ST PAUL'S EPISTLE TO THE EPHESIANS:

WITH A CRITICAL AND GRAMMATICAL COMMENTARY,

AND A REVISED TRANSLATION,

BY

CHARLES J. ELLICOTT D.D.

BISHOP OF GLOUCESTER AND BRISTOL.

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ADVERTISEMENT TO THE FOURTH EDITION.

THE revision of this volume for the 3rd and 4th editions has introduced no important change in the Text and Notes. A few alterations in reading will be found, especially in chap. i. 1, the newly discovered Codex Sinaiticus having in some cases altered the balance of critical judgment. The Translation however has been corrected, and its Notes have been carefully verified and revised. The whole in short is brought up to the standard I finally adopted in the 3rd edition of the *Pastoral Epistles*, to which all the parts of my Commentary are now conformed.

In this Epistle the Codex Ephremi contains only from ch. 2. 18 to ch. 4. 16. The reading of the Codex Sinaiticus is given, wherever my text differs from Tischendorf's seventh edition or the Textus Receptus.

BRISTOL,
November, 1867.

PREFACE TO THE SECOND EDITION.

THE second edition of the present Epistle is in all respects similar to the second edition of the Epistle to the Galatians which appeared a few months since, and is brought up, I sincerely hope, fully to the same standard.

It is perhaps right to say that little has been substantially altered, and that the reader of the first edition will scarcely find more than half a dozen passages where the opinions formerly maintained are either retracted or modified; still the additions are great, and the number of notes that have been recast or rewritten by no means inconsiderable. By this means space has been obtained for the introduction of new matter; weaker arguments in contested passages have been made to give place to what might seem to put in a clearer light the stronger argument; logical and grammatical observations have been more grouped, and the links of thought that connect clause with clause or sentence with sentence more studiously exhibited. In this last respect the additions will be found great, and will I trust, by the blessing of God, be of no little use to the reader in properly pursuing the train of sublime thought that runs through this transcendent Epistle. This alas! is the point most commonly neglected in our ordinary study of Scripture: we trust to general impressions and carry away general ideas, but the exact sequence of thought in the mind of the inspired writer is what I fear is only too frequently overlooked. It is useless to disguise that this close analysis of the sacred text is very

difficult; that it requires a calm judgment and a disciplined mind, no less than a loving and teachable heart; that it is not a power we can acquire in a week or in a month: yet if Scripture be, what I for one believe it to be, the writing of men inspired by the third Person of the adorable Trinity, then we may well think that no labour in this direction can be too severe, no exercise of thought too close or persistent. Let it also be not forgotten that no intelligent reader can now fairly say that he is without proper assistance, that the *well is deep and he has nothing to draw with.*

Setting aside all mention of the general improvement in the Commentaries of the day, and supposing the tacit objector to be either unable or unwilling to face the labour of reading the great Patristic expositors, let him still remember that the science of grammar is now so much advanced[1], that syntax and logic are now so well and so happily combined, that no one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament is beyond his grasp, and a power of analysing the connexion of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek *of the New Testament:* individual industry, however steadily exercised, may sometimes fail in making a student a good general Greek scholar; he may have no natural power of appreciating those felicities of expression, no ready ability for discriminating between those subtle uses of particles, which mark the best age of Attic Greek; but the language of the New Testament, its plain, hearty, truly simple, but truly Greek diction is I am confident above the reach of no one who will soundly study the general rules of thought and language, as they are now put before us by the grammarians of our own time. And this I say, partly to encourage the humbler reader who might

[1] I may here remark that the Greek Grammar of Dr Donaldson, noticed in the Preface to the *Galatians*, has now reached a second and enlarged edition, and is so complete in all its parts, and so felicitous in its combination of logic with grammar, as to form a most important contribution to the accurate study of the Greek language. [1859]

have thought such acquirements decidedly out of his reach, partly for the sake of augmenting the kind and considerate company of students who have given these Commentaries a hearing, and have borne patiently with the constant notice and repetition of grammatical details. I venture thus to dwell upon this topic—a topic in part alluded to in the preface to the first edition—as four years of hard study since that was written, and, what is more valuable for testing opinions, one year of responsible *teaching*, have convinced me that a really accurate knowledge of the language of the Greek Testament may be acquired far more easily than might at first have been imagined; and have further confirmed me in the belief that it is by these accurate investigations of the language of the Inspired Volume, that we are enabled really to penetrate into its deeper mysteries, and thence to learn to appreciate the more convincing certainty of our highest hopes, and the more assured reality of our truest consolations.

But to return to the present volume. The student will find a great, and I trust a welcome addition, in the constant citations from nine Ancient Versions, viz. the Old Latin, the two Syriac Versions, the Vulgate, the Coptic, the Gothic, the two Ethiopic Versions, and the Armenian[1]. All these have been carefully studied, their opinions maturely considered, and their views of debated passages exhibited in brief and unpretending, but (if labour may be allowed to make me hopeful) in correct and trustworthy enumerations.

Considerable additions have been made in the way of short critical notes, especially in those cases in which the Textus Receptus differs from the reading which I have thought it right to follow. Here I have received some welcome assistance from the last, the so-called *seventh* edition of Dr Tischendorf's *New Testament*, though I regret to say I am still obliged to

[1] I may take this opportunity of noticing, for the benefit of those who may be disposed to study this interesting and not very difficult language, that I have derived much useful assistance from the *Brevis Linguæ Armeniacæ Grammatica* (Berl. 1841) of J. H. Petermann. It is furnished with a good chrestomathy and a useful glossary, and has the great advantage of being perspicuous and brief.

reiterate the opinion which I have formerly expressed, that at any rate in the citations from the Ancient Versions Tischendorf is not always to be depended on. His own preface, though marked by great assumption of tone, will indeed itself confirm this; as he has by his own admissions depended nearly entirely on Leusden and Schaaf for the Peshito-Syriac; on the incorrect edition of Wilkins for the Coptic Version of the Epistles, to the complete neglect of the more recent edition of Bötticher; on a collator for Platt's Ethiopic; and for the Armenian on the edition of Dr Scholz whose general inaccuracies he has unsparingly denounced. The subjective criticisms mixed up in the notes cannot be called either very useful or very satisfactory, and will serve to show how hard it is to find in one and the same person the patient and laborious palæographer and the sound and sagacious critic. Still we owe much to Dr Tischendorf, and it is probable shall have to owe much more; his unwearied labours command our highest respect, and may only the more make us regret that they are not set off by a greater Christian courtesy in his general tone, and by more forbearance towards those who feel it their duty to differ from him.

The last addition to the present edition which it is here necessary to specify is perhaps the most important, *systematic reference* to the sermons and treatises of our best English Divines. This, it will be remembered, appeared to some extent in the first edition, and has always formed a feature of these Commentaries; still I am now enabled to give to the reader the results of a wider reading, and to entertain the hope that he will find but few really valuable illustrations from our best Divines overlooked in the present volume. All I have done however is only in the way of reference. I much regret that neither space, nor the general character of the Commentary, enable me to make long quotations: still I will repeat what I have said elsewhere, that as the references have been made with great care and consideration, I venture to think that the reader who will take the trouble of consulting the writers in the places

referred to will find himself abundantly rewarded for his labour. I have already received many kind recognitions of the service which this class of references has rendered to students in Theology; and I now continue them with renewed interest, feeling day by day more assured that in these latter times it is to our own great Divines of the sixteenth and seventeenth centuries that we must go for our Theology; and that it is from them alone that we can provide ourselves with preservatives against the unsound, vaunting, and humanitarian theosophy, that is such a melancholy and yet such a popular characteristic of our own times.

Nothing now remains for me, except to notice briefly the works of fellow-labourers that have appeared since the publication of the first edition.

A new edition has recently appeared by Harless, but is, as the author himself apprizes us, too little changed to need any further notice than what has already appeared in the original Preface to this work. A very useful edition for the general reader has also appeared in America, from the pen of the estimable Dr Turner, but is too different in its principles of interpretation to have been of much use to me in a critical and grammatical Commentary such as the present. To two Commentaries however which have appeared in this country during the interval I have alluded to I have paid very great attention. The first is the Third Volume of my friend Dean Alford's *Commentary;* the second is the Third Part of Canon Wordsworth's *Commentary;* works which both deserve and have received the high approbation of all biblical students: the former for its able and attractive exegesis, the latter for its valuable citations from Patristic and English Divinity; and both for their accurate scholarship, and sound and intelligent criticism.

I now commend myself to the kind judgment of my readers; and with the hope that some time in the course of the following year, if God be pleased to give me health and strength, I may be enabled to complete another portion of my laborious undertaking, I here bring to its close a work that has claimed my incessant attention for some months.

May the blessing of God rest on this reappearance of a lowly tribute to His Honour and Glory, may its errors and shortcomings be forgiven, and its broken and partial glimpses of Divine Truth be permitted to excite in others a deeper reverence for the Eternal Word, and a more earnest longing for the full and perfect Day.

CAMBRIDGE,
August, 1859.

PREFACE TO THE FIRST EDITION.

THE following pages form the second part of a Commentary on St Paul's Epistles, founded on the same principles and constructed on the same plan as that on the Epistle to the Galatians.

As I explained somewhat at length in the preface to that Epistle the general principles, critical, grammatical, and exegetical, upon which this Commentary has been attempted, I will now only make a few special observations on this present portion of the work, and record my obligations to those expositors who have more particularly devoted themselves to this Epistle.

With regard to the present Commentary, I must remind the reader, that as in style, matter, and logical connexion, this sublime Epistle differs considerably from that to the Galatians, so the Commentary must necessarily in many respects reflect these differences and distinctions. Several points of grammatical interest which particularly characterized the former Epistle are scarcely perceptible in the present; while difficulties which made themselves but slightly felt in the vivid, argumentative, expostulatory language of the Epistle to the Galatians, are here, amidst the earnest hortatory comments, the deeper doctrinal expositions, and the more profound enarrations of the primal counsels of God, ever maintaining a distinct and visible prominence. In the Epistle to the Galatians, for example, the explanation of the uses of the cases did not commonly involve many points of interest: in this Epistle, the cases, *especially the genitive*, present almost every phase and form of difficulty; the uses are most various, the combinations most subtle and significant. In the Epistle to the Galatians again, the particles, causal, illative, or adversative, which connected the clauses were constantly claiming the reader's attention, while the subordination or co-ordination of the clauses themselves and the inter-dependence of the different members and factors of the sentence were generally simple and perspicuous. In the present Epistle these difficulties are exactly reversed, the use of the particles is more simple, while the intertexture of sentences and the connexion of clauses, especially in the

earlier portions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.

In the first chapter more particularly, when we are permitted as it were to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet-smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connexion of expressions so august, and thoughts so unspeakably profound.

It is in this part that I have been deeply conscious that the system of exposition which I have adopted has passed through its sorest and severest trial; and though I have laboured with anxious and unremitting industry, though I have spared neither toil nor time, but with fear and trembling, and not without many prayers, have devoted every power to the endeavour to develop the outward meaning and connexion of this stupendous revelation, I yet feel from my very heart how feeble that effort has been, how inexpressive my words, how powerless my grasp, how imperfect my delineation.

Still, in other portions of this Epistle, I trust I am not presumptuous in saying that I have been more cheered and hopeful, and that I have felt increased confidence in the system of exposition I was enabled to pursue in the Commentary on the preceding Epistle. I have thus (especially after the kind notices my former work has received) studiously maintained in the present notes the same critical and grammatical characteristics which marked the former Commentary. The only differences that I am aware of will be found in the still greater attention I have paid to the Greek Expositors, a slight decrease in the references to some modern Commentators in whom I have felt a diminishing confidence, and in the larger number of references to our best English Divines which the nature of this profound Epistle has seemed to require. I deeply regret that the limits which I have prescribed to myself in this Commentary have prevented my embodying the substance of these references in the notes, as I well know the disinclination to pause and consult other authors which every reader, save the most earnest and truth-seeking, is certain to feel. Yet this I will say, that I think the student will not often regret the trouble he may have to take in reading those few portions of our great English Divines to

which I have directed his attention, and which, for his sake, I could wish had been more numerous. Such as they are, they are the results of my own private reading and observation.

In the grammatical portion of the Commentary I must entreat the reader to bear with me, if, for the sake of brevity, and I might even say perspicuity, I have been forced to avail myself of the current forms of expression adopted by modern grammatical writers. They will all be found elucidated in the treatises to which I have referred, and of these every one, to the best of my belief, is well known and accessible, and will probably occupy a place in the library of most scholars.

I must now briefly notice the authors to whom, in addition to those mentioned in the preface to the *Galatians*, I am indebted in the present Epistle.

Of the Patristic Commentators I have derived great benefit from some exceedingly valuable annotations of Origen, which are to found in Cramer's *Catenæ*, and which have hitherto scarcely received any notice from recent expositors, though they most eminently deserve it.

Of modern Commentators on this Epistle, I am deeply indebted to the admirable exposition of Harless, which, for accurate scholarship, learning, candour, and ability, may be pronounced one of the best, if not the very best Commentary that has ever yet appeared on any single portion of Holy Scripture.

The exposition of this Epistle by Dr Stier under the title of *Die Gemeinde in Christo Jesu*, is very complete and comprehensive, but so depressingly voluminous as to weary out the patience of the most devoted reader. When I mention that it extends to upwards of 1050 closely printed pages, and that some single verses (*e.g.* ch. i. 23, ii. 15) are commented on to the extent of nearly thirty pages, I may be excused if I express my regret that a writer so earnest, so reverential, and so favourably known to the world as Dr Rudolph Stier, should not have endeavoured to have confined his Commentary to somewhat more moderate dimensions. The chief fault I venture to find with Dr Stier's system of interpretation is his constant and (in this work) characteristic endeavour to blend together two or more explanations, and, in his earnest and most praiseworthy attempt to exhibit the many deeper meanings which a passage may involve, to unite what is often dissimilar and inharmonious. Still his Commentary is the production of a learned and devout mind, and no reader will consult it in vain. A review of it may be found in the seventy-ninth volume of Reuter's *Repertorium*.

The third special Commentary I desire to mention is the

full and laborious work of Professor Eadie. I have derived from it little directly, as it is to a great degree confessedly a compilation from existing materials, and these I have in all cases thought it my duty to examine and to use for myself; still I have never failed to give professor Eadie's decisions my best consideration, and have in many cases felt myself edified by the devoutness, and not unfrequently the eloquence of his expositions. I trust however the learned author will excuse me when I say that I do not think the grammatical portion of the Commentary is by any means so well executed as the exegetical, and that I cannot but regard this otherwise able work as to a certain degree an example of the truth of an opinion which I ventured to express in the preface to the *Galatians*, viz. that theological as well as grammatical learning is now so much extended, that it is hard to find a commentator who is able satisfactorily to undertake, at one and the same time, a critical, grammatical, exegetical, and dogmatical exposition of any portion of the New Testament. In his cumulative representation of the opinions of other Commentators, as my notes will occasionally testify, Professor Eadie is also not always exact: with these abatements however, which candour compels me to make, I can heartily and conscientiously recommend this Commentary as both judicious and comprehensive, and as a great and important addition to the exegetical labours of this country.

I need hardly add that the last edition of the accurate, perspicuous, and learned Commentary of Dr Meyer has been most carefully consulted throughout, and I must again, as in the preface to the *Galatians*, avow my great obligations to the acumen and scholarship of the learned editor. In many doctrinal questions I differ widely from Dr Meyer, but as a critical and grammatical expositor he deserves the respect of all thoughtful readers.

I have now only to commit my work to the reader with the humble prayer to Almighty God, through Jesus Christ, that it may receive a blessing from above; and, though feebly and imperfectly, may still be permitted to minister somewhat to the more accurate knowledge of His blessed word, and to the clearer perception of the outward forms and expressions of His everlasting Truth.

CAMBRIDGE,
June, 1855.

INTRODUCTION.

THE sublime Epistle to the Ephesians was written by St Paul during his first captivity at Rome (Acts xxviii. 16), and stands second or more probably third in the third of the four groups into which the Epistles of St Paul may be conveniently divided. The Ep. to the Colossians (Meyer, *Einleit.* p. 18, Wieseler, *Chronol.* p. 450 sq.), and also that to Philemon, appear to have immediately preceded, while that to the Philippians seems to have succeeded after an interval of perhaps a year, when the Apostle's confinement assumed a harsher character, and his prospects seemed in some measure more cheerless (Phil. i. 20).

It was thus written about the year A.D. 62, and was conveyed to the Church of Ephesus by Tychicus (Eph. vi. 21), either while on his way to deliver the Epistles addressed respectively to the Colossians and to Philemon, or, as has been thought more probable (Meyer, *Einleit.* p. 17), on his return after having performed that duty.

The belief that the Epistle was addressed to the Christians of the important city of Ephesus is not open to very serious doubt. The critical arguments (see note on ch. i. 1), and the nearly unanimous consent of the early Church (Iren. *Hær.* v. 2. 3; Clem. Alex. *Strom.* iv. 8, Vol. i. p. 592, ed. Potter; Orig. *Cels.* iii. 20, Vol. i. p. 458, ed. Bened.) are generally in favour of such a destination. Still as the critical arguments have to some extent been modified by the evidence of the Codex Sinaiticus, and as the omission of greetings and personal notices in an Epistle sent from the founder of the Church of Ephesus (Acts xix. 1 sq., comp. xviii. 19) to converts with whom he had dwelt nearly three years (Acts xx. 31) is certainly striking and noticeable, we may now the more confidently adopt the opinion of Usher (*Annal.* ann. 4068) and of several recent expositors, that this Epistle, if addressed primarily to the Christians at Ephesus,

was still designed for circulation in all the churches near to or dependent on that city, and was thus left studiously general in form, and free from distinctive notices. Individual greetings and other messages of affection might well have been entrusted to a bearer who was specially commissioned to inform the receivers of the Epistle upon all points connected with the personal state of the Apostle (ch. vi. 21).

The Epistle does not appear to have been called forth by any particular circumstances, nor to have involved any warning against the peculiarities of Jewish or Eastern Philosophy, but was designed to set forth the origin and development of the Church of Christ, and to display to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that transcendently more glorious spiritual temple (ch. ii. 20) of which Christ Himself was the chief corner stone, and the saints portions of the superstructure. That it should also contain many thoughts nearly identical with those expressed in the Epistle to the Colossians is readily accounted for by the fact that both were written nearly at the same time, and both addressed to Churches which were sufficiently near to each other to have had many things in common, especially in the relations of social and domestic life.

The genuineness and authenticity admit of no reasonable doubt. The testimonies of the Early Church are unusually strong and persistent (see reff. above, and add Tertull. *de Præscr.* ch. XXXVI; [Hippol.] *Contra Hær.* p. 193 [284]), and have never been called in question till comparatively recent times. The objections are purely of a subjective character, being mainly founded on imaginary weaknesses in style or equally imaginary references to early Gnosticism, and have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention: see esp. Meyer, *Einleit.* p. 19 sq., Davidson, *Introd.* Vol. II. p. 352 sq., Alford, *Prolegom.* p. 8.

The arguments in favour of the Epistle having been written at Cæsarea will be found in Meyer, *Einleit.* § 2, but are far from convincing.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰη- I.
σοῦ διὰ θελήματος Θεοῦ τοῖς ἁγίοις

1. **ἀπόστολος Χ. Ἰ.**] '*an Apostle of Christ Jesus:*' gen. not of *ablation* (the source from which his commission proceeded; comp. Stier *in loc.*), but simply of *possession,* in reference to the Master whose servant and minister he was; see Acts xxvii. 23, οὗ εἰμί; Rom. i. 1, δοῦλος Ἰ. Χ.: and comp. notes *on Col.* i. 1. The distinction between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. *Synt.* § 16, 17); still Harless seems quite correct in saying that the idea of *authorisation* does not depend simply on the gen., but on the modal clauses, as κατ' ἐπιταγήν, 1 Tim. i. 1, which are commonly attached: comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggests language of unusual precision. The order Χρ. Ἰησ. rests on BDE; al. (*Lachm., Tisch.*): *Rec.* gives Ἰησ. Χρ. with AFGKLℵ; all mss.; al.

διὰ θελήματος Θεοῦ] '*by the will of God;*' modal clause appended to the preceding words, not so much to enhance his apostolic authority (comp. Alf.), as in that thankful remembrance of God's power and grace which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15. These and the preceding words occur in the same order and connexion in 2 Cor. i. 1, Col. i. 1, 2 Tim. i. 1; comp. 1 Cor. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, *designedly* adopted the same or different modes of salutation, still it is not in all cases easy to trace from external considerations the reasons for the choice; comp. notes *on Col.* i. 1. Rückert, who has slightly touched on the subject (*on Gal.* i. 1), refers the Apostle's present specification of his authority, διὰ θελ. Θ., to the encyclical character of the Epistle. As this character, though probable (see crit. note), is merely hypothetical, it will be safer, and perhaps more natural, to adopt the more general explanation above alluded to; see Meyer *on* 1 *Cor.* i. 1.

τοῖς ἁγίοις] '*to the Saints.*' Christians are appy. called ἅγιοι in the N. T. in three senses: (*a*) *generally,* as members of a visible and local community devoted to God's service (Acts ix. 32, xxvi. 10, Rom. xv. 25), and, as such, united in a common outward profession of faith (1 Cor. i. 2; see Chrys. *on Rom.* i. 7); (*b*) more *specifically,* as members of a spiritual community (Col. iii. 12, 1 Pet. ii. 9); and (*c*) as also in many cases having personal and individual sanctity; comp. ver. 4, see Fell *in loc.* The context will

τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

1. [ἐν Ἐφέσῳ] In consequence of the omission of these words in the newly discovered ℵ we are now perhaps at length justified in placing them in brackets. The facts of the case are as follows: I. As far as our present collations can be depended upon, all the MSS., mss., and Vv. are unanimous in favour of the insertion; except B, where the words are supplied on the margin by a second hand (*Tisch.*), ℵ, where the words are added by the fourth hand (Tischendorf's C), and 67, where they appear in the text, but with diacritical marks indicative of suspicion. II. Basil, whom we have reasons for believing to have been careful as a critic (see Georg. Syncell. *Chron.* p. 203, ed. Paris, 1651), certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν, *Eunom.* II. 19. Bp Middleton supposes Basil only to appeal to the ancient Manuscripts as containing τοῖς οὖσιν ἐν Ἐφ., not simply τοῖς ἐν Ἐφ.: comp. Wiggers, *Stud. u. Krit.* for 1841, p. 423; this opinion however has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, *Einleit.* p. 2, note. III. Tertullian (*Marc.* v. 11, 17) *possibly* was not aware of their existence; it is uncritical to say more. His words 'veritas Ecclesiæ' do not necessarily imply an absence of diplomatic evidence, nor can 'interpolare' (comp. *Marc.* IV. 1, v. 21) be pressed. IV. Origen (*Caten.* Vol. II. p. 102) appears to have accepted the omission, as he comments on the peculiarity of the expression τοῖς ἁγίοις τοῖς οὖσιν, see *Tisch.* (ed. 7). The *internal* evidence, such as absence of greetings and personal notices, is of more importance. Still both combined do not as yet seem quite sufficient entirely to overthrow the preponderance of external authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to the Ephesians (Iren. *Hær.* v. 2, 3; Clem. Al. *Strom.* IV. 8; Tertull. *l. c.*; Origen, *Cels.* III. p. 458, ed. Ben.). We therefore now place the words in brackets, but retain them in the text, feeling it still possible that their omission in B and ℵ may be due to an early exercise of criticism founded on supposed internal evidence, traces of which are found in Theodoret, *Præf. in Eph.*: comp. Wieseler, *Chronol.* p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, *Einleit.* § 1; Wieseler, *Chronol.* p. 432 sq.; and Davidson, *Introd.* Vol. II. p. 328 sq. Of the many hypotheses, that of Harless (*Einleit.* p. 57)—that the Ep. was designed not only for the Ephesians, but for the Churches dependent on Ephesus, or the Christians who had already been converted there—is perhaps the most plausible.

generally show which of these ideas predominates. In salutations like the present ἅγιος appears to be used in its most comprehensive sense, as involving the idea of a *visible* (hence the local predicate), and also (as the complimentary clause καὶ πιστοῖς ἐν Χρ. Ἰ. suggests) that of a *spiritual* and holy community: see Col. i. 2, and esp. 1 Cor. i. 2, where defining clauses involving these different ideas are grouped round κλητοῖς ἁγίοις: comp. Thorndike, *Review*, I. 33, Vol. I. p. 656 (A.-C. L.), and Davenant *on Col.* i. 2. **πιστοῖς ἐν Χρ. Ἰησ.**] '*faithful*, sc. *believing in Christ Jesus*.' Πιστὸς stands here not in its general and classical sense, 'qui fidem præstat' (Grot., Alf.), but in its particular and theological sense, 'qui fi-

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου 2
Ἰησοῦ Χριστοῦ.

Blessed be *God* who predestinated us to the adoption of sons, redeemed us by *Christ's* blood, revealed to us His eternal purpose of uniting all in Him, and commenced its fulfilment by sealing with His *Spirit* both Jew and Gentile.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ 3

dem habet' (comp. Syr.), a meaning which it indisputably bears in several passages in the N. T.; *e. g.* John xx. 27, 2 Cor. vi. 15, Gal. iii. 9, 1 Tim. iv. 3 (not 1 Tim. i. 12, Eadie), Titus i. 6, *&c.*: comp. Ecclus. i. 14, Psalm ci. 6, and see Suicer, *Thesaur.* s. v. Vol. II. p. 741. ἐν Χριστῷ implies union and fellowship with Christ (see notes *on Gal.* ii. 17), qualifying only the more restricted term πιστός, not ἅγιος (Phil. i. 1) together with πιστός (Harl., Meyer). The clause is not however, on the one hand, a mere epexegesis of ἁγίοις (Beza), nor, on the other, a specification of another and separate class (Stier); but completes the description of the ἅγιοι, by the *addition* of a second and more distinctive predication: see Meyer *in loc.* Πιστὸς ἐν Χρ. thus approximates in meaning to πιστεύων εἰς Χρ. (Gal. ii. 16), except that the latter involves a closer connexion of the verb and the prep. (πιστ. εἰς...Χρ.), and points rather to an *act* of the will, while the former involves a closer connexion of the prep. and the noun (πιστ....ἐν Χρ.), and marks a *state* and condition: see Fritz. *Marc.* p. 175, and Eadie *in loc.*, where the full force of the preposition is eloquently expanded.

2. χάρις ὑμῖν καὶ εἰρήνη] '*Grace to you and peace;*' scil. εἴη, not ἔστω (Meyer, Holzh.), which, though not untenable (Bernhardy, *Synt.* XI. 5, p. 392; comp. 2 Chron. ix. 8), is far less suitable and even less usual than the *optative;* see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2; and comp. 2 John 3, where however ἔσται gives the wish the character of a definite expectation. The suggestion of Stier that χάρις and εἰρήνη refer respectively to the ἅγιοι and πιστοὶ does not seem tenable, as the formula is so common without any such antecedents (Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, al.); still they must not be diluted into mere equivalents of the ordinary forms of salutation (Fritz. *Rom.* i. 7, Vol. I. p. 23). Χάρις expresses God's love toward man; εἰρήνη the state of peace and blessedness which results from it; εἰρηνεύει γὰρ πρὸς τὸν Θεὸν ὁ τὴν εὐαγγελικὴν ἀσπασάμενος πολιτείαν, Theod. *on Rom.* i. 8; see notes *on Gal.* i. 3. It may be observed that as this form is regularly maintained in all St Paul's Epp. to Churches (Philem. 3 is no exception, being addressed also τῇ κατ' οἶκον ἐκκλησίᾳ), while in 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4 (*Rec., Lachm.*), the more personal term ἔλεος is added, the latter might seem the form addressed to *individuals,* the former to *communities;* comp. too Rev. i. 4, 2 John 3, but consider Jude 2, Gal. vi. 16, and observe that in Titus *l. c.* χάρις καὶ εἰρήνη is the reading best supported. St James alone adopts the usual formula χαίρειν: in 3 John 1, 2, the salutation passes into a prayer. καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου, κ.τ.λ.: so expressly Syr., Arm., both of which repeat the preposition. The Socinian interpretation, καὶ (πατρὸς) Κυρ., is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ

3. **Εὐλογητός**] '*Blessed*,' scil. ἔστω (2 Chron. ix. 8), or εἴη (Job i. 21, Psalm cxiii. 2): the verb be however commonly omitted in this and similar forms of doxology; comp. 2 Cor. i. 3. In this solemn ascription of praise εὐλογητός (ἐπαινεῖσθαι καὶ θαυμάζεσθαι ἄξιος, Theod.-Mops.), as its position shows, has the principal emphasis, the rule of Fritz. (*Rom.* ix. 5, Vol. II. 274) being appy. reasonable, viz. that εὐλογητὸς or εὐλογημένος will occupy the first or some succeeding place in the sentence, according as the emphasis rests on the predicate (as it commonly does) or on the substantive; comp. 1 Kings x. 9, 2 Chron. *l. c.* Job *l. c.* and esp. Psalm *l. c.* which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alf. *on Rom.* ix. 5). It has been remarked by Steiger *on* 1 *Pet.* i. 3 (comp. Harless), that in the N. T. εὐλογητὸς is only applied to God, εὐλογημένος to man: it may be added that in the LXX the latter is occasionally applied to God, the former but seldom to man, appy. only in Gen. xxvi. 29 (*Alex.*), Deut. vii. 14, 1 Sam. xv. 13, xxv. 33. For a good analysis of the present paragraph, in which the relations of the Church to the three persons of the blessed Trinity are distinctly unfolded, see Alford *in loc.*

ὁ Θεὸς καὶ πατὴρ κ.τ.λ.] '*God and the Father of our Lord Jesus Christ.*' It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends (*a*) on both (Theoph.), or (*b*) only on the latter (Syr., Æth., Theod.-Mops. 1, Theodoret) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand, the position of the article before Θεὸς rather than πατὴρ (Olsh.) does not invalidate the latter interpretation (comp. Winer, *Gr.* § 19. 3, p. 115 note), nor the omission of τε before καὶ (Harless) the former; the usual 'preparative' force of τε (Hartung, *Partik.* Vol. I. p. 98; Klotz, *Devar.* Vol. II. p. 730) being here obviously out of place. To the former interpretation, Θεὸς μὲν ὡς σαρκωθέντος, πατὴρ δὲ ὡς Θεοῦ λόγου, there can be no doctrinal objections (see ver. 17, John xx. 17, and comp. Olsh. *on Matth.* xxi. 31, 32), but from the considerations suggested *on Gal.* i. 4, as well as from the fact that except in ver. 17 St Paul has not elsewhere so designated the Father, the latter construction seems decidedly preferable. On the most suitable translation, see notes *on Gal.* i. 4 (*Transl.*). **ὁ εὐλογήσας ἡμᾶς**] '*who blessed us;*' 'antanaclasis; aliter nobis benedixit Deus, aliter nos benedicimus Illi,' Bengel. The aorist *participle* (where the aoristic force is always least obscure; Bernhardy, *Synt.* x. 9, p. 383) refers to the counsels of the Father as graciously completed in the Redemption, and is thus neither used (*a*) for a pres. (Holzh.), an untenable position, except in a sense and under limitations (Scheuerl. *Syntax*, § 32. 2, p. 331) which would here be doctrinally unsuitable; nor (*b*) as marking 'a customary or repeated act' (Eadie), a meaning which the aorist appears never to bear in the N. T.; see Winer, *Gr.* § 40. 5. 1, p. 248. The reference of ἡμᾶς can scarcely be doubtful: it cannot refer to St Paul (Koppe),—for comp. κἀγώ, ver. 15—but, as the inclusive nature of the context (ver. 4, 11, 12) distinctly implies, must be extended to Christians generally. No fixed rules

εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

can be laid down as to the reference of the plural pronoun: this must always be determined by the context.

ἐν πάσῃ εὐλογίᾳ πνευματικῇ] '*with every blessing of the Spirit;*' agency by which the blessing was imparted, ἐν here being appy. instrumental (see notes on 1 *Thess.* iv. 18), and perhaps not without some parallelism to the Hebrew בָּרַךְ בְּ; comp. the analogous construction, Tobit viii. 15, and James iii. 9, where however the instrumental sense is much more distinct. The meaning and force of πνευματικῇ is slightly doubtful. Chrys. and Theod.-Mops. find in it an antithesis to the blessings of the Old Covenant (τὴν Ἰουδαϊκὴν ἐνταῦθα αἰνίττεται, εὐλογία μὲν γὰρ ἦν, ἀλλ' οὐ πνευματική, Chrys.; comp. Schoettg. *Hor. Hebr.* Vol. I. p. 756); so distinctly Syr., Æth., and, with a detailed enumeration of the blessings, Theod. *in loc.* It seems however much more in accordance both with the present context and with the prevailing usage of the N.T. (see Rom. i. 11, χάρισμα πνευματικόν, and 1 Cor. xii. 1, τῶν πνευματικῶν, compared with ver. 11), to refer the epithet directly to the Holy Spirit (Joel ii. 28 sq., Acts ii. 17). Bengel has not failed to notice the allusion to the Trinity, which (as Stier has clearly shown, Vol. I. p. 57) pervades the whole of this sublime Epistle.

ἐν τοῖς ἐπουρανίοις] '*in the heavenly regions;*' ܒܫܡܝܐ [in cœlo] Syr., 'in cœlis,' Æth. The exact meaning of these words is doubtful. Many of the ancient and several modern expositors explain τὰ ἐπουράνια as 'heavenly blessings' (ἐπουράνια γὰρ τὰ δῶρα ταῦτα, Theodoret), 'heavenly institutions' (J. Johnson, *Unbl. Sacr.* Vol. I. p. 198, A.-C. L.), and thus as standing in *ethical* contrast to τὰ ἐπίγεια (Chrys.), see John iii. 12; but comp. 1 Cor. xv. 40, where the same words are in physical contrast. This is not grammatically untenable, and would not require the omission of τοῖς (Rück., Eadie, al.), as the article would thus only correctly designate the class; see Middleton, *Greek Art.* III. 2. 2, p. 40, and comp. Winer, *Gr.* § 18. 3, p. 99. As however such a specification of the sphere, and thence of the spiritual character of the action, would seem superfluous after the definite words immediately preceding; as in the four other passages in this Ep. (i. 20, ii. 6, iii. 10, and vi. 12, but contr. Chrys.) the expression seems obviously *local;* and lastly, as throughout St Paul's Epp. (even 2 Tim. iv. 18) ἐπουράνιος has that local or physical force which the preposition ἐπὶ (Harless) would also seem further to suggest, it will be best, both on contextual and lexical grounds, to retain that meaning in the present case. Ἐν τοῖς ἐπουρ. must then here be referred as a *local* predication to εὐλογ. πνευμ., defining broadly and comprehensively the region and sphere where our true home is (Phil. iii. 20), where our hope is laid up (Col. i. 5), and whence the blessings of the Spirit, the ἡ δωρεὰ ἡ ἐπουράνιος (Heb. vi. 4), truly come: see notes to *Transl.*

ἐν Χριστῷ] Not for διὰ Χριστοῦ (Chrys., Hamm.), but, as in ver. 1, '*in Christ;*' 'in quo uno spirituali et sanctificâ benedictione donamur,' Beza. Thus εὐλογήσας contains the predication of *time* (Donalds. *Gr.* § 574 sq.), ἐν π. εὐλ. πνευμ. the predication of *manner,* more exactly defined by the *local* predication ἐν τοῖς ἐπουρ., while ἐν Χρ. is that mystical predication which, as Stier well observes, 'is the very soul of this

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ, ἐν

Epistle,' and involves all other conceptions in itself. For a good example of this species of analysis of clauses and sentences, see Donalds. *Crat.* § 304. *Steph.* (not *Rec.*) omits ἐν.

4. **καθώς**] '*even as*,' 'sicut,' Vulg., Clarom., Copt., al.; explanation and expansion of the preceding εὐλογήσας κ.τ.λ., the particle καθώς, which in most cases has a purely modal, appearing here to have also a slightly explanatory or even causal force ('inasmuch as'), and to mark not only the accordance, but the necessary connexion of the εὐλογία with the ἐκλογή: see Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian; see Lobeck, *Phryn.* p. 426, and notes *on Gal.* iii. 6.

ἐξελέξατο ἡμᾶς] '*He chose us out for Himself;*' '*elegit*,' Vulg., Clarom., al., but with some sacrifice of the fullest meaning. Without entering into the profound dogmatical questions connected with the meaning of this verb (only used by St Paul here and 1 Cor. i. 27 *bis*, 28), it may be simply observed that in ἐξελέξατο three ideas are suggested: (*a*) selection (not necessarily of *individuals*, see Ebrard, *Dogm.* § 560) from, out of, others not chosen (ἐκ τοῦ κόσμου, John xv. 19; contr. Hofmann, *Schriftb.* Vol. I. p. 198), suggested by the plain *meaning* of the word. (*b*) Simple unrestricted preterition of the act (alike irrespective of duration or relation; Bernhardy, *Syntax*, x. 8, p. 380, and esp. Fritz. *de Aor.* p. 17 sq.), conveyed by the *tense*, and further heightened by the 'timelessness' (Olsh.) of the quasi-temporal predication πρὸ καταβολῆς; compare 2 Thess. ii. 13, εἵλατο ἀπ' ἀρχῆς: God is ὁ καλῶν (1 Thess. ii. 12) as well as ὁ καλέσας (Gal. i. 6), but not ὁ ἐκλεγόμενος. (*c*) Reflexive action (for Himself; compare Eph. v. 27, Rev. xxi. 2), implied by the *voice*. While the primary meaning of ἐκλέγεσθαι and similar words is undoubtedly to be looked for in their general and national references in the O. T. (Usteri, *Lehrbegr.* II. 2. 2, p. 271; Knapp, *Script. Var. Arg.* p. 556), the modal clauses with which they are combined show the deeper and more distinctive sense in which they are used in the New Testament. On this profound subject, and on the estates of man (the estate of wrath, of reconciliation, and of election), see esp. Jackson, *Creed*, x. 37. 11 sq., Vol. IX. p. 312 sq., and comp. Hammond *on God's Grace*, Vol. I. p. 667 sq. (Lond. 1674), and Laurence, *Bampt. Lect.* for 1804.

ἐν αὐτῷ] Not for δι' αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), nor for εἰς αὐτόν (comp. Æth.), nor yet with an instrumental force (Arm.), but, as Olsh. correctly and profoundly explains it, '*in Him;*' in Christ, as the head and representative of spiritual, as Adam was the representative of natural humanity; comp. 1 Cor. xv. 22. **πρὸ καταβολῆς κόσμου**] This expression, used three times in the N.T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰωνίων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογὴ of the Jews; see Neander, *Planting*, Vol. I. p. 522 (Bohn). **εἶναι ἡμᾶς κ. τ. λ.**] '*that we should be holy and*

ἀγάπῃ προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ 5

blameless;' object contemplated by God in His gracious ἐκλογή, the infin. being that of intention; scil. ἐπὶ τούτῳ ἵνα ἅγιοι ὦμεν καὶ ἄμωμοι, Chrys.: comp. 2 Cor. xi. 2, Col. i. 22, and see Winer, *Gr.* § 44. 1, p. 284, Donalds. *Gr.* § 607. a, p. 598. **ἁγίους καὶ ἀμώμους**] '*holy and blameless;*' positive and negative aspects of true Christian life. The meaning of ἄμωμος (ἄμεμπτος, καθαρός, ἄψεκτος, Hesych.) is slightly doubtful; it may be (*a*) '*inculpatus,*' ὁ ἀνεπίληπτον βίον ἔχων (Chrys.), in accordance with its derivation (μῶμος, μέμφομαι); or (*b*) '*immaculatus*' (Vulg., Clarom., Arm.; comp. Syr., Goth.), with possible reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Macc. iv. 42, ἱερεῖς ἀμώμους, and see Tittm. *Synon.* p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμνοῦ ἀμώμου καὶ ἀσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion direct or indirect (comp. ch. v. 27), it seems best to retain (*a*) the simple etymological meaning; see Col. i. 22, ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους, and comp. Wisd. x. 15, λαὸν ὅσιον καὶ σπέρμα ἄμεμπτον. It is more doubtful whether these epithets point to a moral condition, *i. e.* to the righteousness of sanctification (Chrys., Hamm.), or to the imputed righteousness of Christ (Olsh., Mey.). The former reference seems most consonant both with St Paul's general teaching (1 Thess. iv. 7), and the obvious inferences that may be drawn from other passages in the N. T., 1 Pet. i. 16, Rev. xxii. 11; see Stier *in loc.*, and on the distinction between sanctifying and justifying righteousness, the excellent remarks of Hooker, *Serm.* II. 6, Vol. III. p. 611.

κατενώπιον αὐτοῦ] '*before Him;*' '*id est vere, sincere,*' Beza; ἀγιωσύνην ζητεῖ ἣν ὁ τοῦ Θεοῦ ὀφθαλμὸς ὁρᾷ, Chrys. The form αὐτοῦ is here to be preferred, as the reference to the subject is obviously remote and unemphatic; comp. Bremi, *Jahrb. der Philol.* IX. p. 171 (Winer). The distinction however between the proper use of these two forms cannot be rigorously defined; see Buttm. *Mid.* Excurs. X. p. 140, and Tisch. *Prolegom.* p. LVIII.

ἐν ἀγάπῃ may be joined with ἐξελέξατο: more probably with ἀγ. καὶ ἀμώμ. (Vulg., Copt.); but appy. most probably with προορίσας (Syr., Chrys., Theod.), as St Paul's object seems here not so much to define the nature of the required ἁγιωσύνη and ἀμεμφία on the part of man, as to reveal the transcendent principle of Love which (if we may so speak) was the moving principle of the προορισμὸς of God; καὶ προεῖδεν ἡμᾶς καὶ ἠγάπησε, Theod., comp. Theod.-Mops. The arguments derived from the collocation of the words are not decisive, for ἐν ἀγάπῃ could as well be joined with ἀγ. καὶ ἀμ. here, as ἐν ἁγιωσύνῃ with ἀμέμπτους in 1 Thess. iii. 13; and again could as easily precede *emphasis gratiâ* προορίσας here, as it does ἐρριζωμένοι, ch. iii. 18. Lastly, it cannot be said that the second modal clause κατὰ τὴν εὐδ. is thus superfluous (Meyer): the two clauses point to two different attributes; ἐν ἀγάπῃ to the loving Mercy, κατὰ τὴν εὐδ. to the sovereign Power of God. For a good defence of the second form of connexion see Alford *in loc.*

5. **προορίσας ἡμᾶς**] '*having foreordained us;*' *i.e.* not '*prædestinans,*' Beng., but '*quum prædestinasset,*' Syr.-Phil., the participle being most naturally regarded as *temporal,* not modal, and its action as *prior to,* not syn-

εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

chronous with (as in ver. 9) that of ἐξελέξατο: comp. Rom. viii. 29, 30, and see Bernhardy, *Synt.* III. 9, p. 383, Donalds. *Gr.* § 574 sq. With regard to the prep. it would certainly seem that πρὸ does not refer to others (Baumg.), nor appy. to existence before time (Eadie), but simply to the realization of the event: the decree existed *before* the object of it came into outward manifestation; comp. προηλπικότας in ver. 12, and see Olsh. *on Rom.* ix. 1. The distinction between ἐκλογὴ and προορισμὸς is thus drawn by Scherzer (cited by Wolf); 'differunt tantum ratione ordinativâ et objectivâ,' the ἐκ of the former referring to the mass from whom the selection was made, the πρὸ of the latter to the pre-existence and priority of the decree. On προορισμός, &c. see Petavius, *Theol. Dogm.* IX. 1, Vol. I. p. 565 sq., and Laurence, *Bampt. Lect.* VIII. p. 169 sq.

εἰς υἱοθεσίαν] '*for adoption*,' scil. ἵνα αὐτοῦ υἱοὶ λεγοί[ὠ]μεθα καὶ χρηματίζωμεν, Theod.-Mops.; υἱοθεσία however not being merely *sonship* (Ust. *Lehrb.* II. 1. 2, p. 186) but as usual '*adoptionem* filiorum,' Vulg.; see notes *on Gal.* iv. 5, and Neander, *Planting*, Vol. I. p. 477 (Bohn).

εἰς αὐτόν] '*unto Him*;' comp. Col. i. 20, ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν. As the exact meaning of these words is slightly obscure, it will be best to premise the following statements. (*a*) Εἰς υἱοθ. . . εἰς αὐτὸν must be regarded as a single compound clause expressive of the manner and nature of the προορισμός, διʼ Ἰησ. and εἰς αὐτ. being separate sub-clauses further defining the prominent idea εἰς υἱοθεσίαν. (*b*) Αὐτὸν (not αὐτόν) is not to be referred to *Christ* (De W.), but, with the Greek expositors, to *God*. (*c*) Εἰς αὐτὸν is not merely equivalent to ἐν αὐτῷ (Beza), or לוֹ, scil. לְנַחֲלָתוֹ (Holzh.); nor is the favourite transl. of Meyer, 'in reference to Him' (comp. Rück.), though grammatically tenable (Winer, *Gr.* § 49. a, p. 354), by any means sufficient. In these deeper theological passages the prep. seems to bear its primary (εἰς = ἐνς, Donalds. *Crat.* § 170) and most comprehensive sense of '*to* and *into*' (see Rost u. Palm, *Lex.* s.v.); the idea of *approach* (τὴν εἰς αὐτὸν ἀνάγουσαν, Theoph.) being also blended with and heightened by that of *inward union*; comp. notes *on Gal.* iii. 27. We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us unto, and unite us to God.' Stier compares what he terms the bold expression in 2 Pet. i. 4. **κατὰ τὴν εὐδοκίαν, κ.τ.λ.**] '*according to the good pleasure of His will*,' 'secundum placitum (propositum, Vulg.) voluntatis suæ,' Clarom.; the prep. κατὰ as usual marking 'rule, measure, accordance to,' Winer, *Gr.* § 49. d, p. 357. The exact meaning of εὐδοκία is here doubtful. The Greek expositors (not Chrys.) refer it to the *benevolentia* (ἡ ἐπʼ εὐεργεσίᾳ βούλησις, Œcum.), the Vulg., Syr., Goth. ('leikainai') al. to the *voluntas liberrima* of God. The latter meaning rarely if ever (not even in Ecclus. i. 27, xxxii. 5) occurs in the LXX; in the N.T. however, though there are decided instances of the former meaning, *e.g.* Luke ii. 14 (not 'lætitia,' Fritz.), Phil. i. 15 (διʼ εὐδ. opp. to διὰ φθόνον), still there is no reason to doubt (Harl.) that the latter occurs in Matth. xi. 26 (θέλησις καὶ ἀρέσκεια, Theoph.), Luke x. 21, and probably Phil. ii. 13.

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν 6

6. ἐν ᾗ] So *Tisch.* (ed. 2, 7) with DE(F cm. ᾗ)GKL; great majority of mss.; Clarom., Vulg., Goth., Syr.-Phil., Arm., al.; Bas., Chrys., Theod., al. and rightly; for ἧς, though found in ABℵ; mss.; Syr., Æth.; Orig. (Cat.), Chrys. (1), al. (*Lachm.*, *Mey.*, *Alf.*), and thus well supported, on internal grounds, as a grammatical correction, seems very suspicious. The statement of Alf., that a 'relative following a substantive is as often in a different case as the same,' certainly cannot be substantiated; see Winer, *Gr.* § 24. 1, p. 148.

Thus the context must decide. As here and in ver. 9 εὐδοκία seems to refer exclusively to the actor (προορίσας, γνωρίσας,) not to the objects of the action, it seems best with De Wette (mis-cited by Eadie) to adopt the latter meaning, though not in the extreme sense, τὸ σφοδρὸν θέλημα, as advocated by Chrys. In this the idea of *goodness* (ἡ ἀρίστη καὶ καλλίστη τοῦ Θεοῦ ἐκούσιος θέλησις, *Etym. M.*) is of course necessarily involved, but it does not form the prominent idea. For further details, see esp. Fritz. *on Rom.* x. 1, Vol. II. p. 369 sq., and Wordsw. *in loc.*

6. **εἰς ἔπαινον κ.τ.λ.**] '*for the praise of the glory of His grace*,' 'in [or rather *ad*, Clarom.; see Madvig, *Opusc. Acad.* p. 167 sq.; comp. Hand, *Tursell.* Vol. III. p. 317] laudem gloriæ gratiæ suæ,' Vulg.; ἵνα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῇ, Chrys.: divine purpose of the προορισμός, εἰς here denoting the 'finis primarius' (Phil. i. 11), not 'consequens aliquid' (Grot.), as in 1 Pet. i. 7. It is scarcely necessary to say that neither is ἔπαινος δόξης for ἔπαινος ἔνδοξος (Grot.), nor δόξα τῆς χάριτος for ἔνδοξος χάρις (Beza); both of them weak and, especially here, wholly inadmissible solutions. As Chrys. appears rightly to have felt, δόξης is a pure subst., and serves to specify that peculiar *quality* or *attribute* of the χάρις which forms the subject of praise; comp. Winer, *Gr.* § 34. 3, obs. p. 211. Thus then of the three genitives, the first is that 'of the object,' or more strictly speaking, 'of the point of view' (Scheuerl. *Synt.* § 18, p. 129), while the last two are united (Winer, *Gr.* § 30. 3. 1, p. 172), and form a common possessive genitive. Owing to the defining gen., the article is not indispensable; see Winer, *Gr.* § 19. 2. b, p. 113, and compare Madvig, *Synt.* § 10. 2. **ἐν ᾗ**] '*in quâ*,' Vulg., Clarom., not 'e quâ,' Beza, or 'quâ,' Arm. (instrum. case); the antecedent here much more naturally marking the *state* in which, than the *means* by which God showed us His favour. **ἐχαρίτωσεν ἡμ.**] '*He imparted His grace to us*,' 'gratificavit,' Vulg., Clarom., 'largitus est,' Æth. The exact meaning of χαριτόω is doubtful. From the analogy of verbs in όω, whether in reference to what is material (*e. g.* χρυσόω, &c.) or what is immaterial (*e. g.* θανατόω, &c., see Harless), χαριτόω must mean 'χάριτι *aliquem afficio*.' As however χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings: (*a*) ἐπεράστους ἐποίησε, Chrys., 'gratis sibi acceptos effecit,' Beza; comp. a somewhat similar use in Ecclus. xviii. 17, Psalm xviii. 26 (*Symm.*), and see Suicer, *Thesaur.* s. v. Vol. II. p. 1504; or (b) *gratiâ amplexus est*,

7 ἡμᾶς ἐν τῷ ἠγαπημένῳ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,

Beng., sim. Syr., 'gratiæ, quam effudit;' comp. Luke i. 28. Both the context (comp. Alf.) and the prevailing meaning of χάρις in St Paul's Epp. seem distinctly in favour of the latter meaning. On the use of the aor., comp. note on ἐξελέξατο, ver. 4.

ἐν τῷ ἠγαπημένῳ] '*in the Beloved;*' see Matth. iii. 17, and comp. Col. i. 13. Ἐν is not here interchangeable with διά (comp. Chrys.), or equivalent to *propter* (Grot., Locke), but retains its full primary meaning. Christ, as Olsh. well observes, is regarded not only as the mediator, but as the true representative of mankind.

7. **ἐν ᾧ**] '*in whom;*' further illustration and expansion of the preceding ἐχαρίτωσεν. Here again ἐν is neither instrumental (Arm.), nor identical in meaning with διά (Vatabl.). Fritzsche indeed (*Opusc.* p. 184) adduces this passage as an instance of this identity, and regards διὰ τοῦ αἵμ. αὐτοῦ as a sort of epexegesis of ἐν ᾧ, 'per quem, *i. e.* eo quod sanguinem effudit;' but such an explanation falls greatly short of the true meaning. As usual, ἐν has here its primary and fullest theological meaning: it implies more than *union with* (Rück., Eadie); it points to Christ as the living *sphere* of redemption, while διὰ κ.τ.λ. refers to the outward *means* of it; comp. Rom. iii. 24. As Olsh. profoundly observes: 'we have not redemption in His work *without* His person, but *in* His person with which His work forms a living unity;' see Winer, *Gr.* § 48. a, p. 347 note. **ἔχομεν**] '*we are having;*' present, and not without emphasis; 'we are ever needing, and are ever having it,' Eadie. **τὴν ἀπολύτρωσιν**] '*the* (not *our*, Conyb.) *redemption;*' scil. the long promised, and now known and realized redemption. The use of this word is thus briefly but perspicuously elucidated by Usteri *in loc.*: 'Who is ransomed? Man, from the punishment he deserved. What is the λύτρον (Matth. xx. 28, Mark x. 45, 1 Tim. ii. 6)? The blood of Christ. To whom is it paid? To God. Who pays it? Christ in the first place; though strictly God who sent Him; so, God through Christ;' *Lehrb.* II. 1. 1, p. 107: see collection of texts, Waterl. *Doctrine of Euch.* IV. 3, Vol. IV. p. 513. We must not however too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymice, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death: comp. Middleton, *Greek Art.* v. 1, p. 90 (ed. Rose). **διὰ τοῦ αἵματος αὐτοῦ**] '*through His blood;*' closer definition of the ἐν ᾧ, by a notice of the 'causa medians,' the blood of Christ, that without which there could have been no ἄφεσις: comp. Heb. ix. 22, and see the sound remarks of Alf. and Wordsw. *in h. l.* **τὴν ἄφεσιν τῶν παραπτ.**] '*the forgiveness of our transgressions;*' in apposition to the preceding ἀπολύτρωσις, and a specification of its essential character. The distinction between ἄφεσις (condonatio) and πάρεσις (prætermissio, Rom. iii. 25) is noticed by Trench, *Synon.* § 33; more briefly but most acutely by Fritz. *Rom.* Vol. I. p. 199. Too much stress need not here be laid on the distinction between παραπτώματα and ἁμαρτίαι, for compare Col. i. 14. Still the former so naturally point to sins on the side of

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς 8
ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, γνωρίσας ἡμῖν τὸ 9

commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*, that it seems best (with Beza) to preserve the distinction in translation; comp. notes on ch. ii. 1, where the distinction is more fully discussed. **τὸ πλοῦτος τῆς χάρ. αὐτοῦ**] '*the riches of His grace;*' certainly not per Hebraismum for 'abundans bonitas' (Grot.), but with the usual meaning of the *possessive* gen., the riches which appertain to, are the property of His χάρις. On the form τὸ πλοῦτος, here rightly retained by *Tisch.*, see Winer, *Gr.* § 9. 2. 2, p. 61. It occurs again in Eph. iii. 8, 16 (strongly supported), Eph. ii. 7, Phil. iv. 19, Col. i. 27, ii. 2 (well), 2 Cor. viii. 2 (doubtfully); comp. Tisch. *Prolegom.* p. LV. *Rec.* has τὸν πλοῦτον.

8. **ἧς ἐπερίσσευσεν**] '*which he made to abound;*' 'ufarassau ganohida' [abundanter concessit], Goth., 'abundare fecit,' Æth. Though περισσεύω is used intransitively by St Paul no less than twenty two times, yet as it is certainly transitive in 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12 (comp. Athen. *Deipn.* II. 16 [42], περιττεύει τὰς ὥρας), and as there is no *satisfactory* instance in the N.T. of attraction in the case of a verb joined with a dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and in 1 Tim. iv. 6, ἧς [*Lachm.* ed. min.] is only supported by A in opp. to CDFGKLℵ), it seems better to adopt the latter meaning with Theod. (ἡμᾶς περικλύζει) and the Vv. above cited, than the intrans. with Syr., Vulg., Arm., and appy. Chrys. *in loc.* On the apparent violations of the law of attraction in the N.T., see Winer, *Gr.* § 24. 1, p. 148. **ἐν πάσῃ σοφίᾳ καὶ φρονήσει**] '*in all wisdom and intelligence;*' sphere and element in which the ἐπερίσσευσεν is evinced and realized. As there is some difficulty in (1) the meaning, (2) reference, and (3) connexion of these words, it will be best to consider these points separately. (1) Πᾶσα σοφία can only mean '*all wisdom,*' *i.e.* 'every kind of, all possible wisdom,' not 'summa sapientia' (Rosenm., Eadie); πᾶς, as Harless correctly observes, always denoting *extension* rather than *intension*, and thus often giving a concrete application to abstract nouns; comp. Col. iv. 12, and see Winer, *Gr.* § 18. 4, p. 101. The exx. adduced by Eadie (Matth. xxviii. 18, Acts v. 15 [23], 1 Tim. i. 25) do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous (Homb.; comp. Plato, *Symp.* p. 202 A), but may be thus distinguished: σοφία (cognate with σάφης, sapio) denotes 'wisdom' in its general sense, κοινῶς ἁπάντων μάθησιν, Suid. (see 4 Macc. i. 16); φρόνησις is rather 'intelligentia,' 'a right application of the φρήν' (τὸ δύνασθαι καλῶς βουλεύσασθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα, Aristot.),—in a word, an attribute or *result* of σοφία (ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν, Prov. x. 23), thus serving here (like ἀποκάλυψις ver. 17, σύνεσις Col. i. 9) to define and limit the reference of the more general and comprehensive word. That σοφία is *theoretical*, φρόνησις *practical* (Krebs; comp. Aristot. *Ethic.* VI. 5. 7, and Cicero, *Off.* II. 2), is too bald a distinction; for σοφία in its Christian application necessarily wears a *practical* aspect, and may in this respect be as much contrasted with γνῶσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις (Col. i. 9);

μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐ-
10 τοῦ, ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώμα-

see notes to *Transl.*, Trench, *Synon.* Part II. § 25, and comp. Beck, *Seelenl.* II. 19, p. 61. (2) The *reference* is to man, not God (Alf.), for though *φρόνησις* might be applied to *God* (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and *ἐν σοφ. καὶ φρον.* might, symmetrically with *ἐν ἀγάπῃ* ver. 4, denote the principle in which *God* was pleased to act, yet (*a*) *πάσῃ* seems incompatible with such a reference; (*b*) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine *χάρις*; (*c*) the analogy of Col. i. 9, urged by Olsh., forcibly suggests the reference to *man*. (3) The *connexion* (left undecided by *Lachm.*, *Tisch.*) must then be that of the text. If the arguments *a*, *b*, *c*, be not considered valid, *ἐν πάσῃ κ.τ.λ.* must be joined with *γνωρίσας*, as Theod. (*μετὰ πολλῆς σοφίας ἐγνώρισεν*), *Griesb.*, al. The reference to God, if the ordinary punctuation be retained (De Wette), is in the highest degree unsatisfactory.

9. **γνωρίσας**] '*having made known*,' or, more idiomatically, '*in making known*;' participle explanatory of the preceding *ἐπερίσσευσεν...ἐν πάσῃ σοφίᾳ καὶ φρον.*, esp. of the latter words, and appy. denoting an act coincident, and terminating synchronously with the finite verb: see Bernhardy, *Synt.* x. 9, p. 383, Donalds. *Gr.* § 576; and esp. Herm. *Viger*, No. 224, Stallbaum, Plato, *Phædo*, p. 62 D. The 'ut notum faceret' of Vulg. (comp. Clarom., Goth.) is due to the reading *γνωρίσαι* found in FG; 76; Hil., and some Latin Ff. **τὸ μυστήριον κ.τ.λ.**] '*the mystery of His will*;' not 'Hebræo loquendi genere' for *consilium arcanum*, Grot., but 'the mystery *pertaining* to it;' *τοῦ θελήμ.* being neither a gen. of *apposition* (*τὸ ἀποκεκρυμμένον αὐτοῦ θέλημα καὶ δῆλον τοῖς πᾶσι μυστήριον αὐτὸ καλῶν*, Theod.-Mops.), nor a gen. *subjecti* ('as it has its origin in,' Eadie), but simply a gen. *objecti* ('concerning His will,' Meyer) marking that to which the mystery was referred, and on which it turned: see Krüger, *Sprachl.* § 47. 7. 1, and Scheuerl. *Synt.* § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a *μυστήριον* considered with reference to the depths of the divine will: see Theod.-Mops. cited above, and comp. Olsh. *in loc.*

κατὰ τὴν εὐδοκ. αὐτ.] '*according to His good pleasure*;' specification of the *γνωρίσας* as having taken place in strict dependence both in time and manner on the will of God; comp. ver. 5. To refer this to what follows ('to wit, His intention according to His good pleasure to gather,' Eadie) seems obviously incorrect, involved, and out of harmony with ver. 5: as *κατὰ κ.τ.λ.* formed a modal clause to *προορίσας* there, so it naturally qualifies *γνωρίσας* here.

προέθετο] '*purposed*;' 'proposuit,' Vulg., not 'præstituerat,' Beza. The verb *προτίθεσθαι* only occurs in the N. T. in two other passages, viz. Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, 'set forth'); the force of the prep. in both cases being *local* rather than temporal (Elsner, *Obs.* Vol. II. p. 20), and analogous to the use of the prep. in *προαιρεῖσθαι* (2 Cor. ix. 7) and *προχειρίζεσθαι* (Acts iii. 20). It may indeed be doubted whether any instance can be found of *προτίθεσθαι* in a *purely* temporal sense: Polyb. *Hist.* VIII. 13.

τος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ

1, is not in point.

ἐν αὐτῷ] '*in Himself*;' not αὐτῷ as *Tisch.* (ed. 2, 7), 'in eo,' Vulg. Though it is often difficult to decide between the reflexive and non-reflexive pronoun (see Buttm. *Mid.* Excurs. x. p. 140), yet as a general rule, where the attention is principally directed to the subject, the former is most natural; where it is diverted by the importance of the details, the latter. Thus in ver. 5, *νἱοθεσία* is so distinctly the important word that αὐτὸν is sufficiently explicit; here the connexion with *προέθετο* is so immediate that the reflexive form alone seems admissible.

10. **εἰς οἰκονομίαν**] '*for, with a view to, the dispensation*;' εἰς being not for ἐν (Vulg., Auth.), or temporal, 'usque ad,' Erasm. (a more justifiable translation), but simply indicative of the *purpose, intention*, of the *πρόθεσις*: comp. Winer, *Gr.* § 49. a, p. 354. The meaning of *οἰκονομία* has been much debated. It occurs nine times in the N.T.; (*a*) in the simple sense of *stewardship*, Luke xvi. 2 sq., a meaning which Wieseler (*Chron.* p. 448) maintains even in this place; (*b*) in reference to the apostolic office, to the *οἶκος Θεοῦ*, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4; (*c*) in reference to the Divine government of the world, *disposition, dispensation*, here, and ch. iii. 2, 9; see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 417, and esp. Schweigh. *Lex. Polyb.* s. v. The special meanings, 'dispensatio gratiæ,' 'redemptionis mysterium,' scil. Christi *ἐνανθρώπησις* (Suicer, *Thesaur.* s. v.; comp. Valesius, Euseb. *Hist.* I. 1, Petav. *de Incarn.* II. 1, Vol. IV. p. 110), which were probably deduced from the whole clause, cannot be admitted as explanations of the simple word. The article is not required, as the governing substantive is sufficiently defined by the gen. which follows; see Winer, *Gr.* § 19. 2. b, p. 113 sq. **τοῦ πληρώματος τῶν καιρῶν**] '*of the fulness of the seasons*;' scil. that moment which completes, and as it were fills up the ordained *καιροὶ* (time estimated in reference to the *epochs* in the Divine government) of the Gospel dispensation: compare the somewhat similar expression, *πλήρωσις ἡμερῶν*, Dan. x. 3 (*Theod.*), Ezek. v. 2, where however the completion is estimated relatively to the *act* rather than to the *exact moment* that made the remaining temporal void full; see notes *on Gal.* iv. 4. The genitival relation of these words to *οἰκονομία* is very obscure. It would certainly seem that *τοῦ πληρώμ. κ.τ.λ.* cannot be (*a*) a gen. of the *object* (Theod.-Mops.), for, as Meyer justly observes, the *πλήρωμα* may be said *ἐλθεῖν* (Gal. *l. c.*), but not *οἰκονομεῖσθαι*: nor again (*b*) can it be an explanatory gen. or gen. of *identity* (Harless; comp. Scheuerl. *Synt.* § 12. 1, p. 82), for an essentially temporal conception can scarcely be used in explanation of an ethical notion: it may however be plausibly considered as (*c*) a gen. of the *characterizing quality* (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application; comp. Jude 6, *κρίσις μεγάλης ἡμέρας*, and see exx. in Winer, *Gr.* § 30. 2, p. 168 sq., and in Hartung, *Casus*, p. 27. The difficult expression *οἰκον. τοῦ πληρ. κ.τ.λ.* will thus seem to imply not merely 'the full-timed dispensation' (Eadie), but more exactly 'the dispensation that was *characterized by*, that was to be set forth in, the fulness of time' ('propria plenitudini temp.,'

Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν

10. ἐν τοῖς οὐρανοῖς] *Tisch.* is perhaps right in maintaining this reading with AFGK; appy. majority of mss.; Copt.; Chrys., Theodoret (1), Theophyl., al. (*Rec., Griesb., Scholz, Harless, De W.*); against ἐπὶ τοῖς οὐρανοῖς even with BDELℵ; about 40 mss.; Goth.; Theodoret (1), Dam., Œc., al. (*Lachm., Rück., Meyer, Alf.*): for, conceding that it may be grammatically correct (comp. exx. Rost u. Palm, *Lex.* ἐπί, II. 1, Vol. I. p. 1035), we must still say that the internal objections, that ἐπὶ is never joined in the N. T. with οὐρανὸς or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis, are of very great weight: see Harless *in loc.*

Calov.); and must be referred not only to the period of the coming of Christ (ed. 1; Ust. *Lehrb.* II. 1, p. 83; comp. πλήρωμα τῶν καιρῶν ἡ παρουσία αὐτοῦ ἦν, Chrys.), but appy., as the more extended ref. of the context seems to suggest, the whole duration of the Gospel dispensation (Alf.): see Stier *in loc.* (p. 96), and contrast Gal. iv. 4, where, as the context shows, the reference is more restricted. The use and meaning of the term is noticed by Hall, *Bampt. Lect.* for 1797.

ἀνακεφαλαιώσασθαι] '*to sum up again together*,' 'restaurare,' Clarom., 'summatim recolligere,' Beza; not dependent on προέθετο, but an explanatory infinitive, defining the nature and purpose of the πρόθεσις: comp. 1 Thess. iv. 4, and see notes *on Col.* i. 22. The article is not necessary: see Winer, *Gr.* § 44. 2. obs. p. 286; notes *on* 1 *Thess.* iii. 3; and comp. Madvig, *Syntax*, § 144. The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιῶσαι (συντομῶς συναγαγεῖν, Hesych.) means '*summatim colligere*,' Thucyd. III. 67, VI. 91, VIII. 53; ἀνακεφαλαιώσασθαι '*summatim* (*sibi*) *recolligere*;' comp. συγκεφαλαιοῦσθαι ('in brevem summam contrahere'), Polyb. *Hist.* III. 3. 1. 1. 66. 11, *&c.*; see Schweigh. *Lex. Polyb.*, and Raphel *in loc.* But viewed in connexion with the context, it gives rise to two important questions: (1) Is there any allusion to Christ as the κεφαλή (Chrys.)? In a writer so profound as St Paul this is far from impossible. The derivation of the word however (κεφάλαιον not κεφαλή), St Paul's use of it in its common meaning in Rom. xiii. 9, and most of all the context, which points to a union '*in* Christo,' not '*sub* Christo' (Beng.), to His atonement rather than His sovereignty (Col. ii. 10), render it improbable. (2) What is the force of ἀνά? From Rom. *l. c.* (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer *in loc.*) it must not here be lightly passed over. What then is this force? Obviously not simple *repetition;* nor again (from reasons above) summation *upwards*, in reference to Christ as the Head (σύνδεσμον ἄνωθεν ἐπικειμένον, Chrys.), but *re-union re-collection*, a 'partium divulsarum conjunctio,' in reference to a state of previous and primal unity: so far then, but *so far only*, a 'restoration' (Syr., Vulg.) to that state; comp. Beng. *in loc.*, the editor's *Destiny of the Creature*, p. 162, and see an excellent discussion on the word in Andrewes, *Serm.* XVI. Vol. I. p. 265, 270 (A.-C. L.). The force of the middle voice must also appy. not be overlooked.

αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθε- 11

τὰ πάντα may imply 'all intelligent beings' (comp. notes *on Gal.* iii. 22), but, on account of the clauses which follow, is best taken in its widest sense, 'all things and beings,' Meyer; comp. Andrewes, *Serm.* xvi. Vol. I. p. 269. **τὰ ἐν τοῖς οὐρανοῖς κ.τ.λ.**] '*the things in heaven and the things upon earth*;' widest expression of universality designed to show the extent of the preceding τὰ πάντα (Andr.); comp. Col. i. 20, and see notes *in loc.* Without entering into the profound questions which have been connected with these words, it may be said that as on the one hand all limiting interpretations—*e.g.* Jews and Gentiles (Schoettg.), ἀγγέλους καὶ ἀνθρώπους (Chrys.), the world of spirits and the race of men (Meyer),—are opposed to the generalizing neuter (Winer, *Gr.* § 27. 5, p. 160) and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius) for whom our Lord Himself said τὸ πῦρ τὸ αἰώνιον (Matth. xxv. 41) was prepared must be pronounced fundamentally impossible: comp. Bramhall, *Castigations*, &c. Disc. II. Vol. IV. p. 354 (A.-C.L.), Hofmann, *Schriftb.* Vol. I. p. 192, and the editor's *Destiny of the Creature*, p. 91 sq. The reading ἐπὶ τ. οὐρ. (*Lachm.*, *Alf.*) is strongly supported. *Rec.* reads τὰ τε ἐν with ℵ[4]; al. **ἐν αὐτῷ**] '*in Him*;' not added merely 'explicationis causâ' (Herm. *Viger*, 123. b. 5), but as re-asseverating with great solemnity and emphasis (see Jelf, *Gr.* § 658) the only blessed sphere in which this ἀνακεφ. can be regarded as operative, and apart from which, and without which, its energies cannot be conceived as acting: see *Destiny of the Creature*, p. 89. It forms also an easy transition to the following relative.

11. **ἐν ᾧ καὶ ἐκληρώθ.**] '*in whom we were also chosen as His inheritance*;' καὶ obviously qualifying ἐκληρ., not the unexpressed pronoun (Auth.), and specifying the gracious carrying out and realization of the divine πρόθεσις, ver. 9. This ascensive force may sometimes be expressed by 'really,' see Hartung, *Partik.* καί, 2. 7, p. 132 sq.; the exact shade of meaning however will be best defined by a consideration of the exact tenor and *tacit comparisons* of the context; see Klotz, *Devar.* Vol. II. p. 636. The exact meaning of ἐκληρώθ. is very doubtful. Passing over the more obviously untenable interpretations of Bretsch., Wahl, Koppe, and others, we find four translations which deserve attention: (*a*) Pass. for middle; '*we have obtained an inheritance*,' Auth., Conyb.; comp. Elsner, *Obs.* Vol. II. p. 204: this however is not fairly substantiated by the citations adduced, and is distinctly at variance with the significant *passives* which prevail throughout this profound paragraph in reference to man; even προσεκληρώθησαν, Acts xvii. 4, is best taken passively; see Winer, *Gr.* § 39. 2, p. 234. (*b*) Simple pass.; '*sorte vocati sumus*,' Vulg., Syr., Goth.; comp. 1 Sam. xiv. 41, and see exx. in Elsner, *l. c.*; *i. e.* 'as though by lot,' in allusion to the sovereign *freedom* of God's choice; κλήρου γενομένου ἡμᾶς ἐξελέξατο, Chrys.: this however is seriously at variance with St Paul's modes of thought and the regular forms of expression (καλεῖν, ἐκλέγεσθαι) which he uses on this subject: see Harless and Meyer *in loc.* (*c*) Passive, used like πιστεύομαι, μαρτυροῦμαι (comp. ἀποροῦμαι, Gal. iv. 20, and see Winer, *Gr.* § 39. 1,

σιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ
12 θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης

p. 233), with an implied accus., scil. '*in hæreditatem adsciti sumus*,' Grot. 2, Harl., Meyer ('were enfeoffed,' Eadie), with allusion to Josh. xiv. 1 sq., and reference to the κλῆρος τῶν ἁγίων, Col. i. 12. (*d*) Pass., in a special sense; '*eramus facti hæreditas* (*Domini*),' Beng., Hamm. [mis-cited by De W.], *i. e.* λαὸς ἔγκληρος, Deut. iv. 20, see ch. ix. 29, xxxii. 9. Between (*c*) and (*d*) it is somewhat hard to decide. While both present some difficulties, (*c*) in point of structure, (*d*) in the special character of its meaning, both harmonize well with the context, the former in its allusion to κληρονομία, ver. 14, the latter with reference to περιποίησις, *ib.* As however (*c*) is doubtful in point of usage, and as the force of καὶ is well maintained by (*d*) in the gentle contrast it suggests between the general ἐκλογὴ and the more specially gracious κλήρωσις, this latter interpr. is certainly to be preferred; 'we were not only chosen out, but chosen out as a λαὸς ἔγκληρος:' εἶπεν ἐξελέξατο ἡμᾶς ἀνωτέρω, ἐνταῦθά φησιν ἐκληρώθημεν, Chrys. The reading ἐκλήθημεν, though found in ADEFG; Clarom., Sang., Boern., al. (*Lachm.*), seems almost certainly a sort of gloss for the more difficult and appy. ill-understood ἐκληρώθημεν. **τὴν βουλὴν τοῦ θελήμ. αὐτοῦ**] '*the counsel of His will*,' 'consilium voluntatis suæ,' Vulg., Clarom.; assertion of the unconditioned and sovereign will of God appropriately introduced after ἐκληρώθημεν: ὥστε οὐκ ἐπειδὴ Ἰουδαῖοι οὐ προσεῖχον, διὰ τοῦτο τὰ ἔθνη ἐκάλεσεν, οὐδὲ ἀναγκασθείς, Chrys. The expression βουλὴ θελήματος is not either pleonastic, or expressive of 'consilium liberrimum' (Beng.), but solemnly represents the Almighty Will as displaying itself in action; θέλημα designating the will generally, βουλὴ the more special expression of it. The distinction of Buttmann (*Lexil.* s. v. § 35, comp. Tittm. *Synon.* p. 124 sq.) that 'βούλομαι is confined to the *inclination*, ἐθέλω to that kind of wish in which there lies a *purpose* or *design*,' does not seem generally applicable to the N. T. (see Matth. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek: see Pape, *Lex.* s. v. βούλομαι, Vol. I. p. 383; Donalds. *Crat.* § 463. For further illustrations see notes *on* 1 *Tim.* v. 14.

12. **εἰς τὸ εἶναι κ.τ.λ.**] '*that we should be to the praise of His glory*;' final cause of the κλήρωσις on the part of God mentioned in the preceding verse, εἰς τὸ κ.τ.λ. depending on ἐκληρ., and τοὺς προηλπικ. forming an opposition to ἡμᾶς. To refer this clause to προορισθέντες, and to connect εἶναι with προηλπικότας (Harl.), is highly involved and artificial; see Meyer *in loc.* The reference of the pronoun is somewhat doubtful. Up to the present verse ἡμεῖς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning however assigned to ἐκληρ., that of προηλπ., and most of all the opposition καὶ ὑμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to *Jewish Christians*, ὑμεῖς to *Gentile Christians*. Chrys. has not *expressed* this, but the citation above (on ἐκληρ.) would seem to imply distinctly that he felt it. It may be observed that the insertion of the

αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν ᾧ καὶ ὑμεῖς, 13

art. *τῆς* before *δόξης*, with A; many mss.; Chrys., al. (*Rec.*), is opposed to all other uncial MSS. and rejected by all recent editors. **τοὺς προηλπικ.**] *'we, I say, who have before hoped;'* þai faura venjandans [þi ante sperantes], Goth.; the article with the part. standing in distinct and emphatic apposition with *ἡμᾶς*, and defining more fully their spiritual attitude; comp. Winer, *Gr.* § 20. 1. c, p. 121, but observe that the transl. 'quippe qui speravimus' (Winer, Mey., al.) is inexact, as this would imply a part. *without*, not as here *with* the article; on these distinctions of predication, see esp. Donalds. *Crat.* § 304 sq., *Gr.* § 492 sq. The prep. *πρὸ* has received many different explanations, several of which (*e. g. πρὶν ἢ ἐπιστῇ ὁ μέλλων αἰών*, Theoph.; 'qui priores speravimus,' Beza; 'already, prior to the time of writing,' Eadie) appear to have resulted rather from preconceived opinions of the reference of *ἡμεῖς*, than from a simple investigation of the word. As *προορίζω* in ver. 5 implies an *ὁρισμὸς* before the object of it appeared, so *προελπίζω* seems to imply an exercise of *ἐλπὶς* before the object of it, *i. e.* Christ, appeared. The *perf.* part., as usual, indicates that the action which is described as past still continues, see exx. in Winer, *Gr.* § 40. 4. a, p. 244. **ἐν Χριστῷ** denotes the object *in whom* the hope was placed; comp. 1 Cor. xv. 19, and see notes *on* 1 *Tim.* iv. 10, Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 222. The preceding reference of the fore-hope in the Messiah to the Jews (comp. Acts xxviii. 20) is in no way incompatible with the use of *ἐν Χριστῷ* rather than of *εἰς Χριστόν* (Holzh., Eadie): to have hoped *in Christ* was a higher characteristic than to have directed hope *towards Christ*, and designated them as more worthy exponents of the praise of God's glory; comp. Stier *in loc.* p. 112, 114.

13. **ἐν ᾧ καὶ ὑμεῖς κ.τ.λ.**] The construction of this verse is somewhat doubtful. A finite verb is commonly supplied, either from *ἐκληρώθημεν*, ver. 11, or *προηλπικότας*. If from the former (Harless), the *ἐκληρ.* would now be limited to the Gentile Christians, though it formerly referred to both them *and Jewish* Christians: the regression too would seem unduly great. If from the latter, *προηλπίκατε* (not *ἠλπ.* Beza, Auth.) must be supplied, which would imply what was contrary to the fact. Others (Mey., Alf., al.) supply the verb subst., 'in whom ye are,' but thus introduce a statement singularly frigid and out of harmony with the linked and ever-rising character of the context. It can scarcely then be doubted that we have here a form of the 'oratio suspensa' (Beng.), according to which the second *ἐν ᾧ* does not refer to a fresh subject (Mey.), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. *Καὶ ὑμεῖς* [*ἡμεῖς*, AKL and ℵ⁴ *primo*; mss., but with no probability] directs the attention to the contrast between the pronouns; *ἀκούσαντες κ.τ.λ.* suggests a further reference to those who had hoped on less convincing evidence. This might have been followed at once by the finite verb *ἐσφραγ. κ.τ.λ.*: but was so important a clause to follow at once on *ἀκούσαντες*? Surely *ἀκοὴ* must be expanded into something more vital before it could be so blessed. *Καὶ πιστ.* is thus intercalated with all the ascensive force of *καί* (*οὐ γὰρ μόνον ἠκούσατε ἀλλὰ καὶ ἐπιστεύσατε*, Theod.), and thus, far from becoming

ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ

superfluous (Mey.), is truly a necessary and vital member of the sentence. So appy. Syr., Copt., Goth., Æth., which, though suppressing the *καί*, and converting the participles into finite verbs, retain substantially the correct structure. Ἐν ᾧ may be joined with *πιστεύσαντες* (Mark i. 15) as well as *ἐσφραγ.* (Scholef.), but as *πιστεύειν ἔν τινι* is not used by St Paul, and as *ἐν ᾧ* in ver. 11 is joined with the finite verb (not the part.), it seems best to preserve the same construction in this somewhat parallel verse; see Rück., and Harl. *in loc.* **τὸν λόγον τῆς ἀλ.**] '*the word of the truth*;' comp. notes *on* 1 *Thess.* i. 6: not the gen. of *apposition* (Harless), but the gen. *substantiæ:* see Scheuerl. *Synt.* § 12. 1, p. 82, Hartung, *Casus*, p. 21. The truth did not only form the subject (Mey.), but was the very substance and essence. The remark of Chrys. is thus perfectly in point, *τῆς ἀληθείας, οὐκέτι τὸν τοῦ τύπου, οὐδὲ τὸν τῆς εἰκόνος.* See notes *on Col.* i. 5. **τὸ εὐαγ. κ.τ.λ.**] '*the Gospel of your salvation;*' not a gen. of *apposition*, nor exactly, as above, a gen. of the *substance*, but rather a gen. of the (spiritual) *contents* or *subject-matter* (Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126), scil. 'the Gospel (*τὸ κήρυγμα*, Chrys.) which turns upon, which reveals salvation;' thus forming one of that large class of genitives of remoter reference (see exx. in Winer, *Gr.* § 30. 2. *β*, p. 169 sq.), and belonging appy. to the general category of the genitive of *relation;* see Donalds. *Gr.* § 453, p. 475 sq. For the substantives with which *εὐαγγέλιον* is associated see esp. Reuss, *Théol. Chrét.* IV. 8. Vol. II. p. 81. A list may be of use: *τὸ εὐαγγ. τῆς βασιλείας,* Matt. iv. 23, ix. 35, xxiv. 14, Mark i. 14; *Θεοῦ,* Rom. i. 1, xv. 16, al.; *τοῦ υἱοῦ αὐτοῦ,* Rom. i. 9; *Χριστοῦ,* Rom. xv. 19, Gal. i. 7, al.; *τῆς χάριτος τοῦ Θεοῦ,* Acts xx. 24; *τῆς δόξης τοῦ Χρ.* 2 Cor. iv. 4; *τῆς δόξης τοῦ μακαρίου Θεοῦ,* 1 Tim. i. 11; *τῆς εἰρήνης,* Eph. vi. 15. **πιστεύσαντες** is not present (Eadie) and contemporaneous with *ἐσφραγ.* (Harl.), but *antecedent;* comp. Acts xix. 2, and see Usteri, *Lehrb.* II. 2. 2, p. 267: the ordinary sequence, as Meyer observes, is (*a*) Hearing; (*b*) Faith, which of course implies preventing grace; (*c*) Baptism; (*d*) Communication of the Holy Spirit: compare together esp. Acts ii. 38, *a, c, d;* viii. 6, 12, 17, *a, b, c, d;* xix. 5, 6, *c, d;* Acts x. 44, *d, c,* and perhaps ix. 17, are exceptional cases. On the divine order or method mercifully used by God in our salvation see the brief but weighty remarks of Hammond, *Pract. Catech.* 1. 4, p. 83 (A.-C. L.). **ἐσφραγίσθητε**] '*were sealed;*' *τὴν βεβαίωσιν ἐδέξασθε,* Theod.-Mops.: see Suicer, *Thes.* s. v. Vol. II. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit *ὅτι ἐσμὲν τέκνα Θεοῦ,* Rom. viii. 16: see esp. Bull, *Disc.* III. p. 397 (Engl. Works, Oxf. 1844). Any purely objective meaning in ref. to heathen (Grot.) or even to Jewish customs (Schoettg. *Hor. Hebr.* Vol. II. p. 508; comp. Chrys.) seems here very doubtful: *ἡ σφραγὶς* is undoubtedly used by eccl. writers simply for Baptism (Grabe, *Spicil.* Vol. I. p. 331 sq., comp. Rom. iv. 11), but such a reference would hardly be in harmony with the context. **τῷ Πνεύμ. τῆς ἐπαγ.**] '*the Spirit of promise,*' ܪܘܚܐ ܕܡܘܥܕܐ

Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρραβὼν 14
τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιή-
σεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[qui promissus erat] Syr., 'quem promisit,' Æth. The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen. as the case of *ablation* (Donalds. *Gr.* § 451; the 'whence-case,' Hartung, *Casus*, p. 12) requires but little modification. Τὸ Πν. τῆς ἐπ. is 'the Spirit which came from, *i. e.* was announced by, promise;' ὅτι κατὰ ἐπαγγ. αὐτὸ ἐλάβομεν, Chrys., or as Theoph. 1, still more literally, ὅτι ἐξ ἐπαγγ. ἐδόθη. So in effect Syr. The active sense, ὅτι βεβαιοῖ τὴν ἐπαγγελ. (Theoph. 2) is grammatically doubtful, as there is no such verbal basis in Πνεῦμα, compare Scheuerl. *Synt.* § 17. 1, p. 126; and is exegetically unnecessary, as the idea of βεβαίωσις lies in ἐσφραγίσθητε. See Suicer, *Thesaur.* Vol. II. p. 1767, and comp. notes *on Gal.* iii. 14.

τῷ ἁγίῳ marks, with solemn emphasis, Him by whom they were sealed, Him whose essence was holiness, the personal Holy Spirit of God. For a weighty and practical sermon on this verse, see Usher, *Serm.* XII. Vol. XIII. p. 175 (ed. Elringt.), and for three discourses of a more general character Barrow, *Serm.* XIII. XIV. XV. Vol. I. p. 1—59 (Oxf. 1830).

14. **ὅς**] As the noun in the explanatory clause (ὅς...ἡμῶν) gains a prominence by being not only an elucidation or amplification (ch. i. 23), but a *definition* and *specification* of that in the antecedent, the relative agrees with it in gender: see esp. Winer, *Gr.* § 24. 3, p. 150, Madvig, *Synt.* § 98. b. Ὅς need not therefore be referred to Christ, nor indeed to the personal nature of the Holy Spirit (John xiv. 16), as τὸ Πν. in its most distinct personal sense is invariably used with the neuter relative; compare the collection of exx. in Bruder, *Concord.* s. v. ὅς, II. p. 619. The reading ὅ, adopted by *Lachm.* [with ABFGL; 15 mss.; Athan. (2), al.], may be a grammatical gloss.

ἀρραβών] '*earnest*,' Auth., Arm.: a word used in the N. T. only here and 2 Cor. i. 22, v. 5; comp. עֵרָבוֹן Gen. xxxviii. 17 sq.; 'arrhabo,' Plaut. *Most.* III. 1. 3, and *Rud.* Prol. 45. It is a term probably of Phœnician origin (Gesen. *Lex.* s. v.), and denotes (1) a portion of the purchase money, an *earnest* of future payment, πρόδομα, Hesych.; ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὠνουμένων διδομένη προκαταβολή, *Etym. M.*: (2) *pignus*, Vulg., Clarom., 'vadi,' Goth.; see esp. Kypke, *Obs.* Vol. II. p. 239. The word has here its primary meaning: the gifts and υἱοθεσία, of which the Spirit assures us now, are the *earnest*, the ἀπαρχὴ (Basil) of the κληρονομία (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, ch. v. 5) hereafter; see Rom. viii. 23, and comp. Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 248. Christ is termed somewhat similarly the ἀρρ. τῆς δικαιοσύνης ἡμῶν, Polyc. *Phil.* cap. 8; τῆς ἀναστάσεως ἡμῶν, *Constit. Apost.* v. 6: see Suicer, *Thesaur.* s. v. Vol. I. p. 512. **εἰς ἀπολύτρωσιν τῆς περιπ.**] '*for the redemption of the purchased possession*,' ܠܦܘܪܩܢܐ ܕܐܚܙܬܐ [in redempt. eorum qui vivunt, sc. servantur] Syr., 'in redemptionem adquisitionis,' Vulg.; first of the two final clauses, expressive

15 Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' I ever give thanks, and pray that you may be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the Resurrection and supreme exaltation of Christ.

of the divine purpose involved in the ἐσφραγίσθητε κ.τ.λ.; see below (2). The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολύτρ. scil. περιπ., comp. Chrys., Theophyl. 1), conjunction (ἀπολ. καὶ περιπ., comp. Holzh.), or virtual interchange (περιπ. τῆς ἀπολ. Beza; Steph. *Thesaur.* s.v. περιπ.), we will notice (1) the probable *meaning* of the words, (2) the probable *connexion* of the clause with the sentence. (1) **ἀπολύτρωσις**, a word always (*e. g.* ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολ., Chrys.) from sufferings and sins, from Satan and from death: see Usteri, *Lehrb.* II. 1. 1, p. 106, Neand. *Planting*, Vol. I. p. 456, and comp. Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 183 sq., who however is appy. unduly restrictive.

περιποίησις is much more obscure; while its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation (Beng.), the genitival relation with ἀπολύτρ. renders this in the present case wholly untenable. The same may be said of the concrete passive explanation 'hæreditas acquisita' (Calov.), even if that explanation be lexically demonstrable. The most ancient interpretation (Syr.), according to which ἡ περιπ. = οἱ περιποιηθέντες, scil. λαὸς εἰς περιπ. 1 Pet. ii. 9 (comp. Isaiah xliii. 21, and esp. Mal. iii. 17), and is a Christian application of the סְגֻלָּת יְהוָה, the λαὸς περιούσιος (LXX) of the Old Testament, is on the whole the most satisfactory. The objection that περιπ. is never *absolutely* so used is of weight, and is not to be diluted by a forced reference to αὐτοῦ (Mey.); still, while the exx. adduced show such a meaning to be possible, the context, and esp. the genitival relation, render it in a high degree probable. The discussions of the other interpretations by Harless, and the comments of Stier (p. 129) on ἀπολύτρ. will repay perusal. (2) *Connexion:* εἰς may be joined with ὅς ἐστιν κ.τ.λ. (*Tisch.*, Rück.) in a temporal sense, 'until' (Auth.), but much more probably belongs to ἐσφραγίσθητε. Εἰς ἀπολ. is thus a clause co-ordinate with εἰς ἔπαινον κ.τ.λ., the former expressing the final clause in reference to *man*, the latter in more especial and ultimate reference to *God*.

15. **Διὰ τοῦτο κἀγώ**] '*On this account I also;*' ref. to the preceding verses as a reason for thanks to God for the spiritual state of the Ephesians, with a prayer (ver. 17) for their further enlightenment. The exact reference of these words is doubtful. Harless (after Chrys.) refers διὰ τοῦτο to the whole paragraph; as however the Ephesians are first specially addressed in ver. 13 (καὶ ὑμεῖς), it seems best, with Theoph., to connect διὰ τοῦτο only with ver. 13, 14 'on account of thus having heard, believed, and having been sealed in Christ.' Κἀγὼ ('*I also, I too*,' not 'I indeed,' Eadie) is thus faintly corresponsive with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers

ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ 16

καὶ to διὰ τοῦτο, adducing Col. i. 9, but this example (comp. ver. 4 with ver. 9) certainly confirms the strict union of particle and pronoun; see notes *in loc.* Eadie and Bretschneider cite Rom. iii. 7, 1 Cor. vii. 8, xi. 1, Gal. iv. 12, 1 Thess. iii. 5, al., but in all these instances καὶ has its full and proper comparative force: see Klotz, *Devar.* Vol. II. p. 635.

ἀκούσας] '*having heard.*' All historical arguments (*ὡς μηδέπω θεασάμενος αὐτούς*,—noticed, but rejected by Theodoret) derived on the one hand from pressing the meaning of the *verb* (De W.), or on the other from the improbable (see Winer, *Gr.* § 40. 5. b. 1, p. 248, comp. notes *on Gal.* v. 24) frequentative force of the *tense* (Eadie), must be pronounced extremely precarious. St Paul certainly uses *ἀκούσαντες* in Col. i. 4 with reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring *ἀκούσας* to the progress the Ephesians had made in the four or five years since he had last seen them: see Wieseler, *Chronol.*, p. 445, Wiggers, *Stud. u. Krit.* 1841, p. 431 sq. **τὴν καθ' ὑμᾶς πίστιν**] this is commonly regarded as a mere periphrasis for *τὴν ὑμετέραν π.*, or rather *τὴν π. ὑμῶν*, the possessive *ὑμέτερος* (comp. *ἡμέτ.*) being used sparingly (only 4 times) in St Paul's Epp. It must be admitted that later writers appear to use *κατὰ* with acc. as equivalent to possess. pronoun or gen. (see Bernhardy, *Synt.* v. 20. b, p. 241, Winer, *Gr.* § 22. 7. obs. p. 139), still, as St Paul uses *ἡ πίστ. ὑμῶν* at least 16 times, and *ἡ καθ' ὑμ. π.* only once, there would seem to be a distinction; the latter (*κατὰ* distributive) probably denoting the faith of the community viewed objectively, '*the faith which is among you*,' the former the subjective faith of individuals: see Harless and Stier *in loc.*, and comp. John viii. 17, *τῷ νόμῳ τῷ ὑμετέρῳ* (addressed to *Pharisees*), with Acts xviii. 15, *νομοῦ τοῦ καθ' ὑμᾶς* (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that *ἡ καθ' ὑμ. π.* denotes more distinctively characteristic possession than the former. **ἐν τῷ Κυρίῳ Ἰησ.**] '*in the Lord Jesus;*' definition of the holy sphere and object of the *πίστις*, the omission of the article giving a more complete unity to the conception, as it were 'Christ-centered faith,' '*fidem erga Deum in Domino Jesu*,' Beng.; see notes *on Gal.* iii. 26. It is instructive to compare with this the subsequent clause, *τὴν ἀγάπην τήν κ.τ.λ.*, where the second article [but *Lachm.* omits *τὴν ἀγ.* with ABℵ[1]; 17; al.] seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (*οὐ τοὺς ἐπιχωρίους φησὶ μόνον*, Chrys.) which is its true Christian characteristic; see Fritz. *Rom.* iii. 25, Vol. I. p. 195. As a general rule it may be observed, that when the defining prepositional clause is so incorporated with (*e. g.* ch. ii. 11), appended to (Col. iv. 7), or, as here, structurally assimilated (*πίστις* or *πιστεύω ἐν*, comp. ch. iii. 13, Rom. vi. 4) with the subst. it defines as to form only a single conception, the article is correctly omitted; see Harless *in loc.*, and Winer, *Gr.* § 20. 2, p. 123. **εἰς πάντας τοὺς ἁγίους**] '*towards all the Saints;*' objects towards whom the love was directed; '*omnes* character Christianismi,'

ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, 17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ

16. *μνείαν ὑμῶν ποιούμενος*] So *Tisch.* with D³EKL(FG, Boern., transpose *ὑμῶν* and *ποιούμ.*) great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (*Rec., Griesb., De W.* e sil., *Alf., Wordsw.*). The omission of *ὑμῶν* is strongly supported by external evidence, viz. ABD¹ℵ (not C, Eadie; this is one of its lacunæ); about 10 mss.; Clarom., Goth.; Hil. (*Rück., Lachm., Mey.*, approved by *Mill*, Prolegom. p. 144?), but is perhaps slightly less probable; esp. as an omission of *ὑμῶν* owing to the preceding *ὑμῶν* is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where ABℵ¹ similarly omit *ὑμῶν*) is appy. an instructive parallel.

Bengel: comp. ch. vi. 18, Philem. 5. On the meaning of *ἁγίους*, see notes on ch. i. 1.

16. **οὐ παύομαι εὐχ.**] '*I cease not giving thanks.*' In this simple and well-known formula the participle points to a state supposed to be already *in existence:* see Winer, *Gr.* § 45. 4, p. 308 sq., Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs (*e. g. αἰσχύνομαι*, Luke xvi. 3) this distinction between part. and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure: see Herm. *Viger*, No. 218; Donalds. *Gr.* § 591; and for a good paper on the general distinction between these uses of the participle and of the infin., Weller, *Bemerk. z. Gr. Synt.* **ὑπὲρ ὑμ.**] on the use of *ὑπέρ* (Rom. i. 8, *&c.*) and *περὶ* (1 Cor. i. 4, *&c.*) in this formula, see notes on ch. vi. 19 and *on Gal.* i. 4.

μνείαν ὑμῶν ποιούμ.] '*making mention of you;*' limitation, or rather specification of the further direction of the *εὐχαριστία*, comp. 1 Thess. i. 2, Philem. 4, and see notes *in locc.*

ἐπὶ τῶν προσ. μου] '*in my prayers,*' 'in orationibus meis,' Vulg., Clarom., Goth.; *ἐπὶ* here being not simply and crudely temporal, 'at the time of my prayers' (Eadie), but retaining also **that shade of** *local* reference of which even the more distinctly temporal examples are not wholly divested: see Bernhardy, *Synt.* v. 23. a, p. 246, and especially notes *on* 1 *Thess.* i. 2. The prep. thus serves to express the concurrent circumstances and relations, in which and under which an event took place; see Winer, *Gr.* § 47. g, p. 336.

17. **ἵνα κ.τ.λ.**] '*that the God* &c.;' subject of the prayer blended with the purpose of making it. The exact meaning of this particle both here and in similar passages requires a brief notice. The uses of *ἵνα* in the N.T. appear to be three: (1) *Final*, indicative of the *end, purpose*, or *object* of the action,—the primary and principal meaning, and never to be given up except on the most distinct counter-arguments: (2) *Sub-final*,—occasional force, especially after verbs of entreaty (not of *command*), the *subject* of the prayer being blended with, and even in some cases obscuring the *purpose* of making it; see esp. Winer, *Gr.* § 44. 8, p. 299, and notes *on Phil.* i. 9: (3) *Eventual*, or indicative of *result*,—appy. in a few cases, and due perhaps more to what is called 'Hebrew teleology' (*i. e.* the reverential aspect under which the Jews regarded Prophecy and its fulfilment) than grammatical depravation; compare Winer, *Gr.* § 53. 6, p. 406 sq. After

τῆς δόξης, δῴη ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς 18

maturely weighing the evidence adduced by Winer and others, few perhaps will hesitate to characterize Fritzsche's and Meyer's strenuous denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical. In the present case, independent of the parallelism afforded by numerous similar passages (ch. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. *δῴη* after the pres. (hoped for, dependent realization, Klotz, *Devar.* Vol. II. p. 622, Bernhardy, *Synt.* XI. 11, p. 407) inclines us distinctly to this *sub-final* or secondary telic use; comp. Winer, § 41. 1. obs. p. 260. On the late and incorrect form *δῴη* for *δοίη*, see Lobeck, *Phryn.* p. 345, and Sturz, *de Dial. Maced.* p. 52. **ὁ Θεὸς τοῦ Κυρίου ἡμ.**] '*the God of our Lord*;' see John xx. 17, Matth. xxvii. 46. 'Deus ejus est quia ex eo natus in Deum est,' Hilar. *de Trin.* IV. 35, p. 96. The somewhat contorted explanations of this and the following clause cited by Suicer (*Thes.* Vol. I. p. 944) may be dispensed with if this only be observed, that 'the word *God* was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.*, Qu. II. Vol. II. p. 399. The admirably perspicuous distinctions of the same author, in *Answer to Pref.* Vol. II. p. 415, deserve perusal.

ὁ πατὴρ τῆς δόξης] '*the Father of glory*;' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of the *characteristic quality*: see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 211. It is singular that a mere adjectival resolution (Rückert), or a poetical and less usual meaning of *πατὴρ* (sc. 'auctor,' Job xxxviii. 28, probably James i. 17, and perhaps Heb. xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W., and Mey.) should so generally have been adopted instead of this simple and grammatical explanation. The use of *πατὴρ* was probably suggested by the foregoing mention of our Lord, while the qualifying gen. *δόξης* serves appropriately to carry on the reference to the eternal glory of God which pervades the whole of the first paragraph. The reference then of *δόξα* to the glorified humanity (Stier), or to the divine nature of Christ (Athan., Greg.-Naz., see Suicer, *Thesaur.* Vol. I. p. 944), is by no means necessary.

Πνεῦμα σοφίας κ.τ.λ.] '*the Spirit of wisdom and revelation*;' the characterizing genitives denoting the special forms and peculiar *manifestations* in which the Apostle prayed for the gift of the Spirit to his converts; compare 2 Cor. iv. 13, 2 Tim. i. 7, see notes *on Gal.* vi. 1, and on the omission of the article with *Πνεῦμα*, notes *on Gal.* v. 5. The favourite subjective and objective distinctions of Harl., viz. that *σοφ.* is the subjective state, *ἀποκάλ.* the objective medium, are not necessary, nor even, as the order (state before means, not *vice versâ*) suggests, logically satisfactory; *σοφία* is simply the general gift of illumination, *ἀποκάλ.* the more special gift of insight into the divine mysteries: see further remarks in notes *on 2 Tim.* i. 7.

ἐν ἐπιγνώσει αὐτοῦ] '*in the full knowledge of Him*,' 'in agnitione [or rather *cognitione*] ejus,' Vulg., Clarom.; *ἐν* not being for *εἰς* (Grot., Wolf), or *διά* (Beza), but, as usual,

καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς

marking the *sphere* or element in which the action takes place; the knowledge of God (not *Christ*, Calv., who is not referred to before ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; comp. 2 Pet. i. 2, and see esp. Winer, *Gr.* § 48. a, p. 345. Ἐν ἐπιγν. thus belongs to the whole *preceding* clause, not specially to ἀποκαλ., still less to what *follows* (Chrys., *Lachm.*, al.), both of which connexions would interfere with the parallelism of ver. 15 and 16; πνεῦμα κ.τ.λ. corresponding to πεφωτ. κ.τ.λ., and ἐν ἐπιγν. to εἰς τὸ εἰδέναι. The ἐπὶ in ἐπίγνωσις may be either *additive* (Eadie), in ref. to the increments of knowledge continually received, or more probably, simply *intensive*, scil. 'cognitio accurata et certa,' Bretschn., *erkenntniss*; comp. 1 Cor. xiii. 12, see Rost u. Palm, *Lex.* s. v. ἐπί, iv. c. 5, and Delitzsch, *on Heb.* x. 26.

18. **πεφωτισμένους τοὺς ὀφθαλμούς κ.τ.λ.**] '*having the eyes of your heart enlightened.*' Three constructions are here possible: (*a*) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμούς, Peile, Eadie: (*b*) Accusatival clause after δῴη, καὶ being omitted to give the clause an emphatically appositional aspect; see Harless and Stier: (*c*) Lax construction of part.; πεφωτ. referring to ὑμῖν, and τοὺς ὀφθαλμοὺς being accus. of limiting reference; Winer, *Gr.* § 32. 5. 6, p. 205, Madvig, *Synt.* § 31; comp. Hartung, *Casus*, p. 62. Of these (*a*) is grammatically doubtful, for though such accusatives undoubtedly do exist, esp. in later writers (see Wannowski's elaborate treatise *de Construct. Abs.* iv. 5, p. 146 sq.), still they far more generally admit of an explanation from the context; see Winer, § 32. 7, p. 206, comp. Bernh. *Synt.* iii. 30, p. 133. Again (*b*) is somewhat doubtful grammatically, on account of the article (see Beng.), and certainly exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to it; see Meyer *in loc.* In (*c*) the connexion of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (*e.g.* Acts xv. 22; Winer, *Gr.* § 63. 1. 1, p. 500), nor without distinct parallel in classical Greek: see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. This then seems the most probable constr.: πεφωτ. κ.τ.λ. serves to define the *result* of the gift of the Spirit (comp. Phil. iii. 21 [not *Rec.*], 1 Thess. iii. 13; Winer, *Gr.* § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδέναι) which expresses the *purpose* of the illumination, not unnaturally lapses into the accusative. **τοὺς ὀφθ. τῆς καρδίας ὑμ.**] '*the eyes of your heart;*' a somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχή) of which the καρδία is the imaginary seat; comp. *Acta Thom.* § 28, τοὺς τῆς ψυχῆς ὀφθαλμούς, and see esp. Beck, *Seelenl.* iii. 24. 3, p. 94 sq., and notes *on* 1 *Tim.* i. 5. On the use and meaning of φωτίζειν here, 'to illuminate with the brightness of *inner* light,' see esp. Harl. *in loc.*, and contrast Eph. iii. 9, where, as the context shows, the illumination in somewhat less inward and vital; comp. Beck, *Seelenl.* ii. 13. 2, p. 37. The reading of *Rec.*, ὀφθ. τῆς διανοίας ὑμ. has only the support of some cursive mss.; Theod., Œcum.,

κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον 19

al. **τίς**] '*what.*' There appears no reason to adopt in this verse either a qualitative ('cujusnam naturæ,' Wahl, Harl.), or, what is appy. more questionable, a quantitative (*ποταπή*, *πόση*, Holzh., Stier) translation; the ordinary meaning 'what' ('quæ... spes,' Vulg.) is fully sufficient, and includes all more special interpretations. The articles with *ἐλπὶς* and *πλοῦτος* only serve to point them out as well-known and recognised, and as indirectly alluded to throughout the preceding paragraph: comp. Bernhardy, *Synt.* VI. 27, p. 324, Stallb. Plato, *Crit.* 43 C. **ἡ ἐλπὶς κ.τ.λ.**], '*the hope of His calling*,' *i.e.* the hope which the calling works in the heart; *κλήσεως* being the gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. Ἐλπὶς is thus not objective, *τὸ ἐλπιζόμενον* (Olsh., Eadie), a meaning scarcely fully substantiated even in Col. i. 5 (comp. notes *in loc.*), and here certainly unnecessary, but as usual *subjective; ἐπὶ ποίαις ἐλπίσι κεκλήμεθα παρ' αὐτοῦ*, Theod. Like *πίστις*, it is probably occasionally used in an objective aspect ('objectivirt'), as 'the grounds, the state of hope,' but just as *πίστις* is not used in the N. T. for 'religio Christiana' (see *on Gal.* i. 23), so it is very doubtful whether *ἐλπὶς* ever fully amounts to 'res separata,' as asserted by Suicer, *Thesaur.* s. v. Vol. I. p. 1095. **τίς ὁ πλοῦτος κ.τ.λ.**] '*what the riches of the glory of His inheritance;*' a noble accumulation of possessive genitives, setting forth the *κληρονομία* on the side of its glory, and that glory on the side of its riches. All adjectival solutions, it need scarcely be said, are wholly inadmissible; see notes on ver. 6, and Winer, *Gr.* § 30. 3. 1, p. 171 sq.

The prefixed *καὶ* is omitted by *Lachm.* with ABD^{1}FG$\aleph^1$; 59; Clarom., Sangerm., Amiat., Goth., al., but perhaps rightly retained by *Tisch.*, *Mey.*, al., with D^{3}EKL$\aleph^4$; nearly all mss.; Copt., Syr. (both), Vulg., al.; Orig. cat., Chrys., Theod.; as the *καὶ* in the third member (ver. 19) might have so easily suggested an omission in the second. **ἐν τοῖς ἁγίοις**] '*among the saints;*' a semilocal clause appended to *τίς* (*ἐστιν*) *ὁ πλοῦτος κ.τ.λ.*, defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the *πλοῦτος τῆς δόξ. τῆς κληρ.* is peculiarly found, felt, and realized: comp. Col. i. 27, and see Meyer, *h. l.* Harless connects *ἐν τοῖς ἁγίοις* with *κληρον. αὐτοῦ*, an interpretation exegetically tenable (see Stier *in loc.* p. 161 sq.), but, on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek, as the somewhat sweeping language of Alf. *in loc.* would lead us to conclude. For as the former clause contains a defined and self-subsistent idea (not merely *κληρον. ἐν κ.τ.λ.* Job xlii. 15, *&c.*, but *κληρον. αὐτοῦ*, sc. *Θεοῦ*, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anarthrous; see notes on ver. 15. If however *ἐν τοῖς ἁγ.* be immediately connected with the unexpressed *ἐστί*, the omission of the article will be less sensibly felt (comp. Winer, *Gr.* § 19. 2. b, p. 114), and the harmony in the three clauses fully preserved: the first, *ἐλπὶς κ.τ.λ.* being stated generally; the second, *πλοῦτος κ.τ.λ.* more nearly specialized by *ἐν τοῖς ἁγ.*, the sphere in which it is found; the third, *τὸ ὑπερβάλλον κ.τ.λ.* by *εἰς ἡμᾶς*, the

μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας
κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν

living objects towards whom it is and will be exercised.

19. **καὶ τί τὸ ὑπερβ. κ.τ.λ.**] '*and what the exceeding greatness of His power is;*' specification of that by which hope becomes quickened and realized; *ὅση τις περίεσται κτῆσις ἀγαθῶν τοῖς τοῦ Θεοῦ ἁγίοις ἐπὶ τοῦ μέλλοντος αἰῶνος*, Theod.-Mops. Chrys., Theoph., and Œcum. refer this clause simply to the present life. This is doubtful, as the foregoing expressions *ἐλπὶς* and *κληρονομία* (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse, seem to point *primarily* to the power of God which shall *hereafter* quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a kind of climax,—the *hope* which the calling awakens,—the exhaustless and inexpressible *glory* (Chrys.) of that inheritance to which hope is directed,—the limitless *power* that shall bestow it. Still the individualizing *εἰς ἡμᾶς* seems to show that a *secondary* reference to the *present* quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

εἰς ἡμᾶς τοὺς πιστ.] '*to us-ward who are believing;*' objects towards whom the exceeding greatness of the power is displayed: the *εἰς ἡμᾶς* not being dependent on *τῆς δυνάμ. αὐτοῦ* (Harl., citing 2 Cor. xiii. 4, where however *εἰς ὑμᾶς* is most probably to be joined with *ζήσομεν*, see Mey. *in loc.*), but, as in the preceding member, on *τί (ἐστί)*; and *εἰς* having its regular and primary sense of ethical direction, admirably expressed by '*to us-ward*,' A. V. from *Tynd.*; comp. Winer, *Gr.* § 49. a. c. δ, p. 353. The second and third clauses, *τίς ὁ πλοῦτος κ.τ.λ.* and *τί τὸ ὑπερβ. κ.τ.λ.*, are thus perfectly symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause *εἰς ἡμᾶς* being structurally parallel to the preceding *ἐν τοῖς ἁγίοις*, while at the same time it prepares us for the latent apposition suggested by the *ἐν Χρ.* which follows; see Stier *in loc.*, p. 155. **κατὰ τὴν ἐνέργειαν** does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not however especially to *πιστεύοντας* (Rück.), for such a connexion, though doctrinally unexceptionable (see Col. ii. 12), is *exegetically* unsatisfactory from its interpolation of an unlooked-for idea, viz. the origin and antecedents of faith. The reference then is simply to the whole clause, not however as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with the full ethical force of *κατά* ('measure,' 'proportion,' Bernhardy, *Synt.* v. 20. b, p. 239), as a definition of its mode of operation (Eadie), a mighty *measure*, a stupendous *exemplar* by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized; comp. Ignat. *Trall.* 9, where however the *ὁμοίωμα* of the *ἔγερσις* is more alluded to than in the present passage. As the meaning of *κατὰ* here falls short of 'propter' (comp. Griesb. *Opuscula*, II. 5), so it certainly transcends that of mere similitude.

τοῦ κράτους τῆς ἰσχύος αὐτοῦ] '*the strength of His might*,' 'robur potentiæ,' Æth., scil. the strength which appertains to, is evinced by His *ἴσχυς*: neither a Hebraism (Holzh.), nor a

ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω 21

mere cumulative form of expression (Küttn.), but a specification of the outcoming and exhibition of that power which is the divine attribute; see ch. vi. 10, Dan. iv. 27. Each word has thus its distinct and proper force: ἴσχυς, as its derivation (ἴσχω, ἔχω) implies, refers rather to *passive* inherent power, Mark xii. 30; κράτος (KPA, KAP, cogn. with κάρα, comp. Benfey, *Wurzellex.* Vol. II. 178) to power evinced in *action;* see Luke i. 51. The striking force of the expressions here used to specify this 'eminent act of God's omnipotency' is well illustrated by Pearson, *on the Creed*, Art. v. Vol. II. p. 222 (ed. Burton).

20. **ἣν ἐνήργησεν**] '*which He wrought,*' scil. ἣν ἐνέργειαν, which act of omnipotence God, as the principal cause (see Pearson, *Creed*, Art. v. Vol. I. p. 301, ed. Burt.), displayed in Christ, and in Him in us ('innuit efficaciam Dei in credentibus,' Cocc.) who share the humanity he vouchsafed to take, and are spiritually risen with our risen Lord; see Stier *in loc.* p. 172. The reading ἐνήργηκεν (AB; Cyr., Procop.) is adopted by *Lachm., Mey.;* but appy. on insufficient evidence. **ἐν τῷ Χριστῷ**] '*in Christ,*' in Him as our spiritual Head; ἐν here being no mere 'nota dativi,' a construction now exploded in the N.T. (see Winer, *Gr.* § 31. 8, p. 195), but correctly indicating the *substratum* of the action; see notes *on Gal.* i. 24. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δῆλον δὲ ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέθεικε (Theod.), τὸ γὰρ ἀναστὰν ἄνθρωπος, εἰ καὶ Θεῷ ἥνωτο (Theophyl.). In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St Paul. **ἐγείρας αὐτόν**] '*when He raised Him,*' Auth. or perhaps better '*in that* He raised Him,' Arm.; contemporaneous act with ἐνήργησεν, see notes on γνωρίσας, ver. 9.

καὶ ἐκάθισεν] '*and He set* Him;' change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see exx. in Winer, *Gr.* § 63. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty ἐνέργεια of God (Father, Son, and Spirit: Pearson, *on the Creed*, Art. v. Vol. I. p. 302), displayed in the Resurrection of Christ from the dead.

On the session of Christ at the right hand of God, see Knapp, *Script. Var. Argum.* Art. II.; let these words of Bp. Pearson's however never be forgotten, '*He shall reign for ever and ever,* not only to the modificated eternity of His mediatorship, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity:' Art. VI. Vol. I. p. 335. Ἐκάθισεν is found in DEFGKL; most mss.; Clarom., Boern., Goth., Copt., Syr.; Chrys., Theod. (*Rec., Tisch.*). But καθίσας (*Lachm.*) has the strong support of ABℵ; about 14 mss.; Aug., Vulg.; Eus., Cyr.: αὐτὸν is added by Aℵ; 4 mss.; Eus., Procop. **ἐν τοῖς ἐπουρανίοις**] '*in the heavenly places;*' ܒ ܫ ܡ ܝ [in cœlo] Syr., Goth., Æth.; see notes on ver. 3. It is scarcely possible to doubt that these

πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος

words have here a *local* reference. The distinctly local expressions, *ἐκάθισεν, ἐν δεξιᾷ*,—the Scripture doctrine of Christ's literal and local ascent (Mark xvi. 19, al.),—His regal session in heaven in His glorified and resplendent Body (Acts vii. 56, *ἑστῶτα ἐκ δεξιῶν*, al., see Phil. iii. 20, 21),—His future literal and local judiciary descent (Acts i. 11, *ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον*),—all tend to invalidate the vague and idealistic 'status cælestis' urged by Harless *in loc.* The choice of the more general expression, *ἐν τοῖς ἐπουρ.*, '*in the heavenly regions*' (comp. ch. iv. 10), rather than the more specific *ἐν τοῖς οὐρανοῖς* was perhaps suggested by the nature of the details in ver. 21. The reading *οὐρανοῖς* [*Lachm.* (non marg.) with B; al.] has weak external support, and seems an almost self-evident gloss.

21. **ὑπεράνω**] '*over above*,' 'supra,' Vulg., Clarom., 'ufaro,' Goth.; not 'longe supra,' Beza, and 'far above,' Auth., Alf., al.: specification of the nature and extent of the exaltation. The intensive force which Chrys. and Theophyl. find in this word, *ἵνα τὸ ἀκρότατον ὕψος δηλώσῃ*, and which has recently been adopted by Stier and Eadie, is very doubtful; as is also the assertion (Eadie) that this prevails 'in the majority of passages' in the LXX: see Ezek. i. 26 (*Alex.*), viii. 2, x. 19, xi. 22, xliii. 15, and even Deut. xxvi. 19, xxviii. 1. Such distinct instances as Ezek. xliii. 15, and in the N. T., Heb. ix. 5, the similarly unemphatic use of the antitheton *ὑποκάτω* in John i. 51, Luke viii. 16, and the tendencies of Alexandrian and later Greek to form duplicated compounds (see Peyron, *ad Pap. Taurin.* Vol. I. p. 89), make it highly probable that *ὑπεράνω*, both here and ch. iv. 10, implies little more than simple local elevation. So too Syr. and appy. all the ancient Vv. **πάσης ἀρχῆς κ.τ.λ.**] '*all* (*every*) *rule and authority and power and lordship*:' no parenthesis, but a fuller explanation of *ἐν τοῖς ἐπουρανίοις*, see Winer, *Gr.* § 64. I. 2, p. 614 (ed. 5). The context and the illustrations afforded by ch. iii. 10, Col. i. 16, and 1 Pet. iii. 22, seem to preclude any mere generic reference to all forms of power and dominion (Olsh.), or any specific reference to the orders of the Jewish hierarchy (Schoettg.), or the grades of authority among men (see ap. Pol. *Syn.*). The abstract words (*δυνάμεών τινων ὀνόματα ἡμῖν ἄσημα*, Chrys.) seem to be designations of the orders of *heavenly* Intelligences, and are used by St Paul in preference to any concrete terms (*ἀγγέλων, ἀρχαγγέλων κ.τ.λ.*) to express with the greatest amplitude and comprehensiveness the sovereign power and majesty of Christ; *εἴ τι ἐστὶν ἐν τῷ οὐρανῷ, πάντων ἀνώτερος γέγονε*, Chrys., see Calv. *in loc.* As this verse relates to Christ's exaltation in heaven rather than His victory over the powers of hell (1 Cor. xv. 24, comp. Rom. viii. 38), reference is probably made exclusively to good Angels and Intelligences, 1 Tim. v. 21. Any attempt to define more closely (see authors cited in Hagenbach, *Hist. of Doctr.* § 131, Petavius, *de Angelis*, II. 1, Vol. III. p. 101 sq.) is alike presumptuous and precarious: see the excellent remarks of Bp. Hall, *Invisible World*, Book I. § 7. On the nature of Angels, consult the able treatise by Twesten, *Dogmatik*, Vol. II. esp. § 1. 4, the essay by Stuart, *Bibliotheca Sacra* for 1843, pp. 88—154, Ebrard, *Dogmatik*, § 228 sq.

καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, καὶ πάντα 22

Vol. I. p. 276, and the remarks of Lange, *Leb. Jes.* Part II. p. 41 sq.

καὶ παντὸς ὀνόματος ὀνομ.] '*and, in a word, every name named;*' concluding and comprehensive designation; καὶ having here that species of *adjunctive* force according to which a general term is appended to foregoing details: see Winer, *Gr.* § 53. 3, p. 388, notes *on Phil.* iv. 12, Fritz. *Matth.* p. 786. Πᾶν ὄνομα is not 'every title of honour' (Grinf. *Scholl. Hell.*), a particular explanation to which ὀνομαζ. (which has always its simple meaning in the N. T., even in Rom. xv. 20, see Fritz.) is distinctly opposed,—nor is it used in reference to Heavenly Powers which are ἀκατονόμαστοι (Theophyl.),—nor even as a generic representation of the foregoing abstract nouns (Wahl, Harless), but simply with reference to everything in existence ('quicquid existit,' Beza), personal or impersonal, 'everything bearing a name and admitting designation;' comp. Col. i. 16, where a similar latitude is implied by the four times repeated εἴτε, and see notes *in loc.* **οὐ μόνον κ.τ.λ.**] clause appended not to ἐκάθισεν (Beza, Koppe), but to παντὸς ὀνόμ. ὀνομαζ., to which it gives a still further expansion, both in respect of time and locality, *i.e.* everything named whether now or hereafter, in the present state of things or the world to come; παντὸς ῥητοῦ καὶ ὀνομαστοῦ, οὐ μόνον τοῦ ἐνταῦθα ὀνομαζομένου, ἀλλὰ καὶ τοῦ ἐκεῖθεν δυναμένου ῥηθῆναι καὶ ὀνομασθῆναι, Œcum. **ἐν τῷ αἰῶνι τούτῳ**] '*in this world,*' scil. 'this present state of things,' 'systema rerum,' Beng. With regard to the meaning of αἰὼν it may be observed that in all passages where it occurs a *temporal* notion is more or less apparent. To this, in the majority, an *ethical* idea is united, so that ὁ αἰὼν οὗτος, as Olsh. has observed, is 'the temporary and terrestrial order of things in which sin predominates' (comp. Gesen. *Lex.* s. v. עוֹלָם, B), to which αἰὼν μέλλων (=βασιλεία Θεοῦ), the holy state of things founded by Christ, is the exact contrast; see his *Comment. on Matth.* xii. 31, 32, and Neander, *Planting*, Vol. I. p. 500, 501 (Bohn). In a few passages like the present a *semi-local* meaning seems also superadded, causing αἰὼν to approach in meaning to κόσμος, though it still may be always distinguished from it by the temporal and (commonly) ethical notions which ever form its background; see notes on ch. ii. 2.

22. **καὶ πάντα ὑπέταξεν κ. τ. λ.**] '*and put all things under His feet;*' further specification of the majesty of Christ,—not only the highest conceivable exaltation (ver. 21), but the most unbounded sovereignty. The strong similarity of the language scarcely leaves a doubt that here and in Heb. ii. 8 there is a distinct *allusion* to Psalm viii. 7, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, comp. Gen. i. 28. Nor is this due to any 'rabbinisch-typischer Interpretationsweise' (Mey.) on the part of St Paul, but to a direct reference under the guidance of the Spirit to a passage in the O. T. which in its primary application to man involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man's future exaltation in Christ, yet more fully than Tholuck and even Hengstenberg *in loc.* appear to admit. The reference thus is less to the

ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν
23 *κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ*

subjugation of foes, as in 1 Cor. xv. 27 (Hamm., Stier), than to the limitless nature of Christ's sovereignty, which the words *ὑπὸ τούς κ.τ.λ.* (*ἡ ἐσχάτη ὑποταγή*, Chrys.) still more heighten and enhance. On this and the next verse see a sound sermon by Beveridge, in which the three points, Christ's headship over all things, His headship to the Church, and His relation to it as His body, are well discussed; *Serm.* XXXII. Vol. II. p. 124 sq. (A.-C. L.). **ἔδωκεν** is not synonymous with נָתַן, *ἔθηκεν, ἔστησεν* (Wolf, Holzh., and even Harl.), either here or ch. iv. 11, but (as the dat. *ἐκκλησίᾳ* and the emphatic position of *αὐτὸν* seem to suggest) retains its primary and proper sense. The meaning then seems to be, 'Though He was so exalted and so glorified, yet even HIM did God, out of His boundless mercy and beneficence, *give* to the Church to be its head.'

κεφαλὴν ὑπὲρ πάντα] '*head over all things.*' The exact construction and immediate reference of these words is not perfectly clear. Ὑπὲρ *πάντα* evidently qualifies *κεφ.*, not however as an immediate and adjectival epithet ('summum caput,' Beza, Conyb.), but as an accessory and quasi-participial definition, *i.e. ὑπερέχουσαν πάντων, πάντα* being used in exactly the same general sense as before, without any limiting reference to *τῇ ἐκκλ.* (Harl.), or any implied contrast to other subordinate heads, Apostles, Prophets, *&c.* (Olsh.). The accus. *κεφ.* may be regarded either as (*a*) a simple appositional accus. to the preceding *αὐτόν*, a second *κεφ.* being supplied (per brachylogiam) before *τῇ ἐκκλ.*,—'He gave Him, Head over all, (as Head) to his Church;' comp. Jelf, *Gr.* § 893. c.; or (*b*) as an accus. of further predication, serving to complete the notion of the verb, and forming a species of tertiary predicate (Donalds. *Gr.* § 489); 'He gave Him as Head over all,' *i.e.* 'in the capacity of Head over all:' comp. Madvig, *Synt.* § 24. a, and see the various exx. in Donalds. *Gr.* § 490. Of these (*a*) was adopted in ed. 1 (so also Stier, Mey.), and it coincides in meaning with the ungrammatical order (*ἔδωκεν αὐτὸν* [*ὄντα*] *ὑπὲρ πάντα κεφ. τῇ ἐκκλ.*) of Syr., Æth.-Platt, Chrys., al., but is, grammatically considered, less simple than (*b*), and, considered exegetically, but little different in meaning: if God gives Christ to the Church, and Christ at the same time is Head over all things (tertiary predication), He becomes necessarily Head to the Church. It seems best then, with Syr.-Phil. (appy.), Vulg. ('caput supra omnem ecclesiæ'), Clarom., Arm., to adopt the latter view; comp. Alf. *in loc.*

23. **ἥτις**] '*which indeed:*' not exactly 'ut quæ,' Meyer, but '*quæ quidem*,' the force of the indef. relative being here rather *explanatory* than causal, and serving to elucidate the use and meaning of *κεφαλὴ* by the introduction of the corresponding term *σῶμα*. On the uses of *ὅστις*, see notes *on Gal.* iv. 24. **τὸ σῶμα αὐτοῦ**] '*His body;*' not in any merely figurative sense, but really and truly; the Church is the veritable body of Christ mystical (ch. iv. 12, 16, esp. v. 30), no mere institution subject to Him as to a *κεφαλὴ* used in any ethical sense, but united to Him as to a *κεφαλὴ* used in its simple and literal sense; *ἵνα γὰρ μὴ ἀκούσας κεφαλὴν ἀρχήν τινα καὶ ἐξουσίαν νομίσῃς, σωματικῶς φησὶν*

σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

ἡμῶν ἐστὶ κεφαλή, Œcum. This great and vital truth, and the nature of our union with Christ which it involves and implies, is well illustrated in the beautiful treatise of Bp Hall, *Christ Mystical*, esp. ch. VII.

τὸ πλήρωμα κ.τ.λ.] '*the fulness*, &c.:' apposition to the preceding *τὸ σῶμα αὐτοῦ*, designed still more to expand the full meaning of the preceding identification of the Church with the Lord's body, the general truth conveyed being *τὸ πλήρωμα τοῦ Χριστοῦ ἡ ἐκκλησία*, Chrys. The special meaning and reference of these mysterious words has been greatly contested. This however seems clear (esp. after the long and careful note of Fritz. *Rom.* xi. 12, Vol. II. p. 469), that *πλήρωμα* is here used passively, and that of its two passive meanings, (*a*) *id quod impletum est*, and (*b*) *id quo res impletur* (see notes *on Gal.* iv. 4), the former, sc. *τὸ πεπληρωμένον*, though less common (comp. Lucian, *Ver. Hist.* II. 37, *δύο πληρωμάτων*, 'manned ships'), is here alone applicable. The Church then is *τὸ πεπληρωμένον*, not however in the sense 'plenum Christi agmen,' 'hominum a Christo impletorum caterva,' as Fritz. paraphrases; but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as it were, of all the gifts, graces, and blessings of Christ: comp. Philo, *de Præm. et Pœn.* p. 920, where the soul is called a *πλήρωμα ἀρετῶν*, and contrast the opposed *κένωμα*, as used by the Gnostics to express the void world of sense: Baur, *Gnosis*, p. 157, 462 (cited by Mey.).

τοῦ τὰ πάντα κ.τ.λ.] '*of Him who filleth all things with all things*,' 'qui rerum universitatem omnibus rebus [sibi] implet,' Fritz.; *ἐν* being here used in its instrumental sense (see notes *on* 1 *Thess.* iv. 18), as serving to specify that with which the filling takes place (see ch. v. 18), and *πᾶσιν* being used with an equal latitude to *τὰ πάντα* (ver. 22) as implying not only 'all *blessings*' (Eadie), but 'all *things*' unrestrictedly; for by Christ was the whole Universe made, and all things therein: see Col. i. 16, and comp. in ref. generally to the terms of the expression, Philo, *Sacrif. Cain*, § 18, Vol. I. p. 175 (ed. Mang.), *πεπληρωκὼς πάντα διὰ πάντων*. It has been doubted whether *πληροῦσθαι* is (*a*) passive, as Vulg., Clarom., Chrys., al.; or (*b*) middle, as Syr., Copt., Goth., Arm., whether in a purely active sense (Xen. *Hell.* VI. 2. 14, 35, see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 956), or perhaps, as this unique use of the middle in the N.T. suggests, in a specially reciprocal sense 'sibi implere.' Of these the latter alone seems admissible, as the idea of Christ receiving completion in his members (Est., comp. Harl.) implies restrictions little accordant with the inclusive *τὰ πάντα*. The meaning then of the whole would seem to be, that the Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities, of which they are composed. And this, as both the parallelism of *τὸ σῶμα αὐτοῦ* and *τὸ πλήρ. κ.τ.λ.* and the absence of any hint of a change of person seem distinctly to suggest, must be referred, not to God (Theod., Alf.), but to Christ; see esp. ch. iv. 10. On the doctrine of the omnipresence of Christ, an eternal

II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παρα- You too who were dead in sin He hath quickened, raised, and even enthroned with and in Christ, to show all ages the riches of His grace and love. Your salvation is by grace not works.

truth of vital importance (Bull, *Def. Fid. Nic.* § 4. 3. 1 sq., Waterland, *Sermons*, VII. 3, Vol. II. p. 164), to which this verse seems to allude, see notes on ch. iv. 10, Jackson, *Creed*, Book XI. 3. 10 sq., and the calm and conciliatory observations of Martensen, *Dogmatik*, § 177 sq. Well and clearly has it been said by Andrewes, 'Christ is both in Heaven and earth: as He is called the Head of His Church, He is in Heaven, but in respect of His body which is called Christ He is on earth,' *Serm.* XII. Vol. V. p. 407. The omission of τὰ (*Rec.*) is opposed to all the MSS. and to the majority of mss., and adopted by none of the best recent editors.

CHAPTER II. 1. **Καὶ ὑμᾶς**] '*And you also*,' '*you too*;' special address and application of the foregoing to the case of the readers; καὶ neither (*a*) simply connecting the verse with what precedes, sc. καὶ ὑπέταξεν...καὶ ἔδωκεν ...καὶ ὑμᾶς κ.τ.λ. (*Lachm.*), as ver. 23 is plainly a conclusion of the foregoing clause; nor (*b*) serving to introduce a special exemplification of the general act of grace in ver. 23 (Peile), as the force of the correlation between νεκροὺς and συνεζωοπ. is thus seriously impaired; but rather (*c*) applying what has been said to the ὑμᾶς, to which word it gives emphasis and prominence. The Ephesians are reminded how they also had experienced in their moral death the energy of the same quickening power which raised Christ from physical death (ch. i. 20), the ascensive force of καὶ being just perceptible in the implied parallelism between the νέκρωσις ψυχικὴ in the case of the Ephesians (see next note), and the νέκρωσις σωματικὴ on the part of Christ; comp. Klotz, *Devar.* Vol. II. p. 636. The *connexion* has also its difficulties. According to the most simple view, ver. 1, after having its structure interrupted by the two relatival sentences, ver. 2, 3, is renewed in ver. 4 (not ver. 5, Schott) by means of δὲ resumptive (Herm. *Viger*, No. 544), and there further elucidated by the interpolated nominative Θεός, expanded in application by the more comprehensive ἡμᾶς, and concluded in ver. 5; see Theoph. *in loc.* **ὄντας νεκρούς**] '*being dead*,' sc. spiritually; νέκρωσις οὐχ ἡ σωματικὴ ἡ ἐκ τοῦ Ἀδὰμ ἀρξαμένη, ἀλλὰ ἡ ψυχικὴ ἡ ἐξ ἡμῶν συνισταμένη, Theophyl.; compare Bramhall, *Castig.* III. 2, Vol. IV. 233 (A.-C. L.). The proleptic reference to physical death, scil. 'certo morituri' (Mey.), seems irreconcileable with the context. The πλούσιος ὢν ἐν ἐλέει, which seems to specify God's mercy in extending the exercise of His resurrectionary power, would thus lose much of its appropriateness, and the particle καὶ (ver. 5) its proper ascensive force. On this and the two following verses, see a good practical sermon by Usher, *Serm.* IV. Vol. XIII. p. 45 (ed. Elringt.).

τοῖς παραπτώμασιν κ.τ.λ.] '*by the trespasses and sins* which ye had committed,' 'delictis et peccatis vestris,' Vulg., Goth.; not '*in* delictis,' &c. Arm.; the dat. being appy. that of the *causa instrumentalis*: see Hartung, *Casus*, p. 79, Winer, *Gr.* § 31. 7, p. 194. In the closely parallel passage Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, the same general sentiment is expressed under slightly different relations: here sin is conceived as that

πτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιε- 2
πατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν

which kills (Olsh.), there it is described as the element or state in which the *νέκρωσις* shows and reveals itself; comp. notes *in loc.* It is doubtful whether the distinction drawn by Tittmann (*Synon.* p. 45) between *παραπτ.*, sins *rashly* ('a nolente facere injuriam'), and *ἁμαρτίαι*, sins *designedly* committed, can be fully substantiated; both equally referring to 'peccata actualia,' whether in thought, word, or deed, and differing more in the images ('missing,' 'stumbling') under which they are presented to our conceptions, than in the degree of intention ascribed to the perpetrator; see Fritz. *Rom.* v. 15, Vol. I. p. 324, comp. Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 91 (Clark). Perhaps we may say generally, that *παραπτώματα*, as its derivation suggests, is the more *limited* term, viz. particular and special acts of sin; *ἁμαρτίαι* [*ἁ μέρος, μείρω*, Buttm. *Lexil.* No. 15, note] the more *inclusive* and abstract, embracing all forms, phases, and movements of sin, whether entertained in thought or consummated in act; see Trench, *Synon.* Part II. § 16, and comp. notes *on Col.* ii. 13. **ὑμῶν**] Omitted by *Rec.* but only on the authority of KL; most mss.; Chrys., Dam., Theoph., Œcum. The reading of A is *ἑαυτῶν*.

2. **ἐν αἷς**] '*in which*;' not so much with ref. to the prevailing *direction* (De Wette), as the *sphere* in which they habitually moved. It does not however seem necessary to press the meaning of *περιπατεῖν* ('sphere in which they *trod*,' Eadie), this being one of those words in the N. T. which are used with so strong a Hebraistic colouring (see the list, Winer, *Gr.* § 3, p. 31), that in several passages it denotes little more than 'vivere:' see Fritz. *Rom.* xiii. 12, Vol. III. p. 141, Suicer, *Thesaur.* s.v. Vol. II. p. 679. **κατὰ τὸν αἰῶνα κ.τ.λ.**] '*according to the course of this world*,' Auth., ܟܘܣܡܐ ܗܢܐ ܕܥܠܡܐ [mundanitatem mundi hujus] Syr.; the ethical meaning of *αἰὼν* here appy. predominating; see on ch. i. 21. In such cases as the present the meaning seems to approach that of 'tendency, spirit, of the age' (Olsh.), yet still not without distinct trace of the regular *temporal* notion, which, even in those passages where *αἰὼν* seems to imply little more than our 'world' (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) *course*, development, and progress ('ubi ætas mala malam excipit'), that is tacitly associated with the term; see Beng. *in loc.*, and comp. Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 228. Any Gnostic reference (Baur, *Paulus*, p. 433), as St Paul's frequent use of the word satisfactorily proves, is completely out of the question. **κατὰ τὸν ἄρχοντα κ. τ.λ.**] '*according to the prince of the power* or *empire of the air*,' scil. the devil; climax to the foregoing member, the contrast being *κατὰ Θεόν*, ch. iv. 24. Without entering into the various interpretations these difficult words have received, we will here only notice briefly, (1) the simple *meaning* of the words; (2) their grammatical *connexion*; (3) their probable *explanation*. (1) The two cardinal words are *ἐξουσία* and *ἀήρ*. The former, like many words in *-ία* (Bernhardy, *Synt.* I. 2, p. 47), seems to be used, not exactly for *ἐξουσίαι*,

ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν

scil. as an abstract implying the concrete possessors of the *ἐξουσία* (comp. Dionys. Hal. VIII. 44), but as a *collective* designation of their empire and sovereignty; see esp. Lobeck, *Phryn.* p. 469. Ἀήρ is used thrice by St Paul besides this place, thrice in the rest of the N. T.; (*α*) 'the air' simply and generally, Acts xxii. 23, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 2; (*β*) as 'the air,' probably with strict physical reference, Rev. xvi. 17; (*γ*) as 'the air or sky,' appy. tacitly correlative to *γῆ* (the seat of the *περιλειπόμενοι*), 1 Thess. iv. 17. We seem then bound to reject all partial interpretations, *e.g.* *σκότος* (Heinsius, Küttn. ap. Peile), *πνεῦμα* (Hofm. *Schriftb.* Vol. I. p. 403), and to leave the context to define the specific meaning and application of the word.

(2) The gen. *ἀέρος* is not a gen. *objecti*, 'cui potestas est aeris,' Beza; nor *qualitatis*, scil. *ἀέριος*, *ἀσώματος* (so Chrys. appy., but not the Gk. Fathers generally), but a gen. *of place*, denoting their *ἐναέριον διατριβήν* (Œcum.), the seat of their spiritual empire; *οὐχ ὡς τοῦ ἀέρος δεσπόζοντα, ἀλλ' ὡς αὐτῷ ἐμφιλοχωροῦντα*, Theoph.: compare Bernhardy, *Synt.* III. 33. a, p. 137. (3) The *explanation* really turns on the latitude of meaning assigned to *ἀήρ*. Without venturing to deny that the word may mysteriously intimate a near propinquity of the spirits of evil, it may still be said that the limitation to the physical atmosphere (Mey.) is as precarious in doctrine, as the reference to some ideal 'atmosphere belting a death-world' (Eadie), or to the 'common parlance of mankind' (Alf.), is too vague and undefined. The natural explanation seems to be this; that as *οὐρανὸς* is used in a limited and partial (Matth. vi. 26), as well as an uncircumscribed meaning, so conversely *ἀήρ*, which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region (*ὁ ὑπουράνιος τόπος*, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits; see esp. Job i. 7 LXX, *ἐμπεριπατήσας τὴν ὑπ' οὐρανόν*: comp. Olsh. *in loc.*, and Stuart, *Bibl. Sacra* for 1843, p. 139; see also Hagenbach, *Stud. u. Krit.* Vol. I. p. 479. Quotations out of Rabbinical writings and Greek philosophers will be found in Wetst. and Harl. *in loc.*, but that St Paul drew his conceptions from the former (Mey.) or the latter (Wetst.) we are slow indeed to believe: see the remarks *on Gal.* iv. 24.

τοῦ πνεύματος] *'the spirit;'* scil. the evil principle of action, more specially defined by the succeeding words. The explanation of this gen. is not easy, as exegesis appears to suggest one construction, grammar another. The most convenient assumption, an anomaly of case (gen. for accus. in apposition to *τὸν ἄρχ. κ.τ.λ.*, Heinichen, Euseb. *Hist. Eccl.* V. 20, Vol. II. p. 99), is so doubtful, that it seems best with Winer (*Gr.* § 67. 3, p. 558) to regard the gen. as dependent on *τὸν ἄρχοντα*, and in apposition with *ἐξουσίας*: *πνεῦμα* not referring like *ἐξουσία* to the aggregate of individual *πνεύματα* (*πάντος ἐναερίου πνεύματος*, Theoph.; comp. Eadie, Alf.), a very doubtful meaning, owing to the difference of termination, but to the evil principle which animated the empire, and emanated from Satan the ruler of it. There is confessedly an exegetical difficulty in the expression *τὸν ἄρχ....τοῦ πνεύμ.*: this however may be removed, either by supplying a similar but

ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ἐν οἷς καὶ ἡμεῖς 3
πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

more appropriate substantive out of *τὸν ἄρχ.*, or (what is in effect the same) by observing that *τοῦ πνεύματος* has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in *τοῦ πν.* to the *Πνεῦμα τὸ ἐκ τοῦ Θεοῦ*: comp. 1 Cor. ii. 12. **νῦν** is commonly referred to the period since the redemption, the time of increased Satanic energy and of hottest strife (De W.); comp. Rev. xii. 12. This however is more than the words seem intended to convey. As *ποτέ*, ver. 2, is again repeated in ver. 3, we find the natural antithesis *νῦν...ποτέ*: the Apostle specifying the *present* active existence in one class, the children of disobedience, of the same spirit which *formerly* wrought not only in his readers but in all: sim. Hammond, and Harless *in loc.*

τοῖς υἱοῖς τῆς ἀπειθ.] '*the sons of disobedience;*' a Hebraistic circumlocution nearly equivalent to *οἱ ἐξ ἀπειθείας* (comp. Fritz. *Rom.* ii. 8, Vol. I. p. 105), and serving to mark, more vividly than the adjectival construction, the essential and innate disobedience of the subjects, a disobedience to which they belong as children to a parent: comp. ch. v. 6, Col. iii. 6, 1 Thess. v. 5 (notes), 2 Thess. ii. 3; and see Winer, *Gr.* § 34. 3. b, note 2, p. 213, and Gurlitt, *Stud. u. Krit.* 1829, p. 728. Ἀπείθεια, as in Col. iii. 6 (see critical note *in loc.*), is neither 'diffidentia' (Vulg., Clarom., 'ungalaubeinais,' Goth.; comp. Æth.), nor *ἀπάτη* (Chrys.), but 'disobedience' (ܥܕܝܢܘܬܐ [inobedientiæ] Syr., Arm.), whether to the message of the Gospel or the mandates of the conscience;—sin in fact in its most enhanced form, the violation of the dependence of the creature on the Creator: see Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 91 (Clark).

3. **ἐν οἷς**] '*among whom,*' Auth., scil. *ὧν καὶ αὐτοὶ ὄντες*, Rück.; not *ἐν οἷς* sc. *παραπτώμασαν* (Syr., Jer.), in which case ver. 2 would illustrate the *ἁμαρτ.*, ver. 3 the *παραπτ.* The parallelism (*ἐν αἷς...ἐν οἷς*) is a specious argument for such a reference (see Stier *in loc.*, p. 252); still grammatical perspicuity, the studied change to *ἀνεστράφημεν*, and even more the very general nature of the distinction between *παραπτώματα* and *ἁμαρτίαι*, are seriously opposed to it: comp. 2 Cor. i. 12, where *ἀνεστρ.* is similarly used with a double *ἐν*, the first here (semi-local) referring to the surrounding objects, 1 Tim. iii. 15; the second (ethical) to the element in which they moved, 2 Pet. ii. 18. **καὶ ἡμεῖς πάντες**] '*even we all;*' Jews and Gentiles, not Jews alone (Mey.). As *ὑμεῖς* (ver. 1, 2) denotes the Gentile world, so it might be argued *ἡμεῖς* would seem naturally to refer to the Jews. To this however the addition of *πάντες* presents an insuperable objection, as being almost obviously designed to preclude any such limitation, and to expand to both classes the reference (*συντάττει καὶ ἑαυτόν*, Theod.): we all, both called and reclaimed Jews and converted Gentiles, were once members of that fearful

4 καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· ὁ δὲ Θεὸς

company, the *vioὶ τῆς ἀπειθείας*: comp. Alf. *in loc.* **τὰ θελήματα τῆς σαρκός**] '*the (various) desires of the flesh.*' The plural is not elsewhere found in the N. T. (Acts xiii. 22 is a quotation), though not unusual in the LXX; Psalm cxi. 2, 2 Chron. ix. 12, Isaiah xliv. 28, lviii. 13, al. It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of *ἐπιθυμίαις*. On the true meaning of *σάρξ*, 'the life and movement of man in the things of the world of sense,' see Müller, *Doctr. of Sin*, II. 2, Vol. I. p. 352 sq., and esp. notes *on Gal.* v. 16. **τῶν διανοιῶν**] '*of the thoughts*,' scil. 'of the *evil* thoughts' (comp. *διαλογισμοὶ πονηροί*, Matth. xv. 19); the ethical meaning however not being due to the plural ('die schwankenden wechselnden Meinungen,' Harl.), but, as Mey. justly observes, to the context; comp. *τὰ διανοήματα*, Luke xi. 17. It is added, not to strengthen the meaning of *σάρξ* (Holzh.), but to include both sources whence our evil desires emanate, the worldly sensual tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other: so Theod. *in loc.*, except that he too much limits the meaning of *σάρξ*. On the meaning of *διάνοιαι*, as usually marking the motions of the thoughts and will on the side of their outward manifestations, see Beck, *Seelenl.* II. 19, p. 58.

καὶ ἦμεν] '*and we were*,' with great definiteness as to the relation of time, the change of construction from the present part. to the *oratio directa* being intended to give emphasis to the weighty clause which follows (see notes, ch. i. 20), and also to disconnect it from any possible relation to the present; 'we *were* children of wrath by nature,—it was once our state and condition, it is now so no longer.' **τέκνα φύσει ὀργῆς**] '*children by nature—of wrath.*' This important clause can only be properly investigated by noticing separately (1) the simple *meaning* of the words; (2) their *grammatical connexion*; (3) their probable *dogmatical application*.

(1) We begin with (*a*) *τέκνα*, which is not simply identical with the Hebraistic *vioὶ* in ver. 2, but, as Bengel felt, is obviously more significant and suggestive; see Steiger *on* 1 *Pet.* i. 14. The word arouses the attention; 'we were *τέκνα*,'—that bespeaks a near and close relation;—but of what? Of God? No,—'*of wrath*;' its actual and definite objects: see Stier *in loc.* p. 256, and comp. Hofm. *Schriftb.* Vol. I. p. 497. (*b*) Ὀργὴ has its proper meaning, and denotes, not *τιμωρία* or *κόλασις* itself (Suicer, *Thesaur.* s.v. Vol. II. p. 505), but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice; comp. Rom. i. 18. (*c*) The meaning of *φύσει* has been much contested. The general distinction of Waterland (*Second Defence*, Qu. XXIV. Vol. II. p. 723) seems perfectly satisfactory, that *φύσει* in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, and accidental; or, as Harl. more briefly expresses it, 'das Gewordene im Gegensatz zum Gemachten:' comp. Thorndike, *Covenant of Grace*, II. 10, Vol. III. p. 170 (A. C. L.). The more exact meaning must be determined by the context: comp. Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where *φύσει* means respectively, (*α*) transmitted inborn nature; (*β*) inhe-

πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ
ἣν ἠγάπησεν ἡμᾶς καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παρα- 5

rent nature; (γ) essential nature. The connexion must here guide us. (2) *Connexion.* Φύσει is to be joined with τέκνα, not ὀργῆς (Holzh., Hofm. *Schriftb.* Vol. I. p. 497), and defines the aspect under which the predicate shows itself (see Madvig, *Synt.* § 40); the unusual order [with BKℵ: ADE FGL reverse it but appy. by way of emendation] appearing to have arisen from a limitation of a judgment which St Paul was about to express unlimitedly: the Jews were the covenant people of God; Jews and Gentiles (ἡμεῖς) could not then equally and unrestrictedly be called τέκνα ὀργῆς: see Müller, *Doctr. of Sin*, IV. 2, Vol. II. p. 306. (3) The *doctrinal reference* turns on the meaning of φύσει. This the limiting connexion seems to show must imply what is *innate;* for if it implied 'habitual or developed character' (*e.g.* Ælian, *Var. Hist.* IX. 1, φύσει φιλάργυρος: see exx. in Wetst., and comp. Fritz. *Rom.* Vol. I. p. 116), there would be little need of the limitation, and little meaning in the assumed contrast to 'filii adoptione,' Estius ap. Poli *Syn.* This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ οἱ λοιποί (ἦσαν), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said that the unemphatic position of φύσει renders it doubtful whether there is any special contrast to χάριτι, or any *direct* assertion of the doctrine of Original Sin; but that the clause contains an *indirect,* and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless *in loc.* may be consulted with profit.

4. **ὁ δὲ Θεός**] '*but God.*' Resumption of ver. 1 after the two relatival sentences, ἐν αἷς ver. 2, and ἐν οἷς ver. 3; δὲ being correctly used rather than οὖν, as the resumption also involves a *contrast* to the preceding verse. The declaration of the ἔλεος of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὀργή. On the use of δὲ after a parenthesis, see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Partik.* δέ, 3. 2, Vol. I. p. 173: the use of 'autem' in Latin is exactly similar, see esp. Hand, *Tursell.* s. v. § 9, Vol. I. p. 569; Beza's correction of the 'autem' of the Vulg. to 'sed' is therefore not necessary.

πλούσιος ὢν κ.τ.λ.] '*being rich in mercy,*' scarcely 'ut qui dives sit,' Beza (comp. Madvig, *Lat. Gramm.* § 366. 2), as the participial clause does not here so much assign the reason as characterize (in the form of a secondary predicate of time, 'being as He is;' comp. Donalds. *Gr.* § 442. *a*) the *general* principle under which the divine compassion was exhibited. The more *particular* motive (De W.) is stated in the succeeding clause. The expression πλούσιος ἐν (οὐχ ἁπλῶς ἐλεήμων, Chrys.) occurs in James ii. 5, and points to the object or sphere in which the richness is apparent; comp. 1 Cor. i. 5. On the distinction between ἔλεος and οἰκτιρμός, the former being more generic, the latter more specific and stronger, see Fritz. *Rom.* IX. 15, Vol. II. p. 315. **ἣν ἠγάπησεν ἡμᾶς**] '*wherewith He loved us;*' cognate accus., serving to add force and emphasis to the meaning of the verb; see exx. in Winer, *Gr.*

πτώμασιν συνεζωοποίησεν τῷ Χριστῷ—χάριτί ἐστε 6 σεσωσμένοι—καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς

§ 32. 2, p. 200, and in Donalds. *Gr.* § 466. The pronoun ἡμᾶς obviously includes both Jewish and Gentile Christians, and is co-extensive with the ἡμεῖς πάντες of ver. 3.

5. **καὶ ὄντας ἡμᾶς νεκρ.**] '*even while we were dead;*' καὶ not being otiose (comp. Syr., Æth.), nor the simple copula (Mey.), nor a mere repetition of καὶ from ver. 1, but qualifying ὄντας (Syr.-Phil.), and suggesting more forcibly than in ver. 1 (where it qualifies ὑμᾶς) the might of the quickening power of God which extended even to a state of moral death. Καὶ νεκροὺς κ.τ.λ. would certainly seem a more natural order (Fritz. *Conject. in N. T.*, p. 45; comp. Chrys. τοὺς νεκροὺς . . . τούτους ἐζωοπ.), but as St Paul seems to wish to make their *state* of death, its permanence and its endurance, more felt than the mere *fact* of it, the ascensive particle is joined with the participle rather than with the predicate; see Klotz, *Devar.* Vol. II. p. 638. **συνεζωοποίησεν τῷ Χρ.**] '*He together quickened with Christ,*' not 'in Christ,' Copt., Arm., Vulg., perhaps following the reading συνεζ. ἐν τῷ Χρ., B; 17, al.; but 'with Christ,' ܥܡ ܡܫܝܚܐ Syr., al.; ἐζωοποίησε κἀκεῖνον καὶ ἡμᾶς, Chrys. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage, Col. ii. 13, seem to show that συνεζ. has reference to *spiritual* life, the life of grace. It is thus not necessary to consider the realization as future (Theod.), nor even with Theoph. (ἡμᾶς δυνάμει νῦν, μετ' ὀλίγον δὲ καὶ ἐνεργείᾳ) to limit the present degree of it: the aorist has its proper and characteristic force; what God wrought in Christ He wrought 'ipso facto' in all who are united with Him. Meyer aptly cites Fritz. *Rom.* Vol. II. p. 206, 'ponitur aoristus de re, quæ quamvis futura sit, tamen pro peractâ recte censeatur . . . cum aliâ re jam factâ contineatur.' It is then just possible that συνεζ. may include also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6), but that its primary reference is to an actually existent and spiritual state, it seems very difficult to deny. **χάριτί ἐστε σεσωσμένοι**] '*by grace ye have been (and are) saved;*' see notes on ver. 8. This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present and actual fellowship with Christ in the quickening, yea and even in the resurrectionary and glorifying power of God; see esp. Origen (Cram. *Caten.*), and comp. Bp. Hall, *Christ Mystical*, ch. v. 1, ad init.

6. **συνήγειρεν . . . συνεκάθισεν**] '*He raised us with* Him, *He enthroned us with* Him.' The simple meaning of these verbs, and esp. of the latter, seems to confine the reference to what is future and objective. Still, as συνεζωοποίησεν, though primarily spiritual and present, may have a physical and future reference,—so here conversely, a *present* spiritual resurrection and enthronement may also be alluded to: as Andrewes truly says, 'even now we sit there in Him, and shall sit with Him in the end;' *Serm.* VII. Vol. I. p. 115 (A. C. L.). This may be referred (*a*) to the close nature of our union with Christ, so

ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν 7 τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος

that His Resurrection and exaltation may be said to be actually ours in Him (*κεφαλὴ γὰρ ἡμῶν ὁ συνεδρεύων, ἀπαρχὴ ἡμῶν ὁ συμβασιλεύων*, Theod.); or more simply, (*b*) to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 20, Rev. i. 6), but strictly speaking future and contingent: compare esp. Rom. viii. 30, where the aorists are used with equal significance and effect. **ἐν τοῖς ἐπουρανίοις**] '*in the heavenly places;*' see notes on ch. i. 3, 20. Bengel has noticed how appropriately St Paul omits the specific *ἐν δεξιᾷ* of ch. i. 20; 'non dicit *in dextrâ;* Christo sua manet excellentia:' comp. Est. *in loc.*

ἐν Χρ. Ἰησοῦ must not be connected simply with *ἐν τοῖς ἐπουρ.* (Peile, Eadie), but with *συνήγειρεν* and *συνεκάθισεν ἐν τοῖς ἐπουρ.*: comp. ch. i. 3. At first sight the clause might seem superfluous, but, when more attentively considered, it will be found to define the deep mystical nature of the union: God *ἤγειρεν, ἐκάθισεν, ἡμᾶς*, not only *σὺν* Χρ., but *ἐν* Χρ.: not only *with* Christ by virtue of our fellowship, but *in* Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Hooker, *Serm.* III. Vol. III. p. 762 (ed. Keble), Ebrard, *Dogmatik*, § 445, Vol. II. p. 323, Martensen, *Dogmatik*, § 176, obs.

7. **ἵνα ἐνδείξηται**] '*in order that He might show forth;*' divine purpose of the gracious acts specified in ver. 5, 6. The middle voice *ἐνδείξασθαι* is not used (either here or in Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24) with any reference to a 'sample or specimen of what belonged to Him' (Rück., Eadie), but either simply implies 'for Himself, *i.e.* for His glory' (comp. Jelf, *Gr.* § 363. 1), 'let be seen' (Peile); or, still more probably, is used with only that general subjective reference, 'show forth *his*, &c.' (the 'dynamic' middle of Krüger, *Sprachl.* § 52. 8. 5; see Kuster *de Verb. Med.* § 58, and exx. in Rost u. Palm, *Lex.* s. v.), which, owing to the following *αὐτοῦ*, can hardly be retained in translation. The word occurs eleven times in the N.T. (only in St Paul's Epp. and Heb.), always in the middle voice. In fact, as *δείκνυμι* is but rarely used in the middle voice, though in a few formulæ (see Ast, *Lex. Plat.* s. v.) it involves a middle sense; so *ἐνδείκνυμαι*, which is not common in the act. except in legal forms, may in the middle involve little more than an active meaning; comp. Donalds. *Gr.* § 434, p. 447. **ἐν τοῖς αἰῶσιν τοῖς ἐπερχ.**] '*in the ages which are coming.*' These words have been unduly limited. Any special references to the then present and immediately coming age ('per omne vestrum tempus,' Mor.), or to the still future kingdom of Christ, the *αἰὼν ὁ μέλλων*, ch. i. 21 (Harl., Olsh.), seem precluded respectively by the use of the plural and the appended pres. part. *ἐπερχομ.* The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' 'tempora inde ab apostolicis illis ad finem mundi secutura,' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St Paul believed the Advent of the

8 αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ

8. διὰ πίστεως] So *Lachm.* with BD¹FGℵ; 4 mss.; Chrys., al. In ed. 1, 2, the reading adopted was διὰ τῆς πίστεως with AD³EKL: nearly all mss.; Theod., Dam., al. (*Rec., Tisch.*).

Lord to be close at hand; see notes *on* 1 *Thess.* iv. 15. **τὸ ὑπερβάλλον πλοῦτος**] '*the exceeding riches;*' an especially and studiedly strong expression designed to mark the 'satis superque' of God's grace in our redemption by Christ; comp. ch. iii. 20, 1 Tim. i. 14, and see Andrewes, *Serm.* 1. Vol. II. p. 197 (A. C. L.). The neuter form is adopted with AB D¹FGℵ² (ℵ¹ omits the verse); 17 67**; Orig. (1), *Lachm., Tisch.*): *Rec.* has τὸν ὑπερβάλλοντα πλοῦτον. **ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χρ. Ἰησ.**] '*in goodness towards us in Christ Jesus;*' a single compound modal clause appended to ἐνδείξ.: ἐν χρ. ἐφ' ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes on ch. i. 16), and defining accurately the manner in which God displays 'the riches of His grace,' while ἐν X. 'I. ('*in,*' not '*through* Christ Jesus,' Auth.; see Winer, *Gr.* § 48. a, p. 347, note 3) specifies. as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this 'notanda repetitio nominis Christi' (contrast the melancholy want of appreciation of this in De W.), and the reiteration of that eternal truth which pervades this divine epistle, — 'nur in *Christo Jesu* das alles, und anders nicht,' Stier, p. 273; see notes on ch. i. 3. On the meaning of χρηστότης see notes *on Gal.* v. 22.

8. **τῇ γὰρ χάριτι**] '*For by grace;*' confirmatory explanation of the truth and justice of the expression τὸ ὑπερβ. κ. τ. λ. by a recurrence to the statement made parenthetically in ver. 5. The article is thus not added merely because χάρις 'expresses an idea which is familiar, distinctive, and monadic in its nature' (Eadie), but because there is a retrospective reference to χάριτι in ver. 5, where the noun, being used adverbially, is properly anarthrous: see Middleton, *Greek Art.* v. 2, p. 96 (ed. Rose). It may be observed that the emphasis rests on τῇ χάριτι, the further member διὰ πίστεως being added to define the weighty ἐστε σεσωσμένοι. χάρις is the objective, operating, and *instrumental* cause of salvation; πίστις the subjective *medium* by which it is received, the *causa apprehendens*, or to use the language of Hooker, 'the hand which putteth on Christ to justification,' *Serm.* II. 32; comp. Waterland, *Justif.* Vol. VI. p. 22, and a good sermon by Sherlock, Vol. I. p. 323 sq. (ed. Oxf.). **ἐστε σεσωσμένοι**] '*ye have been (and are) saved.*' It is highly improper to attempt to dilute either the normal meaning of the verb ('salvum facio,' 'ad eternam vitam perduco,' see Suicer, *Thesaur.* s. v.) or the proper force of the tense. The perfect indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est *aut per effectus suos durat*' (Poppo, *Progr. de emend. Matth. Gramm.* p. 6); and in short serves to connect the past and the present, while the aorist leaves such a connexion wholly unnoticed; see esp. Schmalfeld, *Synt.* § 56, and comp. Scheuerl. *Synt.* § 32.

ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μή τις καυ- 9
χήσηται· αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ 10

5, p. 342. Thus then ἐστὲ σεσωσμ. denotes a present state as well as a terminated action; for, as Eadie justly observes, 'Salvation is a present blessing, though it may not be fully realized.' On the other hand, ἐσώθημεν (Rom. viii. 24) is not ἐν τοῖς σωζομένοις ἐσμέν (Peile), but simply 'we were saved,' the context ἐλπίδι supplying the necessary explanation.

διὰ πίστεως] '*through faith*;' subjective medium and condition; see above, and comp. Hammond, *Pract. Catech.* p. 42 (A. C. L.). It is not necessary to adopt here the modification suggested by Bull: 'per fidem hic intelligit obedientiam evangelio præstitam, cujus fides specialiter sic dicta non tantum initium est sed et radix et fundamentum,' *Harm. Apost.* I. 12. 8. The contrast with ἐξ ἔργων, and connexion with χάριτι, seem to show that πίστις is 'reliance on the divine grace' (Waterland, *Justif.* Vol. VI. p. 37), 'the living capacity,' as it is termed by Olsh., 'for receiving the powers of a higher world;' χάρις being thus identical with *imparting*, πίστις with *receiving* love; see Olshaus. *on Rom.* iii. 21, and comp. Usteri, *Lehrb.* II. 1. 1, p. 151.

καὶ τοῦτο] '*and this*,' sc. τὸ σεσωσμ. εἶναι (Theoph. 2), not 'nempe hoc quod credidistis,' Bull, *loc. cit.*, with Chrys., Theod., Theoph. 1, al., see Suicer, *Thesaur.* Vol. II. p. 728. Grammatically considered, καὶ τοῦτο (=καὶ ταῦτα, Rost u. Palm, *Lex.* s. v. οὗτος, Vol. II. p. 599) might be referred to a verbal notion (τὸ πιστεύειν) derived from πίστις, but the logical difficulty of such a connexion with ἐξ ἔργων (parallel and explanatory to ἐξ ὑμῶν) seems insuperable. Still it may be said that the clause καὶ τοῦτο κ.τ.λ. was *suggested* by the mention of the subjective medium πίστις, which might be thought to imply some independent action on the part of the subject (comp. Theod.): to prevent even this supposition, the Apostle has recourse to language still more rigorously exclusive.

Θεοῦ τὸ δῶρον] '*of God is the gift*,' scil. Θεοῦ δῶρον τὸ δῶρον ἐστί: the gen. Θεοῦ, emphatic on account of the antithesis to ὑμῶν, being thus the *predicate*; τὸ δῶρον ('the peculiar gift in question,' τὸ σεσωσμ. εἶναι διὰ τῆς πίστ.) the *subject* of the clause: see Rückert *in loc.* Harl., *Lachm.*, and De W. inclose these words in a parenthesis, but certainly without reason: the slight want of connexion seems designed to add force and emphasis.

9. **οὐκ ἐξ ἔργων**] '*not of works*;' more exact explanation of the preceding οὐκ ἐξ ὑμῶν, and thus standing more naturally in connexion with καὶ τοῦτο than with τὸ δῶρον [ἐστί] (Mey.). The sense however in either case is the same. The grammatical meaning of ἐξ ἔργων is investigated in the notes *on Gal.* ii. 16; its doctrinal applications are noticed by Neander, *Planting*, Vol. I. p. 419 (Bohn).

ἵνα μή τις καυχ.] '*that no man should boast*;' purpose of God, involved in and included in the 'lex suprema' alluded to in the foregoing οὐκ ἐξ ἔργων, comp. Rom. iii. 27. The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith (comp. Mackn.), still less was it merely the result (Peile), but was a purpose (ἵνα εὐγνώμονας περὶ τὴν χάριν ποιήσῃ, Chrys.) that was necessarily inseparable from His gracious plan of man's salvation. On the force and use of

Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

ἵνα, see notes on ch. i. 17.

10. **αὐτοῦ γάρ κ.τ.λ.**] '*for we are His handiwork*,' 'ipsius enim sumus factura,' Vulg.; proof of the foregoing sentences *καὶ τοῦτο...δῶρον* and *οὐκ ἐξ ἔργων*, the emphatic *αὐτοῦ* pointing to the positive statement that the gift of salvation comes from God, and the assertion of our being His spiritual *ποίημα* to the negative statement that salvation is not *ἐξ ὑμῶν*, or as further explained, *οὐκ ἐξ ἔργων*. If we are *God's ποίημα*, our salvation, our all, must be due to Him (comp. Bramhall, *Castig.* Vol. IV. 232, A. C. L.): if we are a spiritual *ποίημα* (*τὴν ἀναγέννησιν ἐνταῦθα αἰνίττεται*, Chrys.), spiritually formed and designed for good works, our salvation can never be *ἐξ ἔργων* (whether of the natural, moral, or ritual law) which preceded that *ἀνάκτισις*; see Neander, *Planting*, Vol. I. p. 476 note (ed. Bohn). **κτισθέντες ἐν Χρ. Ἰησ.**] '*created in Christ Jesus*;' defining clause, explaining the true application and meaning of the preceding *ποίημα*: compare ver. 15, and the expression *καινὴ κτίσις*, 2 Cor. v. 17, Gal. vi. 15, with notes *in loc.* That the reference of *ποίημα* is not to the physical, and that of *κτισθ.* to the spiritual creation ('quantum ad substantiam fecit, quantum ad gratiam condidit,' Tertull. *Marc.* v. 17), but that both refer to the *spiritual ἀνάκτισις*, not only appears from the context, but is asserted by the best ancient (*οὐ κατὰ τὴν πρώτην λέγει δημιουργίαν, ἀλλὰ κατὰ τὴν δευτέραν*, Theod., comp. Œcum.), and accepted by the best modern commentators; still it does not seem improbable that the more general and inclusive word *ποίημα* was designed to suggest the analogy (Harl.) between the physical creation and the spiritual re-creation of man. For a sound sermon on this text see Beveridge, *Serm.* IV. Vol. II. p. 417 sq. (A. C. L.).

ἐπὶ ἔργοις ἀγαθοῖς] '*for good works*,' *i. e.* 'to do good works;' *ἐπὶ* denoting the object or purpose for which they were created: see Winer, *Gr.* § 48. c, p. 351, notes *on Gal.* v. 13, 1 *Thess.* iv. 7, and exx. in Raphel, *Annot.* Vol. II. p. 546. On the doctrinal and practical aspects of the clause, see Beveridge, *Serm.* IV. Vol. II. p. 418.

οἷς προητ. ὁ Θεός] '*which God afore prepared*,' ܩܕܡ ܐܬܛܟܣ ܠܗ [ab initio paravit] Syr., 'prius paravit,' Copt., Æth., 'præparavit,' Vulg., Clarom. The construction, meaning, and doctrinal significance of these words, have been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after *προητοίμ.* (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), *οἷς* cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply for *ἃ* by the usual attraction: see Winer, *Gr.* § 24. 1, p. 147, and § 22. 4. obs. p. 135. So Vulg., Syr., Copt., al., and the majority of commentators. (2) *Προητοίμ.* is not neuter (Beng., Stier): the simple verb is so used, Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent in regard to things with *προορίζω* in regard to persons, Harl., a paraphrastic translation rightly condemned by Fritz. *Rom.* ix. 23, Vol. II. p. 339, 'aliud est enim *parare ἑτοιμάζειν* [to make *ἕτοιμα*, *ἕτα*, see Rost u. Palm, *Lex.* s. v. *ἕτοιμος*], aliud *definire ὁρίζειν*.' Lastly, neither here

Remember that you were once aliens, but have now been brought nigh.

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ 11
ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία
ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ὅτι 12

nor in Rom. *l.c.* must the force of πρὸ be neglected: compare Philo, *de Opif.* § 25, Vol. I. p. 18 (ed. Mang.), ὡς οἰκειοτάτῳ . . . ζώῳ τὰ ἐν κόσμῳ πάντα προητοιμάσατο, rightly translated by Fritz., 'ante paravit quam conderet.' (3) Thus then we adhere to the simplest meaning of the words, using the latter part of the clause to explain any ambiguity of expression in the former: 'God, *before* we were created in Christ, *made ready* for us, pre-arranged, prepared, a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent *that we should walk in it*, and not leave it; this sphere, this road, was ἔργα ἀγαθά: comp. Beveridge, *Serm. l. c.* p. 428. On the important doctrinal statement fairly deducible from this text,—'bona opera sequuntur hominem justificatum non præcedunt in homine justificando,' see Jackson, *Creed*, XI. 30. 6.

11. **Διό**] '*Wherefore*,' since God has vouchsafed such blessings to you and to all of us; not in exclusive reference to ver. 10, ὅτι ἐκτίσθημεν ἐπ' ἔργοις ἀγαθοῖς, Chrys., nor alone to ver. 4—10 (Mey.), but, as the use of ὑμεῖς (comp. ver. 1) suggests, to the whole, or rather to the declaratory portion of the foregoing paragraph, ver. 1—7; ver. 8—10 being an argumentative and explanatory addition. On St Paul's use of διό, comp. notes *on Gal.* iv. 31. The construction, which is not perfectly clear, is commonly explained by the introduction of ὄντες before τὰ ἔθνη (Fuld.), or ἦτε before (Syr.) or after (Goth.) ἐν σαρκί. This is not necessary: the position of ποτὲ [ποτὲ ὑμεῖς ABD^{1}E$\aleph^1$; Clarom., Sangerm., Aug., Vulg., al. (*Lachm., Tisch.*): not ὑμεῖς ποτὲ (*Rec.*)] seems to suggest that τὰ ἔθνη κ.τ.λ. is simply in *apposition* to ὑμεῖς. Ὅτι and ποτὲ are then respectively resumed by ὅτι and τῷ καιρῷ ἐκείνῳ in ver. 12; see Meyer *in loc.* **τὰ ἔθνη ἐν σαρκί**] '*Gentiles in the flesh*.' On the correct insertion of the article before ἔθνη (to denote class, category), see Middl. *Gr. Art.* III. 2. 2, p. 40 (Rose); and on its equally correct omission before ἐν (τὰ ἔθν. ἐν σ. forming only one idea), see Winer, *Gr.* § 20. 2, p. 123, notes on ch. i. 15, and Fritz. *Rom.* iii. 25, Vol. I. p. 195. Ἐν σαρκὶ is not in reference 'to their natural descent' (Hamm.), nor to their corrupted state (οὐκ ἐν πνεύματι, Theoph., 'unregenerate Gentiles,' Peile; comp. Syr.), but, as the use of the word below distinctly suggests, to the *corporeal* mark; 'præputium profani hominis indicium erat,' Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

οἱ λεγόμενοι ἀκροβυστία κ.τ.λ.] '*who are called* contemptuously *the Uncircumcision by the so-called Circumcision*.' Both ἀκροβ. and περιτ. are used as the distinctive names or titles of the two classes, Gentiles and Jews. On the omission of the art. before ἀκροβυστ. (a verb 'vocandi' having preceded), see Middl. *Gr. Art.* III. 3. 2, p. 43 (Rose); and on the derivation of the word (an Alexandrian corruption of ἀκροποσθία), Fritz. *Rom.* ii. 26, Vol. I. p. 136. **ἐν σαρκὶ χειροποιήτου**] '*wrought by hand in the flesh*,' 'et est opus manuum in carne,' Syr.; a tertiary predication (see Donalds. *Gr.* § 489 sq., and observe the idiomatically exact transl. of Syr.), added by the Apostle reflectively rather than descriptively: 'the cir-

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι

cumcision,—yes, hand-wrought in the flesh; only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart; only *κατατομή*, not *περιτομή*:' comp. Rom. ii. 28, 29, Phil. iii. 3, Col. ii. 11. Thus then, as Calvin rightly felt, the Apostle expresses no contempt for the outward rite, which he himself calls a *σφραγῖδα τῆς δικαιοσύνης*, Rom. iv. 11, but only (as the present words suggest) at the assumption of such a title (observe *τῆς λέγομ.*, not *τῶν λεγομ.*) by a people who had no conception of its true and deep significance. The Gentiles were called, and really were the *ἀκροβυστία*: the Jews were called the *περιτομή*, but were not truly so.

12. **ὅτι ἦτε**] '*that ye were;*' resumption of the *ὅτι* in ver. 11, and continuation of the suspended sentence; see notes on ver. 11.

τῷ καιρῷ ἐκείνῳ] '*at that time;*' 'in your heathen state.' The prep. *ἐν* of *Rec.* [om. *Lachm.*, *Tisch.*, with ABD[1] FG ℵ; mss.; Clarom., Sang., Aug., al.; Chrys.], though occasionally omitted (2 Cor. vi. 2 quotation, Gal. vi. 9), is commonly, and more correctly, inserted in like forms: comp. Rom. iii. 26, xi. 5, 2 Cor. viii. 13, 2 Thess. ii. 6; and see Wannowski, *Constr. Abs.* III. 1, p. 88, Madvig, *Synt.* § 39, and comp. *ib. Lat. Gr.* § 276. On the dat. without *ἐν*, see notes *on* 1 *Tim.* ii. 6.

ἦτε...χωρὶς Χρ.] '*ye were...without Christ;*' *χωρὶς* Χρ. forming a predicate (Syr.; 'et nesciebatis Christum,' Æth.), not a limiting clause to *ἦτε ...ἀπηλλοτρ.* (De W., Eadie), which would be a singularly harsh construction. The Ephesians, whom St Paul here views as the representatives of Gentilism (Olsh.), were in their heathen ante-Christian state truly *χωρὶς* Χρ., without *the Messiah*, without the promised Seed (contrast Rom. ix. 4 sq.); now however 'eum possidetis non minus quam ii quibus promissus fuerat,' Grot. *in loc.* The two following clauses, each of two parts, more exactly elucidate the significance of the expression. On the distinction between *ἄνευ* ('absence of object from subject') and *χωρὶς* ('separation of subject from object'), see Tittmann, *Synon.* p. 94. This distinction however does not appear to be perfectly certain (comp. Phil. ii. 14, with 1 Pet. iv. 9), and must at all events be applied with caution, when it is remembered that *χωρὶς* is used 40 times in the N. T., and *ἄνευ* only 3 times, viz. Matth. x. 29, 1 Pet. iii. 1, iv. 9. Where in any given writer or writers there is such a marked preference for one rather than another of two perfectly simple words, it is well not to be hypercritical.

ἀπηλλοτριωμένοι κ.τ.λ.] '*being aliens,* or *in a state of alienation, from the commonwealth of Israel;*' in opp. to *συνπολῖται τῶν ἁγίων*, ver. 19. There is a slight difficulty in the exact meaning and application of the words. Reversing the order, for the sake of making the simpler word define the more doubtful, we may observe that **Ἰσραήλ** is clearly the theocratic name of the Jewish people, the title which marks their *religious* and *spiritual*, rather than their national or political distinctions; see Rom. ix. 6, 1 Cor. x. 18, Gal. vi. 16. From this it would seem to follow that **πολιτεία**,—which may be either (*a*) '*reipublicæ forma, status,*' *τῶν τὴν πόλιν οἰκούντων τάξις τις*, Aristot. *Pol.* III. 1. 1 (comp. *νομίμους πολιτείας* opp. to *παρανόμους ἐθισμούς*, 2 Macc. iv. 11; *προγονικὴ πολιτεία*, viii. 17); or (*b*) '*jus civi-*

τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

tatis,' comp. Acts xxii. 28, 3 Macc. iii. 21; or (*c*) '*vivendi ratio*,' comp. 'conversatione,' Vulg., Clarom., see Theoph. on ver. 13, and Suicer, *Thesaur.* s. v. Vol. II. p. 795,—is here used only in the first sense, and with a distinctly spiritual application; so Æth.-Platt, Arm., and most modern commentators. The gen. is thus, not that of the 'identical notion,' *e. g.* ἄστυ Ἀθηνῶν (Harl.), but a simple *possessive* gen.,—the 'reipublicæ status' which belonged to Israel.

ἀπηλλοτριωμένοι is a noticeable and emphatic word (οὐκ εἶπε κεχωρισμένοι ...πολλὴ τῶν ῥημάτων ἡ ἔμφασις πολὺν δεικνῦσα τὸν χωρισμόν, Chrys.), which seems to hint at a state of former unity and fellowship, and a lapse or separation (ἀπὸ) from it; see ch. iv. 18, Col. i. 21, Ecclus. xi. 34, 3 Macc. i. 3, and comp. Joseph. *Antiq.* XI. 5. 4, exx. in Kypke, *Obs.* Vol. II. p. 295, and in Schweigh. *Polyb. Lex.* s. v. This union, though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one *spiritual* πολιτεία, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid (Matth. xv. 6, comp. Chrys.); and they parted, only to unite again (ἔθνη καὶ λαοὶ Ἰσραήλ, Acts iv. 27) in one act of uttermost rebellion, and yet, through the mystery of redeeming Love, to remain thereby (ver. 15, 16) united in Christ for ever.

ξένοι τῶν διαθηκῶν] '*strangers from the covenants*;' second and more specializing part of the first explanatory clause. The gen. after ξένος is not due to any quasi-participial power (Eadie), but belongs to the category of the inverted *possessive* gen. (Bernhardy, *Synt.* III. 49, p. 171), or perhaps rather to the gen. of 'the point of view' ('extraneos quod ad pactorum promissiones attinet,' Beza); see Scheuerl. *Synt.* § 18. 3. a, p. 135. The use of the plural διαθῆκαι must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elsn., Wolf), nor again unnecessarily extended to God's various covenant-promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the *patriarchs*: see esp. Wisd. xviii. 22, ὅρκους πατέρων καὶ διαθήκας: 2 Macc. viii. 15, τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας: comp. Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys., Theoph.) was the subject and substratum of all.

ἐλπίδα μὴ ἔχοντες] '*not having hope*,' Auth., 'spem non habentes,' Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, scil. ὥστε μὴ ἔχειν ἐλπίδα, 'so that you had no (covenanted) hope,' 'spem promissioni respondentem' (Beng., comp. Harl.);—for (*a*) the absence of the article shows that ἐλπίδα cannot here be in any way limited, but is simply 'hope' in its most general meaning; and (*b*) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by μνημονεύετε, ver. 11, 'having (as you must have felt) no hope;' comp. Winer, *Gr.* § 55. 5, p. 428, Herm. *Viger*, No. 267, and the good collection of exx. in Gayler, *Partic. Neg.* ch. IX. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 *Thess.*

13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν
14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐτὸς γάρ

ii. 15. **ἄθεοι ἐν τῷ κόσμῳ**] '*without God in the world*;' objective negation (ἀ being here equiv. to οὐ with an adj., Harl.; see however Gayler, *Partic. Neg.* p. 35), forming the climax and accumulation of the misery involved in χωρὶς Χριστοῦ: they were without church and without promise, without hope, and were in the profane wicked world (ἐν τῷ κόσμῳ being in contrast to πολιτ. τοῦ Ἰσρ., and like it ethical in its reference),—without God. Ἄθεος may be taken either with active, neuter, or passive reference, *i.e.* either denying (see exx. Suicer, *Thes.* s. v.), ignorant of (Gal. iv. 8; 'nesciebatis Deum,' Æth.; ἔρημοι τῆς θεογνωσίας, Theod.; comp. Clem. Alex. *Protrept.* 14), or *forsaken* by God (Soph. *Œd. Rex*, 661, ἄθεος ἄφιλος): the last meaning seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. On the religious aspects of heathenism, see the good note of Harless *in loc.*

13. **νυνὶ δέ**] '*But now*;' in antithesis to τῷ καιρῷ ἐκείνῳ, ver. 12.

ἐν Χρ. Ἰησοῦ] '*in Christ* JESUS;' prominent and emphatic; standing in *immediate* connexion with νυνί (not ἐγενήθητε, Mey.), which it both qualifies and characterizes, and forming a contrast to χωρὶς Χρ., ver. 12. The addition of Ἰησοῦ, far from being an argument against such a contrast (Mey.), is in fact almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then they were χωρὶς Χρ., separate from and without part in the *Messiah*; now they were not only ἐν Χριστῷ but ἐν Χριστῷ Ἰησοῦ, in a *personal Saviour*, —in One who was no longer their future hope, but their present salvation. The personal reference is appropriately continued by ἐν τῷ αἵματι,—not merely αὐτοῦ, but τοῦ Χρ.; He who poured out His blood, Jesus of Nazareth, was truly Christ.

ἐγγὺς ἐγενήθητε] '*became nigh*,' were brought nigh to God's holy and spiritual πολιτεία: οἱ μακρὰν ὄντες τῆς πολιτ. τοῦ Ἰσρ., τῆς κατὰ Θεὸν ἐγγὺς ἐγενήθητε, Œcum. On the passive form ἐγενήθ. see notes on ch. iii. 7, and on the use of the words μακρὰν and ἐγγὺς in designating Gentiles and Jews (compare the term προσήλυτοι), see the very good illustrations of Schoettgen, *Hor. Heb.* Vol. I. p. 761 sq., and of Wetst. *in loc.*; comp. also Isaiah lvii. 19, Dan. ix. 7 (*Theod.*), and Valck. *on Acts* ii. 39, cited by Grinfield, *Schol. Hell.* on this verse. The order ἐγεν. ἐγγὺς is adopted by *Lachm.* with ABℵ; mss.; Aug., Vulg., Goth., al., but seems due to a mistaken correction of the emphatic juxtaposition μακρὰν ἐγγύς.

ἐν τῷ αἵματι] '*by the blood*;' ἐν having here appy. its instrumental force; see Winer, *Gr.* § 48. a, p. 346. No very precise distinction can be drawn between this use and διὰ τοῦ αἵμ. ch. i. 7. We may perhaps say that the latter implies mediate and more simple, the former *immanent* instrumentality: comp. Jelf, *Gr.* § 622. 3, Winer, *l. c.* p. 347 note, and notes *on* 1 *Thess.* iv. 18.

14. **αὐτὸς γάρ**] '*For He*, and none other than He:' confirmatory explanation of ver. 13, the emphasis resting, not on ἡ εἰρήνη ἡμῶν (De W.), but (as the prominent position of ἐν Χρ. Ἰησ. and repetition of Χριστοῦ, ver. 13, seem decisively to show) on

ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν, ἐν τῇ σαρκὶ 15

αὐτός, which is thus no mere otiose pronoun (comp. Thiersch, *de Pentat.* p. 98), but is used with its regular and classical significance; see Winer, *Gr.* § 22. 4. obs. p. 135, and comp. Herm. *de Pronom. αὐτός*, ch. x.

ἡ εἰρήνη ἡμῶν] '*our Peace.*' Though the context, and defining participle *ὁ ποιήσας*, seem very distinctly to prove that *εἰρήνη* is here used in some degree 'per metonymiam' (comp. 1 Cor. i. 30, Col. i. 27), and so in a sense but little differing from *εἰρηνοποιός* (Usteri, *Lehrb.* II. 2, p. 253), the abstract subst. still has and admits of a fuller and more general application. Not only was Christ our 'Pacificator,' but our 'Pax,' the true שַׂר שָׁלוֹם (Isaiah ix. 6), the very essence as well as the cause of it; comp. Olsh. *in loc.* Thus considered, *εἰρήνη* seems to have here its widest meaning; not only peace between Jew and Gentile, but also between both and God. In ver. 15 the context limits it to the former reference; in ver. 17 it reverts to its present and more inclusive reference.

τὰ ἀμφότερα] '*both*,' Jews and Gentiles; explained by *τοὺς δύο* and *τοὺς ἀμφοτέρους*, ver. 15, 16. We have here no ellipsis of *γένη, ἔθνη κ.τ.λ.*, but only the abstract and generalizing neuter; see exx. in Winer, *Gr.* § 27. 5, p. 160.

καί] '*and*,' sc. 'namely;' the particle having here its *explanatory* force: see Fritz. *Rom.* ix. 23, Vol. II. p. 339, Winer, *Gr.* § 53. 3. obs. p. 388, and notes *on Phil.* iv. 11.

τὸ μεσότοιχον τοῦ φραγμοῦ] '*the middle wall of the fence* or *partition*,' scil. between Jew and Gentile. The genitival relation has been differently explained. There is of course no real (Piscator) or virtual (Beza) interchange of words for *τὸν φρ. τοῦ μεσοτ.*, nor does *τοῦ φραγμοῦ* appear to be here either (*a*) a gen. of the characterizing *quality*, scil. *τὸ διαφράσσον, τὸ διατειχίζον* (Chrys. 1, Harl.; comp. Clem. Alex. *Strom.* VI. 13, p. 793, *τὸ μεσότοιχον τὸ διορίζον*), or (*b*) a gen. of *identity*, 'the middle-wall which was or formed the *φραγμός*' (Mey.); but either (*c*) a gen. of *origin*, *τὸ ἀπὸ φραγμοῦ* (Chrys. 2), or still more simply (*d*) a common *possessive* gen., 'the wall which pertained to, belonged to the fence,'—a use of the case which is far from uncommon in the N.T., and admits of some latitude of application; comp. Donalds. *Gr.* § 454. *aa*, p. 481 sq. The exact reference of the *φραγμὸς* (סְיָג Buxtorf, *Lex.* s.v. p. 1447) is also somewhat difficult to fix, as both *εἰρήνη* and *ἔχθρα* (ver. 15), and indeed the whole tenor of the passage, seem to imply something more than the relations of Jews and Gentiles to each other, and must include the relations of both to God; comp. Alf. *in loc.* If this be so, the *φραγμὸς* would seem to mean the Law generally (Zonaras, *Lex.* p. 1822), not merely the ceremonial law (Neander, *Planting*, Vol. I. p. 49, ed. Bohn), nor the 'discrimen præputii' (Beng.), but the *whole* Mosaic Law, esp. in its aspects as a *system of separation;* comp. Chrys. *in loc.*, who appositely cites Isaiah v. 2. Whether there is any direct reference to the *ἑρκίον δρυφάκτου λιθίνου* (Joseph. *Antiq.* XV. 11. 5) between the courts of the Jews and Gentiles (Hamm.) is perhaps doubtful; see Meyer. We may well admit however, as indeed the specific and so to say localizing *φραγμὸς* seems to suggest, an allusion both to this and to the veil which was rent (Matth. xxvii. 51)

αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,

at our Lord's Crucifixion; the former illustrating the separation between Jew and Gentile, the latter between both and God. As has been well remarked, the temple was as it were a material embodiment of the law, and in its very outward structure was a symbol of spiritual distinctions; see Stier *in loc.* p. 322, 323.

15. **τὴν ἔχθραν**] '*the enmity;*' 'ponenda hic *ὑποστιγμή*,' Grot.; in apposition to, and a further explanation of *τὸ μεσ. τοῦ φρ.*, to wit, the root of the enmity ('parietem, qui est odium,' Æth.) between Jew and Gentile, and between both and God. The exact reference of *ἔχθραν* has been greatly debated. That it cannot imply exclusively (*a*) 'the enmity of Jews and Gentiles against God' (Chrys.) seems clear from the foregoing context (comp. *ὁ ποιήσας τὰ ἀμφότερα ἕν*, ver. 14), in which the enmity between Jew and Gentile is distinctly alluded to. That it cannot denote simply (*b*) 'the reciprocal enmity of Jew and Gentile' (Meyer, comp. Usteri, *Lehrb.* II. 2. 1, p. 253) seems also clear from its appositional relation to *μεσ. τοῦ φρ.*, from the preceding term *εἰρήνη*, and from the subsequent explanation afforded by *τὸν νόμον τῶν ἐντ. κ.τ.λ.* The reference then must be to both, sc. to the *ἔχθρα* which was the result and working of the law regarded as a system of separation,—the enmity due not only to Judaical limitations and antagonisms, but also and, as the widening context shows, more especially to the alienation of both Jew and Gentile from God; *ἑκατέραν ἔχθραν καὶ ἑκάτερον μεσότοιχον ἔλυσε Χριστὸς ὁ Θεὸς ἡμῶν*, Phot. ap. Œcum. This explanation though peremptorily rejected by De W. and Mey., and not adopted by me at first, seems on reconsideration the only one that satisfies the strong term *ἔχθρα*, and the very inclusive context.

ἐν τῇ σαρκὶ αὐτοῦ] '*in His* crucified *flesh;*' comp. Col. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου.* These words cannot be connected with *τὴν ἔχθραν* (Arm., Chrys., Cocc.), as in such a case the article could not be dispensed with even in the dialect of the N. T., but must be joined as a specification of the manner, or perhaps rather of the *instrument*,—either (*a*) with *καταργήσας*, to which this clause is emphatically prefixed (De W., Mey.), or perhaps more naturally (*b*) with *λύσας* (Syr., Æth., Theod., Theoph., Œcum.), to which it subjoins an equally emphatic specification. Stier (comp. Chrys.) extends the reference of *σὰρξ* to Christ's incarnate state and the whole tenor of His earthly life ('Fleisches-lebens'); comp. Schulz, *Abendm.* p. 95 sq. This is doubtful: the context appears to refer alone to His death; comp. ver. 13, *ἐν τῷ αἵματι*; ver. 16, *διὰ τοῦ σταυροῦ.* On the distinction between the *σὰρξ* and the *σῶμα* (the *σὰρξ δοθεῖσα*) of Christ, comp. Lücke *on John* vi. 51, Vol. II. p. 149 sq. **τὸν νόμον των ἐντ. ἐν δόγμ.**] '*the law of ordinances* expressed *in decrees,*' scil. '*the law of decretory ordinances;*' comp. Col. ii. 14. The Greek commentators join *ἐν δόγμ.* with *καταργ.*, referring *δόγματα* (scil. *τὴν πίστιν*, Chrys.; *τὴν εὐαγγελικὴν διδασκαλίαν*, Theod.) to Christian doctrines: this meaning of *δόγμα* however is untenable in the N. T. Harless (comp. Syr.) retains the same construction, but regards *ἐν δόγμ.* as defining the sphere in which the action of Christ's death was manifested, 'on the side of, in the matter of decrees.'

ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι 16

This is plausible, and much to be preferred to Fritzsche's expl., 'nova præcepta stabiliendo' (*Dissert. ad 2 Cor.* p. 168); still the article (*τοῖς δόγμ.*) seems indispensable, for, as Winer observes (*Gr.* p. 250, ed. 5), both the law and the side or aspect under which it is viewed are fairly definite. We retain therefore the ordinary explanation, according to which *ἐν δόγμ.* is closely united with *τῶν ἐντολῶν*, and therefore correctly anarthrous; see Winer, *Gr.* § 20. 2, p. 123, and notes on ch. i. 15. The gen. *ἐντολ.* thus serves to express the *contents* (Bernhardy, *Synt.* III. 45, p. 163), *ἐν δόγμ.* the definite mandatory *form* ('legem imperiosam,' Erasm.) in which the *ἐντολαὶ* were expressed; see Tholuck, *Beiträge*, p. 93 sq., and esp. Winer, *Gr.* § 31. 10. obs. 1, p. 196, ed. 6, but more fully in ed. 5, p. 250.

ἵνα τοὺς δύο κ.τ.λ.] '*that He might make the two in Himself into one new man*;' purpose of the abrogation; peace between Jew and Gentile by *making* them (*οὐκ εἶπε μεταβάλῃ, ἵνα δείξῃ τὸ ἐνεργὲς τοῦ γενομένου*, Chrys.) in Himself, in His person (not *δι' ἑαυτοῦ*, Chrys.), into, not merely one man, but one *new* man; *ἕνα ἀνήνεγκε θαυμαστόν, αὐτὸς τοῦτο πρῶτον γενόμενος*, Chrys. Meier's assertion that *καινὸς* has here no moral significance is obviously untenable: comp. ch. iv. 24, and notes *in loc.* The reading is slightly doubtful. *Lachm.* adopts *αὐτῷ* with ABF$\aleph^1$; 10 mss.; Procop.; a more difficult reading, and quite as strongly attested as *ἑαυτῷ* [DEGKL$\aleph^4$; mss. (*Rec.*)], but not improbably due to the frequent confusion between the oblique cases of *αὐτὸς* and those of the reflexive pronoun. **ποιῶν εἰρήνην**] '*making peace*,' scil. between Jews and Gentiles, and between both and God, *πρὸς τὸν Θεὸν καὶ πρὸς ἀλλήλους*, Chrys.; contrast *τὴν ἔχθραν*, ver. 15. It may be observed that the aorist is not used (as in ver. 16), but the present: the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creatio,' but simply as extending over and contemporaneous with the whole process of it: comp. Scheuerl. *Synt.* § 31. 2. a, p. 310.

16. **καὶ ἀποκαταλλάξῃ τοὺς ἀμφ.**] '*and might reconcile* us *both*;' parallel purpose to the foregoing, and stated second in order, though really from the nature of the case the first; the divine procedure being, as De W. observes, stated regressively, *ἵνα κτίσῃ... [ἵνα] ἀποκατ....ἀποκτείνας*. The double compound *ἀποκατ.* is used only here and Col. i. 20, 21. In both cases *ἀπὸ* does not simply strengthen (*e. g. ἀποθαυμάζω, ἀπεργάζομαι*, Meyer, Eadie), but hints at a restoration to a primal unity, 'reduxerit in unum gregem,' Calv.; comp. ver. 13, and Winer, *de Verb. Comp.* IV. p. 7, 8. Chrys. gives rather a different and perhaps doubtful turn, *δεικνὺς ὅτι πρὸ τούτου ἡ ἀνθρωπίνη φύσις εὐκατάλλακτος ἦν, οἷον ἐπὶ τῶν ἁγίων καὶ πρὸ τοῦ νόμου.* The profound dogmatical considerations connected with *καταλλαγὴ* (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with *ib.* 20) are treated perspicuously by Usteri, *Lehrb.* II. 1. 1, p. 102 sq.: see also Jackson, *Creed*, Book X. 49. 3, Pearson, *ibid.* Vol. I. p. 430 sq. (Burton). **ἐν ἑνὶ σώματι**] '*in one* corporate *body*,' scil. in the Church. The reference to the human *σῶμα τοῦ Χρ.* (Chrys.) is plausible, but on nearer examination not tenable.

τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν
17 *αὐτῷ. καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν*

Had this been intended, the order (comp. the position of *ἐν τῇ σαρκὶ αὐτοῦ*) would surely have been different, if only to prevent this very connexion of *τοὺς ἀμφοτ.* and *ἐν ἑνὶ σώμ.* which their present juxtaposition so obviously suggests. Moreover the query of B.-Crus. why Christ's human body should be here designated *ἓν σῶμα* has not been satisfactorily answered, even by Stier: the application of it to the mystical body is intelligible and appropriate, comp. ch. iv. 4. Ἕν does not thus become equivalent to *εἷς*, but preserves its proper meaning: they were *κτισθέντας εἰς ἕνα ἄνθρ.*, thus *κτισθέντας* Christ reconciles them both *ἐν ἑνὶ σώμ.* (scil. *ὄντας*, Olsh.) to God: see Winer, *Gr.* § 50. 5, p. 370. **ἀποκτείνας**] '*having slain*,' *i. e.* 'after He had slain;' temporal participle, standing in contrast with *ποιῶν*, ver. 15. The use of the particular word has evidently been suggested by *διὰ τοῦ σταυροῦ*: not *λύσας*, not *ἀνελών*, but *ἀποκτείνας*, 'quia crux mortem adfert,' Grot.; and thus in the words, though not the application of Chrys., *ὥστε μηκέτι αὐτὴν ἀναστῆναι.* The *ἔχθρα* here specified is not merely and exclusively the enmity between Jew and Gentile, but also, as in ver. 15, and here even still more distinctly and primarily, the enmity between both and God; *μᾶλλον πρὸς τὸν Θεόν, τὸ γὰρ ἐξῆς τοῦτο δηλοῖ*, Chrys., comp. Alf. *in loc.* **ἐν αὐτῷ**] '*in it*,' scil. '*upon it*,' Hamm., not 'in corpore suo,' Bengel; see Col. ii. 15 and notes *in loc.* In FG; Vulg. ('in semet ipso'), Syr.-Phil., and several Latin Ff., we find *ἐν ἑαυτῷ*,—a reading probably owing its origin and support to the reference of *ἐν ἑνὶ σώμ.* to Christ.

17. **καὶ ἐλθών**] '*And having come*, &c.:' not 'and came and' (Auth.), as this obscures the commencement of the new sentence (see Scholef. *Hints*, p. 100), nor 'and coming' (Eadie), as the action described by *ἐλθὼν* is not here contemporaneous with, but prior to that of *εὐηγγελίσατο*: comp. Bernhardy, *Synt.* x. 9, p. 382. This verse seems clearly to refer back to ver. 14, *αὐτὸς γὰρ κ.τ.λ.*, there being, as B.-Crus. suggests, a faint apposition between Χρ. *ἐστιν ἡ εἰρήνη ἡμ.*, ver. 14, and *εὐηγγελ. εἰρήνην*, ver. 17; still, as ver. 15 and 16 cannot be considered parenthetical, the connexion is carried on by *καί*, and the verse is linked with what immediately precedes. Ἐλθὼν thus following *ἀποκτείνας* will more naturally refer to a spiritual advent (see esp. Acts xxvi. 23), or a mediate advent in the person of His Apostles, than to our Lord's preaching when on earth. The participle *ἐλθὼν* (no mere redundancy, Raphel. *Annot.* Vol. II. p. 471) in fact serves to give a realistic touch to the whole group of clauses; 'Christ is our peace; yes, and He came, and by His Spirit and the mouths of His Apostles He preached it;' see Hofm. *Schriftb.* Vol. II. 1, p. 338. **εἰρήνην**] '*peace*,' not only *τὴν πρὸς τὸν Θεόν* (Chrys.), but also *τὴν πρὸς ἀλλήλους*, see notes on ver. 14. *Rec.* omits the second *εἰρήνην*. It is rightly maintained by *Lachm.*, *Tisch.*, with ABDEFG𝔑; mss.; Vv. (except Syrr.); Ff. It gives an emphasis and solemnity to the passage, which is here (though denied by Stier, p. 370, comp. Bengel) especially appropriate. Meyer compares Rom. iii. 31, viii. 15.

καὶ εἰρήνην τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσα- 18
γωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πατέρα.
ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συν- 19

18. **ὅτι δι' αὐτοῦ**] '*seeing that through Him*,' not merely explanatory, 'to wit that we have' (B.-Crus.), nor yet strongly causal, 'because we have' (Beng.), but with somewhat more of a demonstrative or confirmatory force, 'as it is a fact that we have;' comp. 2 Cor. i. 5, and see notes *on* 2 *Thess.* iii. 7. The 'probatio,' as Calvin observes, is 'ab effectu;' the principal moment of thought however does not rest on *ἔχομεν*, on the reality of the possession (Harl.), or on any appeal to inward experience ('for —is it not so?' Stier); but, as the order suggests, on *δι' αὐτοῦ*, on the matter of fact that it was 'through Him, and none but Him' that we have this *προσαγωγή*. For a sound sermon on this text see Sherlock, *Serm.* XVI. Vol. I. p. 288 sq. (ed. Hughes).

ἔχομεν] '*we are having*,' present; the action is still going on: contrast *ἐσχήκαμεν*, Rom. v. 2, where the reference is to the period when they became Christians, and where consequently the *προσαγωγὴ* is spoken of as a thing past. **τὴν προσαγωγήν**] '*our introduction, admission*,' 'quia ipse adduxit,' Æth.; not intransitively either here or Rom. v. 2, scil. 'access,' Auth., 'accessum,' Vulg., 'adventum' (*dshini*), Copt., 'atgagg,' Goth.; but transitively, 'adeundi copiam,' 'admissionem,' the latter being the primary and proper meaning of the word; see Meyer *on Rom.* v. 2, and comp. (appy.) Xen. *Cyrop.* VII. 5. 45, *τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς*: *ib.* I. 3. 8, and the various applications of the word in Polybius, *e. g. Hist.* I. 48. 2, *τῶν μηχανημάτων πρ.*; XIV. 10. 9, *τῶν ὀργάνων*. Christ is thus our *προσαγωγεὺς* to the Father; *οὐκ εἶπεν πρόσοδον ἀλλὰ προσαγωγήν, οὐ γὰρ ἀφ' ἑαυτῶν προσήλθομεν, ἀλλ' ὑπ' αὐτοῦ προσήχθημεν*, Chrys. on ver. 21; see 1 Pet. iii. 18, *ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ*. There may possibly be here (less probably however in Rom. v. 2) an allusion to the *προσαγωγεὺς* ('admissionalis,' Lampridius, *Sever.* 4) at Oriental courts, Tholuck, *Rom. l. c.*, and Usteri, *Lehrb.* II. 1. 1, p. 101; at any rate the supposition does not merit the contempt with which it has been treated by Rückert. The uses of *προσαγωγὴ* are well illustrated by Wakefield, in Steph. *Thes.* s. v. Vol. II. p. 86 (ed. Valpy), and by Bos, *Obs. Misc.* 35, p. 149 sq.

ἐν ἑνὶ Πνεύματι] '*in one Spirit*, common to Jew and Gentile;' not for *διά* (Chrys.; comp. Œcum., Calv., al.), but as usual, 'united in' (Olsh.); comp. 1 Cor. xii. 13. The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common *προσαγωγὴ* to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. *διά*, *ἐν*, *πρός*, is especially noticeable and distinct.

19. **ἄρα οὖν**] '*Accordingly then*,' '*so then*,' '*rebus ita comparatis igitur*:' conclusion and consequence from the declarations of ver. 14—18, with a further expansion of the ideas of ver. 13. On the use of *ἄρα οὖν*, see notes *on Gal.* vi. 10, and comp. Rom. v. 18, vii. 3, 25, viii. 12, ix. 16, 18: in all these cases the weaker ratiocinative force of *ἄρα* is supported by the collective *οὖν*. This union of the two particles is not found in classical Greek, except in the case of the inter-

20 πολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέν-

rogative form ἆρα: see Herm. *Viger*, No. 292. **ξένοι καὶ πάροικοι**] '*strangers and sojourners*;' 'peregrini atque incolæ,' Cic. *Offic.* I. 34. 125. The two expressions seem to constitute a full antithesis to *συνπολῖται*, and to include all who, whether by national and territorial demarcation, or by the absence of civic privileges, were not citizens. Πάροικος then is here (comp. Acts vii. 6, 29, 1 Pet. ii. 11) simply the same as the classical *μέτοικος* (a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX), and was probably its Alexandrian equivalent. It is used frequently in the LXX, in 11 passages as a translation of גֵּר, and in 10 of תּוֹשָׁב: 'accolas fuisse dicit gentiles quatenus multi ex illis morabantur inter Judæos, ...non tamen iisdem legibus aut moribus aut religione utentes,' Estius. Harless (after Beng.) regards *πάρ.* as in antithesis to *οἰκεῖοι*, *ξένοι* to *συνπολῖται*, the former relating to *domestic*, the latter to *civic* privileges: this is plausible—see Lev. xxii. 10 sq., Ecclus. xxix. 26 sq.—but owing to the frequent use of *πάροικος* simply for *μέτοικος*, not completely demonstrable. An allusion to proselytes (Whitby) is certainly contrary to the context: see ver. 11 sq. *Rec.* omits *ἐστὲ* (2) with D^3KL.

συνπολῖται, though partially vindicated by Raphelius, *Annot.* Vol. II. p. 472, belongs principally to later Greek, *e. g.* Ælian, *Var. Hist.* III. 44, Joseph. *Antiq.* XIX. 2. 2, but also Eur. *Heracl.* 826; see Lobeck, *Phryn.* p. 172. The tendency to compound forms without an adequate increase of meaning is a characteristic of 'fatiscens Græcitas;' comp. Thiersch, *de Pentat.* II. 1, p. 83. With regard to the orthography we may observe that the form *συνπολ.* is adopted by *Tisch.* with $AB^1CDEFG\aleph$, and must be retained, as it is supported by so clear a preponderance of uncial authority; see Tisch. *Prolegom.* p. XLVII.

τῶν ἁγίων] '*the saints*;' not inclusively the holy 'of all times and lands' (Eadie), for the mention of the *πολιτεία τοῦ Ἰσρ.*, ver. 12, is distinct and specific; nor exclusively the Jews as a nation (Hamm.), or the saints of the Old Testament (Chrys.), for this the nature of the argument seems to preclude; but the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution. The expression is further heightened and defined by *οἰκεῖοι τοῦ Θεοῦ*. On this use of *οἰκεῖος*, see notes *on Gal.* vi. 10, and for a good sermon on this text, Beveridge, *Serm.* XLVIII. Vol. II. p. 381 sq.

20. **ἐποικοδομηθέντες**] '*built up*,' '*superædificati*,' Vulg.; the preposition being not otiose, but correctly marking the *super-position*, superstructure; comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7. The accus. is not used with *ἐπὶ* here (as in 1 Cor. iii. 12) because the idea of *rest* predominates over that of *motion* or *direction*. That the dat. rather than the gen. of rest is here used, can hardly be said to be 'purely accidental' (Meyer), as the former denotes absolute and less separable, the latter partial and more separable super-position: see esp. Donalds. *Gr.* § 483. *a*, Krüger, *Sprachl.* II. § 68. 41. 1. Though this distinction must not be overpressed in the N.T. (see Luke iv. 29), or even in classical writers (see exx. in Rost u. Palm, *Lex.* s. v. *ἐπί*, II. Vol. I. p. 1035), it still appears to have been correctly observed by St Paul.

τες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ 21

20. Ἰησοῦ Χριστοῦ] So CDEFGKL; several Vv.; Orig. (1) and many Ff. (*Rec., Griesb., Scholz, De W., Meyer*): ℵ¹ reads simply τοῦ Χριστοῦ for αὐτ. Ἰησ. Χρ., and Chrys. (text) omits Ἰησ. *Tisch.* has Χρ. Ἰησοῦ, with ABℵ²; Vulg., Goth., Copt.; Orig. (2), Theophyl.; Ambrosiast., August. (frequently), and many others (*Rück., Lachm., Alf.*).

The reading ἐπὶ τοῖς οὐρανοῖς, ch. i. 10 (*Lachm.*), which would apparently form an exception in this very Ep., is still (though now supported by ℵ¹) of somewhat doubtful authority.

τῶν ἀποστόλων καὶ προφητῶν] '*of the Apostles and Prophets.*' Two questions of some interest present themselves, (1) the nature of the gen., (2) the meaning of προφητῶν. With regard to (1) it may be said, that though the gen. of *apposition* (θεμέλιος οἱ ἀπόστ. καὶ οἱ προφ., Chrys., comp. Theoph., Œcum.) is tenable on grammatical grounds (comp. Winer, *Gr.* § 59. 8, p. 470), and supported by the best ancient commentators, all exegetical considerations seem opposed to it. The Apostles were not themselves the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them; see 1 Cor. iii. 10. The gen. will therefore more probably be a gen. *subjecti*, not however in a *possessive* sense (Calv. 2, Cocc., Alf.), as this seems tacitly to mix up the θεμέλιος and the ἀκρογων. (comp. Jackson, *Creed*, xi. 5. 2), but simply as a gen. of the *agent* or *originating cause* (Scheuerl. *Synt.* § 17, 1, p. 125; see notes *on* 1 *Thess.* i. 6): what the Apostles and Prophets preached formed the θεμέλιος, comp. Rom. xv. 20, Heb. vi. 1. Thus all seems consistent, and in accordance with the analogy of other passages: the doctrine of the Apostles, *i. e.* Christ *preached*, is the θεμέλιος; Christ *personal* (αὐτ. Ἰησοῦ Χρ.) the ἀκρογωνιαῖος; Christ *mystical* the πλήρωμα: comp. ch. i. 23. (2) That the Prophets of the New (Grot., al.) and not of the Old Testament (Chrys., Theod.) are now alluded to seems here rendered highly probable, by the order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theod.),—by the analogous passages, ch. iii. 5, iv. 11,—by the known Prophetic gifts in the early Church, 1 Cor. xii. 10, al.,—and still more by the apparent nature of the *gen. subjecti*; see above. No great stress can be laid on the absence of the article: this only shows that the Apostles and Prophets were regarded as one class (Winer, *Gr.* § 19. 4. d, p. 116), not that they were identical (Harl.): Sharp's rule cannot be regularly applied to plurals; see Middleton, *Art.* III. 4. 2, p. 65 (ed. Rose). This prominence of 'Prophets' has been urged by Baur (*Paulus*, p. 438) as a proof of the later and Montanist origin of this Ep.: surely δεύτερον προφήτας, 1 Cor. xii. 28, is an indisputable proof that such a distinct order existed in the time of St Paul. On the nature of their office, see notes on ch. iv. 11.

ἀκρογωνιαίου] '*chief corner stone;*' ἀκρογων. scil. λίθου; 'summus angularis lapis is dicitur qui in extremo angulo fundamenti positus duos parietes ex diverso venientes conjungit et continet,' Estius: comp. Psalm cxviii. 22, Jer. li. (xxviii.) 26, Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as

22 συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ

the θεμέλιος: the image is slightly changed, but the idea is the same,—Christ is in one sense the substratum and in another the binding-stone of the building; ὁ λίθος ὁ ἀκρ. καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους, Chrys.; see Suicer, *Thesaur.* s. v. and Vol. II. p. 242. On the doctrinal meaning and application of this attribute of Christ, see the excellent discussion of Jackson, *Creed*, XI. 5, Vol. X. p. 88. αὐτοῦ Ἰησ. Χρ.] '*Jesus Christ Himself*,' no human teachers; the pronoun being obviously referred not to θεμελίῳ ('angulari ejus,' Beng.), or to ἀκρογων. (as possibly Vulg., 'ipso summo angulari lapide Chr. Jesu'), but to Christ: so rightly Auth., Syr., Clarom., and appy. Goth.; Copt., Æth., Arm. omit. The art. before Ἰησ. Χρ., the absence of which is pressed by Beng., may not only be dispensed with (see Luke xx. 42), but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ' (see Fritz. *Matth.* iii. 4, p. 117), and would imply a previous mention of Christ; whereas Christ is here mentioned for the first time in the clause, and in emphatic contrast with those who laid the foundations; see Stier *in loc.*, p. 394.

21. ἐν ᾧ] '*in whom*;' further and more specific explanation of the preceding clause; the pronoun referring, not to ἀκρογωνιαίῳ (Œcum.), but to Ἰησ. Χρ.; ὁ τὸ πᾶν συνέχων ἐστὶν ὁ Χριστός, Chrys. πᾶσα οἰκοδομή] '*all the building*;' ܟܠ ܒܢܝܢܐ [totum ædificium] Syr., 'omne illud æd.,' Copt., Arm. (with the distinctive *n*), Syr.-Phil. There is here some difficulty owing to the omission of the article; the strictly grammatical translation of πᾶσα οἰκοδ. (scil. 'every building') being wholly irreconcileable with the context, which clearly implies a reference to one single building. Nor can it be readily explained away; for πᾶσα οἰκ. can never mean 'every part of the building' (Chrys.), nor can οἰκοδ. per se be regarded as implying 'a church' (Mey.). We seem therefore compelled either to adopt the reading of *Rec.* πᾶσα ἡ οἰκ. [with ACℵ^{2}; many mss.; Chrys. (text), Theoph.: but opp. to BDEFGKLℵ^{1}; majority of mss.; Clem., al.], or, with more probability, to class οἰκοδομὴ in the present case with those numerous nouns (see the list in Winer, *Gr.* § 19) which, from referring to what is well known and defined (*e. g.* πᾶσα γῆ, Thucyd. II. 43, see Poppo *in loc.* p. 233), can, like proper names, dispense with the art.: comp. πᾶσα ἐπιστολή, Ignat. *Eph.* § 12, Pearson, *Vind. Ignat.* II. 10. 1, and Winer, *Gr.* § 18. 4, p. 101. It must be admitted that there appears no other equally distinct instance in the N. T. (Matth. ii. 3, Luke iv. 13, Acts ii. 36, vii. 22, cited by Eadie, are not in point, as being either exx. of proper names or abstract substt.), nor appy. even in the Greek Pentateuch (most of the exx. of Thiersch, *Pentat.* III. 2, p. 121, admit of other explanations); still in the present case this partial laxity of usage can scarcely be denied. The late and non-Attic form οἰκοδομή (Lobeck, *Phryn.* p. 421, 487), used both for οἰκοδόμημα and οἰκοδόμησις (Rost u. Palm, *Lex.* s. v.), is here perhaps used in preference to οἶκος as less distinctly implying the notion of a completed building; see Harl. *in loc.* συναρμολογουμένη] '*fitly framed together*,' Auth., '*compaginata*,' Jerome (not Vulg.); present part.; the process

καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

was still going on. The rare verb συναρμολογ. (=συναρμόζειν) is only found here and iv. 16. Wetst. cites *Anthol.* III. 32. 4, ἡρμολόγησε τάφον.

αὔξει] '*groweth*;' the present marking not only the actual progress, but the normal, perpetual, unconditioned, nature of the organic increase; see Scheuerl. *Synt.* § 32. 4, p. 339, 340. This increase must undoubtedly be understood as *extensive* (opp. to Harl.) as well as intensive, and as referring to the enlargement and development of the Church, as well as to its purity or holiness; comp. Thiersch, *Apostol. Church*, p. 52 sq. (Transl.). The pres. αὔξω (more common in poetry) is only found once in the LXX (γῆν αὔξουσαν, Isaiah lxi. 11), and in the N. T. only here and Col. ii. 19.

ἐν Κυρίῳ] '*in the Lord* Jesus Christ,' the usual meaning of Κύρ. in St Paul's Epp.; see Winer, *Gr.* § 19. 1, p. 113. It is difficult to decide how these words are to be connected; whether (*a*) with αὔξει, Meyer; (*b*) with ἅγιον, Harl., Usteri, *Lehrb.* II. 1, p. 249; or (*c*) with ναὸν ἅγιον (comp. Stier), to which it is to be regarded as a kind of tertiary predicate; comp. Donalds. *Gr.* § 489 sq. Of these, (*a*) seems tautologous; (*b*) gives perhaps a greater prominence to the special nature of the holiness than the context requires; (*c*) on the contrary, as the order shows (ναὸν ἅγ. not ἅγ. ναόν, comp. Gersdorf, *Beiträge*, v. p. 334 sq.), gives no special prominence to the idea of holiness, but almost defines, as a further predication of manner, how the whole subsists and is realized;—'and it is a holy temple in the Lord, and in Him alone:' comp. notes on ver. 11. On this account, and from the harmony with ἐν Πνεύματι, ver. 22, (*c*) is to be preferred.

22. **ἐν ᾧ καὶ ὑμεῖς**] '*in whom ye also*;' further specification in ref. to those whom the Apostle is addressing; ἐν ᾧ not being temporal ('dum,' Syr., but not Syr.-Phil.), nor referring to the more remote ναὸν κ.τ.λ. (Eadie); but, as in ver. 21, to the preceding ἐν Κυρίῳ, καί with its ascensive and slightly contrasting force (comp. notes *on Phil.* iv. 12) marking the exalted nature of the association in which the Ephesians shared; they also were living stones of the great building: comp. Alf. *in loc.* **συνοικοδομεῖσθε**] '*are builded together*;' clearly not imperative (Calv.), as St Paul is evidently impressing on his readers what they are, the mystical body to which they actually belong, not what they ought to be. The force of σὺν appears to be similar to that in συνέκλεισεν, Gal. iii. 22 (see notes), and to refer to the close and compact union of the component parts of the building. Meyer aptly cites Philo, *de Præm.* § 20, Vol. II. p. 427 (ed. Mang.), οἰκίαν εὖ συνῳκοδομημένην καὶ συνῳρμοσμένην. The comma after συνοικοδ. (*Griesb.*), which would refer εἰς κατοικ. to αὔξει, does not seem necessary.

ἐν Πνεύματι] '*in the Spirit*;' tertiary predication ('and it is in the Spirit') exactly similar and parallel to ἐν Κυρίῳ, ver. 21. Two other translations have been proposed: (*a*) 'through the Spirit,' Auth., Theoph., Meyer; (*b*) 'in a spiritual manner,' opp. to ἐν σαρκί: *i.e.* the κατοικ. is πνευματικόν, not χειροποίητον, see Acts vii. 48 (Olsh.). Of these (*a*) violates the apparent parallelism with ἐν Κυρ., and presupposes, in order to account for the position of ἐν Πν., an emphasis in it which does not seem to exist; while

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν

So I pray for you, believing that you know how God revealed to me the mystery of the call of the Gentiles, and gave me grace to preach it, that men and Angels might learn God's manifold wisdom. Faint not then at my troubles.

again (*b*) introduces an idea not hinted at in the context, and obscures the reference to the Holy Trinity, which here can scarcely be pronounced doubtful. It has been urged by Meyer that in the interpretation here adopted the 'continens' and 'contentum' are confounded together; but see Rom. viii. 9, and observe that the second ἐν refers rather to the act of κατοίκησις involved in the verbal subst.; 'we are built in Christ, form a habitation of God, and so are inhabited in and by the influence of the Spirit;' see Alf. *in loc.*, and comp. Hofm. *Schriftb.* Vol. II. 2, p. 105 sq. Lastly, no argument in favour of (*b*) can be founded on the absence of the article, as Πνεῦμα is used with the same latitude as proper names: see notes *on Gal.* v. 5. The opinion also there expressed against the distinction of Harless (*h. l.*) between the 'subjective' and 'objective' Holy Spirit seems perfectly valid. For a practical sermon on this verse ('the essence of religion a disposition to God'), see Whichcote, *Serm.* XLVIII. Vol. II. p. 383.

CHAPTER III. 1. **Τούτου χάριν**] '*For this reason*,' 'hujus rei gratiâ,' Vulg., Clarom.; sc. 'because ye are so called and so built together in Christ.' The exact meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (*a*) That of Syr. and Chrys. (followed by *Tynd.*, *Cran.*, *Gen.*), according to which εἰμὶ is supplied after ὁ δέσμ. τοῦ Χρ. Ἰησ., ὁ δέσμιος being the predicate, 'I *am* the prisoner of Chr. Jesus,' *the* prisoner κατ' ἐξοχήν ('multa enim erat istius captivitatis celebritas,' Beza); τούτου χάριν then being 'for the sake of this edification of yours,' ch. ii. 22. (*b*) That of Theodoret, al., according to which ὁ δέσμιος is in apposition, and the construction resumed in ver. 14; τούτου χάριν then implying 'on this account,' 'because ye are so built together' (De W.), or more probably, as above, with a wider ref. to the whole foregoing subject; ἀκριβῶς ἐπιστάμενος καὶ τίνες ἦτε καὶ πῶς ἐκλήθητε καὶ ἐπὶ τίσιν ἐκλήθητε, δέομαι καὶ ἱκετεύω τὸν τῶν ὅλων Θεὸν βεβαιῶσαι ὑμᾶς τῇ πίστει, Theod. The interpretation 'per brachylogiam,' according to which δέσμ. εἰμι is to be supplied (Wiggers, *Stud. u. Krit.* p. 841, p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favour of (*a*). This former interpr. deserves consideration, but on account of the virtual tautology in τούτ. χάρ. and ὑπὲρ ὑμῶν, the analogy of ch. iv. 1, and still more the improbability that St Paul would style himself ὁ δέσμιος when, as he well knew, others were suffering like himself (1 Cor. iv. 9 sq.), the latter is to be preferred; see Winer, *Gr.* § 62. 4, p. 499. The recent explanation of Wieseler, which makes ὁ δέσμιος to be in apposition, but dispenses with all assumption of a parenthesis or of an abbreviated structure, is not very satisfactory or intelligible; see *Chron. Synops.* p. 446. **τοῦ Χρ. Ἰησοῦ**] '*of Christ Jesus*,' scil. 'whom Christ and His cause have made a prisoner,' Olsh.; gen. of the *author* or *originating cause* of the captivity: comp. Philem. 13, δεσμοὶ τοῦ εὐαγγελίου, and see Winer, *Gr.* § 30. 2. β, obs. p. 170, Hartung, *Casus*, p. 17, and notes *on* 1 *Thess.* i. 6.

τῶν ἐθνῶν—εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος 2
τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκά- 3
λυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα

ὑπὲρ ὑμ. τῶν ἐθνῶν] '*in behalf of you Gentiles;*' introducing the subject of the Apostle's calling as an Apostle of the Gentiles, which is resumed ver. 8.

2. **εἴγε**] '*if indeed,*' 'as I may suppose,' 'on the assumption that;' gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten. Εἴγε is properly '*si quidem,*' and if resolved, '*tum certe si*' (see Klotz, *Devar.* Vol. II. p. 308); it does not in itself imply the rectitude of the assumption made ('εἴγε usurpatur de re quæ jure sumpta creditur,' Herm. *Viger*, No. 310), but derives that shade of meaning from the context; see notes *on Gal.* iii. 4. In the present case there could be no real doubt; 'neque enim ignorare quod hic dicitur poterant Ephesii quibus Paulus ipse evangelium plusquam biennio prædicaverat,' Estius; comp. ch. iv. 21, 2 Cor. v. 3, Col. i. 23. No argument then can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, *Prolegom.* p. 9; De Wette), nor can the hypothetical form be urged as implying that the Apostle was personally unknown to his readers. **τὴν οἰκονομίαν κ.τ.λ.**] '*the dispensation of the grace of God which was given to me,* &c.' In this passage two errors must be avoided; first, τῆς δοθείσης must not be taken virtually or expressly 'per hypallagen' for τὴν δοθεῖσαν, comp. Col. i. 25: secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not 'the apostolic office' (Wieseler, *Synops.* p. 448), but, as in ch. i. 10 (see notes), 'disposition,' 'dispensation;' τῆς χάριτος being the gen.—not *subjecti,* (Œcum., who reads ἐγνώρισε, as in *Rec.*), but as the pass. ἐγνωρίσθη seems rather to suggest, — *objecti,* or still better the gen. of 'the point of view,' which serves to complete the conception, sc. 'the dispensation in respect of the grace of God, &c.;'—see Scheuerl. *Synt.* § 18, p. 129, comp. Winer, *Gr.* § 30. 2. β, p. 170. This is further explained by ὅτι κατὰ ἀποκ., ver. 3; οἰκονομίαν χάριτος φησὶ τὴν ἀποκάλυψιν, Chrys. There is thus no need to depart from the strict meaning of χάρις: it is not 'munus Apostolicum' (Estius), but the assisting and qualifying grace of God for the performance of it. **εἰς ὑμᾶς** is well translated '*to you-ward,*' Auth. from *Tynd.;* it is not 'in vobis,' Vulg., or even 'for you' (dat. commodi), but with the proper force of εἰς (ethical direction), 'toward you,' 'to work in you:' comp. ch. i. 19, and Winer, *Gr.* § 49. a, p. 354.

3. **ὅτι κ.τ.λ.**] '*that by way of revelation;*' objective sentence (Donalds. *Gr.* § 584) dependent on the preceding ἠκούσατε κ.τ.λ., and explanatory of the nature and peculiarity of the οἰκονομ., the emphasis obviously falling on the predication of manner κατὰ ἀποκάλυψιν. These latter words are used in a very similar though not perfectly identical manner in Gal. ii. 2 (comp. 2 Cor. viii. 8, Gal. iv. 29 and note, Phil. ii. 3): there however the allusion is rather to the *norma* or *rule,* here to the *manner,* 'by way of revelation,' 'revelation-wise;' comp. Bernhardy, *Synt.* v. 20. b, p. 239.

τὸ μυστήριον] '*the mystery,*' not of redemption generally, nor of St Paul's special call, but, in accordance with the context, of that which is the evi-

4 ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν

dent subject of the passage,—the admission of the Gentiles to fellowship and heirship with Christ in common with the Jews; *μυστήριον γάρ ἐστι τὸ τὰ ἔθνη ἐξαίφνης εἰς μείζονα τῶν Ἰουδαίων εὐγένειαν ἀναγαγεῖν*, Chrys.; see Usteri, *Lehrb.* p. 252. On the use and meaning of the word *μυστήριον* see notes on ch. v. 32. The reading *ἐγνώρισε* [*Rec.* with D^3EKL; many mss.; Æth. (both); Dam., Theoph., al.] is distinctly inferior to the text [ABCD¹FGℵ; many mss.; Syr. (both), Vulg., Clarom., Goth., Copt., al.] in external authority, and seems to have been an intended emendation of structure. **προέγραψα**] '*have afore written*,' Hamm.; a translation here preferable to the aoristic 'wrote afore' (Auth.), as serving better to define that the reference does not relate to any earlier (Chrys., but not Theod., Theoph.), but simply to the present Epistle; comp. ch. i. 9 sq., ii. 13 sq. The clause seems introduced to confirm the readers, the ref. being, as ver. 4 clearly shows, neither to *κατὰ ἀποκάλ.* nor to *μυστήρ.* but to *ἐγνωρίσθη μοι τὸ μυστ.* It was the *fact* of this knowledge having been imparted, not the manner in which he attained it, or the precise nature of it, that the Apostle desires to specify and reiterate. To enclose this clause and ver. 4 in a parenthesis (*Wetst., Griesb.*) is thus obviously unsatisfactory. **ἐν ὀλίγῳ**] ܒܟܠܝܠ [in paucis] Syr., 'in brevi,' Vulg., *διὰ βραχέων*, Chrys.; see Kypke, *Obs.* Vol. II. p. 293. The meaning 'a short time before,' 'just now' (comp. Theod.) is distinctly untenable: this would be *πρὸ ὀλίγου*: *ἐν ὀλίγῳ* in a temporal sense can only mean, as Mey. and Harl. correctly observe, 'in a short space of time:' see Acts xxvi. 28, where however, as in the present case, the meaning 'briefly,' 'with a compendious form of argument' (not 'lightly,' Alf.; see Meyer *in loc.*), is appy. more tenable. Stier alludes to the common epistolary expression 'a few lines.'

4. **πρὸς ὃ**] '*in accordance with which*,' '*agreeably to which*,' scil. the *προγεγραμμένον*, not *ἐν ὀλίγῳ* (Kypke): from what the Apostle had written in this Epistle his insight into the mystery of Christ was to be inferred by his readers; 'ex ungue leonem,' Beng. The remark of Harl., that *πρὸς* (with acc.) in its ethical use denotes the relation of *conformity to*, seems correct and comprehensive. Whether this be in reference to *cause and effect* ('owing to,' Herod. IV. 161, comp. Matth. xix. 8; see exx. in Rost u. Palm, *Lex.* s.v. b. aa, Vol. II. p. 1157); *design and execution* ('in order to,' 1 Cor. xii. 7, al.); *simple comparison* (Rom. viii. 18; Herod III. 34, *πρὸς τὸν πατέρα*, cited by Bernhardy, *Synt.* v. 31, p. 265); or, as here, *rule* and *measure* (see notes *on Gal.* ii. 14), must be determined by the context. If we add to these the indication of simple *mental direction* ('in regard to,' 'in reference to,' Heb. i. 7, see Winer, *Gr.* § 49. h, p. 360, comp. notes on ch. iv. 12), the ethical uses of *πρὸς* with acc. will be sufficiently delineated. For a good and comprehensive list of exx. see Rost u. Palm, *Lex.* s.v. Vol. II. p. 1156 sq.

δύνασθε ἀναγιν. νοῆσαι] '*you can while reading*, or *as you read, perceive*;' the temporal participle expressing the contemporary act, comp. Donalds. *Gr.* § 576. The aor. *νοῆσαι* is appy. here used as marking, not exactly the sudden and transitory nature of the act (Alf.; contrast Bern-

σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἑτέραις 5
γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν

hardy, *Synt.* x. 9, p. 383), but the distinct manifestations of it, the single act being regarded as, so to say, the commencement of a continuity: see esp. Schmalfeld, *Synt.* § 173. 4, Donalds. *Gr.* § 427. *d.* The student must be careful in pressing the aor. in this mood, as so much depends on the context, and the mode in which the action is contemplated by the writer: see Bernhardy, *Synt. l. c.*, Krüger, *Sprachl.* 53. 6. 9; and observe that *δύναμαι* and similar verbs, *ἔχω*, *δυνατός εἰμι*, *θέλω*, are often idiomatically followed by the aor. rather than the present; see Winer, § 44. 7, p. 298, and the note of Mätzner in his ed. of Antiph. p. 153 sq. **τὴν σύνεσίν μου κ. τ. λ.**] '*my insight, my understanding, in the mystery of Christ.*' The article is not needed before the prep., as *σύνεσις ἐν τῷ μυστ.* forms a single composite idea; comp. 3 Esdr. i. 33, *τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου* (Harl.), and see notes on ch. i. 15. The formula *συνιέναι ἐν* (or *εἰς*) occurs several times in the LXX, 2 Chron. xxxiv. 12, Nehem. xiii. 7, al., and thus justifies the omission of the article with the derivative subst.; see Winer, § 20. 2, p. 123. The distinction between *συνιέναι* ('to understand,' 'verstehn') and *νοεῖν* ('to perceive,' 'merken') is noticed by Tittmann, *Synon.* p. 191. **τοῦ Χριστοῦ** is commonly taken as a gen. *objecti*, 'the mystery relating to Christ,' sc. of which His reconciliation and union of the Jews and Gentiles in Himself formed the subject: comp. Theoph. *in loc.* By comparing however the somewhat difficult passage Col. i. 27, *τοῦ μυστηρίου...ὅς ἐστιν Χριστὸς ἐν ὑμῖν*, it would certainly seem that it is rather a species of gen. *materiæ*, or *of identity:* 'Christus selbst ist das *Concretum* des göttlichen Geheimnisses,' Meyer; comp. Stier *in loc.* and see exx. in Scheuerlein, *Synt.* § 12. 1, p. 82, 83.

5. **ὅ**] '*which*,' scil. which *μυστήριον τοῦ* Χρ. ver. 4; there being no parenthesis (see above), but that simple linked connexion by means of relatives which is so characteristic of this Epistle. **ἑτέραις γενεαῖς**] '*in other generations, ages*,' 'anþaraim aldim,' Goth.; dative of time; see Winer, *Gr.* § 31. 9, p. 195, comp. notes on ch. ii. 12. Meyer, maintaining the usual meaning of *γενεά*, explains the dat. as a simple dat. *commodi*, and *τοῖς υἱοῖς* as a further explanation. This is unnecessary precision, as in Col. i. 26, *ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν*, the less usual meaning 'age' can scarcely be denied: see Acts xiv. 16, and probably Luke i. 50. In the LXX, *γενεὰ* is the usual translation of דּוֹר, which certainly (see Gesen. *Lex.* s. v.) admits both meanings. In one instance, Isaiah xxiv. 22, even יָמִים is so translated. The insertion of *ἐν* before *ἑτέραις* (*Rec.*) rests only on the authority of a few mss.; Copt., and Syr.-Phil. **τοῖς υἱοῖς τῶν ἀνθρ.**] '*to the sons of men;*' 'latissima appellatio, causam exprimens ignorantiæ, ortum naturalem;' so Beng., who however proceeds less felicitously to refer the expression to the ancient Prophets. This is neither fairly demonstrable from the use of בְּנֵי־אָדָם, (Ezek. vii. 2, al.), nor by any means consonant with the present passage, where no comparison is instituted between the Prophets of the Old and of the New Test., but between the times,—the *then* and the *now*. The expression *υἱοὶ τῶν ἀνθρ.* seems chosen

ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα

to make the contrast with the ἅγιοι ἀπόστ. αὐτοῦ καὶ προφ., the Θεοῦ ἄνθρωποι (2 Pet. i. 21, Deut. xxxiii. 1), more fully felt.

ὡς] Observe the *comparison* which the particle introduces and suggests: ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ' οὐχ ὡς νῦν· οὐ γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέγραψαν λόγους, Theod. **τοῖς ἁγίοις ἀποστόλοις αὐτοῦ**] '*to His holy Apostles.*' The epithet ἁγίοις has been very unreasonably urged by De Wette as a mark of the post-apostolic date of the epistle. It is obviously used to support and strengthen the antithesis to the υἱοὶ τῶν ἀνθρ. The Apostles were ἅγιοι in their office as God's chosen messengers, ἅγιοι in their personal character as the inspired preachers of Christ: comp. Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (*Lachm.*), where the Prophets are so designated. The meaning of προφῆται is here the same as in ch. ii. 20, the 'N.T. Prophets;' see notes on ch. iv. 11. **ἐν Πνεύματι**] '*by the Spirit;*' Auth., Arm. (instrumental case); the Holy Agent by whom the ἀποκάλυψις was given, ἐν having here more of its instrumental force: εἰ μὴ γὰρ τὸ Πνεῦμα ἐδίδαξε τὸν Πέτρον οὐκ ἂν τὸν ἐθνικὸν Κορνήλιον μετὰ τῶν σὺν αὐτῷ παρεδέξατο, Theoph.; comp. Chrys., who certainly appears erroneously cited (by De W., Eadie) as joining ἐν Πν. with προφ., 'Prophets in the Spirit,' sc. θεοπνεύστους. This latter construction, though fairly admissible (comp. Winer, *Gr.* § 20. 4, p. 126), is open to the decisive exegetical objection that it is an 'idem per idem:' if Prophets were not divinely inspired, 'Prophets in the Spirit,' the name would be misapplied. On the omission of the art. see ch. ii. 22. The traces of Montanism which Baur (*Paulus*, p. 440) finds in these words are so purely imaginary as not to deserve serious notice or confutation.

6. **εἶναι τὰ ἔθνη**] '*to wit that the Gentiles are,*' 'gentes esse,' Vulg., Clarom., Goth.; not 'should be,' Auth., Eadie; the objective infin. here expressing not the design but the subject and *purport* of the mystery: τοῦτ' ἔστι τὸ μυστήριον τὸ εἶναι τὰ ἔθνη συγκλερονόμα τῷ Ἰσραὴλ τῆς ἐπαγγελίας, καὶ συμμέτοχα, Theoph.; comp. Donalds. *Gr.* § 584.

συνκληρονόμα κ. τ. λ.] '*fellow-heirs and fellow-members and fellow-partakers of the promise.*' It does not seem correct to regard these three epithets on the one hand as merely cumulative and oratorical, or on the other as studiedly mystical and significant (comp. Stier, who here finds a special allusion to the Trinity). The general fact of the συνκληρονομία is re-asserted, in accordance with the Apostle's previous expressions, both in its *outward* and *inward* relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense: they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings, the ἐπαγγελία: see Theod. *in loc.* The compounds σύνσωμος ('concorporalis,' Vulg., see Suicer, *Thes.* s.v. Vol. II. p. 1191) and συνμέτοχος ('comparticeps,' Vulg.; ch. v. 7) appear to have been both formed by St Paul, being only found in this Ep. and the Ecclesiastical writers. The verb συμμετέχω occurs in classical Greek, *e.g.* Eurip. *Suppl.* 648, Plato, *Theæt.* p. 181 c. *Tisch.* (ed. 7) now adopts the forms

καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς 7 χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν

7. τῆς δοθείσης] So *Lachm.* with ABCD¹FGℵ; 10 mss.; Clarom., Vulg., Copt. The reading is so strongly supported that it cannot but be adopted, though it may have arisen from a conformation to ver. 2. τὴν δοθεῖσαν is found in D³EKL; most mss.; Syr. (both), Goth., al.; Chrys., Theod., al. (*Rec., Tisch.*).

συνκληρ. and σύνσωμ. [AB¹DEFGℵ], and συνμέτ. [AB¹CD¹FGℵ], appy. on right principles; see his *Prolegom.* p. XLVII. **τῆς ἐπαγγελίας**] '*the promise* of salvation,' not merely of the Holy Spirit (Eadie); for though the promise of the Spirit was one of the prominent gifts of the New Covenant (Gal. iii. 14), it would here be not only too restricted, but even scarcely consonant with the foregoing συνκληρονόμα. The addition of αὐτοῦ after τῆς ἐπαγγ. (*Rec.*) is supported by D²D³EFGKL; many mss.; Vulg. (not all codd.), Goth., Syr.-Phil.; Theod., al., but is not found in ABCD¹ℵ; mss.; Clarom., Sang., Amiat., Copt., Syr.; and thus is rightly rejected by the best recent editors. **ἐν Χρ. Ἰησ.** and **διὰ τοῦ εὐαγγ.** both refer to the three foregoing epithets. The former points to the objective ground of the salvation, Him *in* whom it centred, the latter to the medium *by* which it was to be subjectively applied (Mey.): τῷ πεμφθῆναι καὶ πρὸς αὐτούς, καὶ τῷ πιστεῦσαι· οὐ γὰρ ἁπλῶς, ἀλλὰ διὰ τοῦ εὐαγγελίου, Chrys. On the distinction between ἐν and διὰ in the same sentence, see Winer, *Gr.* § 48. a, p. 347 note, and comp. ch. i. 7. The reading of *Rec.* ἐν τῷ Χρ. [DEF GKL; most mss.; Clarom., Sang., Boern.; Orig. (3), al.] is rejected by most recent editors in favour of ἐν Χρ. Ἰησ. which is found in ABCℵ; some mss.; Aug., Vulg., Goth., Copt., al.

7. **ἐγενήθην**] '*I became*:' this less usual form is rightly adopted by *Lachm., Tisch.*, al., on the authority of ABD¹FGℵ, against CD³EKL which read ἐγενόμην (*Rec.*). The passive form however implies no corresponding difference of meaning (Rück., Eadie): γίγνομαι in the Doric dialect was a deponent pass., ἐγενήθην was thus used in it for ἐγενόμην, and from thence occasionally crept into the language of later writers: see Buttmann, *Irreg. Verbs*, s. v. ΓΕΝ-, Lobeck, *Phryn.* p. 108, 109, and comp. notes *on Col.* iv. 11. **διάκονος**] '*a minister*;' so Col. i. 23, 2 Cor. iii. 6. Meyer rightly impugns the distinction of Harless, that διάκ. points more to activity in relation to *the service*, ὑπηρέτης to activity in relation to *the master*. This certainly cannot be substantiated by the exx. in the N.T.; see 2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where διάκ. is simply used in reference to the *master*, and Luke i. 2, where ὑπηρέτης refers to the *service*. On the derivation of διάκ. (διήκω), see Buttm. *Lexil.* s. v. διάκτορος, § 40. 3: for its more remote affinities [ΑΚ- ΑΓΚ- 'bend'], Benfey, *Wurzellex.* Vol. II. p. 22. **τὴν δωρ. τῆς χάριτος**] '*the gift of the grace*;' gen. of *identity*, that of which the gift, *i.e.* the Apostolic office, the office of preaching to the Gentiles, consisted; comp. Plato, *Leg.* VIII. p. 844 D, διττὰς δωρεὰς χάριτος, and see Scheuerl. *Synt.* § 12. 1, p. 82, Winer, *Gr.* § 59. 8, p. 470. **τῆς**

8 τῆς δυνάμεως αὐτοῦ· ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
ἁγίων ἐδόθη ἡ χάρις αὕτη ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι
9 τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, καὶ φωτίσαι

δοθείσης μοι] '*which was given to me*;' not a mere reiteration of the preceding *δωρεάν*, but associated closely with the following words which define the *manner* of the *δόσις*.

κατὰ τήν κ.τ.λ.] '*according to the working* or *operation of His power*;' defining prepositional clause, dependent, not on *ἐγενήθην* (Mey.), but on *τῆς δοθείσης μοι*, which would otherwise seem an unnecessary addition: 'the mention of the *power* of God is founded on the circumstance that St Paul sees in his change of heart from a foe to a friend of Christ an act of omnipotence,' Olsh. On the proper force of *κατά*, see notes on ch. i. 19.

8. **ἐμοὶ τῷ ἐλαχιστοτέρῳ**] '*unto me who am less than the least*,' Auth.; a most felicitous translation. No addition was required to the former period; the great Apostle however so truly, so earnestly, felt his own weakness and nothingness (*εἰ καὶ οὐδέν εἰμι*, 2 Cor. xii. 11), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, not only the remembrance of his former persecutions of the church (1 Cor. xv. 9, 10), but of his own sinful nature (1 Tim. i. 15, *εἰμί*, not *ἦν*), and unworthiness for so high an office. Calvin and Harl. here expound with far more vitality than Est., who refers this *ταπεινοφροσύνης ὑπερβολὴν* (Chrys.) solely to the memory of his former persecutions. It is perfectly incredible how in such passages as these, which reveal the truest depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the Apostolic origin of the Epistle. On the form *ἐλαχιστ.* see Winer, *Gr.* § 11. 2, p. 65, and the exx. collected by Wetst. *in loc.*, out of which however remove Thucyd. iv. 118, as the true reading is *κάλλιον*. *Rec.* reads *τῶν ἁγ.* with a few mss.

ἐν τοῖς ἔθν. εὐαγγελ.] '*to preach among the Gentiles*;' explanatory and partly appositional clause, the emphatic *ἐν τοῖς ἔθνεσιν* marking the Apostle's distinctive sphere of action, and the inf. defining the preceding *ἡ χάρις αὕτη*: see Krüger, *Sprachl.* § 57. 10. 6, Schmalfeld, *Synt.* § 192, Winer, *Gr.* § 44. 1, p. 284. To make this clause dependent on *δωρεὰν* in ver. 7, and to regard *ἐμοὶ ... αὕτη* as parenthetical (Harl.), seems a very improbable connexion, and is required neither by grammar nor by the tenor of the passage. *Lachm.* omits *ἐν* with ABC$\aleph$; 3 mss.; Copt.; (*Alf.*): but the authority for retaining it [DEFG KL; nearly all mss.; Syr. (both), Clarom., Vulg., Goth., al.; Chrys., Theod., al.] is deserving of consideration. **τὸ...πλοῦτος τοῦ Χρ.**] '*riches of Christ*,' *i.e.* the exhaustless blessings of salvation; compare Rom. xi. 33. It is *ἀνεξιχνίαστον* (LXX, Job v. 9, ix. 10, Heb. אֵין חֵקֶר) both in its nature, extent, and application.

9. **καὶ φωτίσαι πάντας**] '*and to illuminate all, make all see*;' ܘܢܢܗܪ ܠܟܠܗܘܢ [et in lucem proferam omni homini] Syr.; expansion of the foregoing clause as to the *process* (the Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten), though appy. not as to the *persons*, as owing to its unemphatic position the *πάντας* can scarcely be thought more inclusive than the foregoing *τὰ ἔθνη*: see Meyer. The significant verb *φωτίσαι* must not

πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς 10

be explained away as if it were synonymous with *διδάξαι* (De W.): this derivative meaning is found in the LXX, see Judges xiii. 8 (*Alex.*), 2 Kings xii. 2, xvii. 27, 28, but not in the N.T., where the reference is always to light, either physical (Luke xi. 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.); comp. Reuss, *Théol. Chrét.* IV. 15, Vol. II. p. 156 note. Christ is properly *ὁ φωτίζων* (John i. 9); His Apostles illuminate 'participatione ac ministerio,' Estius. On the use of the word in ref. to baptism, see Suicer, *Thesaur.* Vol. II. p. 1491. *Tisch.* (ed. 7) omits *καὶ* apparently by mistake.

Lachm. brackets *πάντας* as being omitted by A, 2 mss.; Cyr., Hil., al.; to these ℵ is now added. **ἡ οἰκονομία κ.τ.λ.**] '*the dispensation of the mystery*, &c.' 'dispositio sacramenti absconditi,' Vulg., Clarom.;—scil. the dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6), which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church. On the meaning of *οἰκονομία*, see notes on ch. i. 10.

The reading *κοινωνία* (*Rec.*) has only the support of cursive mss., and is a mere explanatory gloss.

ἀπὸ τῶν αἰώνων] '*from the ages*,' scil. '*since the ages of the world began*;' comp. מֵעוֹלָם Gen. vi. 4: *terminus a quo* of the concealment. The counsel itself was formed *πρὸ τῶν αἰώνων*, 1 Cor. ii. 7; the concealment of it dated *ἀπὸ τῶν αἰώνων*, from the commencement of the ages when intelligent beings from whom it could be concealed were called into existence; comp. Rom. xvi. 25, *μυστηρίου χρόνοις αἰωνίοις σεσιγημένου.* **τῷ τὰ πάντα κτίσαντι**] '*who created all things*,' 'qui omnia creavit,' Vulg., Clarom.; certainly not 'quippe qui omnia creavit,' Meyer,—a translation which would require the absence of the article; comp. notes on ch. i. 12, and see esp. Donalds. *Crat.* § 306. The exact reason for this particular designation being here appended to *τῷ Θεῷ* has been somewhat differently estimated. The most simple explanation would seem to be that it is added to enhance the idea of God's omnipotence; the emphatic position of *τὰ πάντα* ('nullâ re prorsus exceptâ,' Est.) being designed to give to the idea its widest extent and application;—'who created all things,' and so with His undoubted prerogative of sovereign and creative power ordained the very *μυστήριον* itself. A reference to God's *omniscience* would more suitably have justified the concealment, the reference to His *omnipotence* more convincingly vindicates the *εὐδοκία* according to which it was included in and formed part of His primal counsels. It is not necessary to limit *τὰ πάντα*, but the tense seems to show that it refers rather to the physical (*οὐδὲν γὰρ χωρὶς αὐτοῦ πεποίηκε*, Chrys.), than to the spiritual creation (Calv.). This latter view was perhaps suggested by the longer reading *κτίσ. διὰ Ἰησοῦ Χρ.* [*Rec.* with D^3EKL; most mss.; Syr.-Phil. with asterisk; Chrys., Theod., al.], which however is rightly rejected by most recent editors with $ABCD^1FG\aleph$; a few mss.; Syr., Vulg., Goth., al.; Basil, Cyr., and many Ff.

ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ
11 Θεοῦ, κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ

10. **ἵνα γνωρισθῇ νῦν**] '*in order that there might be made known now*;' divine object and purpose of the general dispensation described in the two foregoing verses; not of either of the facts specified in the two participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.), could be properly said to have had as its purpose and design the *present* (*νῦν* opp. to *ἀπὸ τῶν αἰώνων*) exhibition of God's wisdom to Angels. The Apostle (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labour through all its stages: the *ἐλαχιστότερος* has grace given him *εὐαγγελίσασθαι* κ.τ.λ., nay more, *φωτίσαι πάντας* κ.τ.λ., and that too that heaven might see and acknowledge the *πολυποίκιλος σοφία* of God; see Neander, *Planting*, Vol. I. p. 518 (Bohn). **ταῖς ἀρχαῖς** κ.τ.λ.] '*to the principalities and to the powers in the heavenly regions*;' sc. to the good Angels and intelligences; a ref. to both classes (Hofm. *Schriftb.* Vol. I. p. 315) being excluded, not so much by *ἐν τοῖς ἐπουρ.* (Alf., for comp. ch. vi. 12), as by the general tenor of the passage; evil Angels more naturally recognise the *power*, good Angels the *wisdom* of God. On the term *ἀρχαῖς καὶ ἐξουσ.*, each with the art. to add weight to the enumeration, see notes on ch. i. 21, and on *τοῖς ἐπουρ.* notes on ch. i. 3, 20. **διὰ τῆς ἐκκλησίας**] '*through the Church*,' scil., 'by means of the Church;' *διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας*, Theod. The Church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp. Calvin *in loc.*, 'ecclesia...quasi speculum sit in quo contemplantur Angeli mirificam Dei sapientiam;' *ὅτε ἡμεῖς ἐμάθομεν τότε κἀκεῖνοι δι' ἡμῶν*, Chrys. That the holy Angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible; comp. 1 Pet. i. 12, *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*, and see Petavius, *Theol. Dogm.* Vol. III. p. 44 sq., Suicer, *Thesaur.* Vol. I. p. 46. **πολυποίκιλος**] '*manifold*,' 'multiformis,' Vulg., Clarom.; see *Orph. Hymn.* VI. 11, LXI. 4. This characteristic of God's wisdom is to be traced, not in the *παράδοξον*, by which issues were brought about by unlooked-for means (*διὰ τῶν ἐναντίων τὰ ἐναντία κατωρθώθη, διὰ θανάτου ζωή, δι' ἀσθενείας δύναμις, δι' ἀτιμίας δόξα*, Greg.-Nyss. ap. Theoph.), but in the *πολύτεχνον* (Theoph.), the variety of the divine counsels, which nevertheless all mysteriously co-operated toward a single end,—the call of the Gentiles, and salvation of mankind by faith in Jesus Christ. The use of *πολυποίκ.* in reference to Gnosticism (Irenæus, *Hær.* I. 4. 1, ed. Mass.) does not give the slightest reason for supposing (Baur, *Paulus*, p. 429) that the use of the word here arose from any such allusions.

11. **κατὰ πρόθ. τῶν αἰώνων**] '*according to the purpose of the ages*;' modal clause dependent on *ἵνα γνωρισθῇ*, specifying the accordance of the revelation of the divine wisdom with God's eternal purpose; *νῦν μὲν φησὶ γέγονεν, οὐ νῦν δὲ ὥριστο ἀλλ' ἄνωθεν προτετύπωτο*, Chrys. The gen. *τῶν αἰώνων* is somewhat obscure: it can scarcely be (*a*) a gen. *objecti* ('the foreordering of the ages,' Whitby, comp.

Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ 12 τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

11. ἐν Χριστῷ] The reading is slightly doubtful. *Lachm.* and *Tisch.* (ed. 1 and 7) insert τῷ before Χρ. with ABC[1]; 37. 116. al.: as however the title ὁ Χρ. Ἰησ. ὁ Κύρ. ἡμῶν appy. does not occur elsewhere (Col. ii. 6 is the nearest approach to it; see Middl. *Gr. Art.* Append. II. p. 495, ed. Rose), and the omission is supported by C[3]DEKLℵ; most mss.; Ath., Chrys., Theod., we still retain the reading of *Rec.*, *Tisch.* (ed. 2), and the majority of editors.

Peile), or even (*b*) a gen. of *the point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), —for the Apostle is not speaking of God's purpose in regard to different times or dispensations, but of His single purpose of uniting and saving mankind in Christ,—but will be most naturally regarded as (*c*) belonging to the general category of the gen. of *possession* ('the purpose which pertained to, existed in, was determined on in the ages'), and as serving to define the general relation of time; comp. Jude 6, κρίσιν μεγάλης ἡμέρας, and see Winer, *Gr.* § 30. 2, p. 169. The meaning is thus nearly equivalent to that of the similar expression πρόθεσιν... πρὸ χρόνων αἰωνίων, 2 Tim. i. 9; God's purpose existed in His eternal being, and was formed in the primal ages ('a sæculis,' Syr.) before the foundation of the world; comp. ch. i. 4.

ἣν ἐποίησεν] *'which he wrought,'* 'quam fecit,' Vulg., Clarom., Copt., 'gatavida,' Goth. The exact meaning of ἐποίησεν is doubtful. The mention of the eternal purpose would seem to imply rather *'constituit'* (Harl., Alf.) than *'executus est'* (De W., Mey.), as the general reference seems more to the appointment of the decree than to its historical realization (see Calv.; Hofm. *Schriftb.* Vol. I. p. 204): still the words ἐν Χρ. Ἰησοῦ τῷ Κυρίῳ ἡμῶν seem so clearly to point to the realization, the carrying out of the purpose in Jesus Christ,—the Word made flesh (compare Olsh.),—that the latter (Matth. xxi. 31, John vi. 38, 1 Kings v. 8, Isaiah xliv. 28) must be considered preferable. As however St Paul has used a middle term, neither προέθετο nor ἐπετέλεσε, a middle term (*e. g.* 'wrought,' 'made,'—not 'fulfilled,' Conyb.) should be retained in translation.

12. ἐν ᾧ ἔχομεν] *'in whom* (founded in whom) *we have;'* appeal to, and proof drawn from their Christian experience, the relative ᾧ having here a slightly demonstrative and explanatory force (ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἅπαν, ἐν ᾧ ἔχομεν φησὶ κ.τ.λ. Chrys., comp. Theod.), and being nearly equivalent to ἐν αὐτῷ γάρ; see Jelf, *Gr.* § 834. 2, Bernhardy, *Synt.* VI. 12, p. 293, and note on οἷς *on Col.* i. 27. τὴν παρρησίαν] *'our boldness,'* 'fiduciam,' Vulg., Clarom.; not here 'libertatem *oris*,' whether in ref. to prayer (Beng.), or to preaching the Gospel (Vatabl.); for, as in many instances (Lev. xxvi. 13 μετὰ παρρ. קוֹמְמִיּוּת, 1 Macc. iv. 18, Heb. iii. 6, 1 John ii. 28, al.), the primitive meaning has here merged into that of 'cheerful boldness' (θάρρος, Zonar. *Lex.* p. 1508; 'Freudigkeit,' Luth.); that 'freedom of spirit' ('freihals,' Goth.) which becomes those who are conscious of the redeeming love of Christ; ἁγιάσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αἵματος προσήγαγε θαρροῦντας, Œcum.; see notes *on* 1 *Tim.* iii. 13. τὴν προσαγωγήν] *'our admission;'* οὐχ ὡς αἰχμάλωτοι,

13 διὸ αἰτοῦμαι μὴ ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.

φησί, προσήχθημεν, ἀλλ' ὡς συγγνώμης ἀξιούμενοι, Chrys., and sim. the other Greek commentators; comp. Æth., 'ductorem nostrum,' and see notes on ch. ii. 18. The transitive meaning there advocated is appy. a little less certain in the present case, on account of the union with the intrans. παρρησίαν, still both lexical authority and the preceding reference to our Lord seem to require and justify it; comp. Suicer, *Thesaur.* s. v. Vol. II. p. 850. How 'the use of the article before both nouns signalizes them as the twin elements of an unique privilege' (Eadie), is not clear; see on the contrary Winer, *Gr.* § 19. 5, p. 117. *Lachm.* omits τὴν before προσαγ. with ABℵ[1]; 2 mss.; but in opp. to CDE (D[1]E τὴν προσ. κ. τ. παρρ.)FG(FG τὴν προσ. εἰς τ. παρρ.)KLℵ[4]; nearly all mss.; Ath., Chrys., Theod., al.; which we retain with *Rec.*, *Tisch.* ἐν πεποιθήσει] '*in confidence*,' μετὰ τοῦ θαρρεῖν, Chrys.,—a noble example of which is afforded by St Paul himself in the sublime words of Rom. viii. 38, 39 (Mey.). The present clause does not qualify προσαγωγή ('no timorous approach,' Eadie), but is the predication of *manner*, and defines the tone and frame of mind ('alacriter libenterque,' Calv.) in which the προσαγωγὴ is enjoyed and realized. Thus then ἐν Χρ. marks the objective ground of the possession, διὰ τῆς πίστ. the subjective medium *by which*, and ἐν πεποιθ. the subjective state *in which* it is apprehended: 'tres itaque gradus sunt faciendi, nam primum Dei promissionibus credimus, deinde his acquiescentes concipimus fiduciam ut bono simus tranquilloque animo: hinc sequitur audacia, quæ facit ut profligato metu intrepide et constanter nos Deo commendemus, Calv. Πεποίθησις (2 Kings xviii. 19) is only used in the N. T. by St Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2, Phil. iii. 4), and is a word of later Greek: see Eustath. *on Odyss.* III. p. 114. 41, Lobeck, *Phryn.* p. 294 sq. τῆς πίστεως αὐτοῦ] '*faith on Him*;' gen. *objecti*, virtually equivalent to πίστ. εἰς αὐτόν: see Rom. iii. 22, Gal. ii. 16, and comp. notes *in loc.* It is doubtful whether the deeper meaning which Stier (comp. Matth.) finds in the words, sc. 'faith of which Christ is not only the object, but the ground,' can here be fully substantiated. On the whole verse, see three posthumous sermons of South, *Serm.* XXIX. sq. Vol. IV. p. 413 sq. (Tegg).

13. διό] '*On which account*,' '*wherefore*,' sc. since my charge is so important and our spiritual privileges so great; διότι μέγα τὸ μυστήριον τῆς κλήσεως ἡμῶν, καὶ μεγάλα ἃ ἐνεπιστεύθην ἐγώ, Theoph. The reference of this particle has been very differently explained. Estius and Meyer with some plausibility connect it simply with the preceding verse; 'cum igitur ad tantam dignitatem vocati sitis, ejusque consequendæ fiduciam habeatis per Christum; rogo vos, &c.' Est. As however ver. 8—11 contain the principal thought to which ver. 12 is only subordinate and supplementary, the former alluding to the *nature* and *dignity* of the Apostle's commission, the latter to its *effects* and *results*, in which both he and his converts (ἔχομεν) share, the particle will much more naturally refer to the whole paragraph. The union of the Apostle's own interests and those of his converts in the following words then becomes natural and appropriate. The

On this account (I say) I pray to God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fulness.

Τούτου χάριν κάμπτω τὰ γόνατά μου 14

use of διὸ by St Paul is too varied to enable us safely to adduce any grammatical considerations: see notes *on Gal.* iv. 31. **αἰτοῦμαι μὴ ἐνκακεῖν**] '*I entreat* you *not to lose heart;*' ὑμᾶς (Æth.) not τὸν Θεὸν (Theod.) being supplied after the verb; comp. 2 Cor. v. 20, Heb. xiii. 19 (2 Cor. vi. 1, x. 2, cited by De W., are less appropriate), where a similar supplement is required. Such constructions as 'I pray (God) that ye lose not heart,' or 'that I lose not heart' (Syr.), are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover such a prayer as that in the latter interpretation would here fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice (Col. i. 24), and in his very weakness to find ground for boasting; comp. 2 Cor. xi. 30, xii. 5. On ἐνκακεῖν [AB¹D¹E: ἐγκ. B²ℵ] not ἐκκακεῖν (*Rec.*), see notes *on Gal.* vi. 9.

ἐν ταῖς θλίψεσιν κ.τ.λ.] '*in my tribulations for you,*' 'in (not 'ob,' Beza) tribulationibus meis,' Vulg., Clarom.; ἐν as usual denoting the sphere as it were in which the faint heartedness of the Ephesians might possibly be shown; see Winer, *Gr.* § 48. a, p. 345. So close was their bond of union in Christ, that the Apostle felt his afflictions were theirs; they might be faint-hearted in his, as if they were their own. This article is not necessary before ὑπέρ, as θλίψεσι can be considered in structural union with ὑπὲρ ὑμῶν: comp. θλίβεσθαι ὑπέρ τινος, 2 Cor. i. 6; see notes on ch. i. 15.

ἥτις ἐστὶν δόξα ὑμῶν] '*inasmuch as it is your glory;*' reason (ὑμετέρα γὰρ δόξα κ.τ.λ. Theod.), or rather explanation, why they were not to be faint-hearted; the indef. relative being here explanatory (comp. ch. i. 23, notes *on Gal.* iv. 24, and Hartung, *Casus,* p. 286), and referring to θλίψεσιν on the common principle of attraction by which the relative assumes the gender of the predicate; see Winer, *Gr.* § 24. 3, p. 150, Madvig, *Synt.* § 98. The way in which St Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by Chrys., ὅτι οὕτως αὐτοὺς ἠγάπησεν ὁ Θεός, ὥστε καὶ τὸν υἱὸν ὑπὲρ αὐτῶν δοῦναι καὶ τοὺς δούλους κακοῦν· ἵνα γὰρ οὗτοι τύχωσι τοσούτων ἀγαθῶν [see ver. 6] Παῦλος ἐδεσμεῖτο. The personal reason, 'quod doctorem habetis qui nullis calamitatibus frangitur,' Calixt. (compare Theod.), in which case ἥτις must refer to μὴ ἐνκακεῖν, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (καρτερία, Theod.) of the sufferer.

14. **Τούτου χάριν**] '*On this account,*' sc. 'because ye are so called and so built together in Christ,' resumption of ver. 1 (ταῦτα πάντα ἐν μέσῳ τεθεικὼς ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον, Theod.); τούτου χάριν referring to the train of thought at the end of ch. ii., and to the ideas parallel to it in the digression; in brief, ἐπειδὴ οὕτως ἠγαπήθητε παρὰ Θεοῦ, Œcum. **κάμπτω τὰ γόνατά μου κ.τ.λ.**] '*I bend my knees* in prayer;' expression indicative of the earnestness and fervency of his prayer; τὴν μετὰ κατανύξεως δέησιν ἐσήμανε, Theoph., comp. Chrys. Κάμπτειν γόνυ (usually κ. ἐπὶ γόνυ in the LXX) is joined with the dat. in its

15 πρὸς τὸν Πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ
16 ἐπὶ γῆς ὀνομάζεται, ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος

16. δῷ] So ABCFGℵ; 3 mss.; Orig. (*Cat.*), Bas., Method., al. (*Lachm.*, *Mey.*, al.). In ed. 1 and 2 the rarer form δῴη was adopted with DEKL; great majority of mss.; Ath., Chrys., Theod., al. (*Rec.*, *Tisch.* ed. 2, 7). The preponderance of uncial authority, now reinforced by ℵ, is sufficient to reverse that decision, comp. critical note on ch. ii. 8.

simple sense (Rom. xi. 4, xiv. 11, both quotations); but here, in the metaphorical sense of προσεύχεσθαι, is appropriately joined with πρὸς to denote the object towards whom as it were the knees were bowed,—the mental direction of the prayer; see Winer, *Gr.* § 49. h, p. 360. On the posture of kneeling in prayer, see Bingham, *Antiq.* XIII. 8. 4, and esp. Suicer, *Thesaur.* Vol. I. p. 777.

The interpolation of the words τοῦ Κυρίου ἡμῶν Ἰ. Χ. after πατέρα, though undoubtedly ancient, and well supported [DEFGKL$\aleph^4$; nearly all mss.; Syr. (both), Vulg., Goth., al.; Chrys., Theod., al. (*Rec.*)], is rightly rejected in favour of the text [ABC$\aleph^1$; 2 mss.; Demid., Copt., Æth. (both), al.; Orig., Cyr., al.] by nearly all modern editors except De Wette and Eadie.

15. **ἐξ οὗ**] '*from whom*,' '*after whom*;' ἐκ pointing to the *origin* or *source* whence the name was derived; see notes *on Gal.* ii. 16, and comp. Xen. *Mem.* IV. 5. 12, ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλεύεσθαι· Hom. *Il.* X. 68, πατρόθεν ἐκ γενεῆς ὀνομάζων. Less direct origination is expressed by ἀπό, comp. ὀνομάζ. ἀπό, Herod. VI. 130.

πᾶσα πατριά] '*every race, family*,' not 'the whole family,' Auth.; see Middleton *in loc.*, p. 361 (ed. Rose). The use of the particular term πατριὰ is evidently suggested by the preceding πατέρα; its exact meaning however, and still more its present reference, are both very debateable. With regard to the first it may be said that πατριὰ does not imply (*a*) 'paternitas,' Vulg., Syr., al. (κυρίως πατήρ, καὶ ἀληθῶς πατὴρ ὁ Θεός, Theod.; comp. Tholuck, *Bergpr.* p. 394),—a translation defensible neither in point of etymology or exegesis, but is either used in (*b*) the more limited sense of 'familia' (*metiōt*, Copt.; comp. Arm.), or more probably (*c*) that of the more inclusive '*gens*' (Heb. מִשְׁפָּחָה, less commonly בֵּית אָבוֹת, comp. Gesen. *Lex.* s. v. בַּיִת, 10); see Herod. I. 200, εἰσὶ δὲ αὐτῶν [Βαβυλωνίων] πατριαὶ τρεῖς, and compare Acts iii. 25 with Gen. xii. 3, where πατριὰ and φυλὴ are interchanged. If then, as seems most correct, we adopt this more inclusive meaning, the reference must be to those larger classes and communities into which, as we may also infer from other passages (comp. ch. i. 21 notes, Col. i. 16 notes), the celestial hosts appear to be divided, and to the races and tribes of men ('quæque regionum,' Æth.), every one of which owes the very title of πατριὰ by which it is defined to the great Πατὴρ of all the πατριαὶ both of angels and men: this title οὐκ ἀφ' ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἄνωθεν ἦλθεν εἰς ἡμᾶς, Severian ap. Cramer, *Caten. in loc.*; see Schoettg. *Hor. Hebr.* Vol. I. p. 1238, and Suicer, *Thesaur.* s. v. Vol. II. p. 637.

ὀνομάζεται is thus taken in its simple etymological sense, '*is named, bears the name of*,' scil. of πατριά, 'dicitur,' Copt., al., 'namnajada,' Goth.; see Meyer *in loc.* All special interpo-

τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν 17

lations, *e.g.* 'nominantur *filii Dei*' (Beng., comp. Beza), or arbitrary interpretations of *ὀνομάζ.*, *e.g.* 'existit, originem accipit' (Estius, al.; comp. Rück.),—meanings which even *καλεῖσθαι* (Eadie) never directly bears,—are wholly inadmissible.

16. **ἵνα δῷ ὑμῖν**] '*that he would grant you;*' subject of the prayer being blended with the purpose of making it; see notes on ch. i. 17.

κατὰ τὸ πλοῦτος κ.τ.λ.] '*according to the riches of His glory,*' according to the abundance and plenitude of His own perfections; see notes on ch. i. 7. *Rec.* reads *τὸν πλοῦτον* with D^3KL; mss. **δυνάμει**] '*with power,*' 'with infused strength;' 'ut virtute seu fortitudine ab eo acceptâ corroboremini,' Estius. This dative has been differently explained; it cannot be (*a*) the dat. of 'reference to,' or more correctly speaking, of 'ethical locality' (see notes *on Gal.* i. 22, and exx. in Krüger, *Sprachl.* § 48. 15, *e.g.* *χρήμασι δυνατοὶ εἶναι, &c.*), for it was not one particular faculty (power, as opp. to knowledge, *&c.*) but the whole 'inner man,' which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. Nor again (*b*) does it appear to be used adverbially (dat. of *manner*, Jelf, *Gr.* § 603. 2), for this interpr., though more plausible (see Rück.) is open to the objection of directing the thought to the strengthener rather than to the subject in whom strength is to be infused; see Meyer *in loc.* It is thus more correctly regarded as (*c*) the simple *instrumental* dat. (Arm.) defining the element or influence of which the Spirit is the '*causa medians*;' comp. *ἐν δυνάμει*, Col. i. 11.

εἰς τὸν ἔσω ἄνθρωπον] '*into the inner man;*' direction and destination of the prayed for gift of infused strength; the clause being obviously connected with *κραταιωθ.* (Vulg., Goth.,—appy.) not with *κατοικῆσαι* (Syr., Copt., Æth., and Gr. Ff.); and *εἰς* not being for *ἐν* (Beza), nor even in its more lax sense 'in regard of' (Mey.; comp. Winer, *Gr.* § 49. a, p. 354), but in its more literal and expressive sense of '*to and into;*' the 'inner man' is the recipient of it (*ὁ χωρῶν*, Schol. ap. Cram. *Caten.*), the subject *into whom* the *δύναμις* is infused; comp. notes *on Gal.* iii. 27. The expression *ὁ ἔσω ἄνθρ.* (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος* (1 Pet. iii. 4), and stands in antithesis to *ὁ ἔξω ἄνθρωπος* (2 Cor. iv. 16); the former being practically equivalent to the *νοῦς* or higher nature of man (Rom. vii. 23), the latter to the *σὰρξ* or the *μέλη*: see Beck, *Seelenl.* III. 21. 3, p. 68. It is within this *ἔσω ἄνθρωπος* that the powers of regeneration are exercised (Harless, *Christl. Ethik*, § 22. a), and it is from their operation in this province that the whole man ('secundum interna spectatus,' Beng.) becomes a *νέος ἄνθρωπος* (as opp. to a former state), or a *καινὸς ἄνθρωπος* (as opp. to a former corrupt state, ch. iv. 24), and is either *ὁ κατὰ Θεὸν κτισθεὶς* (ch. iv. 24), or *ὁ ἀνακαινούμενος εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν* (Col. iii. 10), according to the point of view under which regeneration is regarded; see Harless, *Ethik*, § 24. c. The distinction between this and the partially synonymous terms *πνεῦμα* and *νοῦς* may perhaps be thus roughly stated: *πνεῦμα* is simply the highest of the three parts of which man is com-

18 Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν

posed (see notes *on* 1 *Thess.* v. 23); νοῦς the πνεῦμα regarded more in its *moral* and *intellectual* aspects, 'quatenus intelligit, cogitat, et vult' (see notes *on Phil.* iv. 7); ὁ ἔσω ἄνθρ. the πνεῦμα, or rather the whole immaterial portion, considered in its *theological* aspects, and as the seat of the inworking powers of grace: comp. Olsh. *on Rom.* vii. 22, *Opusc. Theol.* p. 143 sq., Beck, *Seelenl.* II. 13, p. 35, and on the threefold nature of man generally, *Destiny of the Creature*, Serm. v. p. 103 sq. (ed. 3). The attempt to connect St Paul's inspired definitions with the terminology of earlier (ὁ ἐντὸς ἄνθρ., Plato, *Republ.* IX. p. 589 A) or of later Platonism (ὁ ἔνδον ἄνθρ. Plot. *Ennead.* I. 1. 10), as in Fritz. *Rom.* Vol. II. p. 63, will be found on examination to be untenable. The dissimilarities are marked, the supposed parallelisms illusory.

17. **κατοικῆσαι τὸν Χρ.**] '*that Christ may dwell...in your hearts;*' issue and *result* (ὥστε κατοικῆσαι, Orig.), not purpose (Eadie), of the inward strengthening; the present clause not being parallel to δυνάμει κραταιωθ. (Mey.), and dependent on δῷ, but as the emphatic position of κατοικῆσαι seems clearly to show, appended to κραταιωθῆναι with a partially climactic force, but a somewhat lax grammatical connexion: see Winer, *Gr.* § 44. 1, p. 284, comp. Madvig, *Synt.* § 153. The meaning is thus perfectly clear and simple; the indwelling of Christ, the taking up of His *abode* (κατοικῆσαι, Matth. xii. 45, Luke xi. 26, Col. i. 19 and notes, 2 Pet. iii. 13; the simple form is however used in Rom. viii. 9, 1 Cor. iii. 16), is the result of the working of the Holy Spirit on the one side, and the subjective reception of man (διὰ τῆς πίστ.) on the other; 'non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu', Calv.

τὸν Χριστόν] The attempt of Fritz. (*Rom.* viii. 10, Vol. II. p. 118) to show that Χριστὸς is here merely 'mens quam Christus postulat,' by comparing such passages as Arist. *Acharn.* 484, καταπιὼν Εὐριπίδην, is as painful as it is unconvincing. What a contrast is the vital exegesis of Chrys., πῶς δὲ ὁ Χρ. κατοικεῖ ἐν ταῖς καρδίαις; ἄκουε αὐτοῦ λέγοντος τοῦ Χριστοῦ 'Ελευσόμεθα ἐγὼ καὶ ὁ πατὴρ καὶ μονὴν παρ' αὐτῷ ποιήσομεν. **ἐν ταῖς καρδίαις ὑμῶν**] '*in your hearts;*' 'partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis esse si in linguâ versetur aut in cerebro volitet,' Calv. On the meaning of καρδία (properly the imaginary seat of the ψυχή, and thence the seat and centre of the moral life viewed on the side of the *affections*), see Delitzsch, *Bibl. Psychol.* IV. 11, p. 203 sq., and notes *on Phil.* iv. 7.

18. **ἐν ἀγάπῃ κ.τ.λ.**] '*ye having been rooted and grounded in love;*' state consequent on the indwelling of Christ, viz. one of fixedness and foundation in love, the participle reverting irregularly to the nominative for the sake of making the transition to the following clause more easy and natural: δοκεῖ μοι σαφῶς τὰ ἑξῆς ἐν σολοικίῳ εἰρήσθαι, ὡς πρὸς τὴν φράσιν· πρὸς γὰρ τὸ δῴη ὑμῖν ἀκόλουθον ἦν εἰπεῖν ἐρριζωμένοις καὶ τεθεμελιωμένοις...ὁ δὲ θέλων ἀποκαταστῆσαι τὰ κατὰ τὸν τόπον χωρὶς σολοικίας, σκέψαι εἰ μὴ βιάσεται οὕτω τὴν φράσιν ἀποκαταστάς, Orig. *Cat.* The assumed transposition of ἵνα (ἵνα ἐρρ. καὶ τεθ. ἐξισχ., Auth., Winer, Mey.; —but adopted by none of the ancient Vv. except Goth.), which Origen thus

ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ

properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz. (*Rom.* xi. 31. Vol. II. p. 541), viz. Acts xix. 4, John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7; as in all of them (except Thess. *l. c.* which is not analogous) the premised words are not as here connected with the subject, but form the objective factor of the sentence. The only argument of any real weight against the proposed interpr. is not so much *syntactic* (for see the numerous exx. of similar irregularities in Winer, *Gr.* § 63. 2, p. 505, Krüger, *Sprachl.* § 56. 9. 4) as *exegetical*, it being urged that the *perf.* part. which points to a completed state is inconsistent with a prayer which seems to refer to a state of progress, and to require the *present* part. (see Mey.). The answer however seems satisfactory,—that the clause does express the state which must ensue upon the indwelling of Christ, before what is expressed in the next clause (*ἵνα ἐξισχ.*) can in any way be realized, and that therefore the perf. part. is correctly used. The Apostle prays that they may be strengthened, that the result of it may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principle of Christian love. We now notice the separate words.

ἐν ἀγάπῃ] '*in love*,'—not either of Christ (comp. Chrys. *ἀγάπη αὐτοῦ*), or of God (Wolf), either of which references would certainly have required some defining gen., but the Christian principle of love,—love *ὅ ἐστιν σύνδεσμος τῆς τελειότητος*, Col. iii. 14. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic proportions of Christ's surpassing love to man; comp. 1 John iv. 7 sq. The absence of the article is unduly pressed both by Meyer (= 'in amando') and Harl. ('subjective love,' 'man's love to Christ'), such omissions in the case of abstract nouns, esp. when preceded by prepp., being not uncommon in the N.T.; see exx. in Winer, *Gr.* § 19. 1, p. 109, and comp. Middleton, *Greek Art.* VI. 1, p. 98 (ed. Rose).

ἐρριζ. καὶ τεθεμ.] It has been said that there is here a mixture of metaphors; comp. Olsh., Mey., al. This is not strictly true: *ῥιζόω* is abundantly used both with an ethical (Herod. I. 64, Plutarch, *Mor.* 6 E) and a physical (Hom. *Od.* XIII. 163) reference; without any other allusion to its primitive meaning than that of *fixedness, firmness* at the *base* or *foundation;* see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 1337, and Wetst. *in loc.*

ἵνα ἐξισχύσητε] '*in order that ye may be fully able;*' object contemplated in the prayer for Christ's indwelling in their hearts, and their consequent fixedness in love: *ἐξισχύσητε φησίν, ὥστε ἰσχύος πολλῆς δεῖ*, Chrys.: comp. Ecclus. vii. 6, *μὴ οὐκ ἐξισχύσεις ἐξᾶραι ἀδικίας.* **καταλαβέσθαι**] '*to comprehend;*' the tense perhaps implying the singleness of the act (see exx. in Winer, *Gr.* § 44. 7, p. 296, but see notes on ver. 4), and the voice the exercise of the mental power: see esp. Donalds. *Gr.* § 432. *bb*, where this is termed the appropriative middle, and Krüger, *Sprachl.* § 52. 8. 1 sq., where it is termed the *dynamic* middle, as indicating the earnestness or spiritual energy with which the action is performed. The meaning of the verb (*καταγοεῖσθαι*, Hesych.) can scarcely be doubtful: the meaning 'occupare'

19 μῆκος καὶ βάθος καὶ ὕψος, γνῶναί τε τὴν ὑπερβάλ-

(comp. Goth., 'gafahan;' Copt., *taho*) adopted by Kypke (*Obs.* Vol. II. p. 294), but supported only by one proper example, is here plainly untenable, as the middle voice only occurs in the N.T. in reference to the mental powers; see Acts iv. 13, x. 34, xxv. 25. τί τὸ πλάτος κ.τ.λ.] '*what is the breadth and length and depth and height;*' certainly not 'latitudinem quandam, *&c.*,' Kypke (*Obs.* Vol. II. p. 294), such a use of τί implying a transposition, and assigning a meaning here singularly improbable. The exact force and application of these words is somewhat doubtful. Without noticing the various spiritual applications (see Corn. a Lap., and Pol. *Syn. in loc.*) all of which seem more or less arbitrary, it may be said (1) that St Paul is here expressing the idea of greatness, metaphysically considered, by the ordinary dimensions of space; διὰ γὰρ τοῦ μήκ. καὶ πλ. καὶ βάθ. καὶ ὕψ. τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά, Theod. It is however more difficult (2) to specify what it is of which the greatness and dimensions are predicated. Setting again aside all arbitrary references (ἡ τοῦ σταυροῦ φύσις, Orig., Sever.; 'contemplatio Ecclesiæ,' Beng., Eadie), we seem left to a choice between a reference to (*a*) ἡ ἀγάπη τοῦ Θεοῦ πῶς πανταχοῦ ἐκτέταται, Chrys., τῆς χάριτος τὸ μέγεθος, Theod.-Mops., or (*b*) ἡ ἀγάπη τοῦ Χρ., Calv., Meyer. If the preceding ἀγάπη had referred to the love of God, (*a*) would have seemed most probable: as it does not, and as its general meaning there would be inapplicable here, (*b*) is the most natural explanation. Thus then the consequent clause, without being dependent or explanatory, still practically supplies the defining gen.: St Paul pauses on the word ὕψος, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing the construction, a parallel thought which hints at the same conception (ὑπερβάλλουσαν), and suggests the required genitive. The order βάθος κ. ὕψος has the support of AKLℵ; most mss.; Syr.-Phil.; Orig., Chrys., Theod., al. (*Rec.*, *Tisch.*,—who both in ed. 2 and 7 has by some oversight reversed the authorities); and is appy. rightly maintained, even in opp. to BCDEFG; mss.; Vulg., Clarom., Syr., Goth., Copt.; Ath., Maced. (*Lachm.*), which adopt the more natural, and for this very reason the more suspicious order.

19. γνῶναί τε] '*and to know;*' *supplemental* clause to καταλαβέσθαι κ.τ.λ., the former referring to the comprehensive knowledge of essentials (Olsh.), the latter further specifying the practical knowledge arising from religious experience. It may be remarked, that though the union of sentences by τε is characteristic of later Greek (Bernhardy, *Synt.* xx. 17, p. 483), it is comparatively rare in the Gospels. In the Epistles, but most especially in the Acts, it is of more common occurrence. Τε is to be distinguished from καὶ as being *adjunctive* rather than *conjunctive:* like 'que,' it appends to the foregoing clause (which is to be conceived as having a separate and independent existence, Jelf, *Gr.* § 754. 6) an additional, and very frequently a new thought;—a thought which, though not necessary to (Herm. *Viger*, No. 315), is yet often supplemental to and a further developement of the subject of the first clause; comp. Acts ii. 33, Heb. i. 3, and see Winer, *Gr.* § 57. 3, p. 517

λουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

(ed. 5). **τὴν ὑπερβάλλ. τῆς γνώσεως ἀγ.**] '*the knowledge-surpassing love;*' the gen. *γνώσεως* being due to the notion of comparison involved in *ὑπερβάλλειν*: comp. Æsch. *Prom.* 923, *βροντῆς ὑπερβάλλοντα κτύπον*· Arist. *Pol.* III. 9; and see Jelf, *Gr.* § 504, Bernhardy, *Synt.* III. 48. b, p. 169. The words can scarcely be twisted into meaning 'the exceeding love of God in bestowing on us the knowledge of Christ' (Dobree, *Advers.* Vol. I. p. 573), nor can the participle *ὑπερβ.* be explained in an *infinitival* sense, 'to know that the love of Christ is *ἀνεξιχνίαστον*' (comp. Harl.),—a translation untenable in point of grammar (Winer, *Gr.* § 45. 4, note, p. 309), and unsatisfactory in exegesis,—but, as its position shows, must be regarded as simply *adjectival.* The sentence then contains an oxymoron or apparent paradox (comp. 1 Cor. i. 21, 25, 2 Cor. viii. 2, Gal. ii. 19, 1 Tim. v. 6), thus simply and satisfactorily explained by Chrys. (ed. Savile) and Œcum., *εἰ καὶ ὑπερκεῖται πάσης γνώσεως ἀνθρωπίνης* [this is too restricted] *ἡ ἀγάπη τοῦ Χρ., ὅμως ὑμεῖς γνώσεσθε εἰ τὸν Χρ. σχοίητε ἐνοικοῦντα*, comp. Theoph. Γνῶναι is thus contrasted with *γνῶσις*; the former being that knowledge which arises from the depths of religious experience (*τὸ γνῶναι ἀντὶ τοῦ ἀπολαῦσαι λέγει*, Theod.-Mops.), the knowledge that is ever allied with love, Phil. i. 9; the latter abstract knowledge, not merely *ἀνθρωπίνη* (Chrys.), and most certainly not *ψευδώνυμος* (Holzh.), but knowledge without reference to religious consciousness or Christian love; comp. 1 Cor. viii. 1 sq., xiii. 8.

ἀγάπην τοῦ Χρ.] '*love of Christ* towards us,' gen. *subjecti;* not 'love toward Christ,' gen. *objecti*, as appy. in 1 John ii. 5, 15. **ἵνα πληρωθῆτε κ.τ.λ.**] '*that ye may be filled to all the fulness of God;*' object and purpose of *ἐξισχύειν καταλαβέσθαι*, scil. *ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ Θεός*, Chrys. (ed. Sav.). There is some little difficulty in these words, arising from the ambiguity of the meaning of *πλήρωμα*. If we adhere (*a*) to the more strict meaning, 'id quo res impletur' (see Fritz. *Rom.* Vol. II. p. 469 sq., notes *on Gal.* iv. 4), the words must imply 'that ye may be so filled as God is filled' (Olsh.), *τοῦ Θεοῦ* being the possessive gen., and *τὸ πλήρ.* referring, not to the essence, still less to the *δόξα* (Harl.), but to the *spiritual perfections* of God. Owing to the somewhat obvious objection that such a fulness could never be completely realized in this present state of human imperfection (1 Cor. xiii. 9 sq.), De W. and Meyer adopt (*b*) the secondary meaning of *πλήρωμα*, scil. *πλοῦτος, πλῆθος* (see Fritz. *Rom.* Vol. II. p. 471), the translation being either, 'ut pleni fiatis usque eo ut omnes Dei opes animis vestris recipiatis' (Fritz. *ib.*), or 'ut omnibus Dei donis abundetis' (Est.), according as *Θεοῦ* is regarded more as a possessive gen., or as a gen. of the originating cause (notes *on* 1 *Thess.* i. 6). Both these latter interpretations are however so frigid, and so little in harmony with the climactic character of the passage (*δυνάμει κραταιωθῆναι διὰ τοῦ Πν.... κατοικῆσαι τὸν Χρ.... ἵνα πληρωθ. εἰς πᾶν τὸ πλήρ. τοῦ Θεοῦ*), and with the apparently well considered use of *εἰς* (not *ἐν* instrumental, or an ablatival dat.), that we do not hesitate to adopt (*a*), and urge, with Olsh., that where Christ the living Son of God dwells, there surely *πᾶν τὸ πλήρ. τοῦ*

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι Doxology.
ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
21 μιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ

21. ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ] So ABCℵ; 73. 80. 213; Vulg., Copt., Arm.; Dam. (*Lachm.*), and perhaps rightly. In ed. 1 and 2 the more familiar reading ἐν τῇ ἐκκλησίᾳ ἐν Χρ. Ἰησ. was retained, though only with D^2 [E, Χρ. Ἰ. ἐν τῇ ἐκκλ.]KL; great majority of mss.; Syr. (both), Goth., al.; Chrys., Theod., Dam. (text), Theoph., Œcum.; Vig. (*Rec.*, *Tisch.*); it being easy to account satisfactorily for the variations (see note in ed. 1 and 2). Though the text is thus not wholly free from suspicion, this is still one of those cases in which the testimony of ℵ is a sufficient addition to lead us cautiously to withdraw a former opinion.

Θεοῦ is already; comp. Col. ii. 9. **εἰς πᾶν τὸ πλήρ.**] '*to all the fulness*;' 'in omnem plenitudinem,' Vulg., Clarom.; εἰς not implying 'accordance to' (Eadie), but with its usual and proper force, denoting the *end* (here quantitatively considered) or *limit* of the πλήρωσις: see Rost u. Palm, *Lex.* s.v. εἰς, III., Vol. I. p. 803, and comp. Bernhardy, *Synt.* v. 11. b, p. 218.

20. **Τῷ δὲ δυναμένῳ**] '*Now to Him that is able*;' concluding doxology, not without some antithesis (δὲ) between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verses. **ὑπὲρ πάντα ποιῆσαι**] '*to do* (effect, complete) *beyond all things*;' 'periphrasis Dei Patris emphatica,' Vorst. That ὑπὲρ cannot here be taken adverbially seems almost self-evident; the order would then be needlessly artificial and the sentence tautological: comp. Winer, *Gr.* § 50. 7, note 2, p. 376. **ὑπερεκπερισσοῦ ὧν κ.τ.λ.**] '*superabundantly beyond what we ask or think*;' second member explanatory of the preceding, ὧν not referring to πάντα, but forming with αἰτούμ. and νοοῦμ. a fresh and more specific subject: ὅρα δὲ δύο ὑπερβολάς· τὸ ὑπὲρ πάντα ποιῆσαι τὰ εἰρημένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἃ ποιεῖ· ἔνι γὰρ καὶ πλείονα ποιοῦντα τῶν αἰτηθέντων κεφάλαια μὴ πλουσίως μήτε δαψιλῶς ἕκαστον ποιῆσαι, Œcum. The cumulative compound ὑπερεκπ. occurs in 1 Thess. iii. 10 (comp. notes), v. 13 (*Rec.*), and belongs to a class of compounds (those with ὑπὲρ) for which the Apostle seems to have had a somewhat marked predilection; comp. ὑπερνικάω, Rom. viii. 37; ὑπερπερισσεύω, Rom. v. 20, 2 Cor. vii. 4; ὑπερλίαν, ib. xi. 5; ὑπερυψόω, Phil. ii. 9; ὑπεραυξάνω, 2 Thess. i. 3; ὑπερπλεονάζω, 1 Tim. i. 14: see Fritz. *Rom.* v. 20, Vol. I. p. 351. It is noticeable that ὑπὲρ occurs nearly thrice as many times in St Paul's Epp. and the Ep. to the Heb. as in the rest of the N. T.; and that of the 28 words compounded with ὑπέρ, 22 are found in these Epp., and 20 of them there alone. The *gen.* ὧν is governed by ὑπερεκπ. as γνώσεως by ὑπερβάλλουσαν, ver. 19; comp. Bernh. *Synt.* III. 34, p. 139 sq. **αἰτούμεθα ἢ νοοῦμεν**] '*we ask or think*;' not only the requests we actually prefer, but all that it might enter into the mind to conceive; '*cogitatio* latius patet quam *preces*,' Beng.: comp. Phil. iv. 7. **τὴν ἐνεργ. ἐν ἡμῖν**] '*which worketh in us*, sc. in our souls,' 'quæ operatur in nobis,' Vulg., Clarom.; ἐνεργ. being here not passive (Hamm.; Bull, *Exam.* II. 3) but *middle* (Syr., Goth., Æth., Arm.), as in Gal. v. 6, where see

καὶ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

notes. On the constructions of ἐνεργέω, see notes *on Gal.* ii. 8; and on the distinction between the uses of act. (mainly in personal ref.) and middle (mainly in non-personal ref.), Winer, *Gr.* § 38. 6, p. 231. The δύναμις which so energizes is the power of the Holy Ghost; comp. ver. 16, Rom. viii. 26.

21. **αὐτῷ**] '*to Him*;' rhetorical repetition of the pronoun;—not however in accordance with 'Hebrew usage' (Eadie), but in agreement with the simple principles of emphasis; see Bernhardy, *Synt.* VI. 11. c, p. 290. **ἡ δόξα**] '*the glory* that is due to Him, and redounds to Him from such gracious dealings towards us; see notes *on Gal.* i. 5. **ἐν τῇ ἐκκλ. καὶ ἐν Χρ. Ἰησ.**] '*in the Church and in Christ Jesus*;' the first member denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. With the reading now adopted this seems the clear distinction; but it may be added that even if the καί be omitted (see crit. note) the explanation will most probably be the same: ἐν Χρ. Ἰησ. will be neither for διὰ Χρ. (Theoph.), nor for σὺν Χρ. (Œcum.), but will retain its proper meaning, specifying, not exactly the manner (De W.), but the true *element* in which alone praise was duly to be ascribed to God; 'if any glory come from us to God it is by [in] Christ,' Sanderson (cited by Wordsw. *in loc.*). The ordinary explanation of the more familiar reading, 'the Church which is in Christ Jesus,' is objectionable, not so much on account of the absence of the article (for comp. 1 Thess. i. 1, 2 Thess. i. 1), as on account of the then appy. superfluous character of the words (the ἐκκλ. here mentioned could only be the Christian Church), which in our present interpr. echo the preceding τοῦ Χριστοῦ (ver. 19) with special and appropriate force: contrast Alf. *in loc.*, who still partially connects the two members; but comp. Syr., which by its omission of the relative here, and its insertion in Thess. *ll. cc.*, seems not obscurely to favour the opinion here expressed. **εἰς πάσας τὰς γενεὰς κ.τ.λ.**] '*to all the generations of the age of the ages*;' comp. Dan. vii. 18, ἕως τοῦ αἰῶνος τῶν αἰώνων· 3 Esdr. iv. 38, εἰς τὸν αἰῶνα τοῦ αἰῶνος, and see notes *on Gal.* i. 5. The cumulative expression is somewhat peculiar. It is not improbable, as Grotius suggests, that the two formulæ expressive of endless continuity, γενεαὶ γενεῶν, Luke i. 50 (*Rec.*), Isaiah xxxiv. 17, and αἰῶνες τῶν αἰώνων, are here blended together. The use of γενεαί suggests the use of the singular αἰών, as the conception of the successive generations composing the entirety of the αἰὼν is thus more clearly presented; while again the subjoined plural shows αἰὼν also to be composed of a series of αἰῶνες (gen. of the *content*) of which it is the sum and aggregation. Harless finds a difference between the two expressions αἰῶνες τῶν αἰώνων and αἰὼν τῶν αἰώνων, the former being rather *extensive*, and conveying the idea of πάντες αἰῶνες, the latter being rather *intensive*, 'sæculum sæculorum, quod omnia sæcula in se continet' (Drus.), and more strictly in accordance with the Hebrew superlative. This is ingenious, but apparently of doubtful application, as in actual practice the difference between the two expressions is hardly appreciable. Baur (*Paulus*, p. 433) finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς

Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.

CHAPTER IV. 1. **Παρακαλῶ κ.τ.λ.**] '*I exhort you then*;' commencement of the practical portion of the Epistle (comp. Rom. xii. 1), following naturally, and with an appropriate retrospective reference (*οὖν*) to what has preceded; *οὕτως αὐτοῖς ἐπιδείξας τῆς θείας εὐεργεσίας τὸν πλοῦτον, ἐπὶ τὰ εἴδη προτρέπει τῆς ἀρετῆς*, Theod. The meaning of *παρακαλῶ* will thus be both here and in Rom. *l. c.* more naturally 'hortor' (*παρακ. τὸ προτρέπω, ὡς ἐπὶ τὸ πολύ*, Thom. M. p. 684, ed. Bern.) than 'obsecro' (Vulg., Clarom., Arm., and most Vv.),—a meaning which it sometimes bears, but which would seem inapplicable in the present context; see Fritz. *Rom.* Vol. III. p. 4, and for a general notice of the word, Knapp, *Script. Var. Arg.* p. 127 sq.; comp. also notes *on 1 Thess.* v. 11. The exact reference of **οὖν** is more doubtful: Meyer refers it to the verse immediately preceding, Winzer and Alford (*Rom. l. c.*) to the whole doctrinal portion of the Ep.; the former view however seems too narrow, the latter too vague. The more natural ref. is appy. to those passages in the preceding chapter which relate to the spiritual privileges and calling of the Ephesians, *e. g.* ver. 6, 12, but especially to 14 sq., in which the tenor of the prayer incidentally discloses how high and how great that calling really was. On the true force of this particle, see Klotz, *Devar.* Vol. II. p. 117, Donalds. *Gr.* § 548. 31, and comp. notes *on Phil.* ii. 1.

ὁ δέσμιος ἐν Κυρίῳ] '*the prisoner in the Lord*,' *i. e.* 'ego vinctus in Christi castris,' as paraphrased by Fritz.; not *παρακ. ἐν Κυρ.*, a construction at variance both with the grammatical order of the words, and the apparent force of the exhortation: see Winer, *Gr.* § 20. 2, p. 123. St Paul exhorts not merely as the prisoner, but as the prisoner *in the Lord*; 'a vinculis majorem sibi auctoritatem vindicat,' Calv., comp. Gal. vi. 17. Thus *ἐν Κυρ.* is not for *διὰ Κυρ.* (Chrys., Theod.), or *σὺν Κυρ.* (Œcum.), but denotes the sphere in which captivity existed, and out of which it did not exist; 'in Domini enim vinculis constrictus est qui *ἐν Κυρίῳ ὢν* vinctus est,' Fritz. *Rom.* viii. 1, Vol. II. p. 84; comp. notes *on Gal.* i. 24. The distinction between this and *ὁ δέσμ. τοῦ Χρ.* (ch. iii. 1) seems to be that in the latter the captivity is referred immediately to Christ as its author and originator, in the former to the union with Him and devotion to His service. It must be conceded that occasionally *ἐν Κυρίῳ* appears little more than a kind of qualitative definition (comp. Rom. xvi. 8, 13, 1 Cor. iv. 17, Phil. i. 14, al.); still the student cannot be too much put on his guard against the frigid and even unspiritual interpretations into which Fritz. has been betrayed in his elaborate note (*Rom.* viii. 1, Vol. II. p. 82 sq.) on this and the similar expression *ἐν Χριστῷ*. On the nature of this union with Christ, comp. Hooker, *Serm.* III. Vol. III. p. 762.

ἧς ἐκλήθητε] '*wherewith ye were called*,' 'quâ vocati estis,' Vulg., Clarom., Goth.; *ἧς* here appy. standing for *ᾗ* (comp. dat. 2 Tim. i. 9, but not 1 Cor. vii. 20 [De W.], as there *ἐν* precedes), and so violating slightly the usual law of attraction, unless, following the analogy of such phrases as *κλῆσιν καλεῖν, παράκλησιν παρακ.*, we suppose the relative to stand as usual for the

ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτη- 2
τος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

accus. ἣν: comp. Winer, *Gr.* § 24. 1, p. 148. De W. indeed denies the existence of such a phrase as κλῆσιν καλεῖν, but see Arrian, *Epict.* p. 112 (Raphel), καταισχύνειν τὴν κλῆσιν ἣν κέκληκεν.

2. **μετὰ πάσης ταπ.**] '*with all lowliness;*' dispositions with which their moral walk was to be associated, comp. Col. iii. 12; μετὰ ('cum,' Vulg., Goth.,—not 'in,' Copt.) being used with ref. to the mental powers and dispositions with which an action is as it were *accompanied;* comp. Luke i. 39, 2 Cor. vii. 15, and see Winer, *Gr.* § 47. h, p. 337. Σύν denotes rather *coherence* (Krüger, *Sprachl.* § 68. 13. 1), not uncommonly with some collateral idea of assistance; comp. 1 Cor. v. 4. On the use of πάσης, comp. notes on ch. i. 8; and on the meaning of the late word ταπεινοφροσύνη, 'the esteeming of ourselves small *because we are so,*' 'the thinking truly, and because truly therefore lowlily, of ourselves,' see Neander, *Planting,* Vol. 1. p. 483, Trench, *Synon.* § 42, and Suicer, *Thesaur.* s.v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the ταπεινόφρων a consciousness of greatness (ταπ. ἐστὶν ὅταν μεγάλα τις ἑαυτῷ συνειδὼς μηδὲν μέγα περὶ αὐτοῦ φαντάζηται); this however, as Trench observes, is alien to the true sense and spirit of the word.

πραΰτητος] '*meekness,*' in respect of God, and in the face of men; see Trench, *Synon.* § 42, Tholuck, *Bergpr.* (Matth. v. 5), p. 82 sq., and notes *on Gal.* v. 23. The less definite meaning of 'gentleness' is appy. maintained by some of the Vv. (Vulg. 'mansuetudine,' Goth., 'qairrein' [comp. Lat. *cicur*], Arm., al.), and also by the Greek commentators (ἔσο ταπεινὸς ὁμοίως δὲ καὶ πρᾶος, ἔστι γὰρ ταπεινὸν μὲν εἶναι, ὀξὺν δὲ καὶ ὀργίλον, Chrys.; comp. Theoph. *on Gal.* v. 3); the deeper and more Scriptural sense however is distinctly to be preferred. A good general definition will be found in Stobæus, *Floril.* 1. 1 (18). The reading πραΰτητος, though only supported by BCℵ; mss., is appy. to be preferred to πραότητος (*Rec., Lachm.,* with AD EFGL; majority of mss.), as the best attested form in the dialect of the New Test.; Tisch. *Prolegom.* p. 1.

μετὰ μακροθυμίας] '*with long-suffering;*' separate clause more fully elucidated by the following words, ἀνεχόμενοι κ.τ.λ. Two other constructions have been proposed; (*a*) the connexion of μετὰ μακρ. with ἀνεχ. (Est., Harl.) so as to form a single clause; (*b*) the union of all the clauses in one single sentence. The objections to (*a*) are, (1) that ἀνεχ. is the natural expansion of μετὰ μακροθ.—(2) that undue emphasis must thus, owing to the position, be ascribed to μετὰ μακροθ.—(3) that the parallelism of the participial clauses would be needlessly violated: to (*b*) that the passage of the general (ἀξίως περιπ.) into the special (ἀνεχόμ. ἀλλ.) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses; comp. Mey. *in loc.* The fine word μακροθυμία ('long-suffering,' 'forbearance,' 'usbeisnai,' Goth.) implies the reverse of ὀξυθυμία, and is well defined by Fritz. (*Rom.* ii. 4, Vol. 1. p. 98) as '*clementia,* quâ iræ temperans delictum non statim vindices, sed ei qui peccaverit pœnitendi locum relinquas.' The gloss of Chrys. *on* 1 *Cor.* xiii. 4, μακρόθυμος διὰ τοῦτο λέγεται, ἐπειδὴ μακράν τινα

3 σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ

καὶ μεγάλην ἔχει ψυχήν (Clarom., 'magnanimitate'), is too inclusive and general, that of Beza, 'iræ cohibitione,' too limited and special. On the sentiment generally, comp. James i. 19.

ἀνεχόμενοι κ.τ.λ.] '*forbearing one another in love;*' manifestation and exhibition of the μακροθυμία: comp. Col. iii. 13. The relapse of the participle from its proper case into the nom. is here so perfectly intelligible and natural, that any supplement of ἐστὲ or γίνεσθε (Heins., al.) must be regarded as wholly unnecessary; see notes on ch. iii. 18, and Elsner, *Obs.* Vol. II. p. 211 sq. **ἐν ἀγάπῃ** is referred by *Lachm.* and Olsh. to σπουδάζοντες. Such a punctuation, though supported by Origen (*Caten.*), seems wholly inadmissible, as it disturbs the symmetry of the two participial clauses, and throws a false emphasis on ἐν ἀγάπῃ.

3. **σπουδάζ. τηρεῖν**] '*using diligence to keep;*' participial member parallel to the foregoing, specifying the inward feelings (Mey.) by which the ἀνέχεσθαι is to be characterized, and the inward efforts by which it is to be promoted; οὐκ ἀπόνως ἰσχύσομεν εἰρηνεύειν, Theoph. For two good discussions of this verse, though from somewhat different points of view, see Laud, *Serm.* VI. Vol. I. p. 155 sq. (A. C. L.), and Baxter, *Works*, Vol. XVI. p. 379 (ed. Orme).

τὴν ἑνότητα τοῦ Πν.] '*the unity of the Spirit,*' scil. 'wrought by the Spirit' (τὴν ἑνότ. ἣν τὸ Πνεῦμα ἔδωκεν ἡμῖν, Theoph.; comp. Chrys., Œcum.), τοῦ Πν. being the gen. of the *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125), not the possessive gen. (as appy. Orig. *Caten.*), or both united (as Stier, see Vol. II. p. 18), neither of which seems here so pertinent: see notes *on* 1 *Thess.* i. 6, and *on Col.* i. 23. That the ref. is to the personal Holy Spirit seems so clear, that we may wonder how such able commentators as Calvin and Estius could regard τοῦ Πν. as the human spirit, and acquiesce in an interpr. so frigid as 'animorum concordia,' 'animorum inter vos conjunctio.' De Wette, —whose own interpr. 'die Einheit des kirchlichen Gemeingeistes' (comp. Theod.-Mops., Πνεῦμ., τὸ ἀναγεννῆσαν σῶμα) is very far from satisfactory,—urges ἑνότης πίστεως, ver. 13 (comp. Origen), but the two passages are by no means so closely analogous as to suggest any modification of the simple personal meaning here assigned to Πνεῦμα; see Laud, *Serm.* VI. Vol. I. p. 162 (A. C. L.) **ἐν τῷ συνδέσμῳ τῆς εἰρήνης**] '*in the bond of peace;*' element or principle in which the unity is maintained, viz. 'peace;' τῆς εἰρήν. not being the gen. *objecti* ('that which binds together, maintains, peace,' Rückert; 'vinculum quo pax retinetur,' Beng.; scil. ἀγάπη, Col. iii. 14), but the gen. of *identity* or *apposition;* see Scheuerl. *Synt.* § 12. 1, p. 82, Winer, *Gr.* § 59. 8, p. 470. The former interpretation is plausible, and appy. as ancient as the time of Origen (τῆς ἀγάπης συνδεούσης κατὰ τὸ Πνεῦμα ἑνουμένους, ap. Cram. *Caten.* p. 165), but derives very doubtful support from Col. *l. c.*, where ἀγάπη is specified, and was perhaps only due to the assumption that ἐν was here *instrumental* (= διά, Œcum.), and that συνδ. τῆς εἰρ. was a periphrasis for the agent (ἀγάπη) supposed to be referred to. Ἐν however correctly denotes the *sphere,* the *element,* in which the ἑνότης is to be kept and manifested (see Winer, *Gr.* § 48. a, p. 345), thus preserving its parallelism with ἐν in ver. 2, and conveying a

συνδέσμῳ τῆς εἰρήνης. ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς 4
καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἷς 5

very simple and perspicuous meaning: the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the 'irrupta copula' of peace. The etymological identity of *σύνδεσμος* and *εἰρήνη* must not be pressed (Reiners, ap. Wolf), as the derivation of *εἰρήνη* from EIPΩ 'necto' is less probable than from EIPΩ 'dico;' see Benfey, *Wurzellex.* Vol. II. p. 7, Rost u. Palm, *Lex.* s. v. Vol. I. p. 799.

4. **ἓν σῶμα**] 'There is *one body*;' declaration asserting the unity which pervades the Christian dispensation, designed to illustrate and enhance the foregoing exhortation; the simple verb *ἐστί*, not *γίνεσθε* or *ἐστέ* (*οἵπερ ἐστέ*, Camer.), being appy. the correct supplement; see Winer, *Gr.* § 64. 2, p. 516. The connexion of thought between ver. 3 and 4 is somewhat doubtful. That the verse is not directly hortatory, and connected with (*Lachm.*), dependent on ('ut sitis,' Syr.; Est. 2), or in apposition to ('existentes,' Est. 1) what precedes, seems clear from the parallelism with ver. 5 and 6: still less does it introduce a *reason* for the previous statement by an ellipse of *γάρ* (Eadie), all such ellipses being wholly indemonstrable; 'nullâ in re magis pejusque errari quam in ellipsi particularum solet,' Herm. *Viger*, Append. II. p. 701 (ed. Valpy). It seems then only to contain a simple assertion, the very unconnectedness of which adds weight and impressiveness, and seems designed to convey an echo of the former warning; 'remember, there is one body, *&c.*;' comp. Hofm. *Schriftb.* Vol. II. p. 108. In the explanation of the sentiment the Greek commentators somewhat vacillate; we can however scarcely doubt that the *σῶμα* implies the whole community of Christians, the mystical body of Christ (ch. ii. 16, Rom. xii. 5, Col. i. 24, al.), and that the *Πνεῦμα* is the Holy Spirit which dwells in the Church (Eadie), and by which the *σῶμα* is moved and vivified (1 Cor. xii. 13): comp. Jackson, *Creed*, XII. 3, 4, Usteri, *Lehrb.* II. 2. 1, p. 249, and Wordsw. *in loc.* On this text, see the discourse by Barrow, *Works*, Vol. VII. p. 626 sq. (ed. Oxf.).

καθώς] '*even as*;' illustration and proof of the unity, as more especially afforded by the unity of the *hope* in which they were called. On the latter form *καθώς*, see notes *on Gal.* iii. 6.

καὶ ἐκλήθητε ἐν μιᾷ ἐλπ.] '*ye were also called in one hope*,' 'vocati estis in unâ spe,' Vulg., Clarom., Arm.; *καὶ* marking the accordance of the calling with the previously-stated unity ('unitas spiritus ex unitate spei noscitur,' Cocc.), and *ἐν* being neither equiv. to *ἐπὶ* (Chrys.) or *εἰς* (Rück.), nor even instrumental, but simply specifying the *moral element* in which as it were the *κλῆσις* took place; comp. Winer, *Gr.* § 50. 5, p. 370. Meyer adopts the instrumental sense; as however there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which *καλεῖν* is joined with *ἐν* (1 Cor. vii. 15, 1 Thess. iv. 7) admit of a similar explanation, it seems most correct to adhere to the strict, and so to say theological meaning of this important preposition: we were called *ἐπ' ἐλευθερίᾳ* (Gal. v. 13), and *εἰς ζωὴν αἰώνιον* (1 Tim. vi. 12), but *ἐν εἰρήνῃ* (1 Cor. vii 15), *ἐν ἁγιασμῷ* (1 Thess. iv. 7), and *ἐν ἐλπίδι*; comp. Reuss, *Théol. Chrét.* IV. 15, p. 146.

6 Κύριος, μία πίστις, ἓν βάπτισμα· εἷς Θεὸς καὶ πατὴρ

τῆς κλήσεως ὑμῶν] '*of your calling*,' sc. arising from your calling; *κλήσεως* being not the gen. of *possession* (Eadie, Alf.), but of the *origin* or originating cause; *κοινὴ ἐστιν ἡμῶν ἐλπὶς ἐκ τῆς κλήσεως γενομένη*, Œcum.: see notes *on* 1 *Thess.* i. 6.

5. **εἷς Κύριος**] '*one Lord*,' sc. Christ; placed prominently forward as the Head of His one body the Church, and the one divine object toward whom *faith* is directed and into whom all Christians are baptized; comp. Rom. vi. 8, Gal. iii. 27; and for a good sermon on this text, Barrow, *Serm.* XXII. Vol. v. p. 261 sq.

μία πίστις] '*one faith*;' not the 'fides *quæ* creditur,' and still less the 'regula fidei,' Grot.,—this meaning in the N. T. being extremely doubtful, see notes *on Gal.* i. 23,—but the 'fides *quâ* creditur,' the 'fides salvifica,' which was the same in its essence and qualities for all Christians (Mey.). That this however must not be unduly limited to the feeling of the individual, sc. to faith in its utterly *subjective* aspect, seems clear from the use of *μία*, and the general context. As there is one Lord, so the *μία πίστις* is not only a subjective recognition of this eternal truth (Usteri, *Lehrb.* II. 1. 4, p. 238), but also necessarily involves a common objective profession of it: comp. Rom. x. 10, and see Stier, Vol. I. p. 33, Pearson, *Creed*, Art. IX. Vol. I. p. 399 (ed. Burt.). **ἓν βάπτισμα**] '*one baptism*;' a still further 'consequentia' to *εἷς Κύριος*: as there was one Lord and one faith in Him, so was there one and one only baptism into Him (Gal. iii. 27), one and one only *inward* element, one and one only *outward* seal. Commentators have dwelt, perhaps somewhat unprofitably, upon the reasons why no mention is made of the other sacrament, the *εἷς ἄρτος* (1 Cor. x. 17) of the Holy Communion. If it be thought necessary to assign any reason, it must certainly not be sought for in the mere historical fact (Mey.) that the Holy Communion was not at that time so separate and distinct in its administration (comp. Bingham, *Antiq.* XV. 7. 6, 7, Waterland, *Eucharist*, Ch. I. Vol. IV. p. 475) as Holy Baptism,—for the words of Inspiration are for all times,—but must be referred to the fundamental difference between the sacraments. The one is rather the symbol of *union* (Usteri, *Lehrb.* II. 2, p. 284), the other, from its single celebration and marked individual reference, presents more clearly the idea of *unity*,—the idea most in harmony with the context; see Kahnis, *Abendm.* p. 249, 276.

6. **εἷς Θεὸς καὶ πατήρ**] '*one God and Father*;' climactic reference to the eternal *Father* (observe the distinct mention of the three Persons of the blessed Trinity, ver. 4, 5, 6) in whom unity finds its highest exemplification; 'etiamsi baptizamur in nomen Patris, Filii, et Spiritus Sancti, et filium unum Dominum nominamus, tamen non credimus nisi in unum Deum,' Cocc. On this solemn designation, see notes *on Gal.* i. 4.; and for a discussion of the title 'Father,' see Pearson, *Creed*, Art. I. Vol. I. p. 35 sq. (ed. Burt.), Barrow, *Creed*, Serm. X. Vol. IV. p. 493 sq. **ὁ ἐπὶ πάντων**] '*who is over all*;' *ὁ κύριος καὶ ἐπάνω πάντων*, Chrys.; the relation expressed seems that of simple *sovereignty*, not only spiritual (Calv.), but general and universal (*δεσποτείαν σημαίνει*, Theod.); comp. Rom. ix. 5, and see Winer, *Gr.* § 50. 6, p. 372,—where the associated reference to 'protection' (ed. 5) is now

πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

Further, Christ gives His grace in measure to each, as the Scripture testifies.

7 Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ

rightly excluded: this would have been more naturally expressed by ὑπέρ: see Krüger, *Sprachl.* § 68, 28. It is unnecessary to remark that the three clauses are no synonymous formulæ (Koppe), but that the prepositions mark with scrupulous accuracy the threefold relation in which God stands to his creatures; see notes *on Gal.* i. 1, and Winer, *Gr. l. c.*, and Stier, Vol. I. p. 44. The gender of πάντων is doubtful. It seems arbitrary (Vulg., Clarom.) to regard ἐπὶ πάντων and ἐν πᾶσιν [ἡμῖν] as masc., and διὰ πάντων as neuter, as there is nothing in the context or in the meaning of the prepp. to require such a limitation: the gender of one may with propriety fix that of the rest. As πᾶσιν then certainly seems masculine, πάντων may be assumed to be of the same gender; so Copt., which by the omission of *hōb* seems to express a definite opinion. In Rom. ix. 5, πάντων is commonly and properly interpreted as neuter (opp. to Fritz. *in loc.* Vol. II. p. 272), there being no limitation or restriction implied in the context. διὰ πάντων καὶ ἐν πᾶσιν] '*through all and in all.*' These two last clauses are less easy to interpret, on account of the approximation in meaning of the two prepositions. Of these διὰ is referred (*a*) by the Greek expositors to God *the Father*, in respect of his providence (ὁ προνοῶν καὶ διοικῶν, Chrys.); (*b*) by Aquinas (ap. Est.), al., to God *the Son*, 'per quem omnia facta sunt' (comp. Olsh.),—a very inverted interpretation; (*c*) by Calvin, Meyer, al., 'to the pervading charismatic influence and presence of God by means of the *Holy Spirit*.' This last interpretation seems at first sight most in unison with the strict meaning of both prepp., διὰ pointing to the influence of the Spirit which *passes through* ('transcurrit,' Jerome) and *pervades* all hearts [operative motion], ἐν His indwelling (ὁ οἰκῶν, Chrys.) and informing influence [operative rest]. But yet as the three Persons of the blessed Trinity have been so lately specified, as references to this holy Truth seems very noticeably to pervade this Ep. (see Stier, *Eph.* Vol. I. p. 35), and as the ancient interpr. of Irenæus 'super omn*ia* (?) quidem Pater...per omn*ia* (?) autem Verbum ...in omnibus autem nobis Spiritus,' *adv. Hær.* v. 18 (comp. Athan. *ad Serap.* § 28, Vol. II. p. 676, ed. Bened.), seems to have a just claim on our attention, it seems best and safest to maintain that allusion in the present case (opp. to Hofm. *Schriftb.* Vol. I. p. 184), and to refer διὰ πάντων to the redeeming and reconciling influences of the Eternal *Son* which pervade all hearts, while ἐν πᾶσιν, as above, marks the indwelling *Spirit;* see Stier *in loc.*, and comp. Waterl. *Def. of Queries*, Vol. I. p. 280.

The reading is doubtful: ἡμῖν (*Rec.* ὑμῖν with mss.; Chrys. comment., al.) is added to πᾶσιν by DEFGKL; 40 mss.: Clarom., Vulg., Syr. (both), Goth.; Iren. int., Dam., al.: but seems rightly omitted with ABC𝔑; 10 mss.; Copt., Æth. (both); Ath., Greg.-Naz., Chrys. (text), al., as a not improbable gloss; so *Lachm.*, *Tisch.*, and appy. the majority of recent editors.

7. Ἑνὶ δὲ ἑκάστῳ ἡμῶν] '*But to each one of us,*' 'to each one individually:' further inculcation of this unity in what might at first sight have

8 τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει Ἀνα-

seemed to militate against it; δὲ neither being transitional (comp. Eadie), nor encountering any objection (Grot., comp. Theoph.), but merely suggesting the contrast between the individual and the πάντες previously mentioned in ver. 6. In the general distribution of gifts, implied in the ὁ Θεὸς ἐν πᾶσιν, no single individual is overlooked (1 Cor. xii. 11, διαιροῦν ἰδίᾳ ἑκάστῳ); each has his peculiar gift, each can and ought to contribute his share to preserving 'the unity of the Spirit:' so in effect Chrys., who in the main has rightly felt and explained the connexion, τὰ πάντων κεφαλαιωδέστερα, φησί, κοινὰ πάντων ἐστί, τὸ βάπτισμα...εἰ δέ τι ὁ δεῖνα πλέον ἔχει ἐν τῷ χαρίσματι, μὴ ἄλγει. See also Theod.-Mops. *in loc.* **ἐδόθη ἡ χάρις**] '*the grace was given*,' sc. by our Lord after His ascension; χάρις however not being simply equivalent to χάρισμα (='gift of Grace,' Peile), but, as De W. rightly observes, retaining some shade of a transitive force, and denoting the energizing grace which manifests itself in the peculiar gift: comp. Rom. xii. 6. The omission of the art. (*Lachm.* with BD¹FGL; 5 mss.; Dam.) may be due to an error in transcription, caused by the preceding η, by which it became absorbed. It is retained by *Tisch.* (with ACD³ EKℵ; great majority of mss.; Chrys., Theod., al.), and most recent editors. **κατὰ τὸ μέτρον κ.τ.λ.**] '*according to the measure of the gift of Christ*,' scil. 'in proportion to the amount of the gift which Christ gives,' καθὼς τὴν ἑαυτοῦ δωρεὰν ἑκάστῳ ἡμῶν ὁ δεσπότης ἐπεμέτρησε Χριστός, Theod.-Mops.; δωρεᾶς being thus a simple *possessive* gen. (the measure which the gift has, which belongs to and defines the gift), and Χριστοῦ the gen. of *ablation* (Donalds. *Gr.* § 451), or more specifically of the *agent*, the giver (compare δωρεὰς χάριτος, Plato, *Leg.* VIII. 844 D, and see notes *on* 1 *Thess.* i. 6); not of the *receiver* (Oeder ap. Wolf),—an idea which is in no sort of harmony with the context ἔδωκεν δόματα in ver. 8; see 2 Cor. ix. 15. Stier very infelicitously in point of grammar endeavours to unite both.

8. **διὸ λέγει**] '*On which account He saith*;' on account of this bestowal of the gift of Christ, and that in differing measures;—ὅτι, φησίν, ἡ χάρις δωρεά ἐστι τοῦ Χρ. καὶ αὐτὸς μερήσας ἔδωκεν, ἄκουε, φησί, τοῦ Δαυίδ, Œcum. The difficulties of this verse, both in regard to the connexion, the source, and the form of the citation, are very great, and must be separately, though briefly noticed. (1) *Connexion.* There is clearly no parenthesis; ver. 8 is to be closely connected with verse 7, and regarded as a scriptural confirmation of its assertions. These assertions involve two separate moments of thought, (*a*) the primary, that each individual has his peculiar and appropriate gifts, further elucidated and exemplified in ver. 11; (*b*) the secondary, *that these gifts are conferred by Christ.* The intrinsic rather than the contextual importance of (*b*) induces the Apostle to pause and add a special confirmation from Scripture. The cardinal words are thus so obviously ἐδόθη, δωρεά, and ἔδωκεν δόματα, that it is singular that so good a commentator as Olsh. could have supposed the stress of the citation to lie on τοῖς ἀνθρ.

(2) The *source* of the citation is not any Christian hymn (Storr, *Opusc.* III. p. 309), but Psalm lxviii.—a Psalm of which the style, age, purport, and allusions, have been most differently estimated and explained (for details

βὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα

8. *ἔδωκεν*] The reading here is somewhat doubtful. *Tisch.* (ed. 7) prefixes *καὶ* with BC¹C³D³KLℵ⁴; nearly all mss.; Goth., Syr. (both), al.; Orig., Chrys., Theod., al. (*Rec., Alf.*): *Lachm.* on the contrary omits *καὶ*, with AC²D¹EFGℵ¹; mss.; Vulg., Clarom., Copt.; Iren. (interpr.), Tertull., al. (*Tisch.* ed. 2); and appy. rightly, as an insertion for the sake of keeping up the connexion seems more probable than a conformation to the LXX, where the *καὶ* is omitted.

see Reuss *on Ps.* lxviii.), but which may with high probability be deemed a hymn of victory in honour of the LORD God of battles (Hengst. opp. to J. Olsh.), of high originality (Hitzig opp. to Ewald), and composed by David on the taking of Rabbah (Hengst. opp. to Reuss, J. Olsh.). We have therefore no reason whatever to entertain any doubt of its inspired and Prophetic character; comp. Phillips, *Psalms*, Vol. II. p. 79. (3) The *form* of citation is the real difficulty: the words of the Psalm are לָקַחְתָּ מַתָּנוֹת בָּאָדָם, in LXX, *ἔλαβες δόματα ἐν ἀνθρώπῳ* [-*ποις*, Alex., Comp., Ald.]. The difference in St Paul's citation is palpable, and, we are bound in candour to say, is hardly diminished by any of the proposed reconciliations; for even assuming that לָקַח = 'danda sumsit,' 'he took only to give' (comp. Gen. xv. 9, xviii. 5, xxvii. 13, and see Surenhus. *Βίβλ. Καταλλ.* p. 585), still the nature of the gifts, which in one case were *reluctant* (see Hengst.), in the other *spontaneous*, appears essentially different. We admit then frankly and freely the verbal difference, but remembering that the Apostle wrote under the Inspiration of the Holy Ghost, we recognise here neither imperfect memory, precipitation (Rück.), arbitrary change (Calv.; comp. Theod.-Mops.), accommodation (Morus), nor Rabbinical interpretation (Mey.), but simply the fact that the Psalm, and esp. ver. 18, had a Messianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired Apostle, by a slight change of language, and substitution of *ἔδωκε* for the more dubious לָקַח, succinctly, suggestively, and *authoritatively* unfolds: compare notes *on Gal.* iii. 16. We now proceed to the grammatical details.

λέγει] '*He saith*,' sc. *ὁ Θεός*, not *ἡ γραφή*. This latter nominative is several times inserted by St Paul (Rom. iv. 3, ix. 17, x. 11, Gal. iv. 30, 1 Tim. v. 18), but is not therefore to be regularly supplied whenever there is an ellipsis (Bos, *Ellips.* p. 54), without reference to the nature of the passage. The surest and in fact only guide is the context: where that affords no certain hint, we fall back upon the natural subject *ὁ Θεός*, whose words the Scriptures are; see notes *on Gal.* iii. 16.

ἀναβὰς εἰς ὕψος] '*Having ascended on high*;' not 'ascendens,' Vulg., Clarom., but 'quum ascendisset,' Beza;—the reference being obviously to Christ's ascent into heaven (Barrow, *Creed*, Vol. VI. p. 358, Pearson, *Creed*, Art. VI. Vol. I. p. 323, ed. Burt.), and the aor. part. here being temporal, and, according to its more common use, denoting an action *preceding* (never in the N.T. *subsequent to*, see Winer, *Gr.* § 45. 6. b, p. 316) that of the finite verb: see Bernhardy, *Synt.* x. 9, p. 383, Krüger, *Sprachl.* § 56. 10. 1. Our Lord, it may be urged, gave the Holy Spirit before his Ascension (John xx. 22); but this was only an 'arrha Pen-

9 τοῖς ἀνθρώποις. τὸ δὲ ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ
10 κατέβη εἰς τὰ κατώτερα τῆς γῆς; ὁ καταβὰς αὐτός

tecostes,' Beng., a limited (Alford) and preparatory gift of the Holy Spirit; see Lücke *in loc.* On this text as cited from Psalm lxviii. see a good sermon by Andrewes, *Serm.* VII. Vol. III. p. 221 (A.-C. L.). **ᾐχμαλώτ. αἰχμαλωσίαν**] '*He led captivity captive*,' 'captivam duxit captivitatem,' Vulg., Clarom.; the abstract *αἰχμαλωσ.* being used for the concrete *αἰχμαλώτους* (comp. Numb. xxxi. 12, 2 Chron. xxviii. 11, 13, and see exx. Jelf, *Gr.* § 353), and serving by its connexion with the cognate verb to enhance and slightly intensify it; comp. Winer, *Gr.* § 32. 2, p. 201, and see the copious list of exx. in Lobeck, *Paralip.* p. 498 sq. Who composed this *αἰχμαλωσία* is a point much discussed. That the captives were not (*a*) Satan's prisoners (*ἀνθρώπους ὑπὸ τὴν τοῦ διαβόλου τυραννίδα κατεχομένους*, Theod.-Mops.; comp. Just. Mart. *Trypho*, § 39, Vol. II. p. 128 [ed. Otto], and Theod. *in loc.*) seems clear from the subsequent mention of *ἀνθρώποις*, which (though not so in the Psalm) seems here to refer to a different class to the captives. Nor (*b*) can they be the souls of the righteous in Hades (Estius; comp. *Evang. Nicod.* § 24, in Thilo, *Codex Apocryph.* p. 747), as, setting aside other reasons ('captivos non duci in libertatem, sed hostes in captivitatem,' Calov.), the above interpr. of the part. *ἀναβὰς* seems seriously opposed to such a view. If however (*c*) we regard 'the captivity' as captive and subjugated enemies (Meyer, De W.), the enemies of Christ,—Satan, Sin, and Death,—we preserve the analogy of the comparison (comp. Alf.), and gain a full and forcible meaning: so rightly Chrys., *αἰχμάλωτον γὰρ τὸν τύραννον ἔλαβε* (not *κατήργησε*, which with regard to Death is mainly future, 1 Cor. xv. 26) *τὸν διάβολον λέγω καὶ τὸν θάνατον καὶ τὴν ἁμαρτίαν*. Comp. Œcum. 2, Theoph. **ἔδωκεν δόματα**] '*He gave gifts*,' sc. spiritual gifts; comp. *ἐδόθη ἡ χάρις*, ver. 7, and as a special and particular illustration, Acts ii. 33.

9. **τὸ δὲ ἀνέβη**] '*Now that He ascended*,' scil. 'now the predication of His ascent,' not 'the word *ἀνέβη*,' as *ἀναβάς*, not *ἀνέβη*, precedes; δὲ here marking a slight explanatory *transition;* Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165. To evince still more clearly the truth and correctness of the Messianic application of the words just cited, St Paul urges the antithesis implied by *ἀνέβη*, viz. *κατέβη*, a predication only applicable to Christ; comp. Hofm. *Schriftb.* Vol. II. 1, p. 344, where this and the preceding verses are fully investigated. **τί ἐστιν εἰ μή κ.τ.λ.**] '*what is it, what doth it imply* (Matth. ix. 13, John xvi. 17; comp. notes *on Gal.* iii. 19), *except that He* not only ascended but *also descended?*' the tacit assumption, as Meyer observes, being clearly this, that He who is the subject of the citation is One whose seat was heaven,—no man, but a giver of gifts to men; especially comp. John iii. 13. The insertion of *πρῶτον* after *κατέβη* [*Rec.* with BC³KL$\aleph^4$; most mss.; Aug., Vulg., Goth., Syr. (both); Theod., al.] seems clearly to have arisen from an explanatory gloss; and that of *μέρη* after *κατώτερα*, though very strongly supported [*Rec.*, *Lachm.*, with ABCD³KL$\aleph$; nearly all mss.; Vulg., al.], to be still fairly attributable to the same origin.

εἰς τὰ κατώτερα τῆς γῆς] '*unto the lower* parts *of the earth*,' 'in loca quæ subter terram,' Copt., 'subter terram,'

ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα

Æth. This celebrated passage has received several different interpretations, two only of which however deserve serious consideration, and between which it is extremely difficult to decide: (*a*) the ancient explanation, according to which *τὰ κατώτερα τῆς γῆς=τὰ καταχθόνια*, and imply 'Hades' (*ποῦ δὲ κατέβη; εἰς τὸν ᾅδην, τοῦτον γὰρ κατώτερα μέρη τῆς γῆς λέγει κατὰ τὴν κοινὴν ὑπόνοιαν*, Theoph.), the gen. not being dependent on the comparative (Rück.,—still less compatible with his insertion of *μέρη*), but being the regular *possessive* gen.: (*b*) the more modern interpretation, adopted by the majority of recent commentators, according to which *τῆς γῆς* is regarded as the gen. of *apposition* (see esp. Winer, *Gr.* § 59. 8, p. 470), and the expression as equivalent to *εἰς τὴν κατωτέραν γῆν*. Both sides claim the comparative *κατώτερα*,—the תַּחְתִּיּוֹת הָאָרֶץ pressed by Olsh. is at least equally indeterminate with the Greek,—the one as suggesting a comparison with the earth, 'a lower depth than the earth,' the other as suggested by the comparison with the heaven (Acts ii. 19, John viii. 23,—but in this latter passage *κάτω* reaches lower than the earth; Stier, *Reden Jesu*, Vol. IV. p. 447 sq.); comp. Hofm. *Schriftb.* Vol. II. 1, p. 345. These arguments must be nearly set off against one another, as the positive would have been most natural in the latter case, the superlative perhaps in the former. As however the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely than was suitable to the present context, and as the use of the term *ᾅδης* would have marred the antithesis (*γῆ* opp. to *οὐρανός*), it does not seem improbable that the more vague comparative was expressly chosen, and that thus its use is more in favour of (*a*) than (*b*). When to this we add the full antithesis that seems to lie in *ὑπεράνω πάντων τῶν οὐρανῶν* ('sublimiora cælorum' opp. to 'inferiora terrarum,' Tertull.), surely more than a mere expansion of *εἰς ὕψος* (Winer, Mey.), and also observe the sort of exegetical necessity which *ἵνα πληρώσῃ τὰ πάντα* (ver. 10) seems to impose on us of giving the fullest amplitude to every expression, we still more incline to (*a*); and with Irenæus (*Hær.* v. 31, comp. IV. 22, ed. Mass.), Tertullian (*de Animâ*, c. 55), and the principal ancient writers (see Pearson, *Creed*, Art. v. Vol. I. p. 269, and reff. on Vol. II. p. 195, ed. Burt.), recognise in these words an illusion, not to Christ's death and burial (Chrys., Theod.), but definitely to His descent into hell: so also Olsh., Stier, Alf., Wordsw., and Baur (*Paulus*, p. 431); but it is to be feared that the judgment of the last writer is not unbiassed, as he urges the reference as a proof of the gnostic origin of the Epistle.

On this clause and on ver. 10 see a good sermon by South, *Posth. Serm.* I. Vol. III. p. 169 sq. Lond. 1843; and for a general investigation of the doctrine of Christ's descent into hell and its connexion with the last things, Guder, *Lehre von der Erscheinung J. C. unter den Todten*, Bern, 1853.

10. **ὁ καταβάς**] '*He that descended;*' emphatic, as its position shows: the absence of any connecting or illative particle gives a greater force and vigour to the conclusion. It may be observed that *αὐτὸς* is not 'the same,' Auth.,—as no instance of an omission of the article occurs in the N.T., though it is occasionally dropped in the earlier (Herm. *Opusc.* Vol. I. p. 332), and frequently in Byzantine

11 πληρώσῃ τὰ πάντα. Καὶ

He appointed divers ministering orders, till we all come unto the unity of faith, and in truth and love grow up into Christ, the head of the living body the Church.

authors,—but is simply the emphatic '*He;*' οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνελήλυθεν, Theod.; see Winer, *Gr.* § 22. 4. obs. p. 135.

πάντων τῶν οὐρανῶν] '*all the heavens,*' 'cælos omnes penetravit ascendendo, usque ad summum cælum,' Est.; ὑψηλότερος τῶν οὐρανῶν, Heb. vii. 26, comp. *ib.* iv. 14. There is no necessity whatever to connect this expression with the 'seven heavens' of the Jews (comp. Wetst. *on* 2 *Cor.* xii. 2, Hofm. *Schriftb.* Vol. II. 1, p. 387): the words, both here and in Heb. *ll. cc.*, have only a simple and general meaning, and are well paraphrased by Bp. Pearson,—'whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend' (*Creed*, Art. VI. Vol. I. p. 320, ed. Burton).

ἵνα πληρώσῃ τὰ πάντα] '*in order that He might fill all things;*' more general purpose involved in the more special ἔδωκεν δόματα τοῖς ἀνθρώποις (ver. 8), though structurally dependent on the preceding participle. The subjunctive with ἵνα after a past tense is correctly used in the present case to denote an act that still continues; see Herm. *Viger*, No. 350, and esp. Klotz, *Devar.* Vol. II. p. 618, who has treated this and similar uses of the subj. with ἵνα after preterites with considerable acumen: for exx. see Gayler, *Partic. Neg.* p. 176, who has also correctly seized the general principle, 'subjunctivum usurpari si prævalet consilium, aut *respectus ad eventum habendus;*' p. 165. Great caution however must be used in applying these principles to the N.T., as the general and prevailing use of the subj. both in the N.T. and in later writers makes it very doubtful whether the finer distinction of mood was in all such cases as the present distinctly felt and intended.

It is not necessary either to limit πάντα πληροῦν, the solemn predicate of the Deity (Jerem. xxiii. 24, see Schoettg. *Hor. Heb.* Vol. I. p. 775), to the gift of redemption (Rück.), or to confine the comprehensive τὰ πάντα to the faithful (Grot.), or to the church of Jews and Gentiles (Meier): the expression is perfectly unrestricted, and refers not only to the sustaining and ruling power (τῆς δεσποτείας αὐτοῦ καὶ ἐνεργείας, Chrys.), but also to the divine presence of Christ ('præsentiâ et operatione suâ, *se ipso*,' Beng.). The doctrine of the ubiquity of Christ's Body derives no support from this passage (*Form. Concord.* p. 767), as there is here no reference to a diffused and ubiquitous corporeity, but to a pervading and energizing omnipresence; comp. Ebrard, *Dogmatik*, § 390, Vol. II. p. 139, and notes on ch. i. 23. The true doctrine may perhaps be thus briefly stated:—Christ is perfect God, and perfect and glorified man; as the former he is present *everywhere*, as the latter he can be present *anywhere:* see Jackson, *Creed*, Book XI. 3, and comp. Stier, *Reden Jesu*, Vol. VI. p. 164.

11. **Καὶ αὐτός**] '*And* HE,' 'jah silba,' Goth.; ἐμφατικῶς δὲ εἶπε τὸ αὐτός, Theoph. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a regression to it; while at the same time the αὐτὸς is naturally and emphatically linked on to the αὐτὸς in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connexion or the natural sequence of

αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, 12

thought, constitutes one of the high excellences, but at the same time one of the chief difficulties, in the style of the great Apostle. **ἔδωκεν**] '*gave*,' 'dedit,' Vulg., Clarom., al.; not merely Hebraistic (נָתַן, Olsh.), and equivalent to *ἔθετο* (Acts xx. 28, 1 Cor. xii. 28), '*dedit* Ecclesiæ id est posuit in Eccl.' (Est.), but in the ordinary and regular meaning of the word, and in harmony with *ἐδόθη*, ver. 7, *δόματα*, ver. 8; comp. notes on ch. i. 22. **ἀποστόλους**] '*Apostles*,'—in the highest and most special sense; comp. notes *on Gal.* i. 1. The chief characteristics of an Apostle were an immediate call from Christ (comp. Gal. i. 1), a destination for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a special power of working Miracles (2 Cor. xii. 12); see Eadie *in loc.*, who has grouped together the essential elements of the Apostolate with proof texts. **προφήτας**] '*Prophets*,'—not only in the more special sense (as Agabus, Acts xi. 28), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδάσκαλοι: *ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται, ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκείας διανοίας διαλέγεται*, Chrys. *on* 1 *Cor.* xii. 28: see Thorndike, *Relig. Assemblies*, ch. v. 1 sq. Vol. I. p. 182 sq. (A.-C. L.), and comp. notes on ch. ii. 20. **εὐαγγελιστάς**] '*Evangelists*,'—not *τοὺς τὸ εὐαγγέλιον γραψάντας* (Œcum., Chrys. 2), but *τοὺς εὐαγγελιζομένους* (Chrys. 1), preachers of the Gospel, who *περιϊόντες ἐκήρυττον* (Theod.), and yet, as *μὴ περιϊόντες πανταχοῦ* (Chrys.), were distinguished from the Apostles, to whom they acted as subordinates and missionaries: comp. Acts viii. 14, and see Thorndike, *Relig. Assembl.* iv. 37, Vol. I. p. 176, *ib. Right of Church*, II. 30, Vol. I. p. 451, Hofm. *Schriftb.* Vol. II. 2, p. 249. **ποιμένας καὶ διδασκάλους**] '*Pastors and Teachers*.' It has been doubted whether these words denote different classes, or are different names of the same class. The absence of the disjunctive *τοὺς δὲ* (arbitrarily inserted in Syr., but altered in Syr.-Phil.) seems clearly to show that both *ποιμ.* and *διδάσκ.* had some common distinctions, —probably that of being *stationary* rather than *missionary*, *οἱ καθήμενοι καὶ περὶ ἕνα τόπον ἠσχολημένοι*, Chrys., —which plainly separated them from each of the preceding classes. Thus far they might be said to form one class; but it is very doubtful whether the individuals who composed it bore either or both names indifferently. The *ποιμένες* (a term probably including *ἐπίσκοποι* and *πρεσβύτεροι*, Fritz. *Fritzsch. Opusc.* p. 43 sq.) might be and perhaps always were *διδάσκαλοι* (comp. 1 Tim. iii. 2, Tit. i. 9, *Martyr. Polyc.* § 16, see Thorndike, *Relig. Assembl.* iv. 40, Vol. I. p. 170), but it does not follow that the converse was true. The *χάρισμα* of *κυβέρνησις* is so distinct from that of *διδασκαλία*, that it seems necessary to recognise in the *διδάσκ.* a body of men (scarcely a distinct *class*) who had the gift of *διδαχή*, but who were not invested with any administrative powers and authority; see esp. Hooker, *Eccl. Pol.* v. 78. 8, and comp. Neander, *Planting*, Vol. I. p. 149 (Bohn).

12. **πρὸς τὸν καταρτισμὸν κ.τ.λ.**]

13 εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταν-

'*with a view to the perfecting of the saints, for the work of ministration, for the building up of the body of Christ;*' more ultimate and more immediate end of the gifts specified in the preceding verse. It is extremely difficult to fix the exact shade of meaning which these prepp. are intended to convey. It seems clear however (*a*) that there is no 'trajection,' Grot.; and also (*b*) that the three members are not to be regarded as merely parallel, and co-ordinately dependent on ἔδωκε (ἕκαστος οἰκοδομεῖ, ἕκαστ. καταρτίζει, ἕκαστ. διακονεῖ, Chrys.), for πρὸς and εἰς must thus be regarded as synonymous (Syr., Goth., Arm.); and though St Paul studied prepositional variation (See Winer, *Gr.* § 50. 6, p. 372), it still does not appear from the exx. usually cited that he did so except for the sake of definition, limitation, or presentation of the subject in a fresh point of view; see notes *on Gal.* i. 1. Moreover, as Mey. justly observes, the second member, εἰς ἔργον κ.τ.λ., would thus much more naturally and logically stand first. It also seems (*c*) nearly as unsatisfactory, with Æth. (expressly; Vulg., Clarom., Copt. are equally ambiguous with the Greek), De W., al., to connect εἰς...εἰς closely with πρός, as we are thus compelled to give διακονία the less usual, and here (after the previous accurate definitions) extremely doubtful meaning of 'christliche Dienstleitung,' De W., 'genus omnium functionum in Ecclesiâ,' Aret.; see below. It seems then (*d*) best and most consonant with the fundamental ethical meaning of the prepositions to connect εἰς...εἰς with ἔδωκε, and—as εἰς, with the idea of destination, frequently involves that of *attainment* (see Jelf, *Gr.* § 625. 3, Krüger, *Sprachl.* § 68. 21. 5, and comp. Hand, *Tursell.* 'in,' III. 23, Vol. III. 23)—to regard εἰς...εἰς as two parallel members referring to the more *immediate*, πρὸς to the more *ultimate* and final purpose of the action; comp. Rom. xv. 2, ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, which seems to admit a similar explanation, and see notes *on Philem.* 5. For distinctions between εἰς, πρός, and ἐπί, see notes *on 2 Thess.* iii. 4, and between εἰς, πρός, and κατά, notes *on Tit.* i. 1. We may thus paraphrase: 'He gave Apostles... to fulfil the work of the ministry, and to build up the body of Christ, His object being to perfect his saints;' comp. Hofm. *Schriftb.* Vol. II. 2, p. 109, where practically the same view is maintained.

τὸν καταρτισμόν] '*the perfecting*,' τὴν τελείωσιν, Theoph.; comp. κατάρτισις, 2 Cor. xiii. 9: the nature of this definite perfecting is explained in ver. 13. The *primary* ethical meaning of καταρτίζειν, 'reconcinnare' (Rost u. Palm, *Lex.* s. v.), appears only in Gal. vi. 1 (comp. notes): in all other passages in the N.T. of ethical reference (*e.g.* Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10), the *secondary* meaning, 'to make ἄρτιος,' 'to make perfect, complete' (τελειοῦν, Hesych.), appears to be the prevailing meaning: comp. καταρτίζειν τριήρεις, Diod. Sic. XIII. 70, see exx. in Schweigh. *Lex. Polyb.* s.v. Any allusion to 'the accomplishment of the number of the elect,' Pelag. (comp. Burial Service), would here be wholly out of place.

ἔργον διακονίας] '*the work of* the *ministry*;' scil. 'the duties and functions of διάκονοι in the Church.' As the meaning of both these words has been unduly strained, we may remark briefly that ἔργον is not pleo-

τήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ

nastic (see Winer, *Gr.* § 65. 7, p. 541), or in the special sense of 'building' (comp. 1 Cor. iii. 13), but has the simple meaning of 'business,' 'function' (1 Tim. iii. 1),—not 'res perfecta,' but 'res gerenda,' in exact parallelism with the use of *οἰκοδομή*. Again, **διακονία** is not 'service' generally, but, as its prevailing usage in the N.T. (Rom. xi. 13, 2 Cor. iv. 1, al.) and especially the present context suggest, 'spiritual service of an *official* nature;' see Meyer *in loc.*, Hofm. *Schriftb.* Vol. II. 2, p. 109. The absence of both articles has been pressed (Eadie, Peile), but appy. unduly: *διακονία* may possibly have been left studiedly anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.); *ἔργον* however seems clearly definite in meaning though by the principle of *correlation* (Middleton, *Art.* III. 3, 6) it is necessarily anarthrous in form. **οἰκοδ. τοῦ σώματος**] '*building up of the body*,' parallel to, but at the same time more nearly defining the nature of the *ἔργον*. The article is not required (as with *καταρτ.*), as it was not any absolute definite process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory: as *τὸ σῶμα τοῦ Χρ.* has a distinct metaphorical sense, so has *οἰκοδομή*. On the nature of Christian *οἰκοδομή*, see Nitzsch, *Theologie*, § 39, Vol. I. p. 205.

13. **μέχρι καταντήσωμεν**] '*until we come to, arrive at;*' specification of the time up to which this spiritual constitution was designed to last. Several recent commentators (Harl., Mey., al.) notice the omission of *ἄν* as giving an air of less uncertainty to the subj.; see notes *on Gal.* iii. 19. As a general principle this is of course right (see Herm. *Partic.* *ἄν*, II. 9, p. 109 sq., Hartung, *Partik.* *ἄν*, 3, Vol. II. p. 291 sq.); we must be cautious however in applying the rule in the N.T., as the tendency of later Greek to the nearly exclusive use of the subj., and esp. to the use of these temporal particles with the aor., without *ἄν*, is very discernible: see Winer, *Gr.* § 41. 3, p. 265. The use of the subj. (the mood of conditioned but objective possibility), not fut. (as Chrys.), shows that the *καταντᾶν* is represented not only as the eventual, but as the *expected* and *contemplated* result of the *ἔδωκεν*; see Scheuerl. *Synt.* § 36. 1, p. 393, Jelf, *Gr.* § 842. 2, and comp. Schmalfeld, *Synt.* § 128, p. 280. This use of the subj. deserves observation. The meaning of *καταντᾶν* with *ἐπί* or *εἰς* (only the latter in the N.T.) has been unduly pressed: it has no necessary reference to former wanderings or diverse starting points (Zanch., Vatabl. ap. Poli *Syn.*), but simply implies 'pervenire ad' ('occurrere in,' Vulg., Clarom.), with ref. only to the place, person, or point arrived at; see notes *on Phil.* iii. 11, and comp. exx. in Schweigh. *Lex. Polyb.* s. v.

οἱ πάντες] '*we all*,' '*the whole of us;*' scil. all Christians, implied in the *τῶν ἁγίων*, ver. 12. It is difficult to agree with Ellendt (*Lex. Soph.* s. v. *πᾶς*, III. 1, Vol. II. p. 519) in the assertion that in the plural the addition or omission of the article, 'cum sensus fert,' makes no difference. The distinction is not always obvious (see Middleton, *Art.* VII. 1), but may generally be deduced from the fundamental laws of the article.

τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, 14 εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα

εἰς τὴν ἑνότητα τῆς πίστ.] '*unto the unity of faith;*' 'that oneness of faith' (Peile, see Wordsw.) which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed; ἕως ἂν δειχθῶμεν πάντες μίαν [rather τὴν μίαν] πίστιν ἔχοντες· τοῦτο γάρ ἐστιν ἑνότης πίστεως ὅταν πάντες ἓν ὦμεν, ὅταν πάντες ὁμοίως τὸν σύνδεσμον ἐπιγινώσκωμεν, Chrys.

καὶ τῆς ἐπιγνώσεως κ.τ.λ.] '*and of the* true *knowledge of the Son of God;*' further development,—not only faith in the Son, but saving knowledge of Him; the gen. τοῦ υἱοῦ τοῦ Θεοῦ being the gen. *objecti* (Winer, *Gr.* § 30. obs. p. 168), and belonging to both substantives. The καὶ is thus not 'exegetice positum' (Calv.), but simply copulative; the former interpr., though grammatically admissible (see *on Gal.* vi. 16), would here be contextually untenable, as πίστις and ἐπίγνωσις (see notes on ch. i. 17) obviously convey different ideas (Mey.), and are terms by no means mutually explanatory; '*cognitio* perfectius quiddam *fide* sonat,' Beng. Such sentences as the present may serve to make us careful in obtruding too hastily on every passage the meaning of πίστις Ἰησοῦ Χρ. alluded to on ch. iii. 12, and noticed in notes *on Gal.* ii. 16.

εἰς ἄνδρα τέλειον] '*to a perfect full grown man;*' metaphorical apposition to the foregoing member, the concrete term being probably selected rather than any abstract term (ἡ τελειοτέρα τῶν δογμάτων [better τοῦ Χριστοῦ] γνῶσις, Theoph.), as forming a good contrast to the following νήπιοι (ver. 14, comp. 1 Cor. xiii. 10, 11), and as suggesting by its 'singular' the idea of the complete unity of the holy personality, further explained in the next clause, into which they were united and consummated. Instances of a similar use of τέλειος are cited by Raphel. *Annot.* Vol. II. p. 477; see esp. Polyb. *Hist.* v. 29. 2, where παιδίον νήπιον and τέλειον ἄνδρα stand in studied contrast to each other.

εἰς μέτρον κ.τ.λ.] '*to the measure of the stature of Christ's fulness,*' *i. e.* 'of the fulness which Christ has,' τοῦ Χρ. being the gen. *subjecti;* see esp. notes on ch. iii. 19, and on the accumulation of genitives Winer, *Gr.* § 30. 3. obs. 1, p. 172; comp. 2 Cor. iv. 4. It is doubtful whether ἡλικία is to be referred (*a*) to *age* (John ix. 21, so clearly Matth. vi. 27), or (*b*) to *stature* (Luke xix. 3), both being explanations here equally admissible; see Bos, *Exercit.* p. 183. In the former case τοῦ πληρ. τ. Χρ. will be the qualifying, or rather *characterizing* gen. (Scheuerl. *Synt.* § 16. 3, p. 115, and notes on ch. i. 10), and will more nearly define τῆς ἡλικ., — 'the age when the fulness of Christ is received:' in the latter the gen. is purely *possessive.* The antithesis (τέλειοι...νήπιοι) seems in favour of (*a*); still,—as both words are metaphorical,—as μέτρον is appropriately used in reference to 'stature' (see esp. Lucian, *Imag.* 6, cited by Wetst.; even in Hom. *Od.* XVIII. 216, ἥβης μέτρ. is associated with the idea of *size*), and still more, as the separate words πλήρωμα, αὐξήσωμεν, &c. no less than the context ver. 16, all suggest ideas of matured growth in respect of magnitude,—the latter interpr. (*b*) seems most probable and satisfactory; so Syr., Goth. ('vahstaus'), Copt. (*maiē*), appy. Æth., and our own Auth. Version. It has been considered a question whether

μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώ-

the Apostle is here referring solely to *present* (Chrys.), or to future life (Theod.). The mention of *πίστις*, and the tenor of ver. 14, 15, incline us to the former view: still it is probable (see Olsh.) that no special distinction was intended. St Paul regards the Church as one: he declares its issue and destination as *ἑνότης* and *τελειότης*: on the realization of this, whensoever and wheresoever, the functions of the Christian ministry will cease.

14. **ἵνα μηκέτι κ.τ.λ.**] '*in order that we may be no longer children;*' purpose contemplated in the limitation as to duration of the gifts specified in ver. 11 sq. The connexion is not perfectly clear. Is this verse (*a*) *co-ordinate* with ver. 13, and immediately dependent on 11, 12 (Harl.), or (*b*) is it *subordinate* to it, and remotely dependent on ver. 11, 12? The latter seems most probable: ver. 13 thus defines the 'terminus ad quem' which characterizes the functions of the Christian ministry; ver. 14 explains the object, viz. our ceasing to be *νήπιοι*, contemplated in the appointment of such a 'terminus,' and thence more remotely in the bestowal of a ministry so characterized; see Meyer *in loc.*, who has ably elucidated the connexion.

For a sound sermon on this text in reference to the case of 'Deceivers and Deceived,' see Waterl. *Serm.* XXIX. Vol. v. p. 717 sq. **μηκέτι**] '*no longer;*' *τὸ μηκέτι δείκνυσι πάλαι τοῦτο παθόντας*, Chrys. This is not however said in reference to the Ephesians only, but as the context (*πάντες*, ver. 13) suggests, in ref. to Christians generally. Eadie somewhat singularly stops to comment on the use of '*μηκέτι* not *οὐκέτι*:' surely to *ἵνα* in its present sense 'particula *μὴ* consentanea est,' Gayler, *Partik. Neg.* p. 168. **κλυδωνιζόμενοι**] '*tossed about* like waves' ('usvagidai,' Goth., comp. Syr., Arm.),—not 'by the waves.' Stier, assuming the latter to be the true meaning of the pass. ('metaphor from a ship lying at hull,' Bramh. *Catching Lev.* ch. 3. Vol. IV. p. 592), adopts the middle (comp. 'fluctuantes,' Vulg.) to avoid the then incongruous *κλυδ. ἀνέμῳ*. The exx. however adduced by Wetst. and Krebs (*κλυδωνίζεσθαι ἐκ τοῦ πόθου*, Aristæn. *Epist.* I. 27; *ταρασσόμενος καὶ κλυδωνιζόμενος*, Joseph. *Antiq.* IX. 11. 3) confirm the passive use and the former meaning; comp. James i. 6.

ἀνέμῳ τῆς διδασκαλίας] '*wind of doctrine.*' The article does not show 'the prominence which teaching possessed in the Church' (Eadie), but specifies *διδασκαλία* in the abstract, every kind and degree of it: see Middleton, *Art.* v. 1, p. 89 sq. (ed. Rose). On the probable distinction between *διδασκαλία* and *διδαχή*, see notes *on* 2 *Tim.* iv. 2. **ἐν τῇ κυβείᾳ κ.τ.λ.**] '*in the sleight of men,*'—of *men,* not the faith and knowledge of the *Son of God*, ver. 13. 'Ἐν may be plausibly considered instrumental (Arm., Mey.); as however this would seem pleonastic after the instrumental, or what Krüger (*Sprachl.* § 48. 151 sq.) more inclusively terms the *dynamic* dat. *ἀνέμῳ* (see Heb. xiii. 9), and would mar the seeming parallelism with *ἐν ἀγάπῃ* (ver. 15), the prep. appears rather to denote the element, the evil atmosphere as it were in which the varying currents of doctrine exist and exert their force; so Vulg., Clarom., Copt., Æth.-Pol., and perhaps Goth., but see De Gabel. *in loc.* The term *κυβεία* (קוביא Heb.) properly denotes

15 πων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀλη-

'playing with dice' (Plato, *Phædr.* 274 D, πεττείας καὶ κυβείας: see Xen. *Mem.* I. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid.; comp. κυβεύειν, Arrian, *Epict.* II. 19, III. 21, cited by Wetst.): ἴδιον δὲ τῶν κυβευόντων τὸ τῇδε κἀκεῖσε μεταφέρειν τοὺς ψήφους καὶ πανούργως τοῦτο ποιεῖν, Theod.; see Suicer, *Thesaur.* s. v. Vol. II. p. 181, Schoettg. *Hor. Heb.* Vol. I. p. 775. **ἐν πανουργίᾳ πρὸς κ. τ. λ.**] '*in craftiness tending to the deliberate system of error*,' 'in astutiâ ad circumventionem erroris,' Vulg.; appositional and partly explanatory clause to the foregoing. The Auth. Ver. (comp. Syr.) is here too paraphrastic, and obscures the meaning of both πρὸς and μεθοδεία. The former is not equivalent to κατά, Rück., 'with,' Peile, but denotes the *aim*, the *natural tendency*, of πανουργία (comp. notes *on Tit.* I. 1); the μεθοδεία τῆς πλ. is that which πανουργία has in view (comp. πρὸς τὸν καταρτ. ver. 12), and to which it is readily and naturally disposed. As πανουργία is anarthrous, the omission of the art. before πρὸς (which induces Rück. incorrectly to refer the clause to φερόμενοι) is perfectly regular; see Winer, *Gr.* § 20. 4, p. 126. The somewhat rare term μεθοδεία, a δὶς λεγόμ. in the N.T. (see ch. vi. 11), must have its meaning fixed by μεθοδεύω. This verb denotes 'the pursuit, &c. of a settled plan'—(*a*) honestly (Diod. Sic. I. 81, μ. τὴν ἀλήθειαν ἐκ τῆς ἐμπειρίας) or (*b*) dishonestly (Polyb. *Fr. Hist.* XXXVIII. 4. 10), and hence comes to imply 'deception,' 'fraud,' with more or less of plan (2 Sam. xix. 27); comp. Chrys. *on Eph.* vi. 11, μεθοδεῦσαί ἐστι τὸ ἁπατῆσαι καὶ διὰ συντόμου (μηχανῆς, Sav.) ἑλεῖν. See also Münthe, *Obs.* p. 367. Thus then μεθοδεία is 'a deliberate planning or system' (Peile; τὴν μηχανὴν ἐκάλεσεν, Theod.), the further idea of 'fraud' (τέχνη ἢ δόλος, Suid., ἐπιβουλή, Zonar.) being here expressed in πλάνης: see Suicer, *Thesaur.* s. v. Vol. II. p. 329. The reading is doubtful: *Tisch.* (ed. 7) adopts the form μεθοδίαν with $B^1D^1FGKL\aleph$, and several mss., but appy. without sufficient reason; as changes in orthography which may be accounted for by itacism or some mode of erroneous transcription must always be received with caution: comp. Winer, *Gr.* § 5. 4, p. 47. **πλάνης** has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading' (De W., comp. Syr. ﬦﬨ﬩שׁ ut seducant), nor even necessarily that of 'delusion' (Harl.), but its simple, classical, and regular meaning, '*error*,' —'erroris,' Vulg., 'airzeins,' Goth. The gen. is obviously not the gen. *objecti* (Rück.), but *subjecti*,—it is the πλάνη which μεθοδεύει,—and thus stands in grammatical parallelism with the preceding gen. τῶν ἀνθρ. The use of the article must not be overlooked: it serves almost to personify πλάνη, not however as metonymically for 'Satan' (Beng.), but as 'Error in its most abstract nature, and thus renders the contrast to ἡ ἀλήθεια, implied in ἀληθεύοντες, more forcible and significant.

15. **ἀληθεύοντες δέ**] '*but holding the truth, walking truthfully*;' participial member attached to αὐξήσωμεν, and with it grammatically dependent on ἵνα (ver. 14),—the whole clause, as the use of δὲ (after a negative sentence) seems distinctly to suggest (comp. Hartung, *Partik.* δέ, 2. 11, Vol. I. p. 171), standing in simple and direct op-

θεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς

position to the whole preceding verse (esp. to the concluding πλάνης, De W.), without however any reference to the preceding negation, which would rather have required ἀλλά: see esp. Klotz, *Devar.* Vol. II. p. 3, 361, Donalds. *Cratyl.* § 201. The meaning of ἀληθεύειν is somewhat doubtful. On the one hand, such translations as 'veritati operam dare' (Calv.) and even 'Wahrheit *fest*halten' (Rück.) are lexically untenable (see Rost u. Palm, *Lex.* s. v. ἀληθ. Vol. I. p. 97); on the other, the common meaning 'veritatem dicere' (Gal. iv. 16) seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, 'walking in truth' (Olsh.), or (to preserve an antithesis in transl. between πλάνης and ἀληθ.) 'holding the truth,' Scholef. (*Hints*, p. 100),—which latter interpr., if 'holding' be not unduly pressed, is almost justified by Plato, *Theæt.* 202 B, ἀληθεύειν τὴν ψυχὴν ['verum sentire,' Ast] περὶ αὐτό. So in effect, but somewhat too strongly, Vulg., Clarom., Goth., 'veritatem facientes,' and sim. Copt.

ἐν ἀγάπῃ] The *connexion* of these words has been much discussed. Are they to be joined—(*a*) with the participle (Syr., Æth., Theoph., Œcum.), or—(*b*) with the finite verb? (Theod., who however omits ἀληθ., and appy. Chrys., τῇ ἀγάπῃ συνδεδεμένοι). It must fairly be conceded that the order, the parallelism of structure with that of ver. 14, and still more the vital association between love and the truest form of truth (see Stier *in loc.*), are arguments of some weight in favour of (*a*); still the absence of any clear antithesis between ἐν ἀγ. and either of the preposit. clauses in ver. 14 forms a *negative* argument, and the concluding words of ver. 16 (whether ἐν ἀγ. be joined immediately with αὔξησιν ποιεῖται, Mey., or with οἰκοδομήν) supply a *positive* argument in favour of (*b*) of such force, that this latter connexion must be pronounced the more probable, and certainly the one most in harmony with the context; comp. ch. i. 4. The order may have arisen from a desire to keep αὐτὸν as near as possible to its relative. **εἰς αὐτόν**] '*into Him*,' Auth. Ver.; εἰς not implying merely 'in reference to' (Mey.), —a frigid and unsatisfactory interpretation of which that expositor is too fond (comp. notes *on Gal.* iii. 27), nor 'for' (Eadie), nor even simply 'unto,' 'to the standard of' (Conyb.; comp. εἰς ἄνδρα τέλειον, ver. 13), but retaining its fuller and deeper theological sense '*into*,' so that αὐξ. with εἰς conveys both ideas, 'unto and into.' The growth of Christians bears relation to Christ both as its centre and standard: while the limits of that growth are defined by 'the stature of the fulness of Christ,' in Him its centre is also, and must be; comp. some profound remarks in Ebrard, *Dogmatik*, § 445 sq. **τὰ πάντα**] '*in all the parts* in which we grow' (Mey.), 'in all the elements of our growth;' the article being thus most simply explained by the context. It now need scarcely be said that no 'supplement of κατά' (Eadie, Stier) is required; τὰ πάντα is the regular accus. of what is termed the *quantitative* object (Hartung, *Casus*, p. 46), and serves to characterize the *extent* of the action; see Madvig, *Gr.* § 27, Krüger, *Sprachl.* § 46. 5. 4. **ὅς ἐστιν κ.τ.λ.**] '*who is the Head, even Christ.* There is here neither transposition (Grot., comp. Syr.), nor carelessness of construct. for εἰς αὐτὸν τὸν Χρ. (Pisc.). Instead of the ordinary form of simple, or what is termed *parathetic*

16 ἐστιν ἡ κεφαλὴ Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβαζόμενον διὰ πάσης ἁφῆς τῆς

apposition (see exx. Krüger, *Sprachl.* § 57. 9), the Apostle, not improbably for the sake of making ἐξ οὗ in ver. 16 perfectly perspicuous (De W.), adopts the relatival sentence, with the structure of which the apposition is assimilated; see exx. Winer, *Gr.* § 48. 4, p. 424 (ed. 5), and Stallb. Plat. *Apol.* 41 A. The reading is somewhat doubtful: *Rec.* has ὁ before Χρ. with DEF GKL$\aleph^4$; most mss.; Chrys., Theod. (*De W., Mey.*),—but the authority is inferior to that for its omission, viz. ABC$\aleph^1$; 3 mss.; Did., Bas., Cyr., al. (*Lachm., Tisch., Alf.*). Internal arguments cannot safely be urged, as the preponderance of instances of real omission (53) over those of insertion (31) is not decisive; see the table drawn up by Rose in his ed. of Middleton, *Gr. Art.* Append. II. p. 490 sq., and Gersdorf, *Beiträge*, III. p. 272 sq. Under any circumstances the position of the word at the end of the verse gives it both force and emphasis.

16. **ἐξ οὗ**] '*from whom*,' Auth., 'ex quo,' Syr., Vulg., Clarom.,—not 'in quo,' Æth. (both); ἐξ οὗ, as the instructive parallel Col. ii. 19 clearly suggests, being joined with αὔξησιν ποιεῖται, and ἐκ, with its proper and primary force of *origin, source*, denoting the *origin*, the 'fons augmentationis,' Beng.; see notes *on Gal.* ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the apparent physiological truth, that the energy of vital power varies with the distance from the head: see Schubert, *Gesch. der Seele*, § 22, p. 270 (ed. 1). **συναρμολογούμενον**] '*being fitly framed together*;' pres. part., the action still going on: see notes on ch. ii. 21. **συνβιβαζόμενον**] '*compacted*,' ܐܬܚܒܪ [et colligatum] Syr., 'connexum,' Vulg., Clarom., 'gagahafliþ,' Goth.,—or more literally and with more special reference to derivation [ΒΑ-, βαίνω], '*put together*;' comp. Col. ii. 19, and in a figurative sense, Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συνβ. has been differently stated. According to Bengel, the first denotes the *harmony*, the second the *solidity* and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz. that συνβ. refers to the *aggregation*, συναρμ. to the *inter-adaptation* of the component parts. The external authority for the form συνβιβ. [AB(?)CD^{1}FG$\aleph$] is appy. sufficient to warrant the adoption of this less usual form; see Tisch. *Prolegom.* p. XLVII. **διὰ πάσης ἁφῆς**] '*by means of every joint*,' 'per omnem juncturam,' Vulg., Clarom., and sim. all the ancient Vv. Meyer still retains the interpr. of Chrys., Theod., ἁφὴ = αἴσθησις, and connects the clause with αὔξ. ποιεῖται: but the parallel passage, Col. ii. 19, τῶν ἁφῶν καὶ συνδέσμων (observe esp. the omission of the 2nd article, Winer, § 19. 4, p. 116) leaves it scarcely doubtful that the meaning usually assigned (comp. Athen. III. 202 E, Plut. *Anton.* 27) is correct, and that the clause is to be connected with the participles. **τῆς ἐπιχορηγίας**] '*of the* spiritual *supply*;' the article implying the specific ἐπιχορ. which Christ supplies, τῆς χορηγίας τῶν χαρισμάτων, Chrys.: on the meaning of the word comp. notes *on Gal.* iii. 5. The gen. is not the gen. of *apposition* (Rück., Harl.), nor a

ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

mere Hebraistic gen. of *quality*, 'joint of ministry' = 'ministering joint' (Peile, Green, *Gramm. N. T.* p. 264; comp. Winer, *Gr.* § 34. 3. b, p. 211), but a kind of gen. *definitivus*, by which the predominant use, purpose, or destination of the *ἁφή* is specified and characterized; see Heb. ix. 21, *σκεύη τῆς λειτουργίας*, and comp. the exx. cited by Winer, *Gr.* § 30. 2. *β*, p. 170. The suggestion of Dobree (*Advers.* Vol. I. p. 573), partly adopted by Scholef., that *ἐπιχ.* may be 'materia suppeditata,' is not very satisfactory or tenable; see Phil. i. 19. **κατ' ἐνέργειαν κ.τ.λ.**] '*according to energy in the measure of* (sc. *commensurate with*) *each individual part*;' *τῷ μὲν δυναμένῳ πλέον δέξασθαι πλέον, τῷ δὲ ἐλάττω ἔλαττον*, Chrys. These words may be connected either (*a*) with *ἐπιχορηγίας*—the omission of the art. is no objection (Rück.), as *ἡ ἐπιχ. κατ' ἐνέργ.* may form one idea (Winer, *Gr.* § 20. 2, p. 123)—or (*b*) with the participles or yet again (*c*) with the finite verb. As the expressions of the clause far more appropriately describe the *nature of the growth* than either the mode of compaction or the degree of the supply, the latter construction is to be preferred. *Κατ' ἐνέργ.* is then a modal predication, appended to *ποιεῖται*, defining the *nature* of the *αὔξησις*. This growth is neither abnormal nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the separate parts. Dobree (*Advers.* Vol. I. p. 573) strongly condemns this translation, but, as it would seem, without sufficient reason. His own translation, which connects *κατ' ἐνέργ.* with *ἑνὸς ἑκ. μέρ.* and isolates *ἐν μέτρῳ*, impairs the force of the deep and consolatory truths which the ordinary connexion suggests. For a good practical application see Eadie *in loc.* The reading *μέλους* is fairly supported [AC; Vulg., Copt., Syr., al.; Cyr., Chrys., al.], but is rightly rejected by most recent editors as a gloss on *μέρους* suggested by the preceding *σῶμα* and the succeeding *σώματος*.

τὴν αὔξ. τοῦ σώματος ποιεῖται] '*promotes, carries on, the growth of the body*,'—*σώματος* being probably added for the sake of perspicuity, and so practically taking the place of the reciprocal pronoun; comp. Winer, *Gr.* § 22. 2, p. 130, Krüger, Xen. *Anab.* p. 27. Stier, perhaps not incorrectly, finds in the repetition of the noun an enunciation of a spiritual truth, echoed by *ἑαυτοῦ*,—that the body makes increase of the body, and so is a living organism;—that its growth is not due to aggregations from without, but to vital forces from within; compare Harless. The middle *ποιεῖται* is perhaps not to be insisted on as confirming this (as Alf.), this form appy. being not so much reflexive (Wordsw.) as intensive and indicative of the energy with which the process is carried on; see Krüger, *Sprachl.* § 52. 7. 1, comp. Donalds, *Gr.* 432. 2. **εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγ.**] '*for building up of itself in love*;' ܠܡܒܢܝ ܦܓܪܗ ܒܚܘܒܐ [ut in caritate perficiatur ædificium ejus] Syr.; end and object of the *αὔξησιν ποιεῖται*, love is the element in which the edification takes place. Meyer connects *ἐν ἀγάπῃ* with *αὔξησιν ποιεῖ-*

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ

Do not walk as darkened, hardened, and feelingless heathens. Put off the old, and put on the new man.

17. τὰ ἔθνη] So *Lachm.* with ABD¹FG ℵ¹; 5 mss.; Clarom., Sang., Aug., Boern., Vulg., Copt., Sahid., Æth. (both): Clem., Cyr., al.,—and appy. rightly, as the addition of ℵ¹ may be considered more than sufficient to counterbalance the probability of λοιπὰ having been left out as being imperfectly understood (ed. 1, 2). The authorities for τὰ λοιπὰ ἔθνη are D²D³EKL ℵ²; great majority of mss.; Syr. (both); Goth., al.; Chrys., Theod. (*Rec.*, *Tisch.* ed. 2 and 7).

ται, to harmonize with ver. 15, but without sufficient reason, and in opp. to the obvious objection that αὔξησιν ποιεῖται is thus associated with *two* limiting prepositional clauses, and the unity of thought proportionately impaired; comp. Alf. *in loc.*

17. **Τοῦτο οὖν λέγω**] '*This I say then;*' *this*, sc. what follows; connecting the verse with the hortatory portion commenced ver. 1—3, by resumption on the negative side (μηκέτι περιπατεῖν) of the exhortation previously expressed on the positive side, ver. 1—3 (παρακ. ἀξίως περιπατῆσαι), but interrupted by the digression, ver. 4—16; πάλιν ἀνέλαβε τῆς παραινέσεως τὸ προοίμιον, Theod. On this resumptive force of οὖν, see Klotz, *Devar.* Vol. II. p. 718, and notes *on Gal.* iii. 5. The illative force advocated by Eadie after Meyer (ed. 1) is here improbable, and rightly retracted by Meyer (ed. 2); comp. Donalds. *Gr.* § 548. 31. **μαρτύρομαι ἐν Κυρίῳ**] '*testify, solemnly declare* ('quasi testibus adhibitis'), *in the Lord*,'—not 'per Dominum' (μάρτυρα δὲ τὸν Κύριον καλῶ, Chrys.; see Fritz. *Rom.* ix. 1, Vol. II. p. 241), nor even as specifying the authority *upon which* ('tanquam Christi discipulus,' Fritz. *Rom.* Vol. II. p. 84), but, as usual, defining the element or sphere *in which* the declaration is made: comp. Rom. ix. 1, ἀλήθειαν λέγω ἐν Χρ.; 2 Cor. ii. 17, ἐν Χρ. λαλοῦμεν,—scarcely correctly translated by Fritz. 'ut homines cum Christo nexi;' 1 Thess. iv. 1, παρακαλοῦμεν ἐν Κυρίῳ, and see notes *in loc.* By thus sinking his own personality, the Apostle greatly enhances the solemnity of his declaration. On this use of μαρτ. see notes *on Gal.* v. 3, and mp. Raphel. *Annot.* Vol. II. p. 478, 595. **μηκέτι ὑμᾶς περιπατεῖν**] '*that ye no longer* must *walk;*' subject and substance of the hortatory declaration; see Acts xxi. 21, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα. In *objective* sentences of this nature (see esp. Donalds. *Gr.* § 584 sq.) the infinitive frequently involves the same conception that would have been expressed in the direct sentence by the imperative, and is usually but incorrectly explained by an ellipsis of δεῖν. See Winer, *Gr.* § 44. 3. b, p. 288, Lobeck, *Phryn.* 753 sq., and compare Heindorf on Plato, *Protag.* p. 346 B. **καὶ τὰ ἔθνη**] '*the Gentiles also;*' with tacit reference to their own former state when unconverted; the καὶ introducing a comparison or gentle contrast between the emphatically expressed ὑμᾶς, and the ἔθνη of which but lately they formed a part; see notes on καί, verses 4, 32, and *on Phil.* iv. 12. If λοιπὰ be retained it would imply that the Ephesians, though Christians, still fell under the general denomination of Gentiles: it would also appy. convey a hint reminding them what they once were, and what they now ought not to be; see Wolf *in loc.*

τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς 18

18. ἐσκοτισμένοι] So *Rec.:* but the form is by no means certain, as the more classical ἐσκοτωμένοι is found in ABℵ; Ath. (*Lachm., Tisch.* ed. 7).

ἐν ματαιότητι κ.τ.λ.] '*in the vanity of their mind:*' sphere of their moral walk; compare Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἠσχολῆσθαι, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιόω do not necessarily involve any such reference; compare Fritz. *Rom.* i. 21, Vol. I. p. 65. The reference seems rather to that general depravation of the νοῦς (the higher moral and intellectual element), which was the universal characteristic of heathenism; see Usteri, *Lehrb.* I. 3, p. 35 sq., and notes *on* 1 *Tim.* vi. 5, 2 *Tim.* iii. 8.

18. **ἐσκοτισμένοι ... ὄντες**] '*being darkened:*' participial clause defining their state, and accounting for the preceding assertion (Donalds. *Gr.* § 616); ἐσκοτ. (opp. to πεφωτισμένοι, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 Thess. v. 4) referring to their state of moral darkness, and ὄντες (rightly referred by *Tisch.* and *Lachm.* to ἐσκοτ., not to ἀπηλλ. [Eadie],—a punctuation which mars the emphatic parallelism of the initial perf. participles) marking, somewhat pleonastically after the perf. part., its *permanent* and *enduring* state; comp. Winer, *Gr.* § 45. 5, p. 311. The apparently conjugate nature of the clauses (comp. ὄντες... οὖσαν) has led Olsh. and others to couple together ἐσκοτ. κ.τ.λ. and διὰ τὴν ἄγν. as relating to the *intellect*, ἀπηλλ. κ.τ.λ. and διὰ τὴν πώρ. as relating to the *feelings*. This however, though at first sight plausible, will not be found logically satisfactory. Their being ἐσκοτ. κ.τ.λ. could scarcely be said to be the consequence of their ἄγνοια ('ignorance' simply, Acts iii. 17, xvii. 30, and appy. 1 Pet. i. 14), but rather *vice versâ;* whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πώρωσις. Hence the punctuation of the text. **τῇ διανοίᾳ**] '*in their understanding,*' 'in their higher intellectual nature,' διέξοδος λογική, Orig., comp. Beck, *Seelenl.* II. 19, p. 58; see ch. ii. 3, and Joseph. *Antiq.* IX. 4. 3, τὴν διάνοιαν ἐπεσκοτισμένους. The dat. ('of reference') denotes the particular sphere to which the 'darkness' is limited; see notes *on Gal.* i. 22, Winer, *Gr.* § 31. 6, p. 193. The distinction between this dat. and the acc., as in Joseph. *l. c.*, is not very easy to define, as such an accus. has clearly some of the limiting character which we properly assign to the dat.; see Hartung, *Casus*, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind; see Krüger, *Sprachl.* § 46. 4. 1. **ἀπηλλοτριωμένοι**] '*being alienated from,*' ἀλλότριοι καθεστῶτες, Theod.-Mops.; see notes on ch. ii. 12. **τῆς ζωῆς του Θεοῦ**] '*the life of God.*' This is one of the many cases (see Winer, *Gr.* § 30. 1. obs. p. 168) where the nature of the gen., whether *objecti* or *subjecti*, must be determined solely from exegetical considerations. As ζωὴ appears never to denote 'course of life' (*e. g.* τὴν ἐν ἀρετῇ ζωήν, Theod.) in the N. T., but the 'principle of life' as opp. to θάνατος (comp. Trench, *Synon.* § 27), τοῦ Θεοῦ will more natu-

ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ
19 τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηλγηκότες
ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας

rally be the gen. *subj.* or *auctoris*, 'the life which God gives;' comp. δικαιοσύνη Θεοῦ, Rom. i. 17, with ἡ ἐκ Θ. δικ., Phil. iii. 9. It is however probable that we must advance a step farther, and regard the gen. as *possessive*. This unique expression will then denote not merely the παλιγγενεσία, but in the widest doctrinal application, 'the life of God' in the soul of man; comp. Olsh. and Stier *in loc.*, and see esp. the good treatise on ζωὴ in Olsh. *Opusc.* p. 185 sq. **τὴν οὖσαν ἐν αὐτοῖς** seems intended to point out the *indwelling, deep-seated*, nature of the ἄγνοια, and to form a sort of parallelism to τῆς καρδ. αὐτῶν. Meyer (compare Peile) conceiving that the words indicate the subordination of διὰ τὴν πώρ. to διὰ τὴν ἄγν. removes the comma after αὐτοῖς. This is certainly awkward: St Paul's more than occasional use of co-ordinate clauses (*e.g.* Gal. iv. 4) leads us to regard both members as dependent on ἀπηλλ. (Orig.), and structurally independent of each other; though, as the context seems to suggest, the latter may be considered slightly explanatory of the former, and (like ἀπηλλ.) expressive of a state naturally consequent: see esp. Orig. *Caten.* p. 175.

πώρωσιν] '*callousness*,' '*hardness*,'—not 'cæcitatem,' Syr. (both), Vulg., Clarom., Æth. (both), Arm. (πώρωσις, ἡ τύφλωσις, Suid.), but 'obduratione*m*,' Copt. (*thōm*,—which however includes both significations), 'daubiþos,' Goth.,—ἡ ἐσχάτη ἀναλγησία, Theod. The word πώρωσις is not derived from πωρὸς 'cæcus' ('vox, ut videtur, *a grammaticis ficta*,' Fritz. *Rom.* xi. 7, Vol. II. p. 452), and certainly not from πόρος (διαφράττειν), as appy. Chrys., but from πῶρος 'tuff-stone,' and thence from the similarity of appearance, a 'morbid swelling' (Aristot. *Hist. An.* III. 19), the 'callus' at the extremity of fractured bones (Med. Writers). The adject. πωρός, in the sense of ταλαίπωρος (Hesych.), is cognate with πηρός, and derived from ΠΑΩ, πάσχω: comp. Phavor. *Eclog.* 150. b, p. 396 (ed. Dind.).

19. **οἵτινες**] '*men who*;' explanatory force of ὅστις; see notes *on Gal.* ii. 4, iv. 24. **ἀπηλγηκότες**] '*being past feeling*,' Auth.,—an admirable translation. The use of the semi-technical term πώρωσις suggests this appropriate continuation of the metaphor. There is then no reference to mere 'desperatio' (comp. Polyb. *Hist.* IX. 40. 9, ἀπαλγοῦντες ταῖς ἐλπίσι, and exx. in Raphel, *Annot.* Vol. II. p. 479), as Syr., Vulg., Goth.,—but possibly with the reading of DEFG, al., ἀπηλπικότες,—nor even to that feelingless state which is the result of it (Cicero, *Epist. Fam.* II. 16. 1, 'desperatione obduruisse ad dolorem novum,' aptly cited by Beng.); but as the context shows, to that moral *apathy* and *deadness* which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience; τὸ δὲ ἀπηλγηκότες ὥσπερ τῶν ἀπὸ παθους τινὸς μέρη πολλάκις τοῦ σώματος νενεκρωμένων, οἷς ἄλγος οὐδὲν ἐκεῖθεν ἐγγίνεται, Theod.-Mops. The gloss of Theoph. κατερραθυμηκότες (comp. Chrys.), adopted by Hamm. *on Rom.* i. 29, but appy. retracted here, is untenable, as it needlessly interrupts the continuity of the metaphor.

ἑαυτούς] '*themselves*,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others

πάσης ἐν πλεονεξίᾳ. ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν 20

that there is no opposition here with Rom. i. 26, παρέδωκεν αὐτοὺς ὁ Θεός. The progress of sin is represented under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free will man plunges himself into sin; the deeper demersion in it is the judicial act (no mere συγχώρησις, Chrys.) of God; comp. Wordsw. *in loc.*

τῇ ἀσελγείᾳ] '*Wantonness.*' On the meaning and derivation of this word, see notes *on Gal.* v. 19, and comp. Trench, *Synon.* § 16.

εἰς ἐργασίαν] '*to working;*' conscious object of the fearful self-abandonment: ἐργασ. φησίν, ἔθεντο τὸ πρᾶγμα·... ὁρᾷς πῶς αὐτοὺς ἀποστερεῖ συγγνώμης, Chrys. **πάσης**] '*of every kind,*' whether natural or unnatural; μοιχεία, πορνεία, παιδεραστία, Chrys. As St Paul most commonly places πᾶς before, and not, as here, after the abstract anarthrous subst., it seems proper to express in transl. the full force of πάσης: comp. notes on ch. i. 8. **ἐν πλεονεξίᾳ**] '*in* (not *with*) *covetousness;*' ἐν marking the *condition,* the prevailing state or frame of mind in which they wrought the ἀκαθ. The word πλεονεξία ('amor habendi,' Fritz., 'bonum alienum ad se redigit,' Beng. *on Rom.* i. 29) is here explained by Chrys. and appy. some Greek Ff. (see Suicer, *Thesaur.* Vol. II. p. 750, but comp. p. 748), followed by Hammond (in a valuable note *on Rom.* i. 29), and by Trench, *Synon.* § 24, as ἀμετρία, 'immoderate, inordinate desire.' In support of this extended meaning the recital of πλεονεξία with sins of the flesh, 1 Cor. v. 11, Eph. v. 3, Col. iii. 5, is popularly urged by Trench and others, but appy., as a critical examination of the passages will show, without full conclusiveness. For example, in 1 Cor. v. 10, τοῖς πόρνοις ἢ τοῖς πλεονέκταις **καὶ** ἅρπαξιν (*Lachm., Tisch.*), the use of the disjunctive ἤ between πόρν. and πλεον. opp. to the conjunctive καί between πλεον. and ἅρπ., and esp. the omission of the art. before ἅρπ. (Winer, *Gr.* § 19. 4. d, p. 116), tend to prove the very reverse. Again in Eph. v. 3, πορνεία is joined with ἀκαθαρσία by καί, while πλεονεξ. is disjoined from them by ἤ: see notes. Lastly in Col. iii. 5, the preceding anarthrous unconnected nouns, πορν., ἀκαθ., πάθ., have no very close union with **καὶ** τὴν πλεονεξίαν κ. τ. λ., from which too they are separated by ἐπιθυμίαν κακήν: see notes *in loc.* While therefore we may admit the deep significance of the spiritual fact that this sin is mentioned in connexion with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for obliterating the idea of *covetousness* and *self-seeking* which seems bound up in the word; see esp. Müller, *Doctr. of Sin,* I. 1. 3. 2, Vol. I. p. 169 (Clark).

20. **ὑμεῖς δέ**] '*But you,*' emphatic, with distinct and marked contrast to these unconverted and feelingless heathen. **οὐχ οὕτως ἐμάθετε τὸν Χρ.**] '*did not* THUS *learn Christ,*' —but on principles very different; the οὕτως obviously implying much more than is expressed ('litotes'); τὰ τοῦ δεσπότου Χριστοῦ παντάπασιν ἐναντία, Theod. This use of μανθ. with an *accus. personæ* is somewhat difficult to explain, and is probably unique. Raphel (*Annot.* Vol. II. p. 480) cites Xen. *Hell.* II. 1. 1, but the example is illusory. The common interpr. Χριστὸς='doctrina Christi' (Grot., Turner) is frigid and inadmissible, and the use of ἐμάθετε in the sense of 'learnt to know,' scil. 'who He is and

21 Χριστόν, εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε
22 καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς

what He desires' (Rück.), has not appy. any lexical authority. We can only then regard Χρ. as the *object* which is learnt (or heard, ver. 21), the *content* of the preaching, so that the hearer as it were 'takes up into himself and appropriates the person of Christ Himself' (Olsh.): compare the similar but not identical expression, παραλαμβάνειν τὸν Χριστὸν Ἰησ., Col. ii. 6; see notes *in loc.*

21. **εἴγε**] '*if indeed*,' '*tum certe si*;' not 'since,' Eadie: see notes on ch. iii. 2, Hartung, *Partik.* Vol. I. p. 407 sq. The explanation of Chrys. οὐκ ἀμφιβάλλοντός ἐστι, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου, is improved on by Œcum., ὡσεὶ εἶπεν, ἀμφιβάλλω γὰρ εἴ τις τὸν Χρ. ἀκούσας καὶ διδαχθεὶς ἐν αὐτῷ τοιαῦτα πράττει. **αὐτὸν ἠκούσατε**] '*ye heard* HIM;' αὐτὸν being put forward with emphasis;—'if indeed it was Him, His divine voice and divine Self, that you really heard.' Alf. pertinently compares John x. 27, but observe that the αὐτὸν is here used in the same sort of inclusive way as τὸν Χριστόν, ver. 20. No argument can fairly be deduced from this that St Paul had not himself instructed the readers (De W.); see on ch. iii. 2. **ἐν αὐτῷ**] '*in Him*;' not 'by Him,' Auth., Arm., or 'illius nomine,' Beng., but, as usual, 'in union with Him;' see Winer, *Gr.* § 48. a, p. 345. Meyer calls attention to the precision of the language, αὐτὸν ἠκούσατε pointing to the first reception, ἐν αὐτῷ ἐδιδάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἐμάθετε τὸν Χριστόν. **καθώς ἐστιν ἀλήθ. κ. τ. λ.**] '*as*, or *according as, is truth in Jesus*.' The meaning and connexion of this clause are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars,—the meaning of καθώς (Rück.), the position of ἐστίν (Olsh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth.), the designation of Christ by His *historical* rather than *official* name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle, having mentioned the teaching the Ephesians had received (ἐδιδάχθ.) notices first (not parenthetically, Beza) the *form* and manner, and then the *substance* of it. Καθὼς κ.τ.λ. is thus a predication of *manner* attached to ἐδιδ., and implies, not 'as truth is in Jesus' (Olsh.), which departs from the order and involves a modification of the simple meaning of ἀλήθ.; nor (as it might have been expressed) 'as is truth,' abstractedly,—but, 'as is truth—in JESUS,' embodied, as it were, in a personal Saviour, and in the preaching of His cross. The substance of what they were taught is then specified, not without a faint imperative force, by the infin. with ὑμᾶς; the pronoun being added either on account of the introduction of the new subject Ἰησοῦ (Winer, *Gr.* § 44. 3, p. 288), or more probably to mark their contrast, not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προτέραν ἀναστροφήν. Meyer, following Œcum. 2, connects the inf. with ἐστὶν ἀλήθ., a construction not grammatically untenable (Jelf, *Gr.* § 669,

κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνα- 23

comp. Madvig, *Synt.* § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards *ἀποθ.* as a resumption of *μηκ. περιπ.*, ver. 17, but yet is obliged to admit a kind of connexion with *ἐδιδ. κ. τ. λ.*

22. **ἀποθέσθαι ὑμᾶς**] '*that ye put off*;' objective sentence (Donalds. *Gr.* § 584) dependent on *ἐδιδ.*, and specifying the purport and substance of the teaching; see Winer, *Gr.* § 48. a. obs. p. 349, and comp. Orig. *Caten.* The metaphor is obviously 'a vestibus sumpta,' Beza (Rom. xiii. 12, Col. iii. 8), and stands in contrast to *ἐνδύσ.* ver. 24; see Usteri, *Lehrb.* II. 1. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable, as the aor. is here only used in accordance with the common law of succession of tenses (Madvig, *Synt.* § 171, sq.), and perhaps with reference (observe *ἐνδύσασθαι* in ver. 24, as compared with *ἀνανεοῦσθαι*) to the speedy and single nature of the act; but comp. notes on ch. iii. 4, and *on* 1 *Thess.* v. 27. Equally untenable is the supposition that the inf. is equivalent to the imper. (Luther, Wolf); not however because *ὑμᾶς* is attached to it (Eadie, for see Winer, *Gr.* § 44. 3. b, p. 288) but because this usage is only found (excluding Epic Greek) in Laws, Oracles, *&c.* or in clauses marked by special warmth or earnestness; comp. Bernhardy, *Synt.* IX. 3, p. 358. But few certain instances, *e.g.* Phil. iii. 16 (see notes), are found in the language of the N.T. **κατὰ τὴν προτ. ἀναστρ.**] '*as concerns your former conversation*,' 'quoad pristinam vivendi, concupiscendi, et peccandi consuetudinem,' Corn. a Lap.; specification of that with regard to which the *ἀποθέσθαι τὸν παλ. ἄνθρ.* was especially carried out; *κατὰ* here not having its more usual sense of *measure*, but, as the context seems to require, the less definite one of *reference to;* comp. Rom. ix. 5, and see Rost u. Palm, *Lex.* s. v. Vol. I. p. 1599. The construction *τὸν παλ. ἄνθρ. κατὰ κ. τ. λ.* (Jerome, Œcum.) is opposed to the order, and to all principles of perspicuity,—not however positively to the 'laws of language,' Eadie, for comp. Winer, *Gr.* § 20. 2, p. 123,—and is distinctly untenable. The expressive word *ἀναστροφὴ* is confined (in its present sense) to the N.T. (Gal. i. 13, 1 Tim. iv. 12, al.), to the Apocrypha (Tob. iv. 14, 2 Macc. v. 8), and to later Greek (Polyb. *Hist.* IV. 82, Arrian, *Epict.* I. 9); compare Suicer, *Thes.* Vol. I. p. 322. **τὸν παλαιὸν ἄνθρωπον**] '*the old man*,' *i.e.* our former unconverted self: personification of our whole sinful condition before regeneration (Rom. vi. 6, Col. iii. 9), opposed to the *καινὸς* or *νέος ἄνθρωπος* (ver. 24, Col. iii. 10) and the *καινὴ κτίσις* (Gal. vi. 15), or, if regarded in another point of view (comp. Chrys.), to the *ἔσω ἄνθρ.*, ch. iii. 16, Rom. vii. 22: see Harless, *Ethik*, § 22, p. 97, and comp. Suicer, *Thesaur.* Vol. I. p. 352. **τὸν φθειρόμενον**] '*which waxeth corrupt*,' *ἀεὶ φθείρεται*, Orig. *Caten.;* further definition and specification of the progressive condition of the *παλαιὸς ἄνθρ.*,—not however with any *causal* force, as this would be expressed either by a relative clause (see *on* 1 *Tim.* ii. 4), or a part. without the article. The tense of the part. (pres., —not imperf., Beng.) must here be noticed and pressed, as marking that inner *process* of corruption and moral disintegration which is not only the

24 νεοῦσθαι δὲ τῷ Πνεύματι τοῦ νοὸς ὑμῶν καὶ ἐνδύ-

characteristic (Auth.) but the steadily *progressive* condition of the παλ. ἄνθρ.; contrast κτισθέντα ver. 24. Meyer refers φθειρ. to 'eternal destruction' (comp. Hows.), regarding the pres. as involving a *future* meaning. This is tenable (see Bernhardy, *Synt.* x. 2, p. 371), but seems inferior to the foregoing, as drawing off attention from the true *present* nature of the progressive φθορά: comp. Gal. vi. 8, and see notes *in loc.*

κατὰ has here no direct reference to instrumentality (sc. = διά, Œcum., ὑπό, Theoph., comp. Syr.), but, as the partial antithesis κατὰ Θεὸν (ver. 24) suggests, its usual meaning of 'accordance to;' in which indeed a faint reference to the *occasion* or *circumstances* connected with or arising from the accordance may sometimes be traced; see notes *on Phil.* ii. 3, and *on Tit.* iii. 5. Κατὰ τὰς ἐπιθ. is however here simply 'in accordance with the lusts,' 'secundum desideria,' Vulg., ܠܒ̈ܝ̈ܐ ܕ̈ܒ̈ܥ̈ܝ̈ܐ [secundum concupiscentias] Syr.-Phil., *i.e.* just as the nature and existence of such lusts imply and necessitate: comp. Winer, *Gr.* § 49. d. p. 358. **τῆς ἀπάτης**] '*of Deceit*;' gen. *subjecti*, ἡ ἀπάτη being taken so abstractedly (Middleton, *Gr. Art.* v. 1, 2) as to be nearly personified (Mey.). The paraphrase ἐπιθυμίαι ἀπατηλαί (Beza, Auth.) is very unsatisfactory, and mars the obvious antithesis to τῆς ἀληθείας ver. 24.

23. **ἀνανεοῦσθαι δέ**] '*and that ye be renewed*;' contrasted statement, on the positive side ('δὲ alii rei aliam adjicit, ut tamen ubivis quædam oppositio declaretur,' Klotz, *Devar.* Vol. II. p. 362), of the substance of what they had been taught, which had been previously specified on its negative side in ver. 22. It has been doubted whether ἀνανεοῦσθαι is pass. or middle. The act. is certainly rare (Thom. M. p. 52, ed. Bern.; comp. Psalm xxix. 2, *Aq.*); still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀνανεοῦ σεαυτόν, Antonin. IV. 3), and is practically so purely active in meaning, that no other form than the *passive* (opp. to Stier) can possibly harmonize with the context; comp. ἀνακαινοῦσθαι, 2 Cor. iv. 16, Col. iii. 10, and see Hofm. *Schriftb.* Vol. II. 2, p. 269. The meaning of ἀνά, *restoration* to a former, not necessarily a primal state, is noticed by Winer (*de Verb. c. Præp.* III. p. 10); and the distinction between ἀνανεοῦσθαι ('recentare,'—more subjective, and perhaps with prevailing ref. to *renovation*) and ἀνακαινοῦσθαι ('renovare,'—more objective, and perhaps with prevailing ref. to *regeneration*) by Tittmann, *Synon.* p. 60; comp. Trench, *Synon.* § 18, and see notes *on Col.* iii. 10. **τῷ Πνεύματι τοῦ νοὸς ὑμ.**] '*by the Spirit of your mind*.' In this unique and somewhat ambiguous expression, the gen. νοὸς may be explained either as—(*a*) *appositive*, 'spiritus quæ mens vocatur,' August. *de Trin.* XIV. xvi.; so appy. Taylor, *Duct. Dub.* I. 1. 7, comp. *id. on Repent.* II. 2. 12:—(*b*) *partitive*, 'the governing spirit of the mind,' De W., Eadie, τὴν ὁρμὴν τοῦ νοὸς πνευματικήν, Theod.;—or (*c*) *possessive*, 'The Divine Spirit united with the human πνεῦμα (comp. Hooker, *Eccl. Pol.* I. 7. 1), with which the νοῦς as subject is endued, and of which it is the *receptaculum*; τῷ Πν. τῷ ἐν τῷ νῷ, Chrys. Of these (*a*) is manifestly, as Bp. Bull

σασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

designates it, 'a flat and dull interpretation;' (*b*) even if not metaphysically or psychologically doubtful, is exegetically unsatisfactory; while on the contrary (*c*), now adopted by Mey., has a full scriptural significance: τὸ Πν. is the Holy Spirit, which by its union with the human πνεῦμα becomes the agent of ἀνακαίνωσις τοῦ νοός, Rom. xii. 2, and the νοῦς is the seat of His working,—where ματαιότης (ver. 17) once was, but now καινότης. The dat. is thus not, as in (*a*) and (*b*), a mere dat. 'of reference' (ver. 17), but a dat. *instrumenti*,—scil. διὰ Πν. ἐστιν ἀνακαίνισις Œcum., ὅπερ ἀνανεοῖ ἡμᾶς, Orig. *Caten.*; see Tit. iii. 5, and comp. Collect for Christmas Day.

This interpr. is ably defended by Bull, *Disc.* v. p. 477 (Engl. Works, Oxf. 1844); see also Waterl. *Regen.* Vol. v. p. 434, Usteri, *Lehrb.* II. 1. 3, p. 227, and Fritz. *Nov. Opusc. Acad.* p. 224. The only modification, or rather explanation, which it has seemed necessary to add to the view in ed. 1, is that τῷ Πν. (as above stated) is not the Holy Spirit regarded exclusively and *per se*, but as in a gracious union with the human spirit. With this slight rectification, the third interpr. seems to have a very strong claim on our attention: contra Wordsw. *in loc.*; comp. also Delitzsch, *Bibl. Psychol.* IV. 5, p. 144.

24. **καὶ ἐνδύσασθαι**] '*and that ye put on:*' further and more distinct statement on the *positive* side corresponding to the ἀποθέσθαι on the negative; the change of tense to aor. being appy. intentional; see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, *Liberty of Proph.* § 18. ad 31. It is very improbable that there is here any allusion to baptism; the 'putting on the new man' refers to the *renovation* of the heart afterwards; comp. Waterl. *Regen.* Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, *Thesaur.* s. v. Vol. I. p. 1113. **τὸν καινὸν ἄνθρ.**] '*the new man.*' It is scarcely necessary to observe that the καιν. ἄνθρ. is not Christ (Zanch. ap. Pol. *Syn.*), but is in direct contrast to τὸν παλ. ἄνθρ., and denotes 'the holy form of human life which results from redemption,' Müller, *Doctr. of Sin*, IV. 3. ad fin., Vol. II. p. 392 (Clark): comp. Col. iii. 10, where νέος ἄνθρ. stands in contrast to a *former* state (Wordsw. aptly compares Matth. ix. 17, Mark ii. 22, Luke v. 38), as καινὸς here to one *needing renewal;* see notes *in loc.*, Trench, *Synon.* Part II. § 10, and Harl. *Ethik*, § 22, p. 97. The patristic interpretations are given in Suicer, *Thesaur.* Vol. I. p. 352.

τὸν κατὰ Θ. κτισθ.] '*which after God hath been created,*'—not '*is* created,' Auth., but 'qui...creatus est,' Vulg., Clarom., sim. Copt., with the proper force of the aor. in ref. to the past creation in Christ: the new man is, as it were, a holy garb or personality, not created in the case of each individual believer, but created once for all ('initio rei Christianæ,' Beng.), and then individually assumed. The key to this important passage is undoubtedly the striking parallel Col. iii. 10, τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν: from which it would almost seem certain (1) that κτισθέντα in our present passage contains an allusion to Gen. i. 27, and suggests a spiritual connexion between the first creation of man in Adam and the second new creation in Christ; and

25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐ-

Speak the truth, do not cherish anger, or practise theft: utter no corrupt speech; be not bitter.

(2) that κατὰ Θεόν, as illustrated by κατ' εἰκ. κ.τ.λ. Col. *l. c.*, is rightly explained as 'ad exemplum Dei:' comp. Gal. iv. 28, and see Winer, *Gr.* § 49. d, p. 358. Thus then from this passage compared with that from Col. we may appy. deduce the great dogmatic truth, —'ut quod perdideramus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu reciperemus,' Irenæus, *Hær.* III. 18. 1 (ed. Mass.); see notes *on Col. l. c.* The justice of this deduction is doubted by Müller (*Doctr. of Sin*, IV. 3, Vol. II. p. 392), but without sufficient reason; see esp. the admirable treatise of Bp. Bull, *State of Man*, &c. p. 445 sq. (English Works, Oxf. 1844), and Delitzsch, *Bibl. Psychol.* II. 2, p. 51. On the nature and process of this revival of the image of God, see Jackson, *Creed*, Book VIII. 35. 1.

ἐν δικαιοσ. καὶ ὁσιότ.] '*in righteousness and holiness;*' tokens and characteristics of the divine image; ἐν defining the state in which a similitude to that image consists and exhibits itself (Olsh.). The usual distinction between these two substantives, ὁσιότης μὲν πρὸς Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται (Philo, *de Abrah.* Vol. II. p. 30, ed. Mang., comp. Tittm. *Synon.* p. 25), is not here wholly applicable: as Harless shows from 1 Tim. ii. 8, Heb. vii. 7, that the term ὁσιότης [on the doubtful derivation, see Pott, *Et. Forsch.* Vol. I. p. 126, contrasted with Benfey, *Wurzellex.* Vol. I. p. 436] involves not merely the idea of 'piety,' but of 'holy purity,' τὸ καθαρόν, Chrys. There is thus a faint contrast suggested between ἀκαθαρσία and πλεονεξία in ver. 19, and δικαιοσ. and ὁσιότ. in the present verse. Olshausen (in an excellent note on this verse) comments on this passage, Col. iii. 10, and Wisdom ii. 23 (also referred to by Bull), as respectively alluding to the Divine image under its *ethical*, *intellectual*, and *physical* aspects: this last reference however seems somewhat doubtful; comp. Grimm, *in loc.*

τῆς ἀληθείας] '*of Truth;*' exactly opp. to τῆς ἀπάτης, ver. 22,' and of course to be connected with both preceding nouns. The adjectival solution (Beza, Auth.) wholly destroys the obvious and forcible antithesis, and the reading καὶ ἀληθείᾳ [D¹FG; Clarom., Sang., Boern.; Cypr., al.] has no claims on our attention.

25. **Διό**] '*Wherefore;*' in reference to the truths expressed in the verses immediately preceding: εἰπὼν τὸν παλαιὸν ἄνθρωπον καθολικῶς, λοιπὸν αὐτὸν καὶ ὑπογράφει κατὰ μέρος, Chrys. The previous mention of ἀλήθεια seems to have suggested the first exhortation. On the use of διὸ in the N.T., see notes *on Gal.* iv. 31. **ἀποθέμενοι τὸ ψεῦδος**] '*having put off*' (aor. with ref. to the priority of the act; comp. notes on ver. 8) *lying,*' or rather *falsehood,* in a fully abstract sense (John viii. 44),—not merely τὸ ψεύδεσθαι, scil. τὸ λαλεῖν ψευδῆ: falsehood in every form is a chief characteristic of the παλαιὸς ἄνθρωπος, and, as Müller well shows, comes naturally from that selfishness which is the essence of all sin; see *Doctr. of Sin*, Vol. I. *pass.* The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zechar. viii. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς [is the change to μετὰ intentional, as better denoting 'inter-communion,' etc.?] τὸν πλησίον αὐτοῦ. For a short sermon

τοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. Ὀργίζεσθε καὶ μὴ 26 ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ

on this text see August. *Serm.* CLXVI. Vol. v. p. 907 (ed. Migne).

ὅτι ἐσμέν κ.τ.λ.] '*because we are members one of another.*' The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any analogy that may be derived from the body (Chrys.), but on the deeper truth that in being members of one another we are members of the body of Christ (Rom. xii. 5), of Him who was ἡ ἀλήθεια καὶ ἡ ζωή: see Harl. *in loc.*

26. **Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε**] '*Be angry, and sin not:*' a direct citation from Psalm iv. 5 LXX. The original words are רִגְזוּ וְאַל־תֶּחֱטָאוּ, which, though appy. more correctly translated 'tremble and *&c.*' (Gesen., Ewald, J. Olsh., opp. to Hengst. and Hitzig), are adduced by St Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different explanations, though nearly all become ultimately coincident. (1) The usual interpr. 'si contingat vos irasci' ('though ye be angry,' Butler, *Serm.* VIII.; still maintained by Zyro, *Stud. u. Krit.* 1841, p. 681 sq.) is founded on the union of two imperatives in Hebrew (Gen. xlii. 18, Prov. xx. 13, Gesen. *Gr.* § 127. 2), and in fact any cultivated language, to denote condition and result. This however is here inapplicable, for the solution would thus be not ὀργιζόμενοι μὴ ἁμαρ., but ἐὰν ὀργίζησθε οὐχ ἁμαρτήσετε [not -σεσθε in N.T.], which cannot be intended. (2) Winer (*Gr.* § 43. 2, p. 279) more plausibly conceives the first imper. to be *permissive*, the second *jussive:* comp. the version of Symm. ὀργ. ἀλλὰ μὴ ἁμαρτ. It is true indeed that a permissive imper. is found occasionally in the N.T. (1 Cor. vii. 15, perhaps Matth. xxvi. 45), still the close union by καὶ of two imperatives of similar tense, but with a dissimilar imperatival force, is, as Meyer has observed, logically unsatisfactory. (3) The following interpr. seems the most simple: both imperatives are *jussive*; as however the second imper. is used with μή, its jussive force is thereby enhanced, while the affirmative command is by juxta-position so much obscured, as to be *in effect* little more than a participial member, though its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context appy. suggests (see Chrys.), which a good man not only may, but ought to feel (see Suicer, *Thesaur.* Vol. II. p. 504), and which is very different from the ὀργὴ forbidden in ver. 31: compare Trench, *Synon.* § 37, and on the subject of resentment generally, Butler, *Serm.* VIII., and the good note of Wordsw. *in loc.*

ὁ ἥλιος κ.τ.λ.] '*let not the sun go down on your irritation.*' The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, εἴποτε προαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο, Plutarch, *de Am. Frat.* 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, μήπως ἡ νὺξ πλέον ἀνακαύσῃ τὸ πῦρ διὰ τῶν ἐννοιῶν, Theoph. (see Suicer, *Thes.* s. v. ἥλιος, III. 2), but to the fact that the day ended with the sunlight; 'quare si quem irascentem nox occuparet, is iram retinebat in proximum diem,' Estius.

τῷ παροργισμῷ]

27 ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. 28 Ὁ κλέπτων μη-

'*irritation*,' '*exasperation*,' and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found in 1 Kings xv. 30, 2 Kings xix. 3 (where it is joined with θλῖψις and ἐλεγμός), *ib.* xxiii. 26, Nehem. ix. 18, 26, and Jerem. xxi. 5 (*Alex.*) with θυμὸς and ὀργή. The παρὰ is not merely intensive (Mey.), nor even indicative of a deflection from a right rule (Wordsw.), but probably points to the irritating circumstance or object which provoked the ὀργή: comp. παροξύνω, and Rost u. Palm, *Lex.* s. v. IV. 1, Vol. II. p. 670.

The article before παροργισμῷ is omitted by *Lachm.* with ABℵ[1]; al.,—but appy. without fully sufficient grounds, as, though the external authority is strong, the omission may be accounted for as a correction suggested both by the frequent disappearance of the art. after a prep. and by ὑμῶν seeming to give sufficient definiteness.

27. **μηδέ**] '*nor yet*,' '*also...not*;' μηδὲ here serving to connect a new clause with the preceding (Jelf, *Gr.* § 776), on the principle that δὲ in negative sentences has often practically much of the conjunctive force which καὶ has in affirmative sentences; see Wex, *Antig.* Vol. II. p. 157. It must surely however be very incorrect to say that the clauses 'are closely connected, and that μηδὲ indicates this sequence' (Eadie); there is a connexion between the clauses, and μηδὲ has practically a conjunctive force (per enumerationem), but it is always of such a nature as δὲ would lead us to expect, 'sequentia adjungit prioribus, non apte connexa, sed potius fortuito concursu accedentia,' Klotz, *Devar.* Vol. II. p. 707; see esp. Franke, *de Part. Neg.* Part II. 2, p. 6. On the most appropriate translation of μὴ... μηδέ, see notes *on* 1 *Thess.* ii. 3 (*Transl.*). The reading μήτε [*Rec.* with a few mss.; Chrys. (1), Theod.] is clearly to be rejected (opp. to Matth.), not only on critical, but even on grammatical grounds; as the position of μὴ in the previous clause shows that it cannot be regarded as equivalent to μήτε, which supposition, or the strictest union of the clauses (Franke, § 25, p. 27), can alone justify the abnormal sequence: see Winer, *Gr.* § 55. 6, p. 433, Klotz, *Devar.* Vol. II. p. 709. **δίδοτε τόπον**] '*give room*,' 'ne detis viam' (*fenot*), Æth.; scil. 'give no room or opportunity to the Evil One to be active and operative;' comp. Rom. xii. 19, and see exx. of this use of τόπον διδόναι in Wetst. *Rom. l. c.*, and Loesner, *Obs.* p. 263. **τῷ διαβόλῳ**] '*to the Devil*' (ch. vi. 11); the constant and regular meaning of ὁ διάβ. (subst.) in the N.T., not excluding John vi. 70, and 1 Tim. iii. 6; see esp. Stier, *Red. Jesu*, Vol. IV. p. 345. It is obvious that Σατανᾶς (Æth.) is more a personal appellation; ὁ διάβ., (ܠܡܣܛܢܐ [calumniatori] Syr.) a name derived from the fearful nature and, so to say, office of the Evil One; the usage however of the N.T. writers is by no means uniform. St John (in Gosp. and Epp.) only once uses the former; St Mark never the latter; St Paul more frequently the former, the latter being only found in this and the Pastoral Epp. (and once in Heb.). The former is not found in the Catholic Epistles. The subject deserves fuller investigation. On the nature of this Evil Spirit generally, see the

κέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν

28. *ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν*] The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (*a*) That in the text with ADE FG$\aleph^1$; 37. al. 6; Vulg., Clarom., Goth., Copt., Sahid., Æth., Arm.; Bas., Naz., al.; Hier., al. (*Lachm., Tisch.* ed. 1, *Rück., Wordsw.*). (*b*) *τὸ ἀγ. ταῖς ἰδ. χερ.* with K; 10 mss.; Syr.-Phil.; Theod. (*c*) *ταῖς χερ. τὸ ἀγ.* with B$\aleph^4$; Amiat.; Ambrosiaster (*Meyer*). (*d*) *τὸ ἀγ. τ. χερ.* with L; great majority of mss.; Slav.; Chrys., Dam., Theoph., Œcum. (*Rec., Griesb., Scholz, Tisch.* ed. 2 and 7, *Alf.*). Harless and Olshausen (see Mill, *Prolegom.* p. 168) favour a 5th and shorter reading *ταῖς χερ.*, after Tertull. *de Resurr.* 45, urging the probability of *ἰδ.* being interpolated from 1 Cor. iv. 12, and *τὸ ἀγ.* from Gal. vi. 10. It will be seen however that Gal. vi. 10 contains no such allusion to manual labour as might have suggested a reference to it; and if *ἰδίαις* (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. As it seems then more likely that *ἰδίαις* was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12, we retain (*a*) as not improbable on *internal* grounds, and as supported by a preponderance of *external* evidence.

curious and learned work of Mayer, *Historia Diaboli* (ed. 2, Tubing. 1780), and in ref. to the question of his real personal nature, the sound remarks *ib.* p. 130 sq.; comp. notes on 1 *Thess.* ii. 18.

28. **Ὁ κλέπτων**] '*He who steals, the stealer;*' not imperf. 'qui furabatur,' Vulg., Clarom., nor for *ὁ κλέψας*, but a participial substantive; see Winer, *Gr.* § 45. 7, p. 316, and notes *on Gal.* i. 23. All attempts to dilute the proper force of this word are wholly untenable; *ὁ κλέπτων* (not *ὁ κλέπτης* on the one hand, nor *ὁ κλέψας* on the other) points to 'the thievish character' ('qui furatur,' Copt.), whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism: see the curious and valuable work of Pfanner, *Theol. Gentilis*, XI. 25, p. 336. For a sermon on this text, see Sherlock, *Serm.* XXXVII. Vol. II. p. 227 (ed. Hughes). **μᾶλλον δέ**] '*but* on the contrary *rather;*' *οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἁμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν*, Theoph.; see also Kühner, Xen. *Mem.* III. 13. 6, and notes *on Gal.* iv. 9, where however the corrective force is more strongly marked. **ταῖς ἰδίαις χερσίν**] '*with his own hands.*' The pronominal adjective *ἴδιος* (Donalds. *Crat.* § 139), like *οἰκεῖος* in the Byzantine writers, and 'proprius' in later Latin (see Krebs, *Antibarb.* p. 646), appears sometimes in the N. T. to be nearly pleonastic (see exx. in Winer, *Gr.* § 22. 7, p. 139); here however an intentional force appears to lie in the use of the word. The thievish man lives by the labours and hands of others: he is now himself to labour, and with *his own hands*—those very hands that robbed others (Beng.)—to work, not at *τὸ κακόν*, but at *τὸ ἀγαθόν*: see Rück. *in loc.*

29 ἔχοντι. Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς

τὸ ἀγαθόν] '*that which is good*,' 'that which belongs to the category of what is good and honest,' *τὸν δίκαιον ποριστικόν*, Schol. ap. Cram. *Caten.*: '*τὸ ἀγαθ.* antitheton ad furtum prius manu piceatâ male commissum,' Beng. There may perhaps be also involved in *τὸ ἀγ.* the notion of what is beneficial instead of detrimental to others; comp. notes *on Gal.* vi. 10, 1 *Thess.* v. 15. **ἵνα κ.τ.λ.**] '*in order that he may have*,'—not merely 'what is enough for his own wants,' but '*to impart to him that needeth*;' the true specific object of all Christian labour (Olsh.); comp. Schoettg. *Hor. Hebr.* Vol. I. p. 778.

29. **Πᾶς...μή**] The negation must be joined with the verb; what is commanded is the non-utterance of every *λόγος σαπρός*. On this Hebraistic structure, see Winer, *Gr.* § 26. 1, p. 155, and notes *on Gal.* ii. 16.

λόγος σαπρός] '*corrupt, worthless speech*,' 'sermo malus,' Vulg., Clarom., Copt., sim. Goth.,—not necessarily 'filthy,' Hows. (comp. Bp. Taylor, *Serm.* XXII. though he also admits the more general meaning), as this is specially forbidden in ch. v. 4, nor again quite so strong as 'detestabilis,' Syr., but rather 'pravus,' Æth., esp. in ref. to whatever is profitless and unedifying (Chrys.), *e.g. αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία, καὶ τὰ τούτοις προσόμοια*, Theod. The exact shade of meaning will always be best determined by the context. Here *σαπρὸς* is clearly opposed, not *τῷ διδόντι χάριν* (Kypke, *Obs.* Vol. II. p. 298), but to *ἀγαθὸς πρὸς οἰκοδ. τῆς χρείας*: Wetst. cites Arrian, *Epict.* II. 15, *ὑγιὲς* opp. to *σαπρὸν καὶ καταπίπτον*. On the general metaphorical use, see Lobeck, *Phryn.* p. 377, and the exx. collected by Kypke, *loc. cit.* **ἀγαθός**] '*good*,' *i. e.* 'suitable for,' *ὅπερ οἰκοδομεῖ τὸν πλησίον*, Chrys.: instances of this use of *ἀγαθὸς* with *εἰς, πρός*, and the inf., are of sufficiently common occurrence; see Rost u. Palm, *Lex.* s.v., exx. in Kypke, *Obs.* Vol. II. p. 298, and Elsner, *Obs.* Vol. II. p. 219.

πρὸς οἰκοδ. τῆς χρείας] '*for edification in respect of the need*,' 'ad ædificationem opportunitatis,' Amiat. ('fidei,' Vulg.). Neither the article nor the exact nature of the genitive has been sufficiently explained. It seems clear that **τῆς** *χρείας* cannot be merely 'quâ sit opus' (Erasm.), but must specify the peculiar need in question (observe *εἴ τις*), the *χρεία* which immediately presses,—*τῆς παρούσης χρείας*, Œcum. It would seem to follow then that the gen. *χρείας* is not a mere gen. of *quality* ('seasonable edification,' Peile) nor in any way an abstr. for concr. ('those who have need,' Rückert, Olsh., comp. Eadie), nor, by inversion, for an accus. ('use of edifying,' Auth., comp. Syr.), but is simply a gen. of 'remote reference' (see Winer, *Gr.* § 30. 2, p. 169), or, as it has been termed, of the 'point of view' (comp. Scheuerl. *Synt.* § 18, p. 129)—'edifying as regards the need,' *i. e.* which satisfies the need, *ἀναγκαῖον ὂν τῇ προκειμένῃ χρείᾳ*, as rightly paraphrased by Theoph. On the practical bearing of this passage, see esp. 4 sermons by Bp. Taylor, *Serm.* XXII.—XXV. Vol. I. p. 734 sq. (Lond. 1836), and Harless, *Ethik*, § 50, p. 261.

The reading *πίστεως*, found in D^1 E^1FG; Vulg. (not Amiat.) and other Latin Vv., Goth.; Bas., Naz., al. (partially approved of by *Griesb.*), is certainly to be rejected, both as

χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν· καὶ μὴ λυπεῖτε τὸ 30
Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς
ἡμέραν ἀπολυτρώσεως.

inferior in external authority to χρείας, and as an almost self-evident correction.

δῷ χάριν] '*it may impart a blessing.*' The ambiguous term χάρις has been explained (*a*) as χάρις Θεοῦ, Œcum. (who however does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts), 'omnia salutis adminicula,' Calv.; (*b*) as little more than θυμηδία, scil. ἵνα φανῇ δεκτὸς τοῖς ἀκούουσι, Theod., 'ut invenietis gratiam,' Æth.-Pol., comp. Kypke, *Obs.* Vol. II. p. 298,—but remove the ref. to Eur. *Suppl.* 414, which is not in point; (*c*) as retaining its simple and regular meaning in connexion with διδόναι, 'favour, benefit' (Harl., Olsh., Mey.). Of these (*c*) is much the most probable (see Exod. iii. 21, Psalm lxxxiv. 12, and perhaps James iv. 6, 1 Pet. v. 5): still, as χάρις has so notably changed its meaning in the N. T., it seems uncritical, even in this phrase, to deny the reference of χάρις to a *spiritual* 'benefit;' see Stier *in loc.* The most exact transl. then here is 'blessing' ('minister grace,' Auth., is ambiguous), as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

30. **καὶ μὴ λυπεῖτε κ. τ. λ.**] '*and grieve not the Holy Spirit of God;*' not a new unconnected exhortation (*Lachm.*), but a continued warning against the use of πᾶς λόγος σαπρὸς by showing its fearful results; ἐὰν εἰπῇς ῥῆμα σαπρὸν καὶ ἀνάξιον τοῦ Χριστιανοῦ στόματος οὐκ ἄνθρωπον ἐλύπησας ἀλλὰ τὸ Πν. τοῦ Θεοῦ, Theoph. The tacit assumption clearly is that the Spirit dwelt within them (see Basil, *Spir. Sanct.* XIX. 50, Hermas, *Past.* Mand. 10), and that too, as the solemn and emphatic title τὸ Πν. τὸ ἅγιον τοῦ Θεοῦ and the peculiar term λυπεῖτε further suggest, in His true holy Personality; comp. Pearson, *Creed,* Art. VIII. Vol. I. p. 366 (ed. Burt.), and for an excellent sermon on this text, see Andrewes, *Serm.* VI. Vol. III. p. 201 sq. (A.-C. L.): see also a very good practical sermon by Bp. Hall, *Serm.* XXXVI. Vol. V. p. 489 sq. (Talboys).

ἐν ᾧ ἐσφραγίσθητε] '*in whom ye were sealed,*'—not 'quo,' Goth., Arm. (comp. 'per quem,' Beza), but 'in quo,' Vulg., Clarom., '*in* whom, as the holy sphere and element of the sealing.' This clause seems intended to enhance still more the warning by an appeal to the blessings they had received from the Holy Spirit; εἶτα καὶ ἡ προσθήκη τῆς εὐεργεσίας, ἵνα μεῖζον γένηται ἡ κατηγορία, Chrys. It does not then seem that there is here any reminiscence of Isaiah lxiii. 10, παρώξυναν τὸ Πν. τὸ ἅγ. αὐτοῦ (cited by Harl.), which would have given the warning a different tone. For the explanation of these words, see notes on ch. i. 13; and for the doctrinal applications, Hammond *in loc.*, and Petav. *de Trin.* VIII. 5. 3, Vol. II. p. 823 sq. For some comments on this clause, see Andrewes, *Serm.* VI. previously cited, and another serm. by Bp. Hall, *Serm.* XXXVII. Vol. V. p. 504 (Talboys).

εἰς ἡμέραν ἀπολυτρώσεως] '*for the day of redemption,*' for the day on which the redemption will be fully realized: see exx. of this use of the gen. in definitions of time in Winer, *Gr.* § 30. 2, p. 169. On the meaning of ἀπολύτρωσις, see notes on

31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ
32 βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ· γί-
νεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι
ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

ch. i. 14, and on 'final perseverance,' of which Eadie here finds an affirmation (comp. Cocc. *in loc.*), see Thorndike, *Cov. of Grace*, ch. XXXI. Vol. III. p. 615 sq. (A.-C. L.).

31. **Πᾶσα πικρία**] '*All bitterness*,' *i.e.* 'every form of it' (see notes on ch. i. 8), and that not merely as shown in expressions, 'sermo mordax,' but, as the context suggests, in feeling and disposition (see Acts viii. 23, Heb. xii. 15), *πικρία* marking the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύθυμός ἐστι καὶ οὐδέποτε ἀνίησι τὴν ψυχήν, ἀεὶ σύννους ὢν καὶ σκυθρωπός, Chrys. The contrast is not merely γλυκύτης (comp. Orig. *Cat.*), but χρηστότης. See Wetst. *on Rom.* iii. 14, and for an able sermon on this text (the obligations and advantages of good-will), Whichcote, *Serm.* LXXXII. Vol. IV. p. 198 sq.

θυμὸς καὶ ὀργή] '*wrath and anger*;' the emanations from, and products of the *πικρία*,—ῥίζα θυμοῦ καὶ ὀργῆς πικρία, Chrys. With regard to the distinction between these two words, it may be observed that *θυμὸς* is properly the agitation and commotion to which *πικρία* gives rise (ἡ ἐναρχομένη ἐπί τινα γενέσθαι ὀργή, Orig. *Cat.*; comp. Diog. Laert. VII. 1. 63. 114), *ὀργὴ* the more settled habit of the mind (ἡ ἑτοίμη καὶ ἐνεργητικὴ πρὸς τὴν τιμωρίαν τοῦ ἠδικηκέναι νομιζομένου, Orig. *ib.*); see Tittm. *Synon.* p. 132, Trench, *Synon.* § 37, and notes *on Gal.* v. 20.

κραυγὴ καὶ βλασφημία] '*clamour and railing*;' outward manifestations of the foregoing vices; ἵππος γάρ ἐστιν ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργήν, Chrys. The distinction between the two words is sufficiently obvious. Κραυγὴ is the cry of *strife* ('in quem erumpunt homines irati,' Est.); *βλασφημία* a more enduring manifestation of inward anger, that shows itself in reviling—not in the present case God, but our brethren (λοιδορίαι, Chrys.); it has thus nearly the same relation to *κραυγὴ* that *ὀργὴ* has to *θυμός*: see Col. iii. 8, 1 Tim. vi. 4, and comp. Rom. iii. 8, Tit. iii. 2. For a good practical sermon against evil speaking see Barrow, *Serm.* XVI. Vol. I. p. 447.

κακίᾳ] '*malice*;' the genus to which all the above-mentioned vices belong, or rather the *active principle* to which they are all due (comp. *μετὰ πίστ.* ch. vi. 23, and notes), *i.e.* uncharitableness in all its forms, 'animi pravitas, humanitati et æquitati opposita,' Calv.; comp. Rom. i. 29, Col. iii. 8, and on the difference between this word and *πονηρία* (its outcoming and manifestation), see Trench, *Synon.* § 11.

32. **γίνεσθε δέ**] '*but become ye*;' contrasted exhortation: not 'be ye,' Auth., Alf., but 'vairþaiduh' [fiatis] Goth.,—there were evil elements among them that were yet to be taken away; see ch. v. 1. *Lachm.* omits *δὲ* with B; 4 mss.; Clem., Dam., al.; but this omission as well as the variation *οὖν* [D¹FG; 2 mss.; Clarom., Sang., Boern.] seems due to a corrector who did not perceive the antithesis between the commands in the two verses.

χρηστοί, εὔσπλαγχνοι] '*kind, tender-hearted*.' On the former of these words ('sweet in disposition'), comp. notes *on Gal.* v. 22, and Tittmann, *Synon.* p. 140.

Strive then to imitate God, and like Christ to walk in love.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα V.

The latter εὔσπλαγχνος occurs Orat. Manass. 6, 1 Pet. iii. 8, and designates the exhibition of that merciful feeling of which the σπλάγχνα were the imaginary seat; comp. Col. iii. 12, and notes *in loc.*; for additional exx., see Polyc. *Phil.* 5, 6, Clem. Rom. *Cor.* I. 54, *Test. Duod. Patr.* p. 537. The substantive εὐσπλαγχνία is found in classical Greek, in the sense of 'good heart,' 'courage' (comp. Eurip. *Rhesus*, 192), and also in the primary and medical sense (comp. Hippocr. 89, ed. Foes.), but the adjective appears to be rare.

χαριζόμενοι ἑαυτοῖς] '*forgiving each other*;' participle of concomitant act, specifying the *manner* in which the χρηστότης and εὐσπλαγχνία were to be manifested; comp. Col. iii. 13 and notes *in loc.* Origen (*Caten.*) calls attention to ἑαυτοῖς as involving the idea that what was done to another was really done to themselves; it is however doubtful whether this can be maintained; see notes *on Col. l. c.*, and for exx. of the use of ἑαυτοῖς for the personal pronoun, Jelf, *Gr.* § 54. 2.

καθὼς καὶ ὁ Θεός] '*even as God*,' '*as God also*;' καθὼς (as in ch. i. 4) having a slightly argumentative force, while καί introduces a tacit comparison; see Klotz, *Devar.* Vol. II. p. 635 sq., and notes *on Phil.* iv. 12. The two combined do not then simply compare, but argue from an example (Harl.),—τὸν Θεὸν παράγει εἰς ὑπόδειγμα, Theoph.; comp. ch. v. 2, 25, 29. **ἐν Χριστῷ**] '*in Christ*;' not 'for Christ's sake,' Auth., nor 'per Christum,' Calv., but 'in Him,' *i. e.* in giving him to be a propitiation for our sins, μετὰ τοῦ κινδύνου τοῦ υἱοῦ αὐτοῦ καὶ τῆς σφαγῆς αὐτοῦ, Theoph.; comp. 2 Cor. v. 19. **ἐχαρ. ὑμῖν**] The context seems clearly to show that the meaning of χαριζόμενοι (and hence of ἐχαρίσατο) is not 'donantes,' Vulg., Clarom., 'largientes, libenter dantes,' Erasm. (comp. Orig. I. ap. *Cat.*), but 'condonantes,' Copt., Syr., Goth., συγγνωμικοί, Chrys.: they were not only to be χρηστοὶ and εὔσπλαγχνοι, but also merciful and forgiving, following the example of Him who 'præbuit se benignum, misericordem,—condonantem,' Beng. The reading is doubtful: *Lachm.* (text) reads ἡμῖν with B^2DEKL; 25 mss.; Amiat., Syr. (both), al.; Orig. (*Cat.*), Chrys. (Comm.), Theod., al.,—but scarcely on sufficient authority, as the pronoun of the first person might have been probably suggested by the ἡμᾶς in ch. v. 2; see crit. note *in loc.*

CHAPTER V. 1. **Γίνεσθε οὖν κ.τ.λ.**] '*Become then followers* (*imitators*) *of God*;' resumption of the γίνεσθε in ch. iv. 32, the οὖν deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connexion of these verses, referring οὖν to the whole foregoing subject, the new man in Christ. In this latter case, οὖν would have more of what has been called its *reflexive* force ('lectorem revocat ad id ipsum quod nunc agitur,' Klotz, *Devar.* Vol. II. p. 717); that it is here however rather *collective* ('ad ea quæ antea revera posita sunt lectorem revocat,' Klotz, *ib.*) seems much more probable; comp. Hartung, *Partik.* οὖν, 3. 5, Vol. II. p. 22. **ἀγαπητά**] '*beloved*;' not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' The reason is given by Œcum., who however does not appear to have felt the full force of the word; τοῖς γὰρ τοιούτοις (*i. e.* ἀγαπητοῖς) ἐξ ἀνάγκης τινὸς ἡ μίμησις. The ἀνάγκη consisted in the fact of God having loved

2 ἀγαπητά· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.

2. ἡμᾶς] *Tisch.* (ed. 2 and 7) reads ὑμᾶς with ABℵ[1]; 37. 73. 116, *&c.*; Sah., Æth. (both); Clem. (2), Theoph., al. The text is supported by DEFGK Lℵ[4]; most mss. and Vv.; Chrys., Theod., Lat. Fathers (*Rec., Lachm.*).

ὑπ. ἡμῶν] So *Rec., Lachm.* Here *Tisch.* (ed. 2 and 7) reads ὑμῶν, which is supported by B; 37. 73. 116; Sah., Æth. (both); but without sufficient reason, as it is plainly a conformation to the preceding ὑμᾶς.

them; love must be returned by love; and in love alone can man imitate God: see 1 John iv. 10, and comp. Charnock, *Attrib.* p. 618 (Bohn). For two practical sermons on this text, see Farindon, *Serm.* LXXXVII. (two parts), Vol. III. p. 494 sq. (ed. Jackson).

2. **καὶ περιπ. ἐν ἀγάπῃ**] '*and walk in love:*' continuation of the foregoing precept, καὶ serving to append closely a specification of that in which the imitation of God must consist.

καθὼς καὶ ὁ Χρ. κ.τ.λ.] '*even as Christ also loved,*'—not 'has loved;' the pure aoristic sense is more appropriate and more in accordance with the historic aor. which follows. **καὶ παρέδωκεν ἑαυτ.**] '*and gave up Himself;*' specification of that wherein ('non tantum ut Deus sed etiam ut homo,' Est.) this love was pre-eminently shown, καὶ having a slight *explanatory* force; see Gal. ii. 20, and comp. notes *on Phil.* iv. 12. The supplementary idea to παρέδ. must surely be εἰς θάνατον (Harl.), as in every case where παραδ. is used by St Paul in ref. to Christ, εἰς θάν. or some similar idea seems naturally included in the verb: see esp. Rom. iv. 25, where παρεδόθη is followed by ἠγέρθη, and comp. Rom. viii. 32, Gal. ii. 20, Eph. v. 25. For a sound and clear sermon on this text (Christ's sacrifice of Himself), see Waterl. *Serm.* XXXI. Vol. v. p. 737 sq. **ὑπὲρ ἡμῶν**] '*for us,*'—and also, as the context indisputably shows, 'in our stead:' on the meaning of ὑπὲρ in this connexion, see Usteri, *Lehrb.* II. 1. 1, p. 115 sq., and notes *on Gal.* iii. 13, comp. i. 4.

προσφορὰν καὶ θυσίαν] '*an offering and sacrifice;*' not 'a sacrifice offered up,' θυσίαν προσφερομένην, Conyb.,—a mode of translation ever precarious and insufficient. It may be doubtful whether θυσ. and προσφ. are intended to specify respectively *bloody* and *unbloody* sacrifices, for προσφ. is elsewhere used in ref. to bloody (Heb. x. 10), and θυσ. to unbloody offerings (comp. Heb. xiii. 15, 16), and further, the rough definition that θυσία implies 'the slaying of a victim' (Eadie) is by no means of universal application; see esp. John Johnson, *Unbl. Sacr.* I. 1, p. 73 sq. (A.-C. L.). Equally doubtful, esp. in reference to Christ, is the definition that a θυσία is a 'προσφ. rite consumpta,' Outram, *de Sacrif.* VIII. 1, p. 182 (ed. 1677). Still it is probable that a distinction was here intended by St Paul, and that προσφ., as the more *general* term, relates not only to the death but to the life of obedience of our blessed Lord (comp. Heb. v. 8), His θυσία ζῶσα (Rom. xii. 1); θυσία, as the more *special,* more particularly to his atoning death. On this accus., which in its apposition to the foregoing is also practically predicative, and serves to complete

Avoid fornication, covetousness, and all forms of impurity, for on such comes the wrath of God. Ye were once in heathen darkness, but now are light: reprove the works of darkness, awake and arise.

Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ 3
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς

the notion of the verb, see Madvig, *Synt.* § 24. **τῷ Θεῷ** is commonly explained either (*a*) as the ordinary transmissive dative, sc. *παρέδ. τῷ Θεῷ* (Mey.; so appy. J. Johns. Vol. I. p. 161), or (*b*) as a dat. of limitation to *εἰς ὀσμ.* answering to the Heb. רֵיחַ נִיחוֹחַ לַיהוָה (Stier). As however the meaning of *παρέδωκεν* (see above) and the distance of the dat. (De W. compares Rom. xii. 1, but there *τῷ Θεῷ* is not joined with the verb) do not harmonize with the *former*, and the prominent position of *τῷ Θεῷ* is difficult to be explained on the *latter* hypothesis, it seems more simple to regard *τῷ Θεῷ* as an ethical dative or dat. *commodi* appended to the two substantives; so Beng. and appy., by their studied adherence to the order of the original, all the ancient Vv.; see Scheuerl. *Synt.* § 23. 1, p. 186. **εἰς ὀσμ. εὐωδίας**] '*for*, sc. *to become, a savour of sweet smell;*' sc. a *θυσία εὐπρόσδεκτος*, Chrys.; see Phil. iv. 18, Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the *Racov. Catech.* (§ 8) have correctly explained the constr., but have erroneously asserted that these words ('quæ de pacificis creberrime, de expiatoriis autem vix uspiam usurpantur,'—but see Deyling, *Obs.* Vol. I. p. 315, No. 65) do not represent Christ's death as an expiatory sacrifice; comp. even Ust. *Lehrb.* II. 1. 1, p. 113. To this, without needlessly pressing *ὑπέρ*, we may simply say with Waterland, that the contrary 'is as plain from the N.T. as words can make it,' and that St Paul's perpetual teaching is that Christ's death was 'a true and proper expiatory sacrifice for the sins of mankind;' see proof texts, Vol. IV. p. 513, and esp. Jackson, *Creed*, Book IX. 55, Vol. IX. p. 589 sq. (Oxf. 1844). The nature of the gen. *εὐωδίας* is rightly explained by Wordsw. as that of the *characterizing* quality; see notes *on Phil.* iv. 18, and comp. Winer, *Gr.* § 34. 3. *b*, note, p. 212.

3. **Πορνεία δέ**] '*But fornication;*' gentle transition to another portion of the exhortation, with a resumption of the negative and prohibitive form of address (ch. iv. 31): the δὲ being mainly *μεταβατικόν* (see *on Gal.* i. 11), though perhaps not without some slight indication of contrast to what has preceded. On the Apostle's constant and emphatic condemnation of the deadly sin of *πορνεία*, as one of the things which the old Pagan world deemed *ἀδιάφορα*, comp. Mey. *on Acts* xv. 20. **πᾶσα**] '*of every kind:*' on the use of *πᾶς* with abstract nouns compare notes on ch. i. 8. *Rec.* has *πᾶσ. ἀκαθ.* with DEFGKL; mss.; Vulg., al. **ἢ πλεονεξία**] '*or covetousness;*' the ἢ is not explanatory (Heins. *Exercit.* p. 467), but has its full and proper *disjunctive* force, serving to distinguish *πλεον.* from more special sins of the flesh; see notes on ch. iv. 19. **μηδὲ ὀνομαζέσθω**] '*let it not be even named,*'—not 'ut facta' (Beng. 1), a meaning which *ὀνομαζ.* will scarcely justify; but 'let it not be even mentioned by name' (Beng. 2), *οἱ γὰρ λόγοι τῶν πραγμάτων εἰσὶν ὁδοί*, Chrys.; see ver. 12, and comp. Psalm xvi. 4. Meyer cites Dio Chrys. 360 b, *στάσιν δὲ οὐδὲ ὀνομάζειν ἄξιον παρ' ὑμῖν.* **καθὼς πρέπει ἁγίοις**] '*as becometh*

4 πρέπει ἁγίοις, καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτρα-

saints,'—sc. thus to avoid all mention even by name of these sins; *ἱκανῶς τὸ μυσαρὸν τῶν εἰρημένων ὑπέδειξε, καὶ αὐτὰς αὐτῶν προσηγορίας τῆς μνήμης ἐξορίσαι κελεύσας*, Theod.

4. **καὶ αἰσχρότης**] '*and filthiness*,' not merely in words (Æth., Theoph., Œcum.), which would be *αἰσχρολογία* (Col. iii. 8), but, as the abstract form suggests, *τὸ αἰσχρόν*, whether actively exhibited or passively approved, in word or gesture or deed. The context obviously limits its reference to *ἀκαθ.* and sins of the flesh; *αἰσχρότης δέ τίς ἐστιν καθ' ἕκαστον εἶδος ἀκολασίας*, Orig. *Cat.* *Lachm.* reads *ἢ αἰσχρ. ἢ μωρολ.* with AD^{1}E^{1}FG; 4 mss.; Clarom., Vulg., Sahid.; Bas., al. (*Mey.*), but in opp. to the good authority of the text [BD^{3}E^{2}KL$\aleph^2$; nearly all mss.; Syr., Copt., Æth. (both), al.; Clem., Chrys., al.], and to the internal probability of a conformation to the following *ἤ*. $\aleph^1$ reads *καὶ αἰσχρ. ἢ μωρολ.* **μωρολογία**] '*foolish talking*,' stultiloquium, Vulg., Clarom., ܣܟܠܘܬܐ ; ܗܘܫܚܐ [sermones stultitiæ] Syr.; a ἅπαξ λεγόμ. in the N.T., of which the exact meaning must be defined by the context. Of the two definitions of Origen, the first, *ἡ ἀσκουμένη ὑπὸ τῶν μωρολόγων καὶ γελωτοποιῶν*, is too lax; the second, *τὸ μωρὸν εἶναι ἐν τοῖς δογματιζομένοις*, too restrictive. The terms with which it stands in connexion may at first sight appear to preclude any idea of positive profanity (comp. Calv.); however Trench is probably right in here superadding to the ordinary meaning of idle, aimless, and foolish talk, a reference to that sin and vanity of spirit which the talk of fools is certain to bewray; see *Synon.* § 34, and Wordsw. *in loc.* **εὐτραπελία**] '*jesting*,' '*wittiness*:' a second ἅπαξ λεγόμ.: *ἔνθα γέλως ἄκαιρος ἐκεῖ ἡ εὐτραπελία*, Chrys. The word, as its derivation suggests, properly means *versatility*, whether in motion, manners, or talk (Dissen, Pind. *Pyth.* i. 93); from which a more unfavourable signification, 'polished jesting' (*εὐτράπελος, ὁ δυνάμενος σκῶψαι ἐμμελῶς*, Aristot. *Moral.* i. 31), 'use of witty equivoque' ('ingenio nititur,' Beng.), is easily and naturally derived: see Trench, *Synon.* § 34, and the famous sermon on Wit by Barrow from this text, *Serm.* xiv. Vol. i. p. 383 sq. The disjunctive ἢ (surely not 'conjunctive,' Bp. Taylor, *Serm.* xxiii. Golden Grove) marks it as a different vice to *μωρολ.*, and thus appy. as not only a sin of the tongue (Trench), but as including the evil 'urbanitas' (in manners or words) of the witty godless man of the world. The practical application may be found in Taylor, *l.c.* and esp. in the latter part of Chrys. *Hom.* xvii. **τὰ οὐκ ἀνήκοντα**] '*things which are not convenient*;' in apposition to the last two words, to both of which *εὐχαρ.*, as denoting oral expression yet implying inward feeling, forms a clear contrast. It is instructive to compare Rom. i. 28, *τὰ μὴ καθήκοντα*: there the subjective denial seems appropriately introduced ('facere quæ, si quæ, essent indecora,' Winer, *Gr.* § 59. 4, p. 564, ed. 5): here is a plain objective fact that such things *οὐκ ἀνῆκεν*. The reading *ἃ οὐκ ἀνῆκεν* is found in AB$\aleph$; 3 mss.; Clem., al. (*Lachm.*), and has very strong claims to attention. In a case of this kind the Vv. cannot be put in evidence. On the use of *οὐ* and *μὴ* with participles, see Gayler, *Partic. Neg.* p. 287, but observe the caution suggested in notes *on*

πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. τοῦτο 5
γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ
πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν
ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. μηδεὶς ὑμᾶς 6

1 *Thess.* ii. 15, iii. 1. **εὐχαριστία**] '*giving of thanks*:' see Trench, *Synon.* Part II. § 1. The meaning of this word adopted by Hammond, several of the older, and some later expositors, 'edifying discourse,' 'devoutness,' cannot be justified by St Paul's use either of the verb or the subst.; comp. Petav. *Dissert. Eccl.* II. 10. 4, 5, and on the true force of the ethical connexion, see Harl. *Ethik*, § 32. a. On the duty generally, so frequently inculcated by St Paul, see notes and reff. *on Phil.* iv. 6, and *on Col.* iii. 15. The verb here omitted 'per brachylogiam' (Jelf, *Gr.* § 895) is differently supplied; perhaps *γινέσθω ἐν ὑμῖν* is the supplement most natural, *ἀνήκει* (Beng.) that least so.

5. **τοῦτο γὰρ ἴστε γινώσκ.**] '*For this ye know, being aware*, or *as ye are aware*;' confirmation of the preceding prohibitions by an appeal to their own knowledge of the judgment against those who practise them. It is not critically exact to connect this with the Hebraistic (but comp. also Jelf, *Gr.* § 705. 3) mode of expression, *γινώσκων γνώσῃ*, Gen. xv. 13, 'thou shalt know full well,' *&c.* (Stier), as *ἴστε* and *γινώσκ.* are not portions of the same verb. The part. must be joined more immediately with *ὅτι*, and seems used with a slightly *causal* force which serves to elucidate and justify the appeal; see Winer, *Gr.* § 45. 8, p. 318. Whether *ἴστε* be taken as *imperative* or *indicative* must be left to individual judgment. The former interpr. is adopted by Vulg., Clarom., Arm. (comp.,—but with a different reading, Syr., Æth.), and by some Ff., *e.g.* appy. Clem. Alex. (*Pædag.* III. 4), but seems scarcely so impressive as the latter (Copt.), and somewhat tends to diminish the force of the now isolated and emphatic imperative in ver. 6; comp. Alf. *in loc.* The reading *ἐστε γιν.* (*Rec.*) is supported by D^3 EKL; mss.; Syr. (both), al.; Theod., Dam., but is altogether inferior to *ἴστε* in external authority [$ABD^1FG\aleph$; 30 mss.; Vulg., Clarom., Copt., al.; Clem., al.], and is rightly rejected by nearly all recent editors. **πᾶς... οὐκ**] On this Hebraistic mode of expression, see notes on ch. iv. 29. **ὅς ἐστιν** refers immediately to *πλεονέκτης*, not to the three preceding substantives; comp. Col. iii. 5, *τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρεία*. Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Math. vi. 24) instead of God; comp. Theod. To this therefore, rather than to the other sins, which are veritable but more subtle forms of the same sin, the Apostles give the above specific designation. The passages adduced by Wetst. and Schoettg. illustrate the form of expression, but nothing more. The reading *δ* is found in $B\aleph$; 3. 67^{**}, al.; Cyr. (*Lachm., Alf.*), and, followed by *εἰδωλολατρεία*, in FG; Vulg.: as the less obvious reading it deserves notice. **οὐκ ἔχ. κληρ.**] '*hath no inheritance*;' a weighty present, involving an indirect reference to the eternal and enduring principles by which God governs the world,—not so much 'has no inheritance, and *shall* have none' (Eadie), as 'has...and *can* have none;' comp. ver. 6, and Col.

ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ

iii. 6, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ: see Winer, *Gr.* § 40. 2, p. 237. **τοῦ Χρ. καὶ Θ.**] '*of Christ and God*,'—not 'of God,' Auth. This is the first decided instance (the reading being doubtful in Acts xx. 28) adduced by Granville Sharp to prove that the same Person in Scripture is called Christ and God, see Middleton, *Greek Art.* p. 362 sq. (ed. Rose), and ch. III. 4. 2, p. 57 sq. When however we maturely weigh the context, in which no dogmatic assertions relative to Christ find a place (as in Tit. ii. 13, 14),—when we recall the frequent use of Θεὸς without an article, even where it might have been expected (compare Winer, *Gr.* § 19. 1, p. 110),—and lastly, when we observe that the presence of the art. τοῦ Θεοῦ would really have even suggested a thought of subordination (as if it were necessary to specify that the kingdom of Christ was also the kingdom of God,—the inadvertence of the Auth.), we seem forced to the conviction that here Sharp's rule does not apply. Christ and God are united together in the closest way, and presented under a single conception (comp. Winer, *Gr.* § 19. 4, p. 116),—an indirect evidence of Christ's divinity of no slight value,—still the identity of the two substantives ('of Him who is Christ and God,' Wordsw.) cannot be safely or certainly maintained from this passage. On the meaning of the term βασιλεία Θεοῦ, see notes and reff. *on Gal.* v. 21.

6. **μηδεὶς ὑμᾶς κ.τ.λ.**] '*Let no one deceive you with vain words*, i. e. *sophistries*:' emphatic warning (without any particle) against all who sought to deceive them as to the real nature of the sins condemned. It does not seem necessary to limit the regular meaning of κενός ('empty,' οὐδαμῶς ἐπὶ τῶν ἔργων δεικνύμενοι, Chrys.,—hence 'a veritate alieni,' Kypke, *Obs.* Vol. II. p. 299), and to refer the κενοὶ λόγοι specially to heathen philosophers (Grot.), to Judaizers (Neand. *Planting*, Vol. I. p. 184, note, Bohn), or to Christian Antinomians (Olsh.). The Apostle generally condemns all apologists for vice, whoever they might be. These would of course be most commonly found among the heathen, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, *Influence of Heathenism*, Part IV. 2. **διὰ ταῦτα γάρ**] '*for on account of these sins*:' confirmation of the preceding warning; it is on account of these things (obs. the emphasis on διὰ ταῦτα) that God's wrath and vengeance is directed against the perpetrators. The reference of ταῦτα is clearly to the sins above mentioned (τούτων ἕκαστον ἕδρων, Theod.); comp. Col. iii. 6, δι' ἃ, and Gal. v. 21, ἃ προλέγω ὑμῖν, in reference to a foregoing list of vices. The pronoun has been referred to the ἀπάτη of the κενοὶ λόγοι (Theoph. 2), or to the ἀπάτη and the foregoing vices. The first interpr. is not *grammatically* untenable, as the plural ταῦτα may be idiomatically used to denote a single object in its different manifestations (see Bernhardy, *Synt.* VI. 8. d, p. 282, Winer, *Gr.* § 23. 5, p. 146), but, equally with the second, is open to the *contextual* objection that ver. 7 seems a general warning against Gentile sins, to which consequently the present verse will be more naturally referred.

ἡ ὀργὴ τοῦ Θεοῦ] '*the wrath of God*;' certainly not to be restricted to this

τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε 7
συνμέτοχοι αὐτῶν. ἦτε γάρ ποτε σκότος, 8
νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε,

life, 'ordinaria Dei judicia,' Calv., but, as the solemn present (comp. ἔχει, ver. 5) indicates, to be extended also, and perhaps more especially, to the judgments ἐν τῇ βασ. τοῦ Χρ. καὶ Θεοῦ. τοὺς υἱοὺς τῆς ἀπειθ.] '*the sons of disobedience;*' scil. in effect τοὺς σφόδρα ἀπειθεῖς, Chrys., ἔχοντες τὸν τῆς μητρὸς χαρακτῆρα, Orig.: see esp. notes on ch. ii. 2, and Suicer, *Thes.* Vol. II. p. 1357. The ἀπείθ. here is disobedience to the principles and practice of the Gospel; see more on ch. ii. 2.

7. μὴ οὖν γίνεσθε] '*Do not then become;*' οὖν having its full *collective* force (see on ver. 1), and referring to the previous statement that the wrath of God certainly does come on all such. The γίνεσθε ('nolite fieri,' Clarom.; 'nolite effici,' Vulg.,—perhaps somewhat too strongly) is not to be explained away: the Apostle does not warn them only against *being* (Alf.), but against *becoming* ('ni vairþaiþ,' Goth.) partakers with them, against allowing themselves to lapse into any of their prevailing sins and depravities. συνμέτοχοι αὐτῶν] '*partakers with them;*' not in their punishment (Holzh.), nor their punishment and sins (Stier), but, as the context, esp. ver. 11, obviously suggests, their sins; 'nolite similia facere,' Estius. On συνμέτοχος, see notes on ch. iii. 6, and on the orthography συνμ- (which has here the authority of AB^{1}D^{1}FG$\aleph$), comp. Tisch. *Prolegom.* p. XLVII.

8. ἦτε γάρ] '*For ye* WERE;' emphatic, the time is now past, Rom. vi. 17. It is this very difference between the past and present state that confirms and proves (γὰρ) the propriety of the preceding warning; 'as that state is past, do not recur to it,—do not lapse again into a participation in vices from which you have now turned away;' comp. note on γίνεσθε in ver. 7, of which the present verse seems tacitly confirmatory.

The assertion of Rück. that in this and several other passages in St Paul's Epp. (e.g. Rom. v. 13, vi. 17, 1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8) μὲν ought to be inserted is sufficiently refuted by Harless. The rule is simple,—if the first clause is intended to stand in connexion with and prepare the reader for the opposition in the second, μὲν is inserted; if not, not: see the excellent remarks of Klotz, *Devar.* Vol. II. p. 356 sq., Fritz. *Rom.* x. 19, Vol. II. p. 423, and notes *on Gal.* ii. 15.

σκότος] '*darkness;*' not merely living or abiding in it (comp. Rom. ii. 19, 1 Thess. v. 4), but themselves actual and veritable darkness; for examples of this vigorous and appropriate use of the abstract term, see Jelf, *Gr.* § 353. 1. φῶς ἐν Κυρίῳ] '*light in the Lord;*' not διὰ τῆς θείας χάριτος, Theoph., but 'in fellowship with the Lord;' 'extra Christum Satan omnia occupat,' Calv. The continued and corresponding use of the abstr. for concr. (see above) suitably prepares for the energetic exhortation (without οὖν) which follows. They were φῶς, not only in themselves (πεφωτισμένοι), but to others (comp. Matth. v. 14), and were to pursue their moral walk in accordance with such a state of privilege. On the use of the terms φῶς and σκότος, see Usteri, *Lehrb.* II. 1. 3, p. 229.

9 ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιο-
10 σύνῃ καὶ ἀληθείᾳ, δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ
11 Κυρίῳ· καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρ-

ὡς τέκνα φωτὸς περιπ.] '*walk as children of light*,' as those who stand in nearest and truest connexion with it; see notes on ch. ii. 3. The absence of the article can hardly be pressed (Alf.), as it appears due only to that common principle of correlation, by which, if the governing noun is without the article, the governed will be equally so; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose). On the meaning of *περιπατεῖν*, which however must not always be too strongly pressed, see notes *on Phil.* iii. 18, and *on* 1 *Thess.* iv. 12.

9. **ὁ γάρ κ.τ.λ.**] '*for the fruit of the light;*' parenthetic confirmation of the foregoing command, and incitement to follow it. Γὰρ is thus not simply explanatory (*ὥσπερ ἐφερμηνεύει τί ἐστι τὸ τέκνα τοῦ φωτός*, Theoph.), but, as the order seems to suggest, confirms the propriety of using the term *περιπατεῖτε*, and also supplies its fuller explanation; 'As children of the light walk ye, for the fruit of light is shown in a moral walk, in practical instances of *ἀγαθωσύνη*.' The modal participle *δοκιμάζοντες* (see below) is thus closely joined with *περιπατεῖτε*, and ver. 9 is clearly parenthetical in sense, though not fully so in form: contra Stier, who however fails to explain properly and grammatically the use of the participle. The reading *πνεύματος* [*Rec.* with D^3E^2KL; most mss.; Syr.-Phil., al.; Chrys., Theod.] for *φωτὸς* is clearly a gloss from Gal. v. 22, and is rightly rejected by nearly all recent editors.

ἐν] 'consistit in,' Beng., or, more exactly, 'continetur, ponitur in:' the assertion that *ἐν* is here the 'Beth essentiæ' (compare Gesen. § 151. 3. a) is distinctly untenable; see Winer, *Gr.* § 29. 3. obs. p. 166.

πάσῃ ἀγαθωσύνῃ] '*all goodness*,' *i.e.* all forms and instances of it; see notes on ch. i. 8. On the meaning of *ἀγαθ.* see notes *on Gal.* v. 22. The special appositions which Chrys. finds in these three nouns, *πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πλεονεκτοῦντας, πρὸς τὴν ψευδῆ ἡδονήν*, are too limited. As Meyer correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true; the *ἀντίστοιχα* are *κακία, ἀδικία, ψεῦδος*: comp. Harl. *in loc.*, and for a Sermon on this text, see Tillotson, *Serm.* CXLVIII. Vol. II. p. 311 (Lond. 1717).

10. **δοκιμάζοντες**] '*proving*,' '*testing;*' predication of manner appended to *περιπατεῖτε*, defining its character and distinctive features. The verb *δοκιμάζειν* is not 'to have a just conception of,' Peile, nor 'examinando cognitum habere,' Borger, *ad Rom.* p. 12 (cited by Fritz.); but in its simple and primary sense, 'to prove, to try,' the word marking the activity and experimental energy that should characterize the Christian life; see Rom. xii. 2, and Fritz. *in loc.*, Trench, *Synon.* Part II. § 24, and notes *on Phil.* i. 10, where the meanings of this word are briefly discussed. The sense then is well expressed by Eadie; 'the one point of the Christian's ethical investigation is Is it well pleasing to the Lord?' *ἆρα ἀδοκίμου καὶ παιδικῆς διανοίας τὰ ἄλλα*, Œcum.

11. **μὴ συνκοινωνεῖτε**] '*have no fellowship with*,' Auth.—a good

ποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· τὰ γὰρ 12
κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν·

and accurate translation; compare ܟܡܘܪܟܐ ܕܠܐ [commercium habentes] Syr., 'gadailans,' Goth. The version of Eadie and De W., 'take no part in,' is questionable if not erroneous, as this would imply a *genitive;* comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, in Phil. iv. 14, or Rev. xviii. 4, for departing from the exact translation. The form συνκοιν. is found in AB¹D¹FGLℵ; and on such evidence is appy. rightly adopted by *Tisch.* ed. 7; see *Prolegom.* p. XLVII.

τοῖς ἔργοις τοῖς ἀκάρπ.] '*the unfruitful works;*' comp. Gal. v. 19, 22, where there is a similar opposition between ἔργα and καρπός. The comment of Jerome (cited by Harl.) is very good, 'vitia in semet ipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant;' see notes *on Gal.* v. 22. **μᾶλλον δὲ καὶ** cannot be correctly considered as a single formula, 'yea much more,' Eadie: μᾶλλον δὲ is corrective (see notes *on Gal.* iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, 'not only μὴ συνκ. but rather even ἐλέγχετε,' 'non satis abstinere est,' Beng.; comp. Fritz. *Rom.* viii. 34, Vol. II. p. 216.

ἐλέγχετε] '*reprove them,*' 'redarguite,' Vulg., Clarom.,—not by the passive virtual reproof of your holy lives and conversation (Peile), but, as St Paul's use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15) and still more the context suggest,—by active and oral reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard;' see Olsh. *in loc.*

12. **τὰ γάρ κ.τ.λ.**] '*For the things,* &c.;' confirmatory reason for the command in the preceding clause. The connexion of this verse with the preceding has been differently explained. If the correct meaning of ἐλέγχ. (see above) be retained, there seems but little difficulty; γὰρ then gives the reason for the καὶ ἐλέγχετε, 'reproof is indeed necessary, for some of their sins, their secret vices for instance, are such that it is a shame even to speak of them, much less connive at or join in them.' Harl. refers γὰρ more to μὴ συνκ., 'do not commit these sins, for they are too bad even to mention.' This however assumes a perfect identity between τὰ ἔργ. τοῦ σκ. and τὰ κρυφῇ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μᾶλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence. **τὰ...κρυφῇ κ.τ.λ.**] '*the things which are done in secret by them,*' sc. by the υἱοὶ τῆς ἀπειθείας, ver. 6. There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, *Obs.* Vol. II. p. 223). The use of κρυφῇ (which obviously has here a simple, and not an ethical meaning like σκότος) and its emphatic position, seem alike to show that τὰ κρυφῇ γιν. are sins, not simply identical with τὰ ἔργα τοῦ σκότους, ver. 11 (Harl.), but a *specific* class of the genus. These 'deeds done in secret' then were all those 'peccata occulta' which presented the worst features of the genus, and which, from their na-

13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,

ture and infamy, shunned the light of day and of judgment.

καὶ λέγειν] '*even to speak of*,' '*only to mention*.' This is an instance of what may be termed the *descensive* force of *καί*: see exx. in Hartung, *Partik.* *καί*, 2. 9, Vol. I. p. 136; comp. Klotz, *Devar.* Vol. II. p. 364, and notes *on Gal.* iii. 4. Elsner compares, not inappropriately, Isocr. *Demon.* p. 5, *ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν.*

13. **τὰ δὲ πάντα**] '*but all of them*,' '*they all*,' ܟܠܗܝ ܟܠ [illa omnia] Syr.-Phil.; continuation of the reason for the command *μᾶλλον δὲ καὶ ἐλέγχ.*—with antithetical reference to the *κρυφῇ γινόμενα*, *δὲ* retaining its proper force in the opposition it suggests to any inference that might have been deduced from ver. 12; 'it is true these deeds are done in secret, *but all of them*, &c.;' see Klotz, *Devar.* Vol. II. p. 363, 365. Τὰ *πάντα* is not 'all things' taken generally (Rück., Alf.), but, as the antithesis between *κρυφῇ* and *φανερ.* (comp. Mark iv. 22) clearly suggests, 'all the *κρυφῇ γινόμ.*' 'haud dubie quin ea quæ occulte fiunt,' Jer.; so rightly De W. and Meyer *in loc.*

ἐλεγχόμενα] '*when they are reproved*,' ܟܕ ܡܬܟܚܫܢ [dum redarguuntur] Syr.-Phil.; predication of manner or perhaps rather of *time* appended to *τὰ πάντα*. The absence of the art. before *ἐλεγχ.* distinctly precludes the translation 'quæ arguuntur' (Vulg., Clarom., Auth.,—comp. Copt.), and shows that the participle is not an epithet but a secondary predicate; see Scholef. *Hints*, p. 103.

ὑπὸ τοῦ φωτός κ.τ.λ.] '*are made manifest by the light, for*, &c.' It is somewhat difficult to decide whether these words are to be connected with the part. (Syr., Copt.), or with the finite verb (Æth., Syr.-Phil.,—appy.): a connexion with both (Scholef., comp. Stier) is an evasion, but not an explanation of the difficulties. The following positions will perhaps serve to narrow the discussion. (*a*) Ἐλεγχόμενα, both in tense as well as meaning (contr. Hamm., Peile), must stand in closest reference to *ἐλέγχετε*: it may still be said however that the secondary meaning of the word (comp. Clem. Alex. *Protrept.* II. p. 19, *ἐλέγχει τὸν Ἴακχον τὸ φῶς*) may have suggested the metaphorical language which follows. (*b*) Φῶς (*φάος*, *φανερός*) and *φανερόω* are closely allied terms; the one so obviously explains, elucidates, and implies the other, that the connexion of the two in the same clause seems in a high degree natural and probable. (*c*) Φῶς must have the same meaning in both clauses; if simply *metaphorical* in the latter clause, then also simply *metaphorical* (not *ethical*, as in *τέκνα φωτὸς*) in the former. (*d*) The voice of *φανερόω* must be the same in both clauses, and is certainly *passive*; the verb occurs 49 times in the N.T., and never in a middle sense; see Winer, *Gr.* § 38. 6, p. 230. These premises being applied, it seems clear that if we adopt the first-mentioned connexion *ἐλεγχ. ὑπὸ τοῦ φωτός* (Chrys., al.), conditions (*a*) and (*c*) cannot be fully satisfied; for either *ἐλεγχ.* must be taken as nearly synonymous with *φανερ.* (De W.), or *φῶς* must have an ethical reference ('lux verbi,' Croc.) in the former clause which it can scarcely bear in the latter; and further, *ἐλεγχόμ.* will thus have a specification attached to

πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ λέγει Ἔγειρε 14 ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

it, which is not in harmony with ver. 12, where the act alone is enjoined without any special concomitant mention of the agent. It would thus seem to be almost certain that *ὑπὸ τοῦ φωτὸς* must be joined with *φανεροῦται*, which it somewhat emphatically precedes. We translate then, in accordance with (*a*), (*b*), (*c*), (*d*), as follows; '*but all things* (though so *κρυφῇ γιν.*) *when reproved are made manifest by the light* (thus shed upon them), *for everything that is made manifest is light* (becomes daylight, is of the nature of light);' comp. Scholef. *l. c.*, and Wordsw. *in loc.* In a word, the reasoning depends on the logical proposition which Meyer has adduced,—'quod est in effectu (*φῶς ἐστί*), id debet esse in causâ (*ὑπὸ τοῦ φωτός*).' That this *φανέρωσις* however does not necessarily imply or involve a 'mutatio in melius' (Jer., comp. Wordsw.), seems clear from (*c*). All that is asserted is that 'whatever is illumined is light;' whether that tend to condemnation or the contrary depends upon the nature of the case, and the inward operation of the outwardly illuminating influence; see Alf. *in loc.*

14. **διό**] '*On which account;*' since this *ἔλεγξις* is so urgent and necessary a duty, and its nature such as described. On the use of *διό*, see notes *on Gal.* iv. 31. **λέγει**] '*He saith;*' scil. *ὁ Θεός*, according to the usual form of St Paul's quotations; see notes on ch. iv. 8, and *on Gal.* iii. 16. The words here quoted are not found exactly in the same form in the O.T., but certainly occur in substance in Isaiah lx. 1 sq. Meyer represents it as a quotation from an apocryphal writing which the Apostle introduces by a lapse of memory; De W. as an application from a passage in the O.T., which he had so constantly used as at last to mistake for the original text. Alii alia. It seems much more reverent, as well as much more satisfactory, to say that St Paul, speaking under the Inspiration of the Holy Spirit, is expressing in a condensed and summary form the spiritual meaning of the passage. The Prophet's immediate words supply in substance the first part of the quotation, קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ; while *καὶ ἐπιφ. κ.τ.λ.* is the spiritual application of the remainder of the verse, viz. וּכְבוֹד יְהוָה עָלַיִךְ זָרָח, and of the general tenor of the prophecy: see esp. Is. lx. 19, and comp. Surenhus. *Βίβλ. Καταλλ.* p. 588. Any attempt to explain *λέγει* impersonally ('one may say,' Bornem. *Schol.* in *Luc.* p. XLVIII.) is not only opposed to St Paul's constant use of *λέγει*, but is grammatically unsupported: *φησί* (comp. Lat. 'inquit') is so used, especially in later writers, but no instances have been adduced of a similar use of *λέγει*: comp. Bernhardy, *Synt.* XII. 4, p. 419. **Ἔγειρε**] '*Awake,*' '*Up!*' This expression is now generally correctly explained: it is not an instance of an 'act. pro medio' (Porson, Eurip. *Orest.* 288), or of an ellipsis of *σεαυτόν*, but simply a 'formula excitandi;' consult the excellent note of Fritz. *Mark* ii. 9, p. 55. The reading of the *Rec.* *ἔγειραι*, found only in some cursive mss., is undoubtedly a correction, and is rejected by all the best editors. **ἀνάστα**] '*arise.*' This shortened form occurs Acts xii. 7, and may be compared with *κατάβα*, Mark xv. 30, *ἀνάβα*, Rev. iv. 1; see Winer, *Gr.* § 14. 1, p. 73.

15 Βλέπετε οὖν πῶς ἀκριβῶς περιπα-
16 τεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ἐξα-

Walk strictly: avoid excess, but be filled with the Spirit; sing psalms outwardly with your lips, and make melody with thankfulness in your hearts within.

καὶ ἐπιφαύσει κ. τ. λ.] '*and Christ shall shine upon thee,*'—obviously not in the derivative sense, 'Christus tibi propitius erit' (Bretsch.), but simply 'illucescet tanquam sol' (Beng.), 'per gratiam te illuminabit' (Est.): ὅταν οὖν ἐγερθῇ τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφαύσει αὐτῷ ὁ Χριστός, τουτέστιν ἐπιλάμψει ὥσπερ καὶ ὁ ἥλιος τοῖς ἐξ ὕπνου ἐγερθεῖσιν, Theoph.

15. **Βλέπετε οὖν**] '*Take heed then;*' resumption of the preceding exhortations (ver. 8) after the digression caused by the latter part of ver. 11. It is quite unnecessary to attempt to connect this closely with the preceding verse (Harless, Eadie); this resumptive use of *οὖν* being by no means of rare occurrence (see Klotz, *Devar.* Vol. II. p. 718, notes *on Gal.* iii. 5), and indeed being involved in the nature of the particle, which nearly always implies *retrospective reference* rather than direct inference; see Donalds. *Gr.* § 548. 31, p. 571. It is scarcely necessary to add that *βλέπετε* has no reference whatever to the *φῶς* previously alluded to (comp. Est.), but simply implies 'take heed;' see 1 Cor. xvi. 10, Col. iv. 17 and notes *in loc.*

πῶς ἀκριβῶς περιπατεῖτε] '*how ye walk exactly,* or *with strictness,*' scil. 'quomodo illud efficiatis ut provide vivatis' (*πῶς τὸ ἀκριβῶς ἐργάζεσθε*), Fritz. *Fritz. Opusc.* p. 208, 209, note, where this passage is carefully investigated; see also Winer, *Gr.* § 41. 4. c. obs. p. 268, who has long since given up the assumption that the text is an abbreviated expression for *βλέπετε οὖν πῶς περιπατεῖτε, δεῖ δὲ ὑμᾶς ἀκριβῶς περιπατεῖν*, though cited by Meyer (ed. 2, 1853) as retaining it. Thus then the indic. is not used for the *subj.* (Grot.), which (if an admissible structure) would be 'quomodo provide vivere possitis;' nor for the *future*, which would be 'quomodo provide vitam sitis acturi;' but simply calls attention to that in which *τὸ ἀκριβῶς περιπατεῖν* finds its present manifestation, and which is specified more precisely in the clause which follows. As *περιπ.* appy. here implies little more than *ζῆν* (see Fritz. *Rom.* xiii. 12, Vol. III. p. 141; notes on ver. 8 above), there is no necessity to depart from the literal meaning of *ἀκριβῶς*,—not 'caute,' Vulg., Syr., still less 'without stumbling,' Conyb., but '*exactly,*' 'accurate,' Beza, 'tanquam ad regulam et amussim,' Fritz. *Opusc. l. c.;* see Neander, *Planting,* Vol. I. p. 486 (Bohn). **μὴ ὡς ἄσοφοι κ. τ. λ.**] 'to wit, *not as unwise but as wise;*' more exact specification of the terms of the preceding clause. It is thus not necessary to supply either *περιπατοῦντες* to this clause (Harl.), or *περιπατῆτε* to its second member (as in effect Fritz., 'sed ut homines sapientes [vitam instituatis'], *Opusc.* p. 209): the clause is simply dependent on *περιπατεῖτε*, explaining the foregoing adverbs first on the negative and then on the affirmative side; both the strictness of their walk and the way in which that strictness was to be shown were to reflect the spirit of wise men and not of fools: comp. Gayler, *Part. Neg.* p. 63, where similar positions of the negative clause are incidentally cited.

16. **ἐξαγοραζόμενοι τὸν καιρόν**] '*buying up for yourselves, making your own, the opportunity, the fitting season;*' part. of *manner* exemplifying the wise spirit of action specified in the fore-

γοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσιν. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ 17

going member. This expression occurs twice in the N. T.; here with, and in Col. iv. 5 without an appended causal sentence: compare also Dan. ii. 8, καιρὸν ἐξαγοράζετε (appy. 'hanc opportunitatem capiatis,' see Schoettg. *Hor. Hebr.* Vol. I. p. 780, not 'dilationem quæritis,' Schleusn.). The numerous and in most cases artificial explanations of this passage arise from the attempts to specify (*a*) *those from whom* (comp. 'mali homines,' Beng.; 'Diabolus,' Calv.) the καιρὸς is to be purchased, or (*b*) *the price* (all worldly things, τὰ πάντα, Chrys., Theoph., Schrader) paid for it; both of which are left wholly undefined. The force of ἐκ does not appear *intensive* (Mey., comp. Plutarch, *Crass.* § 2), or simply latent (a Lap.), but directs the thoughts to the undefined time or circumstances *out of* which in each particular case the καιρὸς was to be bought; comp. Gal. iii. 13, iv. 5, where however the meaning is more special, and the reference of the preposition better defined by the context. The expression then seems simply to denote that we are to make a wise use of circumstances for our own good or that of others, and, as it were, like prudent merchants (comp. Beza, Corn. a Lap.) to '*buy up* the fitting season' for so doing; 'diligenter observare tempus, ut id tuum facias, eique ut dominus imperes,' Tittm. *Synon.* p. 42; so Sever. (ap. Cram. *Caten.*), and in effect Origen (*ib.*), though he has too much mixed up the ideas of a right purchase of the time and a right expenditure of it. For a sermon on this text see August. *Serm.* CLXVII. Vol. V. p. 909 (ed. Migne).

τὸν καιρόν] '*the opportunity*;' not 'hoc tempus, scil. tempus breve quod restat huic ævo,' Bretsch. (ὁ καιρὸς ὁ παρών, Sever., comp. Stier), but, as rightly explained by Cornel. a Lap., 'occasionem et opportunitatem scil. mercandi.' On the use of καιρὸς ('tempus, seu punctum temporis opportunum') and its distinction from αἰών, χρόνος, and ὥρα, see Tittm. *Synon.* p. 39 sq., comp. Trench, *Synon.* Part II. § 7.

πονηραί] '*evil*,' in a moral sense (Gal. i. 4), not 'difficultatum et asperitatis plena,' Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bidden to walk ἀκριβῶς, and to seize every opportunity, because 'the days' (of their life, יָמִים, or of the period in which they lived) were marked by so much moral evil and iniquity; ἐπεὶ οὖν ὁ καιρὸς δουλεύει τοῖς πονηροῖς, ἐξαγοράσασθε αὐτόν, ὥστε καταχρήσασθαι αὐτῷ πρὸς εὐσέβειαν, Sever. ap. Cram. *Caten.*

17. **διὰ τοῦτο**] '*For this cause*;' commonly referred to the clause immediately preceding, ἐπειδὴ ἡ πονηρία ἀνθεῖ, Œcum., Theoph. (so De W., Olsh.), but far more probably (see Mey.) to ver. 15, 16,—'for this cause, sc. because ye ought to walk with such exactness;' εἰ γὰρ ἔσεσθε ἄφρονες ἀκριβῶς οὐ περιπατήσετε, Schol. ap. Cram. *Caten.*

ἄφρονες] '*unwise*,' *senseless*; '*ἄφρων est qui mente non recte utitur*,' Tittm. *Synon.* p. 143, —where the distinctions between this word, νήπιος, ἀνόητος, and ἀσύνετος are investigated; but see notes *on Gal.* iii. 1.

συνιέντες] '*understanding*;' 'plus est *συνιέναι* quam *γινώσκειν*, ut apparet ex hoc loco cum Luc. xii. 47; *γινώσκειν* est *nosse*, *συνιέναι attente expendere*,' Grot. (Pol. *Syn.*). The reading is doubtful. *Lachm.* reads *συνίετε* with ABℵ; 6 mss.; Chrys. (ms.): but though the external evi-

18 θέλημα τοῦ Κυρίου. καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
19 ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, λαλοῦν-
τες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

dence is strong:—that for the participle *συνιέντες* being D³EKL (*συνίοντες*, D¹FG; *Alf.*); nearly all mss.; Clarom., Vulg., Goth., Syr.-Phil., al., and many Ff.—there remains the high probability that the imper. is due to a conformation to ver. 18.

18. **καὶ μὴ μεθύσκ.**] '*And be not made drunk with wine;*' specification of a particular instance; *καὶ* being here used to append the *special* to the *general:* on this and on the converse use, see notes *on Phil.* iv. 12, and comp. the good note of Fritz. *Mark* i. 5, p. 11.

ἐν ᾧ] '*wherein,*' Auth.; referring not simply to *οἶνος* (Schoettg.), but to *μεθύσκεσθαι οἴνῳ*, scil. 'in inebriatione,' Beza; so rightly Orig. 1, ap. Cram. *Cat.* **ἀσωτία**] '*dissoluteness,*' Hamm., 'luxuria,' Vulg., Clarom.; not inappropriately Goth., 'usstiurei' [unyokedness]; *τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροὺς ἀσώτους καλοῦμεν*, Arist. *Ethic. Nic.* IV. 1; comp. Cic. *de Fin.* II. 8. Ἄσωτος (*σώζω*) appears to have two meanings, the rarer 'qui servari non potest,' a meaning which Clem. Alex. (*Pædag.* II. 2, p. 184, ed. Pott.) applies to this place, *τὸ ἄσωστον τῆς μέθης διὰ τῆς ἀσωτίας αἰνιξάμενος*,—and the more common 'qui servare nequit;' see Trench, *Synon.* § 16. The latter meaning passes naturally into that of 'dissoluteness,' the only sense in which *ἀσωτία* and *ἀσώτως* are used in the N.T., *e.g.* Luke xv. 13, Tit. i. 6, 1 Pet. iv. 4: the substantive is found in Prov. xxviii. 7 (Trench), to which add 2 Macc. vi. 4, where it is joined with *κῶμοι*: see also Tittm. *Synon.* p. 152.

ἐν Πνεύματι] '*with the Spirit;*' *ἐν* being appy. primarily, though not exclusively, *instrumental* (Vulg., Arm.; see Orig. *Cat.*),—an unusual construction with *πληρόω*: see however ch. i. 23. Meyer cites also Phil. iv. 19, but this is a doubtful instance; still more so are Col. ii. 10, iv. 12 (cited by Eadie after Harl.), as in the first of these passages *ἐν* is obviously 'in,' and in the second the true reading differs from *Rec.:* see notes *in loc.* There would seem to have been an intentional inclusiveness in the use of this prep., as Matthies (misrepresented by Eadie) suggests: the Spirit is not the bare instrument *by* which, but that *in* which and *by* which the true Christian is fully filled. Whether the passive *πληροῦσθε* hints at our 'reluctant will' (Mey.) seems doubtful: there is no doubt however that the opposition is not between *οἶνος* and *Πνεῦμα*, but, as the order of the words suggests, between the two states expressed by the two verbs. On the omission of the article (which is inserted in FG), see notes on ch. ii. 20, and *on Gal.* v. 5.

19. **λαλοῦντες ἑαυτοῖς**] '*speaking to one another;*'—not 'to yourselves,' Auth.; *ἑαυτοῖς* being used for *ἀλλήλοις*, as in ch. iv. 32; comp. Col. iii. 16, and see Jelf, *Gr.* § 654. 2. Scholefield (*Hints,* p. 103), and before him Bull (*Prim. Trad.* I. 12), compare the well known quotation, 'carmen Christo quasi Deo dicere secum *invicem,*' Pliny, *Epist.* X. 97. Whether the reference is here to social meetings (comp. Clem. Alex. *Pædag.* II. 4, p. 194, Pott.), or expressly to religious service (Olsh.), or, as is more probable, to both, can hardly be determined from the context. **ψαλμοῖς κ.τ.λ.**] '*with psalms and hymns and spiritual songs.*' The distinctions between these words have been somewhat differently esti-

ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ 20

mated. Olsh. and Stier would confine ψαλμ. to the Psalms of the Old Test., ὕμνος to any Christian song of praise: this does not seem borne out by 1 Cor. xiv. 26 (see Alf.), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Origen (*Cat.*) still more arbitrarily defines the ψαλμ. as περὶ τῶν πρακτέων, the ᾠδὴ as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημιουργημάτων. In a passage so general as the present, no such rigorous distinctions are called for: **ψαλμὸς** most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμὸς ἐμμελής ἐστιν εὐλογία καὶ σώφρων, Clem. Alex. *Pæday.* II. 4, p. 194): **ὕμνος** a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20, comp. Acts xvi. 25, Heb. ii. 12); **ᾠδὴ** a definition generally of the genus to which all such compositions belonged (ᾠδὴν πνευματικὴν ὁ Ἀπόστολος εἴρηκε τὸν ψαλμόν, Clem. Alex. *l. c.*): so Trench, *Synon.* Part II. § 28. To this last the epithet πνευματικαῖς is added,—sc. not merely 'of religious import,' Olsh. ('sancta,' Æth.), 'having to do with spiritual things,' Trench, but in accordance with the last clause of ver. 18, 'such as the Holy Spirit inspired and gave utterance to;' ψάλλοντες γὰρ Πνεύματος πληροῦνται ἁγίου, Chrys. Much curious information will be found in the article 'Hymni a Christianis decantandi,' in Deyling, *Obs.* No. 44, Vol. III. p. 430 sq.: for authorities, see Fabricius, *Bibliogr. Antiq.* XI. 13, and for specimens of ancient ὕμνοι, *ib. Bibl. Græca*, Book v. 1. 24. *Lachm.* inserts ἐν in brackets before ψαλμοῖς on the authority of B; 5 mss.; Clarom., Sangerm., Vulg., Goth., al.; Chrys. On nearly the same testimony, viz. B; Clarom., Sangerm.; Ambrst. ed., he (so Alf.) similarly encloses the scarcely doubtful πνευματικαῖς. **ᾄδοντες καὶ ψάλλοντες κ.τ.λ.**] '*singing and making melody in your heart;*' participial clause, *co-ordinate with* (Mey.) not *subordinate to* (so as to specify the moral quality of the psalmody, μετὰ συνέσεως, Chrys.) the foregoing λαλοῦντες κ.τ.λ. Harl. very clearly shows that ἐν τῇ καρδίᾳ even without ὑμῶν could not indicate any antithesis between the heart and lips, much less any qualitative definition,—'without lip-service' (comp. Theod., Eadie), or 'heartily,' like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Œcum.), but that simply another kind of psalmody is mentioned, that of the inward heart; 'canentes intus in animis et cordibus vestris,' Bulling. (cited by Harl.). The reading ἐν ταῖς καρδίαις, though well supported [*Lachm.* with ADEFG$\aleph^4$; 47; Clarom., Vulg., Syr., Goth., Copt., Syr.-Phil. in marg.; Bas., Chrys. (2), al.], is still properly rejected by *Tisch.*, as an emendation of ἐν τῇ καρδίᾳ [B$\aleph^1$ (both omit ἐν) KL; nearly all mss.; Syr.-Phil.; Chrys., Theod., al.] derived from Col. iii. 16.

20. **εὐχαριστ. πάντ.**] '*giving thanks always;*' third and more comprehensive participial member, specifying the great Christian accompaniment of this and of all their acts (see notes on ver. 4, Phil. iv. 6, and Col. iv. 2), and preparing the way for the further duty expressed in ver. 21. It would thus appear that the imperative πλήρ. ἐν Πν. has *four* participial clauses appended, *two* of which specify more particular, and the *third* a more pervading mani-

21 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν

Wives be subject to your husbands as the Church is to Christ. Husbands love your wives as Christ loved His Church. Marriage is a type of the mystical union of Christ and the Church.

22. ἀνδράσιν] *Tisch.* has with good judgment rejected the addition of ὑποτάσσεσθε,—whether after γυναῖκες with DEFG; Lect. 19; Syr., al.: or after ἀνδράσιν, with KL; very many Vv.; Chrys., al. (*Rec., Scholz*),—though supported in the omission only by B, *all Gr. MSS. used by Jerome*, and Clem. (*Harl., Mey., De W.*). *Lachm.* inserts ὑποτασσέσθωσαν after ἀνδράσιν with ℵA; 10 mss.; Vulg., Copt., Goth.; Clem. (1), Bas., al.; the variations however, and still more the absence of the word in the MSS. mentioned by Jerome, render it in a very high degree probable that the original text had no verb in the sentence.

festation of the fruits of the Holy Spirit, viz. ᾠδαὶ χειλέων (Ecclus. xxxix. 15), ᾠδαὶ ἐν τῇ καρδίᾳ, and εὐχαριστία, while the *fourth*, ὑποτασσ., passes onward to another form of Christian duty; see notes on ver. 21, and for two good sermons on this text, Barrow, *Serm.* VIII. IX. Vol. I. p. 179 sq. **ὑπὲρ πάντων**] '*for all things*,' Auth.; not masc., sc. ὑπὲρ πάντων τῶν τῆς εὐεργεσίας μετειληχότων, Theod. Meyer needlessly limits the πάντα to blessings; surely it is better to say, with Theoph., οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, καὶ γὰρ διὰ πάντων εὐεργετούμεθα κἂν ἀγνοῶμεν. Numerous instances of similar cumulation and παρήχησις are cited by Lobeck, *Paralipom.* p. 56, 57. **ἐν ὀνόματι**] '*in the name*;' obviously not 'ad honorem' (Flatt.), nor even 'per nomen,' scil. 'per Christum' (a Lap.), but 'in nomine,' Vulg., Clarom., Copt., al.: the name of Christ is that general and holy element, as it were, in which everything (as Harless forcibly remarks) is to be received, to be enjoined, to be done, and to be suffered; see Col. iii. 17. The context will always indicate the precise nature of the application; see the exx. cited by Alf. *in loc.* **τῷ Θεῷ καὶ πατρί**] '*to God and the Father*;' see notes on ch. i. 3, *on Gal.* i. 4, and on the most suitable mode of translating this special and august title, notes to *Gal.* i. 4 (*Transl.*).

21. **ὑποτασσόμενοι ἀλλήλ.**] '*submitting yourselves to one another*;' not for the finite verb (Flatt.; see contra Hermann, *Viger*, No. 227, Winer, *Gr.* § 45. 6, p. 314), but a fourth participial clause appended to πληροῦσθε. The first three name three duties, more or less special, in regard to *God*, the last a comprehensive moral duty in regard to *man*, which seems to have been suggested by the remembrance of the humble and loving spirit which is the moving principle of εὐχαριστία. In the following paragraph, and under a somewhat similar form (ὑπακοή) in vi. 1 sq. and vi. 5 sq., this general duty is inculcated in particular instances: ἐπειδὴ κοινὴν τὴν περὶ τῆς ὑποταγῆς νομοθεσίαν προσήνεγκε κατ' εἶδος λοιπὸν παραινεῖ τὰ κατάλληλα, Theod. On the distinction between ὑποτασσ. (*sponte*) and πειθαρχεῖν (*coactus*), see Tittm. *Synon.* Part II. p. 3. It must be admitted that there is some difficulty in the connexion between this and the foregoing participial member.

ὡς τῷ Κυρίῳ, ὅτι ἀνήρ ἐστιν κεφαλὴ τῆς γυναι- 23

We can however hardly refer the clause to the remote μὴ μεθύσκ. ('don't bluster, ... but be subject,' Eadie, Alf.), but may reasonably retain the connexion indicated above, the exact connecting link being perhaps the ὑπὲρ πάντων; 'thanking God for *all things* (joys—yea sorrows, submitting yourselves to Him, yea), submitting your selves one to another;' comp. Chrys., ἵνα πάντων κρατῶμεν τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα τὴν πρὸς ἀλλήλους ἀγάπην διασώζωμεν. **ἐν φόβῳ Χρ.**] '*in the fear of Christ:*' the prevailing feeling and sentiment in which ὑποταγὴ is to be exhibited; 'ex [in] timore Christi; quia scilicet Christum reveremur, eumque timemus offendere,' Corn. a Lap. The reading ἐν φ. Θεοῦ (*Rec.*) is only supported by some mss.; Clem., Theod.; and is rightly rejected by all modern editors.

22. **Αἱ γυναῖκες**] '*Wives*,—sc. *be subject:*' first of the three great exemplifications of the duty of subjection previously specified:—wives and husbands ver. 22—33; children and parents ch. vi. 1 sq.; slaves and masters ch. vi. 5—9. A verb can easily and obviously be supplied from the preceding verse,—either ὑποτασσέσθωσαν (*Lachm.*), or more probably as the imper. in ver. 25 and Col. iii. 18 suggests, ὑποτάσσεσθε (*Rec.*). **τοῖς ἰδίοις ἀνδράσιν**] '*your own husbands:*' those specially yours, whom feeling therefore as well as duty must prompt you to obey; comp. 1 Pet. iii. 1. The pronominal adject. ἰδίοις is clearly more than a mere possess. pronoun (De W.), or, what is virtually the same, than a formal designation of the husband, 'der Ehemann' (Harl., Winer), for St Paul might have equally well used τοῖς ἀνδράσιν, as in Col. iii. 18. It seems rather to retain its proper force both here and 1 Pet. iii. 1, and imply by a latent antithesis the *legitimacy* (comp. John iv. 16), *exclusiveness* (1 Cor. vii. 2), and *speciality* (1 Cor. xiv. 35) of the connexion; see esp. 1 Esd. iv. 20, ἐγκαταλείπει...τὴν ἰδ. χώραν καὶ πρὸς τὴν ἰδ. γυναῖκα κολλᾶται. We may also adduce against Harl. his own quotation, Stobæus, *Floril.* p. 22, Θεανὼ...ἐρωτηθεῖσα τί πρῶτον εἴη γυναικὶ Τὸ τῷ ἰδίῳ ἔφη ἀρέσκειν ἀνδρί· clearly '*her own* husband,'—no one except in that proper and special relationship. It may still be remarked that the use of ἴδιος in later writers is such as to make us cautious how far in all cases in the N. T. (see Matth. xxii. 5, John i. 42) we press the usual meaning: see Winer, *Gr.* § 22. 7, p. 139, and notes on ch. iv. 28.

ὡς τῷ Κυρίῳ] '*as to the Lord;*' clearly not 'as to the lord and master,' which perspicuity would require to be τοῖς κυρίοις, but—*to Christ;* 'vir Christi imago,' Grot., καλὸν τῇ γυναικὶ Χριστὸν αἰδεῖσθαι διὰ τοῦ ἀνδρός, Greg. Naz. The meaning of ὡς is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (Klotz, *Devar.* Vol. II. p. 737), the meaning would seem to be 'yield that obedience to your husbands which you yield to Christ;' comp. Beng. As however the immediate context and still more the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, ὡς will seem far more naturally to refer (as in ch. vi. 5, 6, comp. Col. iii. 23) to the *aspect* under which the obedience is to be regarded ('quasi Christo ipsimet, cujus locum et personam viri representant,' Corn. a Lap.), than to describe the nature of it (Eadie), or the manner (De Wette) in which it is to be tendered; see notes on *Col.* iii. 23. Still.

κὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
24 σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται

less probable is a reference merely to the *similarity* between the duties of the wife to the husband and the Church to Christ (Koppe, comp. Eadie), as this interp. would clearly require ὡς ἡ ἐκκλ. τῷ Κυρ.: see Meyer. It is thus well and briefly paraphrased by Chrys., ὅταν ὑπείκῃς τῷ ἀνδρί, ὡς τῷ Κυρίῳ δουλεύουσα ἡγοῦ πείθεσθαι (Sav.): see also Greg. Naz. *Orat.* XXXI. p. 500 (ed. Morell.).

23. **ἀνήρ**] '*a husband.*' The omission of the article (which *Rec.* inserts with a few mss.) does not affect the meaning of the proposition, but only modifies the form in which it is expressed: ὁ ἀνὴρ would be 'the husband,' *i. e.* 'every husband' (see notes *on Gal.* iii. 20); ἀνὴρ is 'a husband,' *i. e.* any one of the class; comp. Winer, *Gr.* § 19. 1, p. 111: γυνή, on the contrary, has properly the article as marking the definite relation it bears to the ἀνήρ ('his wife'), on which the general proposition is based.

ὡς καὶ ὁ Χρ. κ.τ.λ.] '*as Christ also is head—of the Church:*' the 'being head' is common to both ἀνὴρ and Χρ.; the bodies to which they are so are different. In sentences thus composed of correlative members, when the enunciation assumes its most complete form, καί appears in both members, *e. g.* Rom. i. 13; comp. Kühner, Xen. *Mem.* I. 1. 6. Frequently it appears only in the *demonstrative*, or, as here, only in the relative member; see Hartung, *Partik.* καί, 2. 2, Vol. I. p. 126. In all these cases however the particle καί preserves its proper force. In the former case 'per aliquam cogitandi celeritatem' a double and reciprocal comparison is instituted between the two words to each of which καί is annexed; see Fritz. *Rom.* Vol. I. p. 38: in the two latter cases a single comparison only is enunciated between the word qualified by καί and some other, whether expressed or understood; see Klotz, *Devar.* Vol. II. p. 635, and comp. Winer, *Gr.* § 53. 5, p. 390, who however on this construction is not wholly satisfactory. **αὐτός κ.τ.λ.**] '*He himself is the Saviour of the body:*' declaration, apparently with a paronomasia (σωτὴρ...σώματος), of an important particular in which the comparison did not hold; the clause not being appositional (Harl.), but, as the use of ἀλλὰ in the following verse seems distinctly to suggest (see notes on ver. 24), independent and emphatic (Mey.); 'He—and, in this full sense, none other than He—is the σωτὴρ of the body.' The reading καὶ αὐτός ἐστι [*Rec.* with $D^2D^3E^2KL\aleph^4$; majority of mss.; Syr. (both.), Goth., al.; many Ff.] seems clearly an explanatory gloss, and is rightly rejected by nearly all recent editors.

24. **ἀλλά**] '*Nevertheless.*' The explanation of this particle is here by no means easy. According to the usual interpr. αὐτὸς κ.τ.λ. (ver. 23) forms an apposition to the preceding words, the pronoun αὐτὸς (comp. Bernhardy, *Synt.* VI. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλά, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; '*But* as the Church, *&c.:*' see Winer, *Gr.* § 53. 10. 1. a, p. 400. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλά,—'aliud jam esse de quo sumus dicturi' (Klotz, *Devar.* Vol. II. p. 2): δὲ or οὖν would have been appropriate;

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καθὼς 25 καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἁγιάσῃ καθαρίσας 26

ἀλλά is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, *Partik.* ἀλλά, 2. 7, Vol. II. p. 40), but surely, after a digression of only four words, this is inconceivable. Eadie supposes an ellipsis, 'be not disobedient, *&c.*' an assumption here still more untenable; as in all such uses of ἀλλά, and in all those which he has adduced (some of which, *e. g.* Rom. vi. 5, 2 Cor. vii. 11, are not correctly explained), the ellipsis is simple and almost self-evident; compare Klotz, *Devar.* Vol. I. p. 7. Amid this variety of interpretation, that of Calv., Beng., Meyer, and recently Alf., alone seems simple and satisfactory. Αὐτὸς κ. τ. λ. is to be considered as forming an independent clause; it introduces a particular peculiar to Christ, and therefore in the conclusion is followed, not by οὖν or δέ, but by the fully adversative ἀλλά: '*He* is the saviour of the body (*man* certainly is not *that*), *nevertheless*, as the Church is subject unto Christ, so, *&c.*' The various attempts to explain the σωτηρία in reference to the other members of the comparison, the husband and wife (comp. Bulling., Beza, Hofm. *Schriftb.* Vol. II. 2, p. 115), are all forced and untenable. The reading ὥσπερ [*Rec.* with D^3EKL; most mss.; Theod., Dam.] for ὡς is rightly rejected by most recent editors. **οὕτως καί κ.τ.λ.** '*so let wives also* be subject *to their husbands in everything*,'—scil. ὑποτασσέσθωσαν, supplied from the preceding member. The *Rec.* inserts ἰδίοις before ἀνδράσιν with AD^3E^2KL; many mss., Vv. and Ff.,—but in opp. to preponderant authority [$BD^1E^1FG\aleph$; Clarom., Sangerm., al.], and to the internal objection that the word was an interpolation taken from ver. 22.

25. **Οἱ ἄνδρες κ.τ.λ.**] '*Husbands, love your wives;*' statement of the reciprocal duties of the husband; ἄκουε καὶ πῶς σε πάλιν ἀναγκάζει ἀγαπᾶν αὐτήν, ἀλλ' οὐχὶ δεσποτικῶς προσφέρεσθαι. ἀγάπα γὰρ αὐτήν· ποίῳ μέτρῳ; ᾧ καὶ ὁ Χρ. τὴν ἐκκλησίαν. προνοεῖ αὐτῆς, ὡς καὶ ὁ Χρ. ἐκείνης· κἂν δέῃ τι παθεῖν, κἂν ἀποθανεῖν δι' αὐτήν, μὴ παραιτήσῃ, Theoph. On this and the two following verses, see a good sermon by Donne, *Serm.* LXXXV. Vol. IV. p. 63 sq. (ed. Alf.). After γυναῖκας *Rec.* inserts ἑαυτῶν with DEKL; most mss.; al. FG read τὰς γυναῖκας ὑμῶν. It is rightly omitted by *Lachm.* and *Tisch.*, with ABℵ; mss.; Vulg. (not all codd.); Clem.-Alex., Orig., as being probably an explanatory insertion. **καθὼς καί κ.τ.λ.**] '*even as Christ also loved the Church and gave Himself for it;*' nearly a repetition of the latter part of ver. 2, where see the notes on the different details.

26. **ἵνα αὐτὴν ἁγ.**] '*in order that He might sanctify it;*' immediate, not (as De W.) remote purpose of the παραδιδόναι,—sanctification of the Church attendant on the remission of sins in baptism; see Pearson, *Creed*, Vol. I. p. 435 (Burt.), Taylor, *Bapt.* IX. 17, Waterland, *Eucharist*, IX. 3, Vol. IV. p. 645. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated *by* it, the latter as an act included *in* it. There is thus no necessity to modify the plain and

27 τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ

natural meaning of the verb; ἁγιάζ. here neither implies simple consecration (Eadie) on the one hand, nor expiation, absolution (Matth.), on the other, but the communication and infusion of holiness and moral purity; see Pearson, *Creed*, Vol. I. p. 404, comp. Suicer, *Thesaur.* s.v. II. a, Vol. I. p. 54. **καθαρίσας**] '*having purified* it;' temporal participle, here more naturally denoting an act *antecedent* to ἁγιάσῃ (Olsh., Mey.) than one contemporaneous with it, as appy. Syr., Vulg., al., and, as it would seem, the Authorized Version. Eadie is far too hasty in imputing 'error' to Harl. for maintaining the latter: it is clearly tenable on grammatical (see Bernhardy, *Synt.* x. 9, p. 383, and notes on ch. i. 9), but less probable on dogmatical grounds: comp. 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε.

τῷ λουτρῷ τοῦ ὕδατος] '*by the* well-known *laver of the water*;' gen. 'materiæ,' Scheuerl. *Synt.* § 12, p. 82; comp. Soph. *Œd. Col.* 1599. The reference to baptism is clear and distinct (see Tit. iii. 5, and notes *in loc.*), and the meaning of λοῦτρον ('lavacrum,' Vulg., Clarom., ܡܫܚܐ Syr., 'þvahla,' Goth.)—indisputable: instances have been urged in behalf of the active sense of λοῦτρον (adopted by Auth., and perhaps by Copt., Æth.), but in all that have yet been adduced (*e. g.* Ecclus. xxxiv. 25 [30], τί ὠφέλησεν τῷ λουτρῷ αὐτοῦ;), the peculiar force of the termination (instrumental object; comp. Donalds. *Crat.* § 267; Pott, *Etym. Forsch.* Vol. II. p. 403) may be distinctly traced: see exx. in Rost u. Palm, *Lex.* s.v. Vol. II. p. 83, and comp. Suicer, *Thesaur.* s.v. Vol. II. p. 277. It seems doubtful whether Olsh. is quite correct in denying that there is here any allusion to the bride's bath before marriage (Elsner, *Obs.* Vol. II. p. 226); see ver. 27, which considered in reference with the context, and compared with Rev. xxi. 2, makes such an allusion far from improbable. **ἐν ῥήματι**] '*in the word*,' 'in verbo,' Vulg., Clarom., Copt., Goth. There is great difficulty in determining (1) the exact *meaning*, (2) the grammatical *connexion* of these words. With regard (1) to the *meaning* we may first remark that ῥῆμα occurs (excluding quotations) five times in St Paul's Epp. and four in Heb., and in all cases directly (Rom. x. 17, Eph. vi. 17, Heb. vi. 5, xi. 3) or indirectly (Rom. x. 8, 2 Cor. xii. 4, Heb. i. 3, xii. 19) refers to words proceeding ultimately or immediately *from God*. The ancient and plausible reference to the words used in baptism (Chrys., Waterl. *Justif.* Vol. VI. p. 13) would thus, independently of the omission of the article, scarcely seem probable; see Estius *in loc.* The same observation applies with greater or less force to every interpr. except the Gospel, τὸ ῥῆμα τῆς πίστεως, Rom. x. 8, the word of God preached and taught preliminary to baptism (comp. notes on ch. i. 13); the omission of the article being either referred to the presence of the prep. (Middleton, *Gr. Art.* VI. 1), or more probably to the fact that words of similarly definite import (*e. g.* νόμος, χάρις, κ. τ. λ.) are frequently found anarthrous; see Winer, *Gr.* § 19. 1, p. 112. (2) Three constructions obviously present themselves;—(*a*) with ἁγιάσῃ· (*b*) with τῷ λουτρῷ τοῦ ὕδατος· (*c*) with καθαρίσας, or rather *with the whole expression*, καθ. τ. λουτρ. τ. ὕδ. Of these (*a*), though adopted by Jerome and recently maintained by Rück., Winer

αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμω-

(*Gr.* § 20. 2, p. 125), and Meyer, is seriously opposed to the order of the words, and (if ἐν be considered simply instrumental) introduces an idea (ἁγ. ἐν ῥήμ.) which is scarcely doctrinally tenable. The second (*b*) is plainly inconsistent with the absence of the article, this being a case which is not referable to any of the three cases noticed on ch. i. 15,—appy. the only ones in which, in constructions like the present, the omission can be justified. The third (*c*), though not without difficulties, is on the whole fairly satisfactory. According to this view ἐν ῥήματι has neither a purely instrumental, nor certainly a simple modal force ('verheissungsweise,' Harl.), but specifies the necessary *accompaniment*, that *in which* the baptismal purification is vouchsafed (comp. John xv. 3), and without which it is not granted: comp. Heb. ix. 22, ἐν αἵματι πάντα καθαρίζεται κ.τ.λ., where the force of the prep. is somewhat similar.

27. **ἵνα παραστήσῃ**] '*in order that He might present:*' further and more ultimate purpose of ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (ver. 25), the full accomplishment of which must certainly be referred to ὁ αἰὼν ὁ μέλλων (August., Est.), not to ὁ αἰὼν οὗτος (Chrys., Beng., Harl.), see Pearson, *Creed*, Vol. I. p. 406 (ed. Burt.). Schoettg. appositely cites the Rabbinical interpr. of Cant. i. 5, שְׁחוֹרָה אֲנִי וְנָאוָה, in which the swarthiness is referred to the Synagogue בעולם הזה [in hoc seculo], the comeliness to it בעולם הבא [in seculo futuro]; see Petersen, *von der Kirche*, III. 220. The verb παραστήσῃ is here used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom,—not of an offering (Harl.; Rom. xii. 1), which would here be a reference wholly inappropriate.

αὐτὸς ἑαυτῷ] '*Himself to Himself;*' not 'for Himself,' *i.e.* for His joy and glory (Olsh.), but, with local reference, 'to Himself.' Christ permits neither attendants nor handmaids to present the Bride: He alone presents, He receives. The reading παραστ. αὐτὴν ἑαυτῷ [*Rec.* with D^3EK; most mss.; Syr. (both); Chrys., Theod.] is rightly rejected on conclusive evidence [$ABD^1FGL\aleph$; 15 mss.; Clarom., Vulg., Goth., al.; Greek and Lat. Ff.] by most modern editors.

ἔνδοξον τὴν ἐκκλησίαν] '*the Church glorious;*' the tertiary predicate ἔνδοξον (Donalds. *Gr.* § 489) being placed emphatically forward and receiving its further explanation from the participial clause which follows: so, with a correct observance of the order, Copt., Æth., probably Vulg., Clarom., and all the best modern commentators.

μὴ ἔχουσαν σπίλον] '*not having a spot.*' The word σπίλος (μιασμός, ῥύπος, Suid.) is a δὶς λεγόμ. in the N.T. (2 Pet. ii. 13), and belongs to later Greek, the earlier expression being κηλίς, see Lobeck, *Phryn.* p. 28. *Lachm.*, *Tisch.*, Bruder (*Concord.*), Meyer and others still retain the accentuation σπῖλος. As the iota is short (comp. ἄσπῐλος, Antiph. ap. *Anthol.* Vol. VI. 252) the accentuation in the text seems most correct; comp. Arcad. *Accent.* VI. p. 52 (ed. Barker).

ῥυτίδα] '*a wrinkle:*' ῥυτίς, ἡ συνελκυσμένη σάρξ, *Etym. M.*; derived from ΡΥΤΩ, ἐρύω, see Benfey, *Wurzellex.* Vol. II. p. 317. Ruga and 'wrinkle' are probably cognate forms; see *ib.* p. 314, and comp. Diffenbach, *Lex.* Vol. I. p. 236. **ἀλλ' ἵνα ᾖ**] '*but in order*

28 μος. οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ

that it might be;' change of construction, as if ἵνα μὴ ἔχῃ had preceded: similar exx. of 'oratio variata' are cited by Winer, *Gr.* § 63. II. 1, p. 509. On the true meaning of ἁγία as applied to the Church, see Pearson, *Creed*, Art. IX. Vol. I. p. 403 (Burt.), Jackson, *Creed*, XII. 4. 3, and on ἄμωμος, see notes on ch. i. 4. The context might here seem to favour the translation 'omni maculâ carens' (comp. Cant. iv. 7), but it seems more correct to say that the first part of the verse presents the conception of purity, &c. in *metaphorical* language, the second in words of simply *ethical* meaning.

28. **οὕτως**] '*Thus,*' '*in like manner;*' '*ita,* scilicet uti Christus dilexit ecclesiam quemadmodum jam dixi,' Corn. a Lap. Even should we retain the reading of *Rec.* (οὕτως ὀφ. οἱ ἄνδρ. ἀγ. κ.τ.λ.; see below), the reference must still clearly be to καθὼς καὶ ὁ Χρ. κ.τ.λ. ver. 25—27, not as Est. (comp. De W.) suggests, to the *following* ὥς; this latter construction being contrary, not necessarily 'to grammatical law' (Eadie; for comp. John vii. 46, 1 Cor. iv. 1), but to the natural use of οὕτως, of which 'non alia est vis quam quæ naturæ ejus consentanea est, ut eo confirmentur *præcedentia,*' Herm. *Viger,* Append. x. p. 747. In passages like 1 Cor. *l. c.* there is an obvious emphasis, which would here be out of place. The reading is doubtful, as in addition to the evidence in favour of the text [KLℵ; nearly all mss.; Syr., Arm.; Chrys., Theod., al. (*Rec.*) that of B (ὀφείλ. καὶ οἱ ἄνδρες) may be urged for the inversion. The authority for the longer and non-inverted reading, καὶ οἱ ἄνδρες ὀφείλουσιν, viz. ADEFG; 2 mss.; Clarom., Vulg., Goth., Copt.; Clem., Lat. Ff. (*Lachm.*), is not inconsiderable, but may be rightly considered inferior to that for the text. **ὡς τὰ ἑαυτῶν σώματα**] '*as* being *their own bodies;*' not '*wie* ihre eigenen Leiber,' Meier (comp. Alf.), but '*als* ihre eigenen Leiber,' Luth., Mey. The context clearly implies that Christ loved the Church not merely *just as* (comparatively) He loved His own body (scil. ὡς ἑαυτόν, Schoettg.), but *as being* His own body, the body of which He is the Head. In the hortatory application therefore ὡς must have a similarly semi-argumentative force; otherwise, as Harl. remarks, we should have two comparisons, the one with οὕτως, the other with ὡς, which would mar the perspicuity of the passage. In the present view, on the contrary, the distinction is logically preserved: οὕτως alone introduces the comparison; ὡς with its regular and proper force marks the *aspects* (see notes on ver. 22) in which the wives were to be regarded ('as being, in the light of, their own bodies'), and thus tacitly supplies to the exhortation an argument arising from the acknowledged nature of the case. For a defence of the simple comparative use of ὡς, see Alf. *in loc.*

ὁ ἀγαπῶν κ.τ.λ.] '*He that loveth his own wife loveth himself;*' explanation of the preceding ὡς τὰ ἑαυτῶν σώμ. The Apostle's argument rests on the axiom that a man's wife is a part of his very self. Husbands are to love them as being their own bodies: thus their love to them is in fact self-love; it is not κατ' ὀφειλήν, but κατὰ φύσιν.

γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ 29
σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς
καὶ ὁ Χριστὸς τὴν ἐκκλησίαν· ὅτι μέλη ἐσμὲν τοῦ 30

29. **οὐδεὶς γάρ κ.τ.λ.**] '*For no one ever hated;*' confirmation and proof of the position just laid down, ὁ ἀγαπῶν κ.τ.λ.: first, it is ultimately based on a general law of nature, *οὐδείς ποτε* κ.τ.λ. ('insitam nobis esse corporis nostri caritatem,' Senec. *Epist.* 14, cited by Grot.); secondly, it is suggested by the example of Christ, *καθὼς καὶ* ὁ Χρ. κ.τ.λ. The whole argument then seems to run, 'Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own (*ἑαυτῶν*) bodies; yes, I say the man who loves his wife loves himself (*ἑαυτόν*); for if he hated her he would hate (according to the axiom in ver. 28) his own flesh, whereas on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church.'

τὴν ἑαυτοῦ σάρκα] '*His own flesh.*' This word appears undoubtedly to have been chosen in preference to *σῶμα*, on account of the allusion to Gen. ii. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 31.

ἀλλὰ ἐκτρέφει] '*but nourisheth,*' 'ministers to its outward growth and development.' The prep. does not appear intensive ('valde nutrit,' Beng.), but marks the evolution and development produced by the *τρέφειν*: comp. Xen. *Œcon.* XVII. 10, *ἐκτρέφειν τὴν γῆν τὸ σπέρμα εἰς καρπόν.*

καὶ θάλπει] '*and cherisheth;*' 'fovet,' Vulg., Clarom.,—more derivatively, ܡܚܡܡ [et curat] Syr., sim. Æth.-Platt, 'solicite conservat;' Meyer maintains the literal meaning, 'warmeth' (comp. Goth. 'varmeiþ'), citing Beng., 'id spectat amictum, ut *nutrit* victum.' This seems however here an interpr. far too definite and realistic: *θάλπειν* certainly primarily and properly implies 'to warm,' but still may, as its very etymological affinities (*θηλή*, *Θάω*) suggest, bear the secondary meaning 'to cherish,' the fostering warmth of the breast (comp. Theocr. *Idyll.* XIV. 38) being the connecting idea; see 1 Thess. ii. 7, *ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα.*

καθὼς καί κ.τ.λ.] '*even as Christ the Church,*' scil. *ἐκτρέφει καὶ θάλπει*, with general reference to the tender love of Christ towards His Church. Any special applications ('*nutrit* eam verbo et Spiritu, vestit virtutibus,' Grot.) seem doubtful and precarious. The reading of *Rec.* Κύριος (for Χριστός) rests only on D^3KL; majority of mss.; Dam., Œcum., and is rightly rejected by nearly all modern editors.

30. **ὅτι μέλη ἐσμέν**] '*because we are members;*' reason why Christ thus nourishes and cherishes His Church. The position of *μέλη* seems emphatic; '*members,*'—not accidental, but integral parts of His body (Mey.), united to Him not only as members of His mystical body the Church, but by the more mysterious marital relation in which Christ in His natural and now glorified body stands to His Church. On the important dogmatical application of this passage to the Holy Communion, see Waterland, *Eucharist*, ch. VII. Vol. IV. p. 600, 608, and comp. J. Johnson, *Works*, Vol. II. p. 129 sq. (A.-C. L.).

σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων

30. *ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ*] *Tisch.* (ed. 2) and *Lachm.* omit these words, with ABℵ[1]; 17. 67**; Copt., Æth. (both); Method. (?), Ambrst. (*Mill*, Prolegom. p. 69). The external authorities for their insertion are DEFGKLℵ[4]; nearly all mss., and Vv.; Iren., Chrys., Theod., Dam., al.; Hier., al. (*Rec., Scholz, Harl., Mey., De W.* (?), *Alf., Words.*,— to which now may be added *Tisch.*, ed. 7). The preponderance of external authority (owing to the divided nature of the testimony of ℵ) perhaps may still not be decisive; and *paradiplomatic* considerations (see Pref. to *Galat.* p. xxiv. ed. 4) also suggest the probability of an accidental omission, from the transcriber's eye having fallen on the third *αὐτοῦ* instead of the first; and lastly, internal considerations seem to suggest that the words, if inserted from the LXX, would have been cited more exactly, while the omission might easily have arisen from the appy. material conception presented by the clause. On these grounds the longer reading is still retained.

ἐκ τῆς σαρκός κ.τ.λ.] 'being *of His flesh and of His bones*;' more exact specification of the foregoing words, *ἐκ* with its primary and proper force pointing to the *origin* to which we owe our spiritual being; comp. notes *on Gal.* ii. 16. The true and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of deductions and applications for the simple and grammatical interpretation. We must thus set aside all *primary* reference to the Sacraments (Theod.), to the Holy Communion (Olsh.), to Baptism (comp. Chrys.), and certainly to the Crucifixion ('per corporis ejus et sanguinis pretium redempti,' Vatabl. ap. Poli *Syn.*). A reference to the *ἐνσάρκωσις* (Iren. *Hær.* v. 2) is plausible, but untenable; for Christ, thus considered, is of *our* flesh, not we of *His*, John i. 14; and even if this be explained away ('quia in hâc naturâ ipse caput est,' Est., comp. Stier), the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's Church. The most simple and natural view then (comp. Chrys., Beng., Mey.) seems to be this, that the words are cited in substance from Gen. ii. 23, to convey this profound truth,—that our real spiritual being and existence is as truly, as certainly, and as actually (not *ὥσπερ*, Theod.-Mops., but *γνησίως ἐξ αὐτοῦ*, Chrys.) 'a true native extract from His own body' (Hooker), as was the physical derivation of Eve from Adam; see esp. the forcible language of Hooker, *Eccl. Pol.* v. 56. 7, and comp. Bp. Hall, *Christ Mystical*, ch. III. § 2, 3, and the good note of Wordsw. *in loc.* This is the general truth, which of course admits a forcible *secondary* application to the Sacraments (comp. Kahnis, *Abendm.* p. 143 sq.): we may truly say with Waterland, 'the true and firm basis for the economy of man's salvation is this, that in the Sacraments we are made and continued members of Christ's *body, of His flesh and of His bones.* Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is *personally* united with His divine nature, which is *essentially* united with God the Father, the head

αὐτοῦ. ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ 31
μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

and fountain of all,' *Charge*, A.D. 1739, Vol. v. p. 212. These are weighty words.

31. **ἀντὶ τούτου**] '*For this cause;*' ἕνεκεν τούτου, Gen. ii. 24. The meaning is practically the same: ἀντὶ passes by a natural transition from its primary idea of *local opposition* (Xen. *Anab.* IV. 7. 6) through that of *counterchange* (see Winer, *Gr.* § 47. a, p. 326) to that of mere ethical *relation*. It can scarcely be doubted that this verse is nothing more than a free citation from Gen. ii. 24, ἀντὶ taking the place of ἕνεκεν, and referring to the same fact, the derivation of woman from man, which is clearly presupposed in the allusions of ver. 30. Meyer with punctilious accuracy refers ἀντὶ τούτου to the words immediately preceding, and gives the passage a directly mystical interpretation in reference to the final and *future* union of Christ with His Church. Somewhat differently and more probably, Chrys., Theod., Theoph., Jer., refer to Christ's coming in the flesh: compare Taylor, *Serm.* XVII. 1, 'Christ descended from His Father's bosom and contracted His divinity with flesh and blood, and married our nature, and we became a Church;' see Beng. *in loc.* To denounce summarily such an interpr. as 'wild and visionary' (Eadie), seems alike rash and inconsiderate. That St Paul adduces the verse as containing a definite allegorical meaning, may perhaps be considered doubtful; but that St Paul intended his readers to make some such *application*, seems to have been the general opinion of the early commentators, is by no means incompatible with the context, and cannot be confidently denied: see Alf. *in loc.* Thus then in a certain sense, we may with Hofmann (*Weiss. u. Erf.* Vol. I. p. 71) recognise in this the first Prophecy in Scripture; 'primus vates Adam,' Jer. **καταλείψει κ. τ. λ.**] '*shall a man leave father and mother.*' Mey. presses the tense somewhat unnecessarily, as referring to something yet to come. Even if in the original passage it designate something positively future, there is no reason why in this application and free citation it may not state not only what *will*, but whatever *shall* and *ought* to happen: on this ethical force of the future, see Winer, *Gr.* § 40. 6, p. 250, Thiersch, *de Pent.* III. 11, p. 158 sq.

The longer reading of *Rec.* τὸν πατ. αὐτοῦ καὶ τὴν μητ. is fairly supported [AD^{3}EKL$\aleph^1$(omitting αὐτ.)$\aleph^4$: most mss.; Syr., Copt., al.; Orig., al.], but is rightly rejected by *Lachm.*, *Tisch.*, *Mey.*, al., as a conformation to the LXX; see especially the critical comment of Origen, cited by *Tisch. in loc.* **προσκολλ. πρὸς τὴν γυν. αὐτ.**] '*shall be closely joined unto his wife:*' comp. Matth. xix. 5, κολληθήσεται τῇ γυναικὶ αὐτοῦ, where the dat. is used, but with little difference of meaning. On the close affinity between the dat. and the accus. with εἰς and πρός, and their interchange in many passages, see Winer, *Gr.* § 31. 5, p. 190. The reading is doubtful; *Lachm.* for πρὸς τὴν γυναῖκα maintains τῇ γυναικὶ with AD^{1}E^{1}FG$\aleph^1$(om. αὐτοῦ); 3 mss.; Meth., Epiph. (comp. 1 Cor. vi. 16); but owing to the good evidence for the text [BD^{3}EKL$\aleph^4$; nearly all mss.; Orig., Chrys., Theod.], and the distinct notice by Origen (see *Tisch. in loc.*), the accus. with πρός (*Rec.*, *Tisch.*, *Mey.*, al.) is the more probable reading.

32 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν

32. **τὸ μυστήριον κ.τ.λ.**] '*This mystery is great*, sc. *deep*:' explanatory comment on the preceding verse. But what mystery? The answer is not easy, as four antecedents are possible, (*a*) the text immediately preceding; τὸ εἰρημένον, τὸ γεγραμμένον, Stier, Meyer, comp. Chrys., Theodorus. (*b*) The whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and His Church. (*c*) The spiritual purport, 'non matrimonium humanum sed ipsa conjunctio Christi et ecclesiæ, Beng. (*d*) The simple purport and immediate subject of the text, 'arctissima illa conjunctio viri et mulieris,' Est. Of these (*a*), though not otherwise untenable, involves a meaning of *μυστήριον* which cannot be substantiated by St Paul's use of the word; *μυστ.* being only used by the Apostle to imply either something not *cognizable* by (ch. i. 9, iii. 4, and appy. vi. 19), or not fully *comprehensible* by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schoettg. *Hor. Hebr.* Vol. I. p. 783), 'a passage containing an allegorical import:' see Tholuck, *Rom.* xi. 25, and comp. Lobeck, *Aglaoph.* Vol. I. p. 85, 89. Of the rest (*b*) and (*c*) are less plausible, as in both cases—more especially in the latter—the remark ἐγὼ δὲ λέγω κ. τ. λ. would seem superfluous and the force of the pronoun obscure. On the whole then (*d*) seems best to harmonize with the context. Thus then ver. 29 states the exact similarity (*καθώς*) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a probable application also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and His Church. It is needless to observe that the words cannot possibly be urged in favour of the sacramental nature of marriage (Concil. Trid. XXIV. init.), but it may fairly be said that the very fact of the comparison (see Olsh.) does place marriage on a far holier and higher basis than modern theories are disposed to admit: see Harl. *in loc.*, and for two good sermons on this text, Bp. Taylor, *Serm.* XVII. XVIII. Vol. I. p. 705 sq. (Lond. 1836). **ἐγὼ δὲ λέγω**] '*but I am speaking*;' antithetical comment on the foregoing; ἐγὼ having no special reference to his own celibacy (comp. Stier), but, as De W. admits, marking, and that with emphasis, the subjective character of the application and comparison (Winer, *Gr.* § 22. 6, p. 138), while the slightly oppositive δὲ contrasts it with any other interpretation that might have been adduced (Mey.): 'the mystery of this closeness of the conjugal relation is great, *but* I am *myself* speaking of it in its still deeper application, in reference to Christ and the Church;' μέγα ὄντως μυστήριον, τέως μέντοι εἰς Χριστὸν ἐκλαμβάνεται, παρ' ἐμοῦ τοῦτό, φησιν, ὡς προφητικῶς περὶ αὐτοῦ λεχθέν, Theoph. On the general use of λέγω δέ, formula 'explanandi atque pressius eloquendi ea quæ antea obscurius erant dicta,' see Raphel *on* 1 *Cor.* i. 12, and notes *on Gal.* iv. 1. **εἰς Χρ.**] '*in reference to*;' not 'of,' Conyb., still less 'in Christo,' Vulg., but 'in Christum,' Beza (comp. Æth., Syr.-Phil.), the preposition correctly marking the ethical *direction* of the speaker's words; comp. Acts ii. 25, and see

ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν 33
ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα
φοβῆται τὸν ἄνδρα.

Children, obey and honour your parents according to God's commandment: fathers, provoke not your children, but educate them holily.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν VI.

Winer, *Gr.* § 49. a, p. 354, and notes *on* 2 *Thess.* i. 11. The prep. εἰς before τὴν ἐκκλ. is omitted by BK; 10 mss.; Iren., Epiph., Marc., and is bracketed by *Lachm.:* but the external authority against it is not strong, and the probability of its omission, from its not being understood, by no means slight.

35. **πλήν**] '*Nevertheless*,' *i. e.* not to press the mystical bearings of the subject any further; the particle not being resumptive (Beng., Olsh.), but in accordance with its primary meaning, *comparative*, and thence contrasting and slightly *adversative;* see esp. Klotz, *Devar.* Vol. II. p. 725, Donalds. *Gr.* § 548. 33, and also notes *on Phil.* i. 18. **καὶ ὑμεῖς οἱ καθ' ἕνα**] '*ye also severally;*' ye *also*—as well as Christ towards His Church. The plural thus specified by the distributive οἱ καθ' ἕνα, 'vos singuli' (comp. 1 Cor. xiv. 27, 31, and see Winer, *Gr.* § 49. d. *b*, p. 357), passes easily and naturally into the singular in the concluding member of the sentence. On the striking equivalence of κατὰ to ἀνὰ in nearly all its meanings (here evinced in the distributive use), see esp. Donalds. *Cratyl.* § 183 sq.

ὡς ἑαυτόν] '*as himself*,' scil. 'as being one with himself,' see notes on ver. 28. **ἡ δὲ γυνή κ.τ.λ.**] '*and the wife* I bid *that she fear her husband:*' emphatic specification, with slight contrast, of the duties of the wife; ἡ γυνὴ being a simple and emphatic nominative absolute (Mey.; contra Eadie,—but erroneously), though not of a kind so definitely unsyntactic as Acts vii. 40 and exx. cited by Winer (*Gr.* § 28. 3, p. 207, ed. 5; see p. 509, ed. 6), and most probably dependent, not on an imper., but on some verb of command which can easily be supplied from the context; see Meyer *on* 2 *Cor.* viii. 7, Fritz. *Diss. in* 2 *Cor.* p. 126, Winer, *Gr.* § 44. 4, p. 365, ed. 5. Alford supplies 'I order,' or 'let her see,' referring to his note on 2 Cor. *l. c.*, where 1 Cor. xvi. 10 is cited as illustrative: this is not fully in point, as the subject of the imperative and the subjunctive is not the same: more pertinent is Soph. *Œd. Col.* 156, where, as Ellendt correctly observes, '*φύλαξαι* adsignificatum habet loquentis consilium; *hæc tibi dico ne*, &c.,' *Lex. Soph.* Vol. I. p. 840.

CHAPTER VI. 1. **ὑπακούετε κ. τ. λ.**] '*obey your parents in the Lord;*' ἐν Κυρίῳ (*Christ*,—not God, as Chrys., Theod.; compare ch. iv. 7, v. 21) as usual denoting the *sphere* to which the action is to be limited (not for κατὰ Κύρ., Chrys.), and obviously belonging, not to τοῖς γονεῦσιν, nor to τοῖς γον. and to ὑπακ. (comp. Orig. *Cat.*), but simply to the latter,—serving thus to define and characterize the nature and possibly the limits of the obedience; ἐν οἷς ἂν μὴ προσκρούσῃς [Κυρίῳ], Chrys. On the more exact nature of these limits (here however perhaps not very definitely hinted at; comp. Alf.), see Taylor, *Duct. Dub.* III. 5, Rule 1 and 4 sq. The reading is doubtful, as ἐν Κυρίῳ is omitted by *Lachm.* on strong authority [BD^{1}FG; Clarom., Sang., Aug., Boern.; Clem., al.]. The exter-

2 ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον. τίμα τὸν
πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη
3 ἐν ἐπαγγελίᾳ, ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος

nal authorities however for its insertion [AD²D³EKLℵ; nearly all mss. and Vv.; Chrys. (expressly), Theod.] are of great weight, and the internal arguments are in its favour, as it would have been inserted after δίκαιον if it had come from Col. iii. 20: see Meyer, p. 238. **τοῦτο γάρ ἐστιν δίκ.**] '*for this is right;*' not merely πρέπον, nor merely κατὰ τὸν τοῦ Θεοῦ νόμον (Theod.), but 'in accordance with nature' (τέκνα...γονεῦσιν), and, as the next verse shows, the law of God: καὶ φύσει δίκαιον, καὶ ὑπὸ τοῦ νόμου προστάσσεται, Theoph.; comp. Col. iii. 20. On the position of children in the early Church, and the relation such texts bear to infant baptism, see Stier, *Reden Jes.* Vol. VI. p. 924 sq.

2. **τίμα κ.τ.λ.**] '*Honour thy father and thy mother;*' specification of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. Had δίκαιον referred only to this command, some causal particle would more naturally have been appended. As it stands however, the solemn recitation of the commandment blends the voice of God with that of nature. **ἥτις**] '*the which;*' the pronoun not having here a strongly *causal*, but rather an *explanatory* force; see notes *on Gal.* ii. 4, iv. 24. **πρώτη ἐν ἐπαγγελίᾳ**] '*the first in regard of promise,*' scil. 'as a command of promise;' comp. Syr. ܒܦܘܩܕܐ ܕ ܘ ܪ ܒ ܐ [primum quod promittitur]: not exactly 'with promise,' Beza, Alf., al., as the prep. here seems naturally used not so much to state the accompaniment as to specify the exact point in which the predication of πρώτη was to be understood; so rightly Chrys. (οὐ τῇ τάξει ['in regard of order,' notes *on Gal.* i. 22] εἶπεν αὐτὴν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ), and expressly Winer, *Gr.* § 48. a. obs. p. 349. Meyer cites Diodor. Sic. XIII. 37, ἐν δὲ εὐγενείᾳ καὶ πλούτῳ πρῶτος. Some little difficulty has been found in the use of πρώτη, owing to the 2nd commandment seeming to involve a kind of promise; see Orig. *Cat.* If this be considered as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth commandment would then be the *only* one which has a promise: nor would the assumption that it is 'first' on the *second* table (not such a recent division as Meyer after Erasm. seems to think, see Philo, *de Special. Legg.* Vol. II. p. 300, ed. Mang.) relieve the difficulty, as the same objection would still remain. We may perhaps best explain the statement of priority by referring it, not to all other *foregoing* commands (Harl.), but to all the *other Mosaic* commands (Mey.) of which the decalogue forms naturally the chief and prominent portion; simply then 'the first command we meet with which involves a promise.' It may be observed that the article is not needed with πρῶτος, ordinals being from their nature sufficiently definite; comp. Acts xvi. 12, and see Middleton, *Greek Art.* VI. 3, p. 100.

3. **ἵνα εὖ σοι κ.τ.λ.**] '*in order that it may be well with thee;*' a slightly varied citation from the LXX, Exod. xx. 12, Deut. v. 16, ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod.] ἧς Κύριος ὁ Θεός

ἐπὶ τῆς γῆς. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ 4 τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

σου δίδωσί σοι. The omission of the latter words can scarcely have arisen from the Apostle's belief that his Gentile hearers and readers were so familiar with the rest of the quotation, that it would be unnecessary to cite it (see Mey.); for thus τῆς γῆς must be translated 'the land' (of Canaan,—simply and historically, Mey.) and the promise denuded of all its significance to Christian children. It is far more probable (see Eadie) that the omission was intended to generalize the command, and that, not merely 'toti genti' (Beng.), nor in typical ref. to heaven (Hamm., Olsh., see Barrow, *Decal.* Vol. VI. 524), but simply and plainly *to individuals*, subject of course to the conditions which always belong to such temporal promises; see Leighton, *Expos. of Command.* p. 487 (Edin. 1845). καὶ ἔσῃ μακρ.] '*and* that *thou be long-lived*,' 'et sis longævus,' Vulg. The future is commonly explained as a lapse into the 'oratio directa' (comp. Winer, *Gr.* § 41. b. 1, p. 258), but is more probably to be regarded as dependent on ἵνα (so Vulg., Æth., Arm., all of which use the subjunct.),—a construction which though not found in Attic Greek (see Klotz, *Devar.* Vol. II. p. 630) certainly does occur in the N. T. (comp. 1 Cor. ix. 18, Rev. xxii. 14, and see Winer, *l. c.*), harmonizes perfectly with the classical use of ὅπως (see the numerous exx. cited by Gayler, *Partic. Neg.* p. 209, sq.), and is here eminently simple and natural; comp. Mey. *in loc.* Whether however we can here recognise a 'logical climax' (Mey.), is doubtful: the future undoubtedly does often express the more *lasting* and *certain* result (compare Rev. *l.c.*, where the single act is expressed by the aor. subj., the lasting act by the future); still, as the present formula occurs in substance in Deut. xxii. 7 (*Alex.*), and might have thence become a known form of expression, it seems better not to press the future further than as representing the *temporal evolution* of the εὖ γενέσθαι.

4. Καὶ οἱ πατέρες] '*And ye fathers;*' corresponding address to the parents in the persons of those who bore the domestic rule, the πατέρες: comp. Meyer *in loc.* Bengel remarks on the presence of the καὶ here and ver. 9, and its absence in ch. v. 25; 'facilius parentes et heri abutuntur potestate suâ quam mariti.' This distinction is perhaps over-pressed: καὶ here and ver. 9 introduces a marked and quick appeal (see Hartung, *Partik.* καί, 5. 7, Vol. I. 149), and also marks that the obligation was not all on one side, but that the superior also had duties which he owed to the inferior. The duty is then expressed negatively and positively. μὴ παροργίζετε] '*provoke not to wrath;*' see Col. iii. 21, μὴ ἐρεθίζετε τὰ τέκνα (*Rec., Tisch.*): negative side of exhortation (οὐκ εἶπεν ἀγαπᾶτε αὐτά, τοῦτο γὰρ καὶ ἀκόντων ἡ φύσις ἐπισπᾶται, Chrys.), not with reference to any stronger acts such as disinheriting, &c. (Chrys.), but, as Alf. rightly suggests, all the vexatious circumstances which may occur in ordinary intercourse; θεραπεύειν καὶ μὴ λυπεῖν ἐκέλευσε, Theod. ἐκτρέφετε] '*bring up, educate;*' in an ethical sense, καλῶς ἐκτρέφει πατὴρ δίκαιος, Prov. xxiii. 24; frequently so in Plato; comp. Polyb. *Hist.* I. 65. 7, ἐν παιδείαις καὶ νόμοις ἐκτεθραμμένων (Winer). In ch. v. 29 the reference

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν

Servants, obey and do your duty faithfully to your masters as to Christ, and ye shall receive your reward: masters, do the like in return.

is simply physical, but the force of the compound is the same in both passages; see notes *in loc.*

ἐν παιδείᾳ καὶ νουθεσίᾳ] '*in the discipline and admonition;*' 'in disciplinâ et correptione,' Vulg.; not instrumental, but as usual 'in the sphere and influence of;' see Winer, *Gr.* § 48. a, p. 346 note. These two words are not related to one another as the *general* (παιδ.) to the *special* (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; so Trench, *Synon.* § 32, and before him Grot., '*παιδ.* hic significare videtur institutionem *per pœnas; νουθ.* autem est ea institutio quæ fit *verbis.*' This Christian meaning of *παιδεύω* and *παιδεία*, 'per molestias eruditio' (August.), seems occasionally faintly hinted at in earlier writers; comp. Xen. *Mem.* I. 3. 5, and Polyb. *Hist.* II. 9. 6, where the adverb *ἀβλαβῶς* marks that the *παιδεύειν* was a word that needed limitation. On the latter form *νουθεσία* instead of *νουθέτησις*, see Moeris, *Lex.* p. 248 (ed. Koch), Lobeck, *Phryn.* p. 512, 520. **Κυρίου**] '*Of the Lord;*' *subjecti*,—belonging to the general category of the *possessive* genitive, and specifying the Lord Christ as Him by whom the *νουθεσία* and *παιδεία* were, so to say, prescribed, and by whose Spirit they must be regulated; so Harl., Olsh., Mey. The gen. *objecti* 'about the Lord' ('monitis ex verbo Dei petitis,' Beza), though apparently adopted by all the Greek commentators (comp. Theod. *τὰ θεῖα παιδεύειν*), seems far less satisfactory. Meyer reads **τοῦ** Κυρίου, but, as it would seem, by accident: there is no trace of such a reading in any of the critical editions.

5. **τοῖς κυρίοις κατὰ σάρκα**] '*your masters according to the flesh;*' *κατὰ σάρκα* here, as in Col. iii. 22 (where it precedes *κυρ.*), serving to define and qualify *κυρίοις*, 'your bodily, earthly masters:' comp. notes on ch. i. 19, ii. 11. Both here and Col. *l. c.* (where the mention of ὁ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, *τῷ κατὰ πνεῦμα καὶ κατὰ σάρκα* Κυρ. Whether anything *consolatory* (*κατὰ σάρκα ἐστὶν ἡ δεσποτεία, πρόσκαιρος καὶ βραχεῖα*, Chrys.) or *alleviating* ('manere illis nihilominus intactam libertatem spiritualem,' Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle might possibly have intended to be made. On the stricter but here neglected distinction between *κύριος* and *δεσπότης*, see Trench, *Synon.* § 28. *Lachm.* places *κατὰ σάρκα* before *κυρίοις* with ABℵ; 10 mss; Clem., Chrys. (1), Dam., al.,—but such a position is rejected by *Tisch.* and most recent editors, as a probable conformation to Col. iii. 22.

μετὰ φόβου καὶ τρόμου] '*with fear and trembling.*' By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the 'durior servorum conditio' (Wolf, Beng., comp. Chrys.), but only to the 'anxious solicitude' they ought to feel about the faithful performance of their duties; comp. Hamm. *on Phil.* ii. 12, where however the idea of *ταπεινο-*

ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ' 6 ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

φροσύνη (Hamm.) is not so prominent as that of distrust of their own powers, anxiety that they could not do enough: see notes *in loc.*

ἐν ἁπλότητι τῆς καρδίας] '*in singleness of heart;*' 'in simplicitate cordis,' Vulg., Clarom., Syr.; element in which their anxious and solicitous obedience was to be shown: it was to be no hypocritial anxiety, but one arising from a sincere and single heart; καλῶς εἶπεν, ἵνα γὰρ μετὰ φ. καὶ τρ. δουλεύειν, οὐκ ἐξ εὐνοίας δέ, ἀλλ' ὡς ἂν ἐξῇ, Chrys. The term ἁπλότης occurs seven times (2 Cor. i. 12 is doubtful) in the N.T., always in St Paul's Epp., and in all marks that *openness* and sincerity of heart (not *per se* 'liberality,' see the good note of Fritz. *Rom.* Vol. III. p. 62) which repudiates *duplicity* in thought (2 Cor. xi. 3) or action (Rom. xii. 8). It is joined with ἀκακία (Philo, *Opif.* § 41, p. 38, § 55, p. 61), and ἀγαθότης (Wisd. i. 1), and is opposed to ποικιλία (Plato, *Rep.* 404 E), πολυτροπία (comp. *Hipp. Min.* 365 B, where Achilles is contrasted with Ulysses), κακουργία, and κακοηθεία (Theoph., Theod., *in loc.*); see Suicer, *Thesaur.* Vol. I. p. 436, and Trench, *Synon.* Part II. § 6; comp. Tittm. *Synon.* p. 29, and on the scriptural aspects of *singleness* of heart, Beck, *Seelenl.* III. § 26, p. 105 sq.

6. **μὴ κατ' ὀφθαλμοδουλείαν**] '*not in the way of eye-service;*' further specification on the negative side of the preceding ἐν ἁπλότ., the prep. with its usual force designating the rule or '*normam* agendi,' which in this case they were not to follow; see exx. in Winer, *Gr.* § 49. d, p. 358. The word ὀφθαλμοδ. appears to have been coined by St Paul, being only found here and Col. iii. 22: the adj. ὀφθαλμόδουλος occurs in *Constitut. Apost.* Vol. I. p. 299 A (ed. Cotel.), but in reference to this passage. The meaning is well expressed by Clarom., Vulg., 'non ad oculum servientes' (comp. Syr.), the ref. being primarily to the *master's eye* (μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων ἀλλὰ καὶ ἀπόντων, Theoph.; compare Xen. *Œcon.* XII. 20); the word therefore meaning generally as here, ἡ οὐκ ἐξ εἰλικρινοῦς καρδίας προσφερομένη θεραπεία, ἀλλὰ τῷ σχήματι κεχρωσμένη, Theod. The more correct form is ὀφθαλμοδουλία [DEFGLℵ], see L. Dindorf in Steph. *Thesaur.* Vol. V. p. 1088, 2446.

ἀνθρωπάρεσκοι] '*men-pleasers;*' ὁ Θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων, Ps. liii. 6. Lobeck (*Phryn.* p. 621) remarks on the questionable forms εὐάρεσκος, δυσάρεσκος, but excepts ἀνθρωπάρεσκος. **ἀλλ' ὡς δοῦλοι Χρ.**] '*but as bondservants of Christ;*' contrasted term to ἀνθρωπάρ.: τίς γὰρ Θεοῦ δοῦλος ὢν ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων Θεοῦ δύναται εἶναι δοῦλος; Chrys.: comp. ver. 7, where the opposition is more fully seen. Rückert removes the stop after Χρ., thus regarding ποιοῦντες as the principal member in the opposition, δοῦλοι Χρ. only a subordinate member which gives the reason and foundation of it. This, though obviously harsh, and completely marring the studied antithesis between **ἀνθρωπάρεσκοι** and δοῦλοι **Χριστοῦ**, is reintroduced by *Tisch.* (ed. 7), but properly rejected by other recent editors. The article before Χριστοῦ [*Rec.* with D^3EKL;

7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώ-

most mss.; Chrys., Theod.] is rightly omitted by *Lachm.*, *Tisch.*, al., on preponderant external authority.

ποιοῦντες κ.τ.λ.] '*doing the will of God from the soul;*' participial clause defining the manner in which their δουλεία to Christ was to be exhibited in action. The qualifying words ἐκ ψυχῆς are prefixed by Syr., Æth.-Platt, Arm., Chrys., and some recent editors and expositors (*Lachm.*, *Alf.*, De W., Harl., al.) to the participial clause which follows, but more naturally, and it would seem correctly, connected by Clarom. (where ἐκ ψυχῆς concludes the στίχος), Copt., Æth.-Pol., Syr.-Phil., Auth. (*Tisch.*, *Wordsw.*, Mey., al.), with the present participial clause. Far from there being thus any tautology (De W.), there is rather a gentle climactic explanation of the characteristics of the δοῦλ. Χρ.; he does his work heartily, and besides feels a sincere good-will to his master: comp. Col. iii. 23, ἐκ ψυχῆς ἐργάζεσθε, which, though claimed by De W. as supporting the other punctuation, is surely more in favour of that of the text. On the varied uses of ψυχή (here in ref. to the inner principle of action), see Delitzsch, *Psychol.* iv. 6, p. 159 sq.

7. **μετ' εὐνοίας δουλ.**] '*with good will doing service;*' further specification of the nature and character of the service; μετ' εὐνοίας implying not merely 'lubenti animo' (Grinf. *N.T. Ed. Hell.*), but 'cum benignitate,' Clarom., 'cum cogitatione bonâ,' Copt., in reference to the well-disposed ('well-affected,' Eadie) mind with which the service was to be performed. Raphel (*Obs.* Vol. II. p. 489) very appositely cites Xen. *Œcon.* XII. 5, οὐκοῦν εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν [τὸν ἐπίτροπον] ἔχειν σοὶ καὶ τοῖς σοῖς εἰ μέλλοι ἀρκέσειν ἀντὶ σοῦ παρών· ἄνευ γὰρ εὐνοίας τί ὄφελος; κ.τ.λ. This quotation certainly seems to confirm the distinction made by Harl. (to which Mey. objects), that while ἐκ ψυχῆς seems to mark the relation of the servant to his *work*, μετ' εὐνοίας points to his relation to his *master:* so also the author of the *Constit. Apost.* IV. 22, εὔνοιαν εἰσφερέτω πρὸς τὸν δεσπότην, Vol. I. p. 302 (ed. Cotel.): see exx. in Elsner, *Obs.* Vol. I. p. 228. The Atticists define εὔν. as both ἀπὸ τοῦ μείζονος πρὸς τὸν ἐλάττονα and *vice versâ*, εὐμένεια as only the former, see Thom. Mag. p. 368 (ed. Jacobitz), and exx. in Wetst. *in loc.* The omission of ὡς before τῷ Κυρ. by *Rec.* only rests on the authority of D^3EKL; mss.; Theod., al.

8. **εἰδότες**] '*seeing ye know;*' concluding participial member, giving the encouraging *reason* (σφόδρα θαρρεῖν περὶ τῆς ἀμοιβῆς, Chrys.) why they were to act with this honesty and diligence. The imperatival translation, 'atque scitote' (Raphel, *Annot.* Vol. II. p. 491), is not grammatically tenable (comp. Winer, *Gr.* § 45. 6, p. 313), and mars the logical connexion of the clauses. The *translation* of participles, it may be observed, must always be modified by the context; see Winer, *Gr.* § 45. 2, p. 307, but correct there what cannot be termed otherwise than the erroneous observation that such participles admit of a translation by means of *relatives:* the observation so often illustrated in these commentaries—that a participle *without* the article can never be strictly translated as a part. with the article—appears to be of universal application; see

ποις, εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, 8 τοῦτο κομίσεται παρὰ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, 9

8. ὃ ἐάν τι ἕκαστος ποιήσῃ] So *Tisch.* with KL; most mss.; Syr. (both), al.; Chrys. (3) [but twice ἄνθρ. for ἕκ.], Theod. (adds ἡμῶν) Dam., Theoph., Œcum. (*Rec., Griesb., Scholz, De W., Meyer*). The easiest and therefore suspicious reading ἐὰν ποιήσ. ἕκαστος is found in ℵ (ℵ⁴ ὃ ἐάν): while of the inverted readings, ἕκ. ἐάν τι ποι. is supported by B: and ἕκ. ὃ ἐὰν ποι. by good external authority, viz. AE(D¹FG ἄν); many mss.; Vulg., Clarom., al.; Bas., al. (*Lachm., Rück., Wordsw.*); still the internal arguments derived from *paradiplomatic* (see Pref. to *Gal.* p. xxiv., ed. 4) considerations are so decided that we seem authorized in retaining the reading of *Tisch.* The example is instructive, as it would seem the numerous variations can all be referred either to (*a*) correction, or (*b*) error in transcription, or both united. For example, (*a*) the tmesis seems to have suggested a correction ὅ τι ἐάν, and then, on account of the juxtaposition of ὅτι ὅ τι, the further correction of AB, al. Again it is (*b*) not improbable that owing to homœoteleuton, ὃ ἐάν τι was in some mss. accidentally omitted, and that the unintelligible reading ὅτι ἕκαστος ποιήσῃ then received various emendations: thus we may account for the insertion of ὁ ἐάν τις (1. 27. 31), ἐάν τις (62. 179), ἐάν τι (46. 115), ὁ ἐάν (23. 47), between ὅτι and ἕκ.; all which readings have this value, that they attest the position of ἕκαστ. adopted in the text.

esp. Donalds. *Gr.* § 490.

ὃ ἐάν τι κ.τ.λ.] '*whatsoever good thing each man shall have done;*' ἐάν coalescing with the relative and being in such connexions used simply for ἄν both by writers in the N.T., LXX, and late Greek generally. In the passages collected by Viger (*Idiom.* VIII. 6) from *classical* authors ἄν clearly must be written throughout; see Herm. *in loc.* and Winer, *Gr.* § 42. 6. obs. p. 277. The relative is separated from τι by a not uncommon 'tmesis,' instances of which are cited by Meyer, *e.g.* Plato, *Legg.* IX. 864 E, ἣν ἄν τινα καταβάψῃ· [Lysias] *Polystr.* p. 160, ὃς ἄν τις ὑμᾶς εὖ ποιῇ,—but here some edd. read ὅταν. The form κομιεῖται [*Rec.* with D³EKLℵ⁴; most mss.; Bas., Chrys., Theod.] is rightly rejected both on preponderant external authority, and as derived from Col. *l.c.* The τοῦ [*Rec.* with KL; mss.] is also rightly omitted before Κυρίου.

τοῦτο κομ. παρὰ Κυρίου] '*this shall he receive* back *from the Lord* Christ;' '*this*,—and fully this,' expressed more at length in Col. iii. 24, 25. The 'appropriative' middle κομίζεσθαι (see esp. Donalds. *Gr.* § 432 *bb*, and § 434, p. 450) refers to the receiving back again as it were of *a deposit;* so that in κομιεῖται ὃ ἠδίκησεν, Col. *l.c.* (comp. 2 Cor. v. 10) there is no brachylogy; see Winer, *Gr.* § 66. 1. b, p. 547, and compare notes *in loc.* The tense seems obviously to refer to the day of *final* retribution; ἐπειδὴ εἰκὸς ἐστι πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοῖς δούλοις, ἔκει αὐτοῖς ὑπισχνεῖται τὴν ἀμοιβήν, Œcum. **εἴτε δοῦλος εἴτε ἐλ.**] '*whether* he be *bond-slave or free:*' whatever be his *social* condition here, the future will only regard his *moral* state; μετὰ τὴν ἐντεῦθεν ἐκδημίαν [ἔδειξεν] οὐκ ἔτι δουλείας διαφοράν, Theod,

9. **Καὶ οἱ κύριοι**] '*And ye masters;*'

ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ.

10 Τὸ λοιπὸν ἐνδυναμοῦσθε ἐν Κυρίῳ

Put on the panoply of God; arm yourselves against your spiritual foes with all the defensive portions of Christian armour, and the sword of the Spirit. Pray that we may be bold.

corresponding duties of masters similarly enunciated positively and negatively (*ἀνιέντες τὴν ἀπ.*), concluding with a similar participial clause expressing the motive. The negative statement of the duty is omitted in the parallel passage Col. iv. 1. On the use of *καί*, see notes on ver. 4.

τὰ αὐτὰ ποιεῖτε πρὸς αὐτ.] '*do the same things towards them;*' 'evince in action the same principles and feelings towards them; preserve the *jus analogum* (Calv.) in your relations to them.' It does not seem necessary to restrict *τὰ αὐτὰ* to *μετ' εὐνοίας* **δουλεύειν** (Chrys.), or to *ποιεῖν τὸ θέλ. κ.τ.λ.* (Rück.), or on the other hand, to extend it to *ἐν ἀπλ.*, as well as to the other details (Orig. *Cat.*; comp. Eadie); the reference being rather to the general expression of feeling, the *εὔνοια* which was to mark all their actions, *ἵνα εὐνοϊκῶς—θεραπεύσωσι*, Theod., or, as more correctly modified by Stier,—*κυριεύσωσι*; 'ea quæ *benevolentiæ* sunt compensate,' Beng.

ἀνιέντες τὴν ἀπειλήν] '*giving up your threatening,*' 'the too habitual threatening,' 'quemadmodum vulgus dominorum solet,' Erasm. *Paraphr.* (cited by Meyer): explanatory participial clause (De W., here wholly mis-cited by Eadie), specifying a course of action, or rather of non-action, in which the feeling was to be particularly exhibited. As *ἀπειλὴ* expresses, by the nature of the case, a certain and single course of action, the article does not appear to be used, as with *ἀδικία, ἀκολασία*, al., to specify the particular acts (Middleton, *Art.* v. 1. 1), but to hint at the common occurrence of *ἀπειλή*, see *ib.* v. 1. 4. It is thus not necessary to modify the meaning of *ἀπ.* ('hardness of heart,' Olsh.): St Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness.

εἰδότες ὅτι κ.τ.λ.] '*seeing ye know that both their and your master is in heaven;*' causal participial member exactly similar to that in ver. 8; see notes *in loc.* *Rec.* reads *καὶ ὑμῶν αὐτῶν* with K; al.; Syr. The text is adopted by *Lachm.*, *Tisch.*, and long since by Simon Colinæus (ed. N.T. 1534) with ABD^{1}ℵ^1 (*ἑαυτ.*); mss.; Vulg., Goth., Copt., al.; Clem., al. [*καὶ ὑμ. καὶ αὐτ.* is given by Lℵ^4 (*ἑαυτ.*); 6 mss.; al.].—but designated by Mill, *Prolegom.* p. 115, as 'argutius quam verius.' This is not a judicious criticism, for the probability of an omission of *καὶ ὑμῶν*, owing to homœoteleuton, is far from small, and seems very satisfactorily to account for the various readings; see Meyer *in loc.* (Crit. Notes), p. 239.

προσωπολημψία] '*respect of persons;*' 'personarum acceptio,' Vulg., Clarom., 'vilja-hatþei,' Goth.: on the meaning of this word, see notes *on Gal.* ii. 6, and on the orthography, Tisch. *Prolegom.* p. XLVII.

10. **Τὸ λοιπόν**] '*Finally,*' 'as to what remains for you to do;' *μετὰ τὸ διατάξαι, φησί, τὰ εἰκότα τοῦτο ἀκόλουθον καὶ ὑπόλοιπον*, Œcum.: 'formula concludendi [see Chrys.] et ut ad magnam rem excitandi,' Beng.; see 2

καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν 11
πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι

Cor. xiii. 11, Phil. iii. 1 (see notes), iv. 8, 2 Thess. iii. 1. On the distinction between τὸ λοιπὸν and τοῦ λοιποῦ [adopted here by *Lachm.* with ABℵ¹; 3 mss.; Cyr., Dam.,—evidence of great weight], see notes *on Gal.* vi. 17; and between it and τὸ μέλλον (merely 'in posterum') the brief distinctions of Tittmann, *Synon.* p. 175. The insertion of ἀδελφοί μου before ἐνδυν. [*Rec., Wordsw.*, with KLℵ⁴(FG, al., Vulg., omit μου); most mss.; Syr., Copt., al.; Theod., al.] has the further support of A, which adds ἀδελφοὶ after ἐνδ.,—but is rightly rejected by *Lachm., Tisch.*, al. on good external authority [BDEℵ¹; Clarom., Sang., Goth., Æth. (both), Arm.; Cyr., al.], and besides, as being alien to the style of an Epistle in which the readers are not elsewhere so addressed; see Olsh. and Alf. *in loc.*

ἐνδυναμοῦσθε] '*be strengthened*;' ܬܬܚܫܠ [corroboremini] Syr.,—less definitely, 'be strong,' Auth.; not middle, 'corroborate vos,' Pisc., but (as always in the N. T.) *passive*; comp. Acts ix. 22, Rom. iv. 20, 2 Tim. ii. 1, Heb. xi. 34, and see Fritz. *Rom. l.c.* Vol. I. p. 245. The active occurs in Phil. iv. 13, 1 Tim. i. 12, 2 Tim. iv. 17, in each case in reference to Christ. The simple form δυναμ. [here in B; 17; Orig. *Cat.*] is only found in Col. i. 11, and Heb. xi. 34 [AD¹ℵ¹], see Lobeck, *Phryn.* p. 605.

καὶ ἐν τῷ κ.τ.λ.] '*and in the power of His might*;' not a ἐν διὰ δυοῖν, Beng., but with a preservation of the proper sense of each substantive, on which comp. notes on ch. i. 19. This appended clause (καί) serves to explain and specify the principle in which our strength was to be sought for, and in which it dwelt; comp. 2 Cor. xii. 9, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. On the familiar ἐν Κυρίῳ 'in the Lord,' our only element of spiritual life, see notes on ch. iv. 1.

11. **ἐνδύσ. τὴν πανοπλίαν**] '*Put on the whole armour, the panoply.*' The emphasis rests on this latter word (Mey.), as the repetition in ver. 13 still more clearly shows, not on τοῦ Θεοῦ (Harl.): 'significat debere nos *omni ex parte* instructos esse, ne quid nobis desit,' Calv.; the term here plainly denoting not merely the 'armatura,' Vulg., but the '*universa* armatura,' Beza, the armour in all its parts, offensive and defensive; 'omnia armorum genera, quibus totum militis corpus tegitur,' Raphel, *Annot.* Vol. II. 491; see Judith xiv. 3, πανοπλίας, compared with ver. 2, τὰ σκεύη τὰ πολεμικά, and comp. παντελὴς πανοπλία, Plato, *Legg.* VII. 796 B. It has been doubted whether St Paul is here alluding to the armour of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same: see esp. Polyb. *Hist.* VI. 23, a good Art. in Kitto, *Cyclop.* ('Arms, Armour'), and Winer, *RWB.* Art. 'Waffen,' Vol. II. p. 667. For a sermon on this text see Latimer, *Serm.* III. p. 23 (Lond. 1858).

τοῦ Θεοῦ] '*of God*;' 'quæ a Deo donantur,' Zanch.; gen. of the *source, origin*, whence the arms came (Hartung, *Casus*, p. 23, notes *on* 1 *Thess.* i. 6), well expressed by Theod. ἅπασιν διανέμει τὴν βασιλικὴν παντευχίαν.

πρὸς τὸ δύνασθαι κ.τ.λ.] '*in order that ye may be able to stand* firm *against*;' object and purpose contemplated in the equipment; see notes on ch. iii. 4, iv. 12. The verb στῆναι, as Raphel (*Annot.* Vol. II. p. 493) shows, is a

12 πρὸς τὰς μεθοδείας τοῦ διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,

military expression, 'to stand one's ground,' opp. to φεύγειν; see esp. Kypke, *Obs.* Vol. II. p. 301. The second πρὸς in this connexion has thus the meaning 'adversus' (Vulg., Clarom.), with the implied notion of *hostility* ('contra'), which is otherwise less usual unless it is involved in the verb; see Winer, *Gr.* § 49. h, p. 361 note. **τὰς μεθοδείας τοῦ διαβ.**] '*the wiles of the Devil*,'—or perhaps, as more in harmony with the context, '*the stratagems*' (Eadie; μεθοδεῦσαί ἐστι τὸ ἀπατῆσαι καὶ διὰ μηχανῆς ἑλεῖν, Chrys.); the plural denoting the various concrete forms of the abstract singular; see notes *on Gal.* v. 20. On the form μεθοδίας, which is here very strongly supported [AB^{1}D^{1}EFGKL$\aleph$; many mss.], see notes on ch. iv. 14. The only reason for not accepting it is that in cases of apparent *itacism* caution is always required in estimating the value of external evidence. The number of those in $\aleph$, in this Ep. alone, is very great.

12. **ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη**] '*because our struggle is not*,' '*the* struggle in which we are engaged:' reason for the special mention of the μεθοδείας τοῦ διαβόλου, ver. 11. It is commonly asserted that the metaphor is not here fully sustained, on the ground that πάλη (πάλλω) is properly 'lucta;' see Plato, *Legg.* VII. 796 A. As however we find πάλη δορός, Eur. *Heracl.* 160; πάλην μίξαντες λόγχης, Lyc. *Cassand.* 1358, it is clear that such a usage as the present can be justified: indeed it is not unlikely that the word (a ἅπ. λεγόμ. in N. T., not found in LXX) was designedly adopted to convey the idea of the *personal, individualizing*, nature of the encounter. The reading ὑμῖν adopted by *Lachm.* (text) is well supported [BD^{1}FG; 3 mss.; Clarom., Sang., Aug., Boern., Syr., Goth., al.; Lucif., Ambrst.], but appy. is less probable than ἡμῖν [AD^{3}EKL$\aleph$; most mss.; Vulg., Copt., Syr.-Phil., al.; Clem., Orig., al.], for which it might have been substituted as a more individualizing address.

πρὸς αἷμα καὶ σάρκα] '*against flesh and blood*,' mere feeble man; οὐ πρὸς τοὺς τυχόντας ἔχομέν φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, Theoph.: comp. Polyænus, *Strateg.* III. 11, μὴ ὡς πολεμίοις συμβαλλοντες ἀλλ' ἀνθρώποις αἷμα καὶ σάρκα ἔχουσι [the exhortation of Chabrias to his soldiers], and see notes *on Gal.* i. 16, where the formula is more fully explained. **ἀλλά**] There is here no ground for translating οὐκ... ἀλλά 'non tam...quam;' comp. Glass. *Philolog.* I. 5. 22, Vol. I. p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; '*non* contra homines ['vasa sunt, alius utitur,' August.], *sed* contra dæmones,' Cornel. a Lap.; see esp. Winer, *Gr.* § 55. 8, p. 439, where this formula is very satisfactorily discussed, and comp. Kühner on Xenoph. *Mem.* I. 6. 2, and notes *on* 1 *Thess.* iv. 8. In those exx. where the negation cannot from the nature of the case be considered completely absolute, it will be observed, as Winer ably shows, that the negation has designedly a *rhetorical* colouring, which in a faithful and forcible translation ought always to be preserved without any toning down; see Fritz. *Mark*, Excurs. II. p. 773 sq., Klotz, *Devar.* II. p. 9, 10.

πρὸς τὰς ἀρχάς] '*against the principalities;*' see esp. notes on ch. i. 21, and observe that the same terms which are there used to denote the classes

πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς

and orders of *good*, are here similarly applied to evil *angels* and spirits; comp. Usteri, *Lehrb.* II. 2. B, p. 335.

τοὺς κοσμοκράτορας κ.τ.λ.] '*the world-rulers of this darkness*;' those who extend their world-wide way over the present (comp. ch. ii. 1) spiritual and moral darkness; *ποίου σκότους*; *ἆρα τῆς νυκτός* [comp. Wetst.]; *οὐδαμῶς, ἀλλὰ τῆς πονηρίας*, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of *κοσμοκρ.*, as not merely 'rulers' ('magnates,' Æth.), 'fairwuhabandans,' Goth., but 'rulers over the world,' *munditenentes*, Tertull. (*Marc.* v. 18), *κόσμος* preserving its natural and proper force. So even in the second of the three exx. cited by Schoettg. *Hor. Hebr.* Vol. I. p. 790, out of Rabbinical writers ('qui vocem hanc קוזמוקרטור civitate suâ donarunt'), which Harl. here adduces,—'Abraham persecutus est quatuor קוזמוקרטרין, sc. reges,'—the word appears used designedly with a rhetorical force: ex. 3 is perfectly distinct. Further exx. from later writers are cited by Elsner, *Obs.* Vol. I. p. 219. The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the *κόσμος*, not in its mere material nature (*οὐχὶ τῆς κτίσεως κρατοῦντες*, Theoph.), but in its ethical and perhaps intellectual character and relations (*ὡς κατακρατοῦντες τῶν τὰ κοσμικὰ φρονούντων*, Œcum.), the depravation of which is expressed by *τοῦ σκ. τούτου*: see John xvi. 11, *ὁ ἄρχων τοῦ κ. τούτου*· 1 John v. 19, *ὁ κ. ὅλος ἐν τῷ Πονηρῷ* [see notes on ver. 16] *κεῖται*· 2 Cor. iv. 4, *ὁ Θεὸς τοῦ αἰῶνος τούτου*· comp. John xiv. 30. On the meanings of *κόσμος*, see Bauer, *de Regno Divino*, III. 2, 3 (*Comment. Theol.* Vol. II. p. 144, 154), and comp. notes *on Gal.* iv. 3. The insertion of *τοῦ αἰῶνος* before *τούτου* [*Rec.* with $D^3EKL(\aleph^4$ 'sed rursus abstersit'); majority of mss.; Syr.-Phil. with an ast.; Orig., Chrys., Theod., al.] seems clearly explanatory, and is rightly rejected by nearly all modern editors. **τὰ πνευματικὰ τῆς πονηρίας**] '*the spiritual hosts, communities, of wickedness*,' sc. characterized by essential *πονηρία*, gen. of 'the characteristic quality' (Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211); *ἐπειδὴ γάρ εἰσι καὶ οἱ ἄγγελοι πνεύματα προσέθηκε τῆς πονηρίας*, Theoph., comp. Œcum. *in loc.* Τὰ *πνευματικὰ* are not however merely *τὰ πνεύματα* (Elsn. I, comp. Syr., Æth.), but, in accordance with the force of the collective neut. adject. (Bern. *Synt.* VI. 2, p. 326; Jelf, *Gr.* § 436. I. *δ*), denote the *bands, hosts*, or confraternities of evil spirits: Winer and Meyer aptly cite *τὰ λῃστρικά* ('robber-hordes'), Polyæn. *Strateg.* v. 14. 1 [*τὰ δοῦλα, τὰ αἰχμάλωτα*, cited by Mey. after Bernhardy, are not fully appropriate; see Lobeck, *Phryn.* p. 378]; comp. *τὰ δαιμόνια*, and see esp. Winer, *Gr.* § 34. 3. b. obs. 3, p. 213. The gloss of Auth. (from Tynd.) 'spiritual wickedness' is hardly defensible, for if *τὰ πνευματικὰ* be taken as the abstract neuter (so perhaps Copt.,—which adopts the singular *πνευματικόν*) expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be, not 'spiritales malignitates,' Beza, but 'spiritualia nequitiæ,' Vulg., Clarom. (comp. Goth.), *i.e.* 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436. obs. 2),—an abstract mean-

13 ἐπουρανίοις. διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ

ing which obviously does not harmonize with the context; see Meyer *in loc.* The concrete interpretation, on the other hand, is grammatically correct, and far from unsuitable after the definite τοὺς κοσμοκράτορας.

ἐν τοῖς ἐπουρανίοις] '*in the heavenly regions*,' 'in the sky or air;' Dobree, *Adv.* Vol. I. p. 574 : see ch. i. 20, ii. 6. Here again we have at least three interpretations: (*a*) that of Chrys. and the Greek commentators, who give τὰ ἐπουρ. an ethical reference, 'heavenly blessings;' (*b*) that of Rück., Matth., Eadie, al., who refer the expression to the scene, the locality of the combat, 'the celestial spots occupied by the Church;' (*c*) the ancient interpr. (see Jer. *in loc.*; comp. Tertull. *Marc.* v. 18, where however the application is too limited), according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the *abode* or rather *haunt* of the τὰ πνευματ.; 'qui infra cælum,' Æth. (both). Of these (*a*) is opposed to the previous local interpretations of the words, and involves an explan. of ἐν (= ὑπέρ, Chrys., or περί, Theod.) wholly untenable; (*b*) seems vague and not fully intelligible; (*c*) on the contrary is both grammatically admissible (as the clause thus presents a single conception 'supernal spirits of evil,' see notes on ch. i. 18) and exegetically satisfactory. The haunt of the evil spirits was indirectly specified in ch. ii. 2 as being in the regions τοῦ ἀέρος; here the latent opposition,—αἷμα καὶ σὰρξ on earth, and τὰ πνευμ. in supernal regions,—suggests a word of greater antithetical force, which still can include the same lexical meaning; comp. Matth. vi. 26, τὰ πετεινὰ τοῦ οὐρανοῦ. As in ch. ii. 2 there was no reason for limiting the term to the mere physical *atmosphere*, so here still less need we adopt any more precise specification of locality; see notes *in loc.*, and comp. generally Hofm. *Schriftb.* Vol. I. p. 401 sq. The repetition of πρὸς before each of the substantives is somewhat of a rhetorical nature, designed to give emphasis to the enumeration; see Winer, *Gr.* § 50. 7. obs. p. 374.

13. **διὰ τοῦτο**] '*On this account*,' '*wherefore*:' since we have such powerful adversaries to contend with; ἐπειδή φησι χαλεποὶ οἱ ἐχθροί, Œcum. **ἀναλάβετε**] '*assume*,' '*take up*,' not necessarily 'to the field of battle,' Conyb., but with simple local reference, as opposed to καταπίθεσθαι; ἀναλαμβ. τὰ ὅπλα κ.τ.λ. being the technical expression: see Deut. i. 41, Jer. xlvi. (xxvi.) 3, Judith xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *Obs.* Vol. I. p. 231, and Wetst. *in loc.*

ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ] '*in the evil day*—of violent temptation,' Fell, Cocc.: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργοῦντος αὐτῇ διαβόλου τὸ ὄνομα τεθεικώς, Theod.; Schoettgen compares בישעה רעה '*in hora mala*, quando periculum nobis imminet,' *Hor. Hebr.* Vol. I. p. 793. The use of ἡμέρα rather than αἰών (Gal. i. 4) is opposed to the interpr. of Chrys., Œcum., Theoph., τὸν παρόντα βίον φησί, and the foregoing earnest tone of exhortation to the idea that any consolation (scil. τὸ βραχὺ ἐδήλωσε, Theoph., comp. Chrys.) was implied in the use of ἡμέρα. Still more untenable is the view of Meyer, that St Paul is here specifying the day when the last great Satanic outbreak was to take place (comp. notes *on Gal.* i. 4); the Apo-

καὶ ἅπαντα κατεργασάμενοι στῆναι. στῆτε οὖν περιζω- 14
σάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν

stle has at heart what he knew was much more present and more constantly impending; 'bellum est perpetuum; pugna alio die minus, alio die magis fervet,' Beng.

ἅπαντα κατεργασάμενοι] '*having accomplished, fully done, all*,' not merely *in preparing for* the fight (Beng.), but, as *στῆναι* ('to stand one's ground') obviously suggests, *in* and *appertaining to* the fight; all things that the exigencies of the conflict required. The special interpr. of Œcum. (comp. Chrys.) *κατεργασ.* = *καταπολεμήσαντες*, *i.e.* 'having overcome all,' Auth. Marg. (comp. Ezek. xxxiv. 4, 3 Esdr. iv. 4), though adopted by Harl., is very doubtful; for in the first place, the masc. would have seemed more natural than the neut. *ἅπαντα* (Est., contr. De W.); and secondly, though *κατεργάζ.* occurs 20 times in St Paul's Epp., it is only in one of two senses, either *perficere* ('notat rem arduam,' Fritz.) as here, (Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* ('de rebus quæ fiunt non honeste') as Rom. i. 27, ii. 9, al.: see Fritz. *Rom.* ii. 9, Vol. I. p. 107, and the numerous exx. cited by Raphel, *Annot.* Vol. II. p. 495 sq. The concluding *στῆναι* is then not 'stare tanquam triumphatores' (Zanch. ap. Pol. *Syn.*, comp. even Meyer), but as in ver. 11, 'to stand firm' (the battle is life-long), 'ut non cadatis aut loco cedere cogamini,' Est.

14. **στῆτε οὖν**] '*Stand then*,' not as in ver. 13, *in* the fight, but, as the context obviously requires, *ready for* the fight; 'kampffertig,' De Wette. The several portions of the *πανοπλία* are then specified in regular order; *παραθαρσύνας αὐτοὺς λοιπὸν αὐτοὺς καὶ καθοπλίζει*, Chrys. **περιζωσ. τὴν ὀσφὺν ὑμ.**] '*having girt your loins about*;' comp. Isaiah xi. 5, *ἔσται δικαιοσύνη ἐζωσμένος τὴν ὀσφὺν αὐτοῦ, καὶ ἀληθείᾳ εἰλημένος τὰς πλευράς*. The remark of Holz., that the aorists are improperly used for presents, is wholly mistaken; the different acts specified by the participles were all completed before the soldier took up his position; comp. notes on ch. iv. 8. It may be observed that the girdle was no mere ornament (Harl., comp. Eadie), but the first and most necessary part of the equipment; a *στρατιώτης ἄζωστος* was, as Meyer observes, a very 'contradictio in adjecto.' Independently of serving to keep the armour in its proper place, it appears also—except in the Homeric age, when it formed a part of the cuirass, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.* Art. 'Balteus')—to have been commonly used to support the sword; see plates in Montfaucon, *L'Antiq. Expl.* Vol. IV. 1, p. 19 sq., and *Suppl.* Vol. IV. p. 14 sq., Smith, *Dict.* Art. 'Zona,' and Winer, *RWB.* Art. 'Gürtel,' Vol. I. p. 448. **ἐν ἀληθείᾳ**] '*with truth*,' as the girdle which bound all together, and served to make the Christian soldier expedite and unencumbered for the fight; *ἐν* being instrumental, or perhaps rather semilocal, with a ref. to the cincture and equipment; comp. Psalm lxv. 7, *περιεζωσμένος ἐν δυνασταείᾳ*, and see Green, *Gramm.* p. 289. It has been doubted (see Œcum. *in loc.*) whether by *ἀλήθεια* is meant what is termed *objective* truth (*ἀλήθεια δογμάτων*, Œcum. 1), *i.e.* 'the orthodox profession of the Gospel' (Hamm. *on Luke* xii. 35), or *subjective* truth: the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (Chrys. 1) or sincerity

15 θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν
16 ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλα-

(Calv., Olsh.). It must be taken in its widest sense ἀλήθ. ἐν τῷ Ἰησοῦ, ch. iv. 21, the inward practical acknowledgment of the truth as it is in Him; δύνῃ δὲ ὡς πρὸς τὸν Χρ. νοῆσαι τὸν ὄντως ἀλήθειαν, Œcum.; comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 169.

τῆς δικαιοσύνης] '*of righteousness*;' gen. of *apposition* or *identity*; see Winer, *Gr.* § 59. 8, p. 470, comp. Scheuerl. *Synt.* § 12. 1, p. 82: similarly in regard of sentiment, Isaiah lix. 17, καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα· Wisd. v. 19, ἐνδύσεται θώρακα δικαιοσύνην. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (Harl.), as πίστις is mentioned independently in ver. 16, but rather Christian moral rectitude (Mey., Olsh., Usteri, *Lehrb.* II. 1. 2, p. 190; τὸν καθολικὸν καὶ ἐνάρετον βίον, Chrys.), or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. IV. p. 434. Eadie presses the article, but without grammatical grounds; its insertion is merely due to the common principle of correlation; see Middl. *Art.* III. 1. 7, p. 36.

15. **ὑποδησάμενοι τοὺς πόδας**] '*having shod your feet*,' 'calceati pedes,' Vulg., Clarom. It does not seem necessary to refer this *specially* to the Roman 'caliga' (Mey.; see Joseph. *Bell. Jud.* VI. 1. 8), as the reference to the Roman soldier, though probable, is not certain: any strong military sandal (Heb. סָאוֹן, Isaiah ix. 4, see Gesen. *Lex.* s. v.) is perhaps all that is implied; comp. Lydus, *Synt. Sacr.* III. 2, p. 46 sq. **ἐν ἑτοιμασίᾳ**] '*with the readiness*;' not 'in præparationem,' Clarom., but 'in præparatione,' Vulg. (Amiat.), Copt.; ἐν being instrumental, or semi-local, as in ver. 14. The somewhat peculiar form ἑτοιμασία, used principally in the LXX and eccl. writers, denotes properly 'preparation' in an active sense (ἑτοιμ. τροφῆς, Wisd. xiii. 12; ἄσκησίν τε καὶ ἑτοιμ., Mart. Polyc. § 18); then 'a state of readiness,' whether outwardly considered (Joseph. *Antiq.* X. 1. 2, ἵππους εἰς ἑτοιμ. παρέχειν) or inwardly estimated (Hippocr. *de Dec. Habitu*, Vol. I. p. 74, ed. Kühn; comp. Psalm x. 17, ἑτοιμ. καρδίας, *i. e.* τὸ ἐμπαράσκευον, Chrys.); and thence by a conceivable transition (esp. as הֲכִין admits both meanings, see Gesen. *Lex.* s. v.) 'something fixed, settled' (comp. Prov. iv. 18 *Theod.*, ἑτοιμασία ἡμέρας = σταθερὰ μεσημβρία), and further even 'a basis, a foundation,' Heb. מָכוֹן (Dan. xi. 7 *Theod.*, τῆς ῥίζης αὐτῆς τῆς ἑτοιμασίας αὐτοῦ· compare Ezra ii. 68, Psalm lxxxix. 15). This last meaning however may possibly have originated from a misconception of the translator (see Holzh. and Meyer *in loc.*), but at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,' 'preparedness' (ܬܰܟܺܝܢܽܘܬܳܐ, Syr., 'manviþa,' Goth.), not however ὥστε ἑτοίμους εἶναι πρὸς τὸ εὐαγγέλιον (Chrys.), but, as the context and metaphor suggest, '*ad militiam*, impedimentis omnibus soluti,' Calv.

τοῦ εὐαγγ. τῆς εἰρήνης] '*of the Gospel of peace*;' scil. caused by the εὐαγγ. τῆς εἰρ.; the first gen. εὐαγγελίου being that of the *source* or *agent* (see notes *on* 1 *Thess.* i. 6, Scheuerl. *Synt.* § 17, p. 126), the second εἰρήνης that of the *purport* and *contents*: compare ch. i. 13, τὸ εὐαγγέλ. τῆς σωτηρίας, where see notes, and Bernhardy, *Synt*

βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· καὶ τὴν 17

III. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace, not with one another merely, but *with God* (Est.), a peace that can only be enjoyed and secured if we war against His enemies: ἂν τῷ διαβόλῳ πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν, Chrys. On the words with which εναγγ. is joined in the N. T., see note and list on ch. I. 13, and Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 81.

16. **ἐπὶ πᾶσιν**] '*in addition to all;*' not with local ref. '*super omnibus,* quæcunque induistis,' Beng. (comp. Goth. 'ufar all'), nor with ethical ref. 'above all,' Auth.,—but simply in ref. to the last accompaniment; comp. Luke iii. 20, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσι, and see Winer, *Gr.* § 48. c, p. 350. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τούτοις, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τούτοις implies a reference to what has preceded, while ἐπὶ πᾶσιν is general and unrestricted, and more nearly approaches a 'formula concludendi;' see Harl., and exx. collected by Wetst. *on Luke* xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition;' comp. Donalds. *Gr.* § 483. *aa.* The reading ἐν πᾶσιν, adopted by *Lachm.* (text) with B ℵ; 10 mss.; Clarom.; Vulg. (appy.); Method., Greg.-Naz.; al., deserves consideration, but may have been a correction for the ambiguous ἐπὶ π. **τὸν θυρεόν**] '*the shield,*' 'scutum,' Vulg., Clarom. The term θυρεός, as its derivation suggests, is properly anything 'quod vicem *januæ* præstat' (Homer, *Od.* IX. 240, 313, 340), thence in later writers (see Lobeck, *Phryn.* p. 366) a large *oblong* or *oval* shield (οἷά τις θύρα φυλάττων τὸ σῶμα, Theoph.), differing both in form and dimensions from the *round* and lighter ἀσπίς ('clypeus'): see esp. Polyb. *Hist.* VI. 23. 2, comp. Lips. *de Milit. Rom.* III. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harless doubts whether θυρεὸς was intentionally used instead of ἀσπίς, and cites the very similar passage Wisd. v. 20, λήψεται ἀσπίδα...ὁσιότητα. It is not however improbable that in the time of St Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12. **τῆς πίστεως**] '*of faith;*' appositional gen. similar to τῆς δικαιοσύνης, ver. 14.

ἐν ᾧ δυνήσεσθε] '*with which ye will be able;*' scil. as protected by and under cover of which (comp. ver. 16), or, with a still more definite instrumental force (Goth., Arm.), as specifying the defensive implement by which the extinction of the fire-tipt darts will be facilitated and effected; ἡ πίστις οὖν ταῦτα σβέννυσιν, Theoph. The future must not be unduly pressed (Mey.); it points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present;' see Bernhardy, *Synt.* X. 5, p. 377. **τοῦ πονηροῦ**] '*the Evil One;*' 'nequissimi,' Vulg., Clarom.; not 'evil,' τὸ πονηρόν, but in accordance with the individualizing and *personal* nature of the conflict which the context so forcibly depicts,—the Devil; μόνον ἐκεῖνος πονηρὸς κατ' ἐξοχήν λέγεται, Chrys. *de Diab.* II. Vol. II. p. 309 (ed. Ben. 1834), comp. 2 Thess. iii. 3 and notes, 1 John v. 18, probably Matt. v. 37, John xvii. 15, al., and see Suicer, *Thesaur.* s. v. Vol. II. p. 807, and on the conflict generally, the instructive remarks of Meyer, *Hist. Diab.* § 7, p. 681 sq.; comp. also

περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαι-

Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq. **τὰ βέλη...τὰ πεπυρ.**] '*the fire-tipt*, or *fiery, darts*;' the addition of the epithet serving to mark the fell nature of the attack, and to warn the combatant; πεπ. δὲ αὐτὰ κέκληκεν διεγείρων τοὺς στρατιώτας, καὶ κελεύων ἀσφαλῶς περιφράττεσθαι, Theod. Allusion is here distinctly made to the πυρφόροι ὀιστοί, arrows, darts, &c. tipt with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14), Greeks (Herod. VIII. 52, Thucyd. II. 75, Arrian, *Alex.* II. 18), and Romans ('malleoli,' Cicero *pro Milone*, 24: 'falaricæ,' Livy, XXI. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field; see Vegetius, *de Re Mil.* IV. 18, Winer, *RWB.* Art. 'Bogen,' Vol. I. p. 190. Any reference to 'poisoned' darts (Hamm., al.) is not in accordance with the meaning and tense of the part. πεπυρωμένα. We may remark that τὰ before πεπ. is not found in BD¹FG, and is rejected by *Lachm.*; in which case πεπυρ. will become a 'tertiary' predicate, and must be translated 'fire-tipt as they are,' see esp. Donalds. *Gr.* § 489 sq., and comp. Winer, *Gr.* § 20. 1. obs. p. 122. It seems however more probable that the art. was omitted by an oversight, than that the transcriber felt any grammat. difficulty, and sought to remedy it by insertion. **σβέσαι**] '*to quench*.' It seems too much to say with Calv. in reference to the metaphor, 'impropriè loquitur.' That the use of σβέσαι was suggested by πεπυρ. is not improbable; as however it is certain that the larger shields, which for lightness were made of wood, were covered with hides (μοσχέῳ δέρματι, Polyb. *Hist.* VI. 23. 3; Lips. *de Milit.* III. 2) and similar materials designed to prevent the full effect of the βέλη πεπυρ., the particular verb cannot in any way be considered here as inappropriate; comp. Arrian, *Alex.* II. 18.

17. **καὶ τὴν κ.τ.λ.**] Meyer rightly objects to the punctuation of *Lachm.* and *Tisch.*: a comma, or perhaps rather a colon (Wordsw.), is here far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes on ch. i. 20. **δέξασθε**] '*receive*,' as from Him who furnishes the armour (ver. 13), and whose Spirit puts in our hands the sword; '*accipite, oblatam* a Domino,' Beng. The verb is omitted by D¹FG; Clarom.; Cypr., Tertull., al., and converted into δέξασθαι (but perhaps an itacism) by Matth. with AD³(E?)KL; mss.; Cypr. (1),—but in neither case on sufficient external evidence. **τοῦ σωτηρίου**] '*of salvation*;' gen. of *apposition*, as in ver. 14, 16. The use of this abstract neuter, is, with the exception of this place, confined to St Luke (see Luke ii. 30, iii. 6, Acts xxviii. 28), though sufficiently common in the LXX; compare Isaiah lix. 17, περικεφ. σωτηρίου,—a passage to which its present occurrence may perhaps be referred. There is no ground for supposing that τοῦ σωτ. is masculine ('*salutaris, i. e.* Christi,' Beng.), either here or Acts *l. c.*, nor can we say with Mey. that τὸ σωτήριον is 'any ideal possession:' in 1 Thess. v. 8 the περικεφαλαία is the ἐλπὶς σωτηρίας, in the present case there is no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes, in a certain sense, even a present possession; see

ραν τοῦ Πνεύματος, ὅ ἐστιν ῥῆμα Θεοῦ. διὰ πάσης 18
προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν
Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-

notes on ch. ii. 8. **τοῦ Πνεύματος**] '*of the Spirit;*' sc. given by, supplied by the Spirit; the gen. of the *source* or *origin*, as in verse 13, *τὴν πανοπλ. τοῦ Θεοῦ*. The gen. is clearly not appositional (Œcum. 1, Theoph. 1, and even Harl., Olsh.), as the explanatory clause would thus be wholly out of place. Still less probably is it a gen. of *quality*, *ἡ μάχαιρα πνευματικὴ* (Chrys. 2), or a simple gen. of *possession* in reference to the *τιμωρητικὴ ἐνέργεια* (Sever. ap. Cram. *Cat.*) of the Spirit, both of which seem at variance with the general tenor of the passage, which represents the 'armatura' as furnished to us by God. Thus then it is from the Spirit that we receive the sword, that sword being the Word of God, the Gospel (ver. 15), which is the *δύναμις Θεοῦ* (Rom. i. 16, 1 Cor. i. 18) to every one who believeth; comp. Heb. iv. 12.

18. **διὰ πάσης κ.τ.λ.**] '*with all (every form of) prayer and supplication praying;*' participial clause expressive of the *manner* and accompaniments of the action, dependent on the principal imperative *στῆτε οὖν*, ver. 14 (Mey.), not on the subordinate *aor.* imper. *δέξασθε*, which is only a variation of the participial structure, and with which the idea of duration expressed in *πάσης* and *παντὶ καιρῷ* would not be consistent. The seeming tautology and an imaginary logical difficulty in *προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ* have induced Mey. to disconnect *διὰ πάσης κ.τ.λ.* and *προσευχόμενοι*. This, though not inconsistent with the use of *διά* ('conditio in quâ locatus aliquid facias,' Fritz. *Rom.* ii. 27, Vol. I. p. 138), is still neither necessary nor satisfactory: *διὰ πάσης κ.τ.λ.* simply and correctly denotes the earnest, because varied character of the prayer (see Theoph.); *ἐν παντὶ καιρῷ* the constancy of it (*ἐνδελεχῶς*, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); *ἐν Πνεύματι* (see infra) the holy sphere of it. Conyb. (comp. Syr., but not Æth., Syr.-Phil.) translates the part. as a simple imperat., and makes ver. 18 the beginning of a new paragraph; this however cannot be justified; see Winer, *Gr.* § 45. 6, p. 313. It has been doubted whether there is here any exact distinction between *προσευχὴ* (תְּפִלָּה) and *δέησις* (תְּחִנָּה). Chrys. and Theod., *on* 1 *Tim.* ii. 1, explain *προσ.* as *αἴτησις ἀγαθῶν* (see Suicer, *Thesaur.* s. v. 1), *δέησ.* as *ὑπὲρ ἀπαλλαγῆς λυπηρῶν ἱκετεία* (so Grot., as *ἀπὸ τοῦ δεοῦς*, but see 2 Cor. i. 11); comp. Orig. *de Orat.* § 33, Vol. XVII. p. 292 (ed. Lomm.). Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that *προσευχὴ* is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, *precatio;* *δέησις* a 'vocabulum commune' denoting a special character or form of it, 'petition,' *rogatio;* see Fritz. *Rom.* x. 1, Vol. II. p. 372, Trench, *Synon.* Part II. § 1, and notes *on* 1 *Tim.* ii. 1. **ἐν παντὶ καιρῷ**] '*in every season.*' There is no necessity to restrict this to 'every fitting season,' Eadie: the *mind* of prayer (*τὸ ὁμιλεῖν τῷ Θεῷ*, Theoph. *on* 1 *Thess.* v. 17) is alluded to as much as the outward act; see Alf. *on Luke* xviii. 1. **ἐν Πνεύματι**] '*in the Spirit:*' certainly not the *human* spirit ('cum devoto cordis effectu,' Est.), nor as in contrast

19 τερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν

to βαττολογεῖν (Chrys.), but the Holy Spirit (Jude 20), *in* whose blessed and indwelling influence, and by whose merciful aid, we are enabled to pray (Rom. viii. 15, Gal. iv. 6), yea, and who Himself intercedes for us (Rom. viii. 26). **εἰς αὐτό**] '*for it*,' '*hereunto*:' scil. τὸ προσεύχεσθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what *precedes*. It was '*for* this' (scarcely more than '*in respect of* this,' Mey.) that the Ephesians were to be watchful; not that *all* should abide in continual prayer (Olsh., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints. The addition of τοῦτο after αὐτὸ [*Rec.* with D^3EKL; mss.; Chrys.-text, Theod., al.] is rightly rejected by *Lachm.*, *Tisch.*, al., with $ABD^1FG\aleph$; Clarom., Vulg., Copt., al., as a mere explanatory addition: 'αὐτὸς sæpius dicitur de eo de quo cummaxime sermo est,' Kühn. Xen. *Mem.* III. 10. 14, comp. Matth. *Gr.* § 469. 7. **ἀγρυπ. ἐν πάσῃ προσκαρτ. κ.τ.λ.**] '*watching in all perseverance and supplication*,' 'in omni instantiâ et obsecratione,' Vulg.; supplementary clause, specifying a particular accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves they were uniformly to blend petitions for all the saints,' Eadie: comp. Col. iv. 2, γρηγοροῦντες ἐν αὐτῇ [προσευχῇ] ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the *accompanying* act, one of the forms which προσευχὴ was to assume.

The two substantives προσκαρτ. καὶ δεήσ., though not merely equivalent to 'precantes sedulo' (Syr., comp. Æth.), still practically amount to a 'hendiadys.' According to the regular rule, the substantive which contains the 'accidens' ought to follow rather than precede (see Winer, *de Hypall. et Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσει, that the expression, though not a strict and grammatical, is yet a virtual, or what might be termed a *contextual* ἓν διὰ δυοῖν: see esp. Fritz. *Matth.* p. 857. On προσκαρτ. comp. notes *on Col.* iv. 2.

19. **καί**] '*and*, to add a particular case:' on this use of καὶ in appending a special example to a general classification, see Winer, *Gr.* § 53. 3, p. 388, notes on ch. v. 18, and *on Phil.* iv. 12. **ὑπὲρ ἐμοῦ**] '*for me*,' '*in behalf of me*.' Eadie (after Harl.) endeavours to trace a distinction between ὑπὲρ here and περὶ in ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt *um* Alle, auch *für* mich,' Harl. This in the present case, where the two prepp. are so contiguous, is *plausible;* but as a general rule little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περί· see notes *on Gal.* i. 4, *on Phil.* i. 7, and comp. Krüger, *Sprachl.* § 68. 28. 3. **ἵνα μοι δοθῇ**] '*that there may be given to me;*' particular object of the ἀγρυπν. ἐν προσκαρτ., with an included reference to the subject of the prayer; comp. notes on ch. i. 17. The δοθῇ, as it position seems to indicate, is emphatic; it was a special *gift* of God, and felt to be so by the Apostle, 'non

παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ 20

nitebatur Paulus habitu suo,' Beng. The reading of *Rec.* δοθείη (which rests only on the authority of a few mss.) would give the purpose a more subjective reference, and represent the feeling of a more *dependent* realization; compare ch. i. 17, and see esp. Klotz, *Devar.* Vol. II. p. 622; Herm. Soph. *Elect.* 57.

ἐν ἀνοίξει τοῦ στόμ. μου] '*in the opening of my mouth;*' act in which and occasion at which the gift was to be realized, the *connexion* clearly being with the *preceding* (Syr., Chrys., al.), not with the following words (Auth., Kypke), and the *meaning* not 'ad apertionem,' *i.e.* 'ut os aperiam' (Beza), or in passive reference to himself and active to God, 'ut Deus aperiat os meum' (comp. Æth.), *i.e.* 'that my mouth may be opened' (a Lap., Olsh.; comp. Psalm l. 17), but simply 'in the opening of my mouth' ('occasione datâ,' Grot.), '*dum os aperio,*' Est.; so Mey., Eadie, al.; see esp. Fritz. *Dissert.* II. *ad* 2 *Cor.* p. 99 sq.

The expression ἀνοίγειν στόμα may be briefly noticed. When not specially modified or explained by the context (compare 2 Cor. vi. 11), it does not, on the one hand, appear to have any prelusive reference to the nature or quality of the discourse (οὐκ ἄρα ἐμελέτα ἅπερ ἔλεγεν, Chrys.; 'ore semiclauso proferuntur ambigua,' Calv.), nor, on the other, is it to be considered as merely graphic and unemphatic (Fritz. *loc. cit.*, and *on Matth.* v. 2), but nearly always appears to specify the *solemnity* of the act and the occasion; comp. Matth. v. 2, Job iii. 1, Dan. x. 16, Acts viii. 32, and appy. xviii. 14 [it was a grave answer before a tribunal], and see Tholuck, *Bergpr.* p. 60 sq. **ἐν παρρησίᾳ γνωρίσαι**] '*with boldness* of speech *to make known,*' 'cum fiduciâ notum facere,' Vulg., Clarom.; specification of the result contemplated in the gift ('ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρρ. γνωρίσαι,' Fritz. *ad* 2 *Cor.* p. 100), and of the spirit by which it was to be marked. As ἐν ἀνοίξ. τοῦ στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching; θάρσος καὶ λόγου χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον, Theod. On the meaning of παρρησία, see notes *on* 1 *Tim.* iii. 13. **τὸ μυστ. τοῦ εὐαγγελ.**] '*the mystery of the Gospel.*' The gen. is somewhat different to τὸ μυστ. τοῦ θελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning, the θέλημα,'—gen. *objecti;* here it is rather 'the mystery which the εὐαγγελ. has, involves,'—gen. *subjecti.* The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7. On the meaning of μυστήριον, comp. notes on ch. v. 32. The concluding words τοῦ εὐαγγελ. are omitted by BFG; Boern.; Tert., Ambrst., and bracketed by *Lachm.*, but retained by *Tisch.*, *Alf.*, *Wordsw.*, on the evidence of ADEKLℵ; mss.; Vulg., Syr.

20. **ὑπὲρ οὗ**] '*in commodum cujus,*' 'to preach which.' The reference of οὗ is doubtful; it can however scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτὸ would certainly seem to have the same reference as ὅ, there would be an inevitable tautology in ἐν αὐτῷ (scil. τὸ ἐν παρρ. κ. τ. λ.) παρρησιάσωμαι. The reference must then be either simply to τὸ εὐαγγελ. (Harl.) or more probably to τὸ μυστ. τοῦ εὐαγγελ.

οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

21 Ἵνα δὲ καὶ ὑμεῖς εἰδῆτε τὰ κατ' ἐμέ I have sent Tychicus to tell you of my state and to comfort you.

21. Καὶ ὑμεῖς εἰδῆτε] The reading is somewhat doubtful. The order in the text is adopted with ADEFG𝔎 (AD¹FG𝔎 *id.*); Clarom., Vulg., al.; Theod., Lat. Ff. (*Lachm.*). *Tisch.* ed. 2 and 7 follows the order εἰδῆτε καὶ ὑμεῖς, with BKL; great majority of mss.; Syr. (both), Basm.; Chrys., Dam., Jer., al.

(Mey.), as this was what the Apostle ἐγνώρισεν, and in the matter of which he prayed for the grace of παρρησία.

πρεσβεύω ἐν ἁλύσει] '*I am an ambassador in a chain*,' 'in catenâ,' Vulg., Clarom., but ܒܫܠܝܬܐ [in catenis] Syr., and similarly Copt., Goth., Arm. [*gābānok*, no sing.]; a noticeable and appy. designedly *antithetical* collocation, 'I am an ambassador—in chains;' 'alias legati jure gentium sancti et inviolabiles,' Wetst., comp. Theoph. It seems doubtful whether any historical allusion to a 'custodia militaris' (Beza, Grot.; on which see esp. Wieseler, *Synops.* p. 394, note) is actually involved in the present use of the singular; comp. Acts xxviii. 20, 2 Tim. i. 16, Joseph. *Antiq.* XVIII. 6. 10, and see Paley, *Hor. Paul.* VI. 5, Wieseler, *Synops.* p. 420. As the singular is not conclusive, being often used, especially in the case of material objects, in a *collective* sense (see Krüger, *Sprachl.* § 44. 1. 1, Bernhardy, *Synt.* II. 1, p. 58), and as the use of the word in St Paul's Epp. (here and 2 Tim. i. 16) is confined to the singular, it seems uncritical to press the allusion, though it still may be regarded as by no means improbable: ἅλυσις is used in the singular (εἰς τὴν ἅλυσιν ἐμπίπτειν), but with the article and in a more general sense, in Polyb. *Hist.* XXI. 3. 3, IV. 76. 5. ἵνα...

παρρησ.] '*in order that I may speak boldly*;' second purpose and object of the ἀγρυπν. κ. τ. λ., ver. 18. There seems no reason to depart from the ordinary interpr.; the second ἵνα κ.τ.λ. is not dependent on πρεσβ. ἐν ἁλύσει (Beng.), nor subordinate to ἵνα δοθῇ (Harl.), but *co-ordinate* with it (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first of the two final sentences relates to the gift of utterance and παρρ. generally, the second, to the gift of a conditioned παρρ.—scil. ὡς δεῖ με λαλῆσαι.

ἐν αὐτῷ] '*in it*,' '*therein*;' scil. ἐν τῷ μυστ. τοῦ εὐαγγελ.,—'occupied with it, engaged in preaching it.' Ἐν here marks, not so much the official sphere *in* which (see Rom. i. 9, λατρεύω...ἐν τῷ εὐαγγ.), as the substratum *on* which the παρρησία was to be displayed and exercised; see Krüger, *Sprachl.* § 68. 12. 6, and notes *on Gal.* i. 24. It can scarcely denote the source or ground of the παρρ., Harl.; for,—as 1 Thess. ii. 2, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ κ.τ.λ. (cited by Harless) clearly shows —God was the source and *causal sphere* of the παρρ. (see notes *in loc.*), the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested: see exx. in Bernhardy, *Synt.* v. 8. b, p. 212.

21. Ἵνα δὲ καὶ ὑμ. εἰδῆτε] '*But in order that ye also may know*;' transition by means of the δὲ μεταβατικὸν

τί πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, ὃν ἔπεμψα 22

(see notes *on Gal.* i. 11) to the last and valedictory portion of the Epistle. In the words καὶ ὑμεῖς the καὶ is *certainly* something more than a mere 'particle of transition' (Eadie, Rück.). It indisputably refers to *others* besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, καὶ might point to the Colossians (Harl. *Einleit.* p. 60; Wiggers, *Stud. u. Krit.* 1841, p. 453; Meyer, *Einleit.* p. 17; Wieseler, *Synops.* p. 432), but as the priority of that Ep., though by no means improbable both from internal (Neander, *Planting*, Vol. I. p. 329 Bohn, comp. Schleierm. *Stud. u. Krit.* 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.), is still very doubtful (see Credner, *Einleit.* § 157; Reuss, *Gesch. des N. T.* § 119), all that can be said is this, viz. that the use of καί is certainly noticeable, and not to be explained away, and that though *per se* it cannot safely be relied upon as an argument in favour of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers above referred to, though in several points far from conclusive, deserves perusal.

τί πράσσω] '*how I fare;*' not 'quid [in carcere] agam' (Wolf), but simply 'quid agam,' Vulg., Clarom.,—in simple explanation of τὰ κατ' ἐμέ: see Arrian, *Epict.* I. 19, τί πράσσει Φηλικίων· Ælian, *Var. Hist.* II. 35, ἤρετο τί πράττοι [ὁ ὑπὸ ἀσθενείας καταληφθείς]· comp. Hor. *Sat.* I. 9. 4. Illustrations of **τὰ κατ' ἐμέ**, 'res meas' (Phil. i. 12 and notes, Col. iv. 7), are cited by Elsner, *Obs.* Vol. II. p. 234; see Wetst. and Kypke. **Τύχικος**] Not Τυχικός (*Griesb.*, *Lachm.*, *Tisch.*, ed. 7), see Winer, *Gr.* § 6, p. 49. Tychicus was an Ἀσιανός, and is mentioned Acts xx. 4, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, of Colophon, or of Neapolis in Cyprus; see *Acta Sanct.* April 29, Vol. III. p. 613. The order γνωρίσει ὑμῖν, though found in BDEFGℵ; 3 mss.; Clarom., Sangerm., Aug., Boern., Goth., al.; Ambrst. (*Lachm.*), is perhaps rightly reversed by *Tisch.*, *Alf.*, *Wordsw.*, on the evidence of AKL; nearly all mss.; Vulg. (Amiat., Demid.,—not Fuld.), Syr.-Phil., al.; Chrys., Theod., al.; as being not unlikely a conformation to Col. iv. 7. This however is one of those cases in which it seems hard to decide. **πιστός**] '*faithful,*' '*trusty;*' not ἀξιόπιστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα ἀληθεύσει, Chrys., Beng.; for, as Mey. remarks, he was probably known to the Ephesians (comp. Acts xx. 4), though probably not to the Colossians. **διάκονος ἐν Κυρίῳ**] '*minister in the Lord;*' Christ was the sphere of his ministrations, Christ's Spirit animated and actuated his labours. It does not seem necessary to refer the term *διάκονος* to any special ('sacrâ ordinatione diaconum fuisse,' Est.), or even general office ('qui Evangelio navat operam,' Grot.) in relation to the Gospel, but merely in reference to his services *to St Paul;* see Col. iv. 7, πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρ., where, as Meyer and De W. observe, the latter term is intended to heighten and dignify the former; comp. also 2 Tim. iv. 11.

29. **ὃν ἔπεμψα πρὸς ὑμᾶς**] '*whom I have sent to you;*' not 'I send' (Wordsw.),—which, though not appy.

πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ

Peace be to the brethren, and grace to all true Christians.

inconsistent with the usage of the N.T. (see Winer, *Gr.* § 40. 5. 2, p. 249), does not seem accordant with the probable circumstances. Tychicus appears to have been sent with Onesimus to Colossæ on a special mission (Col. iv. 8), of which the Apostle availed himself so far as to send this letter by him; this mission however the Apostle naturally regards as an act belonging to the past, and so probably uses ἔπεμψα in its ordinary sense. **εἰς αὐτὸ τοῦτο**] '*for this very purpose,* and no other,' viz. in reference to what follows; not 'for the same purpose,' Auth.; comp. Phil. i. 6, Col. iv. 8 and notes *in loc.* The preposition is sometimes omitted; see Plat. *Sympos.* 204 A, and Stalb. *in loc.*; comp. *ib. Legg.* III. 686 D, *Protag.* 310 E.

ἵνα γνῶτε κ.τ.λ.] '*in order that ye may know the things concerning us;*' obviously similar in meaning to εἰδῆτε τὰ κατ' ἐμέ, but perhaps with a more inclusive reference both to himself and those with him. **παρακαλέσῃ**] '*comfort,*' 'consoletur,' Vulg. (comp. Goth. 'gaþvasstjai,' here judiciously changed from the 'exhorte[n]tur' of Clarom.; see Col. iv. 8. The subject of the παράκλησις *may* have been 'ne offenderetis in meis vinculis' (Beng.), or 'ne animis deficiatis ob meas tribulationes' (Est.; comp. ch. iii. 13); so also Œcum., Theoph.: it is better however, owing to our ignorance of the exact state of the church, to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it. On the meaning of the word, see notes on ch. iv. 1, and on 1 *Thess.* v. 11.

23. **Εἰρήνη**] '*Peace,*' simply; not 'concordia,' Calv., 'peaceableness,' Hamm. (comp. εἰρηνεύετε, 2 Cor. xiii. 11), as the Epistle, though εἰρηνικὸς (De Wette) in relation to the doctrinal aspects of the union of Jews and Gentiles (see ch. ii.), contains no special exhortations on the subject of concord generally. Εἰρήνη is however no mere parting salutation (comp. notes on ch. i. 2, and *Gal.* i. 3), but is in effect a valedictory prayer for that γαλήνη καὶ εὐδία ψυχῆς (Orig. *Cat.*) which was the blessed result of reconciliation with God, and His Spirit's special gift; see Steiger *on* 1 *Pet.* i. 2, Reuss, *Théol. Chrét.* IV. 18, Vol. II. p. 200 sq.

τοῖς ἀδελφοῖς] '*the brethren* at Ephesus.' Wieseler (*Synops.* p. 444) refers ἀδελφ. specially to the Jewish Christians, πάντων to the *Gentile* Christians. This is surely a very doubtful, and even improbable interpretation: for is it likely that in an epistle so opposed in its tenor to all national distinctions any such special recognition of their existence would be found? Clearly οἱ ἀδελφοὶ can only mean 'the whole Christian brotherhood.'

ἀγάπη μετὰ πίστεως] '*love with faith,*' not ἀγάπη καὶ πίστις: the Apostle does not simply pray for the presence of each of these graces in his converts, for, as Olsh. correctly observes, he assumed πίστις to be there already; what he prays for is their *co-existence.* As love (not here the divine love, Beng.) is the characteristic of a true faith, the medium by which its energy is displayed (Gal. v. 6), so here faith is represented as the perpetual *concomitant* of a true love. If it had been ἀγάπ. σὺν πίστει it would rather have conveyed the here scarcely realizable

πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.
Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον 24

conception of their *coherence;* compare ch. iv. 31, πικρία...σὺν κακίᾳ [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν [not the one without the other]: see Krüger, *Sprachl.* § 68. 13. 1. On the connexion of love and faith, comp. Reuss, *Théol. Chrét.* IV. 19, Vol. II. p. 205; and on the whole verse, a short but not very connected sermon of Augustine, *Serm.* CLXVIII. Vol. V. p. 911 (ed. Migne).

24. **Ἡ χάρις**] '*Grace*,' κατ' ἐξοχήν, the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom ἡ χάρις ἐγένετο, John i. 17. **μετὰ πάντων κ. τ. λ.**] '*with all that love the Lord J. C.*,' second and more comprehensive form of benediction. Meyer compares the similar *maledictory* form in 1 Cor. xvi. 22. **ἐν ἀφθαρσίᾳ**] '*in incorruption*,' ܒܠܐ ܒܠܝܐ [sine corruptione] Syr., 'in incorruptione,' Vulg., Copt., 'incorruptione,' Clarom., Arm., 'in unriurein,' Goth., 'in non-interitu,' Æth.-Platt. The meaning of the words and the connexion of the clause are both somewhat doubtful, and must be noticed separately. (1) *Meaning:* excluding all arbitrary interpretations of the preposition, *e.g.* ὑπέρ (Chrys. 2), διά (Theoph.), μετά (Theod.), εἰς (Beza), and all doubtful explanations of ἀφθαρσίᾳ, whether temporal (sc. εἰς τὸν αἰῶνα, Matth.), brachylogical (ἵνα ζωὴν ἔχωσιν ἐν ἀφθ., Olsh.), abstr. for concrete—really (ἐν ἀφθάρτοις, Chrys. 2) or virtually ('in unvergänglichem Wesen,' Harl.),—we have three probable interpr.; (*a*) *ethical*, 'sincerity,' Auth., Chrys., comp. 1 Pet. iii. 4: (*b*) *quasi local*, in reference to the sphere of the ἀγάπη, comp. ἐν ἐπουρανίοις: (*c*) simply *qualitative, i.e. imperishableness*, Œcum., Mey., al. To (*a*) the lexical meaning of the word is seriously opposed: see Meyer. St Paul's use of ἀφθαρσία is perhaps rather in favour of (*b*), as in all the six other passages where it occurs (Tit. ii. 7 [*Steph.*] is extremely doubtful), ἀφθ. refers directly or indirectly to a higher sphere than the present; still as ἀφθ. is anarthrous, and the explanation difficult unless the unsatisfactory construction (β), see below, be adopted, we decide in favour of (*c*), and regard ἐν as marking the manner, or rather conditioning *sphere*, in which the action takes place; comp. esp. Tit. iii. 15. (2) *Connexion:* three constructions have been suggested; (α) with Ἰησ. Χρ., scil., 'Christum immortalem non humilem,' Wetst.;—(β) with ἡ χάρις, Harl., Stier;—(γ) with ἀγαπώντων, Chrys., Theod. Of these (α) is inadmissible, being exegetically unsatisfactory, and, on account of the absence of the article, grammatically suspicious; (β) is harsh, especially in a simple benediction, on account of the intercalation of so many words between the nom. and the modal factor of the sentence; (γ) is adopted by all the Greek commentators, and seems most simple and satisfactory; we translate therefore, 'grace be with all who love our Lord Jesus Christ *in incorruption*, *i. e.* in a manner and in an element that knows neither change, diminution, nor decay;' ἡ γὰρ εἰς τὸν Χρ. ἀγάπη ἄφθαρτος καὶ ἀμείωτος μᾶλλον δὲ καθ' ἑκάστην ἐπιδιδοῦσα τὴν ἡμέραν ὤφελεν εἶναι, Œcum. Thus then this

ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

significant clause not only defines what the essence of the ἀγάπη is, but indicates that it ought to be perennial, immutable, incorruptible. The concluding ἀμήν [*Rec.* with DEKL$\aleph^4$; most Vv. and Ff.] is rightly rejected by *Lachm.*, *Tisch.*, al. [with ABF G$\aleph^1$; 2 mss.; Aug., Boern., Amiat.*, Tol., Basm., Æth.-Pol., and some Ff.], as a liturgical addition. See notes *on Tit.* iii. 15.

TRANSLATION.

NOTICE.

THE principles on which this Translation is based are explained in the general Preface to the Commentary *on the Galatians*, and in the notice prefixed to the Translation of that Epistle. The English Versions with which the Translation is compared are those used in the Translation of the former Epistle: viz. those of Wiclif 1380, Tyndale 1534, Coverdale's Bible 1535, Coverdale's Testament 1538, Cranmer 1540, Geneva 1560, Bishops 1568, and the Rhemish Testament 1582. Of these Tyndale's, the Rhemish, and the Authorised Version are cited from the English Hexapla. Coverdale's Bible is quoted from the reprint, and Wiclif's Testament from Pickering's edition 1848. The student is reminded that Wiclif's and the Rhemish Version are taken from the Vulgate, to which also the readings of Coverdale's Testament are much assimilated.

One change is here specified once for all. It has been suggested that it might be better to change *unto* into *to*, wherever *unto* appears in the Authorised Version as marking a simple dative, and to reserve the former for the translation of prepositions with the accusative. As this is professedly a version for private use, and as rhythm (the usual reason for the interchange in the A. V.) is thus of less consequence, the suggestion has been adopted.

In the last and present edition many additions and corrections have been made, and all the citations have been verified anew. With this volume is completed the uniformly revised Translation.

THE EPISTLE TO THE EPHESIANS.

PAUL, an Apostle of Christ Jesus by the will of God, I.
to the saints which are [in Ephesus], and the
faithful in Christ Jesus. Grace *be* to you, and peace, 2
from God our Father and the Lord Jesus Christ.

Blessed *be* God and the Father of our Lord Jesus 3
Christ, who blessed us with every blessing of the Spirit
in the heavenly *regions* in Christ: even as he chose us 4

1. *Christ Jesus*] **Jesus Christ*, AUTH. *In Ephesus*] *At Eph.*, AUTH. and all Vv. *The faithful*] *To the f.*, AUTH.

2. *And the Lord*] Sim. RHEM.: *and of the lorde*, WICL.; *and* from *the Lord*, AUTH. and remaining Vv. The prep. in such cases as this should certainly be omitted, as its insertion tends to make that unity of source from whence the grace and peace come less apparent than it is in the Greek; comp. note *on Phil.* i. 2 (*Transl.*).

3. *God and the Father*] So WICL., COV. Test., RHEM.: *the God and Father*, AUTH.; *God euen the Father*, GEN.; *God the father*, TYND. and remaining Vv. *Blessed us*] So WICL.: *hath blessed us*, AUTH. and all the other Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the redemption. The idiom of our language frequently interferes with the regular application of the rule, but it is still no less certain that the English præterite is the nearest equivalent of the Greek aor., see Latham, *Engl. Lang.* § 360, 361, and compare Scholef. *Hints*, Pref., p. xi. It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might *seem* to correspond to the Gr. aor., but as the iterative force of the latter tense, even if admitted (see notes *on Gal.* v. 24), seems radically to differ from that of the Engl. pres. (the one expressing indefinite recurrence in the *past*, see Jelf, *Gr.* § 402. 1, the other indef. recurrence in the *present*), it will seem best not to venture on any such translation. *Every blessing*] So COV. Test.; *all maner of...blessinges*, TYND. (*blessynge*, CRAN., COV.); *all...blessing*, GEN., BISH., RHEM.: *all...blessings*, AUTH. *Of the Spirit*] *Spiritual*, AUTH. and all Vv.; see notes. *The heavenly regions*] *Heavenly places*, AUTH.: *cœlestials*, RHEM.; *heuenely thingis*, WICL. and remaining Vv.

4. *Even as*] *According as*, AUTH., TYND., COV., CRAN., BISH.; *as*, WICL.

in Him before the foundation of the world, that we should
5 be holy and blameless before him; in love having fore-
ordained us for adoption through Jesus Christ into Him-
6 self, according to the good pleasure of His will, unto the
praise of the glory of His grace, wherein He bestowed
7 grace on us in the beloved; in whom we have redemption
through His blood, the forgiveness of our transgressions,
8 according to the riches of His grace, which He made to

Cov. Test., Gen., Rhem.: see note *on* 1 *Thess.* i. 5 (*Transl.*). *Chose*] So Wicl. (*chees*), Rhem.: *hath chosen*, Auth., Cov. Test., Gen.; *had chosen*, Tynd. and remaining Vv.

Blameless] *Without blame*, Auth., Tynd., Cov., Cran., Gen., Bish.; *with outen wemme*, Wicl.; *vnspotted*, Cov. Test.; *immaculate*, Rhem. The slight change has been made for the sake of retaining the same translation both here and ch. v. 27. On the distinction between ἄμωμος ('in quo nihil est quod reprehendas') and ἀμέμπτος ('in quo nihil desiderari potest'), see Tittm. *Synon.* p. 29.

5. *In love having*] Auth. and all Vv. connect 'in love' with the preceding verse; see notes. The participle expresses probably a *temporal* relation, 'after He had, &c.,' but in so profound a subject it seems best to retain the more undefined transl. of Auth. *Foreordained*] *Bifore ordeynyde*, Wicl.; *ordeyned...before*, Tynd., Cov., Cran.; *predestinated*, Auth. and remaining Vv.

For adoption] *Unto the adoption of children*, Auth., Bish. (*into*); *in to the adop. of sones*, Wicl., Rhem. (*vnto*); *to be heyres*, Tynd., Cran.; *to receaue vs as children*, Cov.; *to be adopted*, Gen.,—a good translation, but scarcely sufficiently literal.

Through] So Tynd. and 4 other Vv.: *by*, Auth., Wicl., Bish., Rhem.

Into Himself] *To himself*, Auth.; *into hym*, Wicl.; *vnto him silfe*, Tynd., Cran., Gen., Bish., Rhem.; *in hymselfe*, Cov. Test. Whether we adopt the translation *into* or *unto* matters but little, both approximating to, but neither fully expressing the meaning of the inclusive εἰς, perhaps English idiom ('adopt into') is slightly in favour of the former. It seems also best in English, for the sake of *perspicuity*, to retain the reflexive form; *into Him*, though literal, perhaps may seem ambiguous.

6. *Bestowed grace on us*] *Made vs able to his grace*, Wicl.; *hath gratified vs*, Rhem.; *hath made us accepted*, Auth. and all other Vv.

7. *Redemption*] Here we must be content to omit (with all the Vv.) the expressive article, our idiom seeming to require some adject., *e.g. the* promised *red.*, to make the article perfectly intelligible. *Of our transgressions*] *Of sins*, Auth. and all Vv.

8. *Which He made to abound toward us*] *Which grace he shed on us aboundantly*, Tynd., and sim. Cov.: *wherof he hath minystred vnto vs aboundantlye*, Cran.; *whereby he hathe bene abundant toward vs*, Gen.; *wherein he hath abounded toward us*, Auth., Bish. On this clause a friend and accurate scholar has made the observation, that as all verbs of the character of περισσεύω may practically be resolved into a

abound toward us in all wisdom and discernment; having 9
made known to us the mystery of His will, according to
His good pleasure which He purposed in Himself in re- 10
gard of the dispensation of the fulness of times, to gather
up again together all things in Christ, the things *that are*
in heaven and the things *that are* on earth, *even* in Him;
in whom we were also chosen as *His* inheritance, having 11
been foreordained according to the purpose of Him who
worketh all things after the counsel of His will; that we 12
should be unto the praise of His glory, who have before

'verbum faciendi' with an appended accus. elicited from the verb ('make an abundance of'), the gen. ῆς may here receive a simple explanation without reference to the principles of attraction. This remark appears to deserve some consideration. *Discernment*] *Prudence*, AUTH., WICL., COV. (both), CRAN., BISH., RHEM.; *perceavaunce*, TYND.; *vnderstanding*, GEN. The transl. *prudence* appears to give the word a more decided reference to practice than the context will admit; *understanding* on the other hand is too abstract and fails to recognise the distinction between σύνεσις and φρόνησις. Perhaps the transl. in the text, or *intelligence* as indicating an application and exercise of the φρήν and a result of spiritual σοφία (comp. 1 Cor. ii. 13), approaches more nearly to the true meaning of the word in this passage.

9. *Purposed*] So WICL., TYND., COV. Test., RHEM.: *had purp.*, AUTH. and remaining Vv.

10. *In regard of the disp.*] *In the disp.*, AUTH., WICL., GEN., BISH., RHEM. Some paraphrase the clause—*to have it declared when the tyme were full come*, TYND., CRAN. (*was*), sim. COV. The text, or 'with a view to' (see notes), seems to make the meaning a little more distinct than the simpler *for*. *To gather up again together*] *That...he might gather togethen in one*, AUTH., GEN., BISH.; *that he myght set vp... perfectly*, CRAN.; *that...shuld be gaddered togedder*, TYND., COV.; *for to instore*, WICL.; *to set vp*, COV. Test. *The things that are...and the things that are*] So TYND., COV., CRAN., insert *the things* twice: *both which are...and which are*, AUTH., GEN., BISH. The repetition which some translators thus preserve is not without force in this solemn enunciation of the eternal purpose of God.

11. *We were also chosen as His inheritance*] *Also we have obtained an inheritance*, AUTH.; *vve also are called by lot*, RHEM.; *we are made heyres*, TYND., CRAN.; *also we are come to the inheritaunce*, COV.; *also we are chosen*, GEN., BISH. It may be observed that *also* is omitted by TYND., CRAN. *Having been foreordained*] *Bifore ordeynyde*, WICL.; *being predestinated*, AUTH., BISH. (*-nate*); *and were therto predestinate*, TYND., CRAN.; *when we were p.*, GEN.; *predestinate*, COV. Test., RHEM. The simple translation in the text seems decidedly preferable; see notes on ver. 5. *His will*] So WICL., RHEM.: *his own will*, AUTH. and remaining Vv.

12. *Have before hoped*] *First trusted*, AUTH. (*hoped*, AUTH. Marg.), GEN.; *bifore hopiden*, WICL.; *afore haue*

13 hoped in Christ: in whom ye too, having heard the word of truth, the gospel of your salvation,—in whom *I say* having also believed, ye were sealed with the holy Spirit of
14 promise, which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.
15 For this cause I also, having heard of the faith which is among you in the Lord Jesus and the love which *ye*
16 *have* unto all the saints, cease not to give thanks for you,
17 making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give to

hoped, Cov. Test., Rhem. (*before*); *before beleved,* Tynd., Cov., Cran., Bish. The force of the perf. part. should be retained in transl., especially as this can so easily be done by the inserted 'have,' as Cov. Test., Rhem.; the English perfect expresses the past in connexion by its effects or consequences with the present: see Latham, *Engl. Lang.* § 579 (ed. 3).

13. *Ye too, having heard*] *Also ye, after that ye heard,* Bish., and similarly Rhem., with a suspended member: *ye also* trusted *after that ye heard,* Auth., sim. Gen.; *also ye beleued after that ye herde,* Cov.; *also we beleue, for asmoche as we haue hearde,* Cran. Tynd. connects, *ye also* (*after that ye hearde...*) *were sealed.*

I say having also] *Also after that ye,* Auth. The change to the particip. structure in both members seems to make the sentence a little more distinct, and to preserve in the latter the close connexion of καὶ with πιστεύσαντες; see notes. *The holy*] So all Vv. except Auth., *that holy.*

14. *Which*] On this form of the relative, see notes *on Gal.* i. 2 (*Transl.*). *For*] So Cov. Test., Cran.: *until,* Auth., Gen.; *into,* Wicl.; *vnto,* Bish.; *to,* Rhem. The translation of Tynd. (*to redeme*) is paraphrastic.

15. *For this cause*] *Wherefore,* Auth., Tynd., Cov. (both), Cran., Bish.; *therfore,* Wicl., Gen., Rhem. The transl. 'for this cause' is more consonant with the general style of Auth. than the equally literal and correct 'on this account,' and so is substituted for it. *Wherefore* (Auth.) is rather the transl. of διό.

Having heard] *After I heard,* Auth.; *herynge,* Wicl., Cov. Test., Rhem.; *after that I heard,* Tynd., Cran., Gen., Bish.; *in so moch as I haue herde,* Cov. *The faith—you*] *Your faith,* Auth., Rhem.; *the fayth which ye have,* Tynd., Cov., Cran., Gen., Bish.; *youre f., that is,* Wicl., Cov. Test. (*which*).

The love which ye have] *Love,* Auth. and the other Vv. except Wicl., *louynge,* and Cov., *of your love.*

17. *Would give*] *May give,* Auth., Cov. (both), Cran., Bish.; *myght geve,* Tynd., Gen. The change in the text is made as an attempt to express the conditioned, hoped for, realization ('would please to give') expressed by the opt. δῴη. Comp. Latham, *Engl. Lang.* § 592, Wallis, *Gramm. Angl.* p. 107. Hermann (Soph. *Elect.* 57) asserts that in German the distinction may be observed by translating the Greek subj. by the German indic. pres., the opt. by the German imperf. subjunctive. The transl. of Tynd., al.,

you the Spirit of wisdom and revelation in full knowledge of Him; having the eyes of your heart enlightened, that 18
ye may know what is the hope of His calling, and what the riches of the glory of His inheritance *are* among the saints, and what the surpassing greatness of His power *is* 19
to us-ward who believe, according to the working of the strength of His might, which He wrought in Christ, when 20
He raised Him from the dead,—and He set *Him* on His right hand in the heavenly *regions*, over above all Princi- 21
pality and Authority and Power and Dominion, *yea* and every name *that is* named, not only in this world, but also

though practically preserving the correct shade of meaning, violates the law of the 'succession of tenses;' see Latham, *Eng. Lang.* § 616.

Full knowledge] *The knowledge*, AUTH. and all Vv. (*knowyng*, WICL.). It may be doubted whether this stronger translation can in all cases be maintained. That there is generally a clear recognition of the increased force of the compound may be inferred from a comparison of the passages in which the simple and compound forms are respectively used. Caution however is required in exhibiting this in translation.

18. *Having the eyes of your heart enlightened*] *The eyes of your *understanding being inlightened*, AUTH.; *and lighten the eyes of youre myndes*, TYND., COV. Test. (*harte*), CRAN. (*vnderstondinge*, COV.); *the eyes of your myndes beyng lightened*, BISH.; *that y^e eyes of your vnd. may be lightened*, GEN.; *the eies of your hart illuminated*, RHEM., WICL. (*inligtenyde*). *Are among*] *Amonge*, COV. Test.: *apon*, TYND., COV., CRAN.; *in*, AUTH. and remaining Vv. It may be observed that TYND., COV., GEN., BISH., similarly insert the auxiliary verb immediately before the prep. (COV. Test., RHEM. before *the riches*; CRAN. after *the glorye*), showing that they did not consider ἐν τοῖς ἁγίοις as merely appended to τῆς κληρονομίας αὐτοῦ; see notes.

19. *What the...power is*] *What is the...power*, AUTH. The same order is kept by all the other Vv. *Surpassing*] *Ouersemynge*, WICL.; *passing*, RHEM.; *exceeding*, AUTH. and remaining Vv. *To us-ward*] So AUTH., TYND., CRAN., BISH.; *into vs*, WICL.; *towarde vs*, COV. (both), GEN., RHEM. *The strength of His might*] *His mighty power*, AUTH., COV., GEN., BISH.; *the mygte of his vertue*, WICL.; *that his mighty power*, TYND., CRAN.; *the myght of hys power*, COV. Test., RHEM., AUTH. Marg.

20. *And He set*] *And set*, AUTH.: the change in the original from the participial structure to that of the aor. indic. is better preserved by inserting the pronoun. *On His*] So WICL., TYND., COV., CRAN., BISH., RHEM.: *at his own*, AUTH.; *at hys*, COV. Test., GEN. *The heavenly regions*] *The heavenly* places, AUTH., GEN., BISH. (om. *the*); *heuenely thingis*, WICL., TYND., COV. (both), CRAN.; *celestials*, RHEM.

21. *Over above*] *Far above*, AUTH., GEN., BISH.; *aboue*, WICL. and remaining Vv. *Authority ... Power*] *Power...might*, AUTH. *Yea and*] *And*, AUTH.; see notes.

22 in that which is to come; and subjected all *things* under
His feet, and gave Him *as* Head over all *things* to the
23 Church, which indeed is His body, the fulness of Him that
filleth all with all.

II. And you also being dead by your trespasses and your
2 sins,—wherein ye once walked according to the course of
this world, according to the prince of the empire of the

22. *Subjected*] *Hath he subdued,* Cov. Test., Rhem. (*he hath*); *hathe made...subiect,* Gen.; *made...suget,* Wicl.—the only version which omits the auxiliary verb; *hath put,* Auth. and remaining Vv. *Gave Him—to*] *Gave him to be the head over all things to,* Auth., Bish.; *hath made him aboue all thynges, the heed of,* Tynd., Cov., Cran.; *made hym head ouer all,* Cov. Test.; *hathe appointed him ouer all things* to be *the heade to,* Gen.; *hath made him head ouer al,* Rhem. The emphatic position of αὐτὸν in the original should not be left unnoticed.

23. *Which indeed*] *Which,* Auth. and the other Vv. except Wicl. (*that*). If the distinction usually made between 'that' and 'which' is correct, viz. that the former is *restrictive*, the latter *resumptive* (see Brown, *Gramm. of Grammars*, II. 5, p. 293, and notes *on Col.* iii. 1, *Transl.*), 'that' will often be a correct translation of ἥτις when used *differentially* (see notes *on Gal.* iv. 24), *e. g.* ἡ πόλις ἥτις ἐν Δέλφοις κτίζεται. In the present case however Wicl. is not correct, as ἥτις appears here to be used *explicatively*.
With all] *In all,* Auth., Cov. (both), Cran., Bish., Rhem.; *in alle thingis,* Wicl., Tynd., Gen.

Chapter II. 1. *You also being dead*] *You* hath he quickened *who were dead,* Auth. The participle ὄντας has been differently translated: *who were,* Auth.; *that were,* Tynd., Gen., Bish.; *whan ye were,* Cov. (both); *where as ye were,* Cran. Of these the last two translations, though more correct in point of grammar than Tynd., al., which tacitly supply an article, seem scarcely so satisfactory as the more simple one in the text, esp. if the present verse be compared with verse 5. The part. ὄντας obviously marks the state in which they were at the time when God quickened them. While in verse 5 this is brought prominently forward by the καί, here on the contrary the καί is joined with and gives prominence to ὑμᾶς. In the present case then a simple indication of their state without any temporal or causal adjunct, 'when,' 'whereas,' &c., seems most suitable to the context, as less calling away the attention from the more emphatic ὑμᾶς. *By*] So Rhem.: *thorow,* Cov. (both); *in,* Auth. and remaining Vv. *Your* (1)] So Wicl., Cov. Test., Rhem.; omitted by Auth. and all other Vv.
Your sins] *Sins,* Auth. and all Vv. (*synne,* Tynd.).

2. *Ye once walked*] *In time past ye walked,* Auth., Tynd., Cov., Cran., Gen., Bish.; *yee wandren sumtyme,* Wicl.; *ye walked somtyme,* Cov. Test.; *sometime you vv.,* Rhem. *Of the empire of*] *Of the power of,* Auth., Wicl., Rhem.; *that ruleth in,* Tynd., Cov. (both), Cran., Gen., Bish. The somewhat modern form of expression in the text seems the only one that exactly represents the view taken in

air, of the spirit that now worketh in the sons of disobedience; among whom even we all once had our conversation in 3
the lusts of our flesh, doing the desires of the flesh and of the thoughts, and we were by nature children of wrath, even as the rest:—but God, being rich in mercy, because of His 4
great love wherewith He loved us, even while we were 5
dead by our trespasses, quickened us together with Christ —by grace have ye been saved—and raised *us* up with 6

the notes of the collective term ἐξουσίας. *Of the spirit*] So WICL., RHEM.: *the spirit*, AUTH., TYND., CRAN., BISH.; *namely, after yᵉ sp.*, COV.; *whych is, the sprete*, COV. Test.; euen *the sp.*, GEN. *Sons*] So WICL.: *children*, AUTH. and all other Vv.

3. *Even we*] *Also we*, AUTH., COV. Test., RHEM.; *we also*, TYND., COV., GEN.; *we*, WICL., CRAN., BISH., but see next note. *Once had our convers.*] *Had our convers. in times past*, AUTH.; *lyueden sumtyme*, WICL.; *had oure conversacion in tyme past*, TYND., COV., GEN. (and CRAN., BISH., inserting *also* before *in*); *conuersed sometime*, RHEM. This lighter translation of ποτὲ seems preferable both here and in ver. 2. The order of the Greek would seem to require 'had our conversation once,' but this would lead to ambiguity when read in connexion with the succeeding words. *Doing*] So WICL., COV. Test., RHEM.; *fulfilling*, AUTH., BISH.; *and fullfilled*, TYND., CRAN.; *and dyd*, COV.; *in fulfilling*, GEN. *Thoughts*] So WICL., COV. Test., RHEM.: *mind*, AUTH. and remaining Vv. *We were*] So WICL.: *were we*, COV. Test.; *were*, AUTH. and remaining Vv. *Children*] *The children*, AUTH. All attempts to explain away the simple and ordinary meaning of the expression *children of wrath* must be somewhat summarily pronounced to be both futile and untenable. Such a translation as 'children of impulse' (Maurice, *Unity*, p. 538) has only to be noticed to be rejected. The substantive ὀργὴ is used in *thirty-four* other places in the N.T., and in none does it appear even to approach to the meaning thus arbitrarily assigned to it. *The rest*] So RHEM.: *others*, AUTH., GEN.; *other*, WICL. and remaining Vv.

4. *Being rich*] *Who is rich*, AUTH.; *that is riche*, WICL.; *which is rich*, TYND. and remaining Vv. *Because of*] *For*, AUTH., WICL., CRAN., BISH., RHEM.; *thorow*, TYND., COV., GEN.: *for...loues sake*, COV. Test.

5. *While*] *When*, AUTH. and all Vv. The change is only made to express more forcibly the existing state; see notes. *By our trespasses*] *In sins*, AUTH., WICL., COV.; *thorow synnes*, COV. Test. The remaining Vv. give what seems the more correct transl. of the dative; *by synne*, TYND.; *by synnes*, CRAN., GEN., BISH., RHEM. *Quickened*] So WICL., CRAN., RHEM.: *hath quickened*, AUTH. and remaining Vv. *Have ye been*] *Ye are*, AUTH., COV. Test., GEN.; *yee ben*, WICL.; *are ye*, TYND., COV., CRAN., BISH.; *you are*, RHEM. On the simplest practical rule of choosing between *am* and *have been* in the translation of the Greek perf. pass., see notes *on Col.* i. 16 (*Transl.*). *Are* might indeed be retained on the ground that *am* with the part. does involve

Him, and made *us* sit with *Him* in the heavenly *regions*
7 in Christ Jesus; that He might show forth in the ages
that are coming the surpassing riches of His grace in
8 kindness towards us in Christ Jesus. For by grace have
ye been saved through faith; and this *cometh* not of
9 you, the gift *is* God's; not of works, that no man should
10 boast: for we are His workmanship, created in Christ
Jesus for good works, which God before prepared that we
should walk in them.

11 Wherefore remember, that aforetime ye, Gentiles in

an essentially past element (Latham, *Eng. Lang.* § 568); still the change seems a little more in harmony with the context.

6. *Raised*] So WICL. (*agen reyside*), CRAN., RHEM.; *hath raised*, AUTH. and remaining Vv. *Up with Him*] So COV. (both), RHEM.: *to gedir*, WICL.; *vp tog. with hym*, CRAN.; *up together*, AUTH. and remaining Vv. *With him* (2)] So COV. (both), RHEM.; *together with him*, CRAN.: *together*, AUTH. and remaining Vv. *In the heavenly regions*] *In h. places*, AUTH.; *in the h.* places, GEN.; *in h. thingis*, WICL., TYND., COV. (both); *amonge them of heauen*, CRAN.; *in the celestials*, RHEM.

7. *That He might*, &c.] So, as to order, WICL., TYND., GEN., RHEM.: *that in the ages to come, he might*, AUTH., and sim. COV. (both), CRAN., BISH. *Show forth*] *Shew*, AUTH. and all Vv. *That are coming*] *Comynge ouer*, WICL.; *succeding*, RHEM.; *to come*, AUTH. and remaining Vv. *Surpassing*] *Plenteuous*, WICL.; *abundaunte*, COV. Test., RHEM.; *exceeding*, AUTH. and remaining Vv. *In kindness*] So TYND., COV., CRAN.: *in* his *kindness*, AUTH., BISH.; *in godenesse*, WICL., Cov. Test.; *through his kindnes*, GEN.; *in bountie*, RHEM. *In Chr. Jes.*] So all the Vv. except AUTH., CRAN., BISH., *through Chr. Jes.*

8. *Have ye been*] *Are ye*, AUTH.: see notes on ver. 5. *And this cometh*] *And that*, AUTH. It does not seem necessary to change 'of' into 'from,' the former being frequently a very suitable translation of ἐκ, see notes *on Gal.* ii. 16. *You*] *yourselves*, AUTH. *The gift is God's*] It is *the gift of God*, AUTH. and all Vv. The emphasis is maintained, appy. more in accordance with English idiom, by placing the gen. at the end rather than at the beginning.

9. *That no*] So WICL., RHEM.: *lest any*, AUTH. and remaining Vv.

10. *For good works*] *In g. w.*, WICL., Cov. Test., RHEM.; *unto g. w.*, AUTH. and remaining Vv. *Which*] *Vnto the wh.*, TYND., COV. (*to*); see next note. *Before prepared*] *Hath before ordained*, AUTH. (*prepared*, AUTH. Marg.); *hath ordeyned*, WICL., GEN., BISH.; *ordeyned vs before*, TYND., COV.; *hath prepared*, Cov. Test., RHEM.; *ordeyned*, CRAN.

11. *That aforetime ye*] **That ye* being *in time past*, AUTH. This translation of ποτὲ (COV.) is perhaps a little simpler than that of AUTH. (and remaining Vv. except WICL., Cov. Test., RHEM., *sumtyme*), and serves equally well to keep up the antithesis between ποτὲ and τῷ καιρῷ ἐκείνῳ in

the flesh, who are called the Uncircumcision by the so-called Circumcision, performed by hand in the flesh,— that ye were at that time without Christ, being aliens 12 from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world. But now in Christ Jesus ye who once 13 were far off are become nigh by the blood of Christ. For 14 He is our Peace, who made both one and broke down the middle wall of the partition—*to wit* the enmity—in His 15 flesh, having made void the law of commandments *ex-*

ver. 12. *The Uncirc.*] AUTH. omits the article. *The so-called*] *That which is called*, AUTH. (adding *the*), CRAN., BISH., RHEM. *Performed by hand in the flesh*] So, as to order, COV. Test., *whych is made wyth hande in the fleshe: in the flesh made by hands*, AUTH., WICL. (*in fl... hande*), GEN. (*with h.*), BISH.; *in the flesshe, which circumcision is made by hondes*, TYND., CRAN.; *after the flesh, whiche circ. is made with the hande*, COV. The transposition in the text seems desirable, as marking that ἐν σαρκὶ is not to be closely connected with τῆς λεγομένης περιτ. (the error of TYND., CRAN., COV., and sim. remaining Vv.), but rather to be regarded as a separate member qualifying what has preceded, and in more immediate connexion with χειροποιήτου: see notes *in loc.*

12. *Ye were at that time*] So TYND., sim. WICL., RHEM.; *ye were*, I say, *at yᵗ time*, GEN.: *ye at the same tyme were*, COV.; *at that time ye were*, AUTH., CRAN., BISH. *The promise*] So CRAN., COV. Test., RHEM.: *biheste*, WICL.; *promise*, AUTH. and remaining Vv.

13. *Once*] So GEN.: *sometimes*, AUTH.; *sumtyme*, WICL., COV. Test., CRAN., BISH., RHEM.; *a whyle agoo*, TYND.; *afore tyme*, COV. *Are become*] *Are now made*, COV. (both); *are made*, AUTH. and remaining Vv. The change however seems desirable, if only to obviate the supposition that ἐγενήθητε is here used with a passive force; see notes on ch. iii. 7. The aorist cannot be preserved in English when in association with the particle of present time (νυνί); comp. notes on ch. iii. 5.

14. *Made*] So WICL.: *hath made*, AUTH. and all other Vv. *And broke down*] *Vnbyndyng*, WICL.; *and hath broken down*, AUTH., TYND., COV., CRAN., BISH.; *and broken downe*, COV. Test.; *and hathe broken*, GEN.: *dissoluing*, RHEM. *The middle wall of the partition*] So RHEM.: *the middle wall of partition between us*, AUTH.; *the wall that was a stoppe bitwene vs*, TYND., COV., CRAN., BISH.; *the mydwall of the stoppe*, COV. Test.; *the stoppe of the particion wall*, GEN.

15. *To wit the enmity*, &c.] *Having abolished in his flesh the enmity*, even, AUTH., and similarly as to connexion the other Vv. except WICL., COV. Test., RHEM., which, as following the Vulg., appy. connect ἐν σαρκὶ with τὴν ἔχθραν, and ἐν δόγμασιν with καταργήσας: see notes. *Made void*] *Abolished*, AUTH. *Expressed in decr.*] Contained *in Ordinances*, AUTH.,

pressed in decrees; that He might create the two in Him-
16 self into one new man, *so* making peace, and might recon-
cile again both of us in one body to God by the cross,
17 having slain the enmity thereby. And He came and
preached peace to you which were afar off and peace to
18 them that were nigh; since through Him we both in one
19 Spirit have our admission unto the Father. So then ye
are no more strangers and sojourners, but ye are fellow-
citizens with the saints, and of the household of God,
20 built up upon the foundation of the Apostles and Pro-
phets, Jesus Christ Himself being the chief corner *stone;*
21 in whom all the building being fitly framed together
22 groweth unto an holy temple in the Lord; in whom you
also are builded together for an habitation of God in the
Spirit.

BISH.; *contayned in the lawe written,* TYND., COV. (both), CRAN.; which standeth *in ordinances,* GEN.: *by doomes,* WICL.; *in decrees,* RHEM., see previous note. *That He might*] *For to,* AUTH. *Create*] So COV., RHEM.: *make,* AUTH. and remaining Vv. *The two in Himself into*] So RHEM.: *two (puples) in hym self into,* WICL.; *in hymselfe...of two,* COV. Test.; *in himself, of twain,* AUTH.; *of twayne...in him silfe,* TYND., COV., CRAN., GEN., BISH.

16. *And might*] *And that he might,* AUTH. *Reconcile again*] *Reconcile,* AUTH. and all Vv.; see notes *in loc.* *Both of us*] *Both,* AUTH. and all Vv. *In one body unto God*] So WICL. (*to*), COV. Test., RHEM.: *unto God in one body,* AUTH. and remaining Vv.

17. *And He came and*] *And he comynge,* WICL.; *he came also, and,* COV. Test.; *and comming he,* RHEM.; *and came and,* AUTH. and remaining Vv. *And peace to*] *And* **to,* AUTH.

18. *Since*] *For,* AUTH. and all Vv. *Both—admission*] The order of AUTH. is *both have an access by one Spirit.* *In one*] So all Vv. except AUTH., GEN., *by one.* *Our admission*] *An access,* AUTH., RHEM. (om. *an*); *nyge comynge,* WICL.; *an open waye in,* TYND.; *intraunce,* COV.; *an intr.,* COV. Test., CRAN., GEN., BISH.

19. *So then*] *Therfore nowe,* WICL.; *therfor,* COV. Test.; *novv then,* RHEM.; *now therefore,* AUTH. and remaining Vv. *Strangers and sojourners*] *Herboride men & gestis & comelyngis,* WICL.; *gestes and straungers,* COV. (both); *str. and foreigners,* AUTH. and all other Vv. *But ye are*] So WICL., COV. Test., RHEM. (*you*): **but,* AUTH. and all other Vv.

20. *Built up*] *Aboue bildide,* WICL.; *buylded,* COV. (both); *built,* RHEM.; *and are built,* AUTH. and remaining Vv.

21. *All the building*] So AUTH., GEN., BISH.; *eche bildynge,* WICL; *every bildynge,* TYND., COV. (both); *al building,* RHEM.: see notes. *Being fitly*] *Fitly,* AUTH.

22. *In the*] So WICL., TYND., COV. (both), RHEM.: *through the,* AUTH., CRAN., BISH.; *by the,* GEN.

For this cause I Paul, the prisoner of Christ Jesus for III.
you Gentiles,—if indeed ye have heard of the dispensation 2
of the grace of God which was given me to you-ward; how 3
that by revelation the mystery was made known to me,
as I have before written in few words; in accordance with 4
which, when ye read, ye can perceive my understanding
in the mystery of Christ, which in other generations was 5
not made known to the sons of men, as it hath now been
revealed to His holy Apostles and Prophets by the Spirit;
to wit that the Gentiles are fellow-heirs, and of the same 6
body, and joint-partakers of the promise in Christ Jesus

CHAPTER III. 1. *Christ Jesus*] So WICL.: *Jesus Christ*, AUTH. and all the other Vv., though there is no change of reading.

2. *If indeed*] *If*, AUTH., TYND., CRAN., GEN., BISH.; *if netheles*, WICL.; *accordinge as*, COV.; *yf so be yet that*, COV. Test.; *if yet*, RHEM. *Which*, &c.] It is nearly impossible without paraphrase to imply that *which* refers to *grace*. In the edition of 1611 *God* was followed by a comma. *Was given*] *Is given*, AUTH. and all Vv.

3. *The mystery — me*] **He made known unto me the mystery*, AUTH. *Have before written*] *Wrote afore*, AUTH., COV. Test., CRAN., BISH.; *aboue wroot*, WICL.; *wrote aboue*, TYND., COV., GEN.; *haue vvritten before*, RHEM.

4. *In accordance with which*] *As*, WICL.; *lyke as*, COV. Test.; *according as*, RHEM.; *whereby*, AUTH. and remaining Vv. *Can*] *May*, AUTH. and all Vv. (*mowne*, WICL.), but not correctly; the rule apparently being, '*may* et *can* potentiam innuunt, cum hoc tamen discrimine, *may* et *might* vel de jure vel saltem de rei possibilitate dicuntur, at *can* et *could* de viribus agentis,' Wallis, *Gramm. Angl.* p. 107. *Perceive my understanding*] So COV. (both): *understand my knowledge*, AUTH., CRAN., BISH.; *knowe myne vnderstondynge*, TYND., GEN.; *vndirstonde my prudence*, WICL.; *vnd. my vvisedom*, RHEM.

5. *Other generations*] So WICL., COV. Test., RHEM.: *other ages*, AUTH., GEN., BISH.; *tymes passed*, TYND., COV. (*past*), CRAN. *It hath now been*] *It is now*, AUTH. and all Vv. (*novv it is*, RHEM.). This is a case where the strict translation cannot be maintained: in English the aorist has no connexion with pres. time (Latham, *Eng. Lang.* § 579), and therefore cannot here properly be connected with *νῦν*; in Greek this is possible, from the greater temporal latitude of the tense; comp. notes *on* 1 *Tim.* v. 15 (*Transl.*).

6. *To wit that*] Similarly COV., *namely, that; how that*, COV. Test.: *that*, AUTH. and remaining Vv. except RHEM. (which is excessively harsh—*the Gentiles to be coheires*) and sim. WICL. *Are*] So COV. Test.: *should be*, AUTH. and remaining Vv. except WICL., RHEM., for which see above. *Joint partakers*] Sim. COV. Test., *lyke partakers: to gedir parteners*, WICL.; *comparticipant*, RHEM.; *partakers*, AUTH. and remaining Vv. *The promise*] **His promise*, AUTH. *Christ Jesus*] **Christ*, AUTH.

7 through the Gospel; whereof I became a minister, according to the gift of the grace of God, which was given
8 to me according to the working of His power. To me who am less than the least of all saints was this grace given,—to preach among the Gentiles the unsearchable
9 riches of Christ, and to make all *men* see what *is* the dispensation of the mystery, which from the ages hath been
10 hid in God, who created all things; to the intent that now to the Principalities and the Powers in the heavenly *regions* might be made known through the Church the
11 manifold wisdom of God, according to the purpose of the
12 ages which he made in Christ Jesus our Lord; in whom we have our boldness and our admission in confidence

Through] So Cov. Test.: *by the meanes of*, Tynd., Cran.; *by*, Auth. and remaining Vv.

7. *I became*] *I was made*, Auth.; *I am made*, Wicl. and all other Vv. *Which was given*] *Whiche is gouen*, Wicl. (*the wh.*), Cov. (both), Cran., Bish., Rhem.; *given*, Auth., Tynd., Gen. *According to* (2)] So Cov., Rhem.: *by*, Auth., Wicl.; *thorow*, Tynd., Gen.; *after*, Cov. Test., Cran., Bish. *Working*] So all Vv. except Auth., *effectual working*, and Rhem., *operation*. See notes *on* 2 *Thess.* ii. 11.

8. *Was*] *Is*, Auth. and all Vv. *To preach*] So Cov. Test.; *for to euangelie*, Wicl.; *to euangelize*, Rhem.: *that I should preach*, Auth. and remaining Vv. The change is made to preserve a similar translation of the two infinitives; see Scholef. *Hints*, p. 100.

9. *Dispensation*] **Fellowship*, Auth. *From the ages*] *Fro worldis*, Wicl., Rhem.; *sence the worlde beganne*, Cov. Test.; *from the beginning of the world*, Auth. and remaining Vv. *All things*] **All things by J. C.*, Auth.

10. *The powers*] *Powers*, Auth. and the other Vv. except Wicl., Rhem., *potestates*. *The heavenly regions*] *Heavenly places*, Auth., Gen.; *heuenely thingis*, Wicl., Cov. Test., Cran., Bish.; *heven*, Tynd., Cov.; *the celestials*, Rhem. *Might be made known*] *Might be known*, Auth. and the other Vv. except Wicl., *be knowen*, and Rhem., *may be notified*. *Through*] *By*, Auth. and all Vv.

11. *Purpose of the ages*] *Eternal purpose*, Auth. and the other Vv. except Wicl., *settynge of worldis*, and Rhem., *prefinition of worldes*. *Made*] So Wicl., Rhem.; *purposed*, Auth., Tynd.; *wrought*, Cran., Gen., Bish.; *hath shewed*, Cov. (both).

12. *Have our boldness*] *Have boldness*, Auth., Cov., Cran., Gen., Bish.; *hane trist*, Wicl.; *are bolde*, Tynd.; *haue affiance*, Rhem. *And our admission*] *And access*, Auth., Rhem.; *& nyg comynge*, Wicl.; *to drawe nye*, Tynd.; *amd intraunce*, Cov. (both), Cran., Gen., Bish. *In confidence*] So, as regards the prep., Wicl., Cov. (both), Bish., Rhem.: *with*, Auth., Cran., Gen. The words τὴν προσαγωγὴν ἐν πεποιθήσει are joined together by Tynd. and appy.

through faith in Him. Wherefore I entreat *you* not 13
to lose heart in my tribulations for you, seeing it is your
glory.

For this cause I bow my knees unto the Father, from 14
whom every race in heaven and on earth is *thus* named, 15
that he would grant you, according to the riches of His 16
glory, to be strengthened with might through His Spirit
in the inner man; so that Christ may dwell in your hearts 17
by faith,—ye having been rooted and grounded in love,— 18
that ye may be fully able to comprehend with all the saints
what *is* the breadth and length and depth and height,
and to know the love of Christ which passeth knowledge, 19
that ye may be filled up to all the fulness of God.

Now to Him that is able to do beyond all things, 20
abundantly beyond what we ask or think, according to

all the Vv. except AUTH. (ed. 1611). *Through faith in Him*] *By the faith of him*, AUTH.

13. *I entreat—heart*] *I desire that ye* (*you*, RHEM.) *faint not*, AUTH. and remaining Vv. except WICL., *I axe that yee fayle not.* *Seeing it is*] *Which is*, AUTH. and all Vv. (*that*, WICL.).

14. *The Father*] *The Father *of our Lord Jesus Christ*, AUTH.

15. *From*] *Of*, AUTH., WICL., COV. Test., GEN., BISH., RHEM. *Every race*] *The whole family*, AUTH., GEN.; *eche fadirhede*, WICL.; *al fatherhode*, COV. Test.; *all that ys called father*, TYND., COV.; *all the famyly*, BISH.; *al paternitie*, RHEM. On the difficulty of properly translating this clause, see Trench *on Auth. Ver.* ch. II. p. 26 (ed. 2). *And on earth*] *And earth*, AUTH. *Is thus named*] *Is named*, AUTH. The word *thus* is introduced only to make the paronomasia in the original a little more apparent.

16. *Through*] *By*, AUTH. and all Vv. *In the inner man*] In the first edition *into* was adopted, as designed to mark that inflowing of spiritual strength which is so clearly implied in the original. It seems however contrary to the idiom of our language, and so has been altered.

17. *So that*] *That*, AUTH. and the other Vv. except WICL. (*crist for to dwelle*), RHEM. (*Chr. to d.*).

18. *Ye having been...that ye may be*] *That ye being...may be*, AUTH. *May be fully able to*] *May be able to*, AUTH., COV., GEN., RHEM.; *mowne*, WICL., COV. Test.; *myght be able to*, TYND., CRAN., BISH. *All the*] *All*, AUTH.

19. *May*] So COV. (both), GEN., RHEM.: *might*, AUTH., TYND., CRAN., BISH. The change is made to avoid the violation of the law of 'the succession of tenses;' see Latham, *Engl. Lang.* § 616. *Up to*] *Into*, WICL.; *vnto*, RHEM.; *with*, AUTH. and remaining Vv.

20. *Beyond all things—we*] *Exceeding abundantly above all that we*, AUTH., TYND., COV., CRAN., GEN., BISH.

21 the power that worketh in us, to Him *be* glory in the
Church and in Christ Jesus to all the generations of the
age of the ages. Amen.

IV. I exhort you therefore, I the prisoner in the Lord, that
ye walk worthy of the calling wherewith ye were called,
2 with all lowliness and meekness, with longsuffering, for-
3 bearing one another in love; giving diligence to keep the
4 unity of the Spirit in the bond of peace. *There is* one
body, and one Spirit, even as ye were called in one hope
5 of your calling; one Lord, one faith, one baptism; one
6 God and Father of all, who *is* over all, and through all,
and in all.

7 But to each one of us the grace *which he has* was

21. *And in Chr. Jes.*] So WICL., COV. Test., RHEM.: **by Chr. Jes.*, AUTH. (*Jes. Chr.*, TYND.), CRAN., GEN., BISH.; *which is in Chr. Jes.*, COV. *To all the — ages*] *Throughout all ages, world without end*, AUTH., BISH.; *into alle the generacoñs of the worlde of worldis*, WICL.; *thorowout all gen. from tyme to tyme*, TYND., CRAN.; *at all tymes for euer and euer*, COV.; *thorow out all gen. for euer and euer*, COV. Test; *throughout all gen. for euer*, GEN.; *vnto al gen. vvorld vvithout end*, RHEM.

CHAPTER IV. 1. *I exhort you—that*] *I therefore the prisoner of the L., beseech you that*, AUTH., and in similar order all Vv. It seems however desirable to maintain the emphatic collocation ('ad excitandum affectum, quo sit efficacior exhortatio,' Est.) of the original. There is some variation in the translation of παρακαλῶ. The translation in the text is found in TYND., COV., CRAN., BISH.: *beseech*, AUTH., WICL., COV. Test., RHEM.; *praye*, GEN. *In the Lord*] So AUTH. Marg., WICL., COV. (both), GEN., BISH., RHEM. (*our L.*): *of the Lord*, AUTH.; *of the Lordes*, CRAN.; *for the lordes sake*, TYND. *Calling*] So WICL. (*clepynge*), COV. (both): *vocation*, AUTH. and remaining Vv. *Were called*] *Are called*, AUTH. and all Vv.

3. *Giving diligence*] *And that ye be dyligent*, TYND., and (om. *that ye*) COV., CRAN.; *bisie*, WICL.; *beynge diligent*, COV. Test.; *careful*, RHEM.; *endeavouring*, AUTH., GEN., BISH. The current use of the verb *endeavour* seems to fall so short of the real meaning of σπουδάζειν as to warrant the change in the text, as more clearly indicative of the σπουδή and zeal that was evinced in the matter; see Trench *on Auth. Ver.* ch. III. p. 43.

4. *There is*, &c.] It can scarcely be doubted that the AUTH. is right in retaining (after GEN.) this assertory form. Some of the Vv., WICL., COV. (both), BISH., RHEM., supply nothing; others, TYND., CRAN., supply the participle *beynge;* both of which forms fail to convey the force of the original; see notes. *Were called*] *Are called*, AUTH. and all Vv.

6. *Over*] So RHEM.: *above*, AUTH. and all the other Vv. *In all*] *In* **you all*, AUTH.

7. *Each one*] Sim. WICL., *eche: every one*, AUTH. and remaining Vv.

given according to the measure of the gift of Christ.
Wherefore He saith, When He ascended on high He led 8
captivity captive, He gave gifts to men. Now that He 9
ascended, what doth it imply but that He also descended
into the lower *parts* of the earth? He that descended, 10
He it is that ascended above all the heavens, that He
might fill all things. And Himself gave some *to be* 11
Apostles; and some Prophets; and some Evangelists;
and some Pastors and Teachers; with a view to the per- 12
fecting of the saints, for the work of ministration, for the
building up of the body of Christ; till we all arrive at 13
the unity of the faith and of the full knowledge of the
Son of God, unto a full-grown man, unto the measure of

This change seems desirable to avoid a confusion with the usual translation of παντί. *The grace ...was given*] *Is given grace*, AUTH. and all Vv. (*grace is gouen*, WICL.).

8. *Ascended*] *Ascended up*, AUTH. *He gave*] **And gave*, AUTH.

9. *What doth it imply*] *What is it*, AUTH., WICL., COV. (both), GEN., BISH., RHEM.; *what meaneth it*, TYND., CRAN. *Descended*] *Descended* **first*, AUTH.

10. *He it is*] *Is the same also*, AUTH.; *the same is he...also*, COV. Test.; *the same is also he*, RHEM.; *is even the same also*, TYND., CRAN., BISH.; *is euen the same*, COV., GEN. *Ascended*] *Ascended up*, AUTH. *Above*] So COV. (both), CRAN., RHEM.: *far above*, AUTH. *The heavens*] So COV. Test., RHEM.: *heavens*, AUTH. and remaining Vv.

11. *And Himself*] *And he*, AUTH., WICL., COV. Test., BISH., RHEM.; *and the very same*, TYND., CRAN.; *and ye same*, COV.; *he therefore*, GEN. *To be Apostles*] So COV., GEN.: *Apostles*, AUTH. and remaining Vv. The insertion of the words in italics seems necessary to make the sense perfectly clear.

12. *With a view to*] *For*, AUTH., GEN.; *to*, WICL., CRAN., BISH., RHEM. *Of ministration*] So BISH., COV. Test. (*of the m.*): *of the ministry*, AUTH., GEN., RHEM.; *of mynysterie*, WICL.; *and ministracyon*, CRAN. *Building up*] *Edifying*, AUTH. and the other Vv. except WICL., GEN., *edificacoñ*. This translation is perhaps slightly preferable, as both verb and substantive are now commonly associated with what is simply *instructive* or *improving*, without necessarily suggesting the wider sense which seems to prevail in the present passage. The article is required by the principles of English idiom, though confessedly not in exact harmony with the Greek.

13. *All arrive at*] *All come in*, AUTH.; *rennen alle in*, WICL.; *all come vnto*, COV., COV. Test. (*into*), CRAN. (*to*); *all mete together in*, GEN., BISH. (*into*); *meete al into*, RHEM. TYND., inverting the order, *every one (in the vnitie...) growe vp vnto*, &c. *The full knowledge*] *The knowledge*, AUTH.: all the other Vv. omit the article. *Full-grown*] *Perfect*, AUTH. and all Vv.

14 the stature of the fulness of Christ: that we may no
longer be children, tossed to and fro and borne about by
every wind of doctrine, in the sleight of men, in craf-
15 tiness *tending* to the stratagem of Error; but holding
the truth may in love grow up into Him in all things,
16 which is the head, *even* Christ: from whom the whole
body being fitly framed together and compacted by means
of every joint of the *spiritual* supply, according to *active*

14. *May no longer be*] *Henceforth be no more,* AUTH. *Borne about by*] *Borne aboute with,* WICL.; *caryed with,* TYND.; *carried about with,* AUTH. and remaining Vv. *In...in*] So WICL., BISH., RHEM.: *by*...and, AUTH., TYND.; *thorow...and,* COV.; *thorow...in,* COV. Test.; *by...thorowe,* CRAN.; *by...with,* GEN. *Craftiness*] So all Vv. except the following: *cunning c.,* AUTH.; *sutel witte,* WICL.; *suttylte,* COV. Test. *Tending,* &c.] *Whereby they lie in wait to deceive,* AUTH., GEN.; *to the deceyuynge of errour,* WICL.; *wherby they laye a wayte for vs to deceave vs,* TYND., COV., CRAN.; *to the deceatfulnes of erroure,* COV. Test.; *to the laying wayte of deceyte,* BISH.; *to the circumuention of errour,* RHEM. It is by no means easy to devise a literal and at the same time perfectly intelligible translation of the last clause of this verse. The difficulty lies mainly in the brief and almost elliptical form of expression introduced by the prep.: of the translations that have hitherto been proposed, that in the text, or 'furthering, promoting the system of error' (but see notes *on Phil.* iv. 17, *Transl.*), or more simply, 'with a view to the system, *&c.*,' seems the most suitable.

15. *Holding the truth*] *Speaking the truth,* AUTH.; *we doinge treuthe,* WICL.; *doing the truth,* RHEM.; *let vs folowe the trueth...and,* TYND., COV., CRAN., GEN.; *let vs execute the truth,* COV. Test.; *folowing trueth,* BISH. *May in love*] *In love, may,* AUTH.

16. *Being fitly framed together*] *Fitly joined together,* AUTH. It seems desirable to retain the same translation here and in ch. ii. 21. *Compacted*] So AUTH. The translation of five of the Vv., *knet togedder* (TYND., COV. Test., CRAN., GEN., BISH.), is not unsatisfactory; *compacted* however has the advantage of preserving the *σὺν* in each verb without repetition, otherwise *knit together* would perhaps have been a more genuinely English translation. *By means ...supply*] *By that which every joint supplieth,* AUTH.; *by eche ioynture of vndirseruynge,* WICL.; *in every ioint wherwith one ministreth to another,* TYND., and sim. CRAN. (*thorow out euery,* &c.); *thorow out all y' ioyntes. Wherby one mynistreth vnto another,* COV., COV. Test. (*euery ioynt wherby* ...); *by euerie ioynt, for the furniture* thereof, GEN.; *by euery ioynt of subministration,* BISH.; *by al iuncture of subm.,* RHEM. *Active working*] *The effectual working,* AUTH.; *the operacion,* TYND., COV. (both), CRAN., RHEM.; *the effectual power,* GEN., BISH. The addition of the epithet *active* or *vital,* Alf.,—if in italics (see notes on ch. iii. 7, and *on* 2 *Thess.* ii. 11), may perhaps here be rightly admitted as serving slightly to clear up the meaning.

working in the measure of each single part, promoteth the increase of the body for the building up of itself in love.

This then I say, and testify in the Lord, that ye *must* 17
no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, 18
alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart:
who as men past feeling have given themselves over 19
to Wantonness, for the working of all manner of un-

Each single] Sim. WICL., *eche: every*, AUTH. and remaining Vv.; see notes on verse 7. *Promoteth the increase*] *Maketh increase*, AUTH., COV. Test., BISH.; *makith encresynge*, WICL.; *receiueth increase*, GEN.; *maketh the increase*, RHEM. The more modern term *promoteth* seems admissible as both literal and also tending to clear up the sense.

For the building up] *Unto the edifying*, AUTH. It seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 12; the simplest paraphrastic translation would be 'so as to build itself up in love.'

17. *This then I say*] *This I say therefore*, AUTH. and the other Vv. except WICL., *therfore this thing I seye*, and RHEM., *this therfore I say*. The resumptive character of the address is appy. here best preserved by the more literal translation of οὖν; comp. notes *on* 1 *Tim.* ii. 1.

Ye must no longer walk] *Ye henceforth walk not*, AUTH., TYND., CRAN., GEN., BISH.; *yee walke not nowe*, WICL., COV. Test.; *ye walke nomore*, COV.; *novv you vvalke not*, RHEM.

The Gentiles] *The *other Gentiles*, AUTH. *Also walk*] *Walk*, AUTH., The καὶ is translated only by WICL., COV. Test., RHEM.

18. *Being darkened in their understanding*] *Having the understanding darkened*, AUTH., WICL. (om. *the*); *blynded in their vnd.*, TYND., COV.; *hauinge their vnd. blynded through darknesse*, COV. Test.; *whyle they are blinded in their vnd.*, CRAN.; *hauing their cogitation darkened*, GEN.; *darkened in cogitation*, BISH.; *hauing their vnd. obscured vvith darkenes*, RHEM. *Alienated*] *Being alienated*, AUTH. On account of the absence of ὄντες in the second member, it seems best to omit the participle of the verb substantive. *Because of* (1)] *Through*, AUTH. *Hardness*] So GEN.: *blindness*, AUTH. and remaining Vv.; see Trench *on Auth. Ver.* ch. VII. p. 117.

19. *Who as men*] *Who being*, AUTH. It is well to preserve the peculiar force of οἵτινες. *Wantonness*] So TYND., COV., CRAN., GEN., BISH.: *lasciviousness*, AUTH.; *vnchastite*, WICL.; *vnclennesse*, COV. Test. (see below); *impudicitie*, RHEM. The article joined with it tends almost to personify it, hence the capital in the text.

For the working of] Sim. WICL., *into the wirchynge of; to the workynge of*, COV. Test.; *vnto the operation of*, RHEM.: *to work*, AUTH. and remaining Vv. *All manner of*] So TYND., COV., CRAN.: *all*, AUTH. and remaining Vv.; see notes on ver. 31.

20 cleanness in greediness. But ye did not so learn Christ;
21 if indeed ye heard Him and were taught in Him, as is
22 truth in Jesus, that ye *must* lay aside, as concerns your former conversation, the old man which waxeth corrupt
23 according to the lusts of Deceit, and *rather* become re-
24 newed by the Spirit of your mind, and put on the new man, which after God's *image* hath been created in righteousness and holiness of Truth.

Uncleanness] So all Vv. except Cov. Test., *fylthynesse.* *In greediness*] *In coueytise,* Wicl.; *vnto auarice,* Rhem.; *with greediness,* Auth., Bish.; *even with gr.,* Tynd. and remaining Vv. This translation of πλεονεξία may be retained if qualified by the remarks *in loc.*, and not understood as indicating a mere general ἀμετρία. The true idea of πλεονεξία is 'amor habendi:' the objects to which it is directed will be defined by the context.

20. *Did not so learn*] *Have not so learned,* Auth. and all Vv.

21. *If indeed*] *If so be that,* Auth., Cov., Cran., Bish.; *yif netheles,* Wicl.; *if so be,* Tynd., Gen.; *yf so be yet that,* Cov. Test.; *if yet,* Rhem. *Heard*] So Wicl.: *have heard,* Auth. and remaining Vv. *Were taught in Him*] *Have been taught by him,* Auth., Gen.; *ben taugte in hym,* Wicl., Tynd., Cov.; *be instructe in hym,* Cov. Test.; *haue bene taught in him,* Cran., Bish., Rhem. *As is truth*] So Wicl.; *even as the tr. is,* Tynd., Cov.; *as the truth is,* Auth. and remaining Vv.

22. *That ye must*] *That ye,* Auth. *Lay aside*] *Laye from you,* Tynd.; *lay downe,* Bish.; *lay...avvay,* Rhem.; *put off,* Auth. *As concerns your*] *Concerning the,* Auth. *Waxeth corrupt*] *Is corrupt,* Auth. and the other Vv. except Cov., *marreth himselfe,* and Rhem., *is corrupted.*

Lusts of Deceit] *Deceitful lusts,* Auth.; *desiris of errour,* Wicl., Rhem.; *deceavable lustes,* Tynd., Cov., Cran., Gen.; *disceaueable lustes of erroure,* Cov. Test.; *lustes of errore,* Bish.

23. *And rather*] *And,* Auth. *Become renewed*] *Be renewed,* Auth. This change is made as an attempt to express the contrast between the pres. ἀνανεοῦσθαι and the aor. ἐνδύσασθαι. *By the Spirit*] So Wicl. (om. *the*): *in the spirit,* Auth. and all the other Vv.

24. *And put on*] So Cov. (both), Gen.: *and that ye put on,* Auth. *After God's image*] Sim. Tynd., *after the ymage of God: after God,* Auth. and the other Vv. except Rhem., *according to God.* The order of the Greek τὸν κατὰ Θεὸν κτισθ. is similarly retained by all the Vv. except Cov. (both). It may be observed that the transl. of Rhem., *according to,* has the advantage of preserving the antithesis κατὰ τὰς ἐπιθ. κ.τ.λ. (ver. 23), and κατὰ Θεόν, but fails in bringing out clearly the great doctrinal truth appy. implied in the latter words. *Hath been*] *Is,* Auth. and all Vv. The transl. *hath been* is perhaps here slightly preferable to *was,* as the latter tends to throw the κτίσις further back than is actually intended; the ref. being to the new κτίσις in Christ. *Holiness of Truth*] So Wicl., Cov. Test., Bish., and sim. Rhem. (*the tr.*): *true holi-*

Wherefore, having laid aside Falsehood, speak truth 25
each man with his neighbour; because we are members
one of another. Be angry, and sin not: let not the sun 26
go down on your angered mood; nor yet give place to 27
the devil. Let the stealer steal no more: but rather let 28
him labour, working with his own hands the thing that
is good, that he may have *whereof* to impart to him that
needeth. Let no corrupt speech proceed out of your 29
mouth, but whatever is good for edification of the need,
that it may minister grace to the hearers; and grieve 30
not the holy Spirit of God, in whom ye were sealed for

ness, AUTH. and remaining Vv. except COV., where it is more correctly, *true righteousnes and holynes*.

25. *Having laid aside*] *Putting away*, AUTH. *Falsehood*] *Lying*, AUTH. and all Vv. (*leesyng*, WICL.). *Truth each man*] So WICL.; *the truth euery mā*, COV. Test.; *truth euery one*, RHEM.; *euery man the trueth*, COV.; *every man truth*, AUTH. and remaining Vv. *Because*] So COV. Test., RHEM.; *for*, AUTH., WICL., GEN.; *for as moche as*, TYND., COV., CRAN., BISH.

26. *Be angry*] So TYND., COV., CRAN., GEN., RHEM.; *be ye angry*, AUTH., COV. Test., BISH.; *be yee wrothe*, WICL. *Angered mood*] *Wrath*, AUTH. and all Vv. except RHEM., *anger*. The change may perhaps be considered scarcely necessary, as the expression has become so familiar: still παροργισμός, 'exacerbatio,' 'exasperation,' cannot strictly be translated *wrath*.

27. *Nor yet*] **Neither*, AUTH.: see notes on 1 *Thess.* ii. 3 (*Transl.*).

28. *The stealer*] *Him that stole*, AUTH., TYND., CRAN., GEN., BISH.; *he that stale*, WICL., RHEM.; *he that hath stollen*, COV.; *he that dyd steale*, COV. Test. The AUTH. in ver. 29 supplies a precedent for this idiomatic translation of the present part. with the article. *His own*] *His*, AUTH. and all Vv. *The thing that is good*] *The thing which is g.*, AUTH., CRAN., GEN., BISH.; *that that is, gode thing*, WICL.; *some g. thinge*, TYND.; *some good*, COV.; *that whych is g.*, COV. Test., RHEM. The slight change to *that* is perhaps more critically exact; see Brown, *Gram. of Gramm.* II. 5, p. 293, and notes on ch. i. 23. *Have whereof*] So WICL., COV. Test.; *haue vvhence*, RHEM.: *have*, AUTH., TYND., COV., GEN. *Impart*] So AUTH. in 1 Thess. ii. 8: *give*, AUTH. here with all Vv. The slight change is made for the sake of preserving the idea of *sharing* conveyed by the compound verb.

29. *Speech*] So RHEM.; *worde*, WICL.: *communication*, AUTH. and remaining Vv. *Whatever is*] *Yif any is*, WICL.; *yf any be*, COV. Test.; *if there be any*, RHEM.; *that which is*, AUTH. and remaining Vv. *For edification of the need*] *To the use of edifying*, AUTH., GEN.; *to edefye with all, when nede ys*, TYND., COV., and CRAN., BISH., giving *as oft as* for *when*. On the difficulty of translating these words properly see Trench *on Auth. Ver.* ch. x. p. 178.

30. *In whom*] Sim. WICL., RHEM.,

31 the day of redemption. Let all bitterness and wrath and anger and clamour and railing be put away from
32 you, with all malice; but become kind one to another, tender-hearted, forgiving one another, even as God also in Christ forgave you.

V. Become then followers of God, as beloved children;

in whiche: whereby, AUTH.; *by whome,* TYND., CRAN., GEN., BISH.; *wherwith,* COV. (both). *Were*] *Are,* AUTH. and all Vv. *For the*] *Unto the,* AUTH. and all other Vv. except WICL., *in the;* and COV. Test., *agaynst the.*

31. *All bitterness*] So AUTH. It is not always desirable to preserve the more literal transl. of πᾶς (*all manner of*), esp. when it is prefixed to more than one abstract substantive, as it tends to load the sentence without being much more expressive. When the adj. follows, as in ver. 19, the longer translation will often be found more admissible. *Wrath*] So AUTH., WICL., COV. Test.: *fearsness,* TYND., COV., CRAN., BISH.; *anger,* GEN., RHEM. The translation may be retained, whenever θυμὸς and ὀργὴ occur together, as sufficiently exact, provided that by *wrath* we understand rather the outbreak ('excandescentia,' Cicero, *Tusc. Disput.* IV. 9), by *anger* the more settled and abiding habit. It is perhaps doubtful whether *wrath* does not imply a greater permanence than θυμός (see Cogan *on the Passions,* I. 1. 2. 3, p. 111); still as θυμὸς is several times ascribed to God as well as to man, the above seems generally the most proper and satisfactory translation. *Railing*] So AUTH. in 1 Tim. vi. 4: *evil speaking,* AUTH. here. *Malice*] So AUTH., WICL., COV. Test., RHEM.: *naughtinesse,* BISH.; *maliciousness,* TYND. and remaining Vv. As κακία points rather to the evil habit of the mind, as distinguished from πονηρία, the outcoming of the same (Trench, *Synon.* § 11),—*malice,* which is defined by Crabb (*Synon.* s.v.) as the 'essence of badness lying in the heart,' would appear a correct translation; see Cogan *on the Passions,* I. 3. 2. 1, p. 159.

32. *But*] So COV. (both): *and,* AUTH., RHEM. *Become*] *Be ye,* AUTH. and all Vv. (om. *ye,* COV. Test., RHEM.); corresponding to ἀρθήτω ἀφ' ὑμῶν, ver. 31. *God also*] So COV. Test.: *God,* AUTH. *In Christ*] So WICL., COV. (both), RHEM.: *for Christs sake,* AUTH. and remaining Vv. *Forgave*] So WICL. (*gaue*), TYND., GEN.: *hath forgiven,* AUTH. and remaining Vv. except RHEM., *hath pardoned.* The aorist seems more exact, as pointing to the past act of God's mercy and forgiveness displayed *in Christ, i.e.* in giving Him to die for the sins of the world.

CHAPTER V. 1. *Become then*] *Be ye therefore,* AUTH. and the other Vv. except WICL., *therfore be yee.* TYND. leaves οὖν untranslated. The more literal transl. of γίνεσθε might perhaps be here dispensed with, as necessarily involved in the action implied in μιμηταί: as however it seems an echo and resumption of the preceding γίνεσθε (ch. iv. 32), it will be most exact to retain it here too. *Followers*] See note *on* 1 *Thess.* i. 6 (*Transl.*). *Beloved*] *Moste derworthe,* WICL.; *moost deare,* COV.

and walk in love, even as Christ also loved us, and gave 2
Himself for us an offering and a sacrifice to God for a
savour of sweet smell.

But fornication, and all manner of uncleanness or 3
covetousness, let it not be even named among you, as be-
cometh saints; and *no* filthiness, and foolish talking or 4
jesting—things which are unbecoming—but rather giving
of thanks. For this ye know, being aware that no whore- 5
monger, nor unclean person, nor covetous man who is an
idolater, hath an inheritance in the kingdom of Christ
and God. Let no man deceive you with vain words: for 6
because of these *sins* cometh the wrath of God upon the
sons of disobedience. Do not then become partakers 7
with them. For ye were once darkness, but now *are ye* 8

Test., RHEM.; *dear*, AUTH. and remaining Vv.

2. *Even as Christ also*] *As Chr. also*, AUTH., RHEM.; *as & cst*, WICL.; *lyke as Chr. also*, COV. Test.; *even as Chr.*, TYND. and remaining Vv.: see notes *on* 1 *Thess.* i. 5 (*Transl.*).

Loved] So WICL., TYND., COV. (both), CRAN., RHEM.; *hath loved*, AUTH., GEN., BISH.

Gave] So WICL., TYND., COV. (both), CRAN.; *deliuered*, RHEM.; *hath given*, AUTH., GEN., BISH. *Savour of sweet smell*] *Sweet smelling savour*, AUTH., GEN., BISH.; *odoure of swetnesse*, WICL., COV. Test., RHEM.; *swete saver*, TYND., COV., CRAN.

3. *All manner of uncleanness*] *All uncleanness*, AUTH.; see notes on ch. iv. 31 (*Transl.*). *Not be even*] *Not be once*, AUTH., CRAN., GEN., BISH.; *be not once*, TYND.; *not so much as be*, RHEM. WICL. and COV. (both) leave the καὶ untranslated.

4. *And no....and*] *Neither....nor*, AUTH. As ἢ...ἢ is well supported, it seems desirable to mark in the translation the reading adopted. *Or*] *Nor*, AUTH. *Jesting*] So AUTH. and all the other Vv. except WICL., *harlottrie*, and RHEM., *scurrilitie*. *Things which are unbecoming*] *Which are not conuenient*, AUTH.; *that parteyneth not to thing*, WICL.; *which are not comly*, TYND., COV., CRAN., BISH.; *whych thynges pertayne not to the matter*, COV. Test.; *which are things not comelie*, GEN.; *being to no purpose*, RHEM.

5. *Ye know, being aware*] * *Ye know*, AUTH. *An inheritance*] *Any inheritance*, AUTH. *Of Christ and God*] So WICL.: *of Christ and of God*, AUTH. and all other Vv.

6. *These sins*] *These things*, AUTH. *Sons*] So WICL.: *children*, AUTH. and remaining Vv.

7. *Do not then become*] Sim. RHEM., *become not therfore: be not ye therefore*, AUTH., COV. (both), CRAN., BISH.; *therfore nyl yee be made*, WICL.; *be not therfore*, TYND., GEN.: the insertion of *ye* is not in accordance with the original.

8. *Once*] So TYND., GEN.: *sometimes*, AUTH., BISH.; *sumtyme*, WICL., COV. (both), CRAN., RHEM.

9 light in the Lord: walk as children of light—for the fruit
of the light *is* in all goodness and righteousness and
10 truth—proving what is well-pleasing to the Lord. And
11 have no fellowship with the unfruitful works of darkness,
12 but rather even reprove *them*. For the things which are
done by them in secret it is a shame even to speak of.
13 But all *these* things when they are reproved are made
manifest by the light, for every thing that is made
14 manifest is light. Wherefore He saith, Up thou that
sleepest, and arise from the dead, and Christ shall shine
on thee.

15 Take heed then how ye walk with strictness, not as
16 fools, but as wise, buying up for yourselves the oppor-
17 tunity, because the days are evil. For this cause do not be-
come unwise, but understanding what the will of the Lord

9. *The light*] *The *Spirit*, AUTH.

10. *Well-pleasing*] So WICL., COV. Test., RHEM.: *acceptable*, AUTH., CRAN., BISH.; *pleasinge*, TYND. and remaining Vv.

11. *But rather even*] So BISH.; similarly, but rather awkwardly, GEN., *but euen...rather: but rather*, AUTH. and remaining Vv. except WICL. (*forsothe more*).

12. *For the things*, &c.] So, as to order, WICL., RHEM.: *for it is a shame even to speak of those things which are done of them in secret*, AUTH. and in similar order the remaining Vv.

13. *All these*] *All*, AUTH. *When they are*] So TYND., COV., CRAN., GEN., BISH.: *that are*, AUTH., WICL., COV. Test., RHEM. *Everything—light*] *Whatsoever doth make manifest, is light*, AUTH.; *alle thing that is schewide is ligt*, WICL.; *whatsoever is manifest, that same is light*, TYND., COV., CRAN.; *euery thynge that is manyfest, is lyghte*, COV. Test.; *it is light that maketh all things manifest*, GEN.; *all that which do make manifest, is lyght*, BISH.; *al that is manifested, is light*, RHEM.

14. *Up*] So COV. Test.: *rise*, WICL., RHEM.; *awake*, AUTH. and remaining Vv. *Shine on thee*] *Ligten thee*, WICL.; *illuminate thee*, RHEM.: *give thee light*, AUTH. and remaining Vv.

15. *Take heed*] So all the other Vv. except WICL. (*se yee*); RHEM., AUTH., *see*. *How ye*] So COV., CRAN., BISH., RHEM. (*you*), sim. WICL. (*how warly yee*): *that ye*, AUTH. and remaining Vv. *With strictness*] *Circumspectly*, AUTH. and the other Vv. except WICL., RHEM., *warly* (*vvarily*).

16. *Buying up*, &c.] *Agen byinge tyme*, WICL.; *and redeme the tyme*, COV.; *wynnynge occasyon*, CRAN.; *redeeming the time*, AUTH. and remaining Vv.

17. *For this cause*] *Wherefore*, AUTH. and all the other Vv. except WICL., RHEM., *therefore*. *Do not become*] Sim. RHEM., *become not: be ye not*, AUTH. and the remaining

is. And be not made drunk with wine, wherein is disso- 18
luteness, but be filled with the Spirit; speaking to one 19
another in psalms and hymns and spiritual songs, singing
and making melody in your heart to the Lord, giving 20
thanks always for all things to God and the Father in the
name of our Lord Jesus Christ, subjecting yourselves 21
one to another in the fear of Christ.

Wives *be subject* to your own husbands, as to the 22
Lord; for a husband is head of his wife, as Christ 23
also is head of the Church; He *is* the saviour of the
body. Nevertheless as the Church is subject to Christ, 24
so *let* the wives also *be* to their husbands in every thing.
Husbands love your wives, even as Christ also loved the 25
Church and gave Himself for it; that He might sanctify 26
it, having cleansed *it* by the laver of the water in the
word, that He might Himself present to Himself the 27

Vv. except WICL., *nyl yee be*, and COV. (both), *be not ye*.

18. *Be not made drunk*] *Nyl yee be made drunken*, WICL.; *be not dronken*, COV. (both); *be not drunk*, AUTH. and remaining Vv. *Dissoluteness*] *Leccherie*, WICL.; *voluptuousnesse*, COV. Test.; *rioteousnes*, RHEM.; *excess*, AUTH. and remaining Vv.

19. *One another*] *Yourselves*, AUTH. and all Vv. (*youre self*, WICL.).

21. *Subjecting*] *Submitting*, AUTH. It is desirable to keep a uniform transl. in ver. 21, 22, 24. *Of Christ*] *Of *God*, AUTH.

22. *Be subject*] *Submit yourselves*, AUTH.

23. *A husband*] **The husband*, AUTH. *Head of his*] *The head of the*, AUTH. *As Christ also*] *As* c̄st, WICL., COV. Test., RHEM.; *euen as Chr. also*, COV.; *even as Chr.*, AUTH. and remaining Vv.
Head (2)] *The head*, AUTH.
He is] **And he is*, AUTH.

24. *Nevertheless*] *But*, WICL., COV. Test., BISH., RHEM.; *therefore*, AUTH. and remaining Vv. *Also be*] Be, AUTH. *Their husbands*] *Their *own husbands*, AUTH.

26. *That he might sanctify it, having cleansed it*] *That he might sanctify and cleanse it*, AUTH., GEN. (*s. it, &c*); *that he schulde make it holy, clensynge it*, WICL.; *to sanctifie it, and clensed it*, TYND., COV., CRAN.; *to sanctifye it, clensynge it*, COV. Test., BISH., RHEM. *By the laver of the water in the word*] So RHEM. (*of water*): *with the washing of water by the word*, AUTH.; *with the waschynge stoon of water, in worde of liif*, WICL.; *in the fountayne of water thorow the worde*, TYND., CRAN.; *in the f. of w. by the worde*, COV.; *wyth the f. of w. in the worde of lyfe*, COV. Test.; *by the washing of water through y^e^ worde*, GEN.; *in the fountayne of water in the worde*, BISH.

27. *That He might—beauty*] *That he might present *it to himself a glorious Church*, AUTH.; *that he gyue the chirche glorious to hym self*, WICL.;

Church *in* glorious *beauty*, not having spot or wrinkle or any such thing, but that it should be holy and blameless.
28 Thus ought husbands to love their own wives as *being* their own bodies. He that loveth his own wife loveth
29 himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also *doth*
30 the Church: because we are members of His body, of His
31 flesh and of His bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and
32 they two shall be one flesh. This mystery is a great one; I however am speaking in reference to Christ and to the
33 Church. Nevertheless ye also severally, let each one *of you* thus love his own wife as himself; and the wife, let her reverence her husband.

VI. Children obey your parents in the Lord; for this is

to make it vnto himselfe, a glorious congregacion, TYND., COV., CRAN., BISH. (*Churche*); *that he myght make it...*, COV. Test., GEN. (*Church*).

Blameless] *Without blemish*, AUTH.; *vndefoulide*, WICL., COV. Test.; *vnspotted*, RHEM.; *with out blame*, TYND. and remaining Vv.: see notes on ch. i. 4 (*Transl.*).

28. *Thus ought husbands*] *So ought men*, AUTH. *Own wives...wife*] AUTH. omits *own*. *As being*] *Euen as*, COV.; *as* AUTH. and all the other Vv.

29. *Ever*] So WICL., RHEM.: *ever yet*, AUTH. and the other Vv. except COV. Test., *at any tyme*. *Christ—Church*] **The Lord the Church*, AUTH.

30. *Because*] So RHEM.: *for*, AUTH. and remaining Vv.

31. *Father*] **His father*, AUTH.

32. *This—one*] *This is a great mystery*, AUTH., COV. Test.; *this sacrament is greet*, WICL.; *this is a great secrete*, TYND., COV., CRAN., GEN., BISH.; *this is a great sacr.*, RHEM. *I however am sp.*] *Forsothe I seye*, WICL.; *but I speak*, AUTH. and remaining Vv. *In reference to*] *Concerning*, AUTH., GEN.; *in*, WICL., COV. Test., RHEM.; *bitwene*, TYND.; *of*, COV., CRAN., BISH. *And to*] *And*, AUTH., TYND., COV.; *& in*, WICL., COV. Test., RHEM.; *and of*, CRAN., BISH.; *and cōcerning*, GEN.

33. *Ye also...of you*] *Let every one of you in particular*, AUTH.; *yee alle, eche man*, WICL.; *do ye so that every one of you*, TYND., COV., CRAN. (om. *of you*); *also let euery one of you*, COV. Test.; *euerie one of you*, do ye so: *let euerie one*, GEN., BISH. (adding *of you*). The slight asyndeton in the original is perhaps best retained. *Thus love his own wife as*] *So love his wife even as*, AUTH. *The wife, let her reverence*] *The wife*, see *that she reverence*, AUTH.; *the wiif drede*, WICL.; *let the wyfe se that she feare*, TYND., GEN.; *let the wyfe feare*, COV. (both), RHEM.; *let the wyfe reuerence*, CRAN., BISH.

CHAPTER VI. 2. *Thy mother*] So COV. (both), RHEM.: *mother*, AUTH.

right. Honour thy father and thy mother, the which is 2
the first commandment in regard of promise; that it may 3
be well with thee, and *that* thou mayest live long upon the
earth. And ye fathers provoke not your children to 4
wrath; but bring them up in the discipline and admoni-
tion of the Lord.

Bond-servants obey your masters according to the 5
flesh with fear and trembling, in singleness of your heart,
as to Christ; not with eye-service as men-pleasers, but 6
as bond-servants of Christ; doing the will of God from
the soul; with good will doing service, as to the Lord, 7
and not to men: seeing ye know that whatsoever good 8
thing each man shall do, this shall he receive of the
Lord, whether *he be* bond or free. And ye masters, do the 9
same things unto them, giving up your threatening;
seeing ye know that both their Master and yours is in
heaven, and there is no respect of persons with Him.

and remaining Vv. *The which*] *Which*, AUTH., COV. Test., GEN., BISH., RHEM.; *that*, WICL., TYND., COV.; *the same*, CRAN.

In regard of promise] *With promise*, AUTH., GEN.; *in biheest*, WICL.; *that hath eny promes*, TYND., COV.; *in the p.*, COV. Test., CRAN., RHEM.; *in p.*, BISH.

3. *And that thou*] So WICL.: *and thou*, AUTH. *Upon*] *On*, AUTH.

4. *Discipline*] So WICL., RHEM.; *nurture*, AUTH., TYND., COV. (both); *doctryne*, CRAN.; *instruction*, GEN., BISH.

5. *Bond-servants*] *Servants*, AUTH.: change to maintain the opposition in ver. 8. *Obey*] So COV. (both), CRAN., BISH., and sim. WICL. (*obesche yee to*): *be obedient to*, AUTH. and remaining Vv. (al. *unto*).

Your] *Them that are your*, AUTH.

6. *Bond-servants*] *The servants*, AUTH. *From the soul*] *From the heart*, AUTH. and all Vv. except WICL., *of inwitte* (*or resoune*).

8. *Seeing ye know*] *Knowing*, AUTH., WICL. (*wityng*), COV. Test., BISH., RHEM.; *knowynge thys*, CRAN.; *and remember*, TYND.; *and be sure*, COV.; *and knowe ye*, GEN. *Each man*] So WICL.: *a man*, COV.; *euery man*, COV. Test.; *eu. one*, RHEM.; *any man*, AUTH. and remaining Vv. *Shall do*] So WICL., RHEM.: *doeth*, AUTH. and remaining Vv. The more exact *shall have done* is not sufficiently in accordance with our usual mode of expression to make it desirable in translation, except where it is obviously necessary that the relation of time should be very exactly defined. *This*] So WICL.: *the same*, AUTH., COV. Test., CRAN.; *that*, TYND., BISH.; *it*, COV.; *that same*, GEN.

9. *Giving up your*] *Forbearing*, AUTH.; *forgyuynge*, WICL.; *puttinge awaye*, TYND., COV. (both), CRAN., GEN., BISH.; *remitting*, RHEM.

Seeing ye...is no] *Knowing that *your master also is in heaven, neither is there*, AUTH.

10 Finally be strengthened in the Lord, and in the power
11 of His might. Put on the whole armour of God, that
ye may be able to stand against the stratagems of the
12 devil: because our wrestling is not against flesh and
blood, but *it is* against Principalities, against Powers,
against the World-Rulers of this darkness, against the
spiritual hosts of wickedness in the heavenly *regions*.
13 For this cause take up the whole armour of God, that
ye may be able to withstand in the evil day, and having
14 fully done all to stand. Stand therefore, having girt your
loins about with truth, and having put on the breast-

10. *Finally*] *Finally *my brethren*, AUTH. *Be strengthened*] So RHEM.: *be yee comfortide*, WICL.; *be ye stronge*, COV. Test.; *be strong*, AUTH. and remaining Vv.

11. *Stratagems*] *Wiles*, AUTH.; *aspiyngis* (*or assaylyngis*), WICL.; *crafty assautes*, TYND., COV.; *assaultes*, COV. Test., CRAN., GEN., BISH.; *deceites*, RHEM. The translation in the text seems better calculated to convey the idea of a fixed and settled plan: see notes on ch. iv. 14.

12. *Because our wrestling is not*] *For our vvrestling is not*, RHEM.; *for we wrestle not*, AUTH. and remaining Vv. except WICL., *for stryuynge is not to vs.* *But it is*] *But*, AUTH. *The World-Rulers*] *The rulers*, AUTH.; *gouernours of the worlde*, WICL., COV. Test. (*the g.*); *the rulers of the worlde*, COV.; *worldy rulars*, TYND., CRAN. (adding *euē gouerners*); *the worldlie gouernours*, GEN., BISH. (om. *the*); *the rectors of the vvorld*, RHEM. *Of this darkness*] **Of the darkness of this world*, AUTH. *The spiritual hosts of wickedness*] *Spiritual wickedness*, AUTH., TYND., COV. Test.; *spiritual thingis of wickidnesse*, WICL.; *y^e^ spretes of w.*, COV.; *spretuall craftynes*, CRAN., BISH.; *spiritual wickednesses*, GEN.; *the spirituals of vv.*, RHEM. *In the heavenly regions*] *In high places*, AUTH.; *in heuenely thingis*, WICL., TYND. (*for*), COV. Test., CRAN.; *vnder the heauen*, COV.; which are *in the hie places*, GEN.; *in heauenly* [*places*], BISH.; *in the celestials*, RHEM.

13. *For this cause*] So TYND., COV., GEN.: *wherefore*, AUTH., COV. Test., CRAN., BISH.; *therfore*, WICL., RHEM. *Take up*] *Take*, RHEM.; *take yee*, WICL., COV. (both); *take unto you*, AUTH. and remaining Vv. *Having —stand*] *Having done all, to stand*, AUTH.; *in alle thingis stonde yee parfite*, WICL.; *to stonde perfect in alle thinges*, TYND., and COV. (both), CRAN., omitting *to; stand in al things perfect*, RHEM.; *hauing finished all things, stand fast*, GEN., BISH. (*to st.*).

14. *Having girt*, &c.] *Having your loins girt about*, AUTH., BISH. (om. *your*); *girde aboute youre lendis*, WICL.; *and youre loynes gyrd aboute*, TYND., COV., CRAN. (om. *aboute*), GEN.; *beynge gyrded aboute your loynes*, COV. Test.; *hauing your loines girded*, RHEM. *Having put on*] *Clothide*, WICL.; *clothed with*, RHEM.; *puttyng on*, BISH.; *having on*, AUTH. and remaining Vv.

plate of righteousness, and having shod your feet with 15
the preparedness of the gospel of peace; in addition to 16
all having taken up the shield of faith, wherewith ye
shall be able to quench all the fiery darts of the Wicked
One; and receive the helmet of salvation, and the sword 17
of the Spirit, which is the word of God; with all prayer 18
and supplication praying always in the Spirit, and watch-
ing thereunto, with all perseverance and supplication for
all the saints; and *in particular* for me, that utterance 19
may be given to me in the opening of my mouth, so that
with boldness I may make known the mystery of the
gospel, for which I am an ambassador in a chain; that 20
therein I may speak boldly, as I ought to speak.

But that ye also may know my condition, how I fare, 21

15. *Having shod your feet*] *Your feet shod*, AUTH., WICL. (*the f.*), COV. Test., GEN.; *shood*, TYND.; *shod vpon youre fete*, COV.; *hauynge shoes on youre fete*, CRAN.; *hauyng your feete shodde*, BISH., RHEM. *With the preparedness of*] *With the preparation of*, AUTH., GEN.; *in the pr. of*, BISH.; *to the pr. of*, RHEM.; *in makyng reedy of*, WICL.; *with showes prepared by*, TYND.; *for the preparynge of*, COV. Test.; *that ye maye be prepared for*, CRAN. COV. transposes, *with the gospell of peace, that ye maye be prepared.*

16. *In addition to*] *Above*, AUTH. and the other Vv. except WICL., COV. Test., RHEM., *in* (ἐν π.). *Having taken up*] *Taking*, AUTH., WICL., COV. Test., BISH., RHEM.; *take to you*, TYND., CRAN.; *take holde of*, COV.; *take*, GEN. *Wicked One*] Sim. RHEM., *most vvicked one; werste enemy*, WICL.; *moost wycked*, COV. Test.; *wicked*, AUTH. and remaining Vv. The addition of *One* in the text seems desirable as marking the personality of τοῦ πονηροῦ.

17. *Receive*] *Take*, AUTH. and all Vv.: WICL., COV. Test., add *yee*, and RHEM., *vnto you.*

18. *With all prayer*, &c.] *Praying always with all prayer*, AUTH. *All the saints*] So RHEM.: *all Saints*, AUTH. and remaining Vv. except WICL., *al holy.*

19. *And in particular*] *And*, AUTH.: use of καί to add the special to the general; see Fritz. *on Mark*, p. 11, 713, and comp. notes *on Phil.* iv. 12. *In the opening of my mouth*] So COV. Test., RHEM., and WICL. (omitting *the*): *that I may open my mouth*, AUTH. and remaining Vv., all of which (so too COV. Test., RHEM.) except GEN., which leaves it open, connect ἐν παρρ. with what precedes; see below. *So that with boldness I may make known*] *Boldly, to make known*, AUTH.; *with triste for to make knowen*, WICL.; *boldly, to vtter* TYND., COV.; *wyth boldnesse, to declare*, COV. Test.; *frely, to vtter*, CRAN., BISH.; *boldely to publish*, GEN.; *vvith confidence, to make knovven*, RHEM.

20. *In a chain*] So AUTH. Marg.; *in this cheyne*, WICL., COV. Test., RHEM.: *in bonds*, AUTH. and remaining Vv.

21. *My condition*] Sim. TYND., CRAN.

Tychicus the beloved brother and faithful minister in the
22 Lord shall make known to you all things: whom I have
sent unto you for this very purpose, that ye may know
our affairs, and *that* he may comfort your hearts.
23 Peace *be* to the brethren, and love with faith, from
24 God the Father and the Lord Jesus Christ. Grace *be*
with all them that love our Lord Jesus Christ in incor-
ruption.

what condicion I am in: my affairs, AUTH., GEN. (*mine*), BISH.; *what thingis ben aboute me*, WICL.; *what case I am in*, COV. (both); *the thynges aboute me*, RHEM.; change merely to avoid the homœoteleuton. *How I fare*] And *how I do*, AUTH. All other Vv. give *what* with *do*; but as either of these might be misunderstood and referred to what the Apostle was actually engaged in (see Wolf *in loc.*), it seems best, with Harl., to refer τὰ κατ' ἐμὲ to 'meine Lage,' τἰ πράσσω to 'mein Befinden.'

The beloved] *A beloved*, AUTH.; *my moste dere*, WICL.; *my deare*, TYND., COV., GEN.; *the moost deare*, COV. Test.; *the deare*, CRAN.; *a deare*, BISH.; *my decrest*, RHEM.: a curious variety in rendering two simple words.

22. *This very*] *This same*, WICL., RHEM.; *the same*, AUTH. and remaining Vv. *May...may*] *Might... might*, AUTH.: change in accordance with the law of the succession of tenses; see Latham, *Engl. Lang.* §616.

24. *In incorruption*] So WICL., RHEM., and similarly AUTH. Marg., *with incorruption: in sincerity*, AUTH., BISH.; *in puernes*, TYND.; *vnfaynedly*, COV.; *syncerely*, COV. Test., CRAN.; *to* their *immortalitie*, GEN.

THE END.

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