion (Phi 2:9). The comparison with the kings of the earth is suggested by Psa 2:2. Compare Psa 89:27; Isa 52:15; Ti1 6:16; and see Rev 6:15; Rev 17:4; Rev 19:16.

Unto Him that loved (τω α

The true reading is αγαπωντι that loveth. So Rev. Christ's love is ever present See Joh 13:1.

ransom, both of which express the central benefits which redound to us through the sacrifice and death of Christ. He refers to this play upon words as involved in the etymology of the name Apollo as given by Plato; viz., the washer (ο α and the absolver (ο α

Psa 51:2; Isa 1:16, Isa 1:18; Eze 36:25; Act 22:16; Eph 5:26; Tit 3:5. If loosed, compare Mat 20:28; Ti1 2:6; Pe1 1:18; Heb 9:12; Gal 3:13; Gal 4:5; Rev 5:9; Rev 14:3, Rev 14:4.

Revelation 1:6

rev 1:6

Kings (βασιλεις)

reigning of the saints is emphasized in this book. See Rev 5:10; Rev 20:4, Rev 20:6; Rev 22:5. Compare Dan 7:18, Dan 7:22.

Priests (ιερεις)

Kingdom describes the body of the redeemed collectively. Priests indicates their individual position. Peter observes the same distinction (Pe1 2:5) in the phrases living stones (individuals) and a spiritual house (the body collectively), and combines both kings and priests in another collective term, royal priesthood (Pe1 2:9). The priesthood of believers grows out of the priesthood of Christ (Psa 60:4; Zac 6:13; Hebrews 7-10). This dignity was promised to Israel on the condition of obedience and fidelity to God. "Ye shall be a kingdom of priests and a holy nation" (Exo 19:6). In the kingdom of Christ each individual is a priest. The priest's work is not limited to any order of the ministry. All may offer the sacrifice of praise and thanksgiving: all have direct access to the holiest through the blood of Jesus: all Christians, as priests, are to minister to one another and to plead for one another. The consummation of this ideal appears in Rev 21:22, where the heavenly Jerusalem is represented as without temple. It is all temple. "It is the abolition of the distinction between holy and profane (Zac 14:20, Zac 14:21) - nearer and more remote from God - through all being henceforth holy, all being brought to the nearest whereof it is capable, to Him" (Trench).

Unto God and His Father (τω Θεω του)

Lit., to the God and Father of Him. Hence Rev., correctly, His God and Father. For the phrase compare Rom 15:6; Co2 1:3; Eph 1:3.

Glory and dominion (η

Rev., correctly, rendering the two articles, "the glory and the dominion." The articles express universality: all glory; that which everywhere and under every form represents glory and dominion. The verb be (the glory) is not in the text.

judgment. In this sense it is not used in Scripture. In the sacred writers always of a good or favorable opinion, and hence praise, honor, glory (Luk 14:10; Heb 3:3; Pe1 5:4). Applied to physical objects, as light, the heavenly bodies (Act 22:11; Co1 15:40). The visible brightness in manifestations of God (Luk 2:9; Act 7:55; Luk 9:32; Co2 3:7). Magnificence, dignity (Mat 4:8; Luk 4:6). Divine majesty or perfect excellence, especially in doxologies, either of God or Christ (Pe1 4:11; Jde 1:25; Rev 4:9, Rev 4:11; Mat 16:27; Mar 10:37; Mar 8:38; Luk 9:26; Co2 3:18; Co2 4:4). The glory or majesty of divine grace (Eph 1:6, Eph 1:12, Eph 1:14, Eph 1:18; Ti1 1:11). The majesty of angels (Luk 9:26; Jde 1:8; Pe2 2:10). The glorious condition of Christ after accomplishing His earthly work, and of the redeemed who share His eternal glory (Luk 24:26; Joh 17:5; Phi 3:21; Ti1 3:16; Rom 8:18, Rom 8:21; Rom 9:23; Co2 4:17; Col 1:27).

Trench remarks upon the prominence of the doxological element in the highest worship of the Church as contrasted with the very subordinate place which it often occupies in ours. "We can perhaps make our requests known unto God, and this is well, for it is prayer; but to give glory to God, quite apart from anything to be directly gotten by ourselves in return, this is better, for it is adoration." Dr. John Brown in his Memoir of his father, one of the very finest biographical sketches in English literature, records a formula used by him in closing his prayers on specially solemn occasions: "And now unto Thee, O Father, Son, and Holy Ghost, the one Jehovah and our God, we would - as is most meet - with the Church on earth and the Church in heaven, ascribe all honor and glory, dominion and majesty, as it was in the beginning, is now, and ever shall be, world without end, Amen" ("Horae Subsecivae"). Compare the doxologies in Pe1 4:11; Gal 1:5; Rev 4:9, Rev 4:11; Rev 5:13; Rev 7:12; Jde 1:25; Ch1 29:11.

Forever and ever (ει ωνας των αι

Lit., unto the ages of the ages. For the phrase compare Gal 1:5; Heb 13:21; Pe1 4:11. It occurs twelve times in Revelation, but not in John's Gospel or Epistles. It is the formula of eternity.

Amen (α

The English word is a transcription of the Greek and of the Hebrew. A verbal adjective, meaning firm, faithful. Hence ο α). It passes into an adverbial sense by which something is asserted or confirmed. Thus often used by Christ, verily. John alone uses the double affirmation, verily, verily. See on Joh 1:51; see on Joh 10:1.

Revelation 1:7

rev 1:7

He cometh with clouds (ε v νεφελων)

The clouds are frequently used in the descriptions of the Lord's second coming. See Dan 7:13; Mat 24:30; Mat 26:64; Mar 14:62. Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration, and see Psa 97:2; Psa 18:11; Nah 1:3; Isa 19:1.

Shall see (o

The verb denotes the physical act, but emphasizes the mental discernment accompanying it, and points to the result rather than to the act of vision. See on Joh 1:18. Appropriate here as indicating the quickened spiritual discernment engendered by the Lord's appearing, in those who have rejected Him, and who now mourn for their folly and sin.

They which (οι)

The compound relative describes a class. See on Mat 13:52; see on Mat 21:41; see on Mar 12:18.

Pierced (ε)

See on Joh 19:34, and compare Zac 12:10; Joh 19:36. The expression here refers not to the Jews only, but to all who reject the Son of Man; those who "in any age have identified themselves with the Spirit of the Savior's murderers" (Milligan). The passage is justly cited as a strong evidence that the author of the Gospel is also the author of Revelation.

More correctly, tribes. The word used of the true Israel in Rev 5:5; Rev 7:4-8; Rev 21:12. As the tribes of Israel are the figure by which the people of God, Jew or Gentile, are represented, so unbelievers are here represented as tribes, "the mocking counterpart of the true Israel of God." Compare Mat 24:30, Mat 24:31.

π' αυ

Rev., better, shall mourn over Him. Lit., shall beat their breasts. See on Mat 11:17.

Revelation 1:8

rev 1:8

Rev., rightly, gives the article, "the Alpha," etc. The words are explained by the gloss, properly omitted from the text, the beginning and the ending. The Rabbinical writers used the phrase from Aleph to Tav, to signify completely, from beginning to end. Thus one says, "Adam transgressed the whole law from Aleph even to Tav." Compare Isa 41:4; Isa 43:10; Isa 44:6.

The Lord (ο

See on Mat 21:3

Which is, etc.

See on Rev 1:4. "God, as the old tradition declares, holding in His hand the beginning, middle, and end of all that is" (Plato, "Laws," 715).

The Almighty (ο

Used only once outside of Revelation, in Co2 6:18, where it is a quotation. Constantly in the Septuagint.

Revelation 1:9

rev 1:9

I John

Compare Dan 7:28; Dan 9:2; Dan 10:2.

Who am also your brother (ο μων)

Rev., better, partaker with you. See Phi 1:7, and note on partners, Luk 5:10

In the tribulation, etc.

Denoting the sphere or element in which the fellowship subsisted.

See on Mat 13:21 Persecution for Christ's sake, and illustrated by John's own banishment.

)

The present kingdom. Trench is wrong in saying that "while the tribulation is present the kingdom is only in hope." On the contrary, it is the assurance of being now within the kingdom of Christ - under Christ's sovereignty, fighting the good fight under His leadership - which gives hope and courage and patience. The kingdom of God is a present energy, and it is a peculiarity of John to treat the eternal life as already present. See Joh 3:36; Joh 5:24; Joh 6:47, Joh 6:54; Jo1 5:11. "In all these things we are abundantly the conquerors (Rom 8:37 sqq.). This may go to explain the peculiar order of the three words; tribulation and kingdom, two apparently antithetic ideas, being joined, with a true insight into their relation, and patience being added as the element through which the tribulation is translated into sovereignty. The reference to the future glorious consummation of the kingdom need not be rejected. It is rather involved in the present kingdom. Patience, which links the life of tribulation with the sovereignty of Christ here upon earth, likewise links it with the consummation of Christ's kingdom in heaven. Through faith and patience the subjects of that kingdom inherit the promises. "Rightly he says first 'in the tribulation' and adds afterwards 'in the kingdom,' because, if we suffer together we shall also reign together" (Richard of St. Victor, cited by Trench). Compare Act 14:22.

Patience

See on Pe2 1:6; see on Jam 5:7.

Of Jesus Christ (Ιησου Χριστου)

The best texts omit Christ and insert εν in; rendering, as Rev., "kingdom and patience which are in Jesus."

Was (ε

Lit., I came to pass, i.e., I found myself: The past tense seems to imply that John was no longer in Patmos when he wrote.

Patmos

Now called Patmo and Palmosa. In the Aegean, one of the group of the Sporades, about twenty-eight miles S. S.W. of Samos. It is about ten miles long by six in breadth. The island is volcanic, and is bare and rocky throughout; the hills, of which the highest rises to nearly a thousand feet, commanding a magnificent view of the neighboring sea and islands. The bay of La Scala, running into the land on the east, divides the island into two nearly equal parts, a northern and a southern. The ancient town, remains of which are still to be seen, occupied the isthmus which separates La Scala from the bay of Merika on the western coast. The modern town is on a hill in the southern half of the island, clustered at the foot of the monastery of St. John. A grotto is shown called "the grotto of the Apocalypse," in which the apostle is said to have received the vision. "The stern, rugged barrenness of its broken promontories well suits the historical fact of the relegation of the condemned Christian to its shores, as of a convict to his prison. The view from the topmost peak, or, indeed, from any lofty elevation in the islands, unfolds an unusual sweep such as well became the Apocalypse, the unveiling of the future to the eyes of the solitary seer. Above, there was always the broad heaven of a

Grecian sky; sometimes bright with its 'white cloud' (Rev 14:14), sometimes torn with 'lightnings and thunders,' and darkened by 'great hail,' or cheered with 'a rainbow like unto an emerald' (Rev 4:3; Rev 8:7; Rev 11:19; Rev 16:21). Over the high tops of Icaria, Samos, and Naxos rise the mountains of Asia Minor; amongst which would lie, to the north, the circle of the Seven Churches to which his addresses were to be sent. Around him stood the mountains and islands of the Archipelago (Rev 6:14; Rev 16:20). When he looked round, above or below, 'the sea' would always occupy the foremost place... the voices of heaven were like the sound of the waves beating on the shore, as 'the sound of many waters' (Rev 14:2; Rev 19:6); the millstone was 'cast into the sea' (Rev 18:21); the sea was to 'give up the dead which were in it' (Rev 20:13)" (Stanley, "Sermons in the East").

Θεου)

For is because of: on account of. The expression is commonly explained with reference to John's banishment as a martyr for Christian truth. Some, however, especially those who desire to overthrow John's authorship of the book, explain that he was in Patmos for the sake of preaching the word there, or in order to receive a communication of the word of God. Apart, however, from the general tone of John's address, which implies a season of persecution, the phrase for the word of God occurs in two passages where the meaning cannot be doubtful; Rev 6:9, and Rev 20:4.

See on Joh 1:7.

Of Jesus Christ

Omit Christ.

Revelation 1:10

rev 1:10

I was (ε

See on Rev 1:9.

In the Spirit (ε

The phrase I was in the Spirit occurs only here and Rev 4:2 : in the Spirit, in Rev 17:3; Rev 21:10. The phrase denotes a state of trance or spiritual ecstasy. Compare Act 10:10; Co2 12:2, Co2 12:4. "Connection with surrounding objects through the senses is suspended, and a connection with the invisible world takes place" (Ebrard). "A divine release from the ordinary ways of men" (Plato, "Phaedrus," 265).

"You ask, 'How can we know the infinite?' I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness.... But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world.... All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are then different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One, and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to heights above the actual and the particular, where we stand in the immediate presence of the Infinite who shines out as from the depths of the soul" (Letter of Plotinus, about A D. 260).

Richard of St. Victor (died 1173) lays down six stages of contemplation: two in the province of the imagination, two in the province of reason, and two in the province of intelligence. The third heaven is open only to the eye of intelligence

- that eye whose vision is clarified by divine grace and a holy life. In the highest degrees of contemplation penitence avails more than science; sighs obtain what is impossible to reason. Some good men have been ever unable to attain the highest stage; few are fully winged with all the six pinions of contemplation. In the ecstasy he describes, there is supposed to be a dividing asunder of the soul and the spirit as by the sword of the Spirit of God. The body sleeps, and the soul and all the visible world is shut away. The spirit is joined to the Lord, and, one with Him, transcends itself and all the limitations of human thought.

Sufism is the mystical asceticism of Mohammedanism. The ecstasy of a Sufi saint is thus described:

"My tongue clave fever-dry, my blood ran fire,
My nights were sleepless with consuming lore,
Till night and day sped past - as flies a lance
Grazing a buckler's rim; a hundred faiths
Seemed there as one; a hundred thousand years
No longer than a moment. In that hour
All past eternity and all to come
Was gathered up in one stupendous Now, -
Let understanding marvel as it may.
Where men see clouds, on the ninth heaven I gaze,
And see the throne of God. All heaven and hell
Are bare to me and all men's destinies,
The heavens and earth, they vanish at my glance:
The dead rise at my look. I tear the veil
From all the world, and in the hall of heaven
I set me central, radiant as the Sun."

Vaughan, "Hours with the Mystics," ii., 19

Beatrice says to Dante:

"We from the greatest body
Have issued to the heaven that is pure light;
Light intellectual replete with love,
Love of true good replete with ecstasy,
Ecstasy that transcendeth every sweetness."

Dante says:

"I perceived myself
To be uplifted over my own power,
And I with vision new rekindled me,
Such that no light whatever is so pure
But that mine eyes were fortified against it."

"Paradiso," xxx., 38-60.

Again, just before the consummate beatific vision, Dante says:

"And I, who to the end of all desires
Was now approaching, even as I ought
The ardor of desire within me ended.
Bernard was beckoning unto me, and smiling,
That I should upward look; but I already
Was of my own accord such as he wished;
Because my sight, becoming purified,
Was entering more and more into the ray
Of the High Light which of itself is true.
From that time forward what I saw was greater
Than our discourse, that to such vision yields,
And yields the memory unto such excess."

"Paradiso," xxxiii., 46-57.

On the Lord's day (εν κυριακη η)

The phrase occurs only here in the New Testament. The first day of the week, the festival of the Lord's resurrection. Not, as some, the day of judgment, which in the New Testament is expressed by η η 2:2); or η); or η the day of Christ (Phi 2:16). The usual New Testament expression for the first day of the week is η ; see on Act 20:7).

Behind me

The unexpected, overpowering entrance of the divine voice. Compare Eze 3:12.

Properly, a war trumpet.

rev 1:11

I am Alpha and Omega, the first and the last

Omit.

See on Joh 1:29.

The aorist imperative, denoting instantaneous action. Write at once, promptly.

In a book (εἰ

Lit., into. Commit in writing to a book. For book see on Mat 19:7; see on Mar 10:4; see on Luk 4:17. The command to write is given twelve times in Revelation.

Seven churches

See on Rev 1:4.

Which are in Asia

Omit.

Ephesus, etc.

Five out of the seven cities here named appear in a passage in Tacitus' "Annals" (iv., 55), in which is described a contention among eleven of the cities of proconsular Asia for the privilege of erecting a statue and a temple to Tiberius. Laodicea is passed over as unequal in wealth and dignity to the task. Philadelphia and Thyatira do not appear. Pergamum is rejected as having already a temple to Augustus. Ephesus (with Miletus) has sufficient employment for its state in the ceremonies of its own deity, Diana. Thus the dispute was confined to Sardis and Smyrna; and Smyrna was preferred on the ground of its friendly offices to the Roman people.

Revelation 1:12

rev 1:12

To see the voice

The voice is put for the speaker.

That spake (ἦ

The compound relative has a qualitative force: of what sort.

With me (μετ' ἐμου)

The preposition implies conversation and not mere address.

See on Mat 5:15. We are at once reminded of the seven-branched candlestick of the tabernacle (Exo 25:31; Heb 9:2; compare Zac 4:2). Here there is not one candlestick with seven branches, but seven candlesticks, representing the Christian Church. The Jewish Church was one, as being the Church of a single people. The Christian Church, though

essentially one, is a Church composed of many peoples. It is no longer outwardly one or in one place. According to the literal meaning of the word, lampstand, the several lampstands are bearers of the light (Mat 5:14, Mat 5:16), "holding forth the word of life" (Phi 2:15, Phi 2:16).

The epithet golden, so common in Revelation, indicates the preciousness of all that pertains to the Church of God. Trench observes that throughout the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus, golden in the Zend Avesta is throughout synonymous with heavenly or divine. Even so late as the time of David gold was not used as a standard of value, but merely as a very precious article of commerce, and was weighed. In the Scriptures it is the symbol of great value, duration, incorruptibility, strength (Isa 13:12; Lam 4:2; Ti2 2:20; Job 36:19). It is used metaphorically of Christian character (Rev 3:18). In the Earthly Paradise, Dante describes trees like gold.

"A little farther on, seven trees of gold

In semblance the long space still intervening

Between ourselves and them did counterfeit."

"Purgatorio," xxix., 43-45

Revelation 1:13

rev 1:13

Seven.

Omit.

The Son of Man

The article is wanting in the Greek Rev., "a son of Man." But the reference is none the less to the Lord, and is not equivalent to a man. Compare Joh 5:27; Rev 14:14.

Compare Dan 10:5

Testament, but several times in the Septuagint; as Eze 9:2, Eze 9:3, Eze 9:11, where the A.V. gives merely linen; Exo 28:4, A.V., robe; of the High-Priest's garment, Lev 16:4; of Aaron's holy linen coat.

The long robe is the garment of dignity and honor. It may be either royal, or priestly, or both. Compare Isa 6:1.

ς μαστοίς)

. The ordinary girding was at the loins. According to Josephus, the Levitical priests were girded about the breast.

A golden girdle

The girdle is an Old Testament symbol of power, righteousness, truth (Isa 22:21; Job 12:18; Isa 11:5). Compare Eph 6:14, where the girdle of the Christian panoply is truth, which binds together the whole array of graces as the girdle does the upper and lower parts of the armor. The girdle suits equally Christ's kingly and priestly office. The girdle of the High-Priest was not golden, but only inwrought with gold. See Exo 28:8 : "curious girdle:" Rev., "cunningly woven band." So Exo 29:5.

Revelation 1:14

rev 1:14

See on Luk 9:29. Compare Dan 7:9.

Wool - snow

This combination to represent whiteness occurs in Dan 7:9, and Isa 1:18. Snow, in Psa 51:7.

Flame of fire

Compare Dan 10:6. Fire, in Scripture, is the expression of divine anger. The figure may include the thought of the clear and penetrating insight of the Son of Man; but it also expresses His indignation at the sin which His divine insight detects. Compare Rev 19:11, Rev 19:12. So Homer, of Agamemnon in a rage: "His eyes were like shining fire" ("Iliad," i., 104); also of Athene, when she appears to Achilles: "Her eyes appeared dreadful to him" ("Iliad," i., 200).

Revelation 1:15

rev 1:15

)

Rev., burnished brass. Only here and Rev 2:18. Compare Daniel 10:; Eze 1:7. The meaning of the word is uncertain.

observes: "Such technical words were likely enough to be current in a population like that of Ephesus, consisting largely of workers in metal, some of whom were no doubt Jews" ("Epistles to the Seven Churches of Asia").

Many waters

Compare Eze 1:24; Eze 43:2; Isa 17:12. See also Rev 14:2; Rev 19:6.

Revelation 1:16

rev 1:16

A sharp, two-edged sword (ρ ξεῖα)

The (Greek order is a sword, two-edged, sharp. For the peculiar word for sword see on Luk 2:35. Two-edged is, literally, two-mouthed. See on edge, Luk 21:24 brass."

Countenance (ο

Used by John only, and only three times: here, Joh 7:24; Joh 11:44. Not general appearance.

See on Joh 1:5.

In his strength

With the full power of the eastern sun at noonday.

This picture of the Son of Man suggests some remarks on the general character of such symbols in Revelation. It may be at once said that they are not of a character which tolerates the sharper definitions of pictorial art. They must be held in the mind, not as clearly-cut symbols which translate themselves into appeals to the eye and which have their exact correspondences in visible facts, but rather in their totality, and with a dominant sense of their inner correspondences with moral and spiritual ideas. To translate them into picture is inevitably to run at some point into a grotesqueness which impairs and degrades their solemnity. This is shown in Albrecht Dürer's sixteen wood-cuts illustrative of Revelation. Professor Milligan goes too far in saying that these are only grotesque. One must be always impressed with Dürer's strong individuality, "lurking" as Lord Lindsay remarks, below a mind "like a lake, stirred by every breath of wind which descends on it through the circumjacent valleys;" with the fertility of his invention, the plenitude of his thought, his simplicity and fearlessness. But his very truthfulness to nature is his enemy in his dealing with such themes as the Apocalyptic visions; investing them as it does with a realism which is foreign to their spirit and intent. Take, for example, "the four riders" (Revelation 6). The power is at once felt of the onward movement of the three horsemen with bow, sword, and balances; the intense, inexorable purpose with which they drive on over the prostrate forms at their feet; but the fourth rider, Death on the pale horse, followed by Hell, portrayed as the wide-opened jaws of a monster into which a crowned head is sinking, degenerates into a ghastly caricature of the most offensive German type - a harlequin, far surpassing in hideousness the traditional skeleton with scythe and hour-glass.

Similarly, the angel with his feet like pillars of fire, the one upon the sea and the other upon the earth. If we are solemnly impressed by the awful face of the angel breaking forth from the sun, the solemnity degenerates into something akin to amusement, at the feet like solid columns, ending in flame at the knees, and at the Evangelist "who kneels on a promontory with the corner of the great book presented by the angel in his mouth, apparently in danger of choking."

In short, such symbols as the Lamb with seven horns and seven eyes; the four living creatures, each with six wings, and full of eyes before and behind; the beast rising out of the sea, having ten horns and seven heads, and on the horns ten diadems, - do not lend themselves to the pencil. An illustration of the sadly grotesque effect of such an attempt may be seen in Mr. Elliott's "Horae Apocalypticae," where is a picture of the locust of chapter 9, with a gold crown on the head, hair like women's, a breastplate of iron, and a tail like a scorpion's.

Archbishop Trench very aptly draws the comparison between the modes in which the Greek and the Hebrew mind respectively dealt with symbolism. With the Greek, the aesthetic element is dominant, so that the first necessity of the symbol is that it shall satisfy the sense of beauty, form, and proportion. With the Hebrew, the first necessity is "that the symbol should set forth truly and fully the religious idea of which it is intended to be the vehicle. How it would appear when it clothed itself in an outward form and shape; whether it would find favor and allowance at the bar of taste, was quite a secondary consideration; may be confidently affirmed not to have been a consideration at all."

The imagery of Revelation is Hebrew and not Greek. It is doubtful if there is any symbol taken from heathenism, so that the symbols of Revelation are to be read from the Jewish and not from the Heathen stand-point.

But to say that these symbols jar upon the aesthetic sense is not to detract from their value as symbols, nor to decry them as violations of the fitness of things. It may be fairly asked if, with all their apparent incongruity, and even monstrousness, they may not, after all, be true to a higher canon of congruity. Certain it is that the great visible divine economy, both of nature and of man, distinctly includes the grotesque, the monstrous, the ridiculous (or what we style such). We recognize the fact in the phrase "freaks of Nature." But are they freaks? Are they incongruous? Until we shall have grasped in mind the whole kosmos, it will not be safe for us to answer that question too positively. The apparent incongruity, viewed from a higher plane, may merge into beautiful congruity. Tested by a more subtle sense; brought into connection and relation with the whole region of mental and spiritual phenomena; regarded as a factor of that larger realm which embraces ideas and spiritual verities along with external phenomena; the outwardly grotesque may resolve itself into the spiritually beautiful; the superficial incongruity into essential and profound harmony.

This possibility emerges into fact in certain utterances of our Lord, notably in His parables. Long since, the absurdity has been recognized of attempting to make a parable "go on all fours;" in other words, to insist on a hard and literal correspondence between the minutest details of the symbol and the thing symbolized. Sound exposition has advanced to a broader, freer, yet deeper and more spiritual treatment of these utterances, grasping below mere correspondences

of detail to that deeper, "fundamental harmony and parallelism between the two grand spheres of cosmic being - that of Nature and that of Spirit; between the three kingdoms of Nature, History, and Revelation. The selection of symbols and parables in Scripture, therefore, is not arbitrary, but is based on an insight into the essence of things" (Milligan).

Thus then, in this picture of the Son of Man, the attempt to portray to the eye the girded figure, with snow-white hair, flaming eyes, and a sword proceeding out of His mouth, - with feet like shining brass, and holding seven stars in His hand, would result as satisfactorily as the attempt to picture the mysterious combination of eyes and wheels and wings in Ezekiel's vision. If, on the other hand, we frankly admit the impossibility of this, and relegate this symbolism to a higher region, as a delineation (imperfect through the imperfection of human speech and the inevitable power of the sensuous) of deep-lying spiritual facts, priestly and royal dignity, purity, divine insight, divine indignation at sin; if we thus bring the deeper suggestions of outward humanity and nature into relation with their true correspondents in the spiritual realm - we gain something more and deeper than a pictorial appeal to the imagination. We grasp what we cannot formulate; nevertheless we grasp it. Dropping the outward correspondence, we are the freer to penetrate to the depths of the symbolism, and reach an inner correspondence no less real and no less apprehensible.

Revelation 1:17

rev 1:17

I fell

Compare Exo 23:20; Eze 1:28; Dan 8:17 sqq.; Dan 10:7 sqq.; Luk 5:8; Rev 19:10. The condition of the seer, in the Spirit, does not supersede existence in the body. Compare Act 9:3-5.

The first and the last

This epithet is three times ascribed to Jehovah by Isaiah (Isa 41:4; Isa 44:6; Isa 48:12); three times in this book (here, Rev 2:8; Rev 22:13). Richard of St. Victor comments thus: "I am the first and the last. First through creation, last through retribution. First, because before me a God was not formed; last, because after me there shall not be another. First, because all things are from me; last, because all things are to me; from me the beginning, to me the end. First, because I am the cause of origin; last, because I am the judge and the end" (cited by Trench).

Revelation 1:18

rev 1:18

ζωv)

Rev., and the living One. Compare Joh 1:4; Joh 14:6; Joh 5:26.

Strictly, I became. So Rev., in margin. Compare Phi 2:8, "became obedient unto death."

For evermore

See on Rev 1:6.

Amen

Omit.

The keys of Hell and Death

Rev., correctly, of Death and of Hades. Conceived as a prison-house or a walled city. See on Mat 16:18. The keys are

the symbol of authority. See Mat 16:19; Rev 3:7; Rev 9:1; Rev 20:1. The Rabbinical proverb said: "There are four keys lodged in God's hand, which He committeth neither to angel nor to seraph: the key of the rain, the key of food, the key of the tombs, and the key of a barren woman."

Revelation 1:19

rev 1:19

Write

See on Rev 1:11. Add therefore.

The things which are (α σιν)

τα after these, hereafter to α σιν which are, seems to be decisive in favor of the former rendering, which besides is the more natural.

, "must come to pass." Here the thought is not the prophetic necessity, but the sequence of events.

Revelation 1:20

rev 1:20

See on Mat 13:11. Depending in construction upon the verb write, and in apposition with the things which thou sawest.

Stars

Symbols of pre-eminence and authority. See Num 24:17; Dan 12:3. False teachers are wandering stars (Jde 1:13). Compare Isa 14:12.

Angels (α

The exact meaning of the term here is uncertain. The following are the principal interpretations:

1. The officials known as angels or messengers of the synagogue, transferred to the Christian Church. These were mere clerks or readers; so that their position does not answer to that of the angels presiding over the churches. There is, besides, no trace of the transfer of that office to the Christian Church.
2. Angels proper Heavenly guardians of the churches. This is urged on the ground that the word is constantly used in Revelation of a heavenly being; by reference to the angels of the little ones (Mat 18:10), and to Peter's angel (Act 12:15). It is urged that, if an individual may have a guardian angel, so may a Church. Reference is also made to the tutelar national angels of Dan 10:21; Dan 12:1.

But why should the seer be instructed to write to heavenly messengers, with exhortations to repentance and fidelity, and describing them as "rich," "poor," "lukewarm," etc. (Rev 2:4; Rev 3:1, Rev 3:16)?

3. The angels are a personification of the churches themselves: the Church being spoken of as if concentrated in its angel or messenger. But in Rev 1:20, they are explicitly distinguished from the golden candlesticks, the churches.

4. The rulers and teachers of the congregation. These are compared by Daniel (Dan 12:3) to stars. See Mal 2:7, where

the priest is called the messenger (angel) of the Lord; and Mal 3:1, where the same word is used of the prophet. See also Hag 1:13. Under this interpretation two views are possible. (a) The angels are Bishops; the word α occurring in that sense (as in Jerome and Socrates). This raises the question of the existence of episcopacy towards the close of the first century. (b) The word is used of the ministry collectively; the whole board of officers, including both presbyters and deacons, who represented and were responsible for the moral condition of the churches. See Act 20:17, Act 20:28; Pe1 5:1-5.

Dr. Schaff says: "This phraseology of the Apocalypse already looks towards the idea of episcopacy in its primitive form, that is, to a monarchical concentration of governmental form in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole.... But even in this case we must insist on an important distinction between the 'angels' of the Book of Revelation and the later diocesan Bishops. For aside from the very limited extent of their charges, as compared with the large territory of most Greek, Roman Catholic, and Anglican Bishops, these angels stood below the Apostles and their legates, and were not yet invested with the great power (particularly the right to confirm and ordain) which fell to the later Bishops after the death of the Apostles.... The angels, accordingly, if we are to understand by them single individuals, must be considered as forming the transition from the presbyters of the apostolic age to the Bishops of the second century" ("History of the Apostolic Church").

[Next: Revelation Chapter 2](#)

Revelation Chapter 2

Revelation 2:1

rev 2:1

Ephesus

Ephesus was built near the sea, in the valley of the Cayster, under the shadows of Coressus and Prion. In the time of Paul it was the metropolis of the province of Asia. It was styled by Pliny the Light of Asia. Its harbor, though partly filled up, was crowded with vessels, and it lay at the junction of roads which gave it access to the whole interior continent. Its markets were the "Vanity Fair" of Asia. Herodotus says: "The Ionians of Asia have built their cities in a region where the air and climate are the most beautiful in the whole world; for no other region is equally blessed with Ionia. For in other countries, either the climate is over-cold and damp, or else the heat and drought are sorely oppressive" (i., 142).

In Paul's time it was the residence of the Roman proconsul; and the degenerate inhabitants descended to every species of flattery in order to maintain the favor of Rome. The civilization of the city was mingled Greek and Oriental. It was the head-quarters of the magical art, and various superstitions were represented by different priestly bodies. The great temple of Diana, the Oriental, not the Greek divinity, was ranked among the seven wonders of the world, and Ephesus called herself its sacristan (see on Act 19:27). To it attached the right of asylum. Legend related that when the temple was finished, Mithridates stood on its summit and declared that the right of asylum should extend in a circle round it, as far as he could shoot an arrow; and the arrow miraculously flew a furlong. This fact encouraged moral contagion. The temple is thus described by Canon Farrar: "It had been built with ungrudging magnificence out of contributions furnished by all Asia - the very women contributing to it their jewels, as the Jewish women had done of old for the Tabernacle of the Wilderness. To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh. It gleamed far off with a star-like radiance. Its peristyle consisted of one hundred and twenty pillars of the Ionic order, hewn out of Parian marble. Its doors of carved cypress wood were surmounted by transoms so vast and solid that the aid of miracles was invoked to account for their elevation. The staircase, which led to the roof, was said to have been cut out of a single vine of Cyprus. Some of the pillars were carved with designs of exquisite beauty. Within were the masterpieces of Praxiteles and Phidias and Scopas and Polyclethus. Paintings by the greatest of Greek artists, of which one - the likeness of Alexander the Great by Apelles - had been bought for a sum equal in value to 5,000 of modern money, adorned the inner walls. The roof of the temple itself was of cedar-wood, supported by columns of jasper on bases of Parian marble. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end of it stood the great altar adorned by the bas-relief of Praxiteles, behind which fell the vast folds of a purple curtain. Behind this curtain was the dark and awful shrine in which stood the most sacred idol of classic heathendom; and again, behind the shrine, was the room which, inviolable under divine protection, was regarded as the wealthiest and securest bank in the ancient world" ("Life and Work of St. Paul," ii., 12).

Next to Rome, Ephesus was the principal seat of Paul's labors. He devoted three years to that city. The commonly received tradition represents John as closing his apostolic career there. Nothing in early Church history is better attested than his residence and work in Ephesus, the center of the circle of churches established by Paul in Ionia and Phrygia.

Who walketh (ο περιπατων)

More than standeth. The word expresses Christ's activity on behalf of His Church.

Revelation 2:2

rev 2:2

)

See on Joh 4:47.

labor (Rom 16:12; Col 15:10; Gal 4:11).

Patience (υ

See on Pe2 1:6; see on Jam 5:1. Compare Paul's exhortation to Timothy in Ephesus, Ti2 2:25, Ti2 2:26.

See on Joh 10:31; see on Joh 12:6. Compare Gal 6:2, where the word is used of Christians bearing each others' burdens.

Trench observes that "it is not a little remarkable that the grace or virtue here ascribed to the angel of the Ephesian Church (compare Rev 2:6

Testament. It is the stranger, as this hatred of evil, purely as evil, however little thought of or admired now, is eminently a Christian grace."

Hast tried (ε

Rev., didst try. See on tried, Pe1 1:7; and compare Jo1 4:1; Col 12:10.

Revelation 2:3

rev 2:3

The best texts omit ου mean only to labor; whereas it includes the sense of weariness from labor.

Revelation 2:4

rev 2:4

Somewhat

Not in the text, and unnecessary. The following clause is the object of I have. "I have against thee that thou hast left," etc. "It is indeed a somewhat which the Lord has against the Ephesian Church; it threatens to grow to be an everything; for see the verse following" (Trench). For the phrase have against, see Mat 5:23; Mar 11:25; Col 3:13.

Hast left (αφηκας)

Rev., more correctly, rendering the aorist, didst leave. The verb originally means to send, away or dismiss. See on Joh 4:3.

First love

Compare Jer 2:2. The first enthusiastic devotion of the Church to her Lord, under the figure of conjugal love.

Revelation 2:5

rev 2:5

Thou art fallen (ε

Lit., hast fallen out.

See on Mat 3:2; see on Mat 21:29.

I will come (ε

Rev., correctly, I come.

Quickly

Omit.

Will remove thy candlestick

"Its candlestick has been for centuries removed out of his place; the squalid Mohammedan village which is nearest to its site does not count one Christian in its insignificant population; its temple is a mass of shapeless ruins; its harbor is a reedy pool; the bittern booms amid its pestilent and stagnant marshes; and malaria and oblivion reign supreme over the place where the wealth of ancient civilization gathered around the scenes of its grossest superstitions and its most degraded sins" (Farrar, "Life and Work of Paul," ii., 43, 44).

6:14, where, as here, it signifies moving in judgment.

Revelation 2:6

rev 2:6

The Nicolaitans

From νικα

historical. A sect springing, according to credible tradition, from Nicholas a proselyte of Antioch, one of the seven deacons of Jerusalem (Act 6:5), who apostatized from the truth, and became the founder of an Antinomian Gnostic sect. They appear to have been characterized by sensuality, seducing Christians to participate in the idolatrous feasts of pagans, and to unchastity. Hence they are denoted by the names of Balaam and Jezebel, two leading agents of moral contamination under the Old Testament dispensation. Balaam enticed the Israelites, through the daughters of Moab and Midian, to idolatry and fornication (Numbers 25; Num 31:16). Jezebel murdered the Lord's prophets, and set up idolatry in Israel. The Nicolaitans taught that, in order to master sensuality, one must know the whole range of it by experience; and that he should therefore abandon himself without reserve to the lusts of the body, since they concerned only the body and did not touch the spirit. These heretics were hated and expelled by the Church of Ephesus (Rev 2:6), but were tolerated by the Church of Pergamum (Rev 2:15). The other view regards the name as symbolic, and Nicholas as the Greek rendering of Balaam, whose name signifies destroyer or corrupter of the people. This view is adopted by Trench ("Seven Churches"), who says: "The Nicolaitans are the Balaamites; no sect bearing the one name or the other; but those who, in the new dispensation, repeated the sin of Balaam in the old, and sought to overcome or destroy the people of God by the same temptations whereby Balaam had sought to overcome them before." The names, however, are by no means parallel: Conqueror of the people not being the same as corrupter of the people. Besides, in Rev 2:14, the Balaamites are evidently distinguished from the Nicolaitans.

Alford remarks: "There is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in Rev 2:13."

Revelation 2:7

rev 2:7

He that hath an ear, etc.

Compare Mat 11:15; Mar 4:9. The phrase is not found in John's Gospel. It is used always of radical truths, great principles and promises.

To him that overcometh (τῷ νικῶντι)

A formula common to all these Epistles. The verb is used absolutely without any object expressed. It is characteristic of John, occurring once in the Gospel, six times in the First Epistle, sixteen times in Revelation, and elsewhere only Luk 11:22; Rom 3:4; Rom 12:21.

Will I give

This phrase has a place in every one of these Epistles. The verb is John's habitual word for the privileges and functions of the Son, whether as bestowed upon Him by the Father, or dispensed by Him to His followers. See Joh 3:35; Joh 5:22, Joh 5:27, Joh 5:36; Joh 6:65; Joh 13:3; Joh 17:6. Compare Rev 2:23; Rev 3:8; Rev 6:4; Rev 11:3.

Of the tree (ἐ

The preposition ἐκ out of occurs one hundred and twenty-seven times in Revelation, and its proper signification is almost universally out of; but this rendering in many of the passages would be so strange and unidiomatic, that the New Testament Revisers have felt themselves able to adopt it only forty-one times out of all that number, and employ of, from, by, with, on, at, because of, by reason of, from among. See, for instance, Rev 2:7, Rev 2:21, Rev 2:22; Rev 6:4, Rev 6:10; Rev 8:11; Rev 9:18; Rev 14:13; Rev 15:2; Rev 16:21. Compare Joh 3:31; Joh 4:13, Joh 6:13, Joh 6:39, Joh 6:51; Joh 8:23, Joh 8:44; Joh 9:6; Joh 11:1; Joh 12:3, Joh 12:27, Joh 12:32; Joh 17:5.

Tree, lit., wood. See on Luk 23:31; see on Pe1 2:24. Dean Plumptre notes the fact that, prominent as this symbol had been in the primeval history, it had remained unnoticed in the teaching where we should most have looked for its presence - in that of the Psalmist and Prophets of the Old Testament. Only in the Proverbs of Solomon had it been used, in a sense half allegorical and half mystical (Pro 3:18; Pro 13:12; Pro 11:30; Pro 15:4). The revival of the symbol in Revelation is in accordance with the theme of the restitution of all things. "The tree which disappeared with the disappearance of the earthly Paradise, reappears with the reappearance of the heavenly." To eat of the tree of life expresses participation in the life eternal. The figure of the tree of life appears in all mythologies from India to Scandinavia. The Rabbins and Mohammedans called the vine the probation tree. The Zend Avesta has its tree of life called the Death-Destroyer. It grows by the waters of life, and the drinking of its sap confers immortality. The Hindu tree of life is pictured as growing out of a great seed in the midst of an expanse of water. It has three branches, each crowned with a sun, denoting the three powers of creation, preservation, and renovation after destruction. In another representation Budha sits in meditation under a tree with three branches, each branch having three stems. One of the Babylonian cylinders discovered by Layard, represents three priestesses gathering the fruit of what seems to be a palm-tree with three branches on each side. Athor, the Venus of the Egyptians, appears half-concealed in the branches of the sacred peach-tree, giving to the departed soul the fruit, and the drink of heaven from a vial from which the streams of life descend upon the spirit, a figure at the foot of the tree, like a hawk, with a human head and with hands outstretched.

In the Norse mythology a prominent figure is Igdrasil, the Ash-tree of Existence; its roots in the kingdom of Eels or Death, its trunk reaching to heaven, and its boughs spread over the whole universe. At its foot, in the kingdom of Death, sit three Nornas or Fates, the Past, the Present, and the Future, watering its roots from the sacred well. Compare

Rev 22:2, Rev 22:14, Rev 22:19. Virgil, addressing Dante at the completion of the ascent of the Purgatorial Mount, says:

"That apple sweet, which through so many branches

The care of mortals goeth in pursuit of,

Today shall put in peace thy hungerings."

"Purgatorio," xxvii., 115-117.

Paradise

See on Luk 23:43

From any garden of delight, which is its first meaning, it comes to be predominantly applied to the garden of Eden, then to the resting-place of separate souls in joy and felicity, and lastly to the very heaven itself; and we see eminently in it, what we see indeed in so many words, how revealed religion assumes them into her service, and makes them vehicles of far higher truth than any which they knew at first, transforming and transfiguring them, as in this case, from glory to glory" (Trench).

Revelation 2:8

rev 2:8

Smyrna

Lying a little north of Ephesus, on a gulf of the same name. The original city was destroyed about b.c. 627, and was deserted and in ruins for four hundred years. Alexander the Great contemplated its restoration, and his design was carried out after his death. The new city was built a short distance south of the ancient one, and became the finest in Asia Minor, being known as the glory of Asia. It was one of the cities which claimed the honor of being Homer's birthplace. A splendid temple was erected by the Smyrnaeans to his memory, and a cave in the neighborhood of the city was shown where he was said to have composed his poems. Smyrna's fine harbor made it a commercial center; but it was also distinguished for its schools of rhetoric and philosophy. Polycarp was the first bishop of its church, which suffered much from persecution, and he was said to have suffered martyrdom in the stadium of the city, a.d. 166. It is argued with some plausibility that Polycarp was bishop of Smyrna at the time of the composition of Revelation, and was the person addressed here. This question, however, is bound up with that of the date of composition (see Trench, "Epistles to the Seven Churches"). The city was a seat of the worship of Cybele the Mother of the gods, and of Dionysus or Bacchus.

Was dead (ε

Lit., became dead.

Is alive (ε

Lit., lived. Rev., properly, lived again; the word being used of restoration to life. See, for a similar usage, Mat 9:18; Joh 5:25.

Revelation 2:9

rev 2:9

Thy works and

Omit.

Tribulation (θλιψιν)

See on Mat 13:21. Referring to the persecutions of Jewish and heathen oppressors. See on Smyrna, Rev 2:8.

Because, like all the other early Christian churches, the majority of its members were of the poorer classes, and also, perhaps, with reference to their robbery by persecutors. See on poor, Mat 5:3.

Rich

In faith and grace. Compare Jam 2:6, Jam 2:7; Ti1 6:17, Ti1 6:18; Luk 12:21; Mat 19:21.

See on Mar 7:22. Not primarily direct blasphemy against God, but reviling at believers.

Jews

Literally. Not Christians, as in Phi 3:3; Rom 2:28, Rom 2:29. Actually Jews by birth, but not spiritually. The title is not given them by the Spirit, nor by the seer, but by themselves; and none would use that title except such as were Jews by birth and by religion. The enmity of the Jews against Christians is a familiar fact to all readers of the book of Acts; and it is a matter of history that their malignity was especially displayed toward the Church of Smyrna. In the circular letter addressed by the Church of Smyrna to the churches in the Christian world, it is related that Jews joined with heathen in clamoring that Polycarp should be cast to the lions or burned alive, and were foremost ὡς ἐπιτοίς (as was their wont) in bringing logs for the pile, and in the endeavor to prevent the remains of the martyr from being delivered to his Christian associates for burial.

Synagogue of Satan

For synagogue, see on assembly, Jam 2:2, the only passage in which the word is used for a Christian assembly. This fact goes to support the literal explanation of the term Jews. For Satan, see on Luk 10:18. For John's use of the expression the Jews, see on Joh 1:19. The use of the word here in an honorable sense, so different from John's custom, has been urged against his authorship of Revelation. But John here only quotes the word, and, further, employs it without the article.

Revelation 2:10

rev 2:10

)

Lit., fear nothing. For the verb, see on Luk 1:50.

Behold (ἰδὲ)

See on Mat 4:1. The persecution of the Christians is thus traced to the direct agency of Satan, and not to the offended passions or prejudices of men. Trench observes: "There is nothing more remarkable in the records which have come down to us of the early persecutions, than the sense which the confessors and martyrs and those who afterwards narrate their sufferings and their triumphs entertain and utter, that these great fights of affliction through which they were called to pass, were the immediate work of the Devil."

v)

Rev., rightly, is about to cast.

See on Act 5:21.

Tempted. See on Pe1 1:7.

Tribulation ten days (θλιψιν ημερω

Lit., a tribulation of ten days.

The exact force of the word cannot be given by a corresponding word in English. Lit., "become thou." There is to be a succession of trials demanding an increase in the power and a variety in the direction of faith. With reference to these trials, faithfulness is to be not only existent but becoming, developing with new strength and into new applications.

Unto death (α

Not faithful until the time of death, but faithful up to a measure which will endure death for Christ's sake. "It is an intensive, not an extensive term."

Rev., rightly, "the crown." See on Pe1 5:4; see on Jam 1:12. Crown is used with a variety of words: crown of righteousness (Ti2 4:8); glory (Pe1 5:4); beauty Isa 62:3, Sept., A.V., glory); pride (Isa 28:1); rejoicing (Th1 2:19).

Of life (της ζωης)

The full phrase is the crown of the life: i.e., the crown which consists in life eternal. The image is not taken from the Greek games, although Smyrna contained a temple of Olympian Jupiter, and Olympian games were celebrated there. It is the diadem of royalty rather than the garland of victory, though more commonly used in the latter sense. It is not likely that John would use an image from the games, since there was the most violent prejudice against them on the part of Jewish Christians; a prejudice which, on occasions of their celebration, provoked the special ferocity of the pagans against what they regarded as the unpatriotic and unsocial character of Christ's disciples. It was at the demand of the people assembled in the stadium that Polycarp was given up to death. Moreover, it is doubtful whether any symbol in Revelation is taken from heathenism. The imagery is Jewish.

Revelation 2:11

rev 2:11

Be hurt (αδικηθη)

Strictly, wronged.

Second death

An expression peculiar to the Revelation. See Rev 20:6, Rev 20:14; Rev 21:8. In those two passages it is defined as the lake of fire. The death awaiting the wicked after judgment.

Revelation 2:12

rev 2:12

Pergamos

The proper form of the name is Pergamum. It was situated in Teuthrania in Mysia, in a district watered by three rivers, by one of which it communicated with the sea. The original city was built on a lofty hill, which afterward became the citadel as houses sprang up around its base. The local legends attached a sacred character to the place, which, together with its natural strength, made it a place of deposit for royal treasure. The city was mainly indebted to Eumenes II. (b.c. 197-159) for its embellishment and extension. In addition to walks and public buildings, he founded the library, which contained two-hundred-thousand volumes, and was second only to that of Alexandria. The kingdom of Pergamum became a Roman province b.c. 130; but the city continued to flourish, so that Pliny styled it by far the most illustrious of Asia. All the main roads of Western Asia converged there. Pergamum was celebrated for the manufacture of ointments, pottery, tapestries, and parchment, which derives its name (*charta Pergamena*) from the city. It contained a celebrated and much-frequented temple of Aesculapius, who was worshipped in the form of a living serpent fed in the temple. Hence Aesculapius was called the God of Pergamum, and on the coins struck by the town he often appears with a rod encircled by a serpent. The great glory of the city was the Nicephorium, a grove of great beauty containing an assemblage of temples. The city has been described as a sort of union of a pagan cathedral-city, a university-town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. The streams which embraced the town irrigated the groves of Nicephorium and of Aesculapius, in which flourished the licentious rites of pagan antiquity. The sacred character of the city appears in temple-sweepers or sacristans.

The sharp sword with two edges

See on Rev 1:16.

Revelation 2:13

rev 2:13

Dwellest (κατοικεις)

See on Luk 11:26; see on Act 2:5.

Rev., rightly, throne, which is a transcript of the Greek word. Better than seat, because it is intended to represent Satan as exercising dominion there. The word is used in the New Testament of a kingly throne (Luk 1:32, Luk 1:52; Act 2:30): of the judicial tribunal or bench (Mat 19:28; Luk 22:30): of the seats of the elders (Rev 4:4; Rev 11:16). Also, by metonymy, of one who exercises authority, so, in the plural, of angels (Col 1:16), thrones belonging to the highest grade of angelic beings whose place is in the immediate presence of God.

Holdest fast (κραταις)

See on Mat 7:3; see on Act 3:11.

My name

See on Jo1 1:7.

My faith

See on Act 6:7.

Antipas

There is no other record of this martyr.

Revelation 2:14

rev 2:14

Rev., better, teaching.

Balaam

See Num 25:1-9; Num 31:15, Num 31:16. Compare Pe2 2:15; Jde 1:11.

See on offend, Mat 5:29, and see on offense, Mat 16:23.

Before (ε

Lit., in the sight of. See on Luk 24:11.

Things sacrificed to idols (εἰ

In the A.V. the word is rendered in four different ways: meats offered to idols (Act 15:29): things offered to idols (Act 21:25): things that are offered in sacrifice unto idols (Co1 8:4); and as here Rev., uniformly, things sacrificed to idols.

The eating of idol meats, which was no temptation to the Jewish Christian, was quite otherwise to the Gentile. The act of sacrifice, among all ancient nations, was a social no less than a religious act. Commonly only a part of the victim was consumed as an offering, and the rest became the portion of the priests, was given to the poor, or was sold again

general sense of killing (Act 10:13). Among the Greeks this identification was carried to the highest pitch. Thucydides enumerates sacrifices among popular entertainments. "We have not forgotten," he says, "to provide for our weary spirits many relaxations from toil. We have regular games and sacrifices throughout the year" (ii., 38). So Aristotle: "And some fellowships seem to be for the sake of pleasure; those of the followers of Love, and those of club-diners; for these are for the sake of sacrifice and social intercourse" ("Ethics," viii., 9, 5). Suetonius relates of Claudius, the Roman Emperor, that, on one occasion, while in the Forum of Augustus, smelling the odor of the banquet which was being prepared for the priests in the neighboring temple of Mars, he left the tribunal and placed himself at the table with the priests ("Claudius," 33). Also how Vitellius would snatch from the altar-fire the entrails of victims and the corn, and consume them ("Vitellius," 13). Thus, for the Gentile, "refusal to partake of the idol-meats involved absence from public and private festivity, a withdrawal, in great part, from the social life of his time." The subject is discussed by Paul in Romans 14:2-21, and 1 Corinthians 8:1-11:1. The council of Jerusalem (Acts 15) forbade the eating of meat offered to idols, not as esteeming it forbidden by the Mosaic law, but as becoming a possible occasion of sin to weak Christians. In his letter to the Corinthians, among whom the Jewish and more scrupulous party was the weaker, Paul, in arguing with the stronger and more independent party, never alludes to the decree of the Jerusalem council, but discusses the matter from the stand-point of the rights of conscience. While he admits the possibility of a blameless participation in a banquet, even in the idol-temple, he dissuades from it on the ground of its dangerous consequences to weak consciences, and as involving a formal recognition of the false worship which they had renounced at their baptism. "In the Epistle to the Romans we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food; as, ill the Nicolaitans of the Apocalyptic churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied" (Stanley, "On Corinthians"). "It may be noted as accounting for the stronger and more vehement language of the Apocalypse, considered even as a simply Human book, that the

conditions of the case had altered. Christians and heathen were no longer dwelling together, as at Corinth, with comparatively slight interruption to their social intercourse, but were divided by a sharp line of demarcation. The eating of things sacrificed to idols was more and more a crucial test, involving a cowardly shrinking from the open confession of a Christian's faith. Disciples who sat at meat in the idol's temple were making merry with those whose hands were red with the blood of their fellow-worshippers, and whose lips had uttered blaspheming scoffs against the Holy Name" (Plumptre).

In times of persecution, tasting the wine of the libations or eating meat offered to idols, was understood to signify recantation of Christianity.

Revelation 2:15

rev 2:15

So

Even as Balak had Balaam for a false teacher, so hast thou the Nicolaitan teachers.

Nicolaitans

See on Rev 2:6.

Which thing I hate

Omit.

Revelation 2:16

rev 2:16

The words war and make war occur oftener in Revelation than in any other book of the New Testament. "An eternal roll of thunder from the throne" (Renan).

Revelation 2:17

rev 2:17

To eat

Omit.

Of the hidden manna (του

The allusion may be partly to the pot of manna which was laid up in the ark in the sanctuary. See Exo 16:32-34; compare Heb 9:4. That the imagery of the ark was familiar to John appears from Rev 11:19. This allusion however is indirect, for the manna laid up in the ark was not for food, but was a memorial of food once enjoyed. Two ideas seem to be combined in the figure:

1. Christ as the bread from heaven, the nourishment of the life of believers, the true manna, of which those who eat shall never die (Joh 6:31-43, Joh 6:48-51); hidden, in that He is withdrawn from sight, and the Christian's life is hid with Him in God (Col 3:3).
2. The satisfaction of the believer's desire when Christ shall be revealed. The hidden manna shall not remain for ever hidden. We shall see Christ as He is, and be like Him (Jo1 3:2). Christ gives the manna in giving Himself "The seeing of Christ as He is, and, through this beatific vision, being made like to Him, is identical with the eating of the hidden manna, which shall, as it were, be then brought forth from the sanctuary, the

holy of holies of God's immediate presence where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed to His people" (Trench).

This is one of numerous illustrations of the dependence of Revelation upon Old Testament history and prophecy. "To such an extent is this the case," says Professor Milligan, "that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source." See, for instance, Balaam (Rev 2:14); Jezebel (Rev 2:20); Michael (Rev 12:7, compare Dan 10:13; Dan 12:1); Abaddon (Rev 9:11); Jerusalem, Mt. Zion, Babylon, the Euphrates, Sodom, Egypt (Rev 21:2; Rev 14:1; Rev 16:19; Rev 9:14; Rev 11:8); Gog and Magog (Rev 20:8, compare Ezekiel 38, 39). Similarly, the tree of life, the sceptre of iron, the potter's vessels, the morning-star (Rev 2:7, Rev 2:17, Rev 2:27, Rev 2:28). Heaven is described under the figure of the tabernacle in the wilderness (Rev 11:1, Rev 11:19; Rev 6:9; Rev 8:3; Rev 11:19; Rev 4:6). The song of the redeemed is the song of Moses (Rev 15:3). The plagues of Egypt appear in the blood, fire, thunder, darkness and locusts (Rev 8:1-13). "The great earthquake of chapter 6 is taken from Haggai; the sun becoming black as sackcloth of hair and the moon becoming blood (Rev 8:1-13) from Joel: the stars of heaven falling, the fig-tree casting her untimely figs, the heavens departing as a scroll (Rev 8:1-13) from Isaiah: the scorpions of chapter 9 from Ezekiel: the gathering of the vine of the earth (chapter 14) from Joel, and the treading of the wine-press in the same chapter from Isaiah." So too the details of a single vision are gathered out of different prophets or different parts of the same prophet. For instance, the vision of the glorified Redeemer (Rev 1:12-20). The golden candlesticks are from Exodus and Zechariah; the garment down to the foot from Exodus and Daniel; the golden girdle and the hairs like wool from Isaiah and Daniel; the feet like burnished brass, and the voice like the sound of many waters, from Ezekiel; the two-edged sword from Isaiah and Psalms; the countenance like the sun from Exodus; the falling of the seer as dead from Exodus, Isaiah, Ezekiel, and Daniel; the laying of Jesus' right hand on the seer from Daniel.

"Not indeed that the writer binds himself to the Old Testament in a slavish spirit. He rather uses it with great freedom and independence, extending, intensifying, or transfiguring its descriptions at his pleasure. Yet the main source of his emblems cannot be mistaken. The sacred books of his people had been more than familiar to him. They had penetrated his whole being. They had lived within him as a germinating seed, capable of shooting up not only in the old forms, but in new forms of life and beauty. In the whole extent of sacred and religious literature there is to be found nowhere else such a perfect fusion of the revelation given to Israel with the mind of one who would either express Israel's ideas, or give utterance, by means of the symbols supplied by Israel's history, to the present and most elevated thoughts of the Christian faith "(this note is condensed from Professor Milligan's "Baird Lectures on the Revelation of St. John").

A white stone (ψη)

See on counteth, Luk 14:28; and see on white, Luk 9:29. The foundation of the figure is not to be sought in Gentile but in Jewish customs. "White is everywhere the color and livery of heaven" (Trench). See Rev 1:14; Rev 3:5; Rev 7:9; Rev 14:14; Rev 19:8, Rev 19:11, Rev 19:14; Rev 20:11. It is the bright, glistening white. Compare Mat 28:3; Luk 24:4; Joh 20:12; Rev 20:11; Dan 7:9.

It is impossible to fix the meaning of the symbol with any certainty. The following are some of the principal views: The Urim and Thummim concealed within the High-Priest's breastplate of judgment. This is advocated by Trench, who supposes that the Urim was a peculiarly rare stone, possibly the diamond, and engraven with the ineffable name of God. The new name he regards as the new name of God or of Christ (Rev 3:12); some revelation of the glory of God which can be communicated to His people only in the higher state of being, and which they only can understand who have actually received.

Professor Milligan supposes an allusion to the plate of gold worn on the High-Priest's forehead, and inscribed with the words "Holiness to the Lord," but, somewhat strangely, runs the figure into the stone or pebble used in voting, and regards the white stone as carrying the idea of the believer's acquittal at the hands of God.

Dean Plumptre sees in the stone the signet by which, in virtue of its form or of the characters inscribed on it, he who possessed it could claim from the friend who gave it, at any distance of time, a frank and hearty welcome; and adds to this an allusion to the custom of presenting such a token, with the guest's name upon it, of admission to the feast given to those who were invited to partake within the temple precincts - a feast which consisted wholly or in part of

sacrificial meats.

Others, regarding the connection of the stone with the manna, refer to the use of the lot cast among the priests in order to determine which one should offer the sacrifice.

Others, to the writing of a candidate's name at an election by ballot upon a stone or bean.

In short, the commentators are utterly divided, and the true interpretation remains a matter of conjecture.

A new name

Some explain the new name of God or of Christ (compare Rev 3:12); others, of the recipient's own name. "A new name however, a revelation of his everlasting title as a son of God to glory in Christ, but consisting of and revealed in those personal marks and signs of God's peculiar adoption of himself, which he and none other is acquainted with" (Alford). Bengel says: "Wouldst thou know what kind of a new name thou wilt obtain? Overcome. Before that thou wilt ask in vain, and after that thou wilt soon read it inscribed on the white stone."

Revelation 2:18

rev 2:18

Thyatira

Situated on the confines of Mysia and Ionia. According to Pliny it was known in earlier times as Pelopia and Euhippia. Its prosperity received a new impulse under the Roman Emperor Vespasian. The city contained a number of corporate guilds, as potters, tanners, weavers, robe-makers, and dyers. It was from Thyatira that Lydia the purple-seller of Philippi came, Paul's first European convert. The numerous streams of the adjacent country were full of leeches. The principal deity of the city was Apollo, worshipped as the Sun-God under the surname Tyrimnas. A shrine outside the walls was dedicated to Sambatha, a sibyl. The place was never of paramount political importance.

Son of God

Compare Son of man, Rev 1:13; Psa 2:7; Rev 19:13.

Who hath His eyes, etc.

See on Rev 1:14, Rev 1:15.

Thy works, and the last, etc.

Omit and, and read, as Rev., and that thy last works are more than the first.

Revelation 2:20

rev 2:20

A few things

Omit.

Thou sufferest (εαζ)

Used absolutely. Toleratest.

That woman

Rev., the woman. Some translate thy wife.

Jezebel

Used symbolically, but with reference to the notorious historic Jezebel. She was the daughter of Ethbaal, king of Sidon (Kg1 16:31), formerly a priest of Astarte, and who had made his way to the throne by the murder of his predecessor Pheles. Ahab's marriage with her was the first instance of a marriage with a heathen princess of a king of the northern kingdom of Israel. This alliance was a turning-point in the moral history of the kingdom. From the times of David and Solomon many treaties had been concluded between Phoenicia and Israel; but it was at the same time the special business of the kingdom of the ten tribes to restore the ancient rigidity of the nationality of Israel. Jezebel looked down with perverse pride upon a people whose religion she neither understood nor respected. Though the ten tribes had yielded to idolatry in the worship of the calves, the true God was still worshipped and the law of Moses acknowledged. From the time of Ahab's marriage the apostasy of Israel became more decided and deadly. She was "a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race. Her husband, in whom generous and gentle feelings were not wanting, was yet of a weak and yielding character which soon made him a tool in her hands.... The wild license of her life and the magical fascination of her arts or her character became a proverb in the nation. Round her and from her, in different degrees of nearness, is evolved the awful drama of the most eventful crisis of this portion of the Israelite history" (Stanley, "Jewish Church"). She sought to exterminate the prophets of Jehovah (Kg1 18:13), and inaugurated the worship of Baal the Sun-God on a magnificent scale. Two sanctuaries were established, one for each of the great Phoenician deities, at each of the two new capitals of the kingdom, Samaria and Jezreel. The sanctuary of Astarte or Ashtaroth (the Phoenician Venus) at Jezreel was under Jezebel's special sanction, and there is reason to suppose that she ministered as a priestess in that licentious worship. Four hundred priests or prophets were attached to this sanctuary and were supported at her table. The sanctuary to Baal at Samaria was large enough to contain all the worshippers of the northern kingdom. Its staff consisted of four hundred and fifty priests, and the interior contained representations of the Sun-God on small pillars, while a large statue of the same deity was set up in front. At these sanctuaries Ahab in person offered sacrifices.

Expositors are divided as to the symbolic import of the name in this passage, some referring it to a single person - "some single wicked woman in the Church of Thyatira inheriting this name of infamy in the Church of God," giving herself out as a prophetess, and seducing the servants of Christ to commit fornication and to eat things offered to idols. Others interpret the name as designating an influential heretical party in the Church: but, as Alford remarks, "the real solution must lie hidden until all that is hidden shall be known." It is clear, at any rate, that Thyatira, like the Church of old, had sinned by her alliance with a corrupt faith and practice.

σθαι)

, and see on deceiver and error, Mat 27:63, Mat 27:64. The word $\pi\lambda\alpha\nu\alpha\nu$ to seduce is found oftener in Revelation than elsewhere in the New Testament. It never means mere error as such, but fundamental departure from the truth.

To commit fornication and to eat things sacrificed to idols

Both sins of the historical Jezebel. See Kg2 9:22, Kg2 9:30; Jer 4:30; Nah 3:4.

Revelation 2:21

rev 2:21

Lit., time, as Rev.

)

See on Mat 3:2; see on Mat 21:29.

Of her fornication (εκ)

Lit., out of; i.e., so as to come out of and escape from her sin. See on Rev 2:7.

Revelation 2:22

rev 2:22

Into a bed

Of anguish. The scene of the sin is also the scene of the punishment.

A wider term than πορνεισαι to commit fornication. Compare the metaphorical meaning expressing the rebellion and idolatry of Israel (Jer 3:8; Jer 5:7; Eze 16:32).

With her (μετ' αυτης)

Not with her as the conjux adulteri, but who share with her in her adulteries.

Of their deeds (εκ των ετων)

Read αυτης her (deeds). Repent out of (εκ) as in Rev 2:21.

Revelation 2:23

rev 2:23

Emphatic. Distinguished from the participators of Rev 2:22, as her proper adherents, "who are begotten of her and go to constitute her." Others, however, deny any distinction (Milligan), and others (as Trench) explain as the less forward and prominent members of the wicked company, deceived where the others were the deceivers.

With death (ε)

To kill with death is a very strong expression. Compare Lev 20:10 let them be put to death with death. The reference can hardly be to the slaughter of Ahab's seventy sons (Kg2 10:6, Kg2 10:7) who were not Jezebel's children.

All the churches

Not merely the seven churches, but the churches throughout the world.

See on Joh 2:24.

Searcheth (ερευνων)

See Joh 5:39; Joh 7:52; Rom 8:27. Compare Jer 11:20; Jer 17:10; Jer 20:12; Pe1 1:11. Denoting a careful search, a following up or tracking. See Gen 31:35; Kg1 20:6; Pro 20:27; Co1 2:10.

Only here in the New Testament. Strictly, kidneys. Used of the thoughts, feelings, and purposes of the soul. A similar

Revelation 2:24

rev 2:24

And unto the rest

Omit and, and render, as Rev., to you I say, to the rest, etc.

Σατανα)

The reference is, most probably, to the Gnostic sect of the Ophites (o serpent), serpent-worshippers, a sect the origin of which is unknown, but which existed as late as the sixth century; since, in 530, Justinian passed laws against it. "The veneration of the serpent was but the logical development of a theory, the germ of which is common to many of the Gnostic sects. Proceeding on the assumption that the creator of the world is to be regarded as an evil power, a thing in hostility to the supreme God, it follows as a natural consequence that the fall of man through disobedience to the command of his maker must be regarded, not as a transgression against the will of the supreme God, but as an emancipation from the authority of an evil being. The serpent, therefore, who tempted mankind to sin, is no longer their destroyer but their benefactor. He is the symbol of intellect, by whose means the first human pair were raised to the knowledge of the existence of higher beings than their creator. This conception, consistently carried out, would have resulted in a direct inversion of the whole teaching of scripture; in calling evil good and good evil; in converting Satan into God and God into Satan. The majority of the Ophite sects, however, seem to have shrunk from this portentous blasphemy. While acknowledging the fall of man as, in some manner, a deliverance from evil and an exaltation of human nature, they hesitated to carry out their principle by investing the evil spirit with the attributes of deity. A kind of compromise was made between scripture and philosophy. The serpent was, notwithstanding his service to mankind, represented as a being of evil nature and an enemy to man, though his work was overruled to man's good, and he himself was, beyond his intention, the instrument of a higher wisdom. But in one sect at least of the Ophites, the more logical and thoroughly blasphemous consequences of the first principles were exhibited openly and unblushingly" (Mansel, "Gnostic Heresies"). The characteristic boast of the Gnostics was their knowledge of the depths of divine things. In this they were probably perverting and caricaturing the words of Paul (Rom 11:33; Co1 2:10).

As they speak

Rev., as they say. The questions are, 1st. What is the phrase alluded to? Is it the familiar formula of these heretics, "the depths," or "the depths of God," the depths of Satan being added by the Lord himself in ironical contrast with the depths of divine knowledge, - or is it the depths of Satan? 2nd. Does as they say refer to Christians, describing the depths of the Gnostics as depths of Satan, or does it refer to the heretics themselves, calling their own mysteries depths of Satan?

The majority of commentators regard as they say as referring to the heretics, and as applying only to the word depths; of Satan being added by the Lord in indignation. Alford says that no such formula as depths of Satan, or any resembling it, is found as used by the ancient Gnostic heretics.

Other burden (α

The words for burden in the New Testament are ο ; Gal 6:2 ; Mat 23:4; Gal 6:5). ο , "lay aside every weight (ο

the figure being that of runners in the race-course, and the word appropriate as denoting the bulky robes and the accoutrements of the ordinary dress which might impede the freedom of the limbs. In Mat 20:12 of the day," the idea is that of heavy toil pressing like a weight. So Gal 6:2, "Bear ye one another's burdens." But in Gal 6:5 man shall carry that which it is appointed him to bear. The reference in that passage is probably to the prohibition enjoined by the apostolic council of Jerusalem, which concerned the very things which are rebuked here - fornication and abstinence from idol-meats. In the narrative of that council the phrase occurs "to lay upon you no greater burden" (Act 15:28). The meaning accordingly will be, "I put upon you no other burden than abstinence from and protest against these abominations."

Revelation 2:25

rev 2:25

See on Mar 7:3; see on Act 3:11.

Till I come (α α)

The conditional particle α

Revelation 2:26

rev 2:26

Keepeth my works ($\tau\eta\rho\omega$)

The phrase occurs only here in the New Testament. The works are those which Christ commands, which He does, and which are the fruits of His Spirit. See on Joh 4:47.

Power (ϵ)

See on Joh 1:12. Rev., better, authority.

Nations ($\epsilon\theta\nu\omega\nu$)

See on Mat 25:32, and see on Gentiles, Luk 2:32. Properly, here, the Gentiles, as opposed to the true Israel of God.

Revelation 2:27

rev 2:27

Shall rule ($\rho\omicron\mu\alpha\nu\epsilon\iota$)

Lit., shall shepherd. A comparison with Rev 7:17, brings out the terrible irony in this word. Compare Psa 2:9, Sept., where the same word is used. A.V., break. See on rule, Mat 2:6; see on feed, Act 20:28; see on Pe1 5:2; see on Jde 1:12.

Rod (ρ)

Commonly rendered staff, once sceptre, Heb 1:8. This is its meaning here.

See on goods, Mat 12:29; see on vessel, Pe1 3:7.

Shall they be broken to shivers

Rev., "as the vessels of the potter are broken." See on Mar 5:4, and see on bruising, Luk 9:39 picture of the fragments collapsing into a heap.

Revelation 2:28

rev 2:28

The star, that of the morning. One of John's characteristic constructions. See on Jo1 4:9. The reference is, most probably, to Christ himself. See Rev 22:16. He will give Himself. This interpretation falls in with the promise of power over the nations in Rev 2:26. The star was the ancient emblem of sovereignty. See Num 24:17; Mat 2:2. "It was the symbol of sovereignty on its brighter and benignant side, and was therefore the fitting and necessary complement of the dread attributes that had gone before. The king came not only to judge and punish, but also to illumine and cheer" (Plumptre). Compare Pe2 1:19.

[Next: Revelation Chapter 3](#)

Revelation Chapter 3

Revelation 3:1

rev 3:1

Sardis

The capital of the ancient kingdom of Lydia. It was situated in a plain watered by the river Pactolus. The city was of very ancient origin. Herodotus (i., 84) gives the account of its siege and capture by Cyrus, and of its previous fortification by an old king, Meles. It was ruled by a series of able princes, the last of whom was Croesus, celebrated for his wealth and his misfortunes. In the earlier part of his reign he extended his dominion over the whole of Asia Minor, with the exception of Lycia and Cilicia. The Lydian rule was terminated by the conquest of Cyrus. From the Persians it passed into the hands of Alexander the Great, after which, for the next three hundred years, its fortunes are obscure. In b.c. 214 it was taken and sacked by Antiochus the Great after a siege of two years. The kings of Pergamus next succeeded to the dominion, and from them it passed into the hands of the Romans.

In the time of Tiberius it was desolated by an earthquake, together with eleven or twelve other important cities of Asia, and the calamity was increased by a pestilence.

Sardis was in very early times an important commercial city. Pliny says that the art of dyeing wool was invented there, and it was the entrepot of the dyed woollen manufactures, carpets, etc., the raw material for which was furnished by the flocks of Phrygia. It was also the place where the metal electrum was procured. Gold was found in the bed of the Pactolus. Silver and gold coins are said to have been first minted there, and it was at one time known as a slave-mart. The impure worship of the goddess Cybele was celebrated there, and the massive ruins of her temple are still to be seen. The city is now a heap of ruins. In 1850 no human being found a dwelling there.

The seven Spirits of God

See on Rev 1:4.

Revelation 3:2

rev 3:2

v)

Lit., become awake and on the watch. See on Mar 13:35; see on Pe1 5:8. Become what thou art not.

See on Pe1 5:10, and compare Luk 22:32; Rom 1:11; Th2 3:3.

That are ready to die (α ποθανειν)

Read ε

I have not found thy works (ου ευ

Some texts omit the article before works, in which case we should render, I have found no works of thine. So Rev.

Lit., fulfilled. So Rev.

God

The best texts insert μου, "my God."

Revelation 3:3

rev 3:3

Thou hast received and heard (εἶ)

The former of these verbs is in the perfect tense: thou hast received the truth as a permanent deposit. It remains with thee whether thou regardest it or not. The latter verb is in the aorist tense, didst hear (so Rev.), denoting merely the act of hearing when it took place.

Watch

See on Rev 3:2.

On thee

Omit.

As a thief (ὡς)

Thief, as distinguished from ἡρπάζων violence. Hence the word is appropriate here to mark the unexpected and stealthy coming of the Lord. Compare Th1 5:2, Th1 5:4; Pe2 3:10.

Thou shalt not know what hour I will come upon thee

The Greek proverb says that the feet of the avenging deities are shod with wool. The sentiment is voiced in the two following fragments from Aeschylus:

"Whether one sleep or walk or sit at ease,

Unseen and voiceless Justice dogs his steps,

Striking athwart his path from right or left;

Nor what is foully done will night conceal:

Whate'er thou doest some God beholdeth thee."

"And dost thou deem that thou shalt e'er o'ercome

Wisdom divine? That retribution lies

Somewhere remote from mortals? Close at hand,

Unseen itself, it sees and knows full well

Whom it befits to smite. But thou know'st not

The hour when, swift and sudden, it shall come

And sweep away the wicked from the earth."

Revelation 3:4

rev 3:4

Thou hast a few names

The best texts insert α

general apathy of the Church, thou hast a few, etc. Compare Rev 3:1, thou hast a name, and see on Rev 11:13. Names is equivalent to persons, a few who may be rightly named as exceptions to the general conception.

Even in Sardis

Defiled (ε

See on Pe1 1:4.

Garments

See the same figure, Jde 1:23. The meaning is, have not sullied the purity of their Christian life.

In white (εν λευκοις)

With ι , and compare Zac 3:3, Zac 3:5. "White colors are suitable to the gods" (Plato, "Laws," xii., 956). So Virgil, of the tenants of Elysium:

"Lo, priests of holy life and chaste while they in life had part;

Lo, god-loved poets, men who spake things worthy Phoebus' heart:

And they who bettered life on earth by new-found mastery;

And they whose good deeds left a tale for men to name them by:

And all they had their brows about with snowy fillets bound."

"Aeneid," vi., 661-665

The same shall be clothed (ουτος περιβαλειται)

For ουτος this, or the same, read ου means literally to throw or put around.

Revelation 3:5

rev 3:5

Book of life

Lit., the book of the life. For the figure, see Exo 32:32; Psa 69:28; Dan 12:1; Phi 4:3. Compare Luk 10:20; Heb 12:23.

I will confess (ε

Openly confess (εξ). See on Mat 11:25; see on Act 19:18; see on Jam 5:16.

Revelation 3:7

rev 3:7

Philadelphia

Seventy-five miles southeast of Sardis. The second city in Lydia. The adjacent region was celebrated as a wine-growing district, and its coins bore the head of Bacchus and the figure of a Bacchante. The population included Jews, Jewish Christians, and converts from heathenism. It suffered from frequent earthquakes. Of all the seven churches it had the longest duration of prosperity as a Christian city. It still exists as a Turkish town under the name of Allah Shehr, City of God. The situation is picturesque, the town being built on four or five hills, and well supplied with trees, and the climate is healthful. One of the mosques is believed by the native Christians to have been the gathering-place of the church addressed in Revelation. "One solitary pillar of high antiquity has been often noticed as reminding beholders of the words in Rev 3:12 : 'Him that overcometh will I make a pillar in the temple of my God.'"

He that is holy (ο α

See on Act 26:10. Christ is called holy, Act 2:27; Act 13:35; Heb 7:26; in all which passages the word, however, is ο which is holy by sanction, applied to one who diligently observes all the sanctities of religion. It is appropriate to Christ, therefore, as being the one in whom these eternal sanctities are grounded and reside. A refers rather to separation from evil.

He that is true (ο α

See on Joh 1:9
subordinately or typically true. It expresses the perfect realization of an idea as contrasted with its partial realization.
) , Christ

is the true (η α). The word is so characteristic of John that, while found only once in the Synoptic Gospels, once in a Pauline Epistle, and four times in the Epistle to the Hebrews, it occurs nine times in the fourth Gospel, four times in John's First Epistle, and ten times in Revelation, and in every instance in these three latter books in its own distinctive signification.

The key of David

See on Rev 1:18, and compare Isa 22:22. David is the type of Christ, the supreme ruler of the kingdom of heaven. See Jer 30:9; Eze 34:23; Eze 37:24. The house of David is the typical designation of the kingdom of Jesus Christ (Psa 122:5). The holding of the keys, the symbols of power, thus belongs to Christ as Lord of the kingdom and Church of God. See on Mat 16:19 : He admits and excludes at His pleasure.

No man shutteth (ου

Revelation 3:8

rev 3:8

Lit., I have given. For a similar phrase see Luk 12:51.

Rev., more literally, a door opened. This is variously explained. Some refer it to the entrance into the joy of the Lord; others to the initiation into the meaning of scripture; others again to the opportunity for the mission-work of the Church. In this last sense the phrase is often used by Paul. See Co1 16:9; Co2 2:12; Col 4:3. Compare Act 14:27. I have given is appropriate, since all opportunities of service are gifts of God. See on Rev 2:7.

For thou hast (ο

Some texts make behold-shut parenthetical, and render ο

This would mean, thou hast some power, though small. Many, however, omit the indefinite article in translating, and render thou hast little strength; i.e., thou art poor in numbers and worldly resources. So Alford, Trench, and Dsterdieck.

John's single copula instead of a particle of logical connection. See on Joh 1:10; see on Joh 6:46; see on Jo1 1:5; see on Joh 8:20.

Hast kept my word (ε

Rev., rendering the aorist more strictly, didst keep. For the phrase, see Joh 17:6, Joh 17:8.

Revelation 3:9

rev 3:9

Rev., rightly, I give. See on Rev 3:8. The sense is broken off there and resumed here.

Of the synagogue (εκ της συναγωγης)

Certain ones of the synagogue. Most interpreters refer to the Jews. Others explain more generally, of the bowing down of the Church's enemies at her feet. Trench refers to a passage in the Epistle of Ignatius to this Philadelphian church, implying the actual presence in the midst of it of converts from Judaism, who preached the faith which they once persecuted.

Of Satan

See on Rev 2:9.

Lit., I will make them that they shall come.

Worship before thy feet

Compare Isa 60:14; Isa 49:23.

Revelation 3:10

rev 3:10

ς υπομονης μου)

Not the words which Christ has spoken concerning patience, but the word of Christ which requires patience to keep it; the gospel which teaches the need of a patient waiting for Christ. On patience, see on Pe2 1:6; see on Jam 5:7.

From the hour (εκ)

The preposition implies, not a keeping from temptation, but a keeping in temptation, as the result of which they shall be delivered out of its power. Compare Joh 17:15.

Of temptation (του πειρασμου)

Lit., "of the trial" See on Mat 6:13; see on Pe1 1:7. Rev., trial.

World (οι

See on Luk 2:1

Revelation 3:11

rev 3:11

Behold

Omit.

That no one take thy crown (ι

Take it away. The idea is not that of one believer stepping into the place which was designed for another, but of an enemy taking away from another the reward which he himself has forfeited. The expression is explained by Col 2:18. It is related by Mahomet that, after having attempted, in vain, to convert one Abdallah to the faith, and having been told by him to go about his business and to preach only to those who should come to him - he went, downcast, to a friend's house. His friend, perceiving that he was sad, asked him the reason; and on being told of Abdallah's insult, said, "Treat him gently; for I swear that when God sent thee to us, we had already strung pearls to crown him, and he seeth that thou hast snatched the kingdom out of his grasp." For crown, see on Rev 2:10. Thy crown is not the crown which thou hast, but the crown which thou shalt have if thou shalt prove faithful.

Revelation 3:12

rev 3:12

The word occurs, Gal 2:9; Ti1 3:15; Rev 10:1. The reference here is not to any prominence in the earthly church, as Gal 2:9, but to blessedness in the future state. The exact meaning is doubtful. Some explain, he shall have a fixed and important place in the glorified church. Compare Mat 19:28. Others emphasize the idea of stability, and find a possible local reference to the frequent earthquakes from which Philadelphia had suffered, and which had shaken its temples. Strabo says: "And Philadelphia has not even its walls unimpaired, but daily they are shaken in some way, and gaps are made in them. But the inhabitants continue to occupy the land notwithstanding their sufferings, and to build new houses." Others again emphasize the idea of beauty. Compare Pe1 2:5, where the saints are described living stones.

Temple (ναω)

See on Mat 4:5.

Upon him

The conqueror, not the pillar. Compare Rev 7:3; Rev 9:4; Rev 14:1; Rev 22:4. Probably with reference to the golden

plate inscribed with the name of Jehovah, and worn by the High-Priest upon his forehead (Exo 28:36, Exo 28:38). See on Rev 2:17.

New Jerusalem

See Eze 48:35. The believer whose brow is adorned with this name has the freedom of the heavenly city. Even on earth his commonwealth is in heaven (Phi 3:20). "Still, his citizenship was latent: he was one of God's hidden ones; but now he is openly avouched, and has a right to enter in by the gates to the city" (Trench). The city is called by John, the great and holy (Rev 21:10); by Matthew, the holy city (Mat 4:5); by Paul, Jerusalem which is above (Gal 4:6); by the writer to the Hebrews, the city of the living God, the heavenly Jerusalem (Heb 12:22). Plato calls his ideal city Callipolis, the fair city ("Republic," vii., 527), and the name Ouranopolis, heavenly city, was applied to Rome and Byzantium. For new (καινης), see on Mat 26:29 with the old, outworn, sinful city. In the Gospel John habitually uses the Greek and civil form of the name, I Revelation, the Hebrew and more holy appellation, י

Revelation 3:14

rev 3:14

Read ε in Laodicea. Laodicea means justice of the people. As Laodice was a common name among the ladies of the royal house of the Seleucidae, the name was given to several cities in Syria and Asia Minor. The one here addressed was on the confines of Phrygia and Lydia, about forty miles east of Ephesus, and was known as Laodicea on the Lycus. It had born successively the names of Diospolis and Rhoas, and was named Laodicea when refounded by Antiochus Theos, b.c. 261-246. It was situated on a group of hills between two tributaries of the Lycus - the Asopus and the Caprus. Towards the end of the Roman Republic, and under the first emperors, it became one of the most important and flourishing cities of Asia Minor. One of its citizens, Hiero, bequeathed all his enormous property to the people, and adorned the city with costly gifts. It was the seat of large money transactions and of an extensive trade in wood. The citizens developed a taste for Greek art, and were distinguished in science and literature. Laodicea was the seat of a great medical school. During the Roman period it was the chief city of a Roman conventus or political district, in which courts were held by the proconsul of the province, and where the taxes from the subordinate towns were collected. Cicero held his court there, and many of his letters were written thence. The conventus represented by Laodicea comprised not less than twenty-five towns, and inscriptions refer to the city as "the metropolis." The Greek

diocese. The tutelary deity of the city was Zeus (Jupiter). Hence its earlier name, Diospolis, or City of Zeus. Many of its inhabitants were Jews. It was subject to frequent earthquakes, which eventually resulted in its abandonment. It is now a deserted place, but its ruins indicate by their magnitude its former importance. Among these are a racecourse, and three theatres, one of which is four hundred and fifty feet in diameter. An important church council was held there in the fourth century.

The Amen

Used only here as a proper name. See Isa 65:16, where the correct rendering is the God of the Amen, instead of A.V. God of truth. The term applied to the Lord signifies that He Himself is the fulfilment of all that God has spoken to the churches.

The word occurs in the New Testament in two senses: trusty, faithful (Mat 24:45; Mat 25:21, Mat 25:23; Luk 12:42); and believing, confiding (Joh 20:27; Gal 3:9; Act 16:1). Of God, necessarily only in the former sense.

True (α

See on Rev 3:7. The veracity of Christ is thus asserted in the word faithful, true being not true as distinguished from

false, but true to the normal idea of a witness.

The beginning (η α

The beginner, or author; not as Col 1:15, the first and most excellent creature of God's hands. "The stress laid in the Epistle to the Colossians on the inferiority of those to whom the self-same name of α given... to the One who was the true beginning, or, if we might venture on an unfamiliar use of a familiar word, the true Principality of God's creation, may account for the prominence which the name had gained, and therefore for its use here in a message addressed to a church exposed, like that of Colossae, to the risks of angelolatry, of the substitution of lower principalities and created mediators for Him who was the Head over all things to His Church" (Plumptre). Compare Heb 12:2, α

Revelation 3:15

rev 3:15

Attached to the world and actively opposed to the Church. "This," as Alford remarks, "as well as the opposite state of spiritual fervor, would be an intelligible and plainly-marked condition; at all events free from the danger of mixed motive and disregarded principle which belongs to the lukewarm state: inasmuch as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel."

Revelation 3:16

rev 3:16

Only here in the New Testament.

Foremost and most numerous among the lost, Dante places those who had been content to remain neutral in the great contest between good and evil.

"Master, what is this which now I hear?

What folk is this, which seems by pain so vanquished?

And he to me: "This miserable mode

Maintain the melancholy souls of those

Who lived withouten infamy or praise.

Commingle are they with that caitiff choir.

Of angels, who have not rebellious been,

Nor faithful were to God, but were for self.

The heavens expelled them, not to be less fair;

Nor them the nethermore abyss receives,

For glory none the damned would have from them."

"Inferno," iii., 33-42.

I am about or have in mind. Not a declaration of immediate and inexorable doom, but implying a possibility of the determination being changed.

Spue (ε

Only here in the New Testament. Compare Lev 18:28; Lev 20:22.

Revelation 3:17

rev 3:17

Because thou sayest

Connect, as A.V. and Rev., with what follows, not with what precedes. Some interpret I will spue thee out of my mouth because thou sayest, etc.

Rev., have gotten riches. The reference is to imagined spiritual riches, not to worldly possessions.

Thou

Emphatic.

Wretched (o

Miserable (ε

Only here and Co1 15:19. An object of pity (ε

See on Mat 5:3.

Revelation 3:18

rev 3:18

With a certain irony. Though He might command, yet He advises those who are, in their own estimation, supplied with everything.

To buy

Compare Isa 4:1; Mat 13:44, Mat 13:46. Those who think themselves rich, and yet have just been called beggars by the Lord, are advised by Him to buy. The irony, however, covers a sincere and gracious invitation. The goods of Christ

are freely given, yet they have their price - renunciation of self and of the world.

Often of gold money or ornaments. So Pe1 1:18; Act 3:6; Pe1 3:3. Also of native gold and gold which has been smelted and wrought (Heb 9:4). There may very properly be a reference to the extensive money transactions of Laodicea.

The verb means to burn, to be on fire: in the perfect passive, as here, kindled, made to glow; thence melted by fire, and so refined. Rev., refined by, fire. By fire is, literally, out of the fire (εκ; see on Rev 2:7).

White raiment

Rev., garments. See on Rev 3:4.

)

Rev., more literally, mayest clothe thyself. See on Rev 3:5.

)

Rev., more literally, be not made manifest. See on Joh 21:1. Stripping and exposure is a frequent method of putting to open shame. See Sa2 10:4; Isa 20:4; Isa 47:2-3; Eze 16:37. Compare also Mat 22:11-13; Col 3:10-14.

The correct reading is ε

, Sept.; A.V.,

cracknels. Here applied to a roll or stick of ointment for the eyes. Horace, describing his Brundisian journey, relates how, at one point, he was troubled with inflamed eyes, and anointed them with black eye-salve (nigra collyria. Sat., i., v., 30). Juvenal, describing a superstitious woman, says: "If the corner of her eye itches when rubbed, she consults her horoscope before calling for salve" (collyria; vi., 577). The figure sets forth the spiritual anointing by which the spiritual vision is purged. Compare Augustine, "Confessions," vii., 7, 8. "Through my own swelling was I separated from Thee; yea, my pride-swollen face closed up mine eyes.... It was pleasing in Thy sight to reform my deformities; and by inward goads didst Thou rouse me, that I should be ill at ease until Thou wert manifested to my inward sight. Thus, by the secret hand of Thy medicining, was my swelling abated, and the troubled and bedimmed eyesight of my mind, by the smarting anointings of healthful sorrows, was from day to day healed." Compare Jo1 2:20, Jo1 2:27.

Revelation 3:19

rev 3:19

As many as I love

In the Greek order I stands first as emphatic.

Rebuke (ε

See on Joh 3:20. Rev., reprove.

See on Luk 23:16.

, on which see note.

Repent

See on Mat 3:2; see on Mat 20:29.

Revelation 3:20

rev 3:20

I stand at the door and knock

Compare Sol 5:2

heavy blow; ψοφειν of the knocking of some one within the door, warning one without to withdraw when the door is opened. Compare Jam 5:9. "He at whose door we ought to stand (for He is the Door, who, as such, has bidden us to knock), is content that the whole relation between Him and us should be reversed, and, instead of our standing at His door, condescends Himself to stand at ours" (Trench). The Greeks had a word θυραυλειν for a lover waiting at the door of his beloved. Trench cites a passage from Nicolaus Cabasilas, a Greek divine of the fourteenth century: "Love for men emptied God (Phi 2:7). For He doth not abide in His place and summon to Himself the servant whom He loved; but goes Himself and seeks him; and He who is rich comes to the dwelling of the poor, and discloses His love, and seeks an equal return; nor does He withdraw from him who repels Him, nor is He disgusted at his insolence; but, pursuing him, remains sitting at his doors, and that He may show him the one who loves him, He does all things, and sorrowing, bears and dies."

My voice

Christ not only knocks but speaks. "The voice very often will interpret and make intelligible the purpose of the knock" (Trench).

Hear - open the door

No irresistible grace.

See on Luk 14:12. For the image, compare Sol 5:2-6; Sol 4:16; Sol 2:3. Christ is the Bread of Life, and invites to the great feast. See Mat 8:11; Mat 25:1 sqq. The consummation will be at the marriage-supper of the Lamb (Mar 14:25; Rev 19:7-9).

He with me

It is characteristic of John to note the sayings of Christ which express the reciprocal relations of Himself and His followers. See Joh 6:56; Joh 10:38; Joh 14:20; Joh 15:4, Joh 15:5; Joh 17:21, Joh 17:26. Compare Joh 14:23.

Revelation 3:21

rev 3:21

He that overcometh

See on Rev 2:7.

[Next: Revelation Chapter 4](#)

Revelation Chapter 4

Revelation 4:1

rev 4:1

τα)

Rev., literally, after these things. Not indicating a break in the ecstatic state of the seer, but only a succession of separate visions.

I looked (εἶδον)

Rev., better, I saw. Not of the directing of attention, but of the simple reception of the vision.

ἄνω

Rev., rightly, omits was. A door set open. The A.V. implies that the seer witnessed the opening of the door.

In Heaven

Compare Eze 1:1; Mat 3:16; Act 7:56; Act 10:11. In all these heaven itself is opened.

Was

Omit. Render, as Rev., "a voice as of a trumpet."

See on Mat 24:31. Properly a war-trumpet, though the word was also used of a sacred trumpet, with the epithet ἁγίου
sacred.

See on Mat 28:18. The former verb indicates the breaking of the silence, the latter the matter of the address.

τα)

and rendering, "I will show thee the things which must come to pass. After these things straightway I was," etc.

Revelation 4:2

rev 4:2

I was in the Spirit (εἰς πνεῦμα)

Strictly, I became: I found myself in. Appropriate to the sudden and unconscious transportation of the seer into the ecstatic state. Thus Dante describes his unconscious rapture into Paradise:

"And suddenly it seemed that day to day

Was added, as if He who had the power
Had with another sun the heaven adorned."

Beatrice, noticing his amazement, says:

"Thou makest thyself so dull

With false imagining, that thou seest not

What thou wouldst see if thou hadst shaken it off.

Thou art not upon earth as thou believest;

But lightning, fleeing its appropriate site,

Ne'er ran as thou, who thitherward returnest."

"Paradiso," i., 60-93.

A throne

See Eze 1:26-28.

Was set (ε

Denoting merely position, not that the seer saw the placing of the throne. Compare Joh 2:6.

One sitting

He is called henceforward throughout the book He that sitteth on the throne, and is distinguished from the Son in Rev 6:16; Rev 7:10, and from the Holy Spirit in Rev 4:5. He is commonly understood to be God the Father; but some understand the triune God.

Revelation 4:3

rev 4:3

Jasper stone

The last of the twelve stones in the High Priest's breastplate (Exo 28:20; Exo 39:13), and the first of the twelve enumerated in the foundation of the New Jerusalem (Rev 21:19). Also the stone employed in the superstructure of the wall of the Heavenly City (Rev 21:18). The stone itself was of different colors, the best being purple. According to Rev 21:11, it represents a crystalline brightness.

Sardine

Rev., Sardius. The sixth foundation-stone of the Heavenly Jerusalem in Rev 21:20. A red stone, supposed to answer to our cornelian. Pliny derives its name from Sardis where it was discovered. Others from the Persian sere, yellowish red. The exact meaning of the symbolism must remain uncertain, owing to our ignorance of the precise meaning of "jasper," a name which seems to have covered a variety of stones now known under other classifications. Some interpreters, assuming the jasper to be sparkling white, find in it a representation of the holiness of God, and in the fiery sardius a representation of His wrath.

Rainbow (ιρις)

Only here and Rev 10:1. The word is identical, and seems to have had some original connection with Iris, the deity known as the messenger-goddess of Olympus. In Homer the word is used in both senses.

"And if thou wishest now to ask of me,
No dream I am, but lovely and divine:
Whereof let this be unto thee a sign,
That when thou wak'st, the many-colored bow
Across the world the morning sun shall throw.
But me indeed thine eyes shall not behold.
Then he, awaking in the morning cold,
A sprinkle of fine rain felt on his face,
And leaping to his feet, in that wild place,
Looked round, and saw the morning sunlight throw
Across the world the many-colored bow;
And trembling knew that the high gods indeed
Had sent the messenger unto their need."

William Morris, "Jason," xi., 190-200.

In classical Greek the word is used of any bright halo surrounding another body; of the circle round the eyes of a peacock's tail, and of the iris of the eye.

"And I beheld the flamelets onward go,
Leaving behind themselves the air depicted,
And they of trailing pennons had the semblance,
So that it overhead remained distinct
With sevenfold lists, all of them of the colors
Whence the sun's bow is made, and Delia's girdle."

Dante, "Purgatorio," xxix, 73-78.

"Within the deep and luminous subsistence
Of the High Light appeared to me three circles,
Of threefold color and of one dimension,
And by the second seemed the first reflected
As Iris is by Iris, and the third

Seemed fire that equally from both is breathed."

"Paradiso," xxxiii., 115-120.

On this passage, which belongs to the description of Dante's vision of the Eternal Trinity, Dean Plumptre remarks: "One notes, not without satisfaction, that Dante shrinks from the anthropomorphism of Byzantine and early Western art, in which the Ancient of Days was represented in the form of venerable age. For him, as for the more primitive artists, the rainbow reflecting rainbow is the only adequate symbol of the "God of God, Light of Light" of the Nicene Creed, while the fire of love that breathes from both is that of the Holy Spirit, "proceeding from the Father and the Son."

Round about the throne

Compare Eze 1:26, Eze 1:28.

)

The stone is first mentioned by Herodotus, who describes a temple of Hercules which he visited at Tyre. He says: "I found it richly adorned with a number of offerings, among which were two pillars, one of pure gold, the other of

Polycrates cast into the sea, was an emerald set in gold (iii., 41). It is claimed, however, that the real emerald was unknown to the ancients. Rawlinson thinks that the pillar in the Tyrian temple was of glass. The bow was not wanting in the other colors, but the emerald was predominant.

Revelation 4:4

rev 4:4

A seat or chair. In Homer, an armchair with high back and footstool. Cushions were laid upon the seat, and over both seat and back carpets were spread. A royal throne. Used of the oracular seat of the priestess of Apollo. Apollo, in the "Eumenides" of Aeschylus, says: "Never, when I sat in the diviner's seat (μαντικοισιν ε Zeus the father of the Olympians bade me" (616-618). Plato uses it of a teacher's seat. "I saw Hippias the Elean sitting in the opposite portico in a chair (ε). Others were seated round him on benches (ε cathedre (ε ("Protagoras," 315). Also used of a judge's bench, and a bishop's seat.

Rev., rightly, thrones. The word is the same as the last.

I saw

Omit.

See on Act 14:23. The twenty-four elders are usually taken to represent the one Church of Christ, as at once the Church of the old and of the new Covenant, figured by the twelve patriarchs and the twelve apostles.

"Then saw I people, as behind their leaders,

Coming behind them, garmented in white,

And such a whiteness never was on earth

.....

Under so fair a heaven as I describe

The four and twenty-elders, two by two,

Came on incoronate with flower-de-luce."

Dante, "Purgatorio," xxix., 64-84.

Rev., arrayed. Better, as indicating a more solemn investiture. See on Rev 3:5.

They had

Omit.

See on Pe1 5:4; see on Jam 1:12

; Rev 14:14.

The natural inference from this epithet and from the fact that the symbolism of Revelation is Hebrew, and that the

the Church is here represented as triumphant- a kingdom and priests. On the other hand, in the three passages of

; Rev 13:1; compare Rev 17:9, Rev

17:10; Rev 19:12). Trench ("Synonyms of the New Testament") claims that the crown in this passage is the crown, not) is the conqueror's crown.

It must be frankly admitted, however, that the somewhat doubtful meaning here, and such passages of the Septuagint as Sa2 12:30; Ch1 20:2; Psa 20:3; Eze 21:26; Zac 6:11,Zac 6:14, give some warrant for the remark of Professor

woven, but it was the caricature of a royal crown.

Revelation 4:5

rev 4:5

Proceeded (ε

Rev., proceed. The tense is graphically changed to the present.

Lightnings and thunderings and voices

Compare Exo 19:16. Variously interpreted of God's might, His judgment, His power over nature, and His indignation against the wicked.

; Luk 8:16; Joh 5:35). See on Mat 25:1. Trench says: "The true Hindoo way of lighting up, is by torches, held by men who feed the flame with oil from a sort of bottle constructed for the purpose."

Seven Spirits of God

See on Rev 1:4.

Revelation 4:6

rev 4:6

Of glass (υ

Rev., glassy, which describes the appearance not the material. The adjective, and the kindred noun υ in Revelation. The etymology is uncertain; some maintaining an Egyptian origin, and others referring it to the Greek υ to rain, with the original signification of rain-drop. Originally, some kind of clear, transparent stone. Herodotus says that the Ethiopians place their dead bodies "in a crystal pillar which has been hollowed out to receive them, crystal being dug up in great abundance in their country, and of a kind very easy to work. You may see the corpse through the pillar within which it lies; and it neither gives out any unpleasant odor, nor is it in any respect unseemly: yet there is no part that is not as plainly visible as if the body were bare" (iii., 24). Glass is known to have been made in Egypt at least 3,800 years ago. The monuments show that the same glass bottles were used then as in later times; and glass blowing is represented in the paintings in the tombs. The Egyptians possessed the art of coloring it, and of introducing gold between two layers of glass. The ruins of glass-furnaces are still to be seen at the Natron Lakes. The glass of Egypt was long famous. It was much used at Rome for ornamental purposes, and a glass window has been discovered at Pompeii: Pliny speaks of glass being malleable.

Crystal

Compare Eze 1:22; Job 37:18; Exo 24:10. The word is used in classical Greek for ice. Thucydides, describing the attempt of the Plataeans to break out from their city when besieged by the Peloponnesians and Boeotians, relates their "enough to bear" (iii., 23). Crystal, regarded as a mineral, was originally held to be only pure water congealed, by great length of time, into ice harder than common. Hence it was believed that it could be produced only in regions of perpetual ice.

In the midst of - round about

Commonly explained as one in the midst of each of the four sides of the throne. "At the extremities of two diameters passing through the center of the round throne" (Milligan).

Beasts (ζωα)

Zω

Full of eyes before and behind

The four living beings are mainly identical with the cherubim of Eze 1:5-10; 10:5-20; Isa 6:2, Isa 6:3; though with some differences of detail. For instance, Ezekiel's cherubim have four wings, while the six described here belong to the seraphim of Isaiah. So also the Trisagion (thrice holy) is from Isaiah. In Ezekiel's vision each living being has all four faces, whereas here, each of the four has one.

"There came close after them four animals,

Incoronate each one with verdant leaf,

Plumed with six wings was every one of them,

The plumage full of eyes; the eyes of Argus

If they were living would be such as these.

Reader I to trace their forms no more I waste

My rhymes; for other spendings press me so,

That I in this cannot be prodigal.

But read Ezekiel who depicteth them

As he beheld them from the region cold

Coming with cloud, with whirlwind, and with fire;

And such as thou shalt find them in his pages,

Such were they here; saving that in their plumage

John is with me, and differeth from him."

Dante, "Purgatorio," xxix., 92-105.

Revelation 4:7

rev 4:7

Lion, calf, man, eagle

From this passage is derived the familiar symbolism of the four Evangelists; Mark seated on a lion, Luke on a steer, Matthew on a man, and John on an eagle. These are varied however. Irenaeus attributes the lion to John, and the eagle to Mark. Augustine the lion to Matthew, the man to Mark.

Lion

See on Pe1 5:8.

)

Compare Luk 15:23. In the Septuagint for an ox or steer. Exo 22:1; Eze 1:10.

Eagle (αετω)

See on Mat 24:28.

Revelation 4:8

rev 4:8

Had (ειχον)

The best texts read ε

Each of them (ε

Lit., one by himself. The best texts read ε

Six wings

Compare Isa 6:2. Dante pictures his Lucifer, who is the incarnation of demoniac animalism, with three heads and six wings.

"Underneath each came forth two mighty wrings,

Such as befitting were so great a bird;

Sails of the sea I never saw so large.

No feathers had they, but as of a bat

Their fashion was; and he was waving them,

So that three winds proceeded forth therefrom.

Thereby Cocytus wholly was congealed."

"Inferno," xxxiv., 46-52.

Dean Plumptre remarks that the six wings seem the only survival of the higher than angelic state from which Lucifer had fallen.

The best texts place the comma after ε
are full of eyes round about and within. So Rev.

Round about and within

Around and inside each wing, and on the part of the body beneath it.

They rest not (α κ ε

Lit., they have no rest. So Rev. See on give rest, Mat 11:28; and see on resteth, Pe1 4:14.

Holy, etc.

Compare Isa 6:3, which is the original of the formula known as the Trisagion (thrice holy), used in the ancient liturgies. In the Apostolic Constitutions it runs: "Holy, holy, holy Lord God of Hosts! Heaven and earth are full of Thy glory, who art blessed forever, Amen." Afterwards it was sung in the form "Holy God, holy Mighty, holy Immortal, have mercy upon us." So in the Alexandrian liturgy, or liturgy of St. Mark. Priest. "To Thee we send up glory and giving of thanks, and the hymn of the Trisagion, Father, Son, and Holy Ghost, now and ever and to ages of ages. People. Amen! Holy God, holy Mighty, Holy and Immortal, have mercy upon us." In the liturgy of Chrysostom the choir sing the Trisagion five times, and in the meantime the priest says secretly the prayer of the Trisagion. "God which art holy and retest in the holies, who art hymned with the voice of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers! Thou who didst from nothing call all things into being; who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; who givest to him that seeketh wisdom and understanding, and passest not by the sinner, but dost give repentance unto salvation; who has vouchsafed that we, Thy humble and unworthy servants, should stand, even at this time, before the glory of Thy holy altar, and should pay to Thee the worship and praise that is meet; - receive, Lord, out of the mouth of sinners, the hymn of the Trisagion, and visit us in Thy goodness. Forgive us every offense, voluntary and involuntary. Sanctify our

souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the intercession of the holy Mother of God, and all the saints who have pleased Thee since the beginning of the world. (Aloud.) For holy art Thou, one God and to Thee."

According to an unreliable tradition this formula was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy who was caught up into the sky and heard it from the angels. The earliest testimonies to the existence of, the Trisagion date from the fifth century or the latter part of the fourth. Later, the words were added,

suffered and been crucified. To this was added later the words "Christ our king:" the whole reading, "Holy God, holy Mighty, holy Immortal, Christ our king that was crucified for us, have mercy on us." The formula thus entered into the controversy with the Monophysites, who claimed that Christ had but one composite nature. Dante introduces it into his "Paradiso."

"The One and Two and Three who ever liveth
And reigneth ever in Three and Two and One,
Not circumscribed and all things circumscribing,
Three several times was chanted by each one
Among those spirits, with such melody
That for all merit it were just reward."

"Paradiso," xiv., 28-33.

"When I was silent, sweetest song did flow
Through all the heaven, and my lady too
With them cried holy, holy, holy! "

"Paradiso," xxvi., 67-69.

The interpretations of the symbols of the four living creatures are, of course, numerous and varied. Some of them are: the four Evangelists or Gospels; the four elements; the four cardinal virtues; the four faculties or powers of the human soul; the Lord in the fourfold great events of redemption; the four patriarchal churches; the four great apostles, the doctors of the Church; the four principal angels, etc. The best modern interpreters explain the four forms as representing animated nature - "man with his train of dependent beings brought near to God, and made partakers of redemption, thus fulfilling the language of St. Paul, that 'the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God'" (Rom 8:21; Milligan). Dsterdieck says: "The essential idea which is symbolized in the figures of the four living creatures may be expressed in such words as those of Psa 103:22." Full of eyes, they are ever on the alert to perceive the manifestations of divine glory. Covering their faces and feet with their wings (Isa 6:2), they manifest their reverence and humility. Flying, they are prompt for ministry. "We thus have the throne of God surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings" (Alford).

Which is to come (o ε

Lit., which cometh or is coming.

Revelation 4:9

When (ο

Whensoever, implying, with the future tense, the eternal repetition of the act of praise.

Lit., as Rev., shall give.

Revelation 4:10

rev 4:10

Read βαλουσιν shall cast. The casting of the crowns is an act of submission and homage. Cicero relates that when Tigranes the king of the Armenians was brought to Pompey's camp as a captive, prostrating himself abjectly, Pompey "raised him up, and replaced on his head the diadem which he had thrown down" (Oration "Pro Sestio," xxvii.). Tacitus gives an account of the public homage paid by the Parthian Tiridates to the statue of Nero. "A tribunal placed in the center, supported a chair of state on which the statue of Nero rested. Tiridates approached, and having immolated the victims in due form, he lifted the diadem from his head and laid it at the feet of the statue, while every heart throbbed with intense emotion" ("Annals," xv., 29).

Revelation 4:11

rev 4:11

Read ο μων our Lord and our God. So Rev. See on Mat 21:3.

To receive (λαβειν)

Or perhaps, better, to take, since the glory, honor, and power are the absolute possession of the Almighty. See on Joh 3:32.

Power

Instead of the thanks in the ascription of the living creatures. In the excess of gratitude, self is forgotten. Their thanksgiving is a tribute to the creative power which called them into being. Note the articles, "the glory," etc. (so Rev.), expressing the absoluteness and universality of these attributes. See on Rev 1:6.

With the article signifying the universe.

Lit., because of thy will. So Rev. Alford justly remarks: "For thy pleasure of the A.V. introduces An element entirely strange to the context, and, however true in fact, most inappropriate here, where the ο worthiness to take honor and glory and power."

They are (ει

Read ησαν they were. One of the great MSS., B, reads ουκ ησαν they were not; i.e., they were created out of nothing. The were is not came into being, but simply they existed. See on Joh 1:3; see on Joh 7:34; see on Joh 8:58. Some explain, they existed in contrast with their previous non-existence; in which case it would seem that the order of the

two clauses should have been reversed; besides which it is not John's habit to apply this verb to temporary and passing objects. Professor Milligan refers it to the eternal type existing in the divine mind before anything was created, and in conformity with which it was made when the moment of creation arrived. Compare Heb 8:5. "Was the heaven then or the world, whether called by this or any other more acceptable name - assuming the name, I am asking a question which has to be asked at the beginning of every inquiry - was the world, I say, always in existence and without beginning, or created and having a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things which are apprehended by opinion and sense are in a process of creation and created. Now that which is created must of necessity be created by a cause. But how can we find out the father and maker of all this universe? And when we have found him, to speak of his nature to all men is impossible. Yet one more question has to be asked about him, which of the patterns had the artificer in view when he made the world? - the pattern which is unchangeable, or that which is created? If the world be indeed fair and the artificer good, then, as is plain, he must have looked to that which is eternal. But if what cannot be said without blasphemy is true, then he looked to the created pattern. Every one will see that he must have looked to the eternal, for the world is the fairest of creations and he is the best of causes" (Plato, "Timaeus," 28, 29).

[Next: Revelation Chapter 5](#)

Revelation Chapter 5

Revelation 5:1

rev 5:1

In (ε

Lit., on. The book or roll lay upon the open hand.

See on Mat 19:7; see on Mar 10:4; see on Luk 4:17. Compare Eze 2:9; Jer 36:2; Zac 5:1, Zac 5:2.

Within and on the back side (ε

Compare Eze 2:10. Indicating the completeness of the divine counsels contained in the book. Rolls written on both sides were called opistographi. Pliny the younger says that his uncle, the elder Pliny, left him an hundred and sixty commentaries, most minutely written, and written on the back, by which this number is multiplied. Juvenal, inveighing against the poetasters who are declaiming their rubbish on all sides, says: "Shall that one then have recited to me his comedies, and this his elegies with impunity? Shall huge 'Telephus' with impunity have consumed a whole day; or - with the margin to the end of the book already filled - 'Orestes,' written on the very back, and yet not concluded?" (i., 3-6).

a staff and fastened down to it with the seven seals. The unrolling of the parchment is nowhere indicated in the vision. Commentators have puzzled themselves to explain the arrangement of the seals, so as to admit of the unrolling of a portion with the opening of each seal. Dsterdieck remarks that, With an incomparably more beautiful and powerful representation, the contents of the roll are successively symbolized by the vision which follows upon the opening of each seal. "The contents of the book leap forth in plastic symbols from the loosened seal." Milligan explains the seven seals as one seal, comparing the seven churches and the seven spirits as signifying one church and one spirit, and doubts if the number seven has here any mystical meaning. Others, as Alford, claim that the completeness of the divine purposes is indicated by the perfect number seven.

Revelation 5:2

rev 5:2

Strong

Either as being of higher rank, or with reference to the great voice.

Worthy (α

As in Joh 1:27. Morally entitled.

Revelation 5:3

rev 5:3

Under the earth

In Hades.

See on Joh 1:29. To take a single look at the contents.

Revelation 5:4

rev 5:4

I wept (ε

Audible weeping. See on Luk 6:21.

Revelation 5:5

rev 5:5

Of the elders (εκ τω

Strictly, from among the elders.

The Lion

See Gen 49:9.

The Root of David

See on Nazarene, Mat 2:23.

Hath prevailed (ε

Or overcame.

To loose

Omit.

Revelation 5:6

rev 5:6

And lo!

Omit.

In the midst of

Not on the throne, but perhaps in the space in the center of which is the throne, and which is surrounded by the twenty-four elders.

A Lamb (α

The diminutive, very frequent in Revelation, and once in the Gospel of John (Joh 21:15). Nowhere else in the New Testament. Compare Isa 53:7; Joh 1:29, Joh 1:36. Christ had just been spoken of as a lion. He now appears as a lamb.

Some interpreters emphasize the idea of gentleness, others that of sacrifice.

Slain (ε

The verb indicates violence, butchery. See on Jo1 3:12. It is also the sacrificial word. Exo 12:6.

Stood (ε

Rev., more correctly, standing. Though slaughtered the lamb stands. Christ, though slain, is risen and living.

Seven horns and seven eyes

See remarks on the Apocalyptic imagery, Rev 1:16. The horn is the emblem of might. See Sa1 2:10; Kg1 22:11; Psa 112:9; Dan 7:7, Dan 7:20 sqq.; Luk 1:69. Compare Mat 28:18. The eyes represent the discerning Spirit of God in its operation upon all created things.

Sent forth (α

See on Mar 3:14.

Revelation 5:7

rev 5:7

Took (εἶ

Lit., hath taken. The perfect, alternating with the aorist, is graphic.

Revelation 5:8

rev 5:8

Had taken (ε

Lit., took. The aorist is resumed.

Every one of them harps (ε

harp as ordinarily constructed. Rather a lute or guitar, to which latter word kithara is etymologically related. Anciently of a triangular shape, with seven strings, afterwards increased to eleven. Josephus says it had ten, and was played with a plectrum or small piece of ivory.

vessel, used for boiling liquids, sometimes as a cinerary urn, and for drinking, or pouring libations. Also of the shallow cup, usually without a foot, in which libations were drawn out of the mixer. Herodotus says that at Plataea the Spartan Helots were bidden by Pausanias to bring together the booty of the Persian camp, and that they found "many

comic metaphor for a shield. It was also used for sunken work in a ceiling. In the Septuagint the word is frequently used for bowls or basins. See Num 7:13, Num 7:19, Num 7:25, Num 7:31, Num 7:37, Num 7:43, etc.; Kg1 7:50; Zac 9:15. Here, censers, though several different words of the Septuagint and New Testament are rendered censer; as θυῖ Kg1 7:50 ; Eze 8:11; Heb 9:4 . Θυῖ frankincense which was lighted with coals from the brazen altar, and offered on the golden altar before the veil. The imagery is from the tabernacle and temple service.

The directions for the composition of the incense for the tabernacle-worship, are given Exo 30:37, Exo 30:38.

Prayers

For incense as the symbol of prayer, see Lev 16:12, Lev 16:13; Psa 141:2. See on Luk 1:9. Edersheim, describing the offering of incense in the temple, says: "As the President gave the word of command which marked that 'the time of incense had come,' the whole multitude of the people without withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when, throughout the vast temple-buildings, deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of odors rose up before the Lord, which serves as the image of heavenly things in Revelation (Rev 8:1, Rev 8:3, Rev 8:4). The prayers offered by priests and people at this part of the service are recorded by tradition as follows: "True it is that Thou art Jehovah, our God and the God of our fathers; our King and the King of our fathers; our Savior and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore. Together did all praise and own Thee as King, and say, 'Jehovah shall reign who saveth Israel.'" Compare "the Song of Moses," Rev 15:3, and "a new song," Rev 5:9.

Revelation 5:9

rev 5:9

They sing

Present tense, denoting the continuous, unceasing worship of heaven, or possibly, as describing their "office generally rather than the mere one particular case of its exercise" (Alford).

Redeem (ἡ)

Lit., purchase, as Rev. See Joh 4:8; Joh 6:5.

Us

Omit us and supply men, as Rev.

With Thy blood (ἐν τῷ αἵ)

Lit., "in Thy blood." The preposition in is used Hebraistically of the price; the value of the thing purchased being contained in the price.

Kindred (φυλῆς)

Rev., tribe. Often in the New Testament of the twelve tribes of Israel.

People, nation (λαοῦ, ε)

See on Pe1 2:9.

Revelation 5:10

rev 5:10

Us (ἡμᾶς)

Read αὐ

Kings (βασιλεις)

Revelation 5:11

rev 5:11

Lit., ten thousands of ten thousands. Compare Psa 68:17; Dan 8:10 thousand. So, literally, Act 19:19, α unlimited number. See Luk 12:1; Act 21:20; Heb 12:22; Jde 1:14.

7:4; Rev 11:13. Only once with a material object (Rev 21:16 ; Rev 12:6. These words are the theme of Alford's noble hymn -

"Ten thousand times ten thousand

In sparkling raiment bright,

The armies of the ransomed saints

Throng up the steeps of light:

'Tis finished, all is finished,

Their fight with death and sin;

Fling open wide the golden gates,

And let the victors in."

Revelation 5:12

rev 5:12

Power, etc.

Rev., "the power." Compare the ascription in Rev 4:11, on which see note, and notice that each separate particular there has the article, while here it is attached only to the first, the power, the one article including all the particulars, as if they formed but one word. On the doxologies, see on Rev 1:6.

Riches (πλουτον)

Not limited to spiritual riches, but denoting the fulness of every gift of God. Jam 1:17; Act 17:25. Only here in a doxology.

Blessing (ευ

See on the kindred word εὑ

Revelation 5:13

rev 5:13

See Ti1 4:4; Jam 1:18

In the sea (ε

More accurately, "on the sea," as Rev. Not ships, but creatures of the sea which have come up from its depths to the surface.

Blessing (η εὑ

Rev. rightly "the blessing." All the particulars of the following ascription have the article.

Originally a valuing by which the price is fixed, hence the price itself, the thing priced, and so, generally, honor. See on Act 28:10.

Rev., the dominion. For the different words for power, see on Pe2 2:11.

Revelation 5:14

rev 5:14

Four and twenty

Omit.

Worshipped

In silent adoration.

Him that liveth forever and ever

Omit.

[Next: Revelation Chapter 6](#)

Revelation Chapter 6

Revelation 6:1

rev 6:1

Of the seals

Add seven.

And see

Omit.

Revelation 6:2

rev 6:2

White horse

For white, see on Luk 19:29. Horse, see Zac 1:7-11; Zac 6:1-8. All the figures of this verse are those of victory. The horse in the Old Testament is the emblem of war. See Job 39:25; Psa 76:6; Pro 21:31; Eze 26:10. So Virgil:

"But I beheld upon the grass four horses, snowy white,

Grazing the meadows far and wide, first omen of my sight.

Father Anchises seeth, and saith: 'New land and bear'st thou war?

For war are horses dight; so these war-threatening herd-beasts are.'"

"Aeneid," iii., 537.

So Turnus, going forth to battle:

"He spake, and to the roofed place now swiftly wending home,

Called for his steeds, and merrily stood there before their foam

E'en those that Orithyia gave Pylumus, gift most fair,

Whose whiteness overpassed the snow, whose speed the winged air."

"Aeneid," xii., 81-83.

Homer pictures the horses of Rhesus as whiter than snow, and swift as the winds ("Iliad," x., 436, 437); and Herodotus, describing the battle of Plataea says: "The fight went most against the Greeks where Mardonius, mounted on a white horse, and surrounded by the bravest of all the Persians, the thousand picked men, fought in person" (ix., 63). The horses of the Roman generals in their triumphs were white.

See Psa 45:4, Psa 45:5; Heb 3:8, Heb 3:9; Isa 41:2; Zac 9:13, Zac 9:14, in which last passage the figure is that of a great bow which is drawn only by a great exertion of strength, and by placing the foot upon it. Compare Homer's picture of Telemachus' attempt to draw Ulysses' bow:

"And then he took his place

Upon the threshold, and essayed the bow;

And thrice he made the attempt and thrice gave o'er."

"Odyssey," xxi., 124-25.

The suitors propose to anoint the bow with fat in order to soften it.

"Bring us from within

An ample roll of fat, that we young men

By warming and anointing may make soft

The bow, and draw the cord and end the strife."

"Odyssey," xxi., 178-80.

See on Rev 4:4.

Revelation 6:3

rev 6:3

And see

Omit.

Had opened (ἦ

Rev., rendering the aorist now literally, opened.

Revelation 6:4

rev 6:4

Red (ῥυρρ

From ῥυρ fire. Flame-colored. Compare Kg2 3:22; Zac 1:8. Only here and Rev 12:3.

To take peace from the earth

Compare Mat 10:34; Mat 24:7.

See on Rev 5:6.

Compare Mat 10:34. In Homer, a large knife or dirk, worn next the sword-sheath, and used to slaughter animals for

sword, cut the hair from the heads of the lambs.... He spake, and cut the lambs' throats with the pitiless brass" ("Iliad," iii., 271-292). It is used by the surgeon Machaon to cut out an arrow ("Iliad," xi., 844). Herodotus, Aristophanes, and Euripides use the word in the sense of a knife for cutting up meat. Plato, of a knife for pruning trees. As a weapon it appears first in Herodotus: "Here they (the Greeks) defended themselves to the last, such as still had swords, using

adjective $\mu\alpha$, the double knife or scissors. This and ρ) are

sacrifice used by Abraham (Gen 22:6, Gen 22:10).

Revelation 6:5

rev 6:5

Come and see

Omit and see.

Black

The color of mourning and famine. See Jer 4:28; Jer 8:21; Mal 3:14, where mournfully is, literally, in black.

Rev., a balance. Properly, anything which joins two bodies; hence a yoke (Mat 11:29; Act 15:10). The cross-beam of the loom, to which the warp was fixed; the thwarts joining the opposite sides of a ship; the beam of the balance, and hence the balance itself. The judgment of this seal is scarcity, of which the balance is a symbol, representing the time when food is doled out by weight. See Lev 26:26; Eze 4:16.

Revelation 6:6

rev 6:6

Measure ($\chi\omicron\iota\nu\iota\xi$)

Choenix. Only here in the New Testament. A dry measure, according to some, a quart; to others a pint and a half. Herodotus, speaking of the provisions for Xerxes' army, assigns a choenix of corn for a man's daily supply, evidently meaning a minimum allowance (vii., 187); and Thucydides, speaking of the terms of truce between the Lacedaemonians and the Athenians, mentions the following as one of the provisions: "The Athenians shall permit the

of barley-meal for each man" (iv., 16). Jowett ("Thucydides") says that the choenix was about two pints dry measure. So Arnold ("Thucydides"), who adds that the allowance of two choenixes of barley-meal daily to a man was the ordinary allowance of a Spartan at the public table. See Herodotus, vi., 57.

See on Mat 20:2.

Revelation 6:8

rev 6:8

Only in Revelation, except Mar 6:39. Properly, greenish-yellow, like young grass or unripe wheat. Homer applies it to honey, and Sophocles to the sand. Generally, pale, pallid. Used of a mist, of sea-water, of a pale or bilious complexion. Thucydides uses it of the appearance of persons stricken with the plague (ii., 49). In Homer it is used of the paleness of the face from fear, and so as directly descriptive of fear ("Iliad," x., 376; xv., 4). Of olive wood ("Odyssey," ix., 320, 379) of which the bark is gray. Gladstone says that in Homer it indicates rather the absence than the presence of definite color. In the New Testament, always rendered green, except here. See Mar 6:39; Rev 8:7; Rev 9:14.

Hell

Properly, Hades. The realm of the dead personified. See on Mat 16:18.

Power (ε

See on Mar 2:10; see on Pe2 2:11. Rev., better, authority.

With the sword (εν ρ)

Another word for sword. Compare Rev 6:4, and see on Luk 2:35.

With death (ε)

Or pestilence. The Hebrew deber, pestilence, is rendered by the Greek word for death in the Septuagint. See Jer 14:12; Jer 21:7. Compare the term black-death applied to an Oriental plague which raged in the fourteenth century.

With the beasts (υ

Rev., by. The preposition υ in or with, indicating more definitely the actual agent of destruction; while εν denotes the element in which the destruction takes place, and gives a general indication of the manner in which it was wrought. With these four judgments compare Eze 14:21.

Revelation 6:9

rev 6:9

See on Act 17:23. The altar of sacrifice, as is indicated by slain; not the altar of incense. The imagery is from the tabernacle. Exo 39:39; Exo 40:29.

Or lives. See on Jo3 1:2. He saw only blood, but blood and life were equivalent terms to the Hebrew.

Slain (ε

See on Rev 5:6. The law commanded that the blood of sacrificed animals should be poured out at the bottom of the altar of burnt-offering (Lev 4:7).

They held (ειχον)

Not held fast, but bore the testimony which was committed to them.

Revelation 6:10

rev 6:10

They cried (ε

See on Mar 5:5.

How long (ε

Lit., until when. Compare Zac 1:12.

O Lord (ο

See on Pe2 2:1. Only here in Revelation. Addressed to God rather than to Christ, and breathing, as Professor Milligan remarks, "the feeling of Old Testament rather than of New Testament relation." Compare Act 4:24; Jde 1:4.

True (α

See on Joh 1:9; see on Rev 3:7.

Originally the verb means to separate; thence the idea of selection: to pick out, and so to discriminate or judge.

Avenge (εκδικεις)

Compare Luk 18:3; Rom 12:19.

On the earth (ε ς γης)

Earth, in Revelation, is generally to be understood of the ungodly earth.

Revelation 6:11

rev 6:11

White robes were given unto every one of them (ε

The best texts read ε τοις ε
a festive garment. Compare Mar 16:5; Luk 15:22; Luk 20:46.

Should rest (α

See on Mat 11:28; see on Pe1 5:14; compare Rev 14:13; Dan 12:13. Not merely rest from their crying for vengeance, but rest in peace.

Fellow-servants

See Master in Rev 6:10.

Completed in number. See Col 2:10

Revelation 6:12

rev 6:12

The sixth seal

"The Apocalypse is molded by the great discourse of our Lord upon 'the last things' which has been preserved for us in the first three Gospels (Mat 24:4; 25.; Mark 13:5-37; Luke 21:8-36; compare 17:20-37). The parallelism between the two is, to a certain extent, acknowledged by all inquirers, and is indeed, in many respects, so obvious, that it can hardly escape the notice of even the ordinary reader. Let any one compare, for example, the account of the opening of the sixth seal with the description of the end (Mat 24:29, Mat 24:30), and he will see that the one is almost a transcript of the other. It is remarkable that we find no account of this discourse in the Gospel of St. John; nor does it seem as sufficient explanation of the omission that the later Evangelist was satisfied with the records of the discourse already given by his predecessors" (Milligan).

Lit., shaking. Used also of a tempest. See on Mat 8:24, and compare Mat 24:7. The word here is not necessarily confined to shaking the earth. In Mat 24:29
21:26). Here also the heaven is removed (Rev 6:14). Compare Heb 12:26
used.

Compare Mat 24:29; Isa 50:3; Isa 13:10; Jer 4:23; Eze 32:7, Eze 32:8; Joe 2:31; Joe 3:15; Amo 8:9, Amo 8:10; Mic 3:6. For sackcloth, see on Luk 10:13.

The moon (η)

Add o

Revelation 6:13

rev 6:13

Untimely figs (o)

Better, as Rev., unripe. Compare Mat 24:32; Isa 34:4. Only here in the New Testament.

Revelation 6:14

rev 6:14

Departed (απεχωρισθη)

The verb means to separate, sever. Rev., was removed.

See on Luk 4:17. Compare Isa 34:4.

Mountain and island

Compare Mat 24:35; Nah 1:5.

Revelation 6:15

rev 6:15

Of the earth

See on Rev 6:10.

Great men (μεγιστανες)

Rev., princes. See on high captains, Mar 6:21.

See on Mar 6:21, and see on centurion, Luk 7:2.

The mighty (οι

The best texts read οι ι
power, Pe2 2:11.

Every free man

Omit every, and read as Rev., every bondman and free man.

In the dens (ει

Rev., caves. The preposition εις into implies running for shelter into.

See on Mat 16:18.

Revelation 6:16

rev 6:16

Lit., say. So Rev.

Fall on us

Compare Hos 10:8; Luk 23:30.

Wrath (οργης)

Denoting a deep-seated wrath. See on Joh 3:36.

Revelation 6:17

rev 6:17

The great day (η η

Lit., the day, the great (day). For the construction, see on Jo1 4:9.

Is come (ηλθεν)

Lit., came.

ναι)

Rev., rightly, is able. Compare Nah 1:6; Mal 3:2.

[Next: Revelation Chapter 7](#)

Revelation Chapter 7

Revelation 7:1

rev 7:1

These things (ταυτα)

Read τουτο this.

Holding (κρατουντας)

Holding fast or firmly. See on Mar 7:3; see on Act 3:11.

Revelation 7:2

rev 7:2

East (ανατολης η

Rev., more literally, the sunrising. See on Mat 2:2; see on Luk 1:78. Compare Eze 43:2.

The four angels

Compare Mat 24:31.

Revelation 7:3

rev 7:3

In their foreheads

Compare Exo 28:36-38; Eze 9:4.

Revelation 7:4

rev 7:4

An hundred and forty and four thousand

Not literally, but the number symbolical of fixedness and full completion (12 x 12). The interpretations, as usual, vary greatly, dividing generally into two great classes: one holding that only Jews are meant, the other including the whole number of the elect both Jew and Gentile. Of the former class some regard the sealed as representing Jewish believers chosen out of the literal Israel. Others add to this the idea of these as forming the nucleus of glorified humanity to which the Gentiles are joined. Others again regard them as Jews reserved by God until Antichrist comes, to maintain in the bosom of their nation a true belief in Jehovah and His law, like the seven thousand in the days of Elijah.

The interpretation of the latter class seems entitled to the greater weight. According to the Apocalyptic usage, Jewish terms are "christianized and heightened in their meaning, and the word "Israel" is to be understood of all Christians, the blessed company of all faithful people, the true Israel of God." See Rom 2:28, Rom 2:29; Rom 9:6, Rom 9:7; Gal 6:16; Phi 3:3. The city of God, which includes all believers, is designated by the Jewish name, New Jerusalem. In Rev 7:3, the sealed are designated generally as the servants of God. In chapter 14 the one hundred and forty-four thousand

sealed are mentioned after the description of the enemies of Christ, who have reference to the whole Church of Christ; and the mention of the sealed is followed by the world-wide harvest and vintage of the earth. The one hundred and forty-four thousand in chapter 14, have the Father's name written in their foreheads; and in Rev 22:4, all the inhabitants of the New Jerusalem are so marked. In Rev 21:12, the twelve tribes include all believers. The mark of Satan which is in the forehead, is set upon all his servants without distinction of race. See Rev 13:16, Rev 13:17; Rev 14:9; Rev 16:2; Rev 19:20; Rev 20:4. The plagues threaten both Jews and Gentiles, as the sealing protects all.

Revelation 7:9

rev 7:9

I saw

This vision belongs to heaven, while the sealing took place on earth.

See on Rev 3:5.

Robes

See on Rev 6:11.

"The ancient scriptures and the new

The mark establish, and this shows it me,

Of all the souls whom God hath made His friends.

Isaiah saith that each one garmented

In His own land shall be with twofold garments,

And his own land is this delightful life.

Thy brother, too, far more explicitly,

There where he treateth of the robes of white,

This revelation manifests to us."

Dante, "Paradiso," xxv., 88-96.

Properly, palm-trees, but used here of palm-branches. Not a heathen but a Jewish image drawn probably from the Feast of Tabernacles. See on Joh 7:2.

Revelation 7:10

rev 7:10

Cried

Salvation

The praise of salvation, ascribing salvation to God.

Revelation 7:11

rev 7:11

Stood (ε

Rev., more correctly, were standing. The tense is the pluperfect, used in this verb as an imperfect.

Revelation 7:12

rev 7:12

Blessing, etc.

On the doxologies, see on Rev 1:6.

Revelation 7:13

rev 7:13

Answered

In the sense of taking up speech in connection with some given occasion, as Mat 11:25. See also on Joh 2:18.

What are these, etc.

The Rev., properly, follows the Greek order, which places first "These which are arrayed in the white robes, who are they?" emphatic and indicating the natural order of the thought as it presents itself to the inquirer. For what, render who, as Rev.

Revelation 7:14

rev 7:14

I said (ει

Lit., I have said. Rev., renders by the present, I say. See on cried, Joh 1:15.

Add μου my, and render, as Rev., my Lord. An address of reverence as to a heavenly being. See on Mat 21:3.

Which came (οι ε

The present participle. Hence, as Rev., which come.

Out of great tribulation (εκ τη

Lit., out of the tribulation, the great (tribulation). Rev., properly, gives the force of the article, "the great." See on Mat 13:21.

Have washed (ε

The aorist tense. Rev., correctly, they washed. Only here and Luk 5:2, on which see note. For the New Testament

words for washing, see on Act 16:33.

Made them white

Compare Isa 1:18; Psa 51:7; Mar 9:3. Milligan remarks that robes are the expression of character, and compares the word habit used of dress.

Revelation 7:15

rev 7:15

Therefore

Because of this washing.

Before the throne

Compare Eph 5:27.

See on Luk 1:74. In scripture the verb never expresses any other service but that of the true God, or of the gods of heathenism.

Temple (ναω)

Or sanctuary. See on Mat 4:5.

Isa 4:5, Isa 4:6; Eze 37:27.

, and compare Lev 26:11;

Revelation 7:16

rev 7:16

They shall hunger no more, etc.

Compare Isa 49:10.

Heat (καυμα)

In Isa 49:10

; see on Jam 1:11.

Revelation 7:17

rev 7:17

In the midst (α

See on Rev 5:6.

Shall feed (ποιμανει)

See on shall be shepherd of, Mat 2:6; see on Act 20:28; see on Pe1 5:2. Compare Psa 23:1.

Shall lead (ο

See on Luk 6:39.

For the participle living, read ζωης of life, and render as Rev., fountains of waters of life. Compare Psa 23:2. In the Greek order, of life stands first as emphatic.

All tears (πα

Rev., correctly, every tear. Compare Isa 25:8.

[Next: Revelation Chapter 8](#)

Revelation Chapter 8

Revelation 8:1

rev 8:1

When (ο)
Read ο (correct reading).
Alford observes that it occurs in the opening of this seal only, giving it an indefiniteness which does not belong to any of the rest.

There was (ε)

More literally, come to pass. Rev., there followed.

About (ως)

A usual form of expression with John. See Joh 1:39; Joh 6:19; Joh 11:18.

Revelation 8:2

rev 8:2

Stood (ε)

Rev., correctly, stand.

See on Rev 1:10.

Revelation 8:3

rev 8:3

At the altar (ε)

. Interpreters differ as to whether the altar meant is the brazen altar, as in Rev 6:9, or the altar of incense, as in Rev 9:13. There seems to be no reason for changing the reference from the brazen altar (see on Rev 6:9), especially as both altars are mentioned in this verse. The officiating priest in the tabernacle or temple took the fire for his censer from the brazen altar, and then offered the incense upon the golden altar.

Censer

See on Rev 5:8.

Incense

See on Rev 5:8.

ταις προσευχαις)

Lit., should give it unto the prayers. Rev., add it unto the prayers. So that the prayers and the incense might ascend

Golden altar

The altar of incense. Exo 30:1-6; Exo 39:38.

Revelation 8:4

rev 8:4

Which came with the prayers

An awkward rendering, followed by Rev., though with the omission of the italicized which came. The construction is α went up, with the dative case, to the prayers. "The ascending smoke had reference to the prayers, was designed to accompany them and render them more acceptable" (Winer).

Of the saints (των α

See on Act 26:10.

Revelation 8:5

rev 8:5

Took (ει

Lit., hath taken. So Rev., in margin.

With the fire (εκ του

Lit., "from or out off the fire," i.e., the coals or hot ashes. For εκ out off see on Rev 2:7.

Cast it into the earth

See Eze 10:2; Luk 12:49.

Revelation 8:6

rev 8:6

To sound (ι

Lit., that they should blow the trumpets. Raised their trumpets to their mouths in act to blow.

Revelation 8:7

rev 8:7

The first angel

Omit angel.

Insert εν in before αι

fire-balls fell in a shower of blood. Compare the account of the plague of fire and hail in Egypt (Exo 9:24) to which the reference is here, where the Septuagint reads and there was hail and the fire flaming in the hail. Compare Joe 2:30.

And the third part of the earth was burnt up

This is added by the best texts.

See on pale, Rev 6:8.

Revelation 8:8

rev 8:8

As it were (ως)

Not a mountain, but a fiery mass so large as to resemble one.

Blood

Reminding of the first plague in Egypt (Exo 7:20, Exo 7:21).

Revelation 8:9

rev 8:9

See on Jo3 1:2.

See on Luk 5:2.

Revelation 8:10

rev 8:10

Rev., torch. See on Rev 4:5.

Revelation 8:11

rev 8:11

Wormwood (α

Used metaphorically in the Old Testament of the idolatry of Israel (Deu 29:18); of calamity and sorrow (Jer 9:15; Jer 23:15; Lam 3:15, Lam 3:19); of false judgment (Amo 5:7).

Revelation 8:13

rev 8:13

An angel (ε

For angel read αετου eagle. Lit., one eagle. The eagle is a symbol of vengeance in Deu 28:49; Hos 8:1; Hab 1:8.

Only in Revelation, here, Rev 14:6; Rev 19:17. It means, properly, the meridian, the highest point in the heavens which the sun occupies at noon; not the space between heaven and earth.

[Next: Revelation Chapter 9](#)

Revelation Chapter 9

Revelation 9:1

rev 9:1

Lit., fallen. The star had fallen before and is seen as fallen. Rev., properly construes star with from heaven instead of with fallen. Compare Isa 14:12; Luk 10:18.

Of the bottomless pit (του ἄβυσσος)

Rev., of the pit of the abyss. See on Joh 4:6, and compare Luk 14:5. It is not however a pit that is locked, but the long shaft leading to the abyss, like a well-shaft, which, in the East, is oftener covered and locked.

Revelation 9:2

rev 9:2

Smoke of a great furnace

Compare Gen 19:28; Exo 19:18; Mat 13:42, Mat 13:50.

Revelation 9:3

rev 9:3

Locusts (αἱ ἰσχυροὶ)

The idea of this plague is from the eighth plague in Egypt (Exo 10:14, Exo 10:15). Compare the description of a visitation of locusts in Joel 2. There are three Hebrew words in the Old Testament which appear to mean locust, probably signifying different species. Only this word is employed in the New Testament. Compare Mat 3:4; Mar 1:6.

Scorpions

See Eze 2:6; Luk 10:19; Luk 11:12. Shaped like a lobster, living in damp places, under stones, in clefts of walls, cellars, etc. The sting is in the extremity of the tail. The sting of the Syrian scorpion is not fatal, though very painful. The same is true of the West Indian scorpion. Thomson says that those of North Africa are said to be larger, and that their poison frequently causes death. The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Deu 8:15); and to this very day they are common in the same district. A part of the mountains bordering on Palestine in the south was named from these Akrabbim, Akrah being the Hebrew for scorpion.

Revelation 9:4

rev 9:4

Green

See on Rev 6:8.

Men which (αἱ ἄνθρωποι)

The double relative denotes the class. Rev., such men as have, etc.

Revelation 9:5

rev 9:5

They should be tormented (βασανισθωσιν)

See on torments, Mat 4:24.

)

Dr. Thomson says that the scorpion cannot strike sideways. All accounts agree as to the fearful pain from its sting.

Revelation 9:6

rev 9:6

Men

Rather, the men: those tormented.

Shall desire (ε

Επι has the force of vehemently, earnestly.

woes" ("Fragment"). Herodotus relates the address of Artabanus to Xerxes, when the latter wept on beholding his vast armament. "There is no man, whether it be here among this multitude or elsewhere, who is so happy as not to have felt the wish - I will not say once, but full many a time - that he were dead rather than alive. Calamities fall upon us, sicknesses vex and harass us, and make life, short though it be, to appear long. So death, through the wretchedness of our life, is a most sweet refuge to our race" (vii., 46).

Revelation 9:7

rev 9:7

Shapes (ο

Lit., likenesses.

Horses

Compare Joe 2:4. The likeness of a locust to a horse, especially to a horse equipped with armor, is so striking that the insect is named in German Heupferd hay-horse, and in Italian calvaletta little horse.

Crowns

Not actual crowns, but as crowns. Milligan remarks that any yellow brilliancy about the head of the insect is a sufficient foundation for the figure.

As the faces of men

There is a distant resemblance to the human countenance in the face of the locust. Men (α

distinguishing sex, but in the generic sense: human faces.

Revelation 9:8

rev 9:8

Hair of women

The antennae of the locust. There is said to be an Arabic proverb in which the antennae of locusts are compared to girls' hair.

Teeth of lions

Compare Joe 1:6.

Revelation 9:9

rev 9:9

Breastplates

The breast of the locust resembles the plates of a horse's armor.

Sound of their wings

Olivier, a French writer, says: "It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain." For a graphic description of their numbers and ravages, see Thomson, "Land and Book, Central Palestine and Phoenicia," 295-302.

Of chariots of many horses

That is, of many-horsed chariots. The Rev., by the insertion of a comma, apparently takes the two clauses as parallel: the sound of chariots, (the sound) of many horses.

Tails like unto scorpions

The comparison with the insect as it exists in nature fails here, though Smith's "Bible Dictionary" gives a picture of a species of locust, the *Acridium Lineola*, a species commonly sold for food in the markets of Bagdad, which has a sting in the tail.

Originally any sharp point. A goad. See on pricks, Act 26:14. Plato uses it of the peg of a top ("Republic," 436). Herodotus of an instrument of torture. Democedes, the Crotoniat physician, having denied his knowledge of medicine with which Oedipus put out his eyes.

"Woe, woe, and woe again!"

"Oedipus Tyrannus," 1318.

Of the spur of a cock, the quill of a porcupine, and the stings of insects.

For the A.V., there were stings in their tails, read as Rev., and stings; and in their tails is their power to hurt.

Revelation 9:11

rev 9:11

They had a king over them (ε φ' αυτω

Render, as Rev., they have over them as king. Compare Pro 30:27. Hence distinguished from the natural locusts.

In Hebrew (Eβραι

Used only by John. Compare Joh 5:2; Joh 19:13, Joh 19:17, Joh 19:20; Rev 16:16.

Abaddon

Meaning destruction. Compare Job 26:6; Job 28:22; Pro 15:11. Here the Destroyer, as is evident from the Greek equivalent A equivalent. Compare Joh 1:38, Joh 1:42; Joh 4:25; Joh 9:7; Joh 11:16, etc.

Revelation 9:12

rev 9:12

The first woe (η ου

Lit., the one woe.

Revelation 9:13

rev 9:13

Lit., one voice.

Altar

See on Rev 8:3.

Revelation 9:14

rev 9:14

In the great river (ε

Rev., more correctly, at.

Euphrates

The Euphrates was known as the great River, the River, the Flood. It rises in the mountains of Armenia, breaks through the Taurus range and runs south and southeast until it joins the Tigris in lower Babylonia Its total length is from 1,600 to 1,800 miles, and it is navigable for small craft twelve hundred miles from its mouth. It was the boundary-line of Israel on the northeast (Gen 15:18; Deu 1:7; Jos 1:4. Compare Sa2 8:3-8; Kg1 4:21). It thus formed the natural defense of the chosen people against the armies of Assyria. The melting of the mountain snows causes an annual flood, beginning in March and increasing until May. These floods became an emblem of the judgments inflicted by God upon Israel by means of Babylon and Assyria. The brook of Shiloah which flowed past Zion and Moriah was a type of the

temple and of its mighty and gracious Lord; and the refusal of allegiance to God by the chosen people is represented as their rejection of the waters of Shiloah which flows softly, and their punishment therefor by the bringing in of the waters of the mighty and great river (Isa 8:5-8; compare Jer 17:13). To the prophets the Euphrates was the symbol of all that was disastrous in the divine judgments.

Revelation 9:15

rev 9:15

For an hour and a day and a month and a year

This rendering is wrong, since it conveys the idea that the four periods mentioned are to be combined as representing the length of the preparation or of the continuance of the plague. But it is to be noted that neither the article nor the preposition are repeated before day and month and year. The meaning is that the angels are prepared unto the hour appointed by God, and that this hour shall fall in its appointed day and month and year.

Revelation 9:16

rev 9:16

Of the horsemen (του ιππικου)

Singular number, like the English the horse or the cavalry.

Lit., two ten-thousands of ten-thousands. See on Rev 5:11. Rev., twice ten-thousand times ten-thousand. Compare Psa 68:17; Dan 7:10; Heb 12:22; Jde 1:14.

Revelation 9:17

rev 9:17

Thus (ου

After this manner.

In the vision (εν τη ο

Or "in my vision." See on Act 2:17. The reference to sight may be inserted because of I heard in Rev 9:16.

Rev., "as of fire." Fiery red.

Of jacinth (υ

Y , and the adjective only here. According to classical mythology, the flower sprang up from the blood of Hyacinthus, a beautiful Spartan youth, who was accidentally killed during a game of quoits. It was thought by some that the letters AI, AI, the exclamation of woe, could be traced on the petals, while others discovered the letter Y, the initial letter of Y of the slaying of Hyacinthus is told by Ovid.

"Lo, the blood

Which, on the ground outpoured, had stained the sod,

Is blood no more. Brighter than Tyrian dye,

Like to the lily's shape a flower appears,

Purple in hue as that is silvery white.

Nor yet does such memorial content

Phoebus Apollo at whose word it rose.

Upon its leaves he writes his own laments,

And on the flower forever stands inscribed

AI, AI"

"Metamorphoses," x., 175 sqq.

As a stone, it is identified by some with the sapphire. As to color, the hyacinth of the Greeks seems to have comprehended the iris, gladiolus, and larkspur. Hence the different accounts of its color in classical writings, varying from red to black. A dull, dark blue seems to be meant here.

Perhaps light yellow, such a color as would be produced by the settling fumes of brimstone.

Of the horses

In the Bible the horse is always referred to in connection with war, except Isa 28:28, where it is mentioned as employed in threshing, the horses being turned loose in the grain as in the Italian *triglia*. The magnificent description in Job 39:19-25 applies to the war-horse. He is distinguished not so much for his speed and utility as for his strength (see Psa 33:17; Psa 147:10), and the word *abbir* strong is used as an equivalent for a horse (Jer 8:16; Jer 47:3). The Hebrews as a pastoral race, did not need the horse; and, for a long time after their settlement in Canaan, dispensed with it, partly because of the hilly nature of the country, which allowed the use of chariots only in certain places (Jdg 1:19), and partly because of the prohibition in Deu 17:16. Accordingly they hamstrung the horses of the Canaanites (Jos 11:6, Jos 11:9). The great supply of horses was effected by Solomon through his connection with Egypt. See Kg1 4:26.

Proceedeth fire and smoke

Compare Virgil.

"Then, if the sound of arms he hear from far,

Quiet he cannot stand, but pricks his ears,

Trembles in every limb, and snorting, rolls

The gathered fire beneath his nostrils wide"

"Georgics," iii, 83-85.

Also Job 39:20 : "the glory of his nostrils is terrible."

rev 9:18

These three

Add πληγων plagues, on which see on Mar 3:10; see on Luk 10:30.

Revelation 9:19

rev 9:19

Their power (ε των)

Read ε ν ι

Like unto serpents

"Long, smooth, subtle, clasping their victim in an embrace from which he cannot escape" (Milligan). As one of the innumerable fantasies of Apocalyptic exposition may be cited that of Elliott ("Horae Apocalypticae") who finds a reference to the horse tails, the symbols of authority of the Turkish pashas.

Revelation 9:20

rev 9:20

Repented not of the works (ου κ των ε

Lit., "out of the works." The preposition εκ out of with repent, denotes a moral change involving an abandonment of evil works. See on Mat 3:2; see on Mat 21:29.

Works of their hands

Not their course of life, but the idols which their hands had made. Compare Deu 4:28; Psa 135:15; Act 7:4.

More properly, demons. See on Mar 1:34. Compare Co1 10:20; Ti1 4:1.

See, hear, walk

Compare Dan 5:23.

Revelation 9:21

rev 9:21

Sorceries (φαρμακειων)

Only here, Rev 18:23; and Gal 5:20

Used in the Septuagint of the Egyptian sorceries (Exo 7:22. Of Babylon, Isa 47:9, Isa 47:12

a poison, an enchantment. Plato says: "There are two kinds of poisons used among men which cannot clearly be distinguished. There is one kind of poison which injures bodies by the use of other bodies according to a natural law... but there is another kind which injures by sorceries and incantations and magic bonds, as they are termed, and induces one class of men to injure another as far as they can, and persuades others that they, above all persons, are liable to be injured by the powers of the magicians. Now it is not easy to know the nature of all these things; nor if a man do know can he readily persuade others of his belief. And when men are disturbed at the sight of waxen images, fixed either at the doors, or in a place where three ways meet, or in the sepulchers of parents, there is no use of trying to persuade them that they should despise all such things, because they have no certain knowledge about them. But we must have a

law in two parts concerning poisoning, in whichever of the two ways the attempt is made; and we must entreat and exhort and advise men not to have recourse to such practices, by which they scare the multitude out of their wits, as if they were children, compelling the legislator and the judge to heal the fears which the sorcerer arouses, and to tell them, in the first place, that he who attempts to poison or enchant others knows not what he is doing, either as regards the body (unless he have a knowledge of medicine) or as regards his enchantments, unless he happens to be a prophet or diviner" ("Laws," xi., 933).

[Next: Revelation Chapter 10](#)

Revelation Chapter 10

Revelation 10:1

rev 10:1

A cloud

The expression occurs seven times in Revelation, and in all of them is connected with the Son of Man.

Rainbow

See on Rev 4:3.

Pillars of fire

Compare Rev 1:15.

Revelation 10:2

rev 10:2

In his hand (εἰς)

The roll of Rev 5:1-14 was on the hand (εἰς), being too large to be grasped within it. The roll was on the right hand; the little book is in the left. See on Rev 10:5.

Revelation 10:3

rev 10:3

Cried (εἶπε)

See on Mar 5:5.

As when

The when of A.V. is unnecessary.

Roareth (μυκάται)

Only here in the New Testament. Peter uses ω . The verb here is originally applied to the lowing of cattle, expressing the sound, moo-ka-omai. Both Aristophanes and Theocritus use it of the roar of the lion, and the former of thunder. Homer, of the ring of the shield and the hissing of meat on the spit.

Seven thunders

The Jews were accustomed to speak of thunder as "the seven voices." Compare the sevenfold "voice of the Lord," Psa 29:1-11.

As usual, interpretation has run wild as to the seven thunders. As a few illustrations may be cited: Vitranga, the seven crusades; Daubuz, the seven kingdoms which received the Reformation; Elliott, the bull fulminated against Luther

from the seven-hilled city, etc.

Revelation 10:4

rev 10:4

To write

According to the injunction in Rev 1:11.

Revelation 10:5

rev 10:5

His hand

. On lifting the hand in swearing, see Gen 14:22; Exo 6:8 (margin); Deu 32:40.

Revelation 10:6

rev 10:6

Swear by (ω v)

Lit., "swear in," a Hebrew idiom.

κ ε

Rev., correctly, shall be, etc. The meaning is not, as popularly understood, that time shall cease to exist, but that there shall be no more delay (so Rev., in margin) before the fulfillment of the divine purposes respecting the Church on earth. Possibly with allusion to the cry how long (Rev 6:10).

Revelation 10:7

rev 10:7

Wrong. Rev., correctly, when he is about to sound.

See on Mat 13:11.

Declared (εἰ

The word used of declaring the good news of salvation. Here of declaring the mystery of the kingdom.

Revelation 10:8

rev 10:8

Spake unto me

Render, as Rev., "I heard it again speaking."

Revelation 10:9

rev 10:9

I went (απηλθον)

The preposition α

Eat it up

Compare Eze 3:1-3; Jer 15:16.

[Next: Revelation Chapter 11](#)

Revelation Chapter 11

Revelation 11:1

rev 11:1

A rod

See on Rev 2:27.

And the angel stood

construction. Literally the correct text reads, "there was given me a reed, saying." Accordingly Wordsworth refers the speech to the reed as an inspired medium of speech. Rev., better, and one said.

See on Mat 4:5.

The altar

Of incense, as that alone stood in the sacred place.

Them that worship

Note the peculiar expressed, measuring the worshippers with a reed.

Revelation 11:2

rev 11:2

The court which is without the temple

places.

Leave out (ε

Lit., throw out, i.e., of the measurement.

Unto the Gentiles (τοις ε

See on Luk 2:32. Rev., nations.

Forty and two months

A period which appears in three forms in Revelation: forty-two months (Rev 13:5); twelve hundred and sixty days (Rev 11:3, Rev 12:6); a time, times and half a time, or three years and a half (Rev 12:14, compare Dan 7:25; Dan 12:7)

Revelation 11:3

rev 11:3

Power

Omit.

Two witnesses

The reader may profitably consult on this point the lectures of Professor Milligan on the Revelation of St. John. He maintains that the conception of the Apocalypse is powerfully molded by John's recollections of the life of Jesus; that there is a close parallelism between the Apocalypse and the delineation of the life of Christ contained in the fourth Gospel; and that the Apocalypse is, in the deeper conceptions which pervade it, a repetition of the Gospel. See pp. 59-69.

See on prophet, Luk 7:26. Commonly explained of preaching repentance, though some take it in the later sense of foretelling future events.

Clothed in sackcloth

The garb of preachers of repentance. Compare Isa 22:12; Jer 4:8; Jon 3:5; Mat 3:4. For sackcloth see on Luk 10:13.

Revelation 11:4

rev 11:4

Two olive trees

See Zac 4:1-14.

Candlesticks

See Zac 4:1-14, and note on Mat 10:15.

The God

Revelation 11:5

rev 11:5

Fire proceedeth

Compare Kg2 1:10; Jer 5:14.

Revelation 11:6

rev 11:6

To shut up the heaven

As Elijah, Kg1 17:1; Luk 4:25; Jam 5:17.

That it rain not (t v

Lit., that the rain may not wet.

To turn them into blood

Compare Exo 7:19.

Used by John only in Revelation, here and Rev 19:15. Compare Mat 26:31; Mar 14:27; Luk 22:49, Luk 22:50; Act 12:7, Act 12:23.

πληγη)

Singular number. Rev., correctly, with every plague. See on Mar 3:10. Not merely with the plagues with which Moses smote Egypt.

Revelation 11:7

rev 11:7

Wild beast. See on Rev 4:6. A different word from that wrongly translated beast, Rev 4:6, Rev 4:7; Rev 5:6, etc. Compare Rev 13:1; Rev 17:8, and see Daniel 7.

Bottomless pit (α

See on Rev 9:1.

Revelation 11:8

rev 11:8

Read πτωμα carcass. See on Mat 24:28; see on Mar 15:45.

In the street (ε

Lit., "Upon the street." See on Luk 14:21.

The great city

Jerusalem is never called by this name. Different expositors refer it to Rome or Babylon. Milligan to Jerusalem.

Spiritually (πνευματικως)

Typically or allegorically. Compare Co1 10:3, Co1 10:4.

Our Lord

Read αυτων their for ημων our.

Revelation 11:9

rev 11:9

Shall not suffer (ουκ α

Read α

To be put in graves (τεθηναι ει

Read μνημα a tomb, as Rev. Compare Gen 23:4; Isa 14:19, Isa 14:20.

Revelation 11:10

rev 11:10

Shall rejoice (χαρουσιν)

Shall make merry (ευ

Read ευ

Shall send gifts

As on a day of festival. See Neh 8:10, Neh 8:12.

Tormented (ε

See on vexed, Pe2 2:8, and see on Mat 4:23, Mat 4:24.

Revelation 11:11

rev 11:11

Spirit of life (πνευμα ζωης)

Rev., breath. See on Joh 3:8.

Entered into them

Compare Eze 37:1-10.

Saw (θεωρουντας)

See on Joh 1:18.

Revelation 11:13

rev 11:13

Earthquake

See on Rev 6:12.

Of men (ο

Lit., names of men. See on Rev 3:4.

Gave glory to the God of heaven

The phrase signifies not conversion, nor repentance, nor thanksgiving, but recognition, which is its usual sense in scripture. Compare Jos 7:19 (Sept.). Joh 9:24; Act 12:23; Rom 4:20.

Revelation 11:15

rev 11:15

The kingdoms - are become (ε βασιλειαί)

Read ε

Of our Lord, etc.

Compare Psa 2:2-9.

Revelation 11:17

rev 11:17

O Lord God, etc.

See on Rev 4:8.

And art to come

Omit.

Hast taken to Thee

Omit to thee.

Revelation 11:18

rev 11:18

Were angry (ο

See on wrath, Joh 3:36. Compare Psa 2:1.

The time (ο

See on Mat 12:1.

See on Pe2 2:13.

Destroy (διαφθειραι)

Also to corrupt.

Or, the destroyers.

Revelation 11:19

rev 11:19

The temple (ο

The sanctuary. Compare Rev 11:1 and see on Mat 4:5.

In heaven

Join with temple of God, as Rev., instead of with opened, as A.V.

The ark of His covenant (η του)

. Elsewhere of
Noah's ark. See Mat 24:38; Luk 17:27; Heb 11:7; Pe1 3:20. For covenant, see note on testament, Mat 26:28. This is the last mention in scripture of the ark of the covenant. It was lost when the temple was destroyed by the Chaldeans (Kg2 25:10), and was wanting in the second temple. Tacitus says that Pompey "by right of conquest entered the temple. Thenceforward it became generally known that the habitation was empty and the sanctuary unoccupied do representation of the deity being found within it" ("History," v., 9). According to Jewish tradition Jeremiah had taken the ark and all that the Most Holy Place contained, and concealed them, before the destruction of the temple, in a cave at Mount Sinai, whence they are to be restored to the temple in the days of Messiah.

Lightnings and voices, etc.

"The solemn salvos, so to speak, of the artillery of heaven, with which each series of visions is concluded."

[Next: Revelation Chapter 12](#)

Revelation Chapter 12

Revelation 12:1

rev 12:1

Wonder (σημειον)

Better, as Rev., sign. See on Mat 24:24.

Rev., better, arrayed. See on Rev 3:5.

The moon under her feet

See Sol 6:10. The symbol is usually taken to represent the Church.

Revelation 12:2

rev 12:2

Travailing in birth (ω

See on sorrows, Mar 13:9, and see on pains, Act 2:24.

Lit., being tormented. See on Rev 11:10, and references. For the imagery compare Isa 66:7, Isa 66:8; Joh 16:21.

Revelation 12:3

rev 12:3

Red (πυρρ

See on Rev 6:4.

Satan. See Rev 12:9. The word is found only in Revelation. In the Septuagint, of the serpent into which Moses' rod was changed. In Isa 27:1; Eze 29:3, of the crocodile or leviathan of Job 41:1. In Jer 51:34, of a dragon.

Revelation 12:4

rev 12:4

Of the stars of heaven

Some expositors find an allusion to the fallen angels (Jde 1:6).

Did cast them to the earth

Compare Dan 8:10.

To devour her child as soon as it was born (ὅτι ὅτι)

Rev., more literally, that when she was delivered he might devour her child. Professor Milligan says: "In these words we have the dragon doing what Pharaoh did to Israel (Exo 1:15-22), and again and again, in the Psalms and the Prophets, Pharaoh is spoken of as the dragon (Psa 74:13; Isa 27:1; Isa 51:9; Eze 29:3). Nor is it without interest to remember that Pharaoh's crown was wreathed with a dragon (the asp or serpent of Egypt), and that just as the eagle was the ensign of Rome, so the dragon was that of Egypt. Hence the significance of Moses' rod being turned into a serpent."

Revelation 12:5

rev 12:5

A man-child (ὁ υἱὸς τοῦ ἀνθρώπου)

Lit., a son, a male. The correct reading is αἰνεῖ, neuter of the genus. The object is to emphasize, not the sex, but the peculiar qualities of masculinity - power and vigor. Rev., a son, a man-child. Compare Joh 16:21; Jer 20:15.

Lit., to shepherd or tend. See on Mat 2:6.

A rod of iron

Compare Psa 2:9, and see on Rev 2:27.

Was caught up (ἦρθε)

See on Mat 12:12. Compare Act 23:10; Jde 1:23.

Revelation 12:6

rev 12:6

Of God (ἐκ τοῦ Θεοῦ)

Lit., from God, the preposition marking the source from which the preparation came. For a similar use, see Jam 1:13, "tempted of God."

Revelation 12:7

rev 12:7

There was (ἦν)

Lit., there arose.

War in heaven

Compare 1 Kings 22; Job 1, Job 2:1-13; Zac 3:1-10; Luk 10:18.

Michael

See Dan 10:13, Dan 10:21; Dan 12:1; and see on Jde 1:9.

Fought (ε

The correct reading is του πολεμη

Revelation 12:8

rev 12:8

Prevailed (ι

See on Luk 14:30; see on Luk 16:3; see on Jam 5:16.

Revelation 12:9

rev 12:9

The great dragon (ο

Lit., the dragon, the great (dragon).

That old serpent (ο ο αρχαιος)

Lit., the serpent, the old (serpent). For this habitual construction in John, see on Jo1 4:9. For αρχαιος old, see on Jo1 2:7, and compare "he was a murderer απ' αρχης from the beginning," Joh 8:44; α to αρχαιος old.

The Devil

See on Mat 4:1.

Satan

See on Luk 10:18.

The deceiver (ο πλανων)

Lit., he that deceiveth. See on Jo1 1:8.

World (οι

See on Luk 2:1 The world with all its inhabitants.

Down to (εις)

Lit., into.

Revelation 12:10

rev 12:10

ν τῷ οὐρανῷ)

The correct reading joins in heaven with great voice. So Rev. I heard a great voice in heaven.

Now (α

See on Joh 13:33.

Is come (ε

Lit., came to pass. Alford says: "It is impossible in English to join to a particle of present time, such as α in aoristic time. We are driven to the perfect in such cases."

Salvation, power, the kingdom

All have the article: the salvation, etc. So Rev. The phrase, now is come the salvation, etc., means that these are realized and established. Some, less correctly, render, now is the salvation, etc., become our God's. Compare Luk 3:6.

Power (ε

See on Mar 2:10. Rev., authority.

The accuser of our brethren (ο ν αδελφων ημων)

The aorist tense. Once and for all. Compare Joh 12:31; Joh 16:8, Joh 16:11.

Which accuseth (ο κατηγορων)

Lit., the one. The article with the present participle expresses what is habitual.

Revelation 12:11

rev 12:11

Overcame (ε

See on Jo1 2:13.

μα του α

of that blood. Similarly in the succeeding clause, "because of the word of their testimony." For lamb, see on Rev 5:6.

See on Joh 1:7.

They loved not their life even unto death

Alford, correctly, "they carried their not-love of their life even unto death."

Revelation 12:12

rev 12:12

Dwell (σκηνοῦντες)

See on Joh 1:14. Compare Rev 7:15; Rev 13:6; Rev 21:3.

To the inhabitants (τοῖς κατοικοῦσιν)

Omit. Read, as Rev., woe for the earth and for the sea.

See on Joh 3:36.

See on Mat 12:1; see on Mar 1:15; see on Act 1:7.

Revelation 12:14

rev 12:14

Two wings

The definite article αἱ should be added: "the two wings." Compare Exo 19:4; Deu 32:11; Psa 36:7.

The great eagle

The article does not point to the eagle of Rev 8:13, but is generic.

A time and times and half a time

Three years and a half. See on Rev 11:2.

Revelation 12:15

rev 12:15

)

Lit., might make her one carried away by the stream: a river-born one. The word occurs only here in the New Testament.

Revelation 12:17

rev 12:17

Jesus Christ

Omit Christ.

The best texts add to this chapter the opening words of ch. 13 (A.V.), "And I stood upon the sand of the sea." Some, however, change ε

[Next: Revelation Chapter 13](#)

Revelation Chapter 13

Revelation 13:1

rev 13:1

Properly rendered. See remarks on ζῶα living creatures, Rev 4:6.

Rise up (ἀναβαινον)

Rev., better, coming up, thus giving the force of the participle.

Ten horns

Compare Dan 7:7.

Compare Rev 12:3. See on Rev 2:10.

The name (ο

Read ο

Revelation 13:2

rev 13:2

The ancients do not seem to have distinguished between the leopard, the panther, and the ounce. The word stands for either. Leopard is leo-pard, the lion-pard, which was supposed to be a mongrel between a panther and a lioness. Compare Dan 7:6.

Bear

Compare Dan 7:5.

Lion

Compare Dan 7:4.

Revelation 13:3

rev 13:3

I saw (εἶδον)

Omitted in the best texts.

Wounded (ε

Lit., slain. See on Rev 5:6. The Rev. smitten is questionable. The word occurs eight times in Revelation, and in seven of these it must be rendered slain or slaughtered. Professor Milligan rightly observes that the statement is the counterpart of that in Rev 5:6, where we read of the lamb as though it had been slaughtered. In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other.

Lit., stroke of death. Rev., death-stroke.

After the beast (ο

A pregnant construction for wondered at and followed after.

Revelation 13:4

rev 13:4

Which gave (ος ε

The correct reading is ο

Who is like unto the beast?

A parody on a similar ascription to God. See Isa 40:18, Isa 40:25; Isa 46:5; Psa 113:5; Mic 7:18; Jer 49:19. Compare Rev 18:18.

Revelation 13:5

rev 13:5

To continue forty and two months (ποιησαι μη

Lit., to make forty and two months. Similarly, Act 15:33

continued there a year, Jam 4:13. The best expositors, however, render ποιησαι absolutely, to work, and the following accusative as the accusative of duration, "during forty and two months." Rev., margin to do his works during, etc. See Dan 11:28.

Revelation 13:6

rev 13:6

In blasphemy (ει

ς more correctly, "for blasphemies."

ν τω ουρανω σκηνουντας)

sense would be to blaspheme the name and tabernacle which dwell in heaven. "The meaning is to enhance the enormity of the blasphemy by bringing out the lofty nature of God's holy name and dwelling-place" (Alford). The word dwell is, literally, tabernacle. See on Rev 12:12.

Revelation 13:7

rev 13:7

in Heb 1:3. Caesar's image on the coin, the reflection of the sun in the water (Plato, "Phaedo," 99); and the statue or image of the beast in this passage, are εἰ

The word also involves the idea of manifestation. Thus, Col 1:15, where, in the image there is an implied contrast with the invisible God. Hence Philo applied the term to the Logos. See on Joh 1:1.

The word played an important part in the Arian controversy, in which the distinction was sharply emphasized between εἰ
likeness, as implying mere similitude, and not embodying the essential verity of the prototype. The image involves the likeness, but the likeness does not involve the image. The latter may imply only an accidental resemblance, while the former is a veritable representation. Christ is therefore the εἰ

The image of the beast occurs ten times in Revelation; four times in this chapter, and in Rev 14:9, Rev 14:11; Rev 15:2; Rev 16:2; Rev 19:20; Rev 20:4.

Revelation 13:15

rev 13:15

Speak

This is supposed by some to refer to the tricks of pagan priests in making pictures and statues appear to speak.

Revelation 13:16

rev 13:16

The word occurs frequently in Revelation, and only once elsewhere (Act 17:29) on which see note. Commentators find illustrations in the brand set upon slaves by their masters, or upon soldiers by their monarchs, and in the branding of slaves attached to certain temples. Herodotus describes a temple to Hercules at the Canopic mouth of the Nile, and says: "If a slave runs away from his master, and taking sanctuary at this shrine gives himself up to the God, and receives certain sacred marks upon his person, whosoever his master may be, he cannot lay hand on him" (ii., 113). In the treatise "concerning the Syrian goddess" falsely attributed to Lucian, it is said of the slaves of the temple, "all are branded, some upon the wrist and some upon the neck." Paul, in Gal 6:17
marks of Christ's service which he bears in his body. In 3 Macc. 2:29, we read that Ptolemy Philopator required all the Jews of Alexandria to be registered among the common people; and that those who were thus registered were to be , the Israelites are forbidden to

Revelation 13:17

rev 13:17

The number

The method of mystic numbering obtained alike among pagan Greeks, Gnostics, Christian Fathers, and Jewish Cabbalists. Jupiter was invoked under the number 717 contained in the letters H APXH the beginning. The Gnostics affixed to their gems and amulets the mystic word αβρασαξ or αβραξας, under the idea of some virtue attaching to its number, 365, as being that of the days of the solar cycle. Barnabas and Clement of Alexandria speak of the virtue of the number 318 as being that of IHT, the common abbreviation for Jesus crucified. In the pseudo-Sybilline verses, written by Christians, about the end probably of the second century, are found versified enigmas giving the number and requiring the name. The translation of one of these on the word Jesus is as follows: "He will come upon earth clothed with flesh like mortal men. His name contains four vowels and two consonants: two of the former being sounded together. And I will declare the entire number. For the name will exhibit to incredulous men eight units, eight tens, and

eight hundreds."

Revelation 13:18

rev 13:18

Here is wisdom

Directing attention to the challenge which follows.

See on Luk 14:28.

The number of a man

It is counted as men usually count. Compare Rev 21:17, and a man's pen, Isa 8:1. Some explain, a symbolical number denoting a person.

Six hundred threescore and six (χ . ξ . ς')

Each letter represents a component of the whole number: $\chi = 600$; $\xi = 60$; $\varsigma' = 6$. In the earlier MSS: it is written in full, $\epsilon \xi$. The method of reading generally adopted is that known as the Ghematria of the Rabbins, or in Greek, ι numerical equality, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the name. Thus, in the Epistle of Barnabas, we are told that the name $\text{I}\eta\sigma\upsilon\varsigma$ Jesus is expressed by the number 888. $\text{I} = 10$; $\eta = 8$; $\sigma = 200$; $\omicron = 70$; $\upsilon = 400$; $\sigma = 200$. The majority of the commentators use the Greek alphabet in computation; others, however, employ the Hebrew; while a third class employ the Roman numerals.

The interpretations of this number form a jungle from which escape is apparently hopeless. Reuss says: "This famous number has been made to yield almost all the historical names of the past eighteen centuries: Titus, Vespasian, and Simon Gioras; Julian the Apostate and Genseric; Mahomet and Luther; Benedict IX. and Louis XV.; Napoleon I. and the Duke of Reichstadt; and it would not be difficult, on the same principles, to read in it one another's names." Some of the favorite names are $\text{L}\alpha\tau\epsilon\iota\nu\omicron\varsigma$, Latinus, describing the common character of the rulers of the former pagan Roman Empire: Nero Caesar; Diocletian; $\chi\varsigma'$ the name of Christ abridged, and ξ the emblem of the serpent, so that the sublimated sense is the Messiah of Satan.

[Next: Revelation Chapter 14](#)

Revelation Chapter 14

Revelation 14:1

rev 14:1

A lamb

Read "the lamb." See Rev 5:6.

Stood (ε

The participle, standing, as Rev.

His Father's name

Add αυτου

The Adoration of the Lamb is the subject of the great altar piece in the church of St. Bavon at Ghent, by John and Hubert Van Eyck. The scene is laid in a landscape. The background is formed by a Flemish city, probably intended to represent Jerusalem, and by churches and monasteries in the early Netherland style. The middle ground is occupied by trees, meadows, and green slopes. In the very center of the picture a square altar is hung with red damask and covered with a white cloth. Here stands a lamb, from whose breast a stream of blood issues into a crystal glass. Angels kneel round the altar with parti-colored wings and variegated dresses, many of them praying with joined hands, others holding aloft the emblems of the passion, two in front waving censers. From the right, behind the altar, issues a numerous band of female saints, all in rich and varied costumes, fair hair floating over their shoulders, and palms in their hands. Foremost may be noticed Sta. Barbara and Sta. Agnes. From the left advance popes, cardinals, bishops, monks, and minor clergy, with crosiers, crosses, and palms. In the center, near the base, a small octagonal fountain of stone projects a stream into a clear rill. Two groups are in adoration on each side of the fountain, - on the right, the twelve apostles kneeling barefoot, and an array of popes, cardinals, and bishops, with a miscellaneous crowd of church-people; on the left, kings and princes in various costumes. They are surrounded by a wilderness of flowering shrubs, lilies, and other plants. On the wings of the picture numerous worshippers move toward the place of worship, - crusaders, knights, kings, and princes, including the figures of the two artists on horseback. "Here, approaching from all sides, are seen that 'great multitude of all nations and hundreds and people and tongues' - the holy warriors and the holy pilgrims, coming in solemn processions from afar - with other throngs already arrived in the celestial plain, clothed in white robes, and holding palms in their hands. Their forms are like unto ours; the landscape around them is a mere transcript of the sweet face of our outer nature; the graceful wrought-iron fountain in the midst is such an one as still sends forth its streams in an ancient Flemish city; yet we feel these creatures to be beings from whose eyes God has wiped away all tears - who will hunger and thirst no more; our imagination invests these flowery meads with the peace and radiance of celestial precincts, while the streams of the fountain are converted into living waters, to which the Lamb Himself will lead His redeemed. Here, in short, where all is human and natural in form, the spiritual depths of our nature are stirred" (Mrs. Jameson, "History of Our Lord," ii., 339).

Revelation 14:2

rev 14:2

δων)

ς κιθαρωδων and the voice which I heard (was) as (the voice) of harpers. Κιθαρω

) and ω

Revelation 14:3

rev 14:3

Rev., living creatures. See on Rev 4:6.

Redeemed (ἠ

Rev., correctly, purchased.

Revelation 14:4

rev 14:4

Were not defiled (οὐκ ε

classical Greek is sometimes applied to staining with color. See on Pe1 1:4. ; Jde 1:8), which in

Either celibate or living in chastity whether in married or single life. See Co1 7:1-7, Co1 7:29; Co2 11:2.

First-fruits (α

See on Jam 1:18.

Revelation 14:5

rev 14:5

Read ψευδος lie.

Without fault (α

Rev., blemish. See on Pe1 1:19.

Before the throne of God

Omit.

Revelation 14:6

rev 14:6

In the midst of heaven (ε

Rev., in mid-heaven. See on Rev 8:13.

The everlasting Gospel (εἰ

No article. Hence Rev., an eternal Gospel. Milligan thinks this is to be understood in the same sense as prophesying (Rev 10:11). At applied to the Gospel it marks its likeness to Him whose being is not bounded by time.

To preach unto (εὑ

Rev., proclaim, which is better, because more general and wider in meaning. E over, throughout the extent of. Compare Mat 24:14.

That dwell (κατοικουντας)

; Luk 1:79.

Revelation 14:8

rev 14:8

Another

Is fallen (ε

Lit., fell. The prophetic aorist expressing the certainty of the fall. Compare Isa 21:9; Jer 51:7, Jer 51:8.

Revelation 14:9

rev 14:9

Add α

Revelation 14:10

rev 14:10

Lit., which is mingled unmixed. From the universal custom of mixing wine with water for drinking, the word mingle came to be used in the general sense of prepare by putting into the cup. Hence, to pour out.

Cup of His anger

Compare Psa 75:8.

)

Commonly taken as the neuter of θειος divine; that is, divine incense, since burning brimstone was regarded as having

Revelation 14:11

rev 14:11

Torment (βασανισμού)

See on Mat 4:23, Mat 4:24; see vexed, Pe2 2:8.

Goeth up

See Isa 34:9, Isa 34:10; Gen 19:28.

Rest (α

See on give rest, Mat 11:28, and see on resteth, Pe1 4:14.

Revelation 14:12

rev 14:12

Here are they

Omit here are, and read, are, Rev., the patience of the saints, they that keep.

The faith of Jesus

Which has Jesus for its object.

Revelation 14:13

rev 14:13

See on Mat 5:3.

From henceforth (απ' α

See on Joh 13:33. To be joined as in A.V. and Rev., with die in the preceding clause, and not with blessed, nor with the following clause. Not from henceforth saith the Spirit. The meaning is variously explained. Some, from the beginning of the Christian age and onward to the end; others, from the moment of death, connecting henceforth with blessed; others from the time when the harvest of the earth is about to be reaped. Sophocles says: "Show all religious reverence to the gods, for all other things Father Zeus counts secondary; for the reward of piety follows men in death. Whether they live or die it passeth not away" ("Philoctetes," 1441-1444).

That they may rest (ι

See on Mat 11:28. The ι

itself. As labor, it is labor which involves weariness and sorrow.

Follow them (ακολουθει μετ' αυτων)

Rather, accompany. Rev., follow with them. Compare Mat 4:25; Mar 3:7, etc. See on Joh 1:43.

Revelation 14:15

rev 14:15

Lit., send. Rev., send forth.

See on Luk 10:2.

Is ripe (ε

Lit., was dried. Compare Mar 11:20; Joh 15:6. Rev., is over-ripe.

Revelation 14:16

rev 14:16

Thrust in (ε

Lit., cast.

Revelation 14:17

rev 14:17

Temple (ναου)

Properly, sanctuary. See on Mat 4:5.

Revelation 14:18

rev 14:18

See on Act 17:23.

Which has power (ε

Lit., having power. Some texts add the article ο. So Rev., "he that hath power."

Fire

In the Greek with the article, the fire.

Cry (κραυγη)

See on Luk 1:42.

Thy sharp sickle

Lit., thy sickle, the sharp.

ripe fruit. It occurs only in this chapter and in Luk 6:44.

The noun in the singular means also a bunch of grapes.

Are fully ripe (ἥ)

Only here in the New Testament. From ἄ
height of growth, to be ripe.

Revelation 14:19

rev 14:19

The Greek student will note the masculine adjective with the feminine noun, possibly because the gender of the noun is doubtful. The Rev., in rendering more literally, is more forcible: the wine-press, the great wine-press. See on Mat 21:33.

Revelation 14:20

rev 14:20

The furlong or stadium was 606 3/4 English feet.

[Next: Revelation Chapter 15](#)

Revelation Chapter 15

Revelation 15:1

rev 15:1

Lit., seven plagues the last. Rev., "which are the last." See on Mar 3:10; see on Luk 10:30.

Is filled up (ε

foreseen and decided as if already done.

Revelation 15:2

rev 15:2

Rev., better, a glassy sea. See on Rev 4:6.

Had gotten the victory over the beast (νικωντας εκ του

The expression is peculiar. Lit., conquered out of The construction is unique in the New Testament. The phrase signifies, not as A.V., victory over, but coming triumphant out of (εκ). So Rev., that come victorious from the beast.

Over his mark

Omit.

Standing on (ε

Better, as Rev., by: on the shore of, as did the Israelites when they sang the song alluded to in Rev 15:3.

The harps of God

Omit the. Instruments devoted wholly to His praise. Compare Rev 5:8; Rev 14:2.

Revelation 15:3

rev 15:3

The song of Moses

See Exodus 15. Compare Deuteronomy 32; to which some refer this allusion.

The servant of God

See Exo 14:31; Num 12:7; Psa 105:26; Heb 3:5.

The song of the Lamb

There are not two distinct songs. The song of Moses is the song of the Lamb. The Old and the New Testament churches are one.

Great and marvellous are Thy works

Psa 111:2; Psa 139:14; Ch1 16:9.

Just and true are Thy ways

Rev., righteous for just. See Deu 32:4.

ν α

The readings differ. Some read for saints, εθνων of the nations; others αι

Revelation 15:4

rev 15:4

Who shall not fear Thee?

See Jer 10:7. Omit thee.

Holy (ο

See on Luk 1:75. The term is applied to Christ in Act 2:27, Act 2:35; Heb 7:26. To God only here and Rev 16:5, where the correct reading is ο ο ε

All nations shall come

Compare Psa 86:9; Isa 2:2-4; Isa 66:23; Mic 4:2.

Not merely divine decisions, but righteous acts generally. So Rev. Primarily, the word signifies that which has been deemed right so as to have the force of law. Hence an ordinance (Luk 1:6; Heb 9:1; Rom 1:32). A judicial decision for or against (Rom 5:16). A righteous deed. See Rev 19:8.

Revelation 15:5

rev 15:5

Behold

Omit.

The temple of the tabernacle (ο ς σκηνης)

The sanctuary of the tabernacle. See on Mat 4:5.

Of the testimony

See Act 7:44. The tabernacle was called "the Tabernacle of the Testimony" because it contained the ark with the law of God which testifies against sin. See Exo 25:16, Exo 25:21; Exo 30:36; Exo 34:29; Exo 38:21. Compare Rev 11:19.

Revelation 15:6

rev 15:6

, "Every precious stone was thy covering." The idea is that of raiment studded with precious stones. See on Rev 2:17.

Mostly applied in the New Testament to clothing, as Luk 23:11; Act 10:30; Jam 2:2. Also to the water of life (Rev 22:1), and the morning-star (Rev 22:16). Rev., bright.

Girt round their breasts

As the Lord in the vision of Rev 1:13; where, however, *μαστοι*

Revelation 15:7

rev 15:7

Rev., bowls. See on Rev 5:8.

Revelation 15:8

rev 15:8

Smoke

Compare Exo 40:34; Kg1 8:10; Psa 18:8; Isa 6:4; Eze 10:2-4.

None was able to enter

"God cannot be approached at the moment when He is revealing Himself in all the terrors of His indignation" (Milligan). See Exo 19:21.

[Next: Revelation Chapter 16](#)

Revelation Chapter 16

Revelation 16:1

rev 16:1

The vials

Add seven.

Revelation 16:2

rev 16:2

And the first went

Each angel, as his turn comes, with draws (υ ; see on Joh 8:21) from the heavenly scene.

There fell (ε

Lit., there came to pass. Rev., it became. Elliott, very aptly, there broke out.

See on Luk 3:19.

Sore (ε

See on Luk 16:20. Compare the sixth Egyptian plague, Exo 9:8-12, where the Septuagint uses this word ε the boil or scab of leprosy, Lev 13:18; king Hezekiah's boil, Kg2 20:7; the botch of Egypt, Deu 28:27, Deu 28:35. In Job 2:7

Revelation 16:3

rev 16:3

It became (ε

Or there came.

Blood

Compare Exo 7:19.

As of a dead man

Thick, corrupt, and noisome.

σα)

ς soul of life.

Revelation 16:4

rev 16:4

The third angel

Omit angel.

They became (ε

There is no necessity for rendering the singular verb in the plural. We may say either it became or there came.

Revelation 16:5

rev 16:5

The angel of the waters

Set over the waters as other angels over the winds (Rev 7:1) and over the fire (Rev 14:18).

O Lord

Omit.

And shalt be

Following the reading ο ε ο

Thou didst thus judge (παντα ε

Lit., Thou didst judge these things.

Revelation 16:6

rev 16:6

For they are worthy

Omit for.

Revelation 16:7

rev 16:7

Another out of the altar

Omit another out of, and read, as Rev., I heard the altar. The altar personified. Compare Rev 6:9, where the souls of the martyrs are seen under the altar and cry how long.

Almighty

Add the article: the Almighty.

Revelation 16:8

rev 16:8

The fourth angel

Omit angel.

Power was given (ε

Rev., it was given.

With fire (ε

Lit., "in fire." The element in which the scorching takes place.

Revelation 16:9

rev 16:9

Repent to give Him glory

Glorify Him by repentance.

His kingdom was darkened

Compare Exo 10:21, Exo 10:22.

They gnawed (εμασσωντο)

Only here in the New Testament.

For pain (εκ του

Strictly, from their pain. Their, the force of the article του.

Revelation 16:12

rev 16:12

Euphrates

See on Rev 9:14.

Of the east (α ν ανατολων η

Lit., as Rev., from the sunrising. See on Mat 2:2; and see on dayspring, Luk 1:78.

Revelation 16:13

rev 16:13

Frogs

Possibly with reference to Exo 8:1-14.

Revelation 16:14

rev 16:14

Of the earth and of the whole world

Omit of the earth and.

World (οτ

See on Luk 2:1.

That great day (ε

Omit. Read, as Rev., "the great day."

Revelation 16:15

rev 16:15

Behold - shame

These words are parenthetical.

As a thief

Compare Mat 24:43; Luk 12:39; Th1 5:2, Th1 5:4; Pe2 3:10.

Watcheth (γρηγορων)

See on Mar 13:35; see on Pe1 5:8.

Keepeth his garments

"During the night the captain of the Temple made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire. The confession of one of the Rabbins is on record that, on a certain occasion, his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple" (Edersheim, "The Temple," etc.).

Shame (α

Only here and Rom 1:27. From α not and σχημα fashion. Deformity, unseemliness; nearly answering to the phrase not in good form.

Revelation 16:16

rev 16:16

Armageddon

The proper Greek form A mountain of Megiddo. On Megiddo standing alone see Jdg 1:27; Kg1 4:12; Kg1 9:15; Kg2 9:27. See also Jdg 5:19; Zac 12:11; Ch2 35:22; Kg2 23:30. "Bounded as it is by the hills of Palestine on both north and south, it would naturally become the arena of war between the lowlanders who trusted in their chariots, and the Israelite highlanders of the neighboring heights. To this cause mainly it owes its celebrity, as the battle-field of the world, which has, through its adoption into the language of Revelation, passed into an universal proverb. If that mysterious book proceeded from the hand of a Galilean fisherman, it is the more easy to understand why, with the scene of those many battles

constantly before him, he should have drawn the figurative name of the final conflict between the hosts of good and evil, from the 'place which is called in the Hebrew tongue Harmagedon'" (Stanley, "Sinai and Palestine").

Megiddo was in the plain of Esdraelon, "which has been a chosen place for encampment in every contest carried on in Palestine from the days of Nabuchodonozor king of Assyria, unto the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and anti Christian Frenchmen; Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nation wet with the dews of Tabor and Hermon" ("Clarke's Travels," cit. by Lee). See Thomson's "Land and Book" (Central Palestine and Phoenicia), p. 208 sqq.; and Stanley, "Sinai and Palestine," ch. ix.

Two great slaughters at Megiddo are mentioned in the Old Testament; the first celebrated in the Song of Deborah (Jdg 5:19), and the second, that in which king Josiah fell (Kg2 23:29). Both these may have been present to the seer's mind; but the allusion is not to any particular place or event. "The word, like Euphrates, is the expression of an idea; the idea that swift and overwhelming destruction shall overtake all who gather themselves together against the Lord" (Milligan).

Revelation 16:17

rev 16:17

Temple of heaven

Omit of heaven.

Revelation 16:21

rev 16:21

Hail

See Exo 9:18.

Every stone about the weight of a talent (ω

The adjective, meaning of a talent's weight, agrees with hail; hail of a talent's weight; i.e., having each stone of that weight. Every stone is therefore explanatory, and not in the text. Hailstones are a symbol of divine wrath. See Isa 30:30; Eze 13:11. Compare Jos 10:11.

[Next: Revelation Chapter 17](#)

Revelation Chapter 17

Revelation 17:1

rev 17:1

Sitteth upon many waters

Said of Babylon, Jer 51:13; the wealth of Babylon being caused both by the Euphrates and by a vast system of canals. The symbol is interpreted by some commentators as signifying Babylon, by others pagan Rome, Papal Rome, Jerusalem. Dante alludes to this passage in his address to the shade of Pope Nicholas III., in the Bolgia of the Simonists.

"The Evangelist you pastors had in mind,

When she who sitteth upon many waters

To fornicate with kings by him was seen.

The same who with the seven heads was born,

And power and strength from the ten horns received,

So long as virtue to her spouse was pleasing."

"Inferno," xix., 106-110.

Revelation 17:2

rev 17:2

Have committed fornication

The figure of a harlot committing fornication with kings and peoples occurs frequently in the prophets, representing the defection of God's Church and its attachment to others. See Isa 1:21; Jer 2:20; Jer 3:1, Jer 3:6, Jer 3:8; Eze 16:15, Eze 16:16, Eze 16:28, Eze 16:31, Eze 16:35, Eze 16:41; Eze 23:5, Eze 23:19, Eze 23:44; Hos 2:5; Hos 3:3; Hos 4:14. The word is applied to heathen cities in three places only: to Tyre, Isa 23:15, Isa 23:16, Isa 23:17; to Nineveh, Nah 3:4; and here.

Revelation 17:3

rev 17:3

Sitting

To manage and guide the beast.

A scarlet-colored beast

The same as in Rev 13:1

Revelation 17:4

rev 17:4

See on Luk 16:19.

Lit., gilded.

)

Lit., precious stone.

Golden cup

Compare Jer 51:7.

See on Mat 24:15.

Revelation 17:5

rev 17:5

Upon her forehead a name

As was customary with harlots, who had their names inscribed on a ticket. Seneca, addressing a wanton priestess, "Nomen tuum pependit a fronte," thy name hung from thy forehead. See Juvenal, Satire vi., 123 sqq., of the profligate Messalina, "having falsely assumed the ticket of Lycisca."

Mystery

Some understand this as a part of the name, others as implying that the name is to be interpreted symbolically.

Babylon

See on Pe1 5:13. Tertullian, Irenaeus, and Jerome use Babylon as representing the Roman Empire. In the Middle Ages Rome is frequently styled the Western Babylon. The sect of the Fraticelli, an eremitical organization from the Franciscans in the fourteenth century, who carried the vow of poverty to the extreme and taught that they were possessed of the Holy Spirit and exempt from sin - first familiarized the common mind with the notion that Rome was the Babylon, the great harlot of the Apocalypse (see Milligan, "Latin Christianity," Book xii., ch. vi.). On the passage cited from Dante (v. i.), Dean Plumptre remarks: "The words have the interest of being a medieval interpretation of Rev 17:1-15, in which, however, the harlot and the beast seem somewhat strangely blended. The harlot is the corrupted Church of Rome; the seven heads are the seven hills on which the city is built; or perhaps, with an entirely different exegesis, the seven gifts of the Spirit, or the seven sacraments with which that Church had, in its outset, been endowed: the ten horns are the ten commandments. As long as the Church was faithful to her spouse, she had the moral strength which came from those gifts, and the divine law which she represented. When that failed, she became a harlot, and her whoredom with kings was the symbol of her alliance with secular powers for the oppression of the nations" (On "Inferno," xix., 110).

Revelation 17:6

rev 17:6

Saints - martyrs

The saints include the martyrs or witnesses, but the latter word emphasizes the testimony of the saints which has been the cause of their death. For martyr; see on Pe1 5:1.

Revelation 17:8

rev 17:8

To go into perdition (v

Some good texts read v ; see on Joh 8:21.

In the book (ε

Lit., upon.

From the foundation of the world

In ordinary New Testament Greek these words would belong to are written. construe with the words immediately preceding. Compare Rev 13:8, and Mat 25:34.

Revelation 17:9

rev 17:9

Here is (ωδε)

Bespeaking attention and spiritual discernment for that which follows. See on Rev 13:18.

The mind (o νοϋς)

I. Νοϋς is the organ of mental perception and apprehension - of conscious life, the mind, comprising the faculties of perceiving and understanding, of feeling, judging, determining.

(a) The intellectual faculty or understanding (Luk 24:45). So here, according to some.

(b) The reason, regarded as the faculty of perceiving divine things: of recognizing goodness and hating evil (Rom 1:28; Rom 7:23; Eph 4:17).

(c) The power of calm and impartial judgment (Th2 2:2).

II. Νοϋς is a particular mode of thinking and judging: moral consciousness as a habit of mind or opinion. Hence thoughts, feelings, purposes (Rom 14:5; Co1 1:10). Some render here meaning.

Seven mountains

Many interpreters regard this as conclusively defining the reference of the woman to Rome, which was built upon seven hills. Others deny the local reference, and understand the principle of worldly greatness and ambition. Others again claim that many cities besides Rome can boast of their seven hills, as Constantinople, Brussels, and especially Jerusalem.

Upon them

Redundant, the idea being already expressed by where. A Hebraism.

Revelation 17:10

rev 17:10

Are fallen (ε

Lit., fell. Constantly used in the Septuagint of the violent fall or overthrow of kings or kingdoms. See Eze 29:5; Eze 30:6; Isa 21:9; Jer 50:15; Jer 51:8.

Revelation 17:12

rev 17:12

Kings which (οι

The compound relative classifying: "of the kind which."

Revelation 17:13

rev 17:13

Meaning primarily the faculty of knowing, mind, reason; then that which is thought or known; opinion, purpose. See Act 20:3; Co1 7:25; Plm 1:14.

For the distinction, see on Pe2 2:11.

Revelation 17:15

rev 17:15

The waters

The explanation of the symbol given here is in accordance with Isa 8:7; Psa 18:4, Psa 18:16; Psa 124:4.

Peoples and multitudes, etc.

See on Pe1 2:9; see on Mar 12:37.

Revelation 17:16

rev 17:16

Upon the beast (ε

Desolate (η

Lit., desolated, the verb being in the perfect participle.

Shall eat her flesh

A token of extreme hostility. See Psa 27:2; Mic 3:3. Xenophon, speaking of the hatred between the pure Spartans and flesh, and see on Jam 5:3.

city; but this is unnecessary, as the language is probably taken from the punishment of fornication on the part of a priest's daughter (Lev 21:9; compare Lev 20:14).

Revelation 17:17

rev 17:17

Hath put (ε

Rev., with stricter rendering of the aorist, did put. Lit., did give.

To fulfill His will (ποιη του)

See on Rev 17:13. Rev., more literally, to do his mind.

Lit., to make one mind. Rev., come to one mind.

But read οι

Revelation 17:18

rev 17:18

Reigneth (ε

Lit., hath a kingdom.

[Next: Revelation Chapter 18](#)

Revelation Chapter 18

Revelation 18:1

rev 18:1

Was lightened

Compare Eze 43:2.

Revelation 18:2

rev 18:2

Mightily with a strong voice (εν ι)

great, and read ισχυρα φωνη with a mighty voice. So Rev.

Babylon - is fallen

The Rev. improves on the A.V. by placing fallen in the emphatic position of the Greek: "Fallen, fallen is Babylon."
Compare Isa 21:9.

Is become (ε

Lit., became.

Properly, demons, which Rev., strangely commits to the margin. See on Mar 1:34. See Isa 13:20-22; Isa 34:13-15.
Also on Luk 11:24.

See on Pe1 3:19, and see on Act 5:21. Rev., in margin, prison.

The word rendered above hold. Rev., hold. Some, however, explain it, not as a cage where they are kept, but as a place of safety to which they resort.

Bird (o

Only in Revelation, here, Rev 19:17, Rev 19:21. Compare Jer 50:39.

Revelation 18:3

rev 18:3

Of the wine (ἐκ τοῦ οἴ

Thus if we read have drunk. If we adopt have fallen, ἐκ is instrumental, by. So Rev.

Of the wrath

The wine of fornication has turned to wrath against herself.

Merchants (ἐ

The word originally means one on a journey by sea or land, especially for traffic. Hence a merchant as distinguished

The abundance of her delicacies (τῆς τῆς)

Lit., as Rev., the power of her luxury. Στρη). Hence over-

Rev 18:9.

Revelation 18:4

rev 18:4

Come out of her

Compare Jer 51:6, Jer 51:45; Isa 48:20; Isa 52:11; Num 16:26.

This compound verb is not of frequent occurrence in the New Testament. It is found only in Eph 5:11, Phi 4:14, and

Revelation 18:5

rev 18:5

Have reached (ἦ

Lit., followed. But the best texts read ἐ. For different applications of the verb see on Mat 19:5; see on Luk 15:15; see on Act 5:13. Compare the classical phrase for following up closely a fleeing foe, hoerere in terga hostium, to cleave to the backs of the enemy. See also Zac 14:5 (Sept.), "The valley of the mountains shall reach (ἐ

Revelation 18:6

rev 18:6

Only here in the New Testament. Compare Isa 40:2; Jer 16:18; Zac 9:12. The Levitical law insisted on the double recompense. See Exo 22:4, Exo 22:7, Exo 22:9.

Revelation 18:7

rev 18:7

Lived deliciously (ε

See on Rev 18:3.

, Mat 4:24.

I sit a queen and am no widow

See Isa 47:8; Zep 2:15.

Revelation 18:8

rev 18:8

Therefore shall her plagues come, etc.

See Isa 47:8, Isa 47:9.

Who judgeth (ο

Revelation 18:11

rev 18:11

Only here, Rev 18:12, and Act 21:3

The main features of the following description are taken from that of the destruction of Tyre, Ezekiel 26, 27.

Revelation 18:12

rev 18:12

See on Luk 16:19.

See on Luk 16:19.

Silk (σηρικου)

Properly an adjective, meaning pertaining to the Seres. From Σηρες Seres, a people of India, perhaps of modern China.

Before the time of Justinian, when silkworms were first brought to Constantinople, it was thought that the Seres gathered or combed the downy substance woven by the worms from the leaves of certain trees. Hence Virgil speaks of the Seres, how they comb (depectant) the fine fleeces from the leaves ("Georgics," ii., 121).

Silk was a costly article of luxury among the Romans, so that Tacitus relates that in the reign of Tiberius a law was passed against "men disgracing themselves with silken garments" ("Annals," ii., 33). "Two hundred years after the age of Pliny," says Gibbon, "the use of pure or even of mixed silks was confined to the female sex, till the opulent citizens

of Rome and the provinces were insensibly familiarized with the example of Elagabalos, the first who, by this effeminate habit, had sullied the dignity of an emperor and a man. Aurelian complained that a pound of silk was sold at Rome for twelve ounces of gold" ("Decline and Fall," ch. xl.).

At the time of Justinian the Persians held a monopoly of this trade. Two missionary monks residing in China imparted to Justinian the project of introducing the eggs of the silkworm into Europe, and returning to China concealed the eggs in a hollow cane and so transported them.

Scarlet

See on Mat 27:6.

inlaying. Pliny speaks of a mania among the Romans for tables made of this wood. The most expensive of these were called orbes, circles, because they were massive plates of wood cut from the stem in its whole diameter. Pliny mentions plates four feet in diameter, and nearly six inches thick. The most costly were those taken from near the root, both because the tree was broadest there, and because the wood was dappled and speckled. Hence they were described by different epithets according as the markings resembled those of the tiger, the panther, or the peacock.

Vessel (σκευος)

See on Pe1 3:7, and see on Act 9:15. Also see on goods, Mat 12:29; see on Mar 3:27; and see on strake sail, Act 27:17.

Of ivory (ε

Only here in the New Testament. References to ivory are frequent in the Old Testament. The navy of Tarshish brought ivory to Solomon with apes and peacocks (Kg1 10:22). His great throne was made of it (Kg1 10:18). Ahab's ivory palace (Kg1 22:39) was probably a house with ivory panels. "Ivory palaces" are mentioned in Psa 45:8, and "houses of ivory" in Amo 3:15. The Assyrians carried on a great trade in this article. On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. The Egyptians early made use of it in decoration, bringing it mostly from Ethiopia, where, according to Pliny, ivory was so plentiful that the natives made of it door-posts and fences, and stalls for their cattle. In the early ages of Greece ivory was frequently employed for ornamental purposes, for the trappings of horses, the handles of kegs, and the bosses of shields. Homer represents an Asiatic woman staining ivory with purple to form trappings for horses, and describes the reins of chariot-horses as adorned with ivory. The statue of Jupiter by Phidias was of ivory and gold. In the "Odyssey" of Homer, Telemachus thus addresses his companion, the son of Nestor as they contemplate the splendor of Menelaus' palace:

"See, son of Nestor, my beloved friend,

In all these echoing rooms the sheen of brass,

Of gold, of amber and of ivory;

Such is the palace of Olympian Jove."

"Odyssey," iv., 71-74.

rev 18:13

Mentioned as one of the ingredients of the holy oil for anointing (Exo 30:23), and as a perfume for the bed (Pro 7:17).

These words are added by the best texts. A fragrant Indian plant, with seed in grape-like clusters, from which ointment was made. Preparations for the hair were made from it. Virgil, describing the coming golden age, says: "The Assyrian animum shall spring up as a common plant" ("Eclogue" iv., 25; Compare "Eclogue" iii., 89). Forbiger (Virgil) says that the best was raised in Armenia, a poorer quality in Media and Pontus.

Only here in the New Testament.

See on Luk 10:34.

Merchandise of horses

Chariots (ρεδων)

A Latin word though of Gallic origin, rheda. It had four wheels.

Revelation 18:14

rev 18:14

The fruits (η ο

Originally, the late summer or early autumn; then, generally, used of the ripe fruits of trees. Only here in the New Testament, and compare Summer-fruits, Jer 40:10.

That thy soul lusted after (της εσυχης σου)

Lit., of the desire of thy soul.

with oil, as the skin anointed after a bath. "Their heads and their fair faces shining" ("Odyssey," xv., 332). So Aristophanes ("Plutus," 616), and of oily, unctuous dishes ("Frogs," 163). Of the oily smoothness of a calm sea, as by Homer, of a prosperous old age, "Odyssey," xi., 136. Of things, bright, fresh. Of soil, fruitful. The city of Athens, one flatteringly calls Athens bright, he attaches to it the honor of sardines - oiliness ("Acharnians," 638, 9).

A too indefinite rendering. Better, Rev., sumptuous. See on Luk 23:11; see on Jam 2:2. Mostly in the New Testament of clothing. See on Rev 15:6.

Revelation 18:16

rev 18:16

See on Rev 17:4.

Revelation 18:17

rev 18:17

All the company in ships (πας ε ο

The best texts substitute ο ε

Lit., work the sea, like the Latin mare exercent, live by seafaring. Rev., gain their living by sea.

Revelation 18:19

rev 18:19

Cast dust on their heads

Compare Eze 27:30. See on Luk 10:13.

Revelation 18:20

rev 18:20

Hath avenged you on her (ε μων εξ αυτης)

Rev., more literally, hath judged your judgment on her or from her. The idea is that of exacting judgment from (εξ). Compare the compound verb εκδικεις avenge, or exact vengeance from (Rev 6:10). The meaning is either, that judgment which is your due, or what she hath judged concerning you.

Revelation 18:21

rev 18:21

A mighty angel (εις α

Lit., "one strong angel."

A great millstone

See on Mat 18:6.

With violence (ο

Lit. with an impulse or rush. Only here in the New Testament.

Revelation 18:22

rev 18:22

Harpers

See on Rev 14:2.

Musicians (μουσικῶν)

Only here in the New Testament. There seems to be no special reason for changing the rendering to minstrels, as Rev. The term music had a much wider signification among the Greeks than that which we attach to it. "The primitive education at Athens consisted of two branches: gymnastics for the body, music for the mind. Music comprehended from the beginning everything appertaining to the province of the nine Muses; not merely learning the use of the lyre or how to bear part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as well as the practice of exact and elegant pronunciation - which latter accomplishment, in a language like the Greek, with long words, measured syllables, and great diversity of accentuation between one word and another, must have been far more difficult to acquire than it is in any modern European language. As the range of ideas enlarged, so the words music and musical teachers acquired an expanded meanings so as to comprehend matter of instruction at once ampler and more diversified. During the middle of the fifth century b.c. at Athens, there came thus to be found among the musical teachers men of the most distinguished abilities and eminence, masters of all the learning and accomplishments of the age, teaching what was known of Astronomy, Geography, and Physics, and capable of holding dialectical discussions with their pupils upon all the various problems then afloat among intellectual men" (Grote, "History of Greece," vi., ch. lxvii.).

Pipers (αυλητῶν)

Rev., flute-players. Only here and Mat 9:23. The female flute-players, usually dissolute characters, were indispensable attendants at the Greek banquets. Plato makes Eryximachus in "the Symposium," say: "I move that the flute-girl who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within. Today let us have conversation instead" ("Symposium," 176). Again, Socrates says: "The talk about the poets seems to me like a commonplace entertainment to which a vulgar company have recourse; who, because they are not able to converse and amuse one another, while they are drinking, with the sound of their own voices and conversation, by reason of their stupidity, raise the price of flute-girls in the market, hiring for a great sum the voice of a flute instead of their own breath, to be the medium of intercourse among them" ("Protagoras," 347). Compare Isa 24:8; Eze 26:13.

Millstone

Compare Jer 25:10; Mat 24:41.

Revelation 18:23

rev 18:23

Bridegroom - bride

Compare Jer 25:10.

Great men (μεγιστανες)

Rev., princes. See on Rev 6:15.

By thy sorceries (εν τη σου)

See on Rev 9:21. Rev., more literally, with thy sorcery.

Were deceived (ε

Or led astray. See on Mar 12:24.

[Next: Revelation Chapter 19](#)

Revelation Chapter 19

Revelation 19:1

rev 19:1

Hallelujah (α

Hebrew. Praise ye the Lord. Only in Revelation and in this chapter. Fifteen of the Psalms either begin or end with this word. The Jewish anthem of praise (Psalm 104-109), sung chiefly at the feasts of the Passover and of Tabernacles, derived its title of the Great Hallel from the frequent use of that phrase.

Honor

Omit. On the doxologies in Revelation, see on Rev 1:6.

Revelation 19:2

rev 19:2

True (α

See on Joh 1:9.

Did corrupt (ε

The imperfect tense denoting habit.

Avenged (ε

Exacted vengeance from (εξ).

At her hand (εκ)

Lit., "from her hand." See on Rev 2:7; see on Rev 18:20.

Revelation 19:3

rev 19:3

Her smoke, etc.

Compare Isa 34:10.

Revelation 19:5

rev 19:5

All ye His servants - small and great

Compare Psa 115:13; Psa 134:1.

Revelation 19:7

rev 19:7

The marriage of the Lamb

For the figure, compare Isa 54:1-8; Eze 16:7-14; Hos 2:19; Mat 9:15; Joh 3:29; Eph 5:25.

Revelation 19:8

rev 19:8

See on Luk 16:19. The four vestments of the ordinary Jewish priest were made of linen or byssus. Their symbolic

More strictly, as Rev. righteous acts.

Revelation 19:10

rev 19:10

See thou do it not (ο

See not (to do it).

The testimony of Jesus (η Ἰησοῦ)

Some explain as the testimony which proceeds from Jesus. Jesus, by imparting this testimony to believers imparts to them the spirit of prophecy. Others, the witness which is born to Jesus. The way of bearing this witness, the substance and essence of this testimony is the Spirit of prophecy.

Revelation 19:11

rev 19:11

A white horse

Compare Rev 6:2.

Revelation 19:12

rev 19:12

See on Pe1 5:4; see on Jam 1:12.

Revelation 19:13

rev 19:13

The readings differ; some giving ρ

, Isa 63:3.

The Word of God (ὁ Θεοῦ)

This name for our Lord is found in the New Testament only in the writings of John. It is one of the links which connects Revelation with John's other writings. Compare Joh 1:1-14; Jo1 1:1. Some object to this on the ground that, in the Gospel of John, the term is used absolutely, the Word, whereas here it is qualified, the Word of God, which the Evangelist nowhere employs, and in Jo1 1:1, the Word of life. But, as Alford observes: "It may be left to any fair-judging reader to decide whether it be not a far greater argument for identity that the remarkable designation of Word is used, than for diversity, that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct of God is added." The idea of God which is represented here, underlies the absolute term the Word in Joh 1:1. It is further urged that in the Gospel of Christ. But the name of the historic Christ is that referred to in Rev 19:12, not in Rev 19:13. It is the name "which no one knoweth but He Himself," expressing the character of His whole redeeming work. The name in Rev 19:13 is that which belongs originally and essentially to Him.

Revelation 19:14

rev 19:14

Followed (ἠ)

Note the imperfect tense denoting progression, and thus describing the advancing movement of the host.

Revelation 19:15

rev 19:15

Sword

See on Rev 1:16.

)

See on Rev 11:6.

Shall rule (ποιμανει)

See on Rev 2:27.

Wine-press

See on Rev 14:19.

Of the fierceness and wrath (του θυμου ἡς οργης)

Omit and, and render, as Rev., the fierceness of the wrath. See on Joh 3:36.

Of Almighty God (του θεου του

Lit., of God the all-ruler. See on Rev 1:8.

Revelation 19:16

rev 19:16

On His thigh

Some explain, on the garment where it covers the thigh to which the sword is bound. Compare Psa 45:3. Others, partly on the vesture, partly on the thigh itself, where, in an equestrian figure, the robe drops from the thigh. According to the sword on the hilt of which the name is inscribed. Expositors refer to the custom of engraving the artist's name on the thigh of a statue. Thus Cicero says: "A most beautiful statue of Apollo, on the thigh of which the name of Myron had been graven in tiny letters of silver" ("Against Verres," iv., 43). Herodotus describes a figure of Sesostris, bearing across the breast from shoulder to shoulder the inscription written in the sacred character of Egypt: "With my own shoulders I conquered this land" (ii., 106). Rawlinson says that Assyrian figures are found with arrow-headed inscriptions engraved across them, and over the drapery as well as the body.

Revelation 19:17

rev 19:17

An angel (ε

Lit., "one angel."

Fowls (ο

See on Rev 18:2. Rev., birds.

Midst of heaven

See on Rev 8:13.

sqq.

πνον του)

for του

Revelation 19:18

rev 19:18

See on Mar 6:21; see on Luk 7:2.

Revelation 19:20

rev 19:20

Was taken (ε

See on Act 3:7.

Mark

See on Rev 13:16.

See on Luk 5:1.

Brimstone

See on Rev 14:10.

Revelation 19:21

rev 19:21

Were filled (ε

See on Mat 5:6.

[Next: Revelation Chapter 20](#)

Revelation Chapter 20

Revelation 20:1

rev 20:1

Of the bottomless pit

See on Rev 9:1. This is to be distinguished from the lake of fire. Compare Rev 20:10.

Chain (α)

See on Mar 5:4. Only here in John's writings.

In his hand (ϵ)

Lit., upon: resting on or hanging upon.

Revelation 20:2

rev 20:2

He laid hold (ϵ)

See on Mar 8:3; see on Act 3:11.

See on Rev 12:3. The word is commonly derived from ϵ sharp sight of the fabled dragon.

Old ($\alpha\rho\chi\alpha\iota\omicron\nu$)

See on Jo1 2:7.

The Devil

Note the three epithets: the Old Serpent, the Devil, Satan. See on Mat 4:1; see on Luk 10:18.

Revelation 20:3

rev 20:3

Sealed

See on Joh 3:33.

Must ($\delta\epsilon\iota$)

According to God's purpose. See on Mat 16:21; see on Luk 2:49; see on Luk 24:26.

Revelation 20:4

rev 20:4

Thrones

See on Rev 2:13.

They sat

All the faithful members of Christ's Church. Compare they reigned with Christ.

They lived

Equivalent to lived again. Compare Rev 20:5.

Revelation 20:5

rev 20:5

Lived - again (α

Read ε

Revelation 20:6

rev 20:6

Hath part (ε

A phrase peculiar to John as referring to a person. Compare Joh 13:8.

Second death

See on Rev 2:11.

Revelation 20:8

rev 20:8

Gog and Magog

See Ezekiel 38, 39. Compare Gen 10:2. where Magog appears as a son of Japhet. Magog is a general name for the northern nations, and, according to Ezekiel, Gog is their prince. Josephus says that the descendants of Magog were the Scythians.

Revelation 20:9

rev 20:9

On the breadth (ε

Lit., over (ε

. They overspread the earth.

See on castle, Act 21:34. Encompassing and defending the city. Compare Psa 78:7.

The beloved city

Compare Psa 78:68.

From God

Omit.

Revelation 20:12

rev 20:12

Before God

God. So Rev., before the throne.

No article. Read books. Compare Dan 7:10.

Book of life

See on Rev 3:5.

Revelation 20:13

rev 20:13

The sea

As commonly understood, the sea means the literal sea, and the passage signifies that the dead contained in it shall rise. So Alford. Other interpreters, however, say that it cannot mean the literal sea. Thus Milligan argues that the symbols of the Apocalypse must always be interpreted in the same way. "Symbols," he says, "are a form of speech, and therefore subject to the rules that regulate the interpretation of all speech... The power of that convention which links a certain sense to a certain sound in ordinary terms, is not less binding in the presence than in the absence of metaphor of any kind whatever. Thus when we read in the Apocalypse of 'the sea' as an emblem of the troubled and sinful nations of the earth, we are bound, unless forbidden by the context, to carry that interpretation through, and to understand the sea of the troubled and sinful world."

Hell (ο αδης)

Rev., Hades. See on Mat 16:18.

Revelation 20:14

rev 20:14

This is the second death

Add even the lake of fire.

Revelation 20:15

rev 20:15

And whosoever (εἰ

Lit., if any. So Rev.

[Next: Revelation Chapter 21](#)

Revelation Chapter 21

Revelation 21:1

rev 21:1

See on Mat 26:29. Compare Isa 65:17.

There was no more sea (ἡ κ ε

Lit., as Rev., the sea is no more. Here as in Rev 20:13. Some explain the sea as the ungodly world. I cannot help thinking this interpretation forced. According to this explanation, the passage is in the highest degree tautological. The first earth was passed away, and the ungodly world was no more.

Revelation 21:2

rev 21:2

I John

Omit John.

New Jerusalem

Others join new with coming down, and render coming down new out of heaven.

A bride

Compare Isa 61:10; Isa 62:5.

Revelation 21:3

rev 21:3

With men

Men at large. No longer with an isolated people like Israel.

Lit., tabernacle. Only in Revelation and Joh 1:14. The word "denotes much more than the mere general notion of dwelling. There lies in it one of the particulars of that identification of Christ and His people which is fundamental to the seer." See on Joh 1:14. Compare Eze 37:27, Eze 37:28.

Notice the plural, peoples (so Rev.), because many nations shall partake of the fulfillment of the promise. Compare Rev 21:24.

And God Himself shall be with them and be their God

And he is inserted. The Greek is shall be with them their God.

Revelation 21:4

rev 21:4

And God shall wipe away

Omit God. Read, as Rev., and He shall wipe away.

All tears ($\pi\alpha$

Lit., every tear. Compare Isa 25:8.

There shall be no more death ($\theta\ \kappa\ \epsilon$

Render, as Rev., death shall be no more.

Better, as Rev., mourning, since the word signifies manifested grief. See on Mat 5:4; see on Jam 4:9. Compare Isa 65:19. "That soul I say," observes Socrates, "herself invisible, departs to the invisible world - to the divine and immortal and rational: thither arriving, she is secure of bliss, and is released from the error and folly of men, their fears and wild passions, and all other human ills, and forever dwells, as they say of the initiated, in company with the gods" (Plato, "Phaedo," 81). So Sophocles:

"Sorrow touches not the dead."

"Oedipus Coloneus," 966

"How thrice happy those of mortals, who, having had these ends in view, depart to Hades; for to them alone is it given there to live; but to others, all things there are evil" ("Fragment"). And Euripides:

"The dead, tearless, forgets his pains."

"Troades," 606

Revelation 21:5

rev 21:5

True and faithful (α

The proper order of the Greek is the reverse, as Rev., faithful and true.

Revelation 21:6

rev 21:6

Alpha and Omega

Both have the article, "the alpha," etc. See on Rev 1:8.

Unto him that is athirst

Compare Isa 55:1.

Fountain (πηγης)

See on Joh 4:6.

Of the water of life

See Joh 4:10, Joh 4:14. Compare Isa 12:3.

Revelation 21:7

rev 21:7

The correct reading is ταυτα these things. So Rev.

His God (αυτω

Lit., God unto him.

My Son (μοι ο υι

Lit., the Son to me. See on Joh 1:12. This is the only place in John's writings where υι man to God.

Revelation 21:8

rev 21:8

The fearful (δειλοις)

The dative case. Hence, as Rev., for the fearful. Only here, Mat 8:26, and Mar 4:40.

Abominable (ε

See on abomination, Mat 24:15. Properly, defiled with abominations.

Much better, as Rev., fornicators.

Sorcerers

See on sorceries, Rev 9:21.

των)

Lit., the whole passage reads: to the fearful, etc., their part. Shall be is supplied.

Revelation 21:9

rev 21:9

Unto me

Omit.

Vials

Properly bowls. See on Rev 5:8.

Revelation 21:10

rev 21:10

In the Spirit

See on Rev 1:10.

Mountain

Compare Eze 40:2.

That great city, the holy Jerusalem

Omit great. Render the article as usual, and not as a demonstrative pronoun, and construe holy with city. So Rev., the holy city Jerusalem.

Revelation 21:11

rev 21:11

Glory of God

Not merely divine brightness, but the presence of the God of glory Himself. Compare Exo 40:34.

Strictly, luminary; that with which the city is illumined, the heavenly Lamb. See Rev 21:23. The word occurs only here and Phi 2:15.

Jasper

See on Rev 4:3.

Lit., shining like crystal.

Revelation 21:12

rev 21:12

And had (ε

Rev., more simply and literally, having.

Gates (πυλωνας)

Properly large gates. See on Luk 16:20; see on Act 12:13. Compare Eze 48:30 sqq.

Revelation 21:13

rev 21:13

East (ανατολης)

See on Mat 2:2, and see on day-spring, Luk 1:78. See the tribes arranged by gates in Eze 48:31-34.

West (δυσμων)

Lit., the goings down or settings.

Revelation 21:14

rev 21:14

In them the names (εν αυτοις ο

The correct reading is επ' αυτω

Revelation 21:15

rev 21:15

A golden reed

. Compare Eze 40:5.

Revelation 21:16

rev 21:16

(ε
), Eze 48:20. Twelve-thousand furlongs
. For furlongs see on Rev
14:20. The twelve-thousand furlongs would be 1378.97 English miles. Interpretations vary hopelessly. The description seems to be that of a vast cube, which may have been suggested by the Holy of Holies of the tabernacle, which was of that shape. But opinions differ as to whether the twelve thousand furlongs are the measure of the four sides of the city taken together, in which case each side will measure three thousand furlongs; or whether the twelve-thousand furlongs are intended to represent the length of each side. The former explanation is prompted by the desire to reduce the vast dimensions of the city. Another difficulty is raised about the height. Dsterdieck, for example, maintains that the houses were three-thousand stadia in height. The question arises whether the vertical surface of the cube includes the hill or rock on which the city was placed, a view to which Alford inclines. These are enough to show how utterly futile are attempts to reduce these symbolic visions to mathematical statement. Professor Milligan aptly remarks: "Nor is it of the smallest moment to reduce the enormous dimensions spoken of. No reduction brings them within the bounds of verisimilitude; and no effort in that direction is required. The idea is alone to be thought of."

Revelation 21:17

rev 21:17

Cubits (πηχυων)

The word originally means that part of the arm between the hand and the elbow-joint, the forearm. Hence a cubit or ell, a measure of the distance from the joint of the elbow to the tip of the middle finger, i.e., about a foot and a half. The precise length, however, is disputed. Cubit is from the Latin cubitus the elbow, on which one reclines (cubat). Some take the one hundred and forty-four cubits as representing the height of the wall; others the thickness. If the height, then they must be interpreted as equal to the twelve thousand furlongs, since the length and the breadth and the height of the city are equal (Rev 21:16). It is to be noted, however, that there is a distinction between the measure of the city and the measure of the wall. "The most inconsiderable wall" remarks Dsterdieck, "is sufficient to exclude all that is impure."

The measure of a man, that is, of the angel

"It is to be the dwelling-place of men; and even, therefore, when an angel measures it, he measures it according to the measure of a man" (Milligan).

Revelation 21:18

rev 21:18

The building (ε

Only here in the New Testament. From ε
the material built into the wall; of which the wall was composed.

Glass (υ)

Only here and Rev 21:21. For the kindred adjective υ

Revelation 21:19

rev 21:19

All manner of precious stones

Compare Isaiah 54:11, Isa 12:1-6; Ch1 29:2.

Compare Isa 54:11; Eze 1:26. Probably lapis lazuli. Our sapphire is supposed to be represented by the jacinth in Rev 21:20

and Bokhara) whence the supply is brought to this day. King ("Precious Stones and Gems," cited by Lee), says:
"Before the true precious stones were introduced from India, the lapis lazuli held the highest place in the estimation of the primitive nations of Asia and Greece; in fact it was almost the only stone known to them having beauty of color to recommend it."

From Chalcedon, where the stone was found in the neighboring copper mines. It was probably an inferior species of emerald, as crystal of carbonate of copper, which is still popularly called "the copper emerald." Pliny describes it as small and brittle, changing its color when moved about, like the green feathers in the necks of peacocks and pigeons.

Emerald

See on Rev 4:3.

Revelation 21:20

rev 21:20

The most beautiful and rarest variety of onyx. Pliny defines it as originally signifying a white mark in a sard, like the human nail (o yellow veins to the shades in the human finger-nail. The early Greeks make no distinction between the onyx and the sardonyx.

Sardius

See on Rev 4:3.

"translucent with golden luster."

Pliny says that it resembled the greenness of the pure sea. It has been supposed to be of the same or similar nature with the emerald.

Compare Job 28:19. The name was derived from an island in the Red Sea where the gem was first discovered. The stone is our peridot. The Roman lapidaries distinguished the two varieties, the chrysopteron, our chrysolite, and the prasoides, our peridot. The former is much harder, and the yellow color predominates over the green. The modern topaz was entirely unknown to the ancients.

Chrysoprasus

Pliny it was a variety of the beryl.

Jacinth (o

See on Rev 9:17.

Amethyst (α

From α jacinth, in that, in the latter, the violet hue of the amethyst is diluted. The stone is the amethystine quartz, or rock-crystal, colored purple by manganese of iron.

Revelation 21:21

rev 21:21

The pearl seems to have been known from the earliest times to the Asiatic Greeks, in consequence of their intercourse with the Persians. Among the motives which impelled Caesar to attempt the conquest of Britain, was the fame of its pearl-fisheries. Pearls held the highest rank among precious stones. The Latin term unio (unity) was applied to the

pearl because no two were found exactly alike; but the word became in time restricted to the fine, spherical pearls, while the generic name was margarita. Shakespeare uses union for pearl in Hamlet, Act v., Sc. 2.

"The king shall drink to Hamlet's better health:

And in the cup an union shall he throw

Richer than that which four successive kings

In Denmark's crown have worn."

And again:

"Drink of this potion: is thy union here?"

Every several gate (α ς ε

α , α νας "two coats apiece:" Joh 2:6, α ς "two or three firkins apiece."

Street (πλατεια)

See on Luk 14:21

Revelation 21:22

rev 21:22

No temple

The entire city is now one holy temple of God. See on Rev 1:6.

Revelation 21:23

rev 21:23

The glory of God did lighten it

Compare Isa 60:19, Isa 60:20.

The light (ο

Rev., better, lamp. See on Joh 5:35.

Revelation 21:24

rev 21:24

Of them which are saved

Omit.

In the light (εν τω

The present tense, denoting habit.

Glory and honor

Omit and honor. Compare Isa 60:3.

Revelation 21:27

rev 21:27

That defileth (κοινοῦν)

Worketh (ποιοῦν)

Lit., maketh or doeth.

"In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth. For no impure thing is allowed to approach the pure" (Plato, "Phaedo," 67).

[Next: Revelation Chapter 22](#)

Revelation Chapter 22

Revelation 22:1

rev 22:1

Pure

Omit.

See on Luk 23:11. Rev., bright.

Revelation 22:2

rev 22:2

In the midst of the street thereof

Some connect these words with the preceding. So Rev.

On either side (εντευ ντευθεν)

For the latter εντευθεν read εκειθεν, as render, as Rev., on this side and on that.

See on Luk 23:31, and see on Rev 2:7.

Lit., twelve fruits. Some render crops or harvests of fruit. On these two verses compare Eze 47:1-12; Joe 3:18; Zac 14:8.

Revelation 22:3

rev 22:3

See on Luk 1:74. Rev., do Him service. The word originally means to serve for hire. In the New Testament, of the worship or service of God in the use of the rites intended for His worship. It came to be used by the Jews in a very special sense, to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Rom 9:4; Act 26:7; Heb 9:1, Heb 9:6. Hence the significant application of the term to Christian service by Paul in Phi 3:3.

Revelation 22:4

rev 22:4

See His face

Compare Jo1 3:2; Mat 5:8; Exo 33:20; Psa 17:15.

Revelation 22:5

rev 22:5

No night there (εκει)

Substitute ε

Revelation 22:6

rev 22:6

Rather, as Rev., the Lord, the God.

Of the holy prophets (των α v)

For α

Better, as Rev., come to pass.

Revelation 22:7

rev 22:7

Keepeth (τηρων)

A favorite word with John, occurring in his writings more frequently than in all the rest of the New Testament together. See on reserved Pe1 1:4.

Diminutive, properly a little book or scroll. See on writing, Mat 19:7; see on bill, Mar 10:2; see on book, Luk 4:17.

Revelation 22:8

rev 22:8

I John saw (ε

The A.V. overlooks the article with the participle - the one seeing. Hence Rev., correctly, I John am he that heard and saw.

Had heard and seen (η

Aorist tense. There is no need of rendering it as a pluperfect. Rev., rightly, I heard and saw. The appeal to hearing and seeing is common to all John's writings. See Joh 1:14; Joh 19:35; Joh 21:14; Jo1 1:1, Jo1 1:2; Jo1 4:14.

Revelation 22:9

rev 22:9

See thou do it not (ο

Lit., see not.

Thy brethren the prophets

The spiritual brotherhood of John with the prophets is exhibited in Revelation.

Revelation 22:10

rev 22:10

ς)

Rev., seal up. This word occurs eighteen times in Revelation and twice in the Gospel, and only five times elsewhere in the New Testament. It means to confirm or attest (Joh 3:33); to close up for security (Mat 27:66; Rev 20:3); to hide or keep secret (Rev 10:4; Rev 22:10); to mark a person or thing (Rev 7:3; Eph 1:13; Eph 4:30)

See on Mat 12:1.

Revelation 22:11

rev 22:11

Unjust (αδικων)

Rev., better, unrighteous.

Let him be unjust (α

The verb means to do wickedly. Hence Rev., correctly, let him do unrighteousness.

He which is filthy (ο ρυπων)

Only here in the New Testament. On the kindred noun ρ . P ;
and the adjective ρ .

Let him be filthy (ρ

The best texts read ρ

Let him be holy (α

Rev., giving literally the force of the passive voice, let him be made holy.

Revelation 22:12

rev 22:12

My reward is with me (ο μου)

; Isa 62:11. See on Pe2 2:13.

To give (αποδουναι)

16:2; and see on gave, Act 4:33.

Shall be (ε

Read εστιν is.

Revelation 22:14

rev 22:14

That do His commandments (οι ποιου του)

Read οι των they that wash their robes. Compare Rev 7:14.

That they may have right to the tree of life (ι ε των ε ς ζωης)

Lit., in order that theirs shall be authority over the tree of life. For ε . E
preposition of direction: "may have right to come to" (so Rev.) or may be rendered over.

Revelation 22:15

rev 22:15

Dogs (οι

The A.V. omits the article "the dogs." Compare Phi 3:2. This was the term of reproach with which the Judaizers stigmatized the Gentiles as impure. In the Mosaic law the word is used to denounce the moral profligacies of heathen worship (Deu 23:18). Compare Mat 15:26. Here the word is used of those whose moral impurity excludes them from the New Jerusalem. "As a term of reproach, the word on the lips of a Jew, signified chiefly impurity; of a Greek, impudence. The herds of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarreling among themselves, and attacking the passer-by, explain both applications of the image" (Lightfoot, on Phi 3:2).

Sorcerers

See on Rev 9:21, and compare Rev 21:8.

Rev., better, fornicators.

Maketh (ποιων)

Or doeth. Compare doeth the truth, Joh 3:21; Jo1 1:6. See on Joh 3:21.

Revelation 22:16

rev 22:16

The root

Compare Isa 11:1, Isa 11:10. See on Nazarene, Mat 2:23.

The morning-star

See on Rev 2:28.

Revelation 22:17

rev 22:17

The Spirit

In the Church.

The Bride

The Church.

Heareth

The voice of the Spirit and the Bride.

Revelation 22:19

rev 22:19

The Book of Life

Read του

Revelation 22:20

rev 22:20

Omit.

Revelation 22:21

rev 22:21

Our Lord (ημων)

Omit.

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