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GNOMON
OF
THE NEW TESTAMENT
BY
JOHN ALBERT BENDEL.

NOW FIRST TRANSLATED INTO ENGLISH.

WITH
ORIGINAL NOTES EXPLANATORY AND ILLUSTRATIVE.

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

VOL. III.

"TO GIVE SUBLTILY TO THE SIMPLE, TO THE YOUNG MAN KNOWLEDGE AND DIS-
CRETION. A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF
UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS."—PROV. 1. 4, 5.

EDINBURGH:
T. & T. CLARK, 38, GEORGE STREET.

MDCCCLXXVII,
GNOMON

OF

THE NEW TESTAMENT

BY

JOHN ALBERT BENGEI.

ACCORDING TO THE EDITION ORIGINALLY BROUGHT OUT BY HIS SON,

M. ERNEST BENGEI;

AND SUBSEQUENTLY COMPLETED BY

J. C. F. STEUDEL.

WITH CORRECTIONS AND ADDITIONS FROM THE ED. SECUNDA OF 1759.

VOLUME III.

CONTAINING THE COMMENTARY ON THE ROMANS,
L. CORINTHIANS, AND II. CORINTHIANS, TRANSLATED BY

REV. JAMES BRYCE, LL.D.

SEVENTH EDITION.

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MDCCCLXXVII.
Annotations

On

Paul's Epistle to the Romans.

Chapter I.

1. Ἰησοῦς, Paul. The beginning of the Epistle, the inscription.¹ The Scriptures of the New Testament, as compared with the books of the Old Testament, have the epistolary form; and in those, not merely what has been written by Paul, Peter, James, and Jude, but also both the treatises of Luke, and all the writings of John. Nay, it is of more consequence, that the Lord Jesus Christ Himself wrote seven letters in His own name, by the hand of John (Rev. ii. and iii.); and the whole Apocalypse is equivalent to an epistle written by Himself. Epistles were usually sent, not to slaves, but to free men, and to those especially who had been emancipated; and the epistolary style of writing is better suited, than any other, for extending, as widely as possible, the kingdom of God, and for the most abundant edification of the souls of men. Moreover, Paul alone laboured in this field more than all the other apostles put together; for

¹ [The Address, or Heading.—Ed.] The ancient Greeks and Romans used to put, at the beginning of their letters, those things which now, according to our mode of Subscription, come under the name of the Address and previous Salutation, and this generally very brief, as if it were to be said: Paul wishes health (sends compliments) to the Christians at Rome. But the apostle expresses those things, from a very large measure of spiritual feeling, in great exuberance of style, while he chiefly preaches Jesus Christ and His gospel, and forcibly declares his evangelical office of Apostle.—V. G.
fourteen of his epistles are extant, of which various is the arrangement, various the division. He wrote one to the Hebrews, without prefixing his name to it; he added his name to the rest; and these were partly addressed to churches, partly to individuals; and in the present day they are arranged in volumes, in such a way as that the one with the greatest number of verses is put first. But the chronological order is much more worthy of consideration, of which we have treated in the Ordo temporum, cap. 6. When that matter is settled, both the apostolic history, and these very epistles, shed a mutual light on one another; and we perceive a correspondence of thoughts, and modes of expression, in epistles written at one and the same time, and concerning the same state of affairs [as the apostolic history—the Acts describes]; and we also become acquainted with the spiritual growth of the apostle. There is one division, which, we think, ought to be particularly mentioned in this place. Paul wrote in one way to churches, which had been planted by his own exertions, but in a different way to those churches, to which he was not known by face. The former class of epistles may be compared to the discourses, which pastors deliver in the course of their ordinary ministrations; the latter class, to the discourses, which strangers deliver. The former are replete with the kindness, or else the severity, of an intimate friend, according as the state of the respective churches was more or less consistent with the Gospel; the latter present the truths of the Gospel as it were more unmixed, in general statements, and in the abstract; the former are more for domestic and daily use, the latter are adapted to holidays and solemn festivals,—comp. notes on ch. xv. 30. This epistle to the Romans is mostly of this latter description.

διὸ λέγει Ἰησοῦ Χριστοῦ, servant of Jesus Christ. This commencement and the conclusion correspond (xv. 15, etc.) Χριστοῦ—Θεοῦ, of Christ—of God) Everywhere in the epistles of Paul, and throughout the New Testament, the contemplation of God and of Christ is very closely connected; for example, Gal. ii. 19, etc. [And it is also our privilege to have the same access to God in Christ.—V. g.]—καλεῖται ἀπόστολος, a called apostle), [called to be an apostle.—Eng. vers.] Supply, of Jesus Christ;

1 i.e., in the collected form.—Ed. 2 See Life of Bengel, sec. 22
for the preceding clause, a servant of Jesus Christ, is now more particularly explained. It is the duty of an apostle, and of a called apostle, to write also to the Romans. [The whole world is certainly under obligation to such a servant as this.—V. g.] The other apostles, indeed, had been trained by long intercourse with Jesus, and at first had been called to be followers and disciples, and had been afterwards advanced to the apostleship. Paul, who had been formerly a persecutor, by a call became suddenly [without the preparatory stage of discipleship] an apostle. So the Jews were saints [set apart to the Lord] in consequence of the promise; the Greeks became saints, merely from their being called, ver. 6, etc. There was therefore a special resemblance and connection between one called to be an apostle, and those whom he addressed, called to be saints. Paul applies both to himself and to the Corinthians a similar title (1 Cor. i. 1, 2); and that similarity in the designation of both reminds us of the ἀποστολον, pattern, or living exhibition [of Christ’s grace in Paul himself, as a sample of what others, who should believe, might expect], which is spoken of in 1 Tim. i. 16. While Christ is calling a man, He makes him what He calls him to be,—comp. ch. iv. 17; and that, too, quickly, Acts ix. 3–15.—ἀφορισμένος, separated) The root, or origin of the term Pharisee, was the same as that of this word; but, in this passage Paul intimates, that he was separated by God not only from men, from the Jews, and from the disciples, but also from teachers. There was a separation in one sense before (Gal. i. 15), and another after his call (Acts xiii. 2); and he refers to this very separation in the passage before us.—ἐἰς ἢναγκάζειν, to the Gospel) The conjugate verb follows ver. 2, προσπηγγείλατο, He had promised before. The promise was the Gospel proclaimed [announced beforehand], the Gospel is the promise fulfilled, Acts xiii. 32. God promised the Gospel, that is, He comprehended it in the promise. The promise was not merely a promise of the Gospel, but was the Gospel itself.1

2. "O, which). The copiousness of Paul’s style shows itself in the very inscriptions: and we must, therefore, watchfully observe the thread of the parentheses. [God promised that He would not only display His grace in the Son, but also that He

1 i.e., in germ.—Ed.
would publish that very fact to the whole world. Listen to it with the most profound attention.—V. g.]—προφητήτα, promised afore) formerly, often, and solemnly. The truth of the promise, and the truth of its fulfilment, mutually confirm each other.—

διὰ τῶν προφητῶν αὐτοῦ, by His prophets) That which the prophets of God have spoken, God has spoken, Luke i. 70; Acts iii. 24.—γραφάς, in the Scriptures) ch. xvi. 26. The prophets made use of the voice, as well as of writing, in the publication of their message; and the voice was likely to have greater weight in the case of a single people [the Jews], than among the countries of the whole globe: therefore, the greater weight in delivering the message, would give an advantage to the voice over writing: notwithstanding, as much respect is paid to writing, with a view to posterity, as if there had been no voice.

To such an extent does Scripture prevail over tradition. [The believing Romans were, in part, originally Jews, and, in part, originally Gentiles (exjudaei, Ex-Gentiles), and Paul particularly has regard to the latter, ver. 13.—V. g.]

3. ἐπὶ, concerning) The sum and substance of the Gospel is, concerning the Son of God, Jesus Christ our Lord. An explanation is introduced in this passage, as to what this appellation, the Son of God, denotes, ver. 3, 4.1—τὸ γενομένου), who was [made Engl. Vers.] born. So Gal. iv. 4.—καρά, according to) The determinative particle, ver. 4; ix. 5.

4. Τοῦ ὑιοθετητοῦ εἰνό Θεοῦ, who was definitively marked as [declared to be, Engl. Vers.] the Son of God) He uses τοῦ again, not καρά or δί. When the article is repeated, it forms an

1 Jesus Christ is the Son of God. This is the foundation of all rightful access, on the part of Jesus Christ, to His Father and His God; and, in like manner, of our approach by Him, as our Lord, to His Father and our Father, to His God and our God, who has delivered us to Him as His peculiar property. Even before His humiliation, He was indeed the Son of God; but this Sonship was in occultation by His humiliation, and was at length fully disclosed to us after His resurrection. His justification depends on these facts, 1 Tim. iii. 16; 1 John ii 1; and that is the foundation of our justification, Rom. iv. 25. Hence, in His passion, He placed all His confidence in the Father, not on account of His works (for not even did the Son give first to the Father any thing, which the Father was bound to pay back to Him), but for this reason, because He was the Son; and thus He went before us in the way, as the leader and finisher of our faith. Heb. xii. 2.—V. g.
epitasis. [See Append.] In many passages, where both natures of the Saviour are mentioned, the human nature is put first, because the divine was most distinctly proved to all, only after His resurrection from the dead. [Hence it is, that it is frequently repeated, He, and not any other. Acts ix. 20, 22, etc.—V. g.] The participle ἐρισῶντος expresses much more than ἀφορισμένος in ver. 1; for one, ἀφορίζεται, out of a number of other persons, but a person, ἐριζεται, as the one and only person, Acts x. 42. In that well-known passage, Ps. ii. 7, ἡ [the decree] is the same as ἰραιμός; [the decree implying] that the Father has most determinately said, Thou art My Son. The ἀποδεῖξεν, the approving of the Son, in regard to men, follows in the train of this ἱραιμός.—Acts ii. 22. Paul particularly extols the glory of the Son of God, when writing to those to whom he had been unable to preach it face to face. Comp. Heb. x. 8, etc., note. —ἐν δυνάμει, in (or with) power), most powerfully, most fully; as when the sun shines in δυνάμει, in his strength.—Rev. i. 16.—κατὰ πνεῦμα ἁγιωσόντης, according to the spirit of holiness) The word ὁσιοσθησάμενος, holy, when the subject under discussion refers to God, not only denotes that blameless rectitude in acting, which distinguishes Him, but the Godhead itself, or, to speak with greater propriety, the divinity, or the excellence of the Divine nature. Hence ἁγιωσομὴν has a kind of middle sense between ἁγιοτῆτα and ἁγιοσομὸν.—Comp. Heb. xii. 10, 14. ["His holiness," ἁγιότητι; "without ἁγιοσομὸς sanctification, no man shall see the Lord."] So that there are, as it were, three degrees, sanctification (sanctificatio), sanctity (or sanctimony, "sanctimonia," holiness (sanctitas) Holiness itself (sanctitas) is ascribed to God the Father, and to the Son, and to the Holy Ghost. And since the Holy Spirit is not mentioned in this passage, but the Spirit of holiness (sanctity, sanctimoniae), we must inquire farther, what that expression, which is evidently a singular one, denotes. The name Spirit is expressly, and that too, very often, given to the Holy Spirit; but God is also said to be a Spirit; and the Lord, Jesus Christ, is called Spirit, in antithesis indeed to the letter, 2 Cor. iii. 17. But in the strict sense, it is of use to compare with the idea here the fact, that the antithesis flesh and spirit occurs, as in this passage, so rather frequently, in passages speaking of Christ, 1 Tim.
iii. 16, 1 Pet. iii. 18. And in these passages that is called Spirit, whatever belongs to Christ, independently of the flesh [assumed through His descent from David, Luke, i. 35.—V. g.], although that flesh was pure and holy; also whatever superior to flesh belongs to Him, owing to His generation by the Father, who has sanctified Him, John x. 36; in short, the Godhead itself. For, as in this passage, flesh and spirit, so at chap. ix. 5, flesh and Godhead stand in contradistinction to each other. This spirit is not called the spirit of holiness (sanctitatis άγίουσας), which is the peculiar and solemn appellation of the Holy Spirit, with whom, however, Jesus was most abundantly filled and anointed, Luke i. 35, iv. 1, 18; John iii. 34; Acts x. 38; but in this one passage alone, the expression used is the spirit of sanctity (sanctitoniae άγίουσιν), in order that there may be at once implied the efficacy of that holiness (sanctitatis άγίουσας) or divinity, of which the resurrection of the Saviour was both a necessary consequence, and which it most powerfully illustrates; and so, that spiritual and holy, or divine power of Jesus Christ glorified, who, however, has still retained the spiritual body. Before the resurrection, the Spirit was concealed under the flesh; after the resurrection the Spirit of sanctity [sanctitoniae] entirely concealed the flesh, although He did not lay aside the flesh; but all that is carnal (which was also without sin), Luke xxiv. 39. In respect of the former [His state before the resurrection], He once used frequently to call Himself the Son of Man; in respect of the latter [His state after the resurrection; and the spirit of sanctity, by which He rose again], He is celebrated as the Son of God. His [manifested or] conspicuous state [as presented to men's view before His resurrection] was modified in various ways. At the day of judgment, His glory as the Son of God shall appear, as also His body in the highest degree glorified. See also John vi. 63, note.—ις άναστάζωσιν κατ' άνεμα, by means of the resurrection of the dead]. 'Ex not only denotes time, but the connection of things (for the resurrection of Jesus Christ is at once the source and the object of our faith, Acts xvii. 31). The verb άνάστημι is also used without a preposition, as in Herodotus, άναστάντες τον βασιλέα: therefore, άνάστημι κατ' άνεμα might be taken in this passage for the resurrection from the dead. But it is in reality taken in a more pregnant sense; for it is intimated, that the resurrection
of all is intimately connected with the resurrection of Christ. Comp. Acts iv. 2, xxiii. 6, xxvi. 23. Artemonius conjectures that the reading should be ἐξ ἀνάστάσεως εἰς νεκρῶν. Part I., cap. 41, p. 214, etc., and this is his construction of the passage: περί [ver. 3] ἐξ ανάστασεως εἰς νεκρῶν τοῦ υἱοῦ αὐτοῦ π. τ. λ. concerning the resurrection of His Son from the dead, etc. But, I. There is a manifest Apposition, concerning His Son, Jesus Christ; therefore, the words, which come between parenthetically, are all construed in an unbroken connection with one another. II. There is an obvious antithesis: ΤΟΤ γενομένων ΕΚ ΚΑΤΑ: ΤΟΤ ὑπισθέντως—

KATA—ΕΚ. —III. ἀνάστασις, not ἐξ ανάστασις, if we are to have regard to Paul's style, is properly applied to Christ; but ἐξ ανάστασις to Christians; Comp. ἡγερε, ἐξεγερε, 1 Cor. vi. 14. Artemonius objects that Christ was even previously the Son of God, Luke iii. 22; John x. 36; Acts ii. 22, x. 38. We answer, Paul does not infer the Sonship itself, but the ὑπισθή, the [declaration] definitive marking of the Sonship by the resurrection. And in support of this point, Chrysostom compares with this the following passages: John ii. 19, viii. 28; Matt. xii. 39; and the preaching of the apostles follows close upon this ὑπίσθή, Luke xxiv. 47. Therefore, this mode of mentioning the resurrection is exceedingly well adapted to this introduction, as Gal. i. 1.

5. Αὐτοί, by whom), by Jesus Christ our Lord.—ἐλάβομεν, we have received), we, the other apostles and I.—χάριν καὶ ἀποστολὴν, grace and the apostolic mission) These two things are quite distinct, but very closely connected. Grace, nay, a singular measure of grace, fell to the lot of the apostles, and from it, not only their whole mission, Eph. iii. 2, but also all their actions proceeded, Rom. xii. 3, xv. 15, 16, 18. The word ἀποστολή occurs in this sense in Acts i. 25. With the LXX. it signifies, sending away, a gift sent, etc. Obedience to the faith corresponds to grace and apostleship.—σὺ ὑπακοὴ πίστεως, for obedience to the faith), that all nations may become and continue submissively obedient to the word of faith and doctrine concerning Jesus (Acts vi. 7), and may therefore render the obedience, which consists in faith itself. From its relation to the Gospel, the nature of this obedience is evident, ch. x. 16, xvi. 26; 1 Peter i. 2: and ὑπακοὴ, obedience, is ἀναλαμβάνειν ὑποταγής, hearing with submission, ch. x. 3, at the close of
the verse. So, Mary believing said, Behold, the handmaid of the Lord, Luke i. 38, 45—ἐν πάσι τῶν ἔθνων, among all nations) As all nations outwardly obey the authority of the Romans, so all nations, and so the Romans themselves also ought, with their whole heart, to be obedient to the faith—ὑπὸ τοῦ ἱερατευμόνος ἁγίου), for the name of Him, even Jesus Christ our Lord. By Him grace has come, John i. 17; for Him, His ambassador's act; 2 Cor. v. 20; by Him faith is directed towards God, 1 Peter i. 21.

6. ἐν ὅσι, among which nations, that have been brought to the obedience of the faith by the calling of Jesus Christ—καὶ ὑπαι, ye also) Paul ascribes no particular superiority to the Romans.---Comp. 1 Cor. xiv. 36. He, however, touches upon the reason for his writing to the Romans. Presently, in the following verse, he directly addresses them—κληροί, called), ver. 7.

V. 7. πᾶσι τῶν ὑσιν ἐν Ῥώμῃ, to all that be in Rome) Most of these were of the Gentiles, ver. 13, with whom, however, Jews were mixed. They had been either born and educated at Rome, or, at least, were residing there at that time. They were dwelling scattered throughout a very large city, and had not hitherto been brought into the form of a regularly constituted church. Only some of them were in the habit of assembling in the house of Priscilla and Aquila, Rom. xvi. 5. What follows, beloved, etc., agrees with the word all; for he does not address the idolaters at Rome—ἀγωγητοῖς θεοῖ, κληροί ἀγίοις) These two clauses want the copulative conjunction, and are parallel; for he, who belongs to God, is holy [set apart]. Comp. Heb. iii. 1. The expression, the beloved of God, he particularly applies to the believing Israelites, ch. xi. 28; called to be saints, to believers of the Gentiles. The Israelites are holy by descent from their fathers, Acts xx. 32, note. Comp. with annot. on ver. 1 of this chapter; but believers of the Gentiles are said to be sanctified or called saints, holy by calling, as Paul interprets it ['sanctified'], 1 Cor. i. 2. We have here a double title, and I have referred the first part to the Israelites, the second to the Gentiles. Comp. ver. 5, 6, and add the passages, which have just now been quoted. The celebrated Baumgarten, in his German exposition of this Epistle, to which we shall often have occasion to refer, writes thus: "Hiedurch würde der gottesdienstliche Unterschied der Gläubigen und eingebildete Vorzug der Israeliten zu sehr bestätigt
worden seyn, den Paulus vielmehr bestreitet und abgeschaffet oder aufgehoben zu seyn versichert."1 We answer: The privilege of the Israelite (although he who is called holy, is as highly blessed, as he who is the beloved of God) is as appropriate to be mentioned in Paul's introduction, as the πρεσβευ, ch. i. 16 [to the Jew first], is appropriate in the Statement of his subject2 there; which [the statement of the priority of the Jew, at ver. 16] Baumgarten defends enough and more than enough.—χάρις, grace, etc. This form of expression is the customary one in the writings of Paul. See the beginnings of his epistles, and also Eph. vi. 23.—μὴ, to you) Supply, may there fall to your lot.—αἰφνίς, peace: a form of salutation in common use among the Hebrews, before which is placed χάρις, grace, a term altogether consonant to the New Testament, and to the preaching of the apostles. Grace comes from God; then, in consequence, man is in a state of peace, ch. v. 2, note.—ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ιησοῦ Χριστοῦ, from God our Father and the Lord Jesus Christ) The solemn form of appellation used by the apostles, God and the Father, God our Father; and, when they speak to one another, they do not often say Κυρίος, Lord, inasmuch as by it the proper name of God with four letters [τυν were the four letters, tetragrammaton] is intended; but, in the Old Testament, they had said, Jehovah our God. The reason of the difference is: in the Old Testament they were, so to speak, slaves; in the New Testament they are sons; but sons so know their father, as to render it unnecessary to call him often by his proper name. Comp. Heb. viii. 11. Farther, when Polytheism was rooted out, it was not so necessary, that the true God should be distinguished from false gods, by His proper name. Κυρίος is construed, not with ἡμῶν; for God is declared to be the Father of Jesus Christ, and our Father, not, our Father, and the Father of Jesus Christ; but [Κυρίος is construed] with ἀπὸ, as is evident from 2 Tim. i. 2. There is one and the same grace, one and the same peace, from

1 Here lay the difference in divine services among believers, and the imaginary superiority of the Israelites would have been too strongly confirmed, which Paul, to make quite sure of it, would much rather have disputed and cancelled or abolished.

2 *Propositioni* in the Latin: Cic. Inv. ii. 18, defines it as "per quum locus is breviter exponitur, ex quo vis omnis oportet emanet ratiocinationis."
God and Christ. Our confidence and prayers are directed to God, inasmuch as He is the Father of our Lord; and to Jesus Christ, inasmuch as He makes us, through Himself, stand in the presence of the Father.

8. πρῶτον, first) A next does not always follow; and in this passage, the affectionate feeling and emotion of the writer have absorbed it.—μέν) The corresponding δὲ follows at ver. 13. You are, says he, already indeed in the faith; but yet I am desirous to contribute something to your improvement.—ἐυχαριστῶ, I give thanks) Even at the beginning alone [besides similar beginnings in other epistles] of this epistle, there are traces of all the spiritual emotions. Among these, thanksgiving takes the pre-eminence: and with it almost all the epistles commence. The categorical idea of the sentence is: You have found faith. Thanksgiving, which is an accessory idea, renders the discourse modal (i.e., shows the manner in which the subject and predicate, in the categorical sentence, are connected),—comp. note to ch. vi. 17. Paul rejoices that, what he considered should be effected by him elsewhere, as a debtor to all, was already effected at Rome.—τῷ Θεῷ μου, my God) This phrase, my God, expresses faith, love, hope, and, therefore, the whole of true religion, Ps. cxxxiv. 15; Hab. i. 12. My God is the God whom I serve; see next verse.—διὰ, through) The gifts of God come to us through Christ, our thanksgivings go to God through Christ.—ἡ πίστις, faith) In congratulations of this kind, Paul describes either the whole of Christianity, Col. i. 3, etc., or some part of it, 1 Cor. i. 5. He therefore mentions faith in this passage, as suited to the object, which he has in view, ver. 12, 17.—καταγγέλλω, is spoken of) An abbreviated mode of expression for, You have obtained faith; I hear of it, for it is everywhere openly declared; so, 1 Thess. i. 8, he says, that the faith of the Thessalonians is spread abroad in every place.—ἐν ἄλωτῷ Χριστῷ, throughout the whole world) The Divine goodness and wisdom established the faith in the principal cities, especially in Jerusalem and Rome, from which it might be disseminated throughout the whole world.

9. Μάρτυς, witness) A pious asseveration respecting a matter necessary [Paul's secret prayer for them], and hidden from men, especially from those, who were remote and unknown,—2 Cor.
XI. 31.—λατρεύω, I serve), as an apostle, ch. xv. 16. The witness of God resounds [is often appealed to] in spiritual service; and he who serves God, desires and rejoices, that as many as possible should serve God, 2 Tim. i. 3.—μνείαν ἵματιν, mention of you) Paul was wont to make distinct and explicit mention of the churches, and of the souls of their members.

10. Ἐπιτομή ἐκ τοῦ παστώ, The accumulation of the particles intimates the strength of the desire.

11. Μεταδῶ, I may impart), in your presence, by the preaching of the Gospel, ver. 15, by profitable discourses, by prayers, etc. Paul was not satisfied with writing an epistle in the meantime, but retained this purpose, ch. xv. 24. There is much greater advantage in being present, than in sending letters, when the former falls out so [when one can be present in person].—χάρισμα πνευματικῶ, spiritual gift) In these gifts, the Corinthians abounded, inasmuch as they had been favoured with the presence of Paul, 1 Cor. i. 7, xii. 1, xiv. 1; in like manner the Galatians, Gal. iii. 5. And those churches, which were gladdened by the presence of the apostles, had evidently distinguished privileges of this kind; for example, from the imposition of the apostles' hands, Acts xix. 6, viii. 17, 18; and 2 Tim. i. 6. But hitherto, at least, the Romans were much inferior in this respect; wherefore also the enumeration of gifts at ch. xii. 6, 7, is extremely brief. He is, therefore, desirous to go to their assistance, that they may be established, for the testimony of Christ was confirmed by means of the gifts.—1 Cor. i. 6. Peter had not, any more than Paul, visited Rome, before this epistle was written, as we learn from this passage, and indeed from the whole tenor of the epistle; since Peter, had he been at Rome, would have imparted, what Paul was desirous to impart, to the Romans. Furthermore, Baronius thinks that this epistle was written A.D. 58; whereas the martyrdom of Peter took place A.D. 67; therefore, if he was at Rome at all, he could not have remained long at Rome.—στηριχθείη, to be established) He speaks modestly; It is the province of God to establish, ch. xvi. 25. Paul intimates, that he is only the instrument.

12. Τοῦτο οὖν εἰσ, Moreover, that is) He explains the words, to see you, etc. He does not say, Moreover, that is, that I may bring you into the form of a regularly constituted church. Pre-
caution was taken [by Divine foresight] lest the Church of Rome should be the occasion of any mischief, which nevertheless arose in after-times.—ιμων τι καὶ ιμων, both of you and me) He not only associates with himself the Romans, together with whom he longs to be comforted [or stirred up together with whom], but he even puts them first in the order of words, before himself. The style of the apostle is widely different from that of the Papal court at Rome.

13. ἐν—ἀγνωσίν, not—to be ignorant) A form of expression usual with Paul, which shows the candour of his mind.—ἀδελφοί, brethren) An address, frequent, holy, adapted to all, simple, agreeable, magnificent. It is profitable, in this place, to consider the titles, which the apostles use in their addresses. They rather seldom introduce proper names, such as Corinthians, Timothy, etc. Paul most frequently calls them brethren; sometimes, when he is exhorting them, beloved, or my beloved brethren. James says, brethren, my brethren, my beloved brethren; Peter and Jude always use the word beloved; John often, beloved; once, brethren; more than once, little, or my little children, as Paul, my son Timothy.—καρπὸν σκότω, I might have fruit) Have, a word elegantly placed midway between receive and give. What is profitable to others is a delight to Paul himself. He esteems that as the fruit [of his labour] (Phil. i. 22). In every place, he wishes to have something [a gift] put out at interest. He somewhat modifies [qualifies] this desire of gain [spiritual gain], when he speaks of himself in the following verse as a debtor. He both demands and owes, ver. 12, 11. By the cords of these two forces, the 15th verse is steadied and strengthened.—καθὼς, even as) Good extends itself among as many as possible.

14. Ἐλληνικῶς τι καὶ Ἑβραίοις, alike to the Greeks and to the barbarians). He reckons those among the Greeks, to whom he is writing in the Greek language. This division into Greeks and barbarians comprehends the entire Gentile world. There follows another division, alike to the wise and to the unwise; for there were fools even among the Greeks, and also wise men even among the Barbarians. To all, he says, I am debtor, by virtue of my divine commission to all, as being the servant of all (2 Cor. iv. 5.) Though men excel in wisdom or in power, the Gospel is still necessary to them; others [beside the wise and powerful] are not excluded.—(Col. i. 28, note.)
15. οὕτω, so), therefore. It is a sort of epiphetonema [exclamation, which follows a train of reasoning], and a conclusion drawn from the whole to an important part.—τὸ κατ' ἵματι, that is, so far as depends on me, or I for my part, so far as I am not prevented; so Ezra vi, 11, καὶ ὡς αὐτῷ τὸ κατ' ἵματι ποιήσαιται, and his house, so far as it depends upon me, shall be made [a dunghill].—πρόδυμον, ready) supply there is [readiness in me; I am ready].

3 Mac. v. 23, (26.)—τὸ προύμνη τοῦ βασιλέως ἐν ἴσοιμῳ πίστει, [the readiness of the king to continue in a state of preparation]—ἐν Ῥώμῃ, at Rome), to the wise.—Comp. the preceding verse; to the powerful.—Comp. the following verse and 1 Cor. i. 24; therefore the following expression, at Rome, is emphatically repeated.—(See ver. 7.) Rome, the capital and theatre of the whole world—ἐναγγελίασαι, to preach the Gospel) The Statement of the Subject of the epistle is secretly implied here; I will write, what I would wish to have spoken in your presence concerning the Gospel.

16. οὖ γὰρ ἵστασθομα, for I am not ashamed) He speaks somewhat less forcibly, as in the introduction; afterwards he says, I have whereof I may glory (ch. xv. 17). To the world, the Gospel is folly and weakness (1 Cor. i. 18); wherefore, in the opinion of the world, a man should be ashamed of it, especially at Rome; but Paul is not ashamed (2 Tim. i. 8; 2 Cor. iv. 2). τοῦ Χριστοῦ, of Christ) Baumgarten gives good reasons, why Paul did not call it in this passage the Gospel of God, or of the Son of God; but the reasons, which he alleges, are as strong for reading the words τοῦ Χριστοῦ, as for omitting them. Arguments are easily found out for both sides; but testimony ought to have the chief weight; and in reference to this passage, the testimony for the omission is sufficient.—(See App. Crit., edit. ii., on this verse.1)—δύναμις Θεοῦ, the power of God), great and glorious (2 Cor. x. 4.)—εἰς σωτηρίαν, unto salvation) As Paul sums up the Gospel in this epistle, so he sums up the epistle in this and the following verse. This then is the proper place for presenting a connected view of the epistles. We have in it—

I. The Introduction, i. 1–15.

1 ABCD* omit the words; also, ΔG, fg., Vulg. Orig. and Hilary. But Text has them.—Ed.
II. The Subject stated [Propositio], with a Summary of its Proof.

2. Concerning Salvation, or, in other words, Life.
3. Concerning "Every one that believeth," Jew and Greek, 16, 17.

To these three divisions, of which the first is discussed from ch. i. 18 to ch. iv., the second from v. to viii. the third from ix. to xi., not only this Discussion itself, but also the Exhortation derived from it, correspond respectively and in the same order.

III. The Discussion.

1. On Justification, which results,
   i. Not through works: for alike under sin are
      The Gentiles, 18.
      The Jews, ii. 1.
      Both together, 11, 14, 17; iii. 1, 9.

II. But through faith, 21, 27, 29, 31.

iii. As is evident from the instance of Abraham, and the testimony of David, iv. 1, 6, 9, 13, 18, 22.

2. On Salvation, v. 1, 12; vi. 1; vii. 1, 7, 14; viii. 1, 14, 24, 31.

3. On "Every one that believeth," ix. 1, 6, 14, 24, 30; x. 1, 11; xi. 1, 7, 11, 25, 33.

IV. The Exhortation, xii. 1, 2.

1. Concerning Faith, and (because the law is established through faith, ch. iii. 31) concerning love, which faith produces, and concerning righteousness towards men, 3.—xiii. 10. Faith is expressly named, ch. xii. 3, 6. Love, xii. 9, and ch. xiii. 8. The definition of Righteousness is given, xiii. 7, at the beginning of the verse.

2. Concerning Salvation, xiii. 11–14. Salvation is expressly named, ch. xiii. 11.

3. Concerning the joint union of Jews and Gentiles, xiv. 1, 10, 13, 19; xv. 1, 7–13. Express mention of both, xv. 8, 9.
V. The Conclusion, xv. 14; xvi. 1, 3, 17, 21, 25.

Ἰούδαιῳ, to the Jew) After the Babylonish captivity, all the Israelites, as Josephus informs us, were called Jews; hence the Jew is opposed to the Greek. For a different reason, the Greek is opposed to the Barbarian; ver 14.—πρῶτον) concerning this particle, see App. Crit. Ed. ii.,¹) on this verse. The apostle, as I have shown, treats of faith, ch. i. to iv.; of salvation, ch. v. to viii.; of the Jew and the Greek, ch. ix. to xi. The knowledge of this division is very useful for the right understanding of the epistle. The third part of the discussion, that concerning the Jew and the Greek, neither weakens nor strengthens the genuineness of the particle πρῶτον. Paul uses it rather for the purpose of convicting [confuting their notion of their own peculiar justification by the mere possession of the law] the Jews, ii. 9, 10; but the Gospel is the power of God unto salvation, not more to the believing Jew, than to the Greek.

17. Δικαιοσύνη Θεοῦ, the righteousness of God) The righteousness of God is frequently mentioned in the New Testament, often in the books of Isaiah and Daniel, most often in the Psalms. It sometimes signifies that righteousness, by which God Himself is righteous, acts righteously, and is acknowledged to be righteous, ch. iii. 5; and also that righteousness, as it is termed in the case of [when applied to] men, either particular or universal, in which grace, and mercy also, are included, and which is shown principally in the condemnation of sin, and in the justification of the sinner; and thus, in this view, the essential righteousness of God is evidently not to be excluded from the business of justification, ch. iii. 25, etc. Hence it sometimes signifies this latter righteousness, by which a man (in consequence of the gift of God, Matt. vi. 33) becomes righteous, and is righteous; and that, too, either by laying hold of the righteousness of Jesus Christ through faith, ch. iii. 21, 22, or by imitating that [the former spoken of] righteousness of God, in

¹ The margin of the second edition considered the reading πρῶτον less firmly established, while the larger edition had left it to the decision of the reader. The German version gives no decisive opinion.—E.B. [ACD support πρῶτον; also, A$f$ Vulg. and Origen. B$Gg$, omit πρῶτον.—Ed.]
the practice of virtue, and in the performance of good works, James i. 20. That righteousness of faith is called the righteousness of God by Paul, when he is speaking of justification; because God has originated and prepared it, reveals and bestows it, approves and crowns it with completion (comp. 2 Pet. i. 1), to which, therefore, men’s own righteousness is opposed, Rom. x. 3; with which comp. Phil. iii. 9. Moreover, we ourselves are also called the righteousness of God, 2 Cor. v. 21. In this passage, as well as in the statement of the subject [Proposition], the righteousness of God denotes the entire scheme of beneficence of God in Jesus Christ, for the salvation of the sinner.—ἀποκαλυπτεῖι, is revealed) Hence the necessity of the Gospel is manifest, without which neither righteousness nor salvation is capable of being known. The showing forth [‘declare’—Engl. vers.] of the righteousness of God was made in the death of Christ, ch. iii. 25, etc. [ἐνδείξει τ. ἀπαντάσεως]; the manifestation and revelation of that righteousness of God, which is through faith, are made in the Gospel: ch. iii. 21, and in this passage. Thus there is here a double revelation made; (comp. ver. 18 with this verse) namely, of wrath and of righteousness. The former by the law, which is but little known to nature; the latter, by the Gospel, which is altogether unknown to nature. The former precedes and prepares the way; the latter follows after. Each is a matter of revelation (ἀποκαλυπτεῖι), the word being expressed in the present tense, in opposition to the times of ignorance, Acts xvii. 30.—ἐκ πίστεως εἰς πίστιν, from faith to faith) Construe the righteousness which is of or from faith, as we have presently after the just from faith [i.e. he who is justified,—whose righteousness is, of faith]. The phrase, from faith to faith, expresses pure faith; for righteousness of, or from faith, subsists in faith, without works. Ἐἰς denotes the destination, the boundary, and limit; see ch. xii. 3, and notes on Chrysostom’s work, De Sacerd. p. 415. So 1 Chron. xvii. 5. I have gone [lit. in the Heb. I was or have been] אֲרַחָם אֲרַחָם from tent to tent, where one and another tent [different tents] are not intended; but a tent [the tabernacle] as distinguished from [or independently of] a house or temple. Faith, says Paul, continues to be faith; faith is all in all [lit. the prow and stern] in the case of Jews and Gentiles; in the case of Paul also, even up to its very final consummation, Phil. iii. 7–12. Thus εἰς sounds with
a beautiful effect after ἵνα, as ἀπὸ and εἰς, 2 Cor. iii. 18, concerning the purest glory. It is to avoid what might be disagreeable to his readers, that Paul does not yet expressly exclude works, of which, however, in this Statement of Subject [Proposition], an exclusion of some kind should otherwise have appeared. Furthermore, the nature of a proposition, thus set forth, bears, that many other things may be inferred from this; for inasmuch as it is not said, ἐν τῇ πίστει ἐν τῷ πίστιν, from the faith to the faith, but indefinitely ἐν πίστει ἐν πίστιν from faith to faith, so we shall say [we may say by inference] from one faith to another, from the faith of God, who makes the offer, to the faith of men, who receive it, ch. iii. 2, etc.; from the faith of the Old Testament, and of the Jews, to the faith of the New Testament, and of the Gentiles also, ch. iii. 30; from the faith of Paul to the faith of the Romans, ch. i. 12; from one degree of faith to still higher degrees, 1 John v. 13; from the faith of the strong to the faith of the weak, ch. xiv. 1, etc.; from our faith, which is that of expectation, to the faith, which is to be divinely made good to us, by the gift of life ["The just shall live by faith"].—καθὼς, as) Paul has just laid down three principles: I. Righteousness is [of, or] from faith, ver. 17: II. Salvation is by righteousness, ver. 16: III. To the Jew and to the Greek, ver. 16. What follows confirms the whole, viz., the clause, the just by faith, shall live, which is found in the prophetic record, Hab. ii. 4; see notes on Heb. x. 36, etc. It is the same Spirit, who spoke by the prophets the Words, that were to be quoted by Paul; and under whose guidance Paul made such apposite and suitable quotations, especially in this epistle.—ζῆσαι, shall live) some of the Latins, in former times, wrote the present ‘lives’ for the future “shall live” (vivit for vivet);¹ an obvious mistake in one small letter, and not worthy of notice or refutation. Baumgarten, following Whitby, refutes it, and observes, that I have omitted to notice it.

18. Αποκάλυπτεται, is revealed) See verse 17, note.—γὰρ, for) The particle begins the discussion; the Statement of Subject [Proposition] being now concluded, ch. vi. 19; Matt. i. 18; Acts ii. 15; 1 Cor. xv. 3. The Latins generally omit it.² This

¹ 'Vivit' fg Vulg. and Iren. But ABCΔG have ζῆσαι.—Ed.
² But the Vulg. has it "Revelatur enim."—Ed.
is Paul's first argument: All are under sin; and that the law shows; therefore, no one is justified by the works of the law. The discussion of this point continues to the third chapter, ver. 20. From this he draws the inference, therefore [justification must be] by faith, ch. iii. 21, etc.—ὁργή Θεοῦ, wrath of God) [not as Engl. Vers. "the wrath""] ὁργή without the article, in this passage [is denounced against all unrighteousness]; but ὁργή is denounced against those [the persons; not as ὁργή, against the sin], who disregard righteousness. Wrath is, as it were, different, when directed against the Gentiles, and when against the Jews. The righteousness and the wrath of God form, in some measure, an antithesis. The righteousness of the world crushes the guilty individual; the righteousness of God crushes beneath it the sin, and restores the sinner. Hence there is frequent mention of wrath, especially in this epistle, ch. ii. 5, 8, iii. 5, iv. 15, v. 9, ix. 22, and besides, ch. xii. 19, xiii. 4, 5.—ἀπὸ οὐρανῶν, from heaven) This significantly implies the majesty of an angry God, and His all-seeing eye, and the wide extent of His wrath: whatever is under heaven, and yet not under the Gospel, is under this wrath,—Ps. xiv. 2.—ἐνὶ πᾶσαν, upon all) Paul, in vividly presenting to view the wrath of God, speaks in the abstract, concerning sin: in presenting to view salvation [ver. 16, he speaks] in the concrete, concerning believers; he now, therefore, intimates enigmatically [by implication], that grace has been procured for sinners.—ἀδικίαν καὶ ἁμαρτίαν, ungodliness and unrighteousness) These two points are discussed at the twenty-third and following verses. [Paul often mentions unrighteousness, ver. 29, as directly opposed to righteousness.—V. g.]—ἀνθρώπων τῶν) A periphrasis for the Gentiles.—τῶν ἁμαρτιῶν, the truth) to which belongs, whatever of really sound morality the heathen writings possess.—ἐν ἁμαρτία, in unrighteousness) The term is taken now in a larger sense, than just before, where it formed an antithesis to ἁμαρτία, viz., in the sense of ἀνομία, ch. vi. 19.—κατεχόντων, holding back) [holding, Engl. Vers. less correctly] Truth in the understanding, makes great efforts, and is urgent; but man impedes its effect.

19. Τὸ γνωστὸν) the fact that God is known: that principle, that God makes Himself known; that is to say, the existence of an acquaintance with, or knowledge of, God [the fact of God
being known; the objective knowledge of God], not merely that He can be known. For, at ver. 21, he says, γνώσει, of the Gentiles [asserting thus, that they did know God].—Plato b. 5. Polit. uses γνώσις in the same way; τὸ μὲν παντελῶς ὅ,τι παντελῶς γνωστὸν μὴ ὑπὸ δὲ μηδαμῶς, πάντῃ ἄγνωστον, whatsoever indeed has a positive existence, is positively known: but a thing, which has no existence at all, is utterly unknown.—ἐφανέρωσεν Paul used this word with great propriety, as well as ἀποκαλύπτω above.  

20. Ἀδιάφατα καθότατα, the invisible things are seen) An incomparable oxymoron 2 (a happy union of things opposite, as here invisible, yet seen). The invisible things of God, if ever at any time, would certainly have become visible at the creation; but even then they began to be seen, not otherwise, save by the understanding.—ἀπὸ κτίσιως, from the creation) Ἀπὸ here denotes either a proof, as ἀπὸ, in Matt. xxiv. 32, so that the understanding [comp. ver. 20, "understood"] of the fathers [respecting God, as He, whose being and attributes are proved] from the creation of the world, may refute the apostasy of the Gentiles; or rather, ἀπὸ denotes time, so that it corresponds to the Hebrew preposition ב, and means, ever since the foundation of the world, and beyond it, reckoning backward; and thus the ἀπὸς, eternal, presently after, agrees with it. In the former mode of interpretation, ἀπὸ is connected with καθότατα, are seen from; in the second mode, with Ἀδιάφατα, unseen ever since.—κνημαίατα) [the things made], the works that have been produced by κτίσιον, creation. There are works; therefore there is a creation; therefore there is a Creator.—καθορὰτα) Those alone, who use their understanding, νῦν, καθορῶσον, look closely into a subject.—καθορὰτα, are seen) for the works [which proceed from the invisible attributes of God] are discerned. The antithesis is, ἵσχυσεν [ver. 21], was darkened.—ἐπὶ—καὶ These words stand in apposition with Ἀδιάφατα.—ἀπὸς κ.ἄ.λ., eternal, etc.) The highest attribute of God, worthy of God—perfection in being and acting; in one word θεότης, which signifies divinity [not “Godhead,” as Engl. Vers.], as θεότης, Godhead.—δύναμις, power) of all the attributes of God, this is the one, which was first revealed.

1 Implying it is by revelation and manifestation, not by man's mere reasonings, the knowledge of God comes.—Ed.

2 See App. for the meaning of this figure.
His works, in a peculiar manner correspond to His several attributes [Isa. xl. 26]—εἰς τὸν Paul not only speaks of some result ensuing, but directly takes away all excuse; and this clause, εἰς τὸν—is equivalent to a proposition, in relation to [to be handled more fully in] the following verses. Construe it with πανερθύνεται [ver. 19]. The fact of their knowing God, is manifest in, or among them.—ἄναπαυλόγητος, without excuse). So also in regard to the Jews, ch. ii. 1.

21. Ἀδικεῖ. This ἄδικε is resumed from ver. 19. They did not sin in ignorance, but knowingly.—Θεόν ὡς Θεόν, God as God). This is ἡ ἀλήθεια, the truth [of God, ver. 25], the perfection of conformity with nature,1 where worship corresponds to the divine nature. Comp. in contrast with this, Gal. iv. 8 [when ye knew not God, ye did service unto them which by nature are no Gods.—Θεόν, God). [They glorified Him not as the God] eternal, almighty, and to be continually honoured by showing forth His glory, and by thanksgiving.—ἰδίαςαν ἴν εὐχαριστήσων, they glorified or were thankful) We ought to render thanks for benefits; and to glorify Him on account of the divine perfections themselves, contrary to the opinion of Hobbes. If it were possible for a mind to exist extraneous to God, and not created by God, still that mind would be bound to praise God.—ἢ), or, at least.—ἐμπαίνωσιν) This verb and ἐσκανέω have a reciprocal force. ἵναι, μάταια, μασαίνωσι are frequently applied to idols, and to their worship and worshippers, 2 Kings xvii. 15; Jer. ii. 5; for the mind is conformed [becomes and is assimilated] to its object [of worship], Ps. cxv. 8. Μασαίνωσις is opposed to τῷ δοξάζειν; ἀνδρείας καρδία τῷ εὐχαριστήσων.—διαλογίσματι [“imaginations,” Eng. vers.], thoughts) Variable, uncertain, and foolish.

22. φάσκοντες, professing.—ἐμαρώσθησαν) The LXX., Jer. x. 14, etc., ἐμαρώσθη σὰς ἀνθρώπον ἀπὸ γνώσεως—ἐφευάδε ἐξώνευσαν—μάταια ἰστιν, ἔργα ἐμπαίνωσι, (every man is a fool in his knowledge.—Their molten images are falsehoods, they are vain and deceitful works). Throughout this epistle Paul alludes to the last chapters of Isaiah, and to the first of Jeremiah, from which it appears, that this holy man of God was at that time fresh from the reading of them.

1 Convenientia=the Stoic ὑμολογία Cic. de fin. 3. 6. 21—Ep.
23. "\(\text{h\lpha\zav},\ they\ changed\),' with the utmost folly, Ps. cvi. 20; Jer. ii. 11. The impiety being one and the same, and the punishment one and the same, have three successive stages. In the first, these words are the emphatic ones, viz., \(\text{\kappa\rho\delta\iota\a}\), in ver. 21; \(\text{\kappa\rho\delta\iota\a}\), in ver. 24; \(\text{\i\d\d\d\zav}\), and \(\text{\d\d\d\zav}\), and \(\text{\a\t\i\m\m\a\zav}\) \(\text{\i\d\d\a\m\a}\), in ver. 21, 23, 24. In the second stage, \(\mu\e\t\\l\l\l\a\zav\) is emphatic, and the repetition of this verb, not, however, without a difference between the simple and compound forms \(\text{\h\l\l\l\a\zav}\ \text{\t.}\ \text{\d\d\d\zav}\), ver. 23; \(\mu\e\t\\l\l\l\a\zav\ \text{\t.}\ \text{\f\v\i\k\i\h\n}\) \(\text{\x\e\n}\), ver. 26, the corresponding sin and punishment], gives the meaning of like for like [\(\text{\i\t\i\a\i\i\i\o\i\i\i\i\i\i}\), their punishment being like their sin], ver. 25, 26; as \(\text{\p\a\r\d}\) changes its meaning, when repeated in the same place \(\text{\p\a\r\d}\ \text{\t.}\ \text{\x\t\i\s\a\n}\), ver. 25; \(\text{\p\a\r}\ \text{\f\b\a}\), ver. 26]. In the third, \(\o\i\u\ \text{\i\d\d\i\m\m\a\s\a}\), and \(\a\d\d\i\m\m\o\), ver. 28, are emphatic. In the several cases, the word \(\p\a\r\d\d\d\a\x\i\) expresses the punishment. If a man worships not God as God, he is so far left to himself, that he casts away his manhood, and departs as far as possible from God, after whose image he was made.—\(\text{\t\h\v\d\zav}\ \text{\t\u\}\ \text{\f\v\d\a\r}\), the glory of the incorruptible) The perfections of God are expressed either in positive or negative terms. The Hebrew language abounds in positive terms, and generally renders negatives by a periphrasis.—\(\text{\i}\), Hebrew \(\text{\z}\), [So, after the verb to change with, or for] the Latin \(\text{\p\r\o}\), \(\text{\c\u}\); so, \(\text{\i}\), ver. 25 [changed the truth of God into a lie].—\(\a\w\f\o\p\o\)\(\o\)\(\i\r\p\i\t\o\)\(\o\), like to man—to creeping things) A descending climax; corruptible is to be construed also with birds, etc. They often mixed together the form of man, bird, quadruped, and serpent.—\(\o\r\m\w\o\m\a\i\ \text{\i\k\i\d\o}\), in the likeness of an image) Image is the concrete; likeness the abstract, opposed to \(\d\z\h\), the glory; the greater the resemblance of the image to the creature, the more manifest is the aberration from the truth.

24. \(\text{\d\i}\), wherefore) One punishment of sin arises from its physical consequences, ver. 27, note, [that recompense of their error, which] was meet; another, moreover, from retributive justice, as in this passage.—\(\text{\i}\ \text{\t\a\i}\ \text{\i\d\i\v\u\m\m\a}\), in the lusts) \(\text{\i}\), not \(\text{\i}\). \(\text{\a}\ \text{\i\d\i\v\u\m\m}\), the lusts, were already present there. The men themselves were such as were the gods that they framed.—\(\a\x\a\w\a\r\o\d\o\a\s\a\), uncleanness) Impiety and impurity are frequently joined together, 1 Thess. iv. 5; as are also the knowledge of God and purity of mind, Matt. v. 8; 1 John iii. 2, etc.
\(\text{ἀπωμάζεσθαι, to dishonour)} \) Honour is its opposite, 1 Thess. iv. 4. Man ought not to debase himself, 1 Cor. vi. 13, etc.—\(\text{ἐν ἰαυτοῖς, among their own selves), by fornication, effeminacy, and other vices. They themselves furnish the materials of their own punishment, and are at the cost of it. How justly! they, who dishonour God, inflict punishment on their own selves. —Joh. Cluverus.

25. \(\text{τίνι ἀλήθειαν, the truth) which commands us to worship God as God.—ἐν τῷ ψεῦδεῖ [into a lie—Engl. vers.] (exchanged) for a lie) the price paid for [mythology] idol worship; \(\text{ἐν, the Lat. cum. —ἐπεξάνεψαν, they worshipped}) implying internal worship.—ἐνάρευσαν, they served) implying external worship.—παραδόν) in preference to, more than, ch. xiv. 5 [ἡμεραν παρ’ ἡμεραν].

26. \(\text{πάθη ἀτιμίας, lusts of dishonour) [vile affections—Engl. vers.]} \) See Gerberi lib. unerkannte sünden (unknown sins), T. i., cap. 92; Von der geheimen Unzucht (on secret vices). The writings of the heathen are full of such things.—\(\text{ἀτιμίας, dishonour). Honour is its opposite, 1 Thess. iv. 4.—ἡλειωσα, women) In stigmatizing sins, we must often call a spade a spade. Those generally demand from others a preposterous modesty [in speech], who are without chastity [in acts]. Paul, at the beginning of this epistle, thus writes more plainly to Rome, which he had not yet visited, than on any former occasion anywhere. The dignity and earnestness of the judicial style [which he employs], from the propriety of its language, does not offend modesty.—\(\text{χρησον, use) supply of themselves; but it is elliptical; the reason is found, 1 Cor. xi. 9; we must use, not enjoy. Herein is seen the gravity of style in the sacred writings.}

27. \(\text{Ἐξ οκληθησαν, were all in a flame) [burned] with an abominable fire (πυρωσαι, viz., of lust.)—ῥή ἀπεχχεισθησαν, that which is unseemly) against which the conformation of the body and its members reclains.—\(\text{ἐν ἦμι) which it was meet [or proper], by a natural consequence.—ρής παλάνες, of their error) by which they wandered away from God.—ἀπολαμβάνοντες, the antithetic word used to express the punishment of the Gentiles ; as ἀποδώσει, that of the Jews, ii. 6. In both words, ἀπὸ has the same force.

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1 So, late corrections in D; G Orig. 1, 260, c.—Vulg. and Rec. Text. But ABCA and Memph. Version read ἰαυτοῖς.—Ed.
28. ἔχειν to have) [or retain] the antithesis is παρέδωκεν, [God] gave them over: ἔχειν ἐν ἐπιγνώσει, to have [or retain] in knowledge, denotes more than ἐπιγνώςειν, to know) [to be acquainted with]. Knowledge was not altogether wanting to them; but they did not so far profit in the possession of it, as to have [or retain] God, ver. 32.—ἀδικίμων Also ἀδικαντός, ἀπιστος, and such like, have both an active and passive signification, so also ἀδικίμως. In this passage, there is denoted [or stigmatized], in an active sense, the mind, which approves of things, which ought by no means to be approved of; to this state of mind they are consigned, who have disapproved of, what was most worthy of approbation. In this sense, the word ἀδικίμων is treated of at ver. 32; συνεπιδοκίμωσι: and the words συνειν τὰ μὴ καθήκοντα, at ver. 29—31.—τὰ μὴ καθήκοντα, an example of the figure Meiosis [by which less is said, than the writer wishes to be understood].

29. Πεπληρωμένως a word of large meaning; μεστος follows presently after.—ἀδικη, with unrighteousness) This word, the opposite of righteousness, is put in the first place; unmerciful is put in the last [ver. 31]. Righteousness has [as its necessary fruit], life; unrighteousness, death, ver. 32. The whole enumeration shows a wise arrangement, as follows: nine members of it respecting the affections; two in reference to men’s conversation; three respecting God, a man’s own self, and his neighbour; two regarding a man’s management of affairs; and six respecting relative ties. Comp. as regards the things contrary to these, ch. xii. 9, etc.—τοπρείεια I have now, for a long time, acknowledged that this word should be retained.¹ It does not appear certain, that it was not read by Clemens Romanus.—τοπρεία—κακία)² τοπρεία is the perverse wickedness of a man, who delights in injuring another, without any advantage to himself: κακία is the

¹ Although the margin of the larger edition (A. 1734), contains the opinion, that it should be omitted. The 2d ed. corresponds with the Gnomon and the German Version.—E.B. [AC; and apparently B, Memph. Version, omit τοπρεία]. But ΔΓΣ Vulg. insert it.—Ed.

² τοπρεία Th. ὁ παρίσχων τόνυς, “one who puts others to trouble,” aptness in mischief. κακία is the evil habit of mind; τοπρεία, the outcomeing of it: Opp. το χαριστίς; as κακίς to ἀγαθός. Κακοθυμία, as distinct from these, is not, as Engl. Vers. ‘malignity,’ but taking everything in the evil part; Arist. Rhet. ii. 13; arising from a baseness or evil ἡθος in the man himself.—See Trench’s Gr. Test. Syn.—Ed.
vicious disposition, which prevents a man from conferring any good on another.—πλεονεξία denotes avarice, properly so called, as we often find it in the writings of Paul: otherwise [were πλεονεξία not taken in the sense avarice] this sin would be blamed by him rather rarely. But he usually joins it with impurity; for man [in his natural state] seeks his food for enjoyment, outside of God, in the material creature, either in the way of pleasure, or else avarice; he tries to appropriate the good that belongs to another.—κακοθείας, κακοθείως, κακία κεκρυμμένη. Ammonius explains this as “wickedly inveighing against all that belongs to others; exhibiting himself troublesome to another.”

30. ξιφιστάς, whisperers), who defame secretly.—κατακάλψις, back-biters), who defame openly.—διστυγίς) men who show themselves to be haters of God—ὑβριστάς) those who insolently drive away from themselves all that is good and salutary.—ὑπερφάνοις) those who exalt themselves above others. On this vice, and others which are here noticed, see 2 Tim. iii. 2, etc.—ἀλαζόνας) ['boasters,' Engl. vers.], assuming, in reference to things great and good.1—ἐφεμερίς κακών, inventors of evil things) of new pleasures, of new methods of acquiring wealth, of new modes of injuring others, for example in war, 2 Macc. vii. 31. Antiochus is said to have been πάσης κακίας ἔφεμης [an inventor of every kind of evil] against the Hebrews.

30. 31. Γονεόν ἀπειθεῖς, ἀσέβετες, ἀσωστείας, ἀστόργους, ἀσοφός, ἀνελεήμονες, disobedient to parents, without understanding, refractory, [But covenant-breakers—Eng. vers.], without natural affection, implacable, unmerciful) Two triplets [groups consisting of three each], the former referring to one's conduct to superiors, the latter to inferiors.

31. Ἀσωστείας). The Lxx. translate the Hebrew words בְּעָלָה, to act with perfidy, βῆς, to prevaricate, by ἀσωστεῖν.2

32. Δικαιωμα, [judgment.—Eng. ver.], the royal, divine, principle of justice, that God approves of virtues, hates vices, visits the wicked with the punishment of death, and justly and deservedly so, in order that He may show that He is not unjust.

1 ἀλαζόνας, boastful in words; ὑπερφάνοις, proud in thoughts; ὑβριστῆς, insolent in acts.—See Trench Syn.—Ed.
2 The Vulg. translates ἀσωστείας 'incompositos.'—Ed.
For whilst He punishes the guilty with death, He Himself is justified [is manifested as just]. This Royal rule is acknowledged even among the Gentiles.—viz. that—πάσοντις πάσονυ [those that commit or practise.] This verb, which is repeated after the interposition of πασονυν [do], accurately expresses the wantonness of profligate men, which is altogether opposed to divine justice. πασονυν—they do such things, even with the affections, and with the reason. The same distinction between these two verbs occurs, ch. ii. 3.—Σανάτον, of death) Lev. xviii. 24, etc.; Acts xxviii. 4. From time to time every extremely wicked generation of men is extirpated, and posterity is entirely propagated from those, whose conduct has not been so immoral.—άλλα καλ, but also.) It is a worse thing, συνέδοξιν, to approve [of the evil]; for he, who perpetrates what is evil, is led away by his own desire, not without an argument of condemnation against himself, or even against others,—(Comp. thou that judgest, ii. 1), and at the same time shows his approbation of the law.—Comp. with this, ch. vii. 16; but he who, συνεδοκείς or approves, with the heart and with the tongue [that which is evil], has as the fruit of wickedness, wickedness itself; he feeds upon it; he adds to the heap of his own guilt the guilt of others, and inflames others to the commission of sin. He is a worse man, who destroys both himself and others, than he who destroys himself alone. This is truly a reprobate mind.—άδέκμου and συνεδοκοῦν are conjugate forms.—See ver. 28, note. The judging, in ch. ii. 1, is the antithesis to the approving here. The Gentiles not only do these things, but also approve of them. The Jew judges indeed, thereby expressing disapproval; but yet he does them.—τοῖς πάσονυ, them that do them) themselves, and others. —Comp. Is. iii. 9.

1 πασονυ to do or make. πάσονυ, to commit or practise.—Ed.
CHAPTER II.

1. Διό, wherefore). Paul passes from the Gentiles to the Jews, as the whole of the following discourse clearly shows; and yet he does not use the transitive, but the illative particle, of which two the latter, as being the more powerful, absorbs the former. The Gentile does evil; the Jew does evil. Then in the 6th and following verses, he comprehends both, Jews and Gentiles.—ἀναπολέγητος, inexcusable.) Man seeks to defend himself.—οὖν, O man) In ch. i. he spoke of the Gentiles in the third person, but he deals with the Jew in the second person singular; even as the law itself deals with the Jew, not in the second, but in the third person singular; because it had no concern with any one but the Jew.—Comp. ch. iii. 19. But the apostle, who directs his discourse to Gentiles and Jews, addresses the Jew indeed in the second person singular, but calls him by the name [O man] common to all.—comp. ch. i. 18; nor does he acknowledge the Jew, as such, ver. 17, 28. The same difference between the third and second persons occurs again, ver. 14, 17. It is a not dissimilar circumstance, that the Gentiles are put off [as to their condemnation] till the final judgment, ver. 16; but the Jews are threatened by the law with a present judgment also [besides the final one ver. 2.]—ο ἡμιον, thou that judgest) being removed [i.e. wherein thou art distinguished] from those that have pleasure in evil-doers, i. 32. Paul uses a weighty expression. The Jew esteems himself superior to the Greek, ver. 19, etc. Paul now calls that an act of judging, and by it opens up a way for himself, with a view to show the judgment of God. It is mere self-love in a man, that, in proportion as he thinks others worse than himself, he thinks the better of himself, Gal. vi. 4. The figure paregmenon1 occurs here; for καταχρίνεις follows.—Comp. ch. xiv. 22, 23; 1 Cor. iv. 3, etc., xi. 29, etc.; James ii. 4.—τρόπον, another) who is of no concern to thee; whose more open unrighteousness profits thee nothing; a heathen.

1 A joining together of conjugate forms, or of simples and compounds, ex. gr. here, κρίνεις, καταχρίνεις.—Ed.
2. oîdaíme) we know; without thy teaching, O man, that judgest [we know].—τὸ χρίμα τοῦ Θεοῦ, the judgment of God); not thine, thou that exceptest thyself.—κατὰ ἀληθινόν) according to the truth of the highest kind, without distinction; just as His judgment is called δικαιο, righteous, at ver. 5, 6, 11; not merely having respect to external acts, but also to internal thoughts ver. 16 [the secrets of men].

3. "οὐ, thou) as distinguished from the Gentile; every one, even without a cause, makes his own self an exception [as regards condemnation]; and flatters himself, although he knows not himself, on what grounds.—ἐκφευγε, shalt thou escape?) through the loopholes, which thou seekest. Every one, that is arraigned, ἀπείγει, tries to escape [ὁ ἀπείγων is the technical term for a defendant]; ὁ διώκων, the accuser); he who is acquitted, ἐκφευγει, escapes.

4. "οὖ, or). Men easily become despisers of goodness, while they are not sensible of the judgment of God. The particle ὅ, or, properly acts as a disjunctive between the vain thought [on their part] of escape, and the palpable θεαματικον, treasuring up of wrath in consequence of their abuse of goodness itself.—χρηστότης, ἀνοχῆς, μακροθυμίας, goodness, forbearance, long-suffering) since thou hast both sinned, and art now sinning, and wilt sin. [By goodness, God restrains His wrath, ver. 5: by forbearance, He as it were, keeps Himself unknown, until He is revealed, ver. 5: by long-suffering He delays His righteous judgment, ibid.—V. g.] Presently after, τὸ χρηστὸν, the goodness of God, implies all these three. Even those, who shall be condemned hereafter, had the power, and it was their duty, to have repented.—ἀγνοῶν, ignorant). Paul wonders at this ignorance.—ἀγνοεῖ) leads pleasantly; does not compel by necessity.

5. Δι', but) The antithesis is between the despising of the riches of His goodness, and the θεαματικον, treasuring up of wrath.—σκληρότης, hardness) Its antithesis is χρηστόν.—ἀμετανόητον καρδίαν) The antithesis is μετάνοιαν. He meant to say ἀμετανοήσαι: to which word, later writers show no aversion; but Paul avoided an unusual term.—θησαυρίζεις, thou treasurrest up), although thou, O man, thinkest, that thou art treasuring up all kinds of blessedness. O what a treasure may a man lay up, during so many hours of his life, on either side! [either for heaven, or else hell]
Romans II. 6.

Matt. xviii. 24; 1 Tim. vi. 18.—σεαυτῷ for thyself, not for the other, whom thou judgest.—ὀργὴ—ὀργῆς, wrath—of wrath.) The idea of διεύθυνσις [vehemence] of language is here conveyed with great force. Why is it, that many have no sense of wrath? [Because] The day of wrath is not yet; but it shall be.—ἐν ἡμέρᾳ. 1

When ἐν refers to time, it denotes the present; εἰς, the future. 2 That day is present to God [therefore ἐν ἡμέρᾳ, present, is used]. But this expression may also be construed with ὀργήν. [Beng. seems to have construed ἐν ἡμέρᾳ with θεασωρίζεις].—ἀποκαλύψεως, of the revelation) When God shall be revealed, the secrets of man shall be revealed, ver. 16.—καὶ δικαιοσύνας). By far the greatest weight of testimony, and the unquestionable antithesis between ἀνοξείας and ἀποκαλύψεως, which is most worthy of the apostle (such as there is also between ἀνοξεία and ἐνδείξις, ch. iii. 26; Ps. i. 21), confirm the reading of the particle καὶ, ver. 4, τῆς καὶ ἔργης, καὶ τῆς καὶ μακροθυμίας; ver. 5, ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιοσύνας. 3 Ἀνοξεία and ἀποκαλύψεως have respect to God, and are compared together, as ἀνοξεία and ἐνδείξις are at ch. iii. 25; μακροθυμία and δικαιοσύνα refer to the sinner, ἔργησις and ὀργή are put generally. Wherefore the particle καὶ should not have been admitted, as it is by some; it is supported also by Origen, in his work against Celsus, in the MS. at Bâle, as Sam. Battier informs us in his Biblioth. Brem., Class vi., p. 98. Instead of ἀποκαλύψεως the Alex. MS. has ἀνταποδόσως. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb ἀποδόσει, and is quite out of place here; nor do I use it now to defend that καὶ which follows immediately after. Erasmus observes, that δικαιοσύνας, was a word newly coined to express a thing not formerly known among [acknowledged on the part of] men.

6. “Ος ἀποδόσας ἐκάστῳ κατὰ τὰ ἔργα ἀνταπ. So the LXX. expressly in Prov. xxiv. 12, and Ps. lxii. 13, συ ἀποδόσας κτλ.

1 Wrath to be revealed in the day of wrath.—Ed.
2 εἰς τὴν ἡμέραν would be against the coming day.—Ed.
3 The later Syr. Version, and Origen in three passages, also the Λ MS., read the καὶ before δικαιοσύνας. But ABG Vulg. Syr. Memph. fg. Origen in three other passages, and Lucifer, agree with Rec. Text, in omitting καὶ.—Ed.
This saying, and especially that below, ver. 11, is often quoted. —αὐτὸν ὅσον, will render) not only will give, but will repay. [See that you make this the rule of your plans.—V. g.]—κατὰ, according to) Paul describes those, who shall obtain either life or death, generally, and according to the condition [or else in a way suited to the apprehension] of those, with whom he is concerned in this place, cutting them off still from all special ground of obtaining or losing salvation. Therefore, this passage is of no advantage to the argument for the merit of good works.

7, 8. Τὸς μὲν—τοὺς δὲ, to these on the one hand—but to them on the other) a more important distinction, than many now think.

7. Τὸς) sc. ἔσορι; comp. the following verse; for κατὰ (see Acts xxv. 23,) is employed here nearly in the same sense as ἦς, next verse; save that ἦς implies a something natural to the sinner; κατὰ, a something supervenient [not natural, but super-induced]. You will see the difference, if you interchange the particles with one another: ἦς ἐπομονηθὲν κτλ. In this view, τὸς and ζητοῦσι stand in apposition, the conjunction being omitted by the figure asyndeton.†—ἐπομονὴν ἔργων, patiencie in work) so the patience of hope, 1 Thess. i. 3; ἐπομονή, patience, includes, in this passage, obedience, steadiness, and that, too, with submission.—ἔργων, in work. There is great force in the singular number here (well-doing.—Engl. Vers.; the good work is referred to, of which), Phil. i. 6; Rev. xxii. 12.—δόξα, glory) The construction is, τὸς δόξαν κτλ. ζητοῦσιν (ἀποδώσαι) ἔργα, to those who seek for glory, etc. (he will render) life. Pure love does not exclude faith, hope, desire, 1 Cor. xv. 58.—ζητοῦσι, to them that seek) Whereas thou, O Jew, thinkest, that thou hast no need of any seeking [Industry is requisite.—V. g.]

8. Τὸς δὲ ἐὰν ἰρωσίας, but unto them that are [influenced by contention] contentious. Paul shrunk from saying directly: God will render to them, that are contentious, death or everlasting destruction. He therefore leaves that matter to be supplied, by the conscience of the sinner, from the preceding antithesis; He will render, not certainly eternal life; and he turns the discourse to those things, which follow. Τὸς here, has therefore the force

† Beng. construes it “to them who are animated by (κατὰ) patient continuance in well-doing, even those who seek glory, etc.—Ed.]
of prefixed, and signifies as concerns. Comp. ch. iv. 12, notes. Accordingly there follows, with great propriety, ἐπὶ τὰσαν; for we have also, Ex. xx. 5, ἐπὶ τέκνα, ἐπὶ τρίτην καὶ τετάρτην γενέαν, τοῖς μισοῦσι μω, upon the children, upon the third and fourth generation, as concerns them that hate me. Furthermore, ἐς, from or of, as in ver. 27, and often elsewhere, denotes a party or sect; in reference to those, who are of a contentious party or nation, like thee, O Jew, setting themselves in resistance to God. The character of false Judaism is disobedience, contumacy, impatience.

—τῇ ἀληθείᾳ, τῇ ἀδικίᾳ, truth, unrighteousness) These two are often opposed to each other, 1 Cor. xiii. 6; 2 Thess. ii. 10, 12; truth includes righteousness, and unrighteousness implies at the same time falsehood.—θυμὸς καὶ ὀργή) LXX., Ps. lxxviii. (lxxvii.) 49, θυμὸν καὶ ὀργὴν καὶ θλῖψιν; θυμὸς inflicts punishment; ὀργή follows up an offence. The propriety respectively of these words is seen in Eph. iv. 31, 32, where ὁ χαρίζων is opposed to τῇ ὀργῇ, and ἑυσπλαγχνὸν to θυμὸς. θυμὸς is defined by the Stoics to be ὀργὴ ἀρχαία, the beginning of anger. Nor should we despise the explanation of Ammonius, θυμὸς μὲν ἑστὶ πρόσκαιρος, ὀργή δὲ πολυχρόνος μηνιακαί; θυμὸς is only temporary; ὀργή is the lasting remembrance of injuries.¹

9. Θλίψις καὶ στενοχωρία, affliction and anxiety [tribulation and anguish]. Θλίψις, affliction or tribulation for the present; στενοχωρία, anxiety or anguish, in regard to things future; θλίψις, affliction, or tribulation, presses down; στενοχωρία, frets and harasses [œstuat et urget], Job xv. 20, etc. In these words we have a proof of the avenging justice of God; for the anger of God has for its object, to teach the sinful creature, who is experiencing wrath and every species of adversity, to hate himself, because in his whole conduct, he has set himself in opposition to God; and so long as the creature shrinks from this most just hatred of himself, he continues under punishment.—πᾶσαν φυσικὴν, every soul) This term adds to the universal character of the discourse, ch. xiii. 1.—πρῶτον first). So Ps. xciv. 10: He that chastiseth the nations, shall he not correct (you among the people?). The Greek is a partaker [in the judgment] along with the Jew.

10. Δέξα δὲ καὶ τιμῆ, but glory and honour. Glory, originating

¹ θυμὸς Th. θυμ, boiling indignation; ὀργή, abiding wrath, with a settled purpose of revenge, ἱσθμοῦδα στενοχωρίας.—Ed.
in the Divine good pleasure; *honour*, originating in the reward bestowed by God; and *peace*, for the present and for ever. For the *δι*, *but*, expresses the opposition between *wrath*, and *glory*; *indignation*, and *honour*; *affliction* and *anxiety* [*tribulation* and *anguish*], and *peace*. Comp. ch. iii. 17, 16, of which catalogue the joys are viewed, as they proceed from God; the sorrows as they are felt by man; for the latter are put absolutely in the nominative, while the former, on the contrary, are put in the accusative in ver. 7, as being such things, as God bestows. But why are *honour* and *sorrow* set in opposition to each other, since disgrace is the converse of honour, sorrow of pleasure? Ans.: In this passage, we must carefully attend to the word *ἰδίαν*, *peace*, which is here opposed to *sorrow*, that is to say, to *tribulation* and *anguish*. But at Isaiah lxv. 13, *joy* (and honour) is opposed to *shame* (and grief), each of the two parts of the sentence being expressed in abbreviated form, and requiring to be supplied from its own opposite. Besides, in the classification of goods, honour is the highest good, and, in the classification of punishments, sorrow is the greatest punishment; and the highest degree on the one side, including all below it, is opposed to the highest degree on the other; so we have *glorying* and *woe*, 1 Cor. ix. 16.

9, 10. Κατεγράφωσαμένοι ἐργαζόμενοι. The distinction between these words is more easily felt, than explained, more easily ridiculed, than refuted. There is another distinction: *ἐντὸς ζυγία* is said of the punishment; for punishment *falls upon* it, and the soul will bear it unwillingly; *παντί τῷ ἐργαζόμενῳ*, the dative of advantage, is said of the reward.

12. ὁσοὶ γὰρ, for as many) the Gentiles: and as many, the Jews. —*ἀνίμως*) This word occurs twice by antanaclasis,¹ in the sense, *not in the law, not by the law*, (ὁμικροί ὑπὲρ ὑμῶν, ὑμῖν διὰ νόμου) as is evident from the antithesis.—*ἡμαρτον* sinned: the past tense, [past] in reference to the time of judgment [shall then be found to have sinned].—*καὶ ἀπολογοῦσαν, they shall also perish) the word, also, denotes the correspondence between the mode of sinning, and the mode of perishing; he says, they shall also perish; for it was not convenient to say, in this instance, *ἀνίμως*, they shall be judged

¹ See Appendix.
without law, as he presently after says aptly, they shall be judged by law.—\( \text{in } \nu \mu \omega \) [\text{or} \( \text{with} \text{ the law, not, as the heathen} \), \( \nu \mu \omega \), without law, \text{i.e. since they had the law}.—\( \text{dia } \nu \mu \omega \), by the law] ch. iii. 20.

13. \( \dot{o} \varepsilon, \text{for not} \) A Proposition [Statement of Subject] clearly standing forth, the words of which have respect also to the Gentiles, but are particularly adapted to the Jews; concerning the former, ver. 14, etc. treats; concerning the latter, ver. 17, etc.; wherefore, also, ver. 16 depends on ver. 15, not on ver. 12. They have caused much confusion, who enclosed within a parenthesis the passage beginning at the 14th, nay, rather at the 13th verse, and ending with the 15.—\( \text{o } \alpha \pi \omega \sigma \tau \alpha i, \text{hearers} \), inactive, however sedulous [in hearing] they may be.—\( \pi \alpha \varphi \delta \tau \circ \theta \epsilon \omega \delta, \text{before [with] God} \) ver. 2.—\( \tau \sigma \nu \tau \alpha i, \text{doers} \) namely, if men have shown themselves to be doers, ch. x. 5. They may do things pertaining to the law, but they cannot prove [warrant] themselves to be the doers of the whole law.—\( \delta \iota \chi \alpha i \omega \theta \varepsilon \sigma \sigma \sigma \tau \alpha i, \text{shall be justified} \) This verb, in contradistinction to the noun \( \delta \iota \chi \alpha i \omega \), which denotes men actually righteous, involves a condition, which is to be performed, and then [the condition being fulfilled] the declaration of their being righteous, as about to follow [as the consequence] in the day of the divine judgment.

14. "\( \circ \tau \alpha u, \text{when} \)" After Paul has finished the refutation of the perverse judgment of the Jews against the Gentiles, he next proceeds to show the true judgment of God against the latter. He treats here of the Gentiles more directly, for the purpose of convicting them; and yet, what is granted to them in passing, is granted with this end in view, that the Jew may be dealt with the more heavily; but ver. 26 treats of the Gentiles quite incidentally, in order to convict the Jew. Wherefore, \( \circ \tau \alpha u, \text{when} \), is used here [ver. 14]; \( \varepsilon \omega \), if; there [ver. 26].—\( \gamma \varphi \text{ for} \) He gives the reason, why the Gentiles should also be required to be the doers of the law; for when they do ever so little of it, they recognise their obligations to obey it. And yet he shows, that they cannot be justified by the law of nature, or by their own-selves. There are four sentences beginning with the words: when—these—who—the conscience bearing witness along with. The second is explained by the third, the first by the fourth.—\( \iota \delta \mu \) Not, \( \tau \alpha \iota \delta \mu \); some individuals of the Gentiles; and yet there
is no man, who does not fulfil some of the requirements of the law (ὁ̂ ῆν τοῦ νόμου). He did not choose to say ἐνυξολ, which is usually taken rather in a bad sense.—νη νόμων νόμων μη,—not the law: the law not) Not even here is the change in the arrangement of the words without a reason; in the former place, the not is the emphatic word, so that greater force may be given to the, have not; in the latter place, the word νόμων the law, contains the emphasis, thus forming an antithesis to the ἰαυνοις unto themselves. So also, νόμος, law, has sometimes the article, and sometimes not, and not without a good reason in each instance, ver. 13, 23, 27, iii. 19–21, vii. 1., etc.—φίλος, by nature) The construction is, μη νόμων ἐχωνα φίλον, not having the law by nature.1 [But Engl. vers. joins nature with do, not with having] precisely as in ver. 27, ἦ ἐν φίλοις ἀκροβυσσία, the uncircumcision by nature, contrary to the Syriac version of ver. 27, which connects the word nature with doing, “doing by nature the law.” The Gentiles are by nature (that is, when left to themselves, as they are born, not as individuals, but as nations), destitute of the (written) law; the Jews are by nature Jews, Gal. ii. 15, and therefore have by nature the (written) law, ch. xi. 24, the end of the verse. Nor yet, however, is there any danger, that the force of the construction, which most follow, do by nature those things, which are of [contained in] the law, should be lost; for what the Gentiles, who have not the law, do, they in reality do by nature. The term law, in the writings of the apostle, does not occur in the philosophical, but in the Hebrew use; therefore, the phrase, natural law, is not found in sacred Scripture; ver. 12 shows, that the thing itself is true.—ποιντ do), not only in actual performance, but also in their inmost thoughts, ver. 15, at the end.—ὁντος, these] This little word turns the collective noun ἣτων, Gentiles, to a distributive sense [so far to wit as they really do it.—V. g.]—νόμος, a law) What the law is to the Jews, that the Gentiles are to their own-selves.

15. Ἐνδοιξυνναί, they show) [demonstrate] to themselves, to others, and, in some respects, to God Himself.—τι ἑργον τοῦ νόμου,

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1 It may be thought by this interpretation, that the clause which precedes the words, von Natur, in the German version should be omitted to avoid the ambiguity, although, perhaps, the Author knowingly and willingly made use of the ambiguous [equivocal] punctuation.—E. B.
the work of the law, the law itself, with its practical [active]
operation. It is opposed to the letter, which is but an accident
[not its essence]. —γραπτόν, written), a noun, not a participle,
much less an infinitive [to be written]. Paul, by way of con-
trast, alludes to the tables of Moses. This writing is antecedent
to the doing of those things, which are contained in the law; but
afterwards, when any one has done, or (has not done) the things
commanded, [the demonstration, or] the showing [of the work of
the law] follows, and that permanent writing [viz., that on
the heart] becomes more clearly apparent.—συμμαρτυρούσης, simul-
taneously bearing witness) An allegory; the prosecution, the
criminal, the witnesses are in court; conscience is a witness; the
thoughts accuse, or also defend. Nature, and sin itself, bear
witness: conscience bears witness along with them.—αὐτῶν) of
themselves, or their own.—τῆς συνιδόσεως, the conscience) The
soul has none of its faculties less under its own control, than con-
science. So συνιδήσεις and λογισμοί are joined, Wisd. xvii. 11,
12.—μεταξὺ αλλήλων, between one another) as prosecutor and
criminal. This expression is put at the beginning of the clause
for the sake of emphasis, inasmuch as thoughts implicated in the
trial with thoughts, are opposed to conscience referred to the law.
—τῶν λογισμῶν κατηγοροῦντων, their thoughts accusing) Some ex-
plain [analyse] the words thus: the thoughts, which accuse, testifying
simultaneously [taken from συμμαρτυρούσης] ; but thoughts ac-
cusing [τῶν λογισμῶν κατηγοροῦντων] is an expression, which stands
by itself.—καὶ, or even) The concessive particle, even, shows
that the thoughts have far more to accuse, than defend, and the
defence itself (comp. 2 Cor. vii. 11, defending or clearing of
yourselves) does not extend to the whole, but only to a part of
the conduct, and this very part in turn proves us to be debtors
as to the whole, i. e. 20.—ἀπολογοῦμεν, [excusing] defending).
We have an example at Gen. xx. 4.

16. Ἐν ημερᾳ, in the day) It is construed with show, for the
present tense is no objection; ver. 5 employs the present in the
same general way. And Paul often says, in the day of the Lord,
which implies more than against [or unto the day] 1 Cor. v. 5—
comp. before, or in the presence of 1 Tim. v. 21, note. Such
as each thing was, such it shall then be seen, be determined, and
remain. In that day, that writing of the law on the hearts of
men will be manifest, having also joined with it some defence of upright acts, although the man be condemned [fall] in the judgment, himself being his own accuser, on account of other offences. And that circumstance implies, as a consequence, [infers] (reasoning, from the greater to the less, i.e., from the final judgment, to the judgments of conscience in the present life), accusation, or even defence, exercised in this life also, as often as either the future judgment itself is vividly presented before a man, or its anticipations, without the man's own privity (consciousness), are at work in the conscience.—Comp. 1 John iv. 17. And Scripture often speaks so of the future, especially of the last things, as that it presupposes those which precede them. The Jews at ver. 5, as the Gentiles in this passage, are threatened with the future judgment.—τὰ ἡμῶν τὰ ἀπεργών, of men) even of the Gentiles.—παραξένος, according to) i.e. as my Gospel teaches. Paul adds this short clause, because he is here dealing with a man, who does not yet know Jesus Christ. The Gospel is the whole preaching as to Christ; and Christ will be the Judge; and the judgment in regard to the Gentiles, is not so expressly declared in the Old, as in the New Testament. And it is called the Gospel of Paul, as it was preached by Paul, even to the Gentiles.—Acts xvii. 31. All the articles of evangelical doctrine, and the article concerning the final judgment, greatly illustrate one another; and moreover, this very article, even in respect of believers, is altogether evangelical.—Acts x. 42; 1 Pet. iv. 5.

17. εἴ Ὡ, but if) If—comp. when, ver. 14—has some resemblance to an Anaphora,1 with the exception that ὃς, when, having reference to the Gentiles, asserts more; ὅς, if, used with

1 See Appendix.
respect to the Jews, concedes less. After if, ὁμιλόντες therefore [ver. 21], follows, like ἀλλά, but, (ch. vi. 5)¹ and ὅτε, truly Acts xi. 17.²—Comp. Matt. xxv. 27. Moreover, the ὁμιλόντες, therefore, in a subsequent verse (ver. 21), brings to a conclusion the somewhat long protasis, which begins with εἰ, if.—Ἰσοδιάνος, a Jew) This, the highest point of Jewish boasting (a farther description of it being interposed at ver. 17–20, and its refutation being added, ver. 21–24), is itself refuted at the 25th and following verses. Moreover, the description of his boasting consists of twice five clauses, of which the first five, from thou restest (ver. 17), to, out of the law (ver. 18), show what the Jew assumes to himself; the rest, as many in number as the former, thou art confident (ver.19), to, in the law (ver. 20), show, what more the Jew, from this circumstance, arrogates to himself; in reference to others. On both sides [in both series], the first clause of one corresponds to the first of the other, the second to the second, and so on in succession; and as the fifth clause in the former series, instructed, ver. 18, so the fifth in the latter, having, ver. 20 [the form of knowledge] denotes a cause: because thou art instructed, [answering to] because thou hast.—ἐπωνυμάζη in the middle voice: thou callest thyself by this name, and delightest to be so called.—ἐπαναπαύη thou restest in that, which threatens to put thee in a strait; thou hast in the law a schoolmaster, instead of a father [as you fancy the law to be].—Τῷ νόμῳ, in the law) Paul purposely [knowingly] makes frequent use of this name.—ἐν Θεῷ, in God), as though He were One, who is peculiarly thy God.

18. Ὅτε δὲ χημακε) the will, that is, whatever has been ratified by the law; so, the will, absolutely, Matt. xviii. 14; 1 Cor. xvi. 12. But this will is nothing else, than the will of God; but a strong feeling of piety [ἐχθρασία, pious caution] prevented Paul from adding, of God.—δοκιμαζεῖς) provest, approvest.

19. Ἐν σκότῳ, in the darkness of congenital ignorance [ignorance, accompanying the heathen from birth].

20. μόρφωσι) The word is taken here in a good sense, in reference to the Jew, who is boasting: the form, or correct out-

¹ ABCΔ read ἀλλά there. Gff Vulg. read ἂμα, simul.
² EGθ Rec. Text, Theb. Vers. read ὅτε, who truly was I, etc. ABCd Vulg. omit ὅτε.—Ed.
line.—της γνώσεως καὶ της ἁληθινειας, of knowledge and of the truth) a Hendiadys; the truth in this passage expresses accuracy in established doctrine, in our days called orthodoxy.

21. οὐ διδάσκεις, dost thou not teach) a Metonymy for the consequent (that is, substituting the antecedent for the consequent), he, who doth not practise, doth not teach his own self.—κηρύσσων, preaching) loudly, clearly.

21, 22. Κλέπτης, μορχεύς, ἱσροσλεῖς, dost thou commit theft, adultery, sacrilege?) Thou sinnest most heinously against thy neighbour, against thyself, and against God. Paul had shown to the Gentiles, that their sins were first against God, secondly against themselves, and thirdly against others; he now inverts the order; for sins against God are very openly practised among the Gentiles; not so, in the case of the Jew.—ὁ βασιλευσόμενος, thou that abhorrest) even in speaking.—τὰ εἰδώλα, idols) Th: Jews, from the Babylonish captivity even to the present day, abhor idolatry, to which they had been formerly addicted: nevertheless they even put Christ to death, and [still] oppose th Gospel and the glory of God.—ἱσροσλεῖς, dost thou commit sacrilege?) because thou dost not give God the glory, which peculiarly belongs to God.

24. τὸ γάρ ἐνομα) Is. iii. 5, in the LXX., ἐνομα διὰ παντὸς το ἐνομά μου βλασφημεῖται ἐν τοῖς ἐδέσα, through you My name is continually blasphemed among the Gentiles.—Comp. Ezek. xxxvi. 20, etc.—καλῶς γιγανταῖα, as it is written) This short clause is fittingly placed at the end, as it refers to a thing evident of itself, but it is set down for the sake of the Jews, ch. iii. 19.

25. ὁμηλιτής, profiteth) He does not say justifieth; the profit is described chap. iii. and iv. Circumcision was still practised among the (believing) Jews.—ἰκνυ, if) Paul not only speaks, using the ad hominem argument [argument on his adversary's own principles to confute him], but also speaks according to his own sentiments, and shows, that they are deceiving themselves, who are trusting to circumcision, though they have violated the law.—παραβατής, a transgressor) A word abhorred by a Jew, ver. 27.

26. ἡ ἀκροβυσσία, uncircumcision) that is, a person uncircumcised, for to this the αὐτός, his, is referred.—λογισθήσαται) The future; shall be counted, by a righteous judgment. In ver. 25, γέγονεν, the preterite, implies, is now made.
27. *καὶ εἰ διὰ τὸν κόμμα σας, διὰ τὸν κόμμα σας* (shall judge) Those, whom thou now judgest, will in their turn judge thee at the day of judgment, ver. 16. Matt. xii. 41; 1 Cor. vi. 2, 3. *τελευταίον* (fulfil): a word of large meaning. Therefore *εἰ, if, ver. 26*, has a conditional meaning, and does not positively assert. *εἰ, thee*, who art its judge [the self-constituted judge of the uncircumcised].—τὸν) the article does not properly belong to τοῦτο ἐστιν, but τὸν διὰ is used as ἡ ἐπί. —διὰ [by, or] with) Thou hast the letter, but thou even abusest it; there is an antithesis between by nature, and with the letter; then follows a Hendiadys, *by the letter and circumcision*. Concerning the letter and spirit, see ch. vii. 6.

28. ὁ ἄνομος, a periphrasis for the adjective.—ἐν σαρκί, in the flesh) opposed to [that] of the heart, ver. 29.

29. οὗ, whose, who seeks praise and has it, not from men, etc.—ἐπαινῶ, praise) The allusion is to the name Jew [Judah], Ἰουδαί, they shall praise thee, Gen. xlix. 8. He therefore adds, οὗ, not ἦς [περιχώρας]. This is the solution: The Jew who is one inwardly, he is the Jew, who has praise; as much as to say, this is true Judaism. It is opposed to the judging [ver. 3].—οἷς ἐξ ἀνθρώπων, not of men), who, when they praise themselves, boast, ver. 17.—Θεοῦ, of God), who sees the heart.

**CHAPTER III.**

1. Τί, what). Paul’s usual form of bringing in an objection.—εἰι) then. Since circumcision is unprofitable without observing the law, and since being a Jew outwardly is of no avail, what advantage does the latter possess, and of what profit is the former? It therefore must follow, that the Jews have no peculiar privileges whatever. Paul denies this conclusion. There are innumerable exceptions taken against the doctrine set forth in this epistle, by the perverseness of the Jews, and of mankind at large; but Paul sweeps them all away.—τὸ προσόν, peculiar advantage), ἰδιότητι, over [as compared with] the Gentiles. This
point is taken up at ver. 2.—ἀφέλεια τῆς περιτομῆς, the profit of circumcision) See on this subject ch. ii. 25.

2. Πολύ, much) In the neuter gender; supply περισσόν. It rather refers to the concrete, concerning the Jew, than to the abstract, concerning circumcision, ver. 1; this will be treated of at ch. iv. 1, 9, etc. So, ch. ii. 29, ὁ, viz. οἱ θεοῖ, the Jew [instead of ἤς, though περιτομή had preceded].—πρῶτον) i.e. first, and therefore chiefly; the word signifying in the next place, does not always follow [after πρῶτον]. One privilege of the Jews, admirably adapted to Paul’s object, is set forth in this passage (the others will follow, ch. ix. 4, 5); and by this very one, he is about, by and by, after he has ended this prefatory address of conciliation, so much the more to convict them.—ἐπιστεύθησαν, they were intrusted with) He, to whom a treasure is intrusted, may manage it either faithfully and skilfully, or otherwise; and the Jews treated the Old Testament Scriptures in very different ways. But Paul says, that the oracles of God were intrusted to the Jews in such a manner [under this condition], that the good about to come, ver. 8, which they [the oracles] described, would belong to the Jews, if they would receive it by faith;—ideas extremely suggestive: God is true, faithful, intrusting His revelation to men, righteous; man is mendacious, perfidious, distrustful, unrighteous.—λόγιον, a diminutive. The Divine answers were often brief, as in the Urim and Thummim: λόγιον is also [God’s] saying [ver. 4], concerning circumcision, and the other privileges of the Israelites.

3. Τί γὰρ, for what?), viz. shall we say, ver. 5, where likewise μή, interrogative, follows; so, τί γὰρ, LXX., Job xxii. 4.—ι, if') Thus might the Gentile rival easily object.—ἡπίστησαν) The words derived from a common root are, ἐπιστεύθησαν, ἡπίστησαν, ἡπιστεία, ἡπίστημι.—τινὲς, some) [for many, most of the Jews], a form of expression to avoid what is disagreeable [euphemy]. Moreover, unbelievers, though numerous, are considered as some indefinitely, because they do not very much come under enumeration, ch. xi. 17; 1 Cor. x. 7; 1 Tim. iv. 1.—πίστις), the faithfulness, by which promises will be performed, and good will come [ver. 8]. This faithfulness remains, though all men should be unfaithful

1 On the προθεραπεία, i.e., precautionary address to disarm prejudices, when about to speak unwelcome truths. See Appendix.—Ed.
[unbelieving]; it remains, chiefly in respect of believers. They who deny universal grace, have but little [perception or] knowledge of the faithfulness of God in respect to unbelievers. With respect even to the reprobate, the antecedent will of God ought, indeed, to be held as of great account; for what they have not, they, nevertheless, might have had; and this very circumstance confines upon them an altogether great privilege; and even though they do not perceive it to be so [or uphold it], still this peculiar advantage [ver. 1, τὸ περισσὸν] remains, that the glory of God, and the glory of the faithfulness of God, are illustrated in them. Comp. the expression, hath abounded, ver. 7. This, the peculiar advantage, is not to be held as of no account. The apostle, when he would vindicate our faith, with great propriety praises the faithfulness of God. Comp. 2 Tim. ii. 13.—νικαργγεῖν; shall it make of no effect?) The future, employed with great force in a negative address. The faithfulness of God is unchangeable.

4. Μὴ γένοντο) Paul alone uses this form of expression, and only in his epistles to the Romans and the Galatians.—γνίσσω, let him be made) in judgment.—ὁ Θεὸς ἀληθὴς, God true) See Ps. cxvi. 12, where God's most faithful retribution is set in opposition to man's perfidy. This fact, and the term lying, are referred to again, in verse 7.—πᾶς ἄθρωπος, every man), not even excepting David. Ps. cxvi. 11, the LXX. have πᾶς ἄθρωπος θείον, every man a liar. Hence David, 1 Sam. xxiv. 9, speaks of man's words, that is, falsehood.—δικαίωσαι—κρίνονται σε) So the LXX., Ps. li. 6 [4]. Those things are also [besides their application at David's time] prophetical, which David prayed in the agony [conflict] of his repentance.—ὁδί, if only it [God's faithfulness] were to be had recourse to, and if man would dare to put it to the test.—δικαιωθῆς—νικησίς, thou mayest be justified—mayest overcome), in the name of faithfulness and truth. The human judge judges so, as that the offence of the guilty is the only consideration weighed [regarded] by him, nor is he otherwise concerned as regards [vindicating] his own righteousness; but God exercises judgment so, as that the unrighteousness of men is not more demonstrated thereby, than His own righteousness: νικᾷ is generally said of a victory after the hazard of war, or of a lawsuit for money, or of a contest in the public games.
In this passage, it is said of a judicial victory, which cannot but come to God [i.e. God is sure to be the victor].—ἐν τοῖς λόγοις σου Hebr. יָדִיעָה, in which one passage יָדִיעָה occurs in Kal, without the participle, that is, when thou beginnest to speak, and judicially to answer man, who accuses thee, or to proceed against him. [In a general way, indeed, men acknowledge that God is just, but when the question refers to special cases, then they are wont [they love] to defend their own cause, V. g.]—ἐν τῷ κρίνονταί σα Hebr. עַשְׂרַנְשֶׁנֶר God at once both κρίνει and κρίνεται. Κρίνεται [implead in judgment] has the meaning of the middle voice, such as verbs of contending usually have: κρίνοντας applies to those who dispute in a court of law. LXX., Is. xliii. 26; Judg. iv. 5; Jer. xxv. 31. An instance in illustration is to be found in Micah vi. 2, etc.; also in 1 Sam. xii. 7. It is inexpressible loving-kindness in God to come down [condescend to stoop] to man for the purpose of pleading with him.

5. Εἰ δὲ, but if) This new argument, urged through a Jewish person, is elicited from the verb thou mayest be justified, in the preceding verse.—ἡ ἁθνία, unrighteousness) of which a man is guilty through unbelief.—τί ιρονύ, what shall we say) Paul shows that this, their peculiar advantage [ver. i.], does not prevent the Jews from being under sin.—ὁ ἱροφίρων) the inflicter of wrath [taketh vengeance] upon the unbelieving Jews. The article has a particular force. The allusion is to Ps. vii. 11, ὁ Θεὸς κρίνεις δίκαιος, καὶ μὴ (ἀνα for ἀνά; the LXX. from the similarity of letters, mistaking God for not], ἵπταμεν ἵρην καθ ἱκάνταν ἰμέραν: God is a just judge, and (not being substituted for God) a God inflicting wrath.—καὶ ἓνθρωπον, as a man) Man, according to the principles of human nature, might reason thus: My wickedness is subservient to the Divine glory, and makes it the more conspicuous, as darkness doth the light; therefore, I should not be punished.

6. Ἐπιτι, otherwise) The consequence is drawn [bound, connected] from the less to the greater, as it ought to be in the case of negatives. If God were to act unrighteously, in taking vengeance on the Jew who acts unrighteously, a thing too absurd to be mentioned, He certainly could not judge the whole world. Affirmatively, the process of reasoning would take this form: He who (justly) judges the whole world, will doubtless also judge
justly in this one particular case. [Vice versa] The conclusion is, in its turn, drawn from the greater to the less at 1 Cor. vi. 2. —τὸν κόσμον, the world) For even the unrighteousness of the whole world (which is put in opposition to the Jews, at ch. xi. 12), commends the righteousness of God; and yet God pronounces, and with justice, the whole world to be unrighteous, Gen. xviii. 25. Nay, in the very judgment, the unrighteousness of man will greatly illustrate the righteousness of God. The Jew acknowledges the righteousness of the Divine judgment regarding the world; but Paul shows that there is the same ground for judgment regarding the unbelieving Jews.

7. Ἐν γὰρ, for if) An Αἰτιολογία [a sentiment, with the grounds on which it rests subjoined] set forth in the form of a dialogue, for the purpose of strengthening the objection which was introduced at the beginning of ver. 5. ἵνα μισθώσῃ, through my lie) The things which God says are true, and he who does not believe these, makes God a liar, being in reality himself the liar.—τί] that is, why do I even still excuse myself, as if I had some reason to fear? Comp. τί ἦτε, ch. ix. 19; Gal. v. 11.—καί γὰρ) I also, to whom the truth of God has been revealed; not merely the heathen.—κρίνομαι] corresponds to κρίνοντι, ver. 4, 6, lxx.; Job xxxix. 35 (xl. 4) τί ἦτε ἵνα κρίνομαι;

8. Καὶ μὴ, and not) supply, act so, as [and why should I not act so, as, etc.]; but a change of number or person is introduced, such as in ch. iv. 17.—καθότι, as) Some were in the habit of calumniating Paul; others were of this way of thinking, and said that their opinions were approved by Paul.—φασί τινες, some say) who make our support the pretext to cover over [justify] their own perverseness. This epistle was principally written for the purpose of Paul’s confuting such as these.—ημῶς, that we) who maintain the righteousness of God.—ὅτι) This depends strictly [absolutely] on λέγειν.—ποιήσωμεν, let us do) without fear. τὰ κακὰ, evil) sins.—ἴλαρα, τὰ ἄγαθα, good) may come) The same phrase occurs with the LXX. int. Jer. xvii. 6. Those calumniators mean to say this: Good is at hand, ready to come; but evil should prepare the way for it.—τὰ ἄγαθα, good) the glory of God.—ἐν, of whom) that is of those who do evil, or even say

1 See Appendix.
that we ought to do evil, in order that good may come.—τὸ ἄριστον) the judgment, which these unprincipled men endeavour to escape by a subterfuge, as unjust [unrighteous], will peculiarly [in an especial degree] overtake them—ιὐδαίοιν, just) Thus Paul removes to as great a distance as possible that conclusion, and abruptly repels such disputers.

9. Τί οὖν; what then?) He resumes the question with which he began at ver. 1.—προευθύμησα;) have we any advantage as compared with the Gentiles?—οὐ πάντως ¹) the Jew would say πάντως: but Paul contradicts him. In the beginning of this passage, he speaks gently (for, in other places, where μηδαμῶς is used, ὁ πάντως cannot be substituted for it; and in this passage the expression, by no means [μηδαμῶς, had it been used], would take away the concession which he made to them at ver. 2); but he afterwards speaks with greater severity.—προευθύμησα;) we have proved, before that I had mentioned the peculiar privilege of the Jews. Paul deals, in Chapters i. and ii., as a stern Administrator [Procurator] of divine justice; but yet he was unwilling to use the singular number. By the plural number, he expresses the assent of his believing readers: πάντως, all the Jews [as well as] all the Greeks.—ὑπὸ ἀμαρτίαν) ἵπτó denotes subjection, as if under the tyranny of σίν.

10. Καθὼς, as) That all men are under sin, is very clearly proved from the vices which always, and everywhere, have been prevalent [have stalked abroad] among mankind; just as, also, the internal holiness of Christ is displayed in [portrayed by means of] the innocency of His words and actions. Paul therefore quotes, with propriety, David and Isaiah, although it is concerning the people of their own times that they complain, and that accompanied with an exception in favour of the godly [some of whom are always to be found], Ps. xiv. 4, etc. For that complaint describes men such as God looking down from heaven finds them to be, not such as He makes them by His grace.

1 Beng. seems to translate "not altogether:" quite different from "in no wise."—Ed.
righteous; the parts follow: the dispositions and pursuits, ver. 11, 12; the conversation, ver. 13, 14; the actions, ver. 15, 16, 17; the general demeanour, (gestus et nutus), ver. 18.—δίκαιος, righteous) a suitable word in a discourse on righteousness.—οὐδὲ εἷς, not even one) who can except any one here? ver. 23, not so much as one under heaven. The exception, even of one, or at least of a few, might procure [conciliate] favour to all; as it is, wrath is on that account the greater.

11. ὅσα Ἰστιν ὁ σωμάτων, there is none that understandeth) They are without understanding in relation to what is good.—οὐχ Ἰστιν ὁ ικίστης, there is none that seeketh after) They are without the will to do good. To seek after, implies that God is hidden, Is. xlv. 15.

12. Ἐξελθαν, they have turned aside) they have gone out of the way. Decension supposes, that all had formerly been in the right path.—ἀμα, together) at the same time.—ἡχρείωθησαν. They have become unprofitable) They have not the power of returning to do good. And on the contrary, in all these particulars they cling to what is evil, either secretly, or even openly. They have become unfit for any useful purpose (ἄχρείω). The conjugate word χρηστότης presently after follows.

13. Τάφος—ιδὲ—ἀψιν) so the LXX., Ps. v. 10, exl. 4.—ἀνιψινένος) a sepulchre lately opened, and therefore very fetid.—ι λάρυγξ, their throat) Observe the course of the conversation, as it flows from the heart, by the avenue of their throat, their tongues, and their lips—the whole is comprised in the mouth; a great part of sin consists in words.—οὐτὸ τὰ χαλῆν) under their lips; for on their lips is the sweetness of honey.

14. οὐ τὸ στόμα ἁράς καὶ πικρίας γέμισι) Ps. x. 7, LXX., οὗ ἁράς τὸ στόμα ἄνυν γέμισι καὶ πικρίας καὶ δόλου,—τὸ στόμα, the mouth) In this and the following verse violence is described, as, in ver. 13, deceit.—ἁράς, cursing) directed against God.—πικρίας, bitterness) against their neighbour.

15-18. Ὅξεῖς—οὐχ ἤγνωσαν) Is. lix. 7, 8, LXX., οἱ δὲ πόδες αὐτῶν—τὰ χέρια ιχθείς αἷμα—σύντριμμα οὐχ οἴδασι. So of the feet, Prov. i. 16.

16. Σύντριμμα καὶ παλαιοπρία), ῥῆσιν ῥῆ, wasting and destruction.

17. οὐχ ἤγνωσαν, they have not known) they neither know, nor wish to know.
18. οὐκ αὐτῶν so the LXX., Ps. xxxvi. 2, οὐκ—not to say love, of which man in his natural state knows much less. Of several passages, in which human depravity is expressed, either in the complaint of God and of the saints, or else in the confessions of the penitent, Paul has written out a part of the words, and intimates that all the rest are to be sought for out of the same places.—ἡθαλμῶν, their eyes) The seat of reverential awe is in the eyes.

19. "Οσα whatsoever. He has just now accumulated many testimonies from the law.—νόμος, the law) Therefore the testimony, ver. 10, etc., brought forward from the Psalms, arraigns [strikes] the Jews; nor ought they to think, that the accusations therein contained are against the Gentiles. Paul has brought no declaration of Scripture against the Gentiles, but has dealt with them by arguments drawn from the light of nature.—νόμος—νόμῳ) An instance of Δις αποθετυγμένοι, [impressive vehemence in words]—ινα, that) He presses this home to the Jews.—στόμα) mouth, bitter, ver. 14, and yet given to boasting, ver. 27. The Jews are chiefly intended here, as the Gentiles by the term world.—γέννα, may be made) [become] The world is always guilty, but it is made guilty, when the law accuses and condemns it.—πάντα, all) not even excepting the Jews. The guilt of the Gentiles, as being manifest, is presupposed; the Jews are prosecuted to condemnation by arguments out of the law. These are guilty; and their condemnation completes the condemnation of the whole world as guilty.

20. Δι’οριστι for this reason, because) [Beng. connects this verse with ver. 19. But Eng. vers. 'therefore').—νόμοι, of the law) indefinitely put, but chiefly referring to the moral law, ver. xix. 9, ch. ii. 21-26; which [the moral law] alone is not made void; ver. 31; for it was the works of it that Abraham was possessed of before he received circumcision. Paul, in affirming that we are not justified by the works of the law, as opposed to faith, not to any particular law, means the whole law, of which the parts, rather than the species, were the ceremonial and the moral; and of these the former, as being even then abrogated, was not so much taken into account; the latter does not bind

1 See Appendix.
us [is not obligatory] on the same principle [grounds] as it was
[when] given by Moses. In the New Testament we have abso-
lutely no works of the law without [independently of] grace;
for the law confers no strength. It is not without good reason,
that Paul, when he mentions works, so often adds, of the law;
for it was on these that his opponents were relying: and were
ignorant of those better works, which flow as results from faith
and justification.—οὐ δικαιωθήσωται, shall not be justified) on
the signification of this word, see Luke vii. 35. In the writings
of Paul at least, the judicial meaning is quite manifest, ver. 19,
24, etc., ch. iv. 5, taken in connection with the context. Con-
cerning the future tense, comp. v. 30, note.—σωκας σαρξι, all flesh)
synonymous with the world, ver. 19, but with the accompanying
notion implied of the cause: the world with its rightousness is
flesh; therefore it is not justified [by works flowing] out of
itself.—ἐνώσια αὐτῶ, in His sight) ch. iv. 2, ii. 29.—ὑμῶν, law
which was given for that very purpose.—ἐπὶ; ὑμῶν), the knowledge
of sins does not justify by itself, but it feels and confesses the
want of righteousness.—δικαιοπρεπες, of sin) Sin and righteousness
are directly and commensurately opposed to each other [ade-
quate; so that one on its side is exactly commensurate with the
other on its side]; but sin implies both guilt and depravity;
therefore righteousness denotes the reverse of both. Righteous-
ness is more abundant, ch. v. 15, 17. Apol. A. C. says well,
Good works in the saints are the fruits of [appertain to] right-
eousness, and are pleasing on account of faith; on this account they
are the fulfilling of the law. Hence δικαιοῦ is to make a man
righteous, or in other words, to justify; a notion quite in accord-
ance with the form of the verb in ω: nor is there any difficulty
in the derivative verb, but in δικαιος. He then, who is justified,
is brought over [translated] from sin to righteousness, that is,
from guilt or criminality to a state of innocence, and from de-
pravity and corruption to spiritual health. Nor is there a
homonymy,1 or twofold idea, [when by analogy things different
by nature are expressed by one word], but a signification at
once simple, and pregnant in the terms sin and righteousness, the
same as also everywhere prevails in the term ἡφισε, forgiveness,

1 See Appendix.
[remission], and in the words, by which it is implied, ἀγιάζω, to sanctify, ἀπολύω, to wash away, καθαρίζω, to purify, etc., 1 Cor. vi. 11, notes; Ps. ci. iii. 3; Mic. vii. 18, etc. And this pregnant [suggestive] signification itself of the verb to justify, implying the whole of the divine benefit, by which we are brought from sin to righteousness, occurs also, for example, in Tit. iii. 7; with which comp. 2 Cor. v. 21; Rom. viii. 4; with which comp. ch. v. 16. But elsewhere, according as the subject under discussion demands, it is restricted to some particular part, and especially to deliverance from sin, so far as guilt is regarded in it: and Paul always uses it so, when, according to his design, he is treating of God justifying the sinner by faith.

21. Νων] now [as it is] forms the antithesis, including the idea of time, ver. 26.—χαρίσει νόμων—ὅτο τῷ νόμῳ καὶ τῷ προφήτῳ, without the law—by the law and the prophets) A sweet antithesis. The law is taken both in a limited and extended sense [David, for instance, must be reckoned among the prophets, ch. iv. 6.—V. g.].—πεπανεπίθετο, has been manifested) by the Gospel of Jesus Christ.—μαρτυρομένην, being witnessed by, having the testimony of) according to [by] promise.

22. Δι [even] but) An explanation is here given of the righteousness of God, ver. 21.—διὰ πίστεως Ἰησοῦ Χριστοῦ, by faith of Jesus Christ) by faith in Jesus.—See Gal. ii. 16, notes.—εἰς, unto) To be connected with the righteousness, ver. 21.—εἰς πάντας, unto all) the Jews, who are, as it were, a peculiar vessel. —ἐνὶ πάντοις, upon all) the Gentiles, who are as a soil which receives an exceedingly abundant rain of grace, comp. ver. 30. —οὐ γάρ ἵνα διαστάλῃ, for there is no difference) Jews and Gentiles are both accused and justified in the same way. The same phrase occurs in ch. x. 12.

23. "Ημακροτευ, have sinned) that is, they have contracted the guilt of sin. Both the original act of sin in paradise is denoted, and the sinful disposition, as also the acts of transgression flowing from it. The past tenses often have an inchoative meaning along with the idea of continued action; such as ἐπιστεύω, ἠπίστασα, ἤγανάστηκα, ἠγάπησα, ἠστηκά, ἠστήκα, I have believed, and still continue to believe; I have hoped, and still continue to hope; I have loved, and still continue to love; I have obeyed, and still continue to obey; I have established myself, and still establish myself.—καὶ ἕστηκαν,
and come short) From the past tense, have sinned, flows this present, come short, and by this word the whole peculiar advantage [ver. 1] of the Jews, and all the boasting of all flesh, are taken away; the former is a thing done [past], and the latter is a thing now established; each of them [μαρτυρίαν and υπερφύσει] denotes deficiency; they do not attain, ch. ix. 31.—τῆς δὲ ἐν τού Θεοῦ, of the glory of God) The glory of the living God Himself is signified, which bestows life, ch. vi. 4; and to this, access was open to man if he had not sinned; but, as a sinner, he fell short of this end of his being; nor does he now attain to it, nor is he able, by any means, to endure that glory which would have [but for sin] shone forth in him, Heb. xii. 20, etc.; Ps. lxxviii. 2. Hence he has become subject to death; for glory and immortality are synonymous terms, and so, also, are death and corruption; but Paul does not more expressly mention death itself, until after the process of justification, and its going forth even to [its issue in] life, have been consummated; he then looks at death as it were from behind, ch. v. 12. Therefore, the whole state of sin is most exquisitely poured out thus, in this masterly passage: They come short of, or are far from the glory of God; that is, they have missed [aberrunt a: erred from] the chief end of man; and in this very fact is implied [included], at the same time, every lesser aberration. But those who are justified recover the hope of that glory, along with most immediately realized glorying [viz., in Christ] in the meanwhile (of which [i.e. of boasting] in themselves, they had been deprived, ver. 27), and [recover] the kingdom in life. See, by all means, ch. v. 2, 11, 17, viii. 30, at the end of the verse. Wherefore, the antithetic idea to they have sinned, is explained at ver. 24, and the following verses; and ch. iv. throughout, on justification; the antithetic idea to they have come short, is set forth in ch. v., with which, comp. ch. viii. 17, and the following verses.

24. Δικαιωματιν, Those who are justified) Suddenly, a more pleasant scene is thus spread before us.—τῇ αὐτῶν χαρίτι, by His own grace, not inherent in us, but as it were inclining of its own accord towards us; which is evident from the conjunctive verbs χαρίζωμαι and χαρίζω. Melanchthon, instead of grace, often uses the expression favour and mercy. His own is emphatic. Comp. the following verse.—ἀπολυτρώσεως)—ἀπολύτρωσις,
redemption from sin and misery. Atonement [expiation] or propitiation (ιλασμός) and ἄφολοτρωπία, redemption, are fundamentally one single benefit and no more, namely, the restoration of the lost sinner. This is an exceedingly commensurate and pure idea, and adequately corresponds to the name Jesus. Redemption has regard to enemies (and on this point the positive theology of Koenig distinctly treats in the passage where he discusses Redemption), and reconciliation refers to God; and here, again, there is a difference between the words ιλασμός and κατάλλαγή. Ιλασμός, propitiation takes away the offence against God; κατάλλαγή may be viewed from two sides; it removes (α) God's indignation against us, 2 Cor. v. 19; (β) and our alienation from God, 2 Cor. v. 20.—ἐν Χριστῷ Ιησοῦ, in Christ Jesus) It is not without good reason that the name Christ is sometimes put before Jesus. According to the Old Testament [From Old Testament point of view], progress is made from the knowledge of Christ to the knowledge of Jesus; in the experience of present faith [From the New Testament point of view, the progress is] from the knowledge of Jesus to the knowledge of Christ. Comp. 1 Tim. i. 15, notes.

25. Προέθετο) hath set forth before the eyes of all. Luke ii. 31. The πρόθεσιν in προέθετο does not carry with it the idea of time, but is much the same as the Latin proponere, to set forth.—ιλαστήριον, a propitiatory [Eng. vers. not so strictly, "propitiation"] The allusion is to the mercy-seat [propitiatory] of the Old Testament, Heb. ix. 5; and it is by this Greek term that the LXX generally express the Hebrew נאש, Ex. xxv. 17–22. Propitiation goes on the supposition of a previous offence, which opposes the opinion of the Socinians.—ἐν τῷ άντίων αἰματι, in His own blood) This blood is truly propitiatory. Comp. Lev. xvi. 2, 13, etc.—εἰς ἐνδείξειν τῆς δικαιοσύνης άντίων, to the declaration of [for the demonstration of] His righteousness) This is repeated in the following verse, as if it were after a parenthesis, for the purpose of continuing the train of thought; only that instead of εἰς, Latin in, there is used in the following verse πρός, ad, which implies a something more immediate,¹ ch. xv. 2. Eph. iv. 12.—ἐνδείξειν

¹ εἰς, towards, with a view to; πρός, for, with the effect of.—Ed.
[demonstration], declaration) Comp. notes at ch. i. 17.—διὰ τὴν πάρσιν, for [Engl. Vers.] the pretermission [passing by]) Paul, in the Acts, and epistles to Ephesians, Colossians, and Hebrews, along with the other apostles, often uses ἁφεσιν, remission: None but he alone, and in this single passage, uses πάρσιν, pretermission; and certainly not without some good reason. There was remission even before the advent and death of Christ, ch. iv. 7, 3; Matt. ix. 2, in so far as it implies the application of grace to individuals; but pretermission in the Old Testament had respect to transgressions, until (Ἀπολύτρωσις) redemption of [or from] them was accomplished in the death of Christ, Heb. ix. 15; which redemption, ἀπολύτρωσις, itself is, however, sometimes also called ἁφεσις, Eph. i. 7. παρίσιν is nearly of the same import as ὑπερδοίνη, Acts xviii. 30. Hence, in Sir. xxiii. 3 (2) μὴ φῶδοσαι and μὴ παρίσιν are parallel; for both imply the punishment of sin. Ed. Hoeschel, p. 65, 376. παρίσις, pretermission [the passing over or by sins] is not an imperfect ἁφεσις, remission; but the distinction is of quite a different sort; abolition or entire putting away is opposed to the former (as to this abolition, ἀδίνησις, see Heb. ix. 26), retaining to the latter, John xx. 23. Paul, at the same time, praises God's forbearance. The object of pretermission are sins; the object of forbearance are sinners, against whom God did not prosecute His claim. So long as the one and other of these existed, the justice [righteousness] of God was not so apparent; for He did not seem to be so exceedingly angry with sin as He really is, but appeared to leave the sinner to himself, ἄμελεν, to regard not. Heb. viii. 9 [ἡμεῖς ἡμαῖς, "I regarded them not"]; but in the blood and atoning death of Christ, God's justice [righteousness] was exhibited, accompanied with His vengeance against sin itself, that He might be Himself just, and at the same time accompanied with zeal for the deliverance of the sinner, that He might be Himself [at the same time also] the justifier; and therefore very frequent mention of this vengeance and of this zeal is made by the prophets, and especially by Isaiah, for example, ix. 6, and lxii. 2. And διὰ, on account of [not for, as Eng. vers.] that pretermission in the forbearance of God, it was necessary that at some time there should be made a demonstration [a showing forth, ἐνδείξει] of His
justice [righteousness].—προσεγγισμένων) of sins which had been committed, before atonement was made for them by the blood of Christ. Comp. again Heb. ix. 15.

26. [ver. 25, Engl. Vers.] ἐν, in marks the time of forbearance [but Engl. Vers., through]. The antithesis [to that, the time of forbearance] is, in the present time [ἐν τῷ ἰδίῳ καιρῷ] where also the ἰδίῳ, present, corresponds to the πρό, before, in προσεγγισμένων—εἰς τὸ ἰδίῳ αὐτὸν δίκαιον καὶ δικαιώτατα, that He might be just and the justifier) The justice of God not merely appeared, but really exercised itself in the blood-shedding of Christ. Comp. the notes on the preceding verse, αὐτῶν, He Himself; in antithesis to the person to be justified. We have here the greatest paradox, which the Gospel presents; for, in the law, God is seen as just and condemning; in the Gospel, He is seen as being just Himself, and, at the same time, justifying the sinner.—τὸν ἐν πίστει ἰδίῳ who is of faith [who believeth, Engl. Vers.] comp. the ἐν, ch. ii. 8, [ἰς ἐπιθυμίας, influenced by contention].

27. οὐ, where) A particle showing the argument to be complete and unanswered. 1 Cor. i. 20, xv. 55; comp. 2 Pet. iii. 4.—ἡ καύχησις, boasting) of the Jew, over the Gentiles, towards God, ch. ii. 17, etc., iv. 2. He may boast, who can say, I am such as [all that] I ought to be, having fully attained to righteousness and life. The Jews sought for that ground for boasting in themselves.—διὰ ποιῶν ὑμῶν) by what law, supply ἵππος ἡ καύχησις, is boasting excluded; or rather, by what law is the thing [justification] accomplished? A similar ellipsis is found at ch. iv. 16, [διὰ τῶν ἐν πίστεως, therefore it is accomplished of or by faith].—οὐχί, nay) Although a man, according to the law, might have [i.e., supposing he might have] righteousness and a reward, yet he could not boast before God; comp. Luke xvii. 10; now as it is, seeing that there is no righteousness to be had by the law, there remains much less room for boasting; and boasting is much more excluded by the law of faith, than by the law of works.—ὑμῶν πίστεως, the law of faith) An appropriate catachresis [change1 in the application] of the word law. This [justification by faith] is also a law, inasmuch as being of Divine appointment, to which subject [submission]
is due, ch. x. 3. [They have not submitted themselves to the righteousness of God].

28. Αὐτοῖς Ἰουδαῖοι γὰρ ἔτι ὑπελείποντο, in this sense: So far as regards these things; for we wished to set it forth as fully proved, that it is by faith, etc. Most copies read ὑπελείποντο but it seems to have been repeated from ver. 27, and γὰρ serves the purpose of the argument against boasting, which is now deduced from justification through faith, ver. 22.—πίστις, by faith) Luther, allein durch den glauben; by faith alone, or rather only by faith, as he himself explains, T. V. Jen. f. 141. Arithmetically expressed the demonstration stands thus:—

The matter in dispute involves two elements,

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<th>Faith and Works</th>
<th>Works are excluded</th>
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Faith alone remains, 1

If one be subtracted from two, one remains [comp. ch. xi. 6]. So the μόνον, only, is expressed at ver. 29; and so the LXX. added μόνον, only in Deut. vi. 13, in accordance with [to complete] the Sense: with which comp. Matt. iv. 10. The Vulgate has solum, only, Job xvii. 1, etc., πίστις μόνη, by faith alone, Basil., hom. 22, On Humility. In short, James, in discussing this very subject, and refuting the abuse of the doctrine of Paul, adds μόνον, only, ch. ii. 24. [And, in fact, volumes are on sale, abounding with testimonies of persons who used the word allein, only, before the time of Luther.—V. g.] Justification takes place through faith itself, not in so far as it is faith [not in the fact of its being faith; as if there were merit in itself] or a work of the law, but, in so far as it is faith of Christ, laying hold of Christ; that is, in so far as it has in it something apart from the works of the Law. Gal. iii. 12. [Take care, however, lest this point should be misunderstood. Faith alone justifies; but it neither is, nor does it remain alone; it is constantly working inwardly and outwardly.—V. g.]—ἀνθρωπος ὁ ἄνθρωπος, any man whatever, Jew and Greek, with which comp. the following verse. So ἀνθρώπως, a man, 1 Cor. iv. 1.
29. Ναὶ καὶ ἵδιῶς, yea also of the Gentiles [although they are without the law.—V. g.], as nature teaches, and the Old Testament prophecies.

30. Εἰς τὸν θεόν,1 seeing that indeed) The inference is: if justification be by the law, then the Gentiles, who are without the law, cannot be justified; and yet they also rejoice in God, as a justifier, ch. iv. 16.—εἰς τὸν θεόν, i Θεὸς, one, namely God; the relative who depends on one, as its antecedent.—διὰ κυρίως, shall justify) The future, as we find it in many other passages, ch. i. 17, iii. 20, v. 19, 27; 2 Cor. iii. 8, therefore, we have in express terms, μὴλαλοντος, that was to come, ch. v. 14; μὴλαλος, will be, ch. iv. 24. Paul speaks as if he were looking forward out of the Old Testament [from the Old Testament stand-point] into the New. It is to this that those expressions refer, ex. gr., foreseeing, Gal. iii. 8; the promise, ib. 14; the hope, ib. v. 5. So John is said to be about to come, Matt. xi. 14, xvii. 11; the wrath to come, Matt. iii. 7, where we have the discourse of the forerunner, which presupposes the threatenings.2—εἰς διὰ, of or out of [by, Engl. Vers.]—through) The Jews had been long ago in the faith; the Gentiles had lately obtained faith from them. So through is used, ver. 22; Eph. ii. 8; of or out of [by, εἰς] in a number of passages. It is well [right] by all means to compare the same difference in the particles in ch. ii. 27; and difference in the thing signified [i.e., the different footing of the Jew and Gentile] ch. xi. 17, etc.—διὰ τῆς) He does not say, διὰ τῆς πίστεως, on account of faith, but through faith.

31. Νόμος, the law) This declaration is similar to the declaration of our Lord, Matt. v. 17.—ἰστῶμεν, we establish) while we defend [uphold] that which the law witnesseth to, ver. 20, 21, and while we show, how satisfaction is truly made to the law through Christ.

1 So ΔΓ; “quoniam quidem unus,” fg Vulg. Iren. 186, 259. But ABC Orig. 4, 228a, read ἐπιτεσσε; “si quidem unus,” in g.—Ed.
2 i.e., the wrath to come is taken for granted from the Old Testament; John’s part is to warn them to fly from it.—Ed.
CHAPTER IV.

1. Τί 'ωρα, what then) He proves from the example of Abraham; 1, That justification is of grace [gratuitous]; 2, That it has been provided for the Gentiles also, ver. 9.—τῷ πατέρα ζῷων, our father) [This, viz., his being our father, constitutes] the foundation of the consequence derived from Abraham to us.—εὐφράξειαν, hath found) It is applied to something new Heb. ix. 12 [Engl. Vers., having obtained; but εὑράξειν, having found]; and Paul intimates, that the way of faith is older than Abraham; and that Abraham, in whom the separation from the Gentiles by circumcision took place, was the first from whom, if from any one, an example seemed capable of being adduced in favour of works; and yet he, at the same time shows, that this very example [instance] is much more decisive in favour of faith; and so he finally confirms by examples, what he had already established by arguments.—κατὰ σάρκα, according [as pertaining, Engl. Vers.] to the flesh. Abraham is nowhere called our father according to the flesh. Therefore, it [the clause, according to the flesh] is not construed with father; for the expression according to the flesh, is added in mentioning the fathers, only when the apostle is speaking of Christ, ch. ix. 5; and Abraham by and by, at ver. 11, is shown to be the father of believers, even of those of whom he is not the father according to the flesh. The construction then is, hath found according to [as pertaining to] the flesh. In the question itself, Paul inserts something which has the effect of an answer, in order that he may not leave even the smallest countenance for [or, a moment of time to] the maintaining of Jewish righteousness, and for their boasting before God.

2. Εἴ, if) A particle implying reluctant concession [for argument's sake].—γάρ, for) [The γάρ expresses] the cause after the proposition, and the reason why, in ver. 1, he added the limitation, hath found as pertaining to the flesh.1—πρὸς to, or before.

1 ἡγομάς, from works) Abraham was before the law, hence Paul introduces no mention of the law, ver. 1-12.—V. g.
He was not justified by works before God, and therefore, he has no ground of boasting before God; but both [hold good of him] according to the flesh.

3. Ἡ γραφή, for) This word is to be referred to but not.—ἡ γραφή, the Scripture) The word Scripture is elegantly used. Moses does not speak in this passage, comp. ch. x. 5.—ἐπιστευει δὲ Ἀβραὰμ, x.π.λ.), Gen. xv. 6, lxx., καὶ ἐπιστευειν Ἀβραὰμ, x.π.λ. believed in the promise of a numerous seed, and especially of the seed Christ, the seed of the woman, in whom all the promises are yea and amen, and on whose account a numerous seed had been desired.—ἰλογισθή, to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated in this passage with great effect: ἵλογισθη, the passive, as ἤλογιζον, ver. 4, 5, is reckoned. Heb.; He reckoned it to him, namely, the fact [of his believing] or his faith; for this is to be supplied from the verb immediately preceding, believed.—σις) So ch. ii. 26 [counted for]; Acts xix. 27, notes.

4. Δι) but [now]. Paul takes what is contrary [the case of him that worketh] out of the way, so as to enable him, in the following verse, to draw his conclusion regarding the man who does not trust to works, and to evince that Abraham was not such a one as he describes, by the words him that worketh.—ἐργαζόμενος, to him that worketh) if there were, indeed, any such [which there is not]. We must take both expressions, him that worketh and him that worketh not, in a reduplicative sense: to work, and wages, are conjugates in the Heb. ינ. [The man that worketh, in this passage, applies to him who, by his works, performs (makes good) all that the law requires.—V. g.]—μονος, reward), the antithesis to faith.—ὁφείλημα, a debt, by virtue of a contract between the parties. Merit in its strictest sense so called, and debt, are correlatives.

5. τὸν ἀσθενῆ, the ungodly) This points out the excellence of faith, which hath established it so as that the ungodly are justified, ch. v. 6. Compare and consider the end of ver. 17 of this chapter. Translate τὸν ἀσθενῆ, him who is ungodly. Justification belongs to individuals. This word is a most conclusive proof that Paul is speaking, even most especially, of the moral law, by the works of which no one can be justified.—κατὰ τὸν πρόδειον τῆς
very ancient translator\(^1\) of the Scriptures into Latin has this clause; following him, Hilarius, the deacon; then the scholiast on Jerome, etc. Beza acknowledges that it is exceedingly suitable; for there is a manifest antithesis between, not according to grace, but according to debt [ver. 4] etc., according to the purpose of the grace of God. The Greek transcribers might easily jump from κατὰ to καθώσπερ [omitting κατὰ τῷ πρόδειον, etc.] During the time that intervened between the publication of the Apparatus and the Gnomon, I have advanced on without inconsistency to the embracing of this clause, to which Beza is not opposed. Baumgarten has put in his negative. I have stated my reasons; he has given his; let those judge who are able. Paul sets in opposition to each other, works and πρόδειον, the purpose; and at the very time too, when he is speaking definitely of certain believers, the subjects of that purpose, as in this passage, of Abraham.

6. καὶ, even) after the law was given by Moses.—Δαύιδ, David) David is very appositely introduced after Abraham, because both, being among the progenitors of the Messiah, received and propagated the promise. No direct promise regarding the Messiah was given to Moses, because the latter (Christ) is placed in opposition to the former, and was not descended from the stem of Moses.—λίγοι τῶν μακαρισμον) he [describes] declares the blessedness of the man, μακαρισμοῖ, I pronounce him blessed. The words are to be thus construed: λίγοι, declares without any reference to works; that is, David, in recounting the ground of bestowing salvation on man, makes no mention at all of works. The argument derived from the silence of Scripture is often quite conclusive. But David, it may be said, immediately adds, and in his spirit there is no guile, which is all the same as an allegation of works. Ans. It is not all the same. This addition has no part in the definition of the subject, but forms a part of the predicate, although not even then would the merit of works be established; for the thief who confesses his crime, and does not guilefully deny it, does not merit pardon for his offence by that confession of his. But this is the meaning: blessed is the man to whom the

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\(^1\) Some old copies of the Vulg. have the words. But the Cod. Amiatinus, the oldest MS. of the Vulg., omit them.—Ed.
Lord hath not imputed sin: blessed is he, and in his spirit there is no guile; that is, he is sure of his condition, of the forgiveness of his sins; he may have good confidence; his spirit, his heart does not deceive him, so as to become, as it were, a deceitful bow, Ps. lxxviii. 57. The act of Phinehas was also imputed to him for righteousness, Ps. cvi. 31; not, indeed, in viewing it as a work: but it was, as it were, unmixed faith. He seemed neither to see nor hear anything else, by reason of his unmixed zeal, that he might maintain the honour of his God.

7. Ἀφθισσαν κτλ) So the LXX., Ps. xxxiii. 1. The synonymous words are, ἀφίναι, ἐπικαλώστην, οὐ λογίζεσθαι, that sin committed may be accounted as not committed.

8. ὁ, to whom) Greater force is given to the sense, by the transition from the plural in the preceding, to the singular in this verse; as also the more express mention of the man and of the Lord lends additional force.

9. ὁ) Paul comprehends in this what he lately said respecting Abraham and David.—περιτομήν) Does it come on the circumcision only, by itself, to the exclusion of others? or upon the circumcision also?—λέγομεν, we say, ver. 3.

10. πῶς, how) This word implies more than when.—ὅν ἐν περιτομῇ, not in circumcision) For justification is described, Gen. xv.; circumcision, Gen. xvii.

11. Σημάων, a sign) Circumcision itself was a sign, a mark, namely, imprinted on the body, and the expression, the sign of circumcision, is used just as taking of rest in sleep [κόμησις τ. ἕντων], John xi. 13; and the virtue of piety, that is, piety a virtue.—ἐλαβός, received) obediently.—τῆς ἐν τῇ τῆς is to be construed with πίστις, with which compare the next verse.—ὅ λαβοῦσιν) διὰ, with; as in ch. ii. 27 [not as Eng. vers. “by the letter, and circumcision,” but ‘with,’ or ‘in.’ Eng. vers. here, Rom. iv. 11, renders διὰ ἄκραβ, though they be not circumcised]. 11, 12. Παρίσω) the construction is, that he might be the father of all who believe with [i.e. being in] uncircumcision—and the father of the circumcision. Father and seed are correlatives.

12. Περιτομής, of circumcision) The Abstract for the concrete,
Generally, it implies as to [as regards, in relation to] so πίστις, 1 John v. 16; Luke i. 50, 55. LXX. 1 Chron. xiii. 1: μετὰ τῶν ἀρχῶν τῶν παντὶ ἵγουμένων, add to these passages 2 Chron. xxxii. 2, 16; Num. xxix. 4.—οὐκ—μῶν) Abraham, therefore, is not the father of circumcision to such as are merely of the circumcision, and do not also follow the faith of Abraham.—ἐκ περιτομῆς, of the circumcision) ἐκ, of, means something more weighty than ἐν, in. Circumcision was at least a sign, uncircumcision was not even a sign.¹—ἀλλὰ καὶ τῶν so in ver. 16.—τὰ μέσα, in the traces [steps]) The traces of faith are opposed to the traces of outward circumcision; the path is not trodden by many, but there are foot-traces found in it; it is, however, an open way.

13. τὸ γὰρ διὰ νόμου ἢ ἰσαγωγή, for the promise was not through the law) This is evident in the very terms; and the promise was given before the law. Through the law, that is, through the righteousness of the law, but Paul did not wish in his statement to connect righteousness and the law.—ἡ τῷ στέρματι, or to his seed) This constitutes the foundation of the consequence derived from Abraham to all believers.—τῶν κύριων, of the world) and therefore of all persons and things. Comp. 1 Cor. iii. 21. Heir of the world, is the same as father of all the nations, who accept the blessing. The whole world was promised to Abraham and to his seed conjointly throughout the whole world. The land of Canaan fell to the lot of Abraham, and so one part was allotted to one, and another to another. So also corporeal things are a specimen of things spiritual. Christ is heir of the world, and of all things, Heb. i. 2, ii. 5, x. 5; Rev. xi. 15; and so also are they who believe in Him according to the example of Abraham, Matt. v. 5, notes.

14. Εἰ, if) The promise and faith complete the whole: and we ought not to add the law, as if it were something homogeneous. —οἱ ἐν νόμῳ, those who are of the law) This phrase recurs in a milder sense in ver. 16.—ἐκ ἐκίνησίς—κατήργησει—made void—and of no effect), words synonymous but not interchangeable. Comp. Gal. iii. 17, 15; the word antithetic to these is sure [Βεβαιότης], ver. 16. Faith receives [ver. 11] blessings in all their

¹ Therefore ἐκ is used with περιτομῆς, ἐκ with ἀναραστικά.—Ed.
fulness, it is therefore said, on the opposite side, to be made void, to be of no effect.—πίστις—ἰπαγγελία, faith—the promise) words correlative: and they are appropriately put in retrograde order [comp. ver. 13] in an argument like the present, wherein is shown the absurdity which would flow from the opposite theory [by the reductio, or argumentum ad absurdum].

15. Ἰνάμοις, the law) It occurs twice in this verse; first, with the article, definitely; next, indefinitely.—ἀγή, wrath) not grace, see the next verse. Hence the law is not of promise and of faith.—οὐδέ παράβασις, there is not even transgression) He does not say, not even sin, comp. ch. v. 13, ii. 12; offence, ch. v. 20, and transgression have a more express reference to the law which is violated. Transgression rouses wrath.

16. ἐκ πίστεως, of faith) So ix, ch. iii. 30, v. 1. Supply heirship (the heirship is of faith) comp. ver. 14.—ἐκ τοῦ νόμου, of the law) so of the circumcision, ver. 12, where the not only belongs to of the circumcision, but in this verse, not only refers to the expression, to that seed which.

17. ὁτι—τίθεινα σε) so the LXX., Gen. xvii. 5. The construction, τίθεινα σε, κατέναντι—Θεῷ, is like the following, ἵνα εἰδής, θυρω, Matt. ix. 6. Comp. Rom. xv. 3; Acts i. 4.—κατέναντι—Θεῷ, before God) since those nations did not yet exist. before men.—οὗ), that is, κατέναντι Θεῷ, ὦ ἵππος, before God, in whom he believed.—κοινωνοῦσος, quickening) Heb. xi. 19, notes. The dead are not dead to God, and things which be not, are to God.—καλοῦντος, calling) The seed of Abraham did not yet exist, nevertheless God said, So shall thy seed be. The multiplication of the seed presupposes the previous existence of the seed. For example, the centurion says to his servant, who was living and moving in the natural course of the world, Do this; but God says to the light, whilst it is not in existence, just as if it were, Come forth, γενῶ, come into existence. Think of that often recurring and wonderful "π", Gen. i, it expresses the transition from non-existence to existence, which is produced by God calling, Ezek. xxxvi. 29.

1 πατὴρ πάνων ὡμῶν, father of us all). Hence it is, that although Christ is said to be the Son of David, yet believers are not called the sons
18–21. "ος, who) Paul shows, that the faith, to which justification is ascribed, is no frail thing, but an extraordinary power.

18. Παῦλος ἡμῖν διὰ εὐαγγελίου εἰς πίστιν Ἰσαάκα, ἐπί τῆς ἐποχῆς ἐπιθυμεῖν, παστ [against] ἐπί τῆς ἐποχῆς ἐπιθυμεῖν, past [against] hope believed in hope) We lay hold of one and the same object both by faith and by hope; by faith, as a thing, which is truthfully enunciated [proclaimed]; by hope, as an object of joy, which for certain both can and will be realized. He believed in the hope of the promise, past [beyond, 'praeter'] the hope of reason, [which reason would have suggested]. παρὰ and ἐπί, past [against] and in, the particles opposed to each other, produce a striking oxymoron.¹—ὁκρατεῖσθαι, so) as the stars, Gen. xv. 5. LXX. also, ὁσιωθῆναι.—σου. Comp. Gal. iii. 8, notes.

19. Μὴ ἀκολουθήσῃς, being not weak) Reason [had he hearkened to it] might have afforded causes of weakness.—ἐκ προςμονῆς—Σάφρας, his own—of Sarah's) The old age of both the husband and wife, and the previous barrenness of the latter, increase the difficulty, and prove the birth of Isaac to have been miraculous. The course of the history shows, that Sarah gave birth to Isaac only [not save, 'nonnulli'] in conjunction with Abraham. The renewed vigour of his body remained even in his marriage with Keturah.—ἐκατοσκευάσθης παν, when he was about a hundred years old) After Shem, we read of no one begetting children, who was a hundred years of age, Gen. xi.

20. Εἰς, at) The promise was the foundation of his confidence.—οὐ διαπίθεθαι, did not [stagger or] doubt) It is clear, what doubt is, from its opposite was strong. We should observe, that it is the reverse of doubting.—δοθῆ, giving) These things, giving glory to God, and being fully persuaded, are very closely connected.—δόξαν) the glory of truth (its opposite is stigmatized in 1 John v. 10, in the case of him, who does not believe) and of power.

22. δὴ, therefore) namely, because he gave glory to God.

23. Δι', αὐτῶν, for his sake) who was dead long before.—ὅτι, that.

Δι', ἡμῶν, for us) who ought to be stirred up by the example of Abraham.—V. g.

¹ See Appendix.
24. *'Eγείραντα, Him, who raised up* Comp. v. 17, quickening the dead. The faith of Abraham was directed to that, which was about to be, and which could come to pass, ours to that which has actually taken place; the faith of both, is directed to the Quickener [Him, who makes alive].

Παριδόθη, was delivered) so the LXX. Is. liii. 12, καὶ διὰ τὰς ἀνομίας ἀντῶν παριδόθη, and for their iniquities He was delivered up. God is not said to have inflicted death upon Christ; although He inflicted on Him [put Him to] griefs; but [God is said] to have delivered up Christ, or else Christ is said to have died, ch. viii. 34. I do not deny the fact itself, see Zech. xiii. 7; but the phrases are moulded in such a way that they rather express that the passion was enjoined upon Christ by the Father, as also that the death was obediently endured by Christ to the utmost [‘exantlata; the cup of suffering to death drained to the dregs]. —δικαίωσιν, justification) a verbal noun, differing from δικαίωσιν, righteousness. Faith flows from the resurrection of Christ, and so also does justification, Col. ii. 12; 1 Pet. i. 21. The ground on which our belief in God rests, is, that He has raised Jesus Christ from the dead. Yet this ground of belief does not impair the truth, that the obedience of Jesus Christ, and His own blood, is the source of our justification. See ch. iii. 25, v. 19.

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CHAPTER V.

1. Δικαιωθέντις οὖν ἐν πίστεως, therefore being justified by faith) This clause is a recapitulation of the preceding reasonings; comp. justification, ch. iv. 25.—σιφήνει, peace) we are no longer enemies, ver. 10, nor do we fear wrath, ver. 9, we have peace and we glory, which is the principal topic of Chapters, v. vi. vii. viii. [Hence Paul so often puts peace by the side of grace.—V. g.]—πρὸς, to) towards, in relation to; God embraces us in the arms of peace.—τοῦ) Paul gives the full title, our Lord Jesus Christ, especially at the beginning or end of any discussion, ver. 11, 21, vi. 11, 23,
which last verse, however [vi. 23] is more closely connected with those that go before, than with those that follow, at the beginning of which, the word brethren is placed [ch. vii. 1].

2. ἀναγγέλλω, access) Eph. ii. 18, iii. 12.—ἰδεῖν, we have had) the preterite antithetic to the present, we have, ver. 1. Justification is access unto grace; peace is the state of permanent remaining in grace, which removes the enmity. So, accordingly, Paul in his salutations usually joins them together, grace to you and peace; comp. Num. vi. 25, 26. It comprehends both the past and present; and, presently after, speaking of hope, the future; wherefore construe the words in this connection, we have peace and we [rejoice] glory.—in ἧς, in which) Grace always remains grace; it never becomes debt.—ἰδεῖν, we have stood) we have obtained a standing-place.—καυχάμαι, [rejoice] we glory) in a manner new and true; comp. ch. iii. 27. —ἐπὶ ἐκπολούσης δόξης τῷ Ἑσαίῳ, in [over, concerning, 'super'] hope of the glory of God) comp. ch. iii. 23, viii. 30; Jude, ver. 24. Christ in us, the hope of glory, Col. i. 27; John xvii. 22. Therefore, glory is not glorying itself, but is its surest object, as regards the future.

3. Καυχάμαι, we [rejoice] glory) Construe with ver. 11, see notes there.—ἐν τῇ θλίψει, in tribulations) Tribulations during the whole of this life seem to deliver us up to death, [ver. 12], not to glory, and yet not only are they not unfavourable to hope, but even afford it assistance.—ὑπομονήν κατεργάζεται, worketh patience [patient perseverance]) namely in the case of believers; for in the case of unbelievers the result is rather impatience and apostacy. Patience is not learned without adversity; it [patience] is the characteristic of a mind not only ready [prompt in resolution], but also of one courageous [hardy] in endurance.

4. Ἡ δὲ ὑπομονὴ δοξήματι) Again, conversely, τὸ δοξήμα τῆς πίστεως, ὑπομονῆ. [The trying of your faith, or experience, worketh patience] James i. 3. It will be difficult to find an instance of any one having used δοξήμα before Paul: δοξήμα is the quality of that man, who is δοξίμας.—[—who has been proved through various casualties and trying circumstances of peril.—V. g.]—δοξήμα ἐντίθεν, experience, hope) Heb. vi. 9, 10, 11; where ver. 10 illustrates δοξήμα, experience: ver. 9, 11, illustrate hope. Comp.
Rev. iii. 10.—ἐλπίδα, hope) to which our attention is directed at the end of ver. 2. The discourse returns in a circle [reverting to hope, from which he started in ver. 2]; and it is to this whole [i.e., from rejoice, in ver. 2, to maketh not ashamed, ver. 5] that the Aetiology¹ [reason assigned by the] because, at ver. 5, refers.

5. Οὐ καταπαύειν (does not make ashamed) We have here an instance of the figure Ταπείνωσις, [by which less is said than the writer wishes to be understood]; that is, hope affords us grounds for the highest glorying, and will not prove fallacious; hope will be a reality.—ὅτι, because) The [believer's] present state is described, ver. 5–8. From this, hope as to the future is inferred, ver. 9–11.—ἡ ἀγάπη) [not our love to God, but] the love [of God] ἐστι ἡμᾶς, toward us; [as proved by] ver. 8; from which we derive our hope; for it [God's love] is an eternal love—ἐκκρίνειν, is shed abroad) most abundantly; whence we have this very feeling αἰσθάσις [Sense, perception of His love]—ἐν ταῖς καρδίαις, in our hearts) not into our hearts. This form of expression indicates, that the Holy Spirit Himself is in the heart of the believer—διὰ, through [by]) We have the reason assigned for the whole of our present condition, in which the Holy Spirit is the earnest of the future. [The Holy Spirit is here mentioned for the first time in this discussion. When a man is really brought to this point, he at length perceives distinctly (in a marked manner) the operation of the Holy Spirit.—V. g.]—δεδώρυκτος) given, through faith. Acts xv. 8; Gal. iii. 2, 14.

6. "Εἰς, as yet) This is to be construed with ἐνρω, when we were.—γὰρ, for) The marvellous love of God is set forth.—ἀδύνατον, powerless [without strength]) Ἀπήνω ἡμῖν is that [want of strength] powerlessness which characterises a mind when made ashamed (comp. the beginning of ver. 5) which [powerlessness] is opposed to glorying [ver. 2, 3] (comp. notes on 2 Cor. xi. 30); we have the antithetic word at ver. 11, [we glory (joy) in God] where this paragraph also, which begins with the words, being without strength, returns in a circle to the point, from which it started. There was powerlessness, and that a deadly powerlessness (comp. 1 Cor. xv. 43), on the part of—

¹ See Appendix.
The ungodly, Sinners, Enemies, the opposite of whom, respectively, are Good men. The righteous. The reconciled.

See on the powerlessness and on the strength of glorying [i.e., the powerlessness of the ungodly, and the strength of glorying of the righteous] Ps. lxviii. 2, and the following verses; [lxxi. 16, civ. 35] Is. xxxiii. 24, ch. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21,—κατὰ καιρὸν ἀπέθανεν, in due time died) ἡμᾶς, κατὰ καιρὸν, Is. lx. 22. When our powerlessness had reached its highest point, then Christ died, at the time which God had previously determined, and in such a manner, that He died neither too soon nor too late (comp. the expression in the time that now is [at this time] ch. vii. 26), and was not held too long [longer than was needful] under the power of death. Paul fixes the limits [of the due time] and he cannot speak in this passage of the death of Christ, without, at the same time, thinking of the counsel of God, and of the resurrection of Christ, ver. 10, ch. iv. 25, viii. 34. The question, why Christ did not come sooner, is not an idle question; see Heb. ix. 26; Gal. iv. 4; Eph. i. 10; Mark i. 15, xii. 6, just as also the question, why the law was not given sooner, is no idle question, ver. 14.

7. Δικαιον. τῶν ἁγαθῶν) Masculines; with which comp. ver. 6, 8, as Th. Gataker rightly shows, Book 2, Misc. c. 9, but in such a way, that he thinks them to be merely synonymous. When there is any doubt respecting the peculiar force of an expression, and a difference between words, it will be of much advantage if you either suppose something in the meanwhile, or transpose the words. Accordingly, by transposing the words in this passage, we shall read: μᾶλις γὰρ ὑπὲρ ἁγαθῶν τὶς ἀποθανεῖται, ὡς ἐγὼ δικαιὸν τάχα τίς καὶ τολμᾶ ἀποθανεῖν, for scarcely for a good man will one die, for peradventure for a righteous man, some one would even dare to die) suppose, to wit, also, that ἁγαθῶν is put without the article. You will immediately perceive the disadvantage to the sense, with which this change would be attended, and it will appear evident, that there is both some difference between δικαιον and ἁγαθῶν, and a great one between δικαιον and τῶν ἁγαθῶν, wheresoever that difference in the consecutive words may be found hereafter. In fact, the
article so placed, makes a climax. Every good man is righteous; but every righteous man is not good. *Gregory Thaumaturgus; peri pollo ò kai TOX pavêos.* Chrysostom; μικρα ταύτα και TO μηδεν, those things of little importance, and that which is of no importance whatever. The Hebrews call a man פְּלִשִׁי who performs his lawful duties; רְשׁוֹן who performs acts of kindness. The Greeks call the former δίκαιος; the latter, διός; comp. פְּלִשִׁי and הנַע, Zeph. ii. 3, but in this passage we have not διός, but τὸν ἀγαθὸν. Wherefore the distinction between the Hebrew words does not determine the point. But this much is certain, that just as διός, so also ἀγαθὸς expresses more than δίκαιος. (See Matt. v. 45, and lest they should be thought there also to be merely synonymous, try that same transposition, and it will be seen, that to make mention of the genial sun in connection with the just, and the useful rain in connection with the good, is not so suitable [as the converse order of the original], likewise Luke xxiii. 50.) And so Paul, in this passage, judges τὸν ἀγαθὸν, the good man to be more worthy, that one should die for him, than δίκαιον, a righteous man. 'Ασβείς [ver. 6] and ἐ ἀγαθὸς, the ungodly and the good man, also δίκαιος and ἀμαρτωλον [ver. 8], a righteous man and sinners, are respectively opposed to each other. What, then, is the result? δίκαιος, indefinitely, implies a harmless [guiltless] man; ἐ ἀγαθὸς, one perfect in all that piety [duty towards God and man] demands, excellent, bounteous, princely, blessed, for example, the father of his country.—ὑπὲρ γὰρ) here γάρ has a disjunctive force, of which we have many examples.—τάχα, τίς, και, τίλμα, peradventure, one, even, dares) These several words amplify that which is stated in ver. 8; τάχα (instead of τάχιστα) diminishes the force of the affirmation; τίς, one, is evidently put indefinitely; nor is it regarded [nor does it enter into the consideration], whether the person, who may die for a just or for the good man, is in a state of wrath or of grace; και, even, concessive, shows, why it is not said simply, dies, as if it were a daily occurrence; but that the writer should rather say, dares to die, inasmuch as it is something great and unusual. τίλμα, dares, as though it were an auxiliary verb, corresponds to the future, will one die; dares [endures to], ventures.—ἀποδεικνύειν, to die) Dost thou wish to have the steadiest friends? be a good man.
8. *κωμάρτων* commends; a most elegant expression. Persons are usually [commended] recommended to us, who were previously unknown to us or were aliens [strangers]. Comp. *He descended into the midst* [He stooped down to interpose between us and Himself] (ἐυαξοπιτευμένος) Heb. vi. 17.—δι, but) This comparison presupposes that God’s love toward Christ, is as great as God’s love toward Himself. Therefore the Son is equal to God.—ἀμαρτωλῶν, sinners) We were not only not good, but not even righteous.

9. Δικαίωμένων, Being justified) The antithesis to sinners, ver. 8.—οὖν, now) The remembrance of Jesus Christ’s death was at that time fresh among believers.—ἀπὸ τῆς ἁγίας, from wrath) which otherwise does not cease: wrath abides upon those who do not attain to grace.

10. Εἰ, [since] if) Often εἰ, if, especially in this and the eighth chapter of this epistle, does not so much denote the condition as strengthen the conclusion.

11. Κανεκύρωμα, we glory (joy)) The whole discourse from ver. 3 to 11 is comprehended in one construction, thus: οὐ μόνον δι', ἀλλὰ καὶ κανεκύρωμα ἐν ταῖς θλίψεως (εἰσόδης ver. 3—ἐν τῇ ξύπνῳ αὐτοῦ —ver. 10) οὐ μόνον δι', ἀλλὰ καὶ κανεκύρωμα ἐν τῷ Θεῷ ν.τ.λ. So the edition of Colinaeus, Barb. 4, cod. MS. in colleg. prædicatorum apud Basileam, Bodl. 5. Cov. 2. L. Pet. 1. Steph. 10. Aeth. Arab. Vulg. make the words οὐ μόνον δι', ἀλλὰ καὶ κανεκύρωμα be repeated after a long intervening parenthesis [by epanalepsis,¹ Not. crit.], and the sense, suspended by it, be most elegantly and most sweetly completed, according to the following arrangement of the apostle, although it was only lately that we discovered it, We have peace, and we glory not only in the hope of the glory of God; but, even in the midst of tribulations, we glory, I say, in God Himself, through our Lord Jesus Christ, by whom we have now [opp. to Hope above] received the atonement [reconciliation]. Most of the more recent copies have made it κανεκύρωμεν, as if the construction were, being reconciled, we shall be saved and glorying; according to the reading, which is more generally received.²—ἐν τῷ Θεῷ, in God) not before God, ch. iv. 2.—τὴν παταλλαγην' the

¹ See Appendix.
² BCA, the weightiest authorities, read κανεκύρωμεν. Gff Vulg. read κανεκύρωμεν, gloriamur. Others, κανεκύρωμα.—Ed.
reconciliation. Glorifying as to love, which means something more [than merely reconciliation] follows upon the reconciliation and deliverance from wrath.

12. Διὰ τῶν, wherefore) This has regard to the whole of the preceding discussion, from which the apostle draws these conclusions concerning sin and righteousness, herein making not so much a digression as a regression. In imitation of Paul's method, we must treat, in the first place, of actual sin, according to the first and following chapters, and then go back to the source in which sin originated. Paul does not speak altogether expressly of that which theologians call original sin; but, in truth the sin of Adam is sufficient to demonstrate man's guilt; the very many, and most mournful fruits resulting from it, are sufficient for the demonstration of man's habitual corruption. And man, in consequence of justification, at length looks back upon, and apprehends the doctrine concerning the origin of evil, and the other things connected with it. This second part, however, is in special connection with the first part of this chapter; comp. the much more, which reigns [ver. 17] on both sides [i.e. grace reigning and triumphing abundantly over both original sin and habitual corruption]; ver. 9, etc., 15, etc., for the very glorifying of believers is exhibited; comp. ver. 11 [we glory, or Engl. vers. we joy] with ver. 21. The equality, too, of Jews and Gentiles, and consequently of all men, is herein included.—ὡς εἰς, as) The Protasis, which the words and so continue; for it is not so also that follows [which would follow, if the apodosis began here]. The apodosis, from a change in the train of thoughts and words, is concealed in what follows.—ἀναπληρώσων, man) Why is nothing said of the woman? Ans. 1. Adam had received the commandment. 2. He was not only the Head of his race, but also of Eve. 3. If Adam had not listened to the voice of his wife, not more than one would have sinned. Moreover, why is nothing said of Satan, who is the primary cause of sin? Ans. 1. Satan is opposed to God; Adam to Christ; moreover, here the economy of grace is described as it belongs to Christ, rather than as it belongs to God: therefore, God is once mentioned, ver. 15; Satan

is never mentioned. 2. What has Satan to do with the grace of Christ?—ἡ ἁμαρτία—ὁ δάνατος, sin—death) These are two distinct evils, which Paul discusses successively at very great length.—ἐἰς τὸν πληρωμὸν) into this world, which denotes the human race—σαλᾶλετ, entered) began to exist in the world; for it had not previously existed outside of the world.—καὶ διὰ, and by) Therefore, death could not have entered before sin.—καὶ ἐνωσὶ and so, namely, by one man.—ἐἰς unto [or upon] all, wholly.—διηλέλευ, passed) when sin once entered, which had not been in the world from the beginning.—ιψ' Ἰ᾿ with the verb ἁμαρτῶν has the same signification, as διὰ with the genitive, τῆς ἁμαρτίας. The meaning is, through the fact that, or in other words, inasmuch as all have sinned, comp. the ἴψ', 2 Cor. v. 4, and presently after, the other ἵς, occurring in ver. 14.—πάντες) all without exception. The question is not about the particular sin of individuals; but in the sin of Adam all have sinned, as all died in the death of Christ for their salvation, 2 Cor. v. 15. The Targum on Ruth, ch. iv., at the end: ἣν On account of the counsel, which the serpent gave to Eve, all the inhabitants of the earth became subject to death, אבות המיתות. Targum on Eccl. ch. vii., at the end. The serpent and Eve made the day of death rush suddenly upon man and upon all the inhabitants of the earth. Sin precedes death; but the universality of death becomes known earlier than the universality of sin. This plan of arrangement is adopted with respect to the four clauses in this verse.

13. ἀχρ, until) Sin was in the world, not only after the law was given by Moses, but also during the whole period before the law from Adam down to Moses, during which latter period sinners sinned without the law, ch. ii. 12, for the condition of all before Moses, and of the Gentiles subsequently [after Moses' time], was equal; but this sin was not, properly speaking, the cause of death: because there is no imputation of sin without the law, and consequently there is no death; comp. ver. 20. The sin committed by Adam, entailing evil on all, is called the sin (ἡ ἁμαρτία) twice in the preceding verse; now, in this verse, sin in general is called ἁμαρτία without the article.—οἷς ἐξογιάσαν, is not imputed) The apostle is not speaking here of men's negligence, which disregards sin in the absence of a law, but of the Divine judgment, because sin is not usually taken into any
account, not even into the Divine account, in the absence of the law.—Comp. ἐλλέγειν, impute, or put it to my account, Philem. v. 18, note. Sin therefore does not denote notorious crimes, such as those, for which the inhabitants of Sodom were punished before the time of Moses, but the common evil. Chrysostom on this passage shows exceedingly well, what Paul intended to prove by this argument, ὅτι ὁκχ ἀντὶ ἡ ἄμαρτία τῆς τοῦ νόμου παραβάσεως, ἀλλ᾽ ἐκεῖνη ἡ τῆς τοῦ Ἀδάμ παρακοή, ἀντὶ ἦν ἡ πάντα λαμαναμώνη, καὶ τῆς ἡ πολλῶν ἀπόδειξις; τὸ καὶ πρὸ τοῦ νόμου πάντας ἀποθνήσχεν, "that it was not the very [actual] sin of transgressing the law, but that of the disobedience of Adam—this was the sin that brought universal destruction, and what is the proof of this? The fact that all died before the giving of the law."

14. ἐβασίλευσεν, reigned) Chrysostom says, τῶς ἐβασίλευσεν; ἐν τῷ ὄμοιωματι τῆς παραβάσεως Ἀδάμ. "How did it reign? in the likeness of Adam’s transgression." He therefore construed in the likeness with reigned; and no doubt [death] reigned, I say, may be supplied [before the words in the likeness of Adam’s transgression]; comp. vi. 5. A reign is ascribed to death, as well as power, Heb. ii. 14. Scarcely indeed has any sovereign so many subjects, as are the many even kings whom death has taken away. It is an immense kingdom. This is no Hebraism; sin rules; righteousness rules.—ἀπὸ—μιχρὶ, from—until) The dispensation respecting the whole human race is threefold. 1. Before the law. 2. Under the law. 3. Under grace. Men severally experience the power of that dispensation, chap. vii.—καὶ, even) The particle indicates a species of persons subject to death, whom death might have seemed likely to spare in preference to all others; and so therefore it establishes the universality of death. [Not only against those, he says, who committed many sins after the age of Moses, which were to be reckoned to them according to the law, but even against those, long before, who did not commit such sins—V. g.].—ἐιρ., over) This is a paradox; death reigned over those who had not sinned. Paul shows an inclination to use such paradoxes in speaking of this mystery, comp. v. 19; 2 Cor. v. 21; Rom. iv. 5.—τῶς μὴ ἄμαρτήσαντας, those who had not sinned) All indeed from Adam to Moses have committed sins, although some were virtuous, others profligate; but because they sinned without law, without which sin is not
reckoned, they are spoken of as those, who had not sinned: but Adam is spoken of as the one who sinned, ver. 16. Observe, if these seven precepts of Noah, were what they are said to be, Paul would have described those who had not sinned, from Adam to Noah, not to Moses.—insula, in the likeness) As Adam, when he transgressed the law, died, in like manner also they died, who did not transgress, or rather, who did not sin; for Paul varies the words in speaking of Adam, and of all others. This is the conclusion; That men died before the law, is a thing which befell them on account of the similitude of Adam's transgression; that is, Because the ground on which they stood, and on which Adam stood, [their footing and that of Adam] was one and the same:—they died on account of another guilt, not on account of that, which they themselves had contracted, namely, the guilt which had been contracted by Adam. In fact, the death of many is ascribed directly to the fall of the one, ver. 15. Thus it is not denied, that death is the wages of any sin whatever; but it is proved, that the primary cause of death was the first sin. It is this fact, which has brought us to destruction, just as the robber, who has plundered his victim, after having murdered him, is punished for the murder, and yet he did not commit the robbery with impunity, since the punishment of the robbery merged in the punishment of the murder; but, as compared with the greater punishment of murder, it was scarcely taken into account.—Αδώμ, of Adam) In this one verse we have the name of the individual Αδώμ, in all the others, the appellative noun, man. But, while the name of Adam is consigned to oblivion, the name of Jesus Christ is distinctly preached [proclaimed] ver. 15, 17.—ος ἐστι τὸ ποιεῖ τὸν μέλλοντος) ος for ὁ, which thing, agrees in gender with τὸ ποιεῖ: that which was to come, τὸ μέλλον, is in the neuter gender [But Eng. vers., "of Him, that was to come."] Hence what is said respecting the future, ver. 17, 19. This paragraph from ver. 12 by implication contains the whole comparison of the first and second Adam, so far as they correspond to each other; for what follows refers to the differences between them, and the apodosis should be inferred from the protasis in this manner at ver. 12: [As by one man sin entered—and death, etc.], so in like manner by one man righteousness entered into the world and by righteousness life; and so life passed upon all men,
because all are justified. And at ver. 14, All shall reign in life, after the similitude of Christ, who has rendered all obedience; although those who thus reign have not by themselves fulfilled all righteousness [answering to the words “even over them,” etc., and ‘nevertheless’ in ver. 14.] Again Chrysostom says, τῶς τύπος; φησιν. ὅτι ὦσπερ ἐνίος τοῖς ἐκ τοῦ αὐτοῦ, καίτως μὴ φαγοῦσιν ἀπὸ τοῦ ξύλου, γέγονεν αἵτως ἐκάτου τού διὰ τὴν βρώσαν ἐσαχθέντος. ὡστά καὶ ὁ Χριστὸς τοῖς ἐκ αὐτοῦ, καίτως ὁ διὰ δικαιουργὴσας, γέγονεν πράξεις δίκαιον ὑπέρ τούτων ὡς καὶ ἐκάτω τοῦ ἐνὸς ἔχεται, καὶ συνεχῶς τοῦτο ὡς μάζων φέρετ. “How is he a type or figure? because just as that man [Adam] has become the source of death, which was brought in by the eating of the forbidden fruit, to those descended from him, although they had not eaten of the fruit of that tree, so also Christ has become the provider of righteousness to those belonging to Him, although they have not performed what is righteous; and this righteousness He has freely bestowed upon us all by the cross; therefore in every direction and on all occasions he maintains this One thing, and perpetually brings it into view.” We may farther add; as the sin of Adam, independently of the sins, which we afterwards committed, brought death upon us, so the righteousness of Christ, independently of good works, which are afterwards performed by us, procures for us life; nevertheless, as every sin receives its appropriate punishment, so every good action receives a suitable reward.

15. Ἀλλ' ὁ χρ., but not) Adam and Christ, according to contrary aspects [regarded from contrary points of view], agree in the positive [absolutely], differ in the comparative [in the degree]. Paul first intimates their agreement, ver. 12–14, expressing the protasis, whilst leaving the apodosis, meanwhile, to be understood. Then next, he much more directly and expressly describes the difference: moreover, the offence and the gift differ; 1. In extent, ver. 15; 2. That self-same man from whom sin was derived, and this self-same Person, from whom the gift was derived, differ in power, ver. 16; and these two members are connected by anaphora [i.e., repeating at the beginning, the same words] not as, [at the beginning of both] ver. 15 and 16, and the aetiology in ver. 17 [cause assigned; on aetiology, and anaphora, see Appendix] comprehends both. Finally, when
he has previously stated this difference, in the way of προερχομαι [see Appendix; Anticipatory, precaution against misunderstanding], he introduces and follows up by protasis and apodosis the comparison itself, viewed in the relation of effect, ver. 18, and in the relation of cause, ver. 19.—τὸ παρακτήμα—τὸ χάρισμα, the offence—the gift) The antitheses in this passage are to be observed with the utmost care, from which the proper signification of the words of the apostle is best gathered. Presently after, in this verse, and then in ver. 17, the gift is expressed by synonymous terms.—οἱ πολλοὶ, the many) this includes in its signification all, for the article has a meaning relative to all, ver. 12, comp. 1 Cor. x. 17.—ἡ χάρις, grace) Grace and the gift differ, ver. 17; Eph. iii. 7. Grace is opposed to the offence; the gift is opposed to the words, they are dead, and it is the gift of life. The Papists hold that as grace, which is a gift, and what follows grace, as they define it, they do not consider as a gift, but as merit. But all is without money or price of ours [the whole, from first to last, is of grace, not of debt or merit of ours].—ἐν χαρίσι χριστῷ, in the grace of Christ) see Matt. iii. 17; Luke ii. 14, 40, 52; John i. 14, 16, 17; Gal. i. 6; Eph. i. 5, 6, 7. The grace of God is the grace of Christ, conferred by the Father upon Christ, that it may flow from Him to us.—τῇ τῷ) Articles most forcible, Col. i. 19: τῇ especially, is very providently [to guard against mistake] added; for if it were wanting, any one, in my opinion, might suppose that the words of one, depended on the word gift, rather than on grace. As it is, [the τῇ being used] it is evident that the grace of God, and the grace of Jesus Christ, are the things predicated; comp. similarly, viii. 35, 39, concerning love [the attribution of it, both to God and to Christ, as here].—ἐνδε ἀνθρώπων, of one man) Paul (more than the other apostles, who had seen Him before His passion) gladly and purposely calls Jesus man, in this His work, as man for man, 1 Cor. xv. 21; 1 Tim. ii. 5. Can the human nature of Christ be excluded from the office of Mediator? When Paul in this verse calls Christ man, he does not give that appellation to Adam; and ver. 19, where he gives it to Adam, he does not bestow it upon Christ (comp. Heb. xii. 18, note). The reason is, doubtless, this, both Adam and Christ do not sustain our manhood at the same time; and either Adam ren-
dered himself unworthy of the name of man; or the name of man is scarcely sufficiently worthy of Christ. Moreover, Christ is generally denominated from His human nature, when the question is about bringing men to God, Heb. ii. 6, etc.: from His Divine nature, when the subject under discussion is the coming of the Saviour to us, and the protection which He affords us, against our enemies, Tit. ii. 13. No mention is here made of the Mother of God; and if her conception was necessarily immaculate, she must have had no father, but only a mother, like Him, to whom she gave birth. [Cohel. or Eccles. vii. 29.]

16. kal, and) The meaning is to this effect: and not, as by one that sinned (is the judgment) (so by one, the author of righteousness is) the gift [Engl. Vers. is different]; that is to say; And [moreover] the proportion [the ratio] on both sides, is not the same.—κρίμα, the judgment) namely, is.—ίς ἀνίγν, from one) namely, offence, [Engl. Vers. differs]; for the antithesis, of many offences, follows. The one offence was of the one man; the many offences are of many men.¹

17. τοῦ ἀνίγν—διὰ τοῦ ἀνίγν, of the one man, by the one) A very significant repetition; lest the sins committed by individuals should seem rather [than the offence of the one man] to have produced death.—ιβασιλευσει, reigned) The word in the preterite tense looks back from the economy of grace to the economy of sin; as presently after the expression shall reign, in the future, looks forward from the economy of sin, to the economy of grace and eternal life; so ver. 19.—τῆς περισσείας) πληνόξειν, and περισσείων differ, as much in the positive, and more in the comparative,

¹ I frankly confess, that I do not clearly understand how this plural proves, that Paul is not treating here of original sin, as if it ever exists without the accompaniment of other sins, which is the assumption of some one of the more recent commentators. Doubtless the Apostle distinctly shows, that the gift in Christ is the cure both for original sin, and for the actual offences of individuals besides. There are, certainly, many actual sins, which are not to be considered as the necessary consequence of the first sin (otherwise all the morality of our actions would now cease); but there is no sin, whether it be called original or actual, the pardon and removal of which, ought not to be considered as the mere effect of the gift, χαρίσματος. Therefore the power of the gift, τοῦ χαρίσματος, is greater than that of the judgment, τοῦ κρίματος.—E. B.
Abundance of grace, is put in opposition to the one offence.—λαμβάνωντες, receiving) λαμβάνει may be rendered either as a neuter-passive verb, empfangen, erlangen, kriegen to receive, to acquire, to get; or actively, annehmen, to take. The former is the better sense; still the relation to ἄφην a gift, is more suitable to the act of taking. In justification, man does something; but the act of taking, so far as it is an act, does not justify, but that which is taken or laid hold of. The gift and taking, are correlatives. Furthermore, this verb is not used, when we are speaking of sin; and it is for the same reason, owing to which it happens that we are not said to reign in death, but death reigned; but life reigns in us, 2 Cor. iv. 12, and we in life. Christ, in this passage, is King of them that reign. Life and reigning are mentioned in connection also, in Rev. xx. 4. The term life is repeated from ch. i. 17, and often recurs, presently after, in ver. 18, 21, and in the following chapters.

18. "Αρα οὖν) ἄρα draws the inference, syllogistically: οὖν concludes, almost rhetorically: for this subject is not farther discussed than in this and the following verse.—ἐνὸς—ἐνὸς, of one —of one) In the masculine; as is manifest from the antithesis, all. The word one, generally put without the addition, man, designates with the greatest force, one, either of the two.—δικαιώματος—δικαιών) Δικαιώμα is, so to speak, the material substratum, the foundation for δικαιώμα, justification; obedience, righteousness fulfilled. It may be called justificament (justificamentum) The ground and material of justification, as ἵδραρα δωμα denotes a firmament [or means of making firm]; ἰφώμα, vestment; ἐπίθεμα, additament [or the thing wherewith addition is made]; μάσαμα, defilement; ἔχραμα, muniment; περικάθαρμα, the means of purgation; περίψημα, the thing scraped of; σκέπσημα, a tegument or the thing wherewith a covering is made; στρέθμα, firmament; ἰπώμα, a thing wherewith the foot is covered, a shoe; ψρήνημα, sentiment [the material of φρήνης] French sentiment. Aristot. Eth. Book v. c. 10, has put ἰδικήμα and ἰδικώμα in opposition to each other, and defines the latter to be the correction of injustice [τὸ ἰδικώμα τοῦ ἰδικήματος] the putting right what is wrong; which is tantamount to satisfaction [or atonement], a term undeservedly hateful to the Socinians.
The following scheme exhibits the exquisite propriety of the terms:

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<th>A.</th>
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<td>Ver. 16.</td>
<td>ἀφίσα,</td>
<td>κατάκρισις,</td>
<td>ἁγία,</td>
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<td>judgment. condemnation. free gift. righteousness.</td>
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<tr>
<td>A.</td>
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<td>ἁμαρτία,</td>
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<td>D.</td>
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In both verses A and B are of the same class, αὐτοῦχει, [are co-ordinate] and likewise C and D; but A and C correspond in the opposite classes, ἀντίστοιχία; so also B and D. In ver. 16 the transaction on the part of God is described; in ver. 18 on the part of Adam and of Christ; and that, with less variety of words in the case of the economy of sin, than in the case of the economy of grace. Δικαιοσύνης ζωῆς, justification of life, is that Divine declaration, by which the sinner, subject to death, has life awarded to him, and that too, with justice on his side.

19. Παρακοής) παρὰ in παρακοή very appositely points out the principle of the initial step, which ended in Adam's fall. The question is asked, how could the understanding or the will of an upright man have been capable of receiving injury, or of committing an offence? Ans. The understanding and the will simultaneously gave way [tottered] through carelessness, ἀμέλεια, nor can we conceive of any thing else previous to carelessness, ἀμέλεια, in this case, as the initial step towards a city being taken is remissness on the part of the guards on watch. Adam was seduced through carelessness and indolence of mind, διὰ μαθημάτων; as Chrysostom says, Homil. xxvii. on Gen., and at full length in Homil. lx. on Matt., "whence did man wish to disobey God? from weakness and indolence of mind," αὖθις ἦδηλησεν ὁ ἄνθρωπος παρακοήν Θεοῦ; ἀπὸ μαθημάτων, κ.τ.λ.—παρακοή, disobedience, implies this carelessness or weakness. The opposite in this passage is ὀρθομορία, obedience, from which is derived an excellent argument regarding active obedience, without which the
atone.ment of Christ could not have been called obedience; it is for this reason He is so often praised as, ἀμωμος, blameless.—καταρτισθείσων, shall be constituted) It is one thing for a man to be constituted righteous, even where imputation is spoken of; it is another thing to be justified, since the former exists as the basis and foundation of justification, and necessarily precedes true justification, under which it is laid as the substratum [on which it rests]; for a man must of necessity stand forth as righteous, before he can be truly justified. But we have both the one and the other from Christ, for both the merit of Christ's satisfaction for sin, imputed to a man in himself unrighteous, already constitutes that same person righteous, inasmuch as it procures for him the righteousness, by which he is righteous; and by virtue of this righteousness, which is obtained by that merit, he is necessarily justified whereinsoever that justification be needed; that is, he is justly acquitted by merit, who in this way stands forth righteous, Thom. Gataker. Diss. de novi instr. stylo, cap. 8. This is quite right. Nevertheless the apostle, as at the end of the period, seems to set forth such a constituting of men as righteous, as [which] may follow upon the act of justification, and which is included in the expression being found, Phil. iii. 9; comp. with Gal. ii. 17.—οἱ πολλαί, the many) all men, ver. 18, 15.

20. Νάμας, law) the omission of the article tends to increase the sublimity [elevation of tone].—παρέμονιθε) came in stealthily by Moses, ver. 14. The Antithetic word is, entered, ver. 12; Sin therefore is more ancient than the law.—πλεονάση, might abound) ch. vii. 7, etc. Sin is not reckoned in the absence of the law; but when the law came in stealthily, sin appeared as abounding; but, before the law, the fall of Adam should be held as the cause of death.—τὸ παράξενον, the offence) supply καὶ ἡ ἀμαρτία and sin. All the sins of mankind, compared with the sin of Adam, are as it were offshoots; it is the root. ἡ ἀμαρτία, sin, in the singular number, is considered as a plague most widely spread; and it also comprehends all actual παράξενονα, offences, ver. 16.—ἡ ἀμαρτία [the] sin) or in other words, the offence and sin; for there is a difference between them;¹ see notes on ver. 14; the sin, in the singular number, John i. 29.—ισπερακτησι—

¹ The latter being the result of the former.—Ed.
\(\textit{superabounded} \ [\textit{did much more abound}]\) A third party conquering the conqueror of the conquered is superior to both: sin conquered man: grace conquers sin; therefore the power of grace is greatest.

21. \(\text{Ev \ τῷ \ δαναγὺ} - \text{ις ζωὴν, in death—unto life})\) The difference is here exemplified between the particles \(\text{εν}\) and \(\text{ις}\.\) [Death has its limits and boundary, whereas life is everlasting, and \(\text{by divine power}\) divinely extended. Death is not said to be eternal; whereas life is said to be eternal, ch. vi. 21, etc.—\(\text{ἡ χάρις βασιλεύει}, \text{that grace might reign}\)] Grace therefore has had, as it were, no reign, that \(\text{is, it has had a most brief reign before the fall.}\) We may believe, that Adam sinned not long after that he was created.—\(\text{Ἰησοῦς, Jesus}\) Now no longer is Adam even mentioned: the mention of Christ alone prevails.

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CHAPTER VI.

1. \(\text{Ἐπιμενέωμεν; shall we continue?})\) Hitherto he treated of the past and the present: now he proceeds to treat of the future; and the forms of expression are suited to those, which immediately precede, whilst he speaks respecting the 'abounding' of grace. In this passage the \textit{continuing} in sin is set before us; in the 15th verse, the \textit{going back} to sin, which had been overcome. The man, who has obtained grace, may turn himself hither or thither. Paul in this discussion turns his back on sin.

2. \(\text{Ἀπεθάναμεν, we are dead})\) in baptism and justification.

3. \(\text{Ἡ} \) \(\text{Or? [‘an, Latin. \ The second part of] a disjunctive interrogation.—ἀγνοεῖς, know ye not?})\) The doctrine concerning baptism was known to all. The same form of expression occurs again ch. vii. 1. to which the phrase, \textit{know ye not?} corresponds, ver. 16, xi. 2 [Wot ye not?] and 1 Cor. throughout. Ignorance is a great obstruction; knowledge is not sufficient.1

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1 The point in this sentence is putting \textit{officet} in antithesis to \textit{sufficit}, but
ever) [as many soever]. No one of the Christians was by that time unbaptized.—ἐπανασχημονεω, were baptized) The mentioning of Baptism is extremely well suited to this place; for the adult, being a worthy candidate for Baptism, must have passed through the experience of these things, which the apostle has hitherto been describing. Paul in his more solemn epistles, sent to the churches (Rom. Cor. Gal. Eph. Col.), at the beginning of which he calls himself an apostle, mentions Baptism expressly; in the more familiar (Phil. Thess.) he presupposes it.—εἰς into. The ground on which we are baptized.—Χριστὸν Ἰησοῦν, Christ Jesus) The name Christ is here put first, because it is more regarded here, ver. 4, Gal. iii. 27.—εἰς τὸν θάνατον αὐτοῦ, into His death) He who is baptized puts on Christ, the second Adam; he is baptized, I say, into a whole Christ, and so also into His death, and it is the same thing as if, at that moment, Christ suffered, died, and was buried for such a man, and as if such a man suffered, died, was buried with Christ.

4. ξυντάφημεν, we were buried with Him) The fruits of the burial of Christ. Immersion in baptism, or at least the sprinkling of water upon the person, represents burial, burial is a confirmation of [facit ratam] death.—εἰς, into) Constrained with baptism, with which comp. ver. 3.—ἀπεσταλμένοι—σώφρον, as—so) An abbreviated expression for, As Christ was raised from the dead by the glory of the Father, so we should also rise, and as Christ reigns for ever in the glory of the Father, and in that life to which He has risen, so we also should walk in newness of life.—διὰ, by) By concerning the Father is also found at 1 Cor. i. 9.—τῆς δόξης, the glory) Δόξα is the glory of the divine life, of incorruptibility, ch. i. 23, of the power and virtue, by which both Christ was raised, and we are restored to a new life, and are conformed to God, Eph. i. 19, etc.—ἐν κανόνις, in newness) Ch. vii. 6; 2 Cor. v. 15, etc. This newness consists in life.

5. ζῳμυρωται) LXX. βουνός ζωμυρωτός, δρυμὸς ζωμυρωτός, a planted hill, a planted forest, Amos ix. 13; Zech. xi. 2, and on this account ζωμυρωταί here may be taken in the ablative. But it cannot be imitated in English—it might be, ignorance is exceedingly efficient, knowledge is not sufficient, were efficient an English word, which it is not.—Tr.

3 See App., under the title Concisa Locutio.
Hesychius has ἐςμφυτος, ἐμπυρευμένος, εὐνόη, and so ἐςμφυτος; with the dative is a word very significant; comp. ver. 4, 6. Cluverus translates it, engendered together [connaturati, endowed with the same nature together] grown together\(^1\). All spiritually quickening power is in Christ, and that power has been conferred upon [brought together into] baptism; ὑπὸ is used [in the compound ἐςμφυτος], as in the opposite word συνεσταυρώθη; and the simple [root] word φλέματι refers to βάλανον, and ἀνάστασιν.—ἀλλά, but) The contrast is between death and the resurrection.—τῆς that is, τῷ ὑμνώματι τῆς ἀναστάσεως, in the likeness of His resurrection.—ἰσχυρά) soil. ἐςμφυτος, we shall be, viz. planted in a new life. The future, see ch. v. 19.

6. Ἀνθρωπός, man) The abstract for the concrete, as in ch. vii. 22, and in many other places.—ὑνα—τοῦ μητέρι) The particles should be carefully noticed; as also the three synonymous nouns, and the verbs added to them.—καταργηθῇ, may be destroyed) may be stripped of its dominion [ver. 14].—τῷ σώμα τῆς ἀμαρτίας, the body of sin) the mortal body, abounding in sin and lusts, etc., ver. 12, so the body of death, ch. vii. 24, note.

7. Ἀποθανὼν, dead) to sin, ver. 2.—δεικνυόμεναι, [is freed from sin] is justified) Sin has now no longer any claim against him in law; with which comp. ver. 6, 9, so that he is no longer a debtor, ch. viii. 12. In respect of the past, he is justified [just] from the guilt of sin; in respect of the future, from its dominion, ver. 14.

8. Ἐν, if) The Apodosis falls principally on the verb, we shall live with.

9. Εἰδοτες, knowing) This word depends on, we believe.—βάλανος, death) without the article, any kind of death.—οὐκ ἰνα, no more) Death never had dominion over Christ, but yet it had assailed Him, Acts ii. 24; and if it had held Him, it might have been said to have had dominion over Him; which God forbid. Paul was unwilling to say here, βασιλεῖσιν, reigneth.

10. ὃ, in that) This has more force than ὁ, that.—τῇ ἀμαρτίᾳ, to sin) The dative of disadvantage, as in ver. 11. Sin had been cast upon Christ, but Christ abolished it by His death for us; He truly died.—ἵπαξαξ) This has a stronger meaning in this

\(^1\) Concreti.
passage than ἀπαξ. So Heb. vii. 27, and ἀπαξ, 1 Pet. iii. 18.—ζη ὁ θεός) Ἡ lives to God, a glorious life derived from God, ver. 4 [raised up—by the glory of the Father] full of divine vigour, lasting for ever. For God is the God of the living.

11. λογίζεσθε, you reckon) The indicative; for the imperative begins in the following verse. So λογίζεσθα, iii. 28 [we conclude that a man is justified by faith, etc.] Whatever is the standing in which every one is, in and according to that standing he ought to account himself—εἶναι) is omitted by a few copies, but they are ancient. Baumgarten adopts this reading—I consider it doubtful.—ἐν, in) It is construed with alive, nay even with dead too; So ver. 8, only that the prepositions with [σὺν, ver. 8] and by, ch. vii. 4 [διά, by the body of Christ] are rather used in that connection.—τῷ χυρῷ ἰμαῖν) See App. crit. Ed. II. on this passage. 3

12. Μή, not) Refer the ἄλλα but [yield yourselves unto God, ver. 13] to μή, not [here]: and refer καὶ τὰ μέλη, and your members, etc., to μήδει, neither [both in ver. 13] [There is a remarkable force in this dehortation on the one hand and exhortation on the other, V. g.]—μή σὺν βασιλεύσει, let not sin therefore reign) The same verb occurs in ch. v. 21. A synonymous term in ver. 9. It is a correlative of serve, ver. 6.—Σιντρῷ, mortal) For you, who are now alive, become alienated from your body, ch. viii. 10.—αὐτῷ ἵνα) This savours somewhat of a paraphrase. Baumgarten and I, as usual, hold each his own opinion, as to the mode of interpreting this passage.—ἐν ταῖς ἐπιθυμίαις αὑτοῦ, in its lusts) viz. ἑσυχασεῖς, of the body. The bodily appetites are the fuel; sin is the fire.

13. Μηδὲς παραστάνετε) neither yield ye. The first aor. παραστάς, which occurs presently, has greater force than this present.—τὰ μέλη ἰμαῖν ᾧαυτῶς καὶ τὰ μέλη, your members; yourselves and your members) First, the character of the Christian is brought under consideration; secondly, His actions and

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1 So also the Christian, whose standing is, that of being dead to sin with Christ, and raised with Him in newness of life.—Ed.


3 ABD(Δ)Gfg Vulg. Hilary, reject τῷ χυρῷ ἰμαῖν. But C Memph. and Syr. Versions retain the words.—Ed.
duties. Man, who is dead in sin, could not, with propriety, be said to *yield himself* [Sistere seipsum, to present himself] to sin: but the man, who is alive, may yield [present] himself to God.—*στλα, arms* [instruments] a figurative expression, derived from war, as wages, ver. 23.—*ἀδικίας, of unrighteousness* which is opposed to the righteous will of God.—*την ἁμαρτίαν, to sin* Sin is here considered as a tyrant.—*παραστάσεις [yield] present* as to a king.—*δικαιοσύνη, of righteousness* which is opposed to the righteous will of God.—*καταρχᾶ, to sin* Sin is here considered as a tyrant. —*πελών, of unrighteousness* which is opposed to the righteous will of God.

14. *οὐ κυριεύει, Shall not have dominion* Sin has neither the right nor the power; it will not force men to become slaves to it against their will.—*ὑπὸ νόμον, under the law* Sin has dominion over him, who is under the law.


16. *Δουλοῦτε, servants* Servitude is here denoted, from which obedience follows as a consequence.—*δοῦλοι, servants* The state of servitude, which follows as the consequence of obedience, is signified, 2 Pet. ii. 19.—*ις, unto* *ις, unto* occurs twice in this verse, and in both cases it depends on servants.—*παραστάσεις, of obedience* Obedience, used absolutely, is taken in a good sense. Righteousness, too, promptly claims as her own, those who act obediently to her.—*ις δικαιοδότης, unto righteousness* Supply, and of righteousness unto life: as appears from the antithesis [death], with which comp. the similar antithesis, ver. 20 and 22, iii. 20, note.

17. *Χάρις δὲ τῷ Θεῷ, but God be thanked* This is an idiom peculiar to Paul, who usually expresses categorical propositions, not categorically and nakedly, but, as it were, with some modifying qualification, i.e., with an intimation of affection, thanksgiving, prayerful wish for them, etc.—1 Cor. xiv. 18; 2 Tim. ii. 7, note. The enthymeme¹ of this passage stands thus: you were the servants of sin; but now you have become obedient to righteousness: but there is added the moral mode² or moral

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¹ The simple enunciation. See Appendix.
² See Appendix, under the title, Modalis Sermo A proposition not
sentiment, God be thanked, that though ye were the servants of sin, ye have now obeyed righteousness. This mode, however, in this place, implies this also, that this is the blessed state of the Romans, which they ought by all means to maintain. This observation will clearly bring out the meaning of the apostle's language in many passages, and will show the ardour that was within his breast.—δὲν, that) so that, with indeed, to be understood, John iii. 19.—δοῦλοι, servants) especially in heathenism.—ἐκ καρδίας, from the heart) The truth and efficacy of the Christian religion [lies in its having its root in the heart.] Wicked men cannot be altogether wicked with their whole heart, but even unconsciously and continually repent of their past conduct, and of their slavery to sin; but good men are good from the heart, and without constraint. [It is not any doctrine of men, but the doctrine of God alone, which takes by storm (takes complete possession of) the human heart.—V. g.]—εἰς δὲν) This is the explanation ὑπηκόωντες εἰς τὸν διδαχῆς ὑμᾶς ὑπήκοον εἰς ὑπηκόων, comp. εἰς, Gal. i. 6; you were obedient to [with respect to, towards] the form of doctrine (comp. εἰς πάντα ὑπήκοον, obedient in all things, 2 Cor. ii. 9) unto which you were delivered (which was delivered to you). The case of the relative, expressed in abbreviated form, depends on the word preceding, ch. iv. 17, or following ch. x. 14.—παρεδόθης, you were delivered) Elsewhere the doctrine is said to be delivered. That phrase is here elegantly inverted, and is a very graceful expression respecting those who, when freed from sin, devote and yield [present] themselves, ver. 16, with a great change of masters, to the honourable service of righteousness.—ῥῦσων, form) a very beautiful term, Ex. xxv. 40. The form meant is the 'form' of Christ, Gal. iv. 19.—διδαχῆς, of doctrine) That rule and standard, to which the servant conforms himself, is merely shown to him by the doctrine; he does not need to be urged by constraint.

stated nakedly, but with intimation of feeling accompanying it. Instead of the naked statement, “Ye were servants of sin,” Paul says, in the moral mode, “Thanks be to God, that, though ye were servants of sin, ye have now obeyed,” etc.

1 Light is (indeed) come into the world, and (yet) men loved darkness, etc. So here, = though ye were,—yet now, etc.—Ed.

2 See App., tit. “Concisa Locutio.”
18. \textit{Eλευθερωθήσεται, being made free}) It will be of use to have this connected view of the plan of the apostle, up to the point which it has now reached:—

\begin{enumerate}
\item \textit{Sin}, \textit{Ch. iii. 9.}
\item The perception \textit{[the coming to "the knowledge"]} of sin from the law; the sense of \textit{wrath}; internal \textit{[spiritual]} \textit{death}, \textit{iii. 20.}
\item The revelation of the righteousness of God in Christ, by the Gospel, directed against sin, and yet in behalf of the sinner, \textit{iii. 21.}
\item The centre of Paul's system, \textit{Faith}; embracing that revelation without reservation, and striving after, and succeeding in its effort to reach righteousness itself, \textit{iii. 22.}
\item The remission of sins, and justification, by which God the judge, views sin committed by man, as if it had not been committed, and righteousness lost, as if it had been preserved \textit{[retained]}, \textit{iii. 24.}
\item The gift of the Holy Spirit; \textit{love} Divine shed abroad in the heart; the inner new \textit{life}, \textit{v. 5, vi. 4.}
\item The free service of \textit{righteousness} in good works, \textit{vi. 12.}
\end{enumerate}

From this view, it is evident why Paul, in proving justification by faith alone, against those who are in doubt or error, makes frequent mention of the gift of the Holy Spirit, and of the other things, which follow as the consequences of justification. As righteousness flows from faith; adoption \textit{[sonship]} accompanies righteousness; the gift of the Holy Spirit, with the cry, \textit{Abba, Father}, and with newness of life, follows upon adoption; but faith and righteousness are not in themselves clearly perceived by sense; whereas the gift of the Holy Ghost pro-
duces very conspicuous and prominent [standing out palpable] effects; comp. [God] bare them witness [giving them the Holy Ghost] Acts xv. 8. Farther, the surpassing excellence of these fruits, most effectually proves the worthlessness of men's works.

19. ἀνθρώπων, after the manner of men) Language after the manner of men, is frequent, and in some measure always occurring, whereby Scripture condescends to suit itself to our capacity. Too plain language is not always better [the best] adapted to the subject in hand. The accusative is used for the adverb. [According to our mode of speaking, it may be translated, Ich muss es euch mir massiv sagen, I must speak to you with great plainness and simplicity.—V. g.]—διὰ, because of) Slowness of understanding arises from weakness of the flesh, i.e., of a nature merely human, comp. 1 Cor. iii. 3. ἁμαρτίαν, weakness) Those who desire discourse to be continuously in all respects quite plain, should perceive in this a mark of their own weakness, and should not take amiss [take offence at] a more profound expression of the truth, but they should consider it with gratitude, as an ample benefit, if in one way or the other, they have had the good fortune to understand the subject: at first, the mode of expressing the truth is more sublime, then afterwards it is more plain, as in the case of Nicodemus.—John iii. 3, 15. That which pleases most [the greatest number] is not always the best.—V. g.—τὴν ἁμαρτίαν εἰς τὴν ἁμαρτίαν, to iniquity unto iniquity) A plocé¹ not observed by the Syriac version. The word [to] iniquity [ἁμαρτία] (before which uncleanness is put, as a part before a whole) is opposed to righteousness; the word [unto] iniquity [ἁμαρτία] is opposed to holiness [end of verse] Righteousness corresponds to the Divine will, holiness as it were, to the whole of the Divine nature. Those who are the servants of righteousness, make progress [i.e., advance from righteousness to holiness, whereby they partake of the Divine nature]; ἁμαρτία, workers of iniquity are workers of iniquity, nothing more.

20. τῆς ἁμαρτίας, of sin) This case contains the emphasis of the sentence; sin had taken possession of you.—τῇ δικαιοσύνῃ, to [towards] righteousness) that is in respect of righteousness.

¹ See App., tit. Plocé. A word twice put, once in the simple sense, and once again to express some attribute of the word.
21. ἡν αὐν καρπῶν εἰκότες τότε, ἵπ οἴς νῦν ἐταμικρύνας; This whole period has the force of a negative interrogation. He says, that the righteous have their fruit unto holiness; but he does not consider those things which are 'unfruitful' [ἐκαρπεῖ] worthy of the name of fruit.—Eph. v. 11. He says, therefore, those things which now cause you to feel ashamed, were, indeed, formerly not fruits. Others put the mark of interrogation after τότε, then, so that ἵπ οἴς may be the answer to the interrogation; but then the apostle should have said ἵπ ὥ, sc. καρπῷ [Sanctionation is the reverse of this shame, ver. 22, evidently just as in 1 Cor. i. 28, 30, that which is base ('base things') and sanctification, are in antithesis; but the multitude of Christians are now ashamed of sanctification, which is esteemed as something base. What a fearful death hangs over such persons! O the degeneracy of the times and the manners (principles of men)!—V. g.—νῦν, now) when you have been brought to repentance.—γὰρ, for) instead of moreover [autem]; but it has a greater power of separation, comp. ver. 22 at the end, δὲ, and moreover [autem]; so γὰρ, for, ch. v. 7.—ἰκαίων, of those things) He does not say, of these things; he looks on those things as the remote past.—θανάτος, death) The epithet eternal (αἰώνιος) ver. 23, is never added to this noun, not only in relation to those, in the case of whom, death yields to life, but not even in relation to those who shall go away into everlasting fire, torment, and destruction. If any one can think, that it is by mere chance, and not design, that Scripture, when eternal life is expressly mentioned, never names its opposite, eternal death, but everywhere speaks of it in a different manner, and that, too, in so many places, I, for my part, leave to him the equivalence of the phrases, eternal destruction, etc.¹ The reason of the difference, however, is this: Scripture often describes death, by personification, as an enemy, and an enemy, too, to be destroyed; but it does not so describe torment.

22. οὐν δὲ, but now) Paul has used οὐν very often, and always with δὲ, but.—ἐκεῖτε, you have; or, have ye, with which comp. ver. 19.—εἰς ἀγίασμου, unto sanctification [holiness], an antithesis to; ἵπ οἴς ἐταμικρύνας; of which you are ashamed, ver. 21. Ye are a holy priesthood of God. The reference seems to be to

¹ I leave him to his own foolish notion, that the phrases eternal destruc-

tion, etc., are equivalent to eternal death.—Ed.
CHAPTER VII.

1. "\(\) The disjunctive interrogation. There is a close connection here with ch. vi., the words of which, at ver. 6, 14, 21, \(\kappa\alpha\tau\alpha\rho\gamma\iota\sigma\varepsilon\theta\alpha\iota\), \(\kappa\upsilon\rho\iota\varepsilon\iota\varepsilon\iota\), \(\chi\alpha\rho\pi\delta\varepsilon\iota\), \(\theta\alpha\alpha\nu\alpha\tau\iota\) \(\kappa\tau\lambda\iota\) again occur prominently in this chapter. The comparison of the Old and New state is continued.—\(\gamma\iota\upsilon\alpha\sigma\kappa\nu\sigma\iota\), to them that know) the Jews; although it is the duty of all Christians to know the law.—\(\iota \nu\omicron\mu\omicron\omicron\), the law) for example, of marriage. The whole law, in consonance with the opening of this portion, is put by synecdoche,\(^1\) for the law of marriage.—\(\tau\omicron\ \alpha\upsilon\rho\rho\omicron\pi\omicron\iota\omicron\), over a man) i.e., over a woman, ver. 2, comp. 1 Pet. iii. 4, where the inner ["the hidden man"] presupposes the outer man, and the parallelism consists in this, that man is predicated also separately of the woman, not merely of Adam, the husband [‘viro, the man, in the restricted sense of the term.] Man here is used generically; but in the second verse, Paul applies it in a special and subordinate sense to the woman, as falling under the generic term.—\(i\varepsilon\rho\iota\ \dot{\omicron}\omicron\omicron\omicron\), as long as) neither any longer nor any shorter.—\(\xi\omicron\rho\omicron\), lives) the Law [lives. But Engl. Vers. "As long as he—the husband—liveth."] A personification. In the apodosis, life and death are ascribed, not to the law, but to us; whereas, here we have the protasis, in which, according to the meaning of the apostle, life or death is ascribed to the [marriage] law itself, and to the husband. What

\(^1\) See Appendix.
is here said, depends on the nature of the things related, which are the law and man. When either party dies, the other is considered to be dead. Thus the protasis and apodosis cohere.

2. "ταυτόντος" So the LXX.—διότι, is bound) It may be construed with to her husband, and with by [to] the law.—τοῦ νόμω τοῦ ἰδίου) It would not be an unsuitable apposition, were we to say, from the law [that is, from] her husband.

3. Χρηστασισι) viz. εἰσερχόμενη, she will come under the appellation of an adulteress, and that too by the power of the law. She shall bring upon herself the name of an adulteress.—εἰσι γένηται ἄνδρι ἵπτερε, LXX. Deut. xxiv. 2.

4. "αὐτῷ) This word has a stronger meaning than if ὡς had been used.—ὁμοιοῦσῃ, ye have become dead) which denotes more than ye are dead. The comparison is thus summed up: the husband or wife, by the death of either, is restored to liberty; for in the protasis, the party dying is the husband; in the apodosis, the party dying is that, which corresponds to the wife.—διὰ τοῦ σώματος, by the body) A great mystery. In the expiation [atonement] for sin, why is it that mention generally is made of the body, rather than of the soul of Christ? Ans. The theatre and workshop of sin is our flesh; and for this, it is the holy flesh of the Son of God, which is the remedy.—ἐγερόντι, who is raised) and so is alive [which the law no longer is to the believer].—καρποφορήσωμεν, we should bring forth fruit) He comes from the second person to the first; fruit corresponds to off spring; for the simile is derived from marriage.

5. Ημεν εν τῇ σαρκί, we were in the flesh) that is [we were] carnal. See the opposite ver. 6, at the end.—διὰ, by) ver. 8.—τῷ θανάτῳ, to that death) of which ver. 13, ch. viii. 6, speak.

6. "Ἀπολαμβάνοντες, being dead) So ver. 4, ye became dead, said of that party, which corresponds to the wife: comp. Gal. ii. 19. I have shown in der Antwort wegen des N. T. p. 55. Α. 1745, that Chrysostom also read ἀπολαμβάνοντες, not ἀπολαμβάνοντος.1—ὑπὸ A plain construction in this sense: we have been set free by death from the law, which held us fast.—κατεκίμασαν) an expres-

1 So also A (B?) C, both Syr. Versions, Memph. The first correction of the Amiatine MS. of Vulg. read ἀπολαμβάνοντες. D (A) G fy Vulg. read τοῦ θανάτου [The law of death]. Rec. Text (and B?) ἀπολαμβάνοντος.—Ed.
sive term; comp. συνέκλεισε, ch. xi. 32, ἠφευρούμενα, Gal. iii. 23.—ἐν κανόντι πνεύματος, καὶ οὐ παλαιότητι γράμματος, in newness of spirit, and not in the oldness of the letter) We have the same antithesis, ch. ii. 29; 2 Cor. iii. 6. The letter is not the law considered in itself, inasmuch as, thus considered, it is spiritual and living [instinct with life] ver. 14; Acts vii. 38 [the lively oracles], but in respect of the sinner, to whom it cannot give spirit and life, but leaves him to death, nay even it to a more profound extent hands him over to its power: although he may in the mean time aim at the performance of what the letter and its mere sound command to be done; so that the appearance and the name may still remain, just as a dead hand is still a hand. But the Spirit is given by the Gospel and by faith, and bestows life and newness, 2 Cor. iii. 6; comp. John vi. 63. The words oldness and newness are used here by Paul in relation to the two testaments or covenants, although believers have now for a long time enjoyed the first fruits of the New Testament; and at the present day unbelievers retain the remnants, nay rather the whole substance, of the Old Testament. Observe too, the ἐν, is put once, not twice [The Engl. Vers. wrongly supplies in before the oldness. But Beng. That we should not serve the oldness, etc.] We have served oldness not God: comp. Gal. iv. 9, ὅτε, to which [The beggarly elements, whereunto ye desire again to be in bondage]; now we serve not newness, but [we serve] God in newness, ch. vi. 22.

7. ὁ νόμος ἡμαρτία; is the law sin?) He, who has heard the same things predicated of the law and of sin, will perhaps make this objection: is, then, the law sin, or the sinful cause of sin? comp. ver. 13, note.—τὴν ἡμαρτίαν, sin) We must again observe the propriety of the terms, and the distinction between them:

ὁ νόμος: τὸ λέγειν τοῦ νόμου.
the law; the fact of the law saying [Taken out of, "Except the law had said"].

ἡ ἡμαρτία: ἡ ἐπιθυμία.
sin; lust.

οὐκ ἐγνών, (from γινώσκω) οὐκ ἤδει, (from ἤδη.) ἐγνών is the greater, ἤδη the less. Hence the latter, since even the less
degree is denied, is expressive of increase.\(^1\) \(\Lambda \nu \alpha \pi \rho \tau \iota \alpha, \) sin, is as it were sinful matter, from which \textit{all} manner of \(\text{[The \ all \ taken from } \alpha \nu \alpha \omega \nu \iota \pi \theta \uomicron \mu i \alpha \nu, \) ver. 8]\) disease and paroxysm of concupiscence \(\text{[ver. 8] originates. – } \nu \dot{\mu} \iota \gamma \nu \nu \nu, \ I \ had \ not \ known)\) Paul often sets forth his discourse indefinitely in the first person, not only for the sake of perspicuity, but from the constant application of what is said to himself; see 1 Cor. v. 12, vi. 12. And so also in this passage. \(\text{– } \tau \dot{\iota} \nu \ \tau \dot{i} \gamma \dot{a} \rho \ \iota \pi \theta \uomicron \mu i \alpha \nu, \) for even lust) \(\Pi \ \dot{\alpha} \nu \alpha \pi \rho \tau \iota \alpha, \) sin, is more deeply seated \(\text{[inward]}\) and recondite: \(\dot{\eta} \ \iota \pi \theta \uomicron \mu i \alpha, \) lust, rather assails \(\text{[rushes into]}\) the sense, and at the same time betrays \(\text{[the inwardly seated]}\) sin, as smoke does fire. The particles \(\tau \dot{i} \gamma \dot{a} \rho, \) for even indicate this \(\delta \iota \rho \iota \mu \iota \mu \omicron \dot{\omicron} \omicron \dot{\omicron} \omicron, \) this contra-distinction; and sin, that one indwelling evil, works out \(\text{[produces]}\) a variety of lust \(\text{[all manner of concupiscence]}\) : see what follows; and again lust brings forth sin consummated \(\text{[finished]},\) James i. 15. \(\text{[Sin lies concealed in man, as heat in drink, which, if we were to judge by mere sensation, may possibly at the time be very cold, V. g.]} \nu \dot{\mu} \iota \gamma \nu \nu \nu, \ I \ had \ not \ known)\) lust to be an evil; or rather, I had not known \(\text{[even the existence of]}\) lust itself; its motion at length \(\text{[when the law came, then and not till then]}\) met the eye. \(\text{– } \dot{i} \lambda \gamma \nu \nu, \ said\) Moreover it said so, \(\text{[first]}\) by itself; then, \(\text{[also]}\) in my mind: comp. when the law came, ver. 9.

8. \(\Delta \dot{\alpha} \ \tau \dot{i} \gamma \dot{c} \ \iota \nu \omicron \lambda \xi \zeta, \) by the commandment) The construction is with the following verb \(\kappa \alpha \tau \iota \mu \gamma \acute{\alpha} \sigma \sigma, \) wrought concupiscence by the commandment. Not as Engl. V., Taking occasion by the commandment, here and at ver. 11]}; as in ver. 11 twice. \(\text{– } \chi \omega \pi \iota \zeta – \nu \varepsilon \rho \dot{a}, \ without – dead\) A self-evident principle. \(\text{– } \nu \varepsilon \rho \dot{a}, \ dead\) viz. was: it did not so much rage through concupiscence: or the word to be supplied may be, is.

9. \(\text{– } \varepsilon \xi \omega \nu, \ I \ was \ alive) \) \(\gamma \nu, \) here does not merely signify to pass one’s life, but it is put in direct antithesis to death. This is the pharisaic tone, comp. the following verse. \(\text{[I seemed to myself indeed to be extremely well, V. g.]} \text{– } \chi \omega \pi \iota \zeta \ \nu \iota \mu \omega, \ without the law)\) the law being taken out of the way, being kept at a distance, as if it did not exist. \(\text{– } \iota \lambda \theta \theta \sigma \sigma \xi \zeta\) The antithesis to \(\chi \omega \pi \iota \zeta. \text{– } \iota \nu \omicron \lambda \xi \zeta, \ the \ commandment) \ \iota \nu \omicron \lambda \xi, \ a \ commandment \ is \ part of the law, with the addition of a more express idea in it of

\(^1\) The increase in force is this; I had not \emph{full} knowledge \(\iota \gamma \nu \nu \nu)\) of sin, may I had not even \emph{been at all} sensible \(\dot{\gamma} \dot{d} \mu \nu)\) of lust.—Ed.
compulsory power, which restrains, enjoins, urges, prohibits, threatens.—ἀνείπουσαν, revised) just as [even as] it had been alive, when it had entered into the world by Adam.

10. ἀπέθανον, I died) I lost that life, which I [fancied that I] had.—σῶθεν, was found) So σώθεν, I find, ver. 21.—εἰς ζωήν, to life) on the ground of the original intention of God, and in another point of view, on the ground of my own opinion, which I held, when I was living without the law. Life pointedly indicates both joy and activity; while death implies the opposite.—αὐτῷ, itself) the same [the very same commandment]. It is commonly written αὐτῷ, but Baumgarten has αὐτῷ, which is correct.¹ Comp. Acts viii. 26, note.

11. Ἠξήπταρος, deceived) led me into by-paths, as the robber leads the traveller; and while I supposed that I was going onward to life, I fell into [upon] death.—ἀπέκτησαν, slew me) This is the termination of the economy of sin, and is on the confines of that of grace.

12. Ἱγιος, holy) supply from what follows, and just and good; although it was necessary to accumulate these synonymous terms chiefly in defence of the commandment, with its stinging power [rather than of the law]: holy, just, good; in relation respectively to its efficient cause, its form, and its end; (as we find in the MS. notes of Dorscheus) or holy in respect of my duties to God; just, in respect of my neighbour; good in respect of my own nature;² with which whatever is commanded is in harmony, for life is promised, ver. 10. The third of these three epithets is taken up with very great propriety in the following verse.

13. τῷ) therefore what is good.—The power of the article is to be noticed.—ἀπεκτέσεσα, death) the greatest evil, and the cause of

¹ Lachmann and Tischendorf, the two ablest exponents of modern textual criticism, prefer αὐτῷ.—Ed.
² Δικαιος Th. δίκαιος, is that which is precisely what it should be, without regard to the question whether good or evil flow from it, just, right. But ἀγαθός, what is profitable and of benefit to men. The commandment is δικαιος, for it teaches nothing but what is just; ἀγαθός, for it regards the happiness of those, to whom it is given. It is also ἀγιος, not because it makes holy, but because it is holy in itself, sacred to God, and therefore to be held inviolate.—See Tittmann Syn. Gr. Text.—Ed.
death, the greatest evil: \(\kappa\alpha\tau\epsilon\rho\gamma\alpha\varsigma\omicron\nu\nu,\) working \([\text{death in me}].—\)

\(\alpha\lambda\lambda\alpha\,\varepsilon\iota\,\alpha\mu\alpha\rho\tau\iota\alpha,\) but \(\sin\) namely, \(\text{was made death to me};\) for the participle \(\kappa\alpha\tau\epsilon\rho\gamma\alpha\varsigma\omicron\nu\nu,\) working, without the substantive verb, does not constitute the predicate.—\(\text{ɪnv} \varepsilon\alpha\nu\gamma\iota\,\alpha\mu\alpha\rho\tau\iota\alpha,\) that it might appear \(\sin\) Ploce\(^1\): \(\text{sin, [which, as opposed to the law, which is good, is]}\) by no means \(\text{good}.\) This agrees with what goes before.—

\(\delta\iota\nonumber\,\tau\omicron\,\delta\gamma\alpha\theta\omicron—\theta\acute{\alpha}\nu\alpha\omicron,\) by that which is good—death) A paradox; and the adjective \(\text{good}\) is used with great force for the substantive \([\text{of which it is the epithet}]\) the law.—\(\kappa\alpha\tau\epsilon\rho\gamma\alpha\varsigma\omicron\nu\nu,\) working) A participle, which must be explained thus: \(\text{sin was made death to me, inasmuch as being that which accomplished my death even by that which is good.}\) It is no tautology; for that expression, \(\text{by that which is good,}\) superadds strength to the second part of this sentence.—\(\text{ɪnv} \gamma\acute{\iota}n\nu\gamma\omicron\alpha,\) that it might become) This phrase is dependent on \(\text{working}.\) So \(\text{ɪnv, that, repeated twice, forms a gradation.}\) If any one should rather choose to make it an anaphora,\(^2\) the second part of the sentence will thus also explain the first.—\(\text{}}}κ\alpha\theta\iota\,\upsilon\tau\epsilon\rho\beta\omicron\theta\omicron\nu\,\alpha\mu\alpha\rho\tau\iota\alpha\omicron\nu\nu\) Castellio translates it, \(\text{as sinful as possible}:\) because, namely, [\(\text{sin,}\)] by that which \(\text{is}\) \(\text{good, i.e.}\) by the commandment, \(\text{works in me that which is evil,}\) \(\text{i.e.}\) death.—\(\delta\iota\nonumber,\) by) It is construed with \(\text{might become [that sin might by the commandment become exceeding sinful]}.\)

14. \(\Pi\eta\nu\mu\alpha\sigma\tau\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota\iota•See Appendix. The same term twice used, once expressing the idea of the word itself, and once again expressing an attribute of it.

2 See Appendix. The frequent repetition of the same word in the beginnings of sections or sentences.
and to show the function of the law in this matter: this, I say, he does, ver. 7-25, until at ch. viii. 1, he proceeds to the topics, which are ulterior to these. Therefore in this 14th verse the particle for does not permit any leap at all, much less does the subject itself allow so great a leap to be made from the one state into the other; for Paul diametrically opposes to each other the carnal state in this verse, and the spiritual state, ch. viii. 4, as also slavery in this ["sold under sin"] and the 23d ["bringing me into captivity"] verse, and liberty, viii. 2, ["free from the law"]. Moreover he uses, before the 14th verse, verbs in the preterite tense; then, for the sake of more ready expression [more vivid realization of a thing as present], verbs in the present tense, which are to be resolved into the preterite, just as he is accustomed to exchange cases, moods, etc., for the sake of imparting ease to his language; and as an example in ch. viii. 2, 4, he passes from the singular to the plural number, and in the same chapter ver. 9, from the first to the second person. Also the discourse is the more conveniently turned from the past to the present time, inasmuch as a man can then, and then only, understand really the nature of that [his former] state under the law, as soon as he has come under grace; and from the present he can form a clearer judgment of the past. Finally, that state and process, though being but one and the same, has yet various degrees, which should be expressed either more or less in the preterite tense, and it is step by step that he sighs, strives eagerly, and struggles forth to liberty: The language of the apostle becomes by degrees more serene, as we shall see. Hence it is less to be wondered at, that interpreters take so widely different views. They seek the chief force [the sinews] of their arguments, some from the former, others from the latter part of this passage, and yet they endeavour to explain the whole section as referring to one simple condition, either that under sin, or that under grace. [We must observe in general, that Paul, as somewhat often elsewhere, so also in this verse, all along from ver. 7, is not speaking of his own character, but under the figure of a man, who is engaged in this contest. That contest is described here at great length, but the business itself, so far as concerns what may be considered the decisive point, is in many cases quickly accomplished; although believers must contend
with the enemy, even till their deliverance is fully accomplished, ver. 24, ch. viii. 23, V. g.]—πετραμένος, sold) A man, sold to be a slave, is more wretched, than he who was born in that condition, and he is said to be a man sold, because he was not originally a slave. The same word occurs in Judg. iii. 8, 1 Kings xxi. 25. Sold: Captive, ver. 23.

15. 'O γὰρ, for that which) He describes slavery in such a way as not to excuse himself, but to accuse the tyranny of sin, and to deplore his own misery, ver. 17, 20. Γὰρ, for, tends to strengthen the word sold. The slave serves an unworthy master, first, with joy, then afterwards, with grief, lastly, he shakes off the yoke.—οὐ γινώσκω, I do not acknowledge [allow]) as good; ([γινώσκω] the same as to consent to it, that it is good, ver. 16, which forms the antithesis); its opposite is I hate.—δὲ λέγω, I would, [wish]) he does not say, I love, which would imply more, but I would, intending to oppose this [I would] to, I hate, following immediately after.—πρᾶσσω—ποιῶ) There is a distinction between πρᾶσσω and ποιῶ commonly acknowledged among the Greeks; 1—the former implies something weightier than the latter. The former is put twice in the present tense, first in a negative assertion, and then in an affirmative assertion, οὐ πρᾶσσω I practise not, the thing is not put in practice; ποιῶ I do, refers to action both internal and external. These words are interchanged, ver. 19, xiii. 3, 4; and this interchange is not only not contrary to the nature of the discourse which is gradually rising to a climax, but it even supports and strengthens it; for at ver. 15, the sense of the evil is not yet so bitter, and therefore he does not so much as name it, but by the time he reaches ver. 19, he is now become very impatient [takes it exceedingly ill] that he should thus impose evil on himself. The farther the soul is from evil, the greater is its distress [torture], to touch even the smallest particle of evil with so much as one finger.

16. Σύμφημι, I consent) Συνῆδομαι, I delight is a stronger expression, ver. 22, note. The assent of a man, given to the law against himself, is an illustrious trait of true religion, a powerful testimony for God.—καλῶς, beautiful) The law, even apart from

1 See my previous note. Πρᾶσσω is ago. Ποιῶ, facio. 'Εργαζόμεθα, operor.—Ed.
its legality, is beautiful: καλός, beautiful, suggests holiness, justice, and goodness, ver. 12.
17. οἷς ἐστιν, no longer These words are repeated, ver 20.—οἰκοδομοῦν, dwelling) ver. 18, 20. This word is afterwards used concerning the Spirit, ch. viii. 9.
18. οἷς, I know) This very knowledge is a part of this state, which is here described.—τούτοςτιν, that is) It is a limitation of the sense; in me is more than in my flesh, and yet the flesh is not called sin itself1 (we must make this observation contrary to the opinion of Flacius); but what Paul says, is: sin dwells in the flesh. And already this state, of which Paul is treating, carries along with it some element of good.—τὸνλόγον, dwelling) ver. 18, 20. This word is afterwards used concerning the Spirit, ch. viii. 9.
19. οἷς, I know) This very knowledge is a part of this state, which is here described.—τούτοςτιν, that is) It is a limitation of the sense; in me is more than in my flesh, and yet the flesh is not called sin itself1 (we must make this observation contrary to the opinion of Flacius); but what Paul says, is: sin dwells in the flesh. And already this state, of which Paul is treating, carries along with it some element of good.—τὸνλόγον, dwelling) ver. 18, 20. This word is afterwards used concerning the Spirit, ch. viii. 9.
20. οἷς ἐστιν, no longer,2 namely, as I formerly used to perpetrate it [taken from κατασχάζομαι]. Some degree of serenity and deliverance gradually arises. I is emphatic, in antithesis to sin. He who says with emphasis, it is not I that will it [non volo ego], instead of the former, I would not [non volo (without ego) I do not will] (ver. 15) is already farther removed from sin.
21. Εἰρήσαω) In this distressing conflict I find the law, [But Engl. Vers. “a law”] without which I formerly lived. This is all [I merely find the law]. That proposition, which occurs at ver. 14, is repeated.—ἰν ὁμοιον) the law itself, which is in itself holy.—τῷ θέλωντι, [for, or to me] willing) The Dative of advantage: I find the law, which is not sinful or deadly [for, or] to me [so far as I am concerned; in my experience]. The first principles of harmony, friendship, and agreement between the law and man, are expressed with admirable nicety of language. The participle is purposely put first, τῷ θέλωντι ἐμοί, for, or to the

1 It is only called sinful.—Ed.
2 Not now, as in former times, when I was wholly dead in sin.—Ed.
person willing, viz. me,¹ in antithesis to the second [with] me, which presently after occurs absolutely. With the words, for, or to me willing, comp. Phil. ii. 13.—ὅτι, because) [But Engl. Vers. I find a law, that, when I would do good, evil is present with me]. —σαράξεϊταί, lies near, [is present with me]) Here the balance is changed; for at ver. 18, the good will lies near [is present,] the same word, σαράξεϊται as the lighter part [side of the scale]; whereas by this time, now the evil, though not the evil will, lies near [is present], as the lighter part [side of the scale].

22. Σωθηναι, I delight) This too is already a further step in advance than ὁμόφημι, I consent, ver. 16.—τὸν ἵσω, the inward) He already upholds the name and character of the inward, but not yet however of the new man; so also in ver. 25 he says, "with my mind," not, with my spirit.

23. Βλέπω) I see, from the higher department of the soul, as from a watch-tower, [the department, or region of the soul] which is called νοῦς, the mind, and is itself the repository of conscience.—ἐπερω, another [law] and one alien [to the law of my mind].—μίλεια, in the members) The soul is, as it were, the king; the members are as the citizens; sin is, as an enemy, admitted through the fault of the king, who is doomed to be punished by the oppression of the citizens.—τῷ νόμῳ τῶν νοῶν μου) the dictate [law] of my mind, which delights in the Divine law.—αἰχμαλωτίζοντά με, bringing me into captivity) by any actual victory which it pleases.² The apostle again uses rather a harsh term, arising from holy impatience:³ the allegory is taken from war, comp. the similar term, warring.

24. Ταλαιπωρός ἵοι ἄνθρωπος) ["O wretched man that I am!"
Engl. Vers. But Beng.] wretched me, who am [inasmuch as I am] a man! Man, if he were without sin, is noble as well as blessed; with sin, he rather wishes not to be a man at all, than to be such a man as man actually is: The man [whom Paul personifies] speaks of the state of man in itself, as it is by nature. This cry for help is the last thing in the struggle, and,

¹ The participle cannot be placed first in English Tr. What he means is; the law is found by him who wills to do good, which is now the case with me.—Ed.
² i.e. leading me at will to do whatever it pleases.—Ed
³ To express his holy impatience to be rid of the tyrant.—Ed.
after that henceforth convinced, that he has no help in himself; he begins, so to speak, unknowingly to pray, *who shall deliver me?* and he seeks deliverance and waits, until God shows Himself openly in Christ, in answer to that *who.* This marks the very moment of mystical death.¹ Believers to a certain extent continue to carry with them something of this feeling even to the day of their death,² viii. 23.—shall deliver) Force is necessary. The verb is properly used; for *προσκαλεῖ* is, *ἐκκαθίσταται* (to drag from death), Ammonius from Aristoxenus.—*ἐκκαθίσταται* from *τὸν σώματος, from the body of death*) the body being dead on account of sin, ch. viii. 10. The death of the body is the full carrying into execution of that death, of which ver. 13 treats, and yet in death there is to be deliverance. —*ἐκκαθίσταται* said for *ἐκκαθίσταται Σανάτου τοῦ ἁγίου, the body of this death, for, this body of death.—*Comp. Acts v. 20, note.*

25. *Εἰχαριστῶ, I give thanks*) This is unexpectedly, though most pleasantly, mentioned, and is now at length rightly acknowledged, as the one and only refuge. The sentence is categorical: God will deliver me by Christ; the thing is not in my own power; and that sentence indicates the whole matter: but the moral mode [*modus moralis.* See Append.] (of which, see on ch. vi. 17), *I give thanks,* is added. (As in 1 Cor. xv. 57: the sentiment is: God giveth us the victory; but there is added the ἀνάσας, or moral mode, *Thanks be to God.*) And the phrase, *I give thanks,* as a joyful hymn, stands in opposition to the miserable complaint, which is found in the preceding verse, *wretched that I am.—ὁμ, then*) He concludes those topics, on which he had entered at ver. 7.—*εὐάντος ἐγὼ* *I myself,—νῦν ὑμῖν—νῦν ἀμαρτίας, the law of God—the law of sin) *νῦν* is the Dative, not the Ablative, ver. 23. Man [the man, whom Paul personifies] is now equally balanced between slavery and liberty, and yet at the same time, panting after liberty, he acknowledges that the law is holy and free from all blame. The balance is rarely even. Here the inclination to good has by this time attained the greater weight of the two.

¹ The becoming figuratively dead in a spiritual sense to the law and to sin, ver. 4.—*Ed.*

² This longing for deliverance from the body of this death.—*Ed.*
CHAPTER VIII.

1. Οὐδὲν ἄφα νῦν κατάκριμα, There is therefore now no condemnation) The apostle comes now to deliverance and liberty. Moreover he does not employ the adversative ἀλλὰ, but; he uses the conclusive ἀπεὶ, therefore, comp. on ch. ii. 1; because at the end of ch. vii. he had already reached the confines of this condition. He also now evidently returns from his admirable digression to the path, which is pursued [he had entered on] at ch. vii. 6. And, as a proof of this, the particle now, which denotes present time (like the German wirklich, actually, truly) was used there, and is resumed here. Condemned ["God c. sin"] in ver. 3, refers to condemnation here.

1, 2. Περιπατότων ὁ γὰρ νῦν ὑμῶν, to them that walk: for the law) the aetiology [assigning of the reason, see Append.] by a parenthesis suspends the train of thought (for the law of death (ver. 2): in us who walk [resuming the same word and train of thought as ver. 1], ver. 4); and as this parenthesis is terminated by epanalepsis,¹ the expression but according to the spirit completes the period, in which the but is opposed rather to the not in ver. 1, than to the not in ver. 4. The phrase, but after the spirit (ἀλλὰ κατὰ πνεῦμα) is omitted in the first verse on the most respectable testimony.² Baumgarten retains it. But Paul immediately treats of that expression μὴ κατὰ σάρκα, not according to or after the flesh;³ then as he advances,⁴ he adds,

¹ See Appendix. When the same word or words are in the beginning of the preceding member and in the end of the following member: as here μὴ κατὰ σάρκα περιπατοῦν, before, and at the close of the parenthesis.

² A and the later corrector of D Vulg. Syr. add with Rec. Text. the words μὴ κατὰ σάρκα περιπατοῦν. But they omit ἀλλὰ κατὰ πνεῦμα. BCD (A) Gff, Memph. and Theb. Versions omit the whole μὴ κατὰ—πνεῦμα. Rec. Text has, of ancient authorities, only ff, one or two later uncial MSS. and Theodoret.—Ed.

³ Which makes it likely, that not κατὰ πνεῦμα, but κατὰ σάρκα was what went immediately before.—Ed.

⁴ And not till then.—Ed.
all But according to or after the spirit, ver. 4, note.

2. ἡ νόμος ὑπὸ τοῦ πνεύματος) the law of the spirit, the Gospel inscribed on the heart; comp. ch. iii. 27; 2 Cor. iii. 8. The spirit makes alive, and this life invigorates [vegetat] the Christian.—ελευθερώσε με, hath made me free) a mild term, and in the preterite tense; he had formerly put the weightier verb ἑλκύσαι in the future. Grace renders that most easy, which seems difficult to man under the law, or rather does it itself. Both are opposed to the phrase, bringing me into captivity, ch. vii. 23.—τῆς ἁμαρτίας καὶ τοῦ ἁμάρτου, of sin and death) He has respect to those things which he said in behalf of the law of God, ch. vii. 7 and 13. Observe that and is put here, and is not put at the beginning of the verse in the antithesis, πνεύματος τῆς ζωῆς, of the spirit of life, where either the conjunctive particle is wanting, of spirit, [and] of life, or it must be explained thus, τὸ πνεῦμα τῆς ζωῆς, the Spirit of life.

3. τὸ) This word has the force of an adjective [or epithet], to be simply explained thus: God has accomplished the condemnation of sin, which was beyond the power of the law; God condemned sin in the flesh (a thing which the law could not do, namely, condemn sin, while the sinner is saved). τὸ ἁμάρτου, what was impossible, has an active signification in this passage; and the paraphrase of Luther is according to the meaning of the apostle.—See Wolfii Cur. on this place.—τοῦ νόμου) of the law, not only ceremonial, but also moral; for if the moral law were without this impossible [impossibility of condemning sin, yet saving the sinner], there would have been no need that the Son of God should have been sent. Furthermore, the word impossible, a privation [of something once held], supposes that the thing was previously possessed: formerly the law was able to afford righteousness and life, ch. vii. 10. Hence it is that man so willingly follows the traces of that first path even after the fall.—ἵνα νομοῦ) ὑδων, ver. 32. His own, over whom sin and death had no power.—πιστος, sending) This word denotes a sort of separation, as it were, or estrangement of the Son from the Father, that He might be the Mediator.—ἐν ὁμοιωματι σαρκός ἁμαρτίας, in the likeness of the flesh of sin [sinful flesh]) The construction is with κατέχωμεν, condemned [not as Engl. Vers.
His own Son in the likeness of sinful flesh]. We, along with our flesh, utterly tainted as it was with sin, ought to have been consigned to death; but God, in the likeness of that flesh (for justice required the likeness), that is, in the flesh of His own Son, which was real and at the same time holy, and (that too) for sin, condemned that sin (which was) in (our) flesh,1 that we might be made free; i.e. [before ἐμοίωματι] is construed with condemned, compare by, ch. vii. 4 [Dead by (ὁ) the body of Christ].—παρὰ ἁμαρτίας τῆν ἁμαρτίαν, for sin, sin.) The substantive is here repeated, as in Luke xi. 17, note, when the house is divided, the house falls. But the figure pleco2 is here added, as is indicated by the use of the article only in the latter place [on the second employment of the word ἁμαρτία]. These two terms mutually refer to one another, as do the words the likeness of flesh and flesh, παρὰ, for: παρὰ ἁμαρτίας is equivalent to a noun, as in Ps. xl. (xxxix.) 6; Heb. x. 6, 8. But here, in the epistle to the Romans, I explain it thus: God condemned sin on this account, because it is sin. Sin was condemned as sin. So sin is put twice in the same signification (not in a double signification as happens in an antanaclasis), but the article τῆν adds an epistasis.3—κατίρημον, condemned) took away, finished, put an end to, destroyed all its strength, deprived sin of its power (compare the word impossible above [What the law was powerless to do, God had power to do, and deprived the law and sin of their power]—sin which was laid on the Son of God. For the execution of the sentence also follows the condemnation of sin. It is the opposite of the expression to justify, ver. 1; ch. v. 18, and 2 Cor. iii. 9.

4. Τῷ δικαίωμα, the law’s just commandment [jus. Engl. Vers. ‘righteousness’] an antithesis to condemnation, ver. 1.—ἀνηρωθή, might be fulfilled) That fulfilment is presently after described, ver. 5–11; thence it is that we have the for, ver. 5. Works of justice [righteousness] follow him that is justified [i.e. follow as the con-

1 God condemned that sin, which was in our flesh, in the likeness of that sinful flesh, [i.e. in His incarnate Son,] and that too, for sin.
2 See Appendix. The same word repeated, once expressing the simple idea of the word, next expressing an attribute of it.
3 See Appendix. Epitasis, when to a word, which has been previously used, there is added, on its being used again, some word augmenting its force.
sequent fruits of his justification]: sin is condemned, he who had been a sinner, now acts rightly, and the law does not prosecute its claims against him.—ἐν ημῖν) in us,—μὴ κατὰ σαρκᾶ, not after the flesh) an antithesis to, in the flesh, ver. 3. Now at length Paul has come to the open distinction between flesh and spirit. The spirit denotes either the Spirit of God, or the spirit of believers, ver. 16. The latter is a new power produced and maintained in us by Him; and it is to this that the reference is, wherever flesh stands in opposition.

5. ὄι γὰρ, for they that) From this passage and onward Paul primarily describes the condition of believers; and secondarily, for the purpose of illustrating it, what is contrary to that state. —ὁντες, who are) This refers to a state, or condition.—φρονῶσα, [mind] have a feeling for) A feeling which flows from the condition.

6. φρόνμα, [minding] feeling for, or of) Fr. sentiment. Corresponds to the verb, have a feeling for [mind] (φρονῶσα, ver. 5).—θάνατος—ζω memcpy, death, life) in this present life with its continuation in another, comp. ch. vi. 23.—ζω memcpy καὶ σιπήνη, life and peace) By the addition of the word peace, he prepares the way for himself for the transition to the following verse, where enmity is described.

7. οὐδὲ—οὐναται, neither can he) Hence the pretext of impossibility, under which they are anxious to excuse themselves, who are reproved in this very passage, as carnal.—V. g.

8. Δίο) is ἐσπαρκόω, [employed to give epitasis (See Appendix): i.e. where to an enunciation already stated, there is added some word to give increased emphasis, or an explanation].—ἀφίσω) ἀφίσω here, as elsewhere, signifies not only I please, but I am desirous to please, 1 Cor. x. 33; Gal. i. 10; it is akin to the phrase, to be subject, in the preceding verse.

9. Πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ, the Spirit of God, the Spirit of Christ) A remarkable testimony to the doctrine of the Holy Trinity, and its economy in the hearts of believers, comp. ch. v. 8, 5, xiv. 17, 18, xv. 16, 30; Mark xii. 36; John xv. 26; Gal. iv. 6; Eph. i. 17, ii. 18, 22; 1 Pet. i. 2; Acts ii. 33; Heb. ii. 3, 4; 1 Cor. vi. 11, 13, etc.; 2 Cor. iii. 3, 4. We are to refer ver. 11 [The Spirit of Him that raised Jesus] to “the Spirit

1 A proof against the words ἀλλὰ κατὰ πνεῦμα, ver. 1, which would be too premature a distinguishing of πνεῦμα and σάρκις.—Ed.
of God” in this verse, and Christ in you—[the Spirit is life] ver. 10, to “the Spirit of Christ” in this verse. For the distinctive marks [Gnorismata of the Christian] proceed in this order: He who has the Spirit, has Christ; he who has Christ, has God.—Comp. respecting such an order as this, 1 Cor. xii. 4, etc.; Eph. iv. 4, etc.—in ἐν, in you) In, a particle very carefully to be attended to in this chapter, ver. 1-4, 8-11, 15, concerning the carnal and spiritual state. We in God, God in us.—ὁρος) this man in particular does not belong to Christ; and therefore this whole discourse has no reference to Him.—ἀποκόρον, Ἰησὸς) Christ’s; he is a Christian, who belongs to Christ.

10. Ei δὲ χριστος, And truly if Christ) Where the Spirit of Christ is, there Christ is, comp. the preceding verse.—ὁρος) the body, sinful, for here it is opposed to the Spirit, not to the soul. —νεκρων) The concrete [not the abstract death; as the antithetic ζωή life in the abstract]: he says dead, instead of, about to die, with great force; [already] adjudged, and delivered over to death. This is the view and feeling of those, who have experienced in themselves [in whom there succeeds] the separation of soul and spirit, or of nature and grace.—δὲ, but) Implying, that the opposition is immediate [and direct between the body and the spirit], which excludes Purgatory, [a notion] suited neither to body nor spirit, and not consonant to the remaining economy of this very full epistle, ver. 30, 34, 38, ch. vi. 22, 23.—ζωή, life) The abstract.—διὰ on account of) Righteousness brings forth life, as sin brings forth death; life does not bring forth righteousness, [justification] contrary to the opinion of the Papists.—διὰ ἀποκορον, justice [righteousness]) The just—shall live [Rom. i. 17].

11. Ἰησοῦς, Jesus) Afterwards in Apodosis, Christ. The name Jesus has respect to Himself; the name Christ has reference to us. The former appellation, as a proper name, belongs to the person; the latter, as an appellative, belongs to the office.—ζωοικονομεῖ, shall quicken [make alive]) comp. life, ver. 6. This life knows no condemnation, ver. 1.—διὰ on account of [or by means of]) 2 Cor. i. 22. He is one and the same Spirit, who is the Spirit of Christ, and who is in believers; therefore as Christ lives, so believers shall live: See App. Crit. Ed. ii. on this passage.1

1 ABC and acc. to Dial. c. Maced. “Several old MSS,” Memph. and
12. Ἐσώτερον we are, we acknowledge and consider ourselves to be. A kind of teaching, which borders on exhortation; (so, we are, is also used in Gal. iv. 31) and which presupposes men already of their own accord well inclined. A feeling of delight [see ch. vii. 22] mitigates the sense of debt. [But what is the condition of carnal men? These are really debtors, and confess themselves to be debtors, as often as they declare that it is not in their power to live spiritually.—V. g.].—οὐ τὴν σαρκί, not to the flesh) add, but to the spirit; but this is elegantly left to be understood.

—παντὰ σάρκα, after the flesh) which endeavours to recall us to bondage.

13. 申报 σώματος) Others read, τῆς σαρκός. Baumgarten defends the former, I leave it undetermined. ζήσοντε, ye shall live) He does not say, μᾶλλοντε ζῇς, you are about (thereby) to obtain life, but ζήσοντε, you will remain in life. In the repentance of those, over whom the flesh had dominion, and in the temptations of those, over whom the spirit reigns, the flesh and the spirit are, so to speak, evenly balanced; grace preventing [i.e. in the old English sense of prevent: going before, so as to give a good will to] the former, sin, preventing [going before, so as to get the advantage over] the latter; to whichever side a man turns himself, from it he receives his denomination. Beginning with this passage, Paul entirely dismisses the carnal state, and now that he has finished that part, which he had begun at ch. vi. 1, he describes the pure and living state, which is the inheritance of believers.

14. Ἀγωνιζόμεθα) In the middle voice: are led willingly [This is the sum of the antecedents (the preceding statements); vide θεοῦ σιῶν, the sum of the consequents (the statements that follow) is, vide θεοῦ σίαν.—V. g.].—εἰσίν vide θεοῦ σίαν later Syr. Versions read διὰ τοῦ ἐνεκομισμένου—παντομετρός. But D(Δ)Gfy Vulg. Syr. Theb. Versions, Orig. 2, 534a, and 3, 618a, 812d, Iren. 304, Hil. 903, read διὰ τοῦ ἐνεκομισμένου—παντομετρός. With the accus. the meaning will be on account of the Spirit, etc. with the genit. by or through. Beng. translates it 'propter.'—Ed.

1 γνήφ. for) the flesh repays with the worst retribution [or is a very bad paymaster]: and is there a man, who would wish to owe anything to it?—V. g.

2 ABC Orig. 1, 616a; 721b; 732b; 3, 591b read τοῦ σώματος. But (Δ) DGfy Vulg. Orig. 2, 26b; 3, 170b Iren. and Cypr. read τῆς σαρκός.—Ed.
or *οἱ τε Θεοῦ. There are thus three readings, of which Baumgarten defends the first, I the second, which is supported by the third, inasmuch as the word *οἱ is placed first for the sake of emphasis; and it was the emphasis that induced me to touch upon this variety in the readings.¹—*οἱ sons) The Spirit is given to sons, Gal. iv. 6. At this passage Paul enters upon the discussion of those topics, which he afterwards comprehends under the expression, *He glorified, ver. 30, but he does not describe unmixed glory, but only such glory, as that, the taste of which is still diluted with the cross. Therefore the sum of what he says is: through sufferings [we must pass] to glory; patient endurance [or else, support] is interwoven with sufferings. Hence the whole connection of the discourse will be obvious.

15. Γὰρ, for) This word has reference to *sons in the preceding verse.—σνυμα δουλείας, the spirit of bondage) The Holy Spirit was not even in the Old Testament a Spirit of bondage; but He so unfolded His power in the case of those believers, in whom He then dwelt, that there however was lurking, beneath, a feeling and sense, which carried with it something of bondage, inasmuch as being in the case of those who [under the law] were still but *children, Gal. iv. 1.—σαλν, again) as formerly [under the law]. The Romans in their state as Gentiles had groundless [vain] fear; but not the spirit of fear, as those had had, into whose place the Gentiles had come. The Church of all ages is, as it were, one individual, moral person; so the word, again, Gal. iv. 9, v. 1.—εἰς φόβον, to fear) See Heb. ii. 15, note.—δουλείας, of adoption) See Gal. iv. 1, etc.—κόπον, a word implying vehemence, accompanied with desire, confidence, a just claim, perseverance. And the Holy Spirit himself cries: *Abba, Father, Gal. iv. 6, note. [If, while you are alive, you have not attained to this experience, it ought to be the subject of lamentation to you, and you ought eagerly to seek it; but if you have attained it, see that you joyfully continue in it.—V. g.]

16. Τῷ) Our spirit testifies: the Spirit of God Himself testifies along with our spirit. [Our spirit is human, 1 Cor. ii. 11;
and therefore its testimony is in itself not infallible, Mal. ii. 16.—V. g.] Blessed are they, who distinctly perceive this testimony.—aυrο τδ has reference to ver. 14.

17. Συνκαληνομω, joint-heirs) that we may know, that it is a very great inheritance, which God gives to us: for He has assuredly given a great inheritance to His Son.—εἰςρη, if indeed) This short clause is a new proposition, which has respect to those things, which follow.—συμπλοκοιμω, we suffer with) To this word refer sufferings in the following verse, and in like manner, we may be glorified together in this verse refers to the glory in the following verse.

18. Γαρ, for) The reason assigned, why he just now made mention of suffering, and of glorification.—του νυν καιρον, of the present time) The cross [laid on the children of God], in the New Testament is greater than it formerly was, but it is of short continuance. καιρον, a short time; the present and future are opposed to each other.—πριν, to be compared with) that is, if they be compared together.—εἰς ἡμᾶς, with respect to [towards] us; comp. 2 Cor. v. 2.

18, 19. Ἀποκαλυφθαι—ἀποκάλυψαν) The glory is revealed, and then also the sons of God are revealed.

19. Ἀποκαραθαυσια. This term denotes the hope of the coming event, and the effort of the mind, which is eagerly panting for [gaping for] it. The expectation of the creature, that is, the creature waiting, or expecting. Luther on this passage in Post. eccl. calls it, das endliche Harren, final waiting.—της κατοικως, of the creature) The creature here does not denote angels, who are free from vanity [weakness]; nor men of every kind, provided only they are men, although not even the weakest men [those most under bondage to vanity] are excluded, who, although in the bustle of life they consider vanity as if it were liberty, and partly stifle, partly conceal their groaning, yet in times of sobriety, quietness, sleeplessness and calamity, they have many sighs, which are heard by God alone; nor are the virtuous Gentiles excluded; but believers are expressly opposed to the creature. As to the rest, all the visible creation [the whole aggregate of creatures: “creaturarum universitatem”] without

1 Aetioologia. See Appendix.
exception is intended (as κρίσια in Macarius everywhere denotes the visible creation [creaturam], Homil. vi. § 5, etc.), and every kind of creature according to its condition (captu) [ver. 39, i. 25]. As every creature stands in its relation to the sons of God, so, in this passage, the things predicated of the former stand in relation to the things predicated of the latter. The wicked neither desire, nor will obtain liberty. Disadvantages have redounded to the creature in consequence of [from] sin; reparation will accrue to the creature in consequence of [from] the glory of the sons of God.—Διαν τεκνών, ver. 21.—ἀπεκδέχεται ἀπὸ in this compound verb signifies the waiting for a thing hoped for in consequence of the promise. The same word is in ver. 23 and in like manner ἀποκαραδόνως above.

20. Ματαίοτης, to vanity) whence the first of believers, whom the Scriptures commend, was called Ἰωάν, Abel [vanity]. Glory is opposed both to vanity and corruption; and the greatest vanity is idolatry, ch. i. 21, 28. Vanity is abuse and waste; even the malignant spirits themselves have dominion over the creature.—ὡς ἴκνον, was made subject) In the passive voice, with a middle signification, though it has however in it somewhat of the figure, personification.—ὡς ἴκνον, not willingly) For in the beginning it was otherwise: thence it is that the creature would rather be made subject to Christ ["Thou hast put all things in subjection under His feet"], Heb. ii. 7, 8.—διὰ ποι vigilant ἵκνον ἰκνώτερα, on account of [propter: owing to] Him who hath subjected) that is on account of [by reason of] God, Gen. iii. 17, v. 29. Adam rendered the creature obnoxious [liable] to vanity, but he did not subject it.

21. Εἰς ἵκνον [super spe: resting on hope], in hope) It is construed with, was made subject, so, in hope [super spe], is put absolutely, Acts ii. 26; and comp. by hope [spe], ver. 24.—ἀπεκδέχεται itself, to wit, the creature.—ἐπειδή ὁ κόσμος, shall be delivered [set free]) Deliverance is not accomplished by means of complete destruction; otherwise quadrupeds, when they are butchered, would fall with pleasure.1—ἀπεκδέχεται ὁ κόσμος, ὁ κόσμος φανερὰς εἰς τῆν ἀναθηματικὰ τῆς δόξης, from the bondage of corruption into the glorious.

1 i.e., were death and annihilation a deliverance. Therefore the coming restoration of the creature and its deliverance will not consist in their destruction and annihilation — Λο
liberty) Ἄν, from, and εἰς, into, are opposed to each other. From denotes the point, from which we set out; into, the point at which we arrive. Bondage and liberty belong to the creature; corruption and glory to men, even believers [the latter, glory to believers alone: the former, corruption, to men in general]. Vanity, ver. 20, is something more subtle than φθορά, corruption. Not only deliverance, but also liberty, is that goal, to which the creature in its own way is directing its course.—εἰς τὴν ἰλαυνθήσεαν, into the liberty) In order that they may in freedom be subservient to the glory of the sons [of God].—Cluverus.

22. γὰρ, for) This aetiology1 [assigning of a reason] supposes, that the groaning of the creature is not in vain, but that it is heard by God.—πᾶσα) all [the whole]. It is considered as one whole, comp. ver. 28, 32, 39.—συνεναζέοντας, groaneth together] with united groanings [sighings]. Dio Cassius, book 39, gives a singular example of this in the wailing of the elephants, which Pompey devoted to the public shows contrary to an express pledge [promise given], as men at the time interpreted it; and the people themselves were so affected by it, that they imprecated curses on the head of the commander.—ϋςχρόν, until) He insinuates, that there will be an end of pains and groans, the pains and groans of the creature.

23. Οὐ μόνον δὲ, but [and] not only) The conclusion is drawn from the strong groaning [of the creature] to that which is much stronger [that of ourselves].—αὐτοί—καὶ ἡμεῖς αὐτοὶ, ourselves—even we ourselves) The former αὐτοί, ourselves, is to be referred [has reference] by antithesis to the creature [the whole creation groaneth] ver. 22: the latter refers to ver. 26, concerning the Spirit [maketh intercession for us with groanings]; and yet one and the same subject is denoted [the two αὐτοί belong to ἡμεῖς]; otherwise, the apostle would have said, αὐτοὶ οἱ τὴν ἀπαρχὴν κ.τ.λ. [the article οἱ would have followed the first αὐτοὶ, had it referred to a different subject from the second αὐτοὶ].—τὴν ἀπαρχὴν τοῦ σωτηρίου, the first fruits of the Spirit] that is the Spirit, who is the first fruits; see 2 Cor. i. 22, note. We are a kind of first fruits of God’s creatures, James i. 18; and we have the first fruits of the Spirit; and the same Spirit enters.

1 See Appendix.
into all creatures, Ps. cxxxix. 7, a passage, from which the groaning of the creature is distinctly explained. The sons of God are said to have the first fruits, so long as they are in the way [whilst as yet they have not reached the end, when they shall have full fruition]. They who possess the first fruits, and the good, which attends the first fruits, are the same.—εἰς ηπινς, having) This word involves the idea of cause; because we have. —in ην αυτοίς, in ourselves) It implies, that the groaning of believers is widely different from the groaning of the creature.—στενάζεις here, and in ver. 22, signifies to desire [yearn after] with groaning; comp. 2 Cor. v. 4.—χια) This article shows by the apposition, that this sentiment, if it be resolved [analyzed], is contained in it, the redemption of our body is what constitutes the adoption.—χια ἀπολύτρωσιν [redemption] deliverance) This will be at the last day, which already at that time they were setting before themselves as being at hand; ἐλαφρια, liberty [ver. 21], is a kindred expression to this ἀπολύτρωσις.—Comp. Luke xx. 36. [That liberty is not intended here, by which we are delivered from the body, but that, by which the body is delivered from death.—V. g.]

24. Ἐλπίδι) the dative, not of the means, but of the manner; we are so saved, that there may even yet remain something, for which we may hope,—both salvation and glory. He limits the present salvation, but, while he limits, he by that very circumstance takes it for granted.—τί xαι) why yet does he hope for it? Where there is vision, there is no need of hope. The blessed will be sure of the eternity of their blessedness, because they shall have no need of hope; and therefore they will be established in it.

25. Εἰ δὲ, but if) The patient waiting of believers is deduced from the nature of hope.

26. Καὶ, even) Not only the whole creation (every creature) groans, but the Holy Spirit Himself affords assistance; comp. ver. 23, note 2. On both sides, believers have such as groan with them, and make common cause with them;—on the one side, they have the whole creation [creature], on the other, what is of still more importance, they have the Spirit. In as far as the Spirit groans, it respects us: in as far as He also affords assistance ['helps,' it respects the creature [creation].—συναυτή-
Romans VIII. 27.

λαμβάνεται) σὺν has the same force in this compound as in ἁμαρτεῖ, ver. 16, [i.e., along with us].—τὰς ἁμαρτίας) infirmities, which exist in our knowledge and in our prayers; the abstract for the concrete, infirmities, that is our prayers, which are in themselves infirm.—γὰρ, for) Paul explains what the infirmities are.—τὶ—καθι, what—as) comp. how or what, Matt. x. 19.—ὑπερεντυγχάνει) ὑπερ, abundantly [over and above] as in ver. 37, ὑπερνικῶμεν, and ὑπερεπτείσασθεν, ch. v. 20. Both ὑπερεντυγχάνει in this verse, and ὑπερτυγχάνει, ver. 27, are the predicates of the same subject, viz. the Holy Spirit. It is the general practice, first to put the compound verb with its proper emphasis, and then afterwards merely to repeat, in its stead, the simple form. Thus in Rom. xv. 4 we have first προερέαζε, and subsequently in the second place, ἐγράφει follows, which is the genuine reading.—σταθαμῶν, with groans) Every groan (the theme or root of the word being σταθάμ, strait) proceeds from the pressure of great straits: therefore the matter [the component material] of our groaning is from ourselves; but the Holy Spirit puts upon that matter its form [puts it into shape], whence it is that the groanings of believers, whether they proceed from joy or sorrow, cannot be uttered.

27. Δι) [Not and, as Engl. Vers., but] refers to a privative in ἀλαλήτως [Though they can not be uttered, yet, etc.]—τὰς καρδίας, the hearts) The Spirit dwells in the hearts [of believers], and makes intercession. Christ is in heaven. He who searches the hearts is the Father, to whom especially that act is attributed in Scripture.—τὶ φρόνημα τοῦ πνεύματος, the mind of the Spirit).—Comp. φρόνημα, ver. 6, Sensum, the nominative: from the plural sensa, sensorum.—τοῦ πνεύματος, of the Spirit) the Holy Spirit, as in the preceding verse.—κατὰ) according to [ad], κατὰ Θεόν, according to God, not κατὰ ἄνθρωπον, according to man (comp. 1 John iii. 20) [after the manner of God, not man], as is worthy of God, and in a manner acceptable and manifest to Him. The Holy Spirit understands the style of the court of heaven, which is acceptable to the Father. Κατὰ is the emphatic word of the sentence, inasmuch as it is placed at the

1 Beng. uses sensum here to express φρόνημα, not the accus. of sensus, but an old disused nominative singular, the plural of which is often found sensori sensorum.—Ed.
beginning of the clause.—ὑπὸ ἀγίων, for saints) The article is not added; they are saints, who are both near to God, and are deemed worthy of assistance, being those for whom [the Spirit] makes intercession.

28. Οἴδαμεν δὲ, Moreover we know) An antithesis to, we know not, ver. 26.—τοῖς ἀγαπῶσι, to them that love) The subject is here described from the fruit of those things, which have been hitherto mentioned,—namely, love to God; and this love also makes believers [by a happy art] dexterously to take in good part all things which God sends upon them, and perseveringly to overcome all difficulties and temptations, [James i. 12. Paul is an example, 2 Cor. i. 3—11.—V. g.] Presently after, in the case of the called, the reason is given, why a predicate so excellent is attributed to this subject [why such blessed things are predicated of them who love God].—πάντα σωσι) all things work together, by means of groanings, and in other ways. So 1 Macc. xii. 1, ἵνα τιμήσωσέν τόπος, time works with (serves) him.—εἰς ἀγαθόν, for good) even as far as to [up to] their glorification, ver. 30, at the end.—τοῖς κατὰ πρόθεσιν κληροῖς ὅσιον, to those who are the called according to His purpose) This is a new proposition in reference to what follows. The apostle designs to give a recapitulation of all the advantages involved in justification and glorification, ver. 30, and accordingly returns now first of all to its deepest [most remote] roots, which only can be known from these their sweetest fruits themselves: he at the same time hereby prepares us for the ninth chapter [which treats chiefly of God's election and calling]: πρόθεσις is the purpose, which God determined to carry into effect concerning the salvation of His own people. κληροῖς, the called, is a noun, not a participle; inasmuch as ὅσιον is added [which it would not be, if κληροῖς were a participial adjective], who are the called:—the purpose is unfolded, ver. 29, the called, ver. 30.

29. προφητήσας) He foreknew. Hafenreffer translates it—He formerly acknowledged: πρόθεσις, the purpose, comprehends προφητήσας, foreknowledge, and προορισμὸν, predestination, for calling is annexed both to the former (πρόθεσις) and to the two latter

i.e. the root, God's calling and everlasting election, is known from the blessed fruits (all things working for their good) which it bears to the called. —Ed.
(προγνωσὶς and προφητικός), ver. 28–30; Eph. i. 9, where however θέλημα, His will, is in a more extensive sense, than predestination, and assuredly predestination accompanies foreknowledge, for foreknowledge takes away rejection or reprobation [casting away]: ch. xi. 2. Moreover reprobation [casting away] and predestination are opposed to each other.—προάρτισις, συμμόρφωσις, predestined, (to be) conformed He declares, who they are, whom He foreknew, namely, those who are conformed. This is the character of those [impress of God's seal on those: referring to seal, 2 Tim. ii. 19], who were foreknown and are to be glorified, 2 Tim. ii. 19; Phil. iii. 10, 21.—τῆς εἰκόνος, to the image) construed with συμμόρφωσις, although συμμορφωσις, Phil. iii. 10, governs the dative. Here it has more the power of a substantive with [followed by] the genitive. This likeness [conformity to His Son's likeness] constitutes the very adoption of sons itself, not the cross or glory; for this [the glory] follows only after [not till after] justification; concerning which, see ver. 30: but they who are the sons of God are the brethren of Christ [at an earlier stage in the successive links, viz. ver. 29]. Conformity to His cross or His glory is the consequence that follows in the train of conformity to the Son of God, Gal. iv. 19. So Eph. i. 5, predestinating us unto the adoption of sons (children).—εἰς τὸ The cause, why predestination is conjoined with foreknowledge, namely, Christ ought to have many brethren; but this multitude of brethren would fail, or at least would be diminished, if there were foreknowledge without predestination. Predestination overcomes everything that obstructs the salvation of believers, and changes adversity into prosperity.—εἰπεῖ that He might be, and might be seen to be.—πρωτόγονον, the first-born) The glorious resurrection of Christ, and of believers, is itself a kind of generation [the regeneration], Matt. xix. 28.

30. Τὸν δὲ καὶ ἰδίωκας, them He also justified) Paul does not fix the number of those, who are called, justified, glorified, to be absolutely equal; he does not affirm that the believer may not fail between the special call, and final glory, ch. xi. 22; nor does he deny that there are also persons called, who may not be justified; but he shows, that God, so far as He Himself is concerned, conducts His people from step to step.—ἰδιός, He glorified) ver. 1v—24. He speaks in the preterite, as if he were looking back
from the goal to the race of faith, and from eternal glory, as it were, backward to the eternity itself, in which God decreed the glorifying of His people.—[Comp. Ps. xvi. 3.]

31. Πρωτεροποιημένα] to [as regards] these things, which have been spoken of in chapters iii. v. viii. : that is to say, we cannot go, we cannot think, we cannot wish for anything farther. And if any one, by reason of his unbelief, should feel inclined to bring forward anything in opposition to these things (comp. Luke xiv. 6, to—in opposition to these things) he cannot do it. [It may be justly said, that the gate of heaven is thrown open in this passage, ver. 31—39.—V. g.]—si] if. The conditional used instead of the causal, renders the conclusion the stronger. Many are of opinion, that there are three sections [periora, complete portions of the discourse] in this passage, every one of which begins by an interrogation with τίς, who? with an anaphora,¹ and has its answer immediately following, which is called anthypophora.² But the apostle contemplated a different analysis. There are four sections beginning with this verse; one, a general section; and three special ones: every one of them has glorying concerning Grace in the first instance; and then presently after a suitable question, challenging all opposition, to which the expression, I am persuaded, is an answer. The first, a general section, is this: If God be for us, who can be against us? The first special section is this, which concerns the past: He who did not even spare His own Son, but delivered Him up for us all; How shall He not also with Him forgive [But Engl. Vers. freely give] us all things? Who shall lay anything to the charge of God's elect? (Where in the question, the logical consequence is from [is drawn from] glorying concerning the past: for the nature of the subject did not admit of the section being only expressed by präterite tenses. Accordingly there is [besides the Preterites] also a double future in, shall He forgive, shall lay to the charge; but it has a manifest reference to past events. God will forgive all the sins, that have been committed [by believers]. No one can now accuse God's

¹ The frequent repetition of the same word in the beginnings of sections.—See Appendix.

² See Appendix. The answer to a foreseen objection of an adversary, by anticipation, or an answer to an objection actually made, by the statement of an opposite sentiment or fact.
elect on account of those sins committed by them. And the how and who are thus combined in one and the same section, but there is also a double relation, 1.) God did not spare His own Son. Therefore, He will also forgive us with Him all things. 2.) He delivered Him up for us all. Therefore, no one shall lay anything to the charge of God's elect.) The second section has respect to the present; It is God that justifieth, Who is he that condemneth; comp. by all means, Isa. l. 8, 9. The third section is concerning the future; It is Christ [that died], etc. Who shall separate us? For it is a future non-separation which is implied in the shall separate, as appears by comparing this with the end of ver. 38. The Past and Present are the foundation of the Future, and often the love of Christ is inferred from His death, ch. v. 5, etc.; Gal. ii. 20; Rev. i. 5. An interrogative apodosis such as this is frequent, and is admirably suited to a spirited discourse.—Acts viii. 33; Num. xxiv. 9; Job ix. 12, xxxiv. 29; Ps. xxvii. 1; Isa. xiv. 27, xliii. 13; Lam. ii. 13, at the end of verse; Amos iii. 8.

32. "σοφη, who) This first special section has four sentences: the third has respect to the first, the fourth to the second. He did not spare His own Son: therefore there is nothing, which He will not forgive. He delivered up His Son for us: therefore no one shall accuse us on account of our sins, ch. iv. 25. He was delivered [for our offences]. Nor does the clause, who shall lay anything to the charge, so closely cohere with that which follows, as with that which goes before; for the delivering up of Christ for us forbids all laying ought to our charge: whereas our justification [ver. 33, it is God that justifieth] does not forbid the laying things to our charge, but overcomes it. Γι has a sweetness full of exultation, as the xai, even—also, ver. 34, repeated: ὅσοι, who, has its apodosis, he, implied in the following words.—οὐκ ἰαίωντο, did not spare] LXX. όντες ἰαίωντο τού τινον σω κ.τ.λ., Gen. xxii. 16, concerning Abraham and Isaac, and Paul seems to have had that passage in his mind. God, so to speak, offered violence to His love as a Father.—ἐξελέησαν πάντως, us all) In other places it is generally said, all we, of all of us; but here us is put first with greater force and emphasis. The perception of grace in respect to ourselves is prior to our perception of universal grace [grace in respect to the world at large]. Many examples of its application
are found without any mention of its universality, for instance, 1 Tim. i. 15, 16: whereas its universality is subsequently commended for the purpose of stimulating to the farther discharge of duties; ib. ii. 1, etc.—παρέδωκεν) delivered up. So LXX., Isa. liii. 6.—καὶ σὺν αὐτῷ, with Himself also) καὶ also adds an epitasis¹ to the reasoning from the greater to the less. It was more [a greater stretch of love] not to spare His Son; now, with the Son, that is, when we have the Son already sacrificed, at all costs, to us [by the Father], He will certainly forgive us [give us freely] all things.—πάντα) all things, that are for our salvation.—χαρίσται, will freely give [and forgive]) The antithesis to He did not spare. The things which are the consequence of redemption, are themselves also of grace [freely given]: χαρίσται, χάρις].

33. Ἐκλεκτὸν Ὄσιον, of God's elect) ver. 29.—δικαιῶν, that justifieth) To justify and condemn are the words in antithesis to each other, ver. 3, note. In Isa. l. 8, 9, a passage, which we have previously quoted, there similarly comes first an hypothesis in each of the consecutive sections, and there follows the Answer subjoined by the speaker, in each case respectively, expressed in the form of a question; for example,

A. He is near, who justifies me?²

B. 1. Who will contend with me? we shall (let us) stand together.

2. Who is the lord of my cause? let him draw near to me.

C. Behold the Lord God will help me:

D. Who is he that shall condemn me?

Here the apostle seems to have assumed A, and on the contrary to have omitted B, and likewise to have omitted C, and on the contrary to have quoted D

34. ὁ ἀποκαθάνων, μακάριον δὴ—οὐκαὶ—οὐκαὶ, that died, yea rather—who even—who also) The order of the enumeration of the

¹ See Appendix. Some word added to give increased emphasis or clearness to a previous enunciation.

² This expression, that He is near, seems to be in the Old Testament sense, whereas, on the contrary, He is said in the Romans to be the God that justifieth, without any restriction.
things contrary, ver. 35, 38, 39, corresponds to these four weighty turning points of his argument. In ver. 35, the former are lighter and less considerable [than in ver. 38], and may be all referred to [reduced to the one head, viz.] death, ver. 38, inasmuch as they are, as it were, previous tendencies towards death. The contraries in the way of the elect, enumerated in ver. 38, 39, are more weighty ones. That topic will be by and by brought out more fully.—μᾶλλον, rather) ch. v. 10. Our faith ought to lean on the death of Christ, but it ought rather also to make such progress, as to lean on His resurrection, kingly dominion, and second coming.—ἐστιν ἐὰν δεξιᾷ τοῦ Θεοῦ, is at the right hand of God) He is able to save; He Himself and the Father. The ascension is not previously mentioned, nor does the mention of His glorious coming follow: for the former is the act of sitting at the right hand of God, the latter entirely takes away all, that threatens separation from the love of God, and brings in the state of glory, of which ver. 30 treats.—ἐντυγχάνει, intercedes) He is willing to save: He Himself and the Father.

35. Τίς ἡμᾶς χαρίσει, who shall separate us) The perpetuity of the union, for the time to come, with the love of Christ and of God, is deduced from the death of Christ, from His resurrection, His sitting at the right hand of God and His intercession, comp. ch. v. 5, 6, 9, 10; Heb. vii. 25. But the who is presently after explained by the enumeration [shall tribulation or distress, etc.], without an aetiology following after: from which again it is evident, that the aetiology, [assigning of the reason] must be sought for before the words, who shall separate us, in ver. 34: and he says who, not what, although he subjoins [shall] affliction, etc., because personal enemies lurk under these adverse things.—τῆς ἀγαπής, from the love) towards us, ver. 37, 39. The foundation of the impossibility of being separated from the love of Christ is love; the foundation of this confidence is love clearly perceived.—τοῦ Χριστοῦ, of Christ) The love of God is one with the love of Christ, ver. 39.—γυμνότης) nakedness, the want of clothing, the extreme of poverty, 1 Cor. iv. 11; 2 Cor. xi. 27. The enumeration for the most part goes on in pairs, hunger and nakedness, etc.—χίμωνος, peril) Hypocrites often sink under mere dangers.—μάχαιρα, or sword) an instrument of slaughter. Paul mentions the kind of death, with which he himself had been
sometimes threatened, ch. xvi. 4; Phil. ii. 17, note. Many martyrs, who survived other tortures, were despatched with the sword, ἐπιλειψθησαν [consummari sunt].

36. καὶ διῶς, as) He gives the reason, why he enumerates in the preceding verse so many trials.—ὁτί—σφαγῆς) So the LXX., Ps. xliv. 23. Both the church of the Old Testament, and much more that of the New Testament, might have so spoken; and the latter may still so speak.—ἐν νὰ σω, for thy sake) It is a good thing thus [i.e. for Christ's sake] to suffer: the sorrows, in which the world abounds, and which are braved for other reasons, are vain.—θανατώμεθα, we are killed) The first class of the blessed [departed saints] is for the most part filled up with those, who met a violent death, Matt. xxiii. 34, 35; Heb. xi. 37; Rev. vi. 11, xx. 4.—ἐλήνυ τιν ἡμίραι all the day. So the LXX., in many passages, ἄνυ ὅτε, a proverbial expression; the whole day, all the day: Matt. xx. 6. Ps. quoted above, ver. 16, 9.—ἐλογίασθησαν, we are accounted) by our enemies, as also by ourselves.

37. ῥαπερίσκωμεν, we are more than conquerors) We have strength not only equal and sufficient, but far more than sufficient for overcoming the preceding catalogue of evils: and not even shall the catalogue of evils, which follows, injure us, because Christ, because God is greater than all. In this section there is designated that (as it were) highest mark which the Christian can attain, before his departure to the abodes of the blessed.—δὰ τὸ ἄγαντίσαντος) The Aorist: through Him, who hath with His love embraced us in Christ, and for that very reason proves us by trials and adversity.

38. Πιστεύωμεν, I am persuaded) all doubt being overcome.—γὰρ) Things of less weight do not hurt us: for even things of greater weight shall not hurt us.—οὐτε θάνατος, κ.τ.λ., neither death, etc.) This is introduced from ver. 34, in an admirable order:

Neither death shall hurt us, nor life: comp. ch. xiv. 9.
nor angels, nor principalities, nor things present, nor things to come: comp. Eph. i. 20, 21.
nor power, nor height, nor depth, nor any other creature.

for Christ hath died:
He rose again:
Christ is at the right hand of God.
He makes intercession.
Hence we have an illustration of the order of the words. For
the enumeration moves in pairs; *neither death nor life; nor
things present, nor things to come.* The other two pairs are
subjoined by chiasmus;¹ *nor power [1], nor height [2], nor
depth [3], nor any other [4] creature;* [the first referring to the
fourth, the second to the third]; in such a way, however, that
in some sense, also *power and height, depth and any creature may
be respectively joined together. A similar chiasmus occurs at
Matt. xii. 22, so that the blind and dumb both spake and saw,
[blind referring to saw; dumb to spake]. But if any one should
prefer the more commonly received reading of the order of
enumeration, he may read as follows:—

*Neither death, nor life:
nor angels, nor principalities, nor powers:
nor things present, nor things to come:
nor height, nor depth, nor any other creature,*

so that there may be four pairs of species, and the second and
fourth pairs may have the genus added in the first or last place.
But testimony of higher antiquity maintains the former order of
enumeration to be superior.² See App. Crit. Ed. ii., p. 329, etc.
I acknowledge for my own part that the generally received
order of the words is more easy, and the reader is free to choose
either. At all events the relation of this enumeration to ver. 34,
which was demonstrated above, is so evident, and so full of the
doctrine of salvation, that it cannot be admitted to be an arbi-
trary interpretation. Now, we shall look at the same clauses
one by one.—*θάνατος, death*) *Death* is considered as a thing most
terrible and here it is put first, with which comp. ver. 34, and
the order of its series, and ver. 36. Therefore the death also,
which is inflicted by men, is indicated: burning alive, strangu-
lation, casting to wild beasts, etc.³—*ζωή, life*) and in it θάνατος,

¹ See Appendix. From the Greek X. When the component parts of
two pairs of words or propositions have a mutual relation, inverse or direct.
put the δυνάμεως before ὄντες ἐνσώματα. Rec. Text has no very ancient autho-
rity but Syr. Vers. for putting δυνάμεως before ὄντες ἐνσώματα.—Ed.
³ The author in his Germ. Vers. expresses the suspicion, that the state of
affliction, etc., ver. 35: likewise length of life, tranquillity, and all living men [as opposed to angels]. None of these things shall be hurtful, comp. 1 Cor. iii. 22 [in ver. 21 men are included].—ἀγγέλων, angels) The mention of angels is made, after the implied mention of men, in the way of gradation; 1 Cor. xv. 24, note. In this passage the statement may be understood as referring to good angels (conditionally, as Gal. i. 8), and of wicked angels (categorically): (for it will be found that the latter are also called angels absolutely, not merely angels of the devil; Matt. xxv. 41); 1 Cor. iv. 9, vi. 3, xi. 10; 1 Tim. iii. 16, 1 Pet. iii. 22; 2 Pet. ii. 4; Jude, ver. 6; Rev. ix. 11, etc., Ps. lxxviii. 49.—ἀρχαί, principalities) These are also comprehended under the general name angels, as well as other orders, Heb. i. 4, 14; but those seem to be specially denominated angels, who are more frequently sent than the rest of the heavenly orders. They are thus called principalities, and also thrones, Col. i. 16; but not kingdoms, for the kingdom belongs to the Son of God, 1 Cor. xv. 24, 25.—οὐς ἐνσώτα, οὐς μιλλόνα, nor things present nor things to come) Things past are not mentioned, not even sins; for they have all passed away. Present things are the events, that happen to us during our earthly pilgrimage, or which befall the whole world, until it come to an end. For the saints are viewed either individually, or as a united body. Things future refer to whatever will occur to us either after our time in the world, or after that of the whole world has terminated, as the last judgment, the conflagration of the world, eternal punishment; or those things, which, though they now exist, will yet become known to us at length by name in the world to come, and not till then.—οὐς δύναμις;¹ nor power) ²Δύναμις often corresponds to the Hebrew word נז, and signifies forces, hosts.

39. οὐς ὄψωμα, οὐς βάθος, nor height nor depth) Things past and future point to differences of times, height and depth to

the dead is here indicated rather than actual slaughter; from the consideration, that already in ver 35, every kind of death may be comprehended under the term sword.—E. B.

¹ fg Vulg. Ambrose and Augustine support the singular δύναμις. But all the other authorities quoted in my last note support δύναμις.—Ed.

² D corrected by a later hand, d.
differences of places. We do not know, the number, magnitude, and variety of things, comprehended in these words, and yet we do not fear them. Height here, in sublime style, is used for heaven; depth for the abyss; with which comp. ch. x. 6, 7; Eph. iv. 8, 9, 10, that is, neither the arduous and high ascents, nor the precipitous and deep descents, I shall not say, of the feelings, of the affections, of fame, and of pecuniary resources, Phil. iv. 12, nor shall I say [the arduous ascents, etc.], of walls, of mountains, and of waters, but even of heaven and of the abyss itself, of which even a careless consideration has power sufficient to make the human mind beside itself [to fill it with strange awe], produce in us no terror. Furthermore, Paul does not say in Greek, ὅψες, βάθος, as he does elsewhere in another sense; nor ψωμα, βάθωμα (as Plutarch says, ψώματα τῶν ἀστέρων, the heights of the stars, and Theophrastus, βάθωματα τῆς λίμνης, the depths of the lake) but ἡψωμα, βάθος; using purposely, as it were, the derivative and primitive, which strike the ear with variety in sound. "มีปัญหาς, the primitive noun, signifies height absolutely; ἡψωμα, a sort of verbal noun, is not so much height, as something that has been elevated, or made high; ηψως belongs to God, and the third heaven, from whence we receive nothing hurtful; ἡψωμα has perhaps some likeness in sound [resemblance by alliteration] to the word στριωμα, firmament, which is frequently used by the LXX. interpreters; and in this passage certainly points to those regions, to which it is difficult to ascend, and where the powers of darkness range, exalting themselves awfully against us [2 Thess. ii. 4, exalteth himself, Ephes. ii. 2, vi. 12]: βάθος, how far soever it descends, does no injury to us.—πῖσης, creature) whatever things exist outside of God, and of what kind soever they are. He does not so much as condescend to mention visible enemies.—δυνάσται, shall be able) although they should make many attempts.—χωρίσεως, to separate) neither by violence, ver. 35, nor in the way of law [just right], ver. 33, 34.
CHAPTER IX.

1. Ἀλήθεια, truth) Concerning the connexion, see on ch. i. 16, note. The article is not added here; comp. 2 Cor. vii. 14, xi. 10, because his reference is not to the whole truth, but to something true in particular [a particular truth], and in this sense also Ἀλήθειαι in the plural is used in Ps. xii. 2, lx. 1, LXX.; 2 Macc. vii. 6. This asseveration chiefly relates to ver. 3, where for is put as in Matt. i. 18. Therefore in ver. 2 ὅσον denotes because [not as Engl. Vers. that], and indicates the cause of the prayer. For verse 2 was likely to obtain belief of itself without so great an asseveration [being needed; therefore ὅσον is not = that in ver. 2.]—λέγω, I speak) The apostle speaks deliberately.—ἐάν ἔριστον ἔριστον, ἔκανεν] ἔκανεν has sometimes the same force as an oath.—οὐ̔ ἐγὼ μοι, I lie not) This is equivalent to that clause, I speak the truth. Its own confirmation is added to each [both to, I lie not, and to, I speak the truth]. This chapter throughout in its phrases and figures comes near to the Hebrew idiom.—συνιδόσως, conscience) The criterion of truth lies in the conscience and in the heart, which the internal testimony of the Holy Spirit enlightens and confirms.

2. Ἀλπὴ, grief, [heaviness]) In spiritual things grief and (see the end of the eighth chapter) joy in the highest degree may exist together. Paul was sensible, from how great benefits, already enumerated, the Jews excluded themselves, and at the same time he declares [makes it evident], that he does not say those things, which he has to say, in an unfriendly spirit towards his persecutors.—μου—τῷ λαῷ συνάχθη μου, to me—in my heart) These are equivalent in each half of the verse.

3. Ἡχήθη, I could wish) A verb in the imperfect tense, involving in it a potential or conditional signification, involving the condition, if Christ would permit. His grief was unceasing [continual], but this prayer does not seem here to be asserted as unceasing, or absolute. Human words are not fully adequate to include in them [to express fully] the emotions of holy souls; nor are those emotions always the same; nor it is in the power
of those souls always to elicit from themselves such a prayer as this. If the soul be not far advanced, it is incapable of [cannot comprehend] this. It is not easy to estimate the measure of love, in a Moses and a Paul. For the narrow boundary of our reasoning powers does not comprehend it; as the little child is unable to comprehend the courage of warlike heroes. In the case of those two men [duumvirs] themselves, the intervals in their lives, which may be in a good sense called extatic, were something sudden and extraordinary. It was not even in their own power to elicit from themselves such acts as these at any time they chose. Grief [heaviness] and sorrow for the danger and distress of the people; shame for their fault; zeal for their salvation, for the safety of so great a multitude, and for still farther promoting the glory of God through the preservation of such a people, so carried them away, as to make them for a time forget themselves, Exod. xxxii. 32. I am inclined to give this paraphrase of that passage: Pardon them; if thou dost not pardon them, turn upon me the punishment destined for them, that is, as Moses elsewhere says, kill me, Num. xi. 15. It is therefore the book of temporal life, as distinguished from that of eternal life, according to the point of view, economy, and style of the Old Testament; comp. Ex. xxxiii. 3, 5. The book of temporal life is intended in Ps. cxxxix. 16.—αἵρετος εὐφώ, I myself) construe these words with to be [were].—ἀνάβαςα οὐαυ, to be accursed) It will be enough to compare this passage with Gal. iii. 13, where Christ is said to have been made a curse for us. The meaning is, I could have wished to bring the misery of the Jews on my own head, and to be in their place. The Jews, rejecting the faith, were accursed from Christ; comp. Gal. i. 8, 9, v. 4. Whether he would have wished only the deprivation of all good, and his own destruction, and annihilation, or the suffering also of every evil, and that too both in body and in soul, and for ever, or whether, in the very excitement [paroxysm] of that prayer, he had the matter fully present before his understanding, who knows whether Paul himself, had he been questioned, would have been able exactly to define? At least that word [Εγώ] I [all thought of self] was entirely suppressed in him; he was looking only to others, for the sake of the Divine glory; comp. 2 Cor. xii. 15. From the loftiest
pinnacle of faith (chap. viii.) he now shows the highest degree of love, which was kindled by the Divine love. The thing, which he had wished, could not have been done, but his prayer was pious and solid, although under the tacit condition, if it were possible to be done; comp. Rom. viii. 38, I am persuaded; Ex. xxxii. 33.—ἀνέλυεν εἰς ἡλικίαν, from Christ) So ἀνέλυεν from 1 Cor. i. 30; or, as Christ, being made a curse, was abandoned by the Father; so Paul, filled with Christ, wished in place of the Jews to be forsaken by Christ, as if he had been accursed. He is not speaking of excommunication from the everlasting society of the church. There is a difference between these two things, for ἱκανὸν, curse, has the greater force of the two, and implies something more absolute: ḫρινε, anathema, something relative, Gal. i. 8, 9, 1 Cor. xvi. 22, the former is rather more severe, the latter milder; the former expresses the power of reconciliation by the cross of Christ; the latter is more suitable to [more applicable as regards] Paul; nor can the one be substituted for the other, either here, or in the passages quoted.—τῶν) The apostle is speaking of the whole multitude, not of individuals.—ἀδελφῶν μου, for my brethren) This expresses the cause of his so great love toward them.—συγγενέων μου κατὰ σάρκα, my kinsmen according to the flesh) This expresses the cause of his prayer, showing why the prayer, other things being supposed to be equal [ceteris paribus, supposing there were no objection on other grounds], was right; and by adding kinsmen, he shows that the word brethren is not to be understood, as it usually is, of Christians, but of the Jews. Christ was made a curse for us, because we were his kinsmen.

4. quernus, inasmuch as being those who) He now explains the cause of his sorrow and grief: viz. the fact that Israel does not enjoy so great benefits. He uses great 'euphemia' [softening of an unwelcome truth. Append.] in words.—ὅτι ὁικεσία—ἐπαγγελ-λία, whose is the adoption of [as] sons—the promises) Six privileges are enumerated by three pairs of correlative; and in the first pair, regard is had to God the Father; in the second, to Christ; in the third, to the Holy Spirit: with which comp. Eph. iii. 6, note.—ὅτι ὁικεσία καὶ ὁ δόξα, the adoption of sons and the glory) i.e. that Israel is the first-born son of God, and the God of glory is their God, Deut. iv. 7, 33, 34; Ps. civ. 20,
(xlvi. 5); but by the force of the correlatives, God is at the same time the Father of Israel, and Israel is the people of God. In like manner this relation is expressed in abbreviated form (the two respective correlatives being left to be supplied. See Append. on locutio concisa) in Rev. xxi. 7; comp. Rom. viii. 18, 19. Some understand διακαταφύλαξις, the glory, of the ark of the covenant; but Paul is not speaking here of anything corporeal. God Himself is called the Glory of His people Israel, by the same metonymy, as He is called the Fear, instead of the God [the Object of fear], of Isaac, Gen. xxxi. 42, 54.—καὶ οἱ διακαταφύλαξις, καὶ ἡ νομοθεσία, and the covenants and the giving of the law) comp. Heb. viii. 6. The reason why the covenants are put before the giving of the law, is evident from Gal. iii. 17. Διακαταφύλαξις is plural, because the testament, or covenant, both was frequently repeated, Lev. xxvi. 42, 45; Eph. ii, 12; and was given in various modes [πολυφόρως], dispositions [one, the law received by the disposition of angels, the other the Gospel covenant under Jesus], Heb. i. 1; and because there were two administrations of it, Gal. iv. 24, the one promising, the other promised [the subject of the promise].—καὶ η ἄνωθεν καὶ αἱ ἰσαγγελίαι, and the service of God and the promises) Acts xxvi. 6, 7; Eph. i. 13; Heb. viii. 5, 6. Here the giving of the law and the service of God, the covenants and the promises correspond by chiasmus. For the promises flow from the covenants; and the service of God was instituted by the giving of the law. [It was the promises that procured (gained) for the service of God its peculiar dignity. Moreover, the Holy Spirit was promised, Gal. iii. 14.—V. g.]

5. τίνι οἱ συγγόνοι, ἔργ.λ.) whose are the fathers, etc. Baumgarten has both written a dissertation on this passage, and has added it to his Exposition of this Epistle. All, that is of importance to me in it, I have explained in Zeugniss, p. 157, etc. (ed. 1748), [c. 11, 28].—καὶ οὗ ἀναφέρεται, and of whom, i.e. of the Israelites, Acts iii. 22. To the six privileges of the Israelites lately mentioned are added the seventh and eighth, respecting the fathers, and respecting the Messiah Himself. Israel is a noble and a holy people.—οὗ i.e. ἐκ ἱσόν, but the participle has a more narrow meaning. Artemonius with great propriety proves

1 See Appendix.
from the grief of Paul, that there is no doxology in this passage: Part I. cap. 42: but at the same time he along with his associates contends, that Paul wrote ὅ ἐτι πάντων, Ὁσε, κ.τ.λ. So that there may be denoted in the passage this privilege of the Israelites, that the Lord is their God; and he interprets the clause, ὅ ἐτι πάντων, thus: that this privilege is the greatest of all the honours conferred upon Israel. But such an interpretation of the ὅ ἐτι πάντων, with which comp. Eph. iv. 6 (that we may remove this out of our way in the first place), implies a meaning, which owes its birth merely to the support of an hypothesis, and which requires to be expressed rather by a phrase of this sort; τὸ δὴ πάντων μείζον. The conjecture itself, ὅν ὅ, carries with it an open violation of the text. For I. it dissevers τὸ κατὰ σάφεια from the antithetic member of the sentence, κατὰ αὐτὰμα, which is usually everywhere mentioned [expressed]. II. It at the same time divides the last member of the enumeration [of the catalogue of privileges], before which καὶ, and, is suitably placed, καὶ εἴ ὅν, κ.τ.λ. into two members, and in the second of these the conjunction is by it harshly suppressed.

Artemonius objects: I. Christ is nowhere in the sacred Scriptures expressly called God. Ans. Nowhere? Doubtless because Artemonius endeavours to get rid of all those passages either by proposing a different reading, or by a different mode of interpretation. He himself admits, that too many proofs of one thing ought not to be demanded, page 225. In regard to the rest, see note on John i. 1. He objects, II. If Paul wrote ὅ ὅ, he omitted the principal privilege of the Israelites, that God, who is the Best and Greatest of all, was their God. Ans. The adoption and the glory had consisted in that very circumstance; therefore he did not omit it; nor is that idea, the Lord is the God of Israel, ever expressed in these words, Thine, O Israel, is God blessed for ever. He urges further; Christ is included even in the covenants, and yet Paul presently after makes mention of Christ; how much more would he be likely to make mention of God the Father Himself? Ans. The reason in the case of Christ for His being mentioned does not equally hold good in the case of God. Paul

1 i.e., according to His divine nature. The words ὅ ἐτι πάντων Ἡσε are equivalent to κατὰ αὐτὰμα, and form a plain antithesis to τὸ κατὰ σάφεια = His human nature.—Ed.
mentions in the order of time all the privileges of Israel (the
fathers being by the way [incidentally] joined with Christ).
He therefore mentions Christ, as He was manifested [last in
order of time]; but it was not necessary that that should
be in like manner mentioned of God. Moreover, Christ was in
singularly near relationship to the Israelites; but God was also
the God of the Gentiles, ch. iii. 29: and it was not God, but
Christ, whom the Jews rejected more openly. What? In
the very root of the name Israel, and therefore of the Israelites,
to which the apostle refers, ver. 4, 6, the name El, God,
is found. He objects, III. The style of the Fathers disagrees
with this opinion: nay, the false Ignatius [pseudoignatius]
reckons among the ministers of Satan those, who said, that Jesus
Himself is God over all. Ans. By this phrase, he has some-
what incautiously described the Sabellians, and next to them he
immediately places the Artemonites in the same class. In other
respects the fathers often apply the phraseology of Paul respect-
ing Christ to the Father, and by that very circumstance prove
the true force of that phraseology [as expressing Divinity]; and
yet the apostle is superior to [should have more weight than] the
fathers. Wolfius refutes Artemonius at great length in vol. ii.
Curar. ad N. T., p. 802, etc.—ἐνι πάνω, over all) The Father is
certainly excepted, 1 Cor. xv. 27. Christ is of the fathers, accord-
ing to the flesh; and at the same time was, is, and shall be over all,
inasmuch as He is God blessed for ever. Amen! The same praise
is ascribed to the Father and the Son, 2 Cor. xi. 31. Over all,
which is antithetic to, of whom, shows both the pre-existence
(προσωπον) of Christ before the fathers, in opposition to His des-
cent from the fathers according to the flesh, and His infinite
majesty and dominion full of grace over Jews and Gentiles;
comp. as to the phrase, Eph. iv. 6; as to the fact itself, John
viii. 58; Matt. xxii. 45. They are quite wrong, who fix the
full stop either here [after πάνω], (for the comma may be placed
with due respect to religion); for in that case the expression
should have been, εὐκοπησείς ἐν Σωσί [not ὁ —Σωσί εὐκοπησείς], if only
there had been here any peculiar occasion for such a doxology;
or [who fix a full stop] after σάρκα; for in this case τὸ κατὰ
σάρκα would be without its proper antithesis [which is, “who
in His divine nature is God over all”].—Θεός, God) We should
greatly rejoice, that in this solemn description Christ is so plainly called God. The apostles, who wrote before John, take for granted the deity of Christ, as a thing acknowledged; whence it is that they do not directly treat of it, but yet when it comes in their way, they mark it in a most glorious manner. Paul, ch. v. 15, had called Jesus Christ man; but he now calls Him God; so also 1 Tim. ii. 5, iii. 16. The one appellation supports the other.—εὐλογητὸς, blessed) ἡβάστα. By this epithet we unite in giving all praise to God, 2 Cor. xi. 31.—εἰς τοὺς αἰῶνας, for ever) [He] Who is above all—for ever, is the first and the last, Rev. i. 17.

6. οὐχ' οὖς,) This is not of that kind [not as though] The Jews were of opinion, that, if all the Jews were not saved, the word of God becomes of none effect. Paul refutes this opinion, and at the same time intimates, that the apostacy of the Jews had been foretold, rather than otherwise, by the word of God.—οὐ) but; namely, although I profess great sorrow for Israel, who continue without Christ.—ἐπάστωκεν, hath taken none effect) A suitable expression, 1 Cor. xiii. 8, note. If all Israel had failed, the word of God would have failed; but the latter cannot occur, so neither can the former: for even now there are some, [Israelites believers], and in future times there will be all. For this sentence comprehends all the statements in Chapters ix. x. xi., and is most aptly expressed. It is closely connected with what goes before in ver. 2, and yet in respect of what follows, where the word λόγος occurs again, there is a studied gentleness of expression and anticipatory caution3 that whatever is said of a disagreeable description may be softened before it is expressed; as in 1 Cor. x. 13.—ο λόγος, the word) of promise, which had been given to Israel.—οὐ γὰρ πάντες, for not all) γὰρ, for begins the discussion, not all, is mildly said instead of, there are not many. This was what the Jews held: We all and we alone are the people of God. Wherefore the all is refuted here; and the alone at ver. 24, etc. The Jews were Particularists (‘Particularistæ’); therefore Paul directly refutes them. His whole discussion will not only be considered as tolerable, but will even be much admired by those, and those alone, who have gone

1 See on ‘Euphemia’ and προδροματίω the Appendix.
through the former chapters in faith and repentance; for in this the prior regard is had to faith [rather than to repentance]. The sum of this discussion, in the opinion of those who deny universal grace, is as follows. God gives faith to whom He will; He does not give it, to whom He will not; according to the mind of Paul, it is this: God gives righteousness to them that believe, He does not give it to them that work; and that is by no means contrary to His word. Nay, He himself has declared by types and testimonies, that those, the sons of the promise are received; that these, the children of the flesh are rejected. This decree of God is certain, irrefragable, just; as any man or people listens to this decree or strives against it, so that man or that people is either accepted in mercy or rejected in wrath. The analysis of Arminius, which has been gleaned from Calovius Theol. Apost. Rom. Oraculo lxviii., and adopted Oraculo lxix., comes back to this [amounts to this at last]. Compare by all means i. 16, note. In the meantime Paul, in regard to those, whom he refutes, does not make any very wide separation between the former chapter [or head] concerning faith and the latter concerning righteousness; nor indeed was it necessary.—\textit{Israel, Israel, Israel} Ploce.¹

7. \textit{Oτι) because; this particle makes an epitasis}² in respect of the preceding sentence.—\textit{Αβρααμ, of Abraham} That, which happened to the children of the Fathers in the most ancient times, may much more happen to their later descendants.—\textit{αλλ' in \textit{Ἰσαακ}, \textit{x.r.λ, but in Isaac, etc.)} This clause is put as a \textit{\textit{Suppositio Materialis}} [See Append.]; for we supply, \textit{it was written, and it is being fulfilled, LXX.}, Gen. xxi. 12 : \textit{ὅτι ἐν στέρμα.} Here we even find a suitableness in the origin of the name Isaac; for they are the seed, who embrace the covenant of grace with a pure and noble-minded joy, Gen. xvii. 19 [\textit{Isaac Heb. = laughter, joy}].

8. \textit{Ταυτίσεως} The apostle, using boldness in speaking, puts that is for therefore.—\textit{ταύτα} \textit{ἐν, that is, are.} The substantive pronoun for the substantive verb; so \textit{οὗτοι, these, ver. 6: and

¹ See Appendix. A word twice put, once in the simple sense, once to express an attribute of it.

² Appendix. An addition made to a previous enunciation, to explain, or give emphasis.
frequently ὁδὲς this, ver. 9. The mode of expression in this chapter becomingly assumes the Hebrew idiom, so ver. 28, etc.

9. Ἐπαγγελίας, of promise) It corresponds to the expression, of the promise, ver. 8.—οὗτος, this) viz., —κατὰ τὸν κατά δύο τούτων ἑλέσθωμα, καὶ ἔσται τῇ Σάφρᾳ υἱός) At this time will I come, and Sarah shall have a son. LXX., Gen. xviii. 10: ιδού ἐπαγγελίας ἥξω πρὸς σε κατὰ τὸν κατὰ δύο τούτων εἰς ὦρας, καὶ ἔξει υἱὸν Σάφρα ἡ γυνὴ σου; comp. Gen. xvii. 21.

10. οὐ μόνον δι', and not only so) That is: it is wonderful, what I have said; what follows is still more wonderful. Ishmael under Abraham, Esau under Isaac, and those, who resembled Ishmael and Esau under Israel, rebelled.—Ῥεβέκκα, Rebecca) viz., ἵκτης, is, i.e. occurs in this place. She, the mother, and presently after Isaac the father, are named.—ἐξ ἑώς, by one) Isaac was now separated from Ishmael, and yet under Isaac himself, in whom Abraham’s seed is called, Esau also is separated from Jacob. Ishmael and Isaac were born not of the same mother, nor at the same time,—and Ishmael was the son too of a bondmaid, Isaac of a free woman. Jacob and Esau were born both of the same mother, and she a free woman, and at the same time.—κοίνη) so LXX. for ἴσως; it often occurs, e.g. Lev. xviii. 20, οὐ δῶσεις κοίνην σπέρματος, said of the man, which is opposed to the phrase ἐξ ἑώς κοίνην, of the woman in this passage.

11. Μῆτερ γεννηθέντων, when they were not yet born) Carnal descent profiteeth nothing, John i. 13.—μηδὲ σφαξάνων, and when they had done nothing) This is added, because some one might think as to Ishmael, that he was driven out, not so much because he was the son of a bondmaid, as because he was a mocker; although this slave-like securility afterwards shows itself in [lays hold of] the son of the bondmaid, so that he [πράσῳ, and κακῶς ζηλοῖς τοῦ πον] laughs and mocks at Isaac, whom he envies and insults.—καὶ ἐκλογήν,) The purpose, which is quite free, has its reason founded on election alone; comp. κατὰ ch. xvi. 25; Tit. i. 9. It might be said, in Latin, propositum Dei electivum, the elective purpose of God.—μήν, might stand [remain]) incapable of being set aside. It is presupposed that the πρόθεσιν, the purpose, is prior to the, might stand.—οὐχ ἐξ ἐργῶν, not of works) not even of works foreseen. Observe, it is not faith, which is opposed to election, but works.—ἐκ τοῦ καλοῦντος, of Him that calleth) even Him, who
called Jacob to be the superior, Esau to be the servant: comp. ver. 25.

12. Διότι, to her) It was often foretold to mothers before conception or birth, what would happen to their sons.—ὅτι ὁ—ἐλάσσον( Gen. xxv. 23, LXX., καὶ ὁ—ἐλάσσον.—οἱ μείζον( the elder, who, it might be reasonably thought, should command, as the younger should obey.—δουλεύετε, shall serve) and yet not so for ever, Gen. xxvii. 40.

13. Καθὼς, as) The word spoken by Malachi, at a period so long subsequent, agrees with that spoken in Genesis.—τὸν Ἰακώβ ἡγάστηκα κ.τ.λ.) Mal. i. 2, LXX., ἡγάστηκα τὸν Ἰακώβ κ.τ.λ.—ἡγάστηκα—ἰμίσθωσα, I have loved—I have hated) The reference is not to the spiritual state of each of the two brothers: but the external condition of Jacob and Esau, in like manner as the corporeal birth of Isaac is a type of spiritual things, ver. 9. All Israelites are not saved, and all Edomites are not damned. But Paul intimates, that as there was a difference between the sons of Abraham and Isaac, so there was a difference among the posterity of Israel. So far has he demonstrated what he purposed; he in the next place introduces an objection, and refutes it; μείζον properly signifies to hate, nay, to hate greatly. See Mal. i. 4, at the end.

14. Τί δὲν, what then?) Can we then on this ground be accused of charging God with unrighteousness and iniquity by this assertion? By no means; for what we assert is the irrefragable assertion of God; see the following verse.—Μὴ γένωτε, God forbid) The Jews thought, that they could by no means be rejected by God; that the Gentiles could by no means be received. As therefore an honest man acts even with greater severity [ἀποτροπία] towards those who are harshly and spitefully importunate, than he really feels (that he may defend his own rights, and those of his patron, and may not at an unseasonable time betray and cast away his character for liberality) so Paul defends the power and justice of God against the Israelites, who trusted to their mere name and their own merits; and on this subject, he sometimes uses those appropriate phrases, to which he seems to have been accustomed in former times in the school of the Pharisees. This is his language: No man can prescribe anything to the Lord God, nor demand and somewhat insolently extort anything from Him as
a debt, nor can he interdict Him in anything [which He pleases to do] or require a reason, why He shows Himself kind also to others [as well as to himself]. Therefore Paul somewhat abruptly checks by a rather severe answer the peevish and spiteful objectors. Luke xix. 22, 23, is a similar case. For no man is allowed to deal with God as if by virtue of a bond of agreement, [as if he were His creditor], but even if there were such a bond, God even deals more strictly with man [i.e. with a man of such a hireling spirit]; let the parable, Matt. xx. 13–15, which is quite parallel, be compared: I do thee no wrong, etc. There is therefore one meaning of Paul's language, by which he gives an answer to those who contend for good works: another, of a milder description, in behalf of believers, lies hid under the veil of the words. In the Sacred Scriptures too, especially when we have come from the thesis [the proposition] to the hypothesis [that on which the proposition rests], the manners, τὰ ἀφέν, as well as the reasonings, οἱ λόγοι, ought to be considered; and yet there can be no commentary so plain, which he, who contends for justification by good works, may more easily understand than the text of Paul.

15. Τὸ γὰρ Μωσῆς, for to Moses) Many are of opinion, that the objection extends from this verse to ver. 18; in which view the for, is used, as in ch. iii. 7, and thus thou wilt say then, ver. 19, concludes the objection, which was begun at ver. 14. And indeed by this introduction of a person speaking there would be a fitting expression of that ἀνταπόκρισις (rejoinder of the opponent), which is censured at ver. 20, and is subsequently refuted by taking up the words themselves or their synonyms. In the meantime Paul so expresses himself, as to make ἵνα ἀνταποκρίνωσις, the objector whilst replying at the same time answer himself; and therefore the words in this verse may be also taken, without injury to the sense, as spoken in the person of the apostle, as we shall now endeavour to show. Moses, Exod. xxxiii., had prayed for himself and the people by ἡ γραφή of the Lord, ver. 12, 13, 16, 17, and had concluded with, show me thy glory. The Lord answered: I will make all My goodness pass in the presence of thy face, and I will proclaim the name of the Lord before thy face. ויהי אדונינו אלヌי רחמים והיה名家 אדונינו יראה, And will be gracious, to whom I will show mercy, to whom I will show...
mercy, ver. 19. The Lord did not disclose even to Moses without some time intervening, to whom He would show grace and mercy, although the question was respecting Moses and the people of Israel alone, not respecting the Gentiles. To this Moses, then, not merely to others by Moses (Μωυσῆς, says Paul, as presently after, τῷ Φαραώ) the Lord spoke thus: By My proclamation, and by My most abundant working, subsequently, I will designate [mark out] him, as the object of grace and mercy, whosoever he be, whom I make the object of grace and mercy. By these words He intimated, that He would make proclamation [would reveal His own character] as regards grace and mercy; and He shortly after accordingly made proclamation, Ex. xxxiv. 5, ἡμιτριγυρία [ΟΙΚΤΙΡΜΑΝ καὶ ΕΛΕΗΜΟΝ ν.ρ.λ. ἵνα κῆλον δῶμαι], merciful and gracious, etc., to thousands; and added [καὶ τὸν ἴσχυον ὁ ἐρωταμένων ἰσάτων ἀμαρτίας πατήρων, ν.ρ.λ.], and He will not clear the guilty, etc. Therefore according to the subsequent proclamation itself, the following meaning of the previous promise comes clearly out: I will show thee the most abundant grace, even to that degree that thou mayest see concerning Me [see centred in Me] all whatsoever thou dost both desire and canst receive [comprehend?] in order that thou mayest furthermore understand, that it is [all of] grace; and for this reason inasmuch as I have once for all embraced thee in grace, which thou acknowledged to be grace; and as to the rest of the people, I will show them the most abundant mercy, in not visiting them with immediate destruction for their idolatry, that they may further understand it to be mercy; and for this reason inasmuch as I have once for all embraced them in mercy, which thou in their behalf acknowledged to be mercy. The 170. Int. and Paul have expressed the meaning of this sentence by the difference between the present and future tense: ἐλεησώ ὑμῖν ἵνα ἱλεῖται, καὶ οἰκτεῖρήσω ὑμῖν ἵνα οἰκτηράω, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. And there is the figure Place [see Appen.], which nearly signifies the same as below, ch. xiii. 7, and here it expresses the liberty of the Agent, of whom the apostle is speaking, as in Ex. xvi. 23. Moreover, each of the two verbs, placed in the two clauses [i.e. repeated twice], contains the emphasis in the former clause; [i.e. the emphasis is on the verb in each of the two clauses on its first mention, not on it when repeated; I will have mercy, on whom I
have mercy, etc.] : although generally in other passages the emphasis is on the verb in the latter clause [i.e. on its repetition] Gen. xxvii. 33, xlii. 14; 2 Kings vii. 4. That the acknowledgment of grace and mercy, on the part of Moses, and the true Israelites, is entwined together, is evident from this, that Paul, ver. 16, speaks, on the opposite side, of the man that willeth and that runneth, to whom grace is not grace, and mercy is not mercy. נָהָ֣נָ֣יָ֣יָ֣יָ֣יָ֣יָ֣וָ֣יָ֣יָ֣יָ֣יָ֣וָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣יָ֣y], is put twice, and intimates in the former passage that Moses (to whom the word ⃞, grace, is repeated in reply, taken from his own very prayers from Ex. xxxiii. ver. 13: where there occurs the same Plouc), and that in the latter passage, the others, were εἰς χειράδων among the thousands [as to whom God said of Himself, keeping mercy for thousands], to whom sinners, their children, grandchildren, etc., are opposed, Ex. xxxiv. 7. And thus, this testimony is extremely well fitted to prove, that there is no unrighteousness with God. This sentiment is manifest to believers. But in regard to those, who maintain the efficacy of good works, it sounds too abrupt: the reason why God should be merciful, is none other than His own mercy, for no other is mentioned in the writings of Moses, concerning Moses and Israel. I will have mercy, i.e. no one can extort anything by force; all things are in My hand, under My authority, and dependent on My will, if I act otherwise, no one can charge Me with injustice. This answer is sufficient to give to the defender of good works; and if any farther answer is given to him, it is superfluous.

16. "Ἀρα διδ, therefore) so also ver. 18. The inference of Paul here is not drawn from the particle διδ, whatsoever, but from the words εἰς διδ and εἰς τίμιοι, I have mercy, and I have compassion. —διδ τί;) not of the man that willeth, nor of him that runneth, supply it is, the business, or, will, course [the race is not of him that runneth, etc.]; not that it is in vain to will rightly, and, what is of greater importance, to run, or strive rightly, 1 Cor. ix. 26; Phil. iii. 14: but because to will and to run produce none of the things aimed at by those, who trust to their works. The human will is opposed to divine grace, and the course [the run] of human conduct to divine operation.—Comp. ver. 30, 31.

17. Δὲγεῖ) saith, i.e. exhibits God speaking in this manner, comp. ch. x. 20, saith.—γὰρ, for) He proves, that it is of Him
who shows mercy, even God.—τῷ Ψαρᾷ, to the Pharaoh) who lived in the time of Moses.—εἰς αὐτῷ τὸν τάφον ἔξεγερσα αὐτῷ ἡ ἀνθρώποι τὸν ἔλεησαν ἐρχόμενοι εἰς τὴν δύναμιν. ότι ἐνδιδυομένου ἐν σοί τὴν ἰσχύν ἐμοῦ. κ.τ.λ. Even for this same purpose have I raised thee up that I might show my power in thee. The LXX, Ex. ix. 16, καὶ ἐνέκειν τὸν τάφον ἐνεχθήσεν ἐστίν τῷ υἱῷ, ἵνα ἐνδιδυομένου ἐν σοί τὴν ἰσχύν μου κ.τ.λ. For this cause, thou hast been preserved until now, that I might show my power, etc.—ἐξεγείρα αὐτόν: but it should be carefully observed, that by ἐξεγείρω here the meaning of the word ἔλεησα is not expressed, as it is used in Zech. xi. 16, but ἐνεχθήσεν, which in all cases presupposes the subject previously produced. See the difference of these two Hebrew verbs in 1 Kings xv. 4. The meaning then is this: I have raised thee up to be a king very powerful (in whom I might show My power) and illustrious (by means of whom [owing to whom] My name might be proclaimed throughout all the earth). Therefore this ἐξεγείρας, raising up, includes the διατηρῆν, preserving, as the LXX. render it, using the milder term: and also includes the ἐνεχθῆν, which in ver. 22, is introduced from this very passage of Moses. The predecessor [the former Pharaoh] had previously begun rather to oppress Israel; Exod. ii. 23: nor yet did the successor repent. The Ordo Temporum, p. 161 [Ed. II. 142], determines his reign to have been very short, and therefore his whole administration was an experiencing of the Divine power. It must be added, that this was told to Pharaoh not at first, but after he had had been frequently guilty of excessive obstinacy, and it was not even then intended to discourage him from acknowledging Jehovah and from letting the people go, but to bring about his reformation.—δύναμιν, power) by which Pharaoh with all his forces was drowned.—διαγγέλῃ, might be declared) This is being done even to the present day.

18. "Οὐ θέλει] whom He will. Moreover, as regards the question, to whom God wills to show mercy, and whom He wills to harden; Paul shows that in other passages.—ἐλεήσῃ, has mercy) as for example on Moses.—σκληρῶσῃ, hardens) as He did Pharaoh. He uses, hardens, for, has not mercy, by metonymy of [substituting, for the antecedent] the consequent, although not to have mercy has a somewhat harsher meaning: so, is sanctified, for,
19. "Er, as yet) even still. This particle well expresses the peevish outcry. To the objection here put, Paul answers in two ways. I. The power of God over men is greater than the power of the potter over the clay, ver. 20, 21. Then II. He answers more mildly: God has not exercised His power, not even over the vessels of wrath, ver. 22.—αἰτήσων, Ἡσυχ) It is put for, of God, and expresses the feeling, by which objectors of this description show their aversion from God.

20. 1 Ἀνθρώπινα, O man) weak, ignorant of righteousness [i.e. the true way of justification].—μὴ ἔρει, x.t.λ.) Isa. xxix. 16. οὐχ ὡς πηλὸς τοῦ κεραμίου λογισθήσεσθαι; μὴ ἔρει τό πλάσμα τιν πλάσαντι αὐτόν, οὐ ς με ἑσπλακάς. The same prophet, ch. xlvi. 9, μὴ ἔρει ὁ πηλὸς τῷ κεράμει: τι ποιεῖς, δοὶ οὐκ ἐργάζῃς, οὐδὲ ἐχεῖς χείρας. μὴ ἀποκριθήσουν τό πλάσμα πρὸς τὸν πλάσαντα αὐτόν; Shall ye not be reckoned as the potter’s clay? Shall the thing formed say to Him that formed it, Thou hast not formed me? Is. xlvi. 9, Shall the clay say to the potter, what art thou doing, that thou dost not work, thou hast no hands? Shall the thing formed answer Him that formed it?—(Vers. lxx.)

21. "何必) particle of interrogation [an ?].—ἐξουσίαν, power) construed with, over the clay. The potter does not make the clay but digs it out; God makes man, therefore He has greater power [over man], than the potter [over the clay]. But absolute power and liberty do not imply, that the will and decree are absolute. If God had left the whole human race under the power of sin and death, He would not have done unjustly, but He did not exercise that right. [Man is struck with the vivid exhibition of Divine power, so that he ever after unlearns all the outrageous (unreasonable) suspicions of his thoughts, against the justice [righteousness] of God, Matt. xx. 15; Ex. xx. 20; Job xlii. 2, 6.—V. g.].—φυτάμακος) lump, which has been prepared from clay and softened by steeping, and has its

1 Menōvye, but truly) This answer savours of a severe and somewhat vehement nature. Men of fierce dispositions must certainly be restrained; but the sweetest foundation of the whole argument is subsequently disclosed to them that are called, ver. 24. In this discussion, he who merely cuts off a portion of it from the rest, must be perplexed and stick at trifles; but he proceeds easily, who thoroughly weighs the whole connection of chapters ix., x., xi.—V. g.
parts now more homogeneous.—εἰς ἀφιμάων, to dishonour) Paul speaks circumspectly, he does not yet say, to wrath: vessel must be construed with these words [To make one, a vessel unto honour, etc.]

22. Εἰ δὲ, but if) This particle has this as its apodosis to be supplied at the end of ver. 23 from ver. 20: God has much greater cause to complain concerning man, and man has less cause to expostulate with God [than the potter concerning the clay, and the clay with the potter]. Comp. iαν, John vi. 62, where also the apodosis is to be supplied. It is a question, but one implied, not expressed, with an ellipsis, What reply hast thou to make [if God willing to show, etc., endured, etc.].—θέλων, willing) Corresponds to the, His will, ver. 19, and to, He will, ver. 18. Paul speaks κατ' ἄνθρωπον, [“after the manner of man:”] or, taking advantage of his opponent’s unavoidable admission] in the words of his opponent; and so εἰ signifies whereas, [since, as you must grant]. At the same time, we must observe that what he says of the vessels of wrath is more scanty, and of the vessels of mercy more copious; willing to show, he says, not, [willing, putting forth His will] that he might show, comp. next verse [where in the case of the vessels of mercy, he says, ἡ γλυκία, though here ver. 22 in the case of the vessels of wrath, he says, γνωσία], and Eph. ii. 7.—ἐνδιδυναμοῦ—το δυνατὸν αὐτοῦ, to show His power) These words are repeated from ver. 17.—τόν ὀργήν, wrath) He does not say, the riches of his wrath; comp. ver. 23.—το δυνατὸν) This signifies, what He can do (potentiam ‘might’) not what He may do (potestatem ‘right’ [ἐξουσία]).—ὑποτέρχεν, endured) as He endured Pharaoh. —ἐν πολλῇ μακροθυμίᾳ, with much long-suffering) viz: in order that it might allure the wicked [the reprobate] from their state of alienation from Him to repentance, ch. ii. 4; 2 Pet. iii. 9. God endures many bad men, in the enjoyment of great and long continued good fortune in this life, when He might at the very first have consigned them to death. The gate of mercy and grace is still open to them. This long-suffering, humanly speaking, precedes His “will to show His wrath,” nor does it merely follow it. His enduring is not wont to be exercised until He is about to show His wrath]: wherefore ὑποτέρχεν should be translated, had endured [previous to His will to show His wrath.] By
this very circumstance the question, *who hath resisted?* ver. 19, is most powerfully refuted.—*ἐργὴς* of wrath, which is not indeed without cause, but presupposes sins; he does not say, of *disgrace, nor unto wrath, but of wrath, [i.e. the fault is in themselves.]*—*κατηγορίων, fitted* It denotes the disposition [fitness] internal and full, but now no longer free [no longer now liable to change], not the destination; he does not say, *which Ἡ* προκατηγορίας, *previously fitted*, although he says in the next verse, *which he prepared*, comp. ver. 19, ch. xi. 22, note; Matt. xxv. 34, with ver. 41, and Acts xiii. 46, with ver. 48. This is distinct from the efficient cause; what is said merely refers to the state in which God finds the reprobate, when He brings upon them His wrath.—*εἰς ἀπώλειαν, to destruction*) The antithesis is, ver. 23, unto glory.

23. *εἰς, that*) Denotes more distinctly the end and aim, without excluding means.—*γνωρίσω, might make known*) This verb is applied to things not formerly known; it is therefore put both here and in the preceding verse, but *ἐνδείκνυσαι, to show*, is only used in verse 22 concerning wrath; of which even the Gentiles have some knowledge.—*εἰς, upon*) The sentence is thus quite consistent. But if *God that Ἡ might make known the riches of His glory, supply, did this*, or, in other words, *made known the riches* [of His glory] on the vessels of mercy; respecting the apodosis, see the beginning of the note, ver. 22.—*τὸς δὸξα)* of *His glory:* of His goodness, grace, mercy, wisdom, omnipotence, Eph. i. 6.—*ἐλέους* of mercy, ver. 15, 16, 18, 25, which presupposes the former misery of those, styled vessels.—*προποτομασαν, previously prepared*) antecedently to works, ver. 11, by the arrangement of all the external and internal circumstances, which he, *who is called*, finds tending to his salvation, at the first moment of his call. This is implied by the preposition in *προποτοίμασαν. So a vessel unto honour, prepared, 2 Tim. ii. 21.*

24. *οὓς καὶ, whom also, καὶ, also, in chap. viii. 30, Cluverus: whom (having been previously prepared for glory) Ἡ hath also called.*—*ἐκάλεσαν, called*) in some respects an antithesis to, *He endured, ver. 22. Again, I will call, occurs in the next verse.—*ημᾶς, us*) This gnome leads Paul to come to the proposition

1 *'Noema,' a gnome or religious and moral sentiment appertaining to human life and action.—See Appendix.
respecting grace, which is laid open to Jews and Gentiles; and he proceeds to refute the Jewish Particularism, and to defend the universality of grace.—οἱ μόνον ἰς, not only from) The believing Jew is not called on the very ground that he is a Jew, but he is called from the Jews. This is the root of the word ἵκκαλινία. [The epistle to the Ephesians most especially corresponds to this whole section, as well as to the exhortation, chapters xiv. xv., deduced from it.—V. g.]—ἰς Ἰουδαίων, from the Jews) He treats of this at ver. 27.—ἰς ἰδίων, from the Gentiles) He treats of this, ver. 25, etc.

25. Λέγει, saith) God. Paul asserted the prior right of God in calling the Gentiles, and their actual calling, and now at last that the event is shown, he brings in one testimony from the Old Testament, and ch. xv. 9, etc., a number more in succession, by a method worthy of notice. The predictions, though numerous and quite clear from their fulfilment, yet in the first instance do not easily obtain belief. The strength of the following quotation is not in the verb καλέσω I will call [name], but in the other part of the expression: ἵκάλεσω, He called, is used as in viii. 30. Nevertheless naming immediately accompanies calling, and in a manner precedes it.—καλέσω τὸν οὐ λαῖν μου, λαῖν μου, καὶ τὴν οὐκ ἡγαστημένην, ἡγαστημένην) I will call them my people, who were not my people, and her beloved who was not beloved, Hos. ii.

25. The LXX. have, And I will have mercy on her, on whom I have not had mercy, and I will say to them who are not my people, thou art my people.—[καὶ ἔλεησον τὴν οὐκ ἡλεμένην, καὶ ἔρω τῷ οὐ λαῖφ μου, λαῖφ μου ἵνα σῷ]—ἡγαστημένην loved) as one betrothed, as a bride.

26. καὶ—ἰς ἡλέθονται—ζῶντος) Hos. ii. 1, LXX. καὶ—κληθήσονται καὶ αὐτῷ—ζῶντος—ἰς ὅτι there: So it is not necessary for them to change their country and betake themselves to Judaea, comp. Zeph. ii. 11.

27. Κράζει crieth. See Isa. x. 22, where the accents also may be compared. Israelutters an opposing exclamation [cries against]: Isaiah with a still louder exclamation [cry] declares, a remnant shall be saved.—ὑπῆρξεν for Israel, Fr. en faveur, in behalf of—ἐὰν ὁ ἄρματις τῶν ὕπον Ἰσραήλ—κατάλειμμα—ποιήσει Κύριος ἔπει τῆς γῆς) Isa. x. 22, 23, LXX., καὶ ἔκραξεν τῷ λαῷ Ἰσραήλ—κατάλειμμα αὐτῶν—Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὡλῃ. In the last clause Sym-
machus and Theodotion have ἐν μιᾷ πάσῃ τῇ γῇ. The word ἄριθμὸς Paul introduced from Hos. ii. 1 [i. 10]. If Israel shall have been [or have been] as numerous as the sand, a remnant [only] shall be saved, namely, from the misery of the Babylonish captivity and from spiritual misery. That a remnant should remain in the multitude of the remnant [i.e. in a case where the body from which the remnant is taken is a multitude] is less wonderful. The Many are hardened; but the seed implies a small number, ver. 29, note. When the rebellion of Israel reaches its height, at that point salvation begins.

28. λόγον] a thing heard, and therefore spoken, Isa. xxviii. 22.—συντελέσαι (καὶ συντίμων) supply, as is often necessary in Hebrew, the word is, comp. Acts xxiv. 5; 2 Pet. i. 17; Heb. הַרְשָׁע. The Lord συντελέσαι will consummate His λόγον word [decree] concerning Israel, in respect to the appointed [fixed] punishment (so that it becomes הב, consummated, completed); and at the same time συντίμων λόγον, cuts short His word, in respect to the termination [will make a speedy termination] of the punishment (so that it becomes הב, this decree becomes consummated). The word Lord is to be supplied from the following clause; and the word συντελέσαι may be taken either as the subject, or rather, since the article is wanting, as a part of the predicate [the Lord is about to consummate, etc.]—ἐν δικαιώματι, ἐν Χριστῷ. Is. x. 22.

29. ἐν μῇ] ὡμοομένην Is. i. 9, LXX., καὶ εἰ μῇ ὡμοομένην.—προείρηκεν, said before) Before the event, or before the prophecy quoted at ver. 28.—σαβαωθ is put for the Heb. word שָׁבָע; in all the other books it is translated παντοκράτωρ, Ruler over all. From this circumstance there is strong ground for conjecturing, that one or perhaps several persons were employed to translate those two books, and that different persons translated the rest. And in the same first book of Sam. Scripture begins to give this title to God, although others had been formerly used as it were in its place.—Exod. xxxiv. 23.—σπέρμα, a seed] There is denoted 1) a small number at the present time, 2) the propagation of a multitude after deliverance from captivity.—ὡς Σοδομα, as Sodom) where not a single citizen escaped; no seed was left.

30. τί, what] He returns from the digression, which he had
commenced at the middle of ver. 24, and takes in summarily the whole subject, ver. 30–32. There is a mitigation of the severity of the discussion continued from ver. 6 to ver. 23; but it will only be comprehended by him, who is acquainted with the way of faith. In short, by this tone of feeling the foregoing remarks are judged of.—να θάλαβε) have attained [Luke xiii. 29, 24.]—πύτσως, by faith), ver. 33, at its close.

31. Νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης, the law of righteousness to the law of righteousness) He did not use the word law, in the preceding verse, concerning the Gentiles; but now uses it in speaking of the Jews; and there is a place or repetition of the words in a different sense; concerning legal and also concerning evangelical righteousness. While Israel is following the one law, he does not attain to the other. The apostle appropriately uses the expression, the law of righteousness, for, the righteousness of the law. The Jews rather looked to the law, than to righteousness: νόμως, doctrine, ἡμᾶς.—οὐκ ἐφάσασθι did not attain.

32. "Οὐτε because) viz. they sought after it [followed after it].—οὐ=αὐτὸς ὃς] The Basle Lexicon says: ὥς in comparing things dissimilar is doubled, and the one ὃς is elegantly understood in the former member, and ὃς is only joined to [expressed in] the latter part. Examples are there subjoined from Aristotle; we may compare John vii. 10; 2 Cor. xi. 17; likewise Acts xxviii. 19; Philcem. v. 14; Phil. ii. 12.

33. Ἐὰν τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου καὶ πάξ ὁ πιστεύων ἐν αὐτῷ οὐ κατασχυνθήσεται) LXX., Is. xxviii. 16, ἠδόν ἐγὼ ἐμβαλὼ εἰς τὰ θερέματα Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογω- νιάν, ἐντιμὸν εἰς τὰ θερέματα αὐτῶν, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνθήσεται, ἤδη ὃς πέτρας πτώματι. Such a one will not be made ashamed, and so will obtain glory; comp. ch. v. 2, 5. This denotes eternal life, Is. xlv. 17.
CHAPTER X.

1. Ἄδικοι, brethren) Now that he has got over, so to speak, the severity of the preceding discussion, he kindly addresses them as brethren.—μὲν, indeed) δὲ usually follows this particle, but δὲ, ver. 2, is absorbed in ἀλλὰ, but.—εὐδοκία, well-wishing, desire) I would most gladly hear of the salvation of Israel.—διήνεμεν, prayer) Paul would not have prayed, if they had been utterly reprobates [cast away.]

2. ζηλοῦς θεοῦ, a zeal of God) Acts xxii. 3, note. Zeal of God, if it is not against Christ, is good.—οὐ γὰρ ἐπιγνώσαν, not according to knowledge) An example of Litotes [expressing in less strong terms a strong truth] i.e. with great blindness; it agrees with the word, ignorant, in the next verse. Flacius says: The Jews had and now have a zeal without knowledge; we on the contrary, alas! to our shame, have knowledge without zeal. Zeal and ignorance are referred to at ver. 19.

3. ζητοῦντες, seeking) by all means.—οὐχὶ νηπίαγον, have not been subject) and have not obeyed,” (νηπίαζον) ver. 16. 'τοποταγῇ, submits itself to the Divine will, τῷ δὲ λόγῳ, the will of God.

4. Τέλος, the end) bestowing righteousness and life, which the law points out, but cannot give. Τέλος, the end, and πλήρεως, the fulfilment, are synonymous; comp. 1 Tim. i. 5, with Rom. xiii. 10, therefore comp. with this passage Matt. v. 17. The law presses upon a man, till he flies to Christ; then even the law itself says, thou hast found—a refuge. I cease to persecute thee, thou art wise, thou art safe.—Χριστὸς, Christ) the subject is, the end of the law. [Not as Engl. Vers. “Christ is the end of the law”]. The predicate is, Christ (viz. ὁ, who is) in [every one that believeth; not as Engl. Vers., “the end of the law to every one”] etc. [ver. 6, 7, 9.]—πάντι τῷ πιστεύοντι, in every one that believeth) The words, in the believer, are treated at ver. 5, etc.: and the words, every one, at ver. 11, etc. πάντι, in every one, namely, of the Jews and Gentiles. The ix. chap. must not be

1 Γάρ, for.) Therefore even in those, who are not in a state of grace, something at least may be found which may induce those, who rejoice in the Divine favour, to intercede for them.—V. g.
shut within narrower limits than Paul permits in this x. chap., which is more cheerful and more expanded; and in it the word all occupies a very prominent place, ver. 11, etc.

5. Γράφει, writes of), [thus exhibiting the truth that] “the letter killeth.” It is antithetic to ver. 6, 8: [the righteousness by faith] speaks, with the living voice [not writes, as Moses]. There is also another similar antithesis: Moses in the concrete; the righteousness which is of faith in the abstract.—οτι ο ποιησας, x.r.l.) Lev. xviii. 5, LXX., ποιησεν αυτα & ποιησας, x.r.l.

6. Ἡ εἰς πίστεως δικαιοσύνη, the righteousness which is of faith) A very sweet Metonymy, i.e. a man seeking righteousness by faith.—λέγει, speaks) with himself.—μὴ εἴπης, say not) for he, who says so, does not find in the law what he seeks; and he does not seek, what he might find in the Gospel: viz. righteousness and salvation, which are in Christ and are ready for believers in the Gospel. And yet, whoever only hears and heeds that from Moses, The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.]—καρδια, in the heart) The mouth [ver. 9] is also attributed to faith; for faith speaks; but unbelief generally mutters.—τις, x.r.l.) Deut. xxx. 11–14, LXX., οτι ἐνσελείλομαι σοι σήμερον υμίν ὑπέραγκος εστιν, ουδε μακράν ἀπο σοῦ ἔστιν. ουκ ἐν τῳ εὐρακτῳ εστιν, λέγων τις ἀναβ Retrieving the righteousness, which is of faith (thus, to say [who shall ascend into heaven, etc.].—heart) The mouth (ver. 9) is also attributed to faith; for faith speaks; but unbelief generally mutters.—who] is] also attributed to faith; for faith speaks; but unbelief generally mutters.—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, considers it necessary, thus to say [who shall ascend into heaven, etc.].—The man that doeth shall live, consid
on the contrary [in antithesis to their question as to the abyss] make mention of the resurrection of Christ from the dead. The abyss is a huge cavity in the terraqueous globe, at once under the sea and the land. Compare, as to many things connected with this subject, Job xxviii. 14, 22; Phil. ii. 10, note.—τίς ἀναβήσεται; who shall ascend?) He, who thus speaks, shows his willingness, but declares his inability to ascend and descend, so as to fetch righteousness and salvation from afar.—τοῦτο ἑστίν, that is) Their perverseness is reproved, who say, Who shall ascend into heaven? for they speak just as if the word concerning the Lord of heaven were not at hand, whom the mouth of the believer confesses to be Lord, ver. 9, and they who wish to bring salvation down from heaven, wish to bring Christ (as being the One, without whom there is no salvation) down from heaven, whence He has already descended: but as the latter cannot take place, so neither can the former. The words, That is, in the present is thrice used, with great force.

7. Τοῦτο ἑστίν, that is. That is construed with to say, as substantive and adjective. Moreover, they are again reproved for perverseness, who say, who shall descend into the deep? for they speak just as if the word concerning the resurrection of Christ from the dead were not nigh at hand, and the heart of the believer acknowledges, that He has risen, in the same ver. 9: and they who wish to fetch salvation from the depths of the earth, wish to bring Christ (since there is no salvation without Him) from the deep, which He left once for all at His resurrection; but as the latter cannot happen, so neither can the former. Therefore the believer, so far as this is concerned, regards not either heaven or the deep, since he has the thing which he desires, as near to him, as he is to himself. But unbelief is always fluctuating; it is always wishing, and knows not what it wishes; it is always seeking, and finds nothing. Hence it looks down at the deep with giddiness, nor can it look up to the heaven with joy.—Χριστός, Christ) The unbeliever does not fetch Christ in His own name, that is in the name of Christ [in His peculiar attributes as anointed Saviour] either from heaven or from the deep: but the righteousness by faith, speaking here, suggests to the ignorant unbeliever to call upon the name of Christ, as much as to say, that which thou art seeking, O unbeliever [O
unbelief], whilst thou art moving heaven and the deep, and art taking refuge in heaven or the deep, (as we find in Virgil, *I will move hell* [Acherontia movebo], know that it can neither be thought of by me, nor be found by thee, without [outside of] Christ, ver. 4. The expression is hypothetical. That, which cannot be done,—to fetch righteousness from afar [opposed to, is nigh thee], from heaven or out of the deep; Paul sets this aside: and so leaves one only refuge, the word of Christ, which is very near.

8. Ἀλλά, but) The particle here either has an augmentative [*ισποτακτήν*: See Append. on *Epitasis*] meaning as in Matt. xi. 8, 9, or falls upon ἵγγίς, nigh thee.—ἵγγίς, nigh) We ought not to seek Christ at a distance, but within us. For while faith is beginning to believe, Christ dwells in the heart. This seeking for Christ [at a distance, instead of within one's own heart] is found not only in those who are merely beginning, but even in those who are making progress in faith, Song of Sol. iii. 1; Ps. cv. 3, 4. For he is here speaking, as if the righteousness of faith were itself conversing with itself.—ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου) so it is in the Hebrew, but the LXX. add καὶ ἐν ταῖς χερσί σου τούτῳ ὡς) The word, that is, the word of faith is nigh thee.

9. ἐὰν) if only—ἐμολογήσε, thou shalt confess) Confession in itself does not save; otherwise infants would not be saved: but only in as far as it includes faith.—Κύριος, the Lord) The summary of faith and salvation is found in this appellation. He who confesses that Jesus is Lord, does not now any longer [now for the first time ceases to] endeavour to bring Him down from heaven.—ἡγεμὼν ἐν νεκρῶν, hath raised Him from the dead) The special object of faith. He who believes the resurrection of Jesus does not now any longer endeavour to bring Him from the dead, ver. 7.

10. Καρδίᾳ, with the heart) From the mentioning of the 'heart' and 'mouth' by Moses [in Deut. xxx. 14, quoted here at ver. 8], the consequence is [here by Paul referred, or] proved in reference to 'faith,' and 'confession;' namely, because the 'heart' is the proper subject of 'faith' and the 'mouth,' of 'confession;' there-
fore Paul here in this verse begins his sentences, by saying, \textit{with the heart, and with the mouth}.

11. \textit{Δέγγει, saith} ix. 33, note.\footnote{1\textit{Ως καταφανησαται, shall not be ashamed} Unrighteousness and destruction lead to shame: righteousness and salvation to glory.—V. g.}

12. \textit{Où γὰρ ἵστι διαστολή, for there is no difference} ch. iii. 22 Here the words \textit{first to the Jews}, are not added, as at the beginning, ch. i. 16.—\textit{ο γὰρ αὐτικός, for the same} ch. iii. 29, 30.—\textit{Κύριος, Lord),} ver. 9.—\textit{πλούτων} rich and liberal, whom no multitude of believers, how great soever it may be, can exhaust; who never finds it necessary to deal more sparingly.

13. \textit{Πᾶς ὅς ἄν, whosoever}, Acts ii. 21, note. This monosyllable, \textit{πᾶς (all),} more precious than the whole world, set forth [as a theme] ver. 12, is so repeated, ver. 12 and 13, and farther confirmed, ver. 14, 15, as not only to signify that whosoever shall call upon the name of the Lord, shall be saved, but that God wills that He should be called upon by all, for their salvation.

14, 15. \textit{Πῶς, how} A descending climax; by which Paul argues from each higher to the next lower degree, and infers the necessity of the latter, as also from that necessity [infers] its very existence. He who wills the end, wills also the means. God wills that men should call upon Him for their salvation; therefore He wills that they should believe; therefore He wills that they should hear; therefore He wills that they should have preachers. Wherefore He sent preachers. He has done all that the matter [the object aimed at, viz., man's salvation] required. His antecedent will is universal and efficacious.

14. \textit{Où ὧς ἡκουσαν} whom, namely, when speaking in the Gospel, ver. 15, or offering Himself, \textit{they have not heard.}

15. \textit{Πῶς δὲ εἰρήναω, but how} [how then] \textit{shall they preach} viz., \textit{οἱ εἰρηνοῦσαν, those preaching.} This word, as well as those going before, is put in the future tense, in imitation of Joel, in whose writings this expression, \textit{shall call,} is found, ver. 13, by that [manner, which Paul has at times, of] looking from the Old Testament [standing-point] to the New.—\textit{καθὼς, as} \textit{i.e. messengers [of the good tidings] were not wanting.} Isaiah in spirit saw their eager steps.—\textit{ὡς—εἰρήνη, τῶν ἐναγγελίζομενος τὰ ἀναθήματα} Is. lli. 7. LXX \textit{ὡς—ἀκοὴν εἰρήνης ἐς ἐναγγελίζομενος ἀναθήμα.}
—ὤρανόν;) it is properly said of what is beautiful and pleasant in nature.—οἱ πόδες, the feet) at a distance, how much more their countenances [or else mouths, as preachers] close at hand.—τῶν ἰσαγελίζωνων, of them that bring glad tidings) for while they speak, the Lord Himself speaks, Is. lii. 7, with which comp. ver. 6.

16. 'Ἀλλ', but) Here the fault is at last pointed out.—ὁ σωστός, not all) An antithesis to every one, whosoever, ver. 11, etc. The fault lies with men, especially with the Jews: not all, i.e. almost nobody, comp. the who? which immediately follows.—ὑπέκουσα) comp. ὡς in ὑπετάγησαν, ver. 3. Those, too, should and might have obeyed, who have not become obedient.—λέγει) says, presently after the words quoted from him in ver. 15, [by Paul]. See John xiii. 38, note.

17.1 "Ἀρα, then) From the complaint of the prophet respecting the unbelief of his hearers, he infers, that the word of God and preaching, the proper source and handle of faith, were not wanting.—ἴση ἀκοής) ἀκοή, hearing, and hence [the thing heard] speech, word, preaching.

18. μή ἦν ἤκουσαν, Have they not heard? [Μή Interrog. implies a negative answer is expected: so Latin num; you cannot say they have not heard, can you?]) You cannot say, can you, that the faculty of hearing was wanting in them, since faith comes only by hearing?—ἰς τῶν—ἡμῶν ἀκοή) So the LXX., Ps. xix. 5. In that Psalm, there is a comparison drawn, and the protasis is accordingly, ver. 2-7, and the apodosis, ver. 8, etc. Hence we clearly perceive the same reason for the Proclamation made by the heavens, and the Gospel,2 which penetrates into all things [So the proclamation of the heavens, "There is no speech," etc., "where their voice is not heard," etc.] The Comparison rests mainly on the quotation of the apostle, and offers no violence to the text.—ὁ φθόγγος, the sound, Ps. xix. 5, τρ. Aquila had at a former period translated that word ἀκοή, rule. —Comp. by all means, 2 Cor. x. 13. Every apostle had his own region and province, as it were, defined, to which his voice was to come, but a rule only refers to single individuals, a sound or word extends to the whole earth.

1 Ἴμων, [the report] of us) thy ambassadors, he means.—V. g.
2 "The heavens declare the glory of God," etc.: κηρύσσων to preach, is properly to proclaim as a herald.—Ed.
19. Μὴ ὁυκ ἔγω Ισραήλ; Did not Israel know? The meaning is, that Israel could and should have known the righteousness of God, but did not wish to know it, ver. 3, and that is now shown from Moses and Isaiah. Paul in ch. ix.-xi. frequently calls the people, Israel, not Jews.—πρῶτος Μωϋσῆς, first Moses) Moses, under whom Israel took the form of a people or nation, has already at that early time said.—ἐγὼ—ὑμᾶς—ὑμᾶς) Deut. xxxii.

21. LXX., χρυσ.—αὐτοῦς—αὐτοῦς—οὐκ ἐδειξ) This may be expressed in Latin by ne-gente, a not-nation. As the people followed gods, that were no gods, so God avenges the perfidy of the people, and took up a people that was no people, a people, who had not God as their God, a people quite unlike to Israel. So the term people does not recur ver. 20, [of the Gentiles] but ver. 21 [of Israel].—ἀσωταί, foolish) Wisdom makes a people, Job xii. 2. Therefore a foolish people is not a nation; [a nation] a people that knows not God is foolish. ὁι is a middle term, by which even Israel is denoted [μέσον; applicable to the people Israel, and the not-people, the Gentiles]. The epithet διδόν denotes other nations.

20. Ἄποτελεσμα) What Moses had merely hinted at, Isaiah boldly and openly proclaims.—εὐφέβην, I was found) I was ready at hand for, Isa. lxv. i., LXX., ἡμανής ἐγενήθην τοῖς ἐμὲ μὴ ζητοῦσιν, εὐφέβην τοῖς ἐμὲ μὴ ἠπερωτοῦσι, I was made manifest to them that sought Me not, I was found by them who asked not after Me. The dissertation [see Appen.] of the antecedent [for the consequent]. They permit Me to extend My hands, nor do they come. Even by this one word alone the doctrine of the double will of God, viz., a mere good-will [which is towards all men], and a will of sealing [certain persons as His elect; beneplaciti et signi; εὐδοκία, Luke ii. 14, good will; but σφαγία, sealing as the Lord's own, 2 Tim. ii. 19, or else the "voluntas beneplaciti" is God's effectual good will towards the elect, Eph. i. 5, εὐδοκία τοῦ διὰ-μαρτυρῶν αὐτοῖς; the "voluntas signi," His mere figurative and ostensible good will, whereby it is said in accommodation to human modes of thought "God willeth all men to be saved."
Comp. Calvin Instit. B. iii. c. 20 and c. 24, sect. 17], is shown to be absurd.—ἀπειθεῖναι, not believing) with the ‘heart.’—ἀντιλέγειναι, gainsaying) with the ‘mouth,’ comp. ver. 8, etc.

CHAPTER XI.

1. Μὴ ἀπώσαρο) hath He cast away entirely? So Gideon, expostulating in faith, says νῦν ἀπώσαρο ἡμᾶς, now He has forsaken us (cast us away, Judg. vi. 13). But νῦν ἀπώσασαι κύριος τῶν λαῶν αὐτῶν, but the Lord will not cast away His people, Ps. xciv. (xciii.)

14. Has He cast them away, says Paul, so that they are no longer the people of God? In ch. x. after he so impressively exhibited the grace [which God exercised] towards the Gentiles, and the rebellion of the Jews, this objection might be made. He therefore answers, far be it from us to say, that God has rejected His people, when the very appellation, His people contains a reason for denying it. The negative assertion, far be it, [God forbid], is made distinctly, (1.) concerning the present time of the offending people; both that there are now some, [believers among them]; comp. Acts xxi. 20, note; and that in the successively increasing admission of Gentiles, there will be very many of Israel, who shall believe. These are called the remnant and the election ver. 5, 7. (2.) As to the future; that the people themselves, will at last be converted ver. 24, note.—ἰγώ, I) Paul would rather draw a favourable conclusion from the individual [believing Israelites, as himself] to the genus, [the whole nation,] than one, on the unfavourable side, from the genus [the unbelieving nation] to the species [the individual];—I, formerly a persecutor, deserved to be cast away. The genus is the whole Jewish people: the species is believers among the Jews (of whom Paul was one as an individual) or such of that people as should hereafter believe.

2. Προέγνω) foreknew, as a people peculiar to Himself, ver. 29. —ἐν Ἑλίᾳ, in Elias) in the history of Elias, who was in the greatest straits, and thought himself to be alone; when Israel had become fewer than at any time before or since, [1 Kings xx. 15].—ἐνυγχάνει, Hesychius, ἐνυγχάνει, προεξεχειο; comp. Acts xxv. 24; 1 Macc. viii. 32.
3. Κύριε, τοὺς προφήτας σου — τὴν ψυχὴν μου) 1 Kings xix. 14, LXX., ἐγκατέλειπτον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραήλ, τὰ θυσιασθήρια σου παρειδον, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν δομαφαίς, καὶ ὑπολέλεψαν ἐνω μονώτατος, καὶ ἦσαν σιῶν ψυχὴν μου λαβὼν αὐτήν. The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away. The nicety of the apostle’s style is remarkable; the LXX. in this passage use μονώτατος, as they often do; Paul μόνος.

4. Κατάληπτον, I have left [Engl. Vers. not so well, reserved]) who were not to be slain by Hazael, Jehu, or Elisha. The LXX., 1 Kings xix. 18, have καὶ κατελεύσας ἐν Ἰσραήλ. εἰσάχρον ἄμερῶν πάντα γίνασα, καὶ οὐκ ὅπλασιν γέννων τῷ Βααλ. And I will have in Israel seven thousand men, all the knees, which have not bowed to Baal. From the verb λείσω [in κατάληπτον, I have left] we derive λείσω a remnant [a portion left]; see what follows.—ἵμανφι, to myself) Paul adds this for the sake of emphasis, in antithesis to the complaint of Elias about his being left alone. The Lord knows His own people.—ἐπτακισχίλιων, seven thousand) among a people, who had become reduced to a wonderfully small number, the number is not small, nay it was itself the whole people, 1 Kings xx. 15. From these the whole posterity of the ten tribes at least were descended. Heb. 72, i.e. purely such as these, without any admixture of the worshippers of Baal. I do not say, that they were the same individuals, who are mentioned in 1 Kings xx. 15, and xix. 18; but the number is equal, viz., seven thousand, in ch. xx. 15, and about seventy years afterwards, in ch. xix. 18, after the time of Hazael, Jehu and Elisha, etc. Under the assurance of guiltlessness as to the worship of Baal, guiltlessness as to the worship of the golden calves1 is included.

5. Οὖν, then) The conclusion drawn from the Old to the New Testament.

1 Set up by Jeroboam in Dan and Bethel, 1 Kings xii. 29.—Ed
6. ἡγάριν, by grace) The meaning of the dative is one, and that of the particle ἐν with the genitive is another [is different]. The former rather indicates the vehicle or instrument, as a canal, in the pure and simple sense; the latter, more properly the material cause, the principle [first origin], the source.—οὐχ ἐτί, now no longer [no more]) This phrase used four times shows the strength of the conclusion. This decree, which God has decreed, is absolute: I will make men righteous only by faith, no man by works. This decree no one shall break through.—γενομένην—ἐστίν, [becomes] is made—is) This is a nice and just distinction between these words [lost sight of in the Engl. Vers.]. Nature asks for works; faith acknowledges supervenient grace, γενομένην [grace coming into exercise]. So, γίνεται [came into exercise] John i. 17. γενομένην ἡγάριν, 1 Pet. i. 13.—εἰ δὲ ἐξ ἐργων, οὐχ ἐτί ἐστίν ἡγάριν ἐπει τὸ ἐργον οὐχ ἐτί ἐστίν ἐργον. But if it is of works, then is it no more grace, otherwise work is no more work) From this short clause, it is no more of works, this inference is drawn, Israel has not obtained: and from that short clause, it is no more grace, the inference is, the election has obtained. The first part of this verse excludes works, the second establishes grace; with this comp. ver. 5. The first part forms the protasis, the last, the apodosis, which is always the more necessary part, and is improperly omitted by some in this passage, comp. by all means ch. iv. 4, 5; Eph. ii. 8, 9. Grace and work are opposed to each other, ἐργα, LXX. for the most part interpret it ἐργον, work, for example Ps. cix. 20.

7. ἡ ἐκλογή, the election) chiefly of the Israelites, the election, that is, the elected, inasmuch as being elected, obtain.

8. ἐδωκέν αὐτοῖς ὁ θεὸς πνεύμα κατανύξεως, ὁφαλμωδος τοῦ μη βλέπειν καὶ ἄτα τοῦ μη ἄκουειν) Deut. xxix. 4, yet the Lord God hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. Is. xxix. 10, LXX., πεπότικεν ὑμᾶς Κύριός, πνεύματι κατανύξεως, καὶ καμμώνει τοῦς ὁφαλμωδος αὐτῶν κ.τ.λ. The Lord hath made you drunk with the spirit of slumber, and He will shut their eyes, etc. Add Matt. xiii. [12,] 14, note. "Edowen, hath given, by a most righteous judgment, and hath said to them, have."—κατανύξεως) ὁκατάνυξες in this passage

1 According as you have chosen. The have, refers to spiritual goods. "From him who hath not (his spiritual privileges to any good purpose)
denotes suffering from frequent pricking, which terminates in stupor. It is taken in a good sense, Acts ii. 37, and very often among ascetic writers. The Latins use similarly compunctio, compunction.—ιης, even unto) A tacit limitation, 2 Cor. iii. 14.

9. Τευνήτω—αὐτῶν εἰς παγίδα καὶ εἰς θῆραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδωμα αὐτῶν—οὐγκαμ-ψων) Ps. lxix. 22, 23, LXX., γενηθήτω—αὐτῶν ἑώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδωμα καὶ εἰς σκάνδαλον. Let their—be made before their eyes into a snare, and for a recompence, and for an offence.—οὐγκαμ-ψων.—τραπεζα, a table) Ps. lxix. 22, where, on comparing with it the preceding verse, there is an allegory, i.e., while they are carelessly taking their food, let them be taken themselves.—σκάνδαλον, stumbling-block) It is taken in the more literal sense in this passage, to correspond with the synonyms, noose and instrument of capture (laqueus and captio); for σκάνδαλον is the moveable stick in a trap. It corresponds to ὑπαίω in the above psalm. There is a gradation: the noose (laqueus) catches a part, for example, the foot; the instrument of capture (captio, θῆρα, trap) holds the whole; the stumbling-block (scandalum) not only catches, but also hurts.—ἀνταπόδωμα, recompence) Their fault, therefore, not the absolute decree of God, was the mediating cause of their rejection.

10. Σκωρισθήτωσαν.—οὐγκαμ-ψων) They, who have their eyes darkened, and their back bent, are sure to stumble, ver. 11, and rush into a snare.

11. Ἔπταίωσαν) πταίω is properly used for the stumbling of the feet.—Comp. James iii. 2, note. The physical propriety of the word πταίω, both respecting the foot and the tongue, is contrasted with its moral signification.—ἐν πίσων) that they should fall entirely, all of them, and that too without any hope of being lifted up again. A proverbial expression: they have fallen in some measure, ver. 22, but not utterly.—τοῖς ἐξοσον, to the Gentiles) We have here the article itself of the thing performed [ἡ σω.]—τοῖς ἐξ. By their fall has come the salvation which the Gentiles now enjoy], Acts xiii. 46, lo! [and, Behold, ver. 22]. shall be taken away even that he hath." God gives to men, that which they choose for themselves. You fancy you have, I give you accordingly.
—εἰς τὸ ταραξχαλάσως αὐτῶν, that they might be provoked to jealousy)
That the Israelites might be provoked to believe, ver. 14.

[Reader, see that you also be provoked, by every means whatever, to jealousy; you will thus in no ordinary degree be strong in grace.—V. g.] This word occurs elsewhere, ch. x. 19.

12. Εἰ δὲ, Now if) This verse has two parts, the first is treated of, ver. 13, etc.: the latter, how much more, etc., ver. 23, 24.—κόσμον—ίδιων, of the world—of the Gentiles) The world denotes quality [in reference to the] παράπτωμα, the original fall [i.e., the fall of man in Adam]; the Gentiles, quantity, or, in other words, multitude, to which fewness [diminishing, Engl. Vers.], ἡττημα, is opposed; whence τὸ πλήρωμα [the fulness] signifies, presently after, the large numbers of Israel abounding in grace. —ἡττημα) the fewness, in opposition to πλήρωμα, fulness [abundance]. Is. xxxi. 8, ισωραὶ εἰς ἡττημα, [His young men shall become a mere handful; lit. a fewness].—πόσῳ μᾶλλον, how much more) for where there are many seeds, their increase is the greater.—τὸ πλήρωμα αὐτῶν, their fulness, [abundance]; supply, will be the riches of the Gentiles. Therefore, even if the Jews had believed from the very first, the Gentiles would not have been excluded. The same word occurs in ver. 25.

13. 'Υμῶν) to you, not that you may be elated, but that the Jews may be invited.—διακοπάνω, ministry) apostleship among the Gentiles.—δοξάζω, magnify) To wit, Paul enhances the grace given to the Gentiles and its fulness, as about to be reciprocated upon [towards] the Israelites themselves [intended to have a reflex influence on Israel]; and here he gives a reason for his so enhancing that grace.

14. Τῇ σάρκϊ, the flesh) i.e., brethren. Is. Iviii. 7.

15. Γὰρ, for) The particle connecting the discussion with the proposition.—ἀποβολῆ, the casting away) an antithesis to receiving, but in this sense, that God is said to receive by grace, men to be cast away [to suffer casting away] by their own fault. Upon the casting away of the Jews, the Gentiles were received, and obtained grace, ver. 30.—πρόσληψις) ἀντῶν, Hesychius: πρόσληψις, γνώμη, comp. προσλάβετο, ch. xiv. 3. Τὶς, concludes from the less to the greater: ἀποβολῆ, casting away, and πρόσληψις, receiving, are contrary to each other; therefore, καταλαλαγῆ, reconciliation [of the world, in the former clause], precedes τῇ ζωῇ
Romans XI. 16—20.

In νεκρῶν, [of the Israelites, in the latter clause] life from the dead, which implies much more [than κατακλαμαγή].—ζωή, life) of the world, ver. 12.—ζωή in νεκρῶν, life from the dead) a thing much greater, and more desirable. The meaning is: the life of those who had been dead, Ez. xxxvii. 3, etc., so in, from, ch. vi. 13; 2 Cor. iv. 6. He is speaking of bringing the whole to life, that there may be no dead mass remaining. The conversion of the whole human race or the world will accompany the conversion of Israel.

16. ἡ ἀπαρχή, the first fruits) The patriarchs.—ἀγία, holy) appropriated and acceptable to God.—Comp. ver. 15, with 1 Tim. iv. 4, 5.—φύσμα, a hemp) Num. xv. 20, 21, ἀπαρχή φυράματος.—ἡ πήλα, the root) the patriarchal stock, considered naturally, as also being regarded as in possession of circumcision and of the promise. In the opinion of Weller, after Origen, Christ is the root, the patriarchs also are the branches, from whom the first fruits were derived.

17. Σὺ, Thou) O Roman, who art a Gentile.—ἄγριλαιος, a wild olive) the graft of the wild olive; a singularly expressive ἑωραίη. See Append. ἡωραίης] Syncedoch. [Sad experience even in our age proclaims this fact. A promiscuous multitude, unwilling to bear true Christianity, labour under the wildest ignorance; nor do we even except those, who boast no ordinary attainments in virtue and knowledge.—V. g.]—ἐν αὐτοῖς) among them: The word, them, is not to be referred to the word, some, but to the branches generally.—σὺγγονώσοις) Paul often uses σὺ concerning the Gentiles, Eph. ii. 19, 22, iii. 6; comp. μετὰ, Rom. xv. 10.

18. Ἡ κατακλαμαγεία, Boast not against) Let them, who deny the [possibility of the] conversion of the Jews, take care, that they boast not against them.—οὐ σὺ, it is not thou that) supply know or remember that; know, or remember that it is not thou that bearest the root, but, etc.

19. Ίνα, in order that) This particle expresses the chief force of the boasting [of the Gentiles]; but in opposition to this boasting compare the, for your sakes, ver. 28, and τῷ, ver. 31 [sc. ψωμίῳ ἢλίῳ, they disobeyed to the end that through the mercy showed to you they might obtain mercy.]

20. Τῇ ἀπιστίᾳ—τῇ πίστει, by [because of] unbelief—by faith) Neither of the two events (says Paul) [was ordered] absolutely:
for if it were absolutely, there would be room for boasting, which is here shown to be out of place: faith, the gift of God, making men humble [could not be such as to give room to boasting].—\(\text{ησπηκας}^\text{a})\ thou hast obtained and still holdest this standing, contrasted with the words, them, who fell, ver. 22.—\(\text{μὴ}\ \text{υπηλοφρόνεις},\ \text{ἀλλὰ}\ \text{φοβῶ})\ be not high-minded, but fear; Prov. iii. 7, \(\text{μὴ}\ \text{ἰσθι φρόνημα παρὰ}\ \text{σεαυτῷ},\ \text{φοβῶ}\ \text{δὲ}\ \text{τὸν}\ \text{Σω},\ Be not wise in thine own eyes; but fear God.—\(\text{φοβῶ},\ \text{fear})\ Fear is opposed not to confidence, but to superciliousness, and security.

21. \text{Μὴπως}) Repeat, \(\text{φοβῶ})—\(\text{φεισαιπα})\ The Indicative, the particle \(\text{μὴπως})\ being here in a manner disregarded, [by the Indic. instead of the subjunctive, the regular mood after \(\text{μὴ})\] has a more categorical [positive, unconditional] force. Baumgarten would rather read \(\text{φεισαι}\) with \(\text{μὴπως})\. But Mart. Crusius shows, that \(\text{ινα},\ \text{ὡς},\ \text{δπως},\ \text{μὴ})\, are sometimes joined with the future indicative, Gram. Gr. Part II. page 867, and beside other examples, he specifies that passage of Demosthenes, \(\text{δπως}\ \text{τὰ}\ \text{παρῖνα}\ \text{ἐπαναφώθησαν})\. Blackwall has collected other examples in the Sacred Classics, p. 432, ed. Woll., where he praises this very passage of Paul on account of its elegance. Certainly language, framed, as this is, rather categorically, tends to excite fear [more than conditional or potential language, as \(\text{φεισαιπα})\ would be.]

22. \(\text{Χρηστότητα}\ \text{kai}\ \text{ἀποστομία},\ \text{goodness and severity})\ An important disjunction.—\(\text{ιπμεινής},\ \text{thou shalt have continued})\ To continue is in respect to what is good, in this verse; in respect to what is evil in the next [\(\text{ιπμεινωσιν},\ \text{abide in unbelief})\. The one is described on the part of God, the other on the part of man· comp. ver. 28, 30, etc. The Roman [Church] has not remained in goodness, since the righteousness of works has been introduced.—\(\text{ιπτει},\ \text{otherwise}) Believers may utterly fall away.—\(\text{ἐκχοσιθοκχι, thou shalt be cut off})\ by the sword; not merely, \(\text{shalt be broken off} [\text{ἐκχλασθῆσαι})\, as they were, by the hand. ἃμο, \text{LXX.}, \text{ἐκκίπτω},\ \text{I cut off})\, Jer. xlv. 8, not however generally in that sense, in which, \(\text{I utterly destroy}, (\text{ἐκσολοφεῖω})\, is used.

23. \('\text{Eαν}\ \text{μὴ},\ \text{if not})\ Therefore their conversion will not be [the effect of] irresistible [grace].—\(\text{δυνατος},\ [able] powerful) it might be a principal objection: how will the Jews be converted, who for so many ages act so as to withdraw themselves from the
faith, separate [draw aside] the Old Testament revelations from the true Messiah, and snatch them out of the hands of believers? Paul answers, God has power: comp. the, powerful [able], ch. xiv. 4: and He will show the glory of this power, against which no one in the Gentile world can strive. There will then be a great work!—πάλιν, again) not only in [with] a smaller [comparatively small] number, as now, but in [with] a greater number, as formerly, when they were the people of God.

24. Ἀγριελαιον, of the wild olive tree) There is as great a distinction between those, who either have not, or have the revealed word, as there is between the wild and cultivated olive-tree.—παρὰ φύσιν) quite contrary to nature, for in the art of gardening, the process of engrafting, which unites two trees of a different nature, commits the soft graft, which is followed by the fruit, to the woody stem: but Paul says, that the graft of the wild olive is inserted into the good olive-tree, in order that it may follow [in consequence partake of] the fatness of the good olive.—πισω μᾶλλον, how much more) He gradually comes from that which can be, to that which actually is. The discourse in fact assumes an augmentation of force; formerly Paul demonstrated from the prophets, that in Israel there were more wicked than good men, he now demonstrates in like manner from the prophets, that there will be hereafter more good than wicked men; and while he is drawing forth this statement, he calls it a mystery, fitted to check the pride of the Gentiles, lest they should think that the part assigned to the Jews was to be always inferior.

25. Μυστήριον, a mystery) Paul does not always apply the term, mysteries, to those doctrines, which from the very first are necessary to be known by believers, but to the secrets, which were unknown even to many believers, until, as the case required, for the sake of faith or love they were opened up to them from the Scriptures, heretofore in this respect sealed. Comp. 1 Cor. xv. 51, and on a similar occasion Eph. iii. 3. The calling of the Gentiles had been a mystery, ch. xvi. 25. But now the conversion of Israel is likewise a mystery. [Therefore something different is intimated from such conversions, as were exhibited day by day in the times of Paul.—V. g.] Each of these
forms a great part of that mystery, which is confirmed in Rev. x. 7. Furthermore, since it is a mystery, they ought to be treated with patient forbearance who do not recognise it so quickly, and we should hope for the time, when it will be recognised by all.—\(\pi\rho\iota\mu\omicron\alpha\upsilon\omega\), wise) dreaming, that the church at Rome cannot fail. Cluverus. The very term, mystery, checks the reader's pride. Hence the admonition is repeated at ch. xii. 16, which is already to be found at ver. 20, note.—\(\alpha\varsigma\nu\mu\omicron\sigma\upsilon\varsigma\), in part) He speaks in a way softening the unwelcome truth; for \(\iota\pi\omega\rho\omega\iota\nu\gamma\upsilon\varsigma\), those, who were hardened, were as "the sand of the sea," ver. 7; comp. with ch. ix. 27. Therefore, in the following verse, the conversion, which will not be in part [as their hardening was, which yet comprised as many as the sand], but will include all Israel (see foll. verse), will be by far the most abundant. And in the mean time also, there are always some being converted, and for this desirable object it becomes believers to be always on the watch.—\(\pi\lambda\rho\omega\mu\alpha\gamma\), fulness) a most abundant supply; the antithesis is in part. No nation shall remain, to which the Gospel shall not have been preached in the whole world; although a great part of mankind will still continue to be wicked.—\(\iota\iota\omicron\epsilon\lambda\theta\upsilon\eta\varsigma\), shall come in) John x. 9, 16. For many ages, now, many obstacles retard [put a drag on the wheels of] this coming in, obstacles which will be broken through at the proper time, so that the fulness of the Gentiles, who have been long since called, may entirely come in; and then the hardening of Israel will terminate, Ps. cxxvi. 2, 3. Paul provokes the Israelites to Christian jealousy; and this presupposes the conversion of the Gentiles before that of Israel, and yet the remaining abundance of the Gentiles may afterwards be gained by the full conversion of Israel, ver. 11, 12, 15, 31; Ez. xxxix. 7, 21-27.

26. \(\pi\alpha\lambda\iota\omega\), and so) he does not say and then, but with greater force, and so, in which very expression the then is included; to wit, the blindness of Israel will be terminated by the very coming in of the Gentiles.—\(\pi\alpha\iota\varsigma\), all Israel) Israel contradistinguished from the Gentiles, of which ver. 25 treats. The words, \(\nu\omicron\iota\alpha\nu\varsigma\), a remnant, and \(\nu\iota\sigma\varsigma\lambda\iota\sigma\varsigma\), deliverance, are

1 We should never consider a mystery for the sake of curiosity: we should always seek to be humbled before it.—V. g.
used in respect of those that perished; but *the Remnant* itself, numerous in itself, will be wholly converted, Mic. ii. 12.—σωθήσονται shall be saved: The Latin Vulgate has expressed this by, *salvus fieret*; and not inappropriately. It contains this sentiment, the fulness of the Gentiles shall be brought in and so all Israel shall be made safe; but ἄχρις εὗ, until, has changed the former verb εἰσελήσονται [Indic.] into εἰσέλθῃ [Subj.], the second verb, σωθήσονται, remaining [Indicative].—See similar instances noticed at Mark iii. 27. The Latin Vulg. has expressed the meaning.—ἡζει ἐξ Σιὼν—diathēkη, ὅταν ἀφελωμαί τὰς ἁμαρτίας αὐτῶν) shall come out of Zion—the covenant, when I shall take away their sins. Is. lix. 20, 21, LXX., καὶ ἡζει ἐνεκα Σιὼν—diathēkη, ὅς Κύριος, κ.τ.λ., and shall come for the sake of Zion—the covenant, saith the Lord, etc. Is. xxvii. 9, LXX., καὶ ποῦτο ἐστὶν ἡ εὐλογία αὐτῶ, ὅταν ἀφελωμαί τὴν ἁμαρτίαν αὐτῶ, κ.τ.λ., and this is His blessing, when I shall take away his sin. Heb. יִשָּׂעַ יְהוָה, and there shall come to Zion (and for its benefit) the Redeemer, and to those turning from transgression in Jacob. Paul, ch. iii., in describing sin had quoted Ps. xiv., and chiefly ch. lix. of Isaiah: now in describing salvation, he joins together the same texts. He says, ἐξ Σιὼν, out of Sion, as the LXX., Ps. xiv. 7. The Deliverer or Redeemer comes (ἐξ) out of Sion and (ἡ) ἐνεκα for good to Sion. His coming has been already accomplished, and the fruit will arrive at perfection at the proper time. *Sion* is a whole, in a good sense, *Jacob* here is a whole, in a less favourable sense; those returning are a part.

27. Αὕτη, *this*) of which see in the preceding verse.—παρ' ἐμοί, from me) He himself will do it.—διαθήκη, *testament* [covenant)—namely, it shall then be and shall be unfolded.—τὰς ἁμαρτίας sins, and the miseries arising from them.

28. Ἐχόραι) enemies. Therefore the obstinacy of the Jews ought not to be alleged to the prejudice of their conversion. Moreover, they are called enemies, in an active sense; presently [by and by] they shall be called beloved in a passive sense (both in respect of God, not merely, of Paul); the evil is to be imputed to man; the good proceeds from God. So also mercy

---En.

1 Thus the Vulg. makes σωθήσονται depend on ἄχρις ἐὗ, donee, "until the fulness of the Gentiles shall come in, and until all Israel shall thus be saved."
and unbelief are opposed to each other, ver. 30, etc.—δι’ ἑμῶν, for your sakes, ver. 31, 12, 15.

29. Ἀμεταμέλητα, without repentance) Truly an apostolic axiom. Something absolute is signified; for God will not give way to the unbelief of His own people [so as to suffer it to continue] for ever. Repentance is hid from the eyes of the Lord [i.e. change of His purpose, as to raising Israel from its present spiritual 'death,' is impossible with God], Hos. xiii. 14.—χαρίσματα, gifts) towards the Jews.—καλής, calling) towards the Gentiles.

30. καί) 1 I formerly admitted this particle marked with an obelus, thus †, and am now glad that Baumgarten agrees with me.—ὑπεθάνατος, ye have not believed) unbelief falls upon [applies to] even those, who themselves have not heard the word of God, because they had however received it primitively in the persons of the patriarchs Adam and Noah. [The Gentiles are accountable for not having retained the revelation received from Adam, Noah, etc.]

31. ἡνικανον, they have disbelieved) They have been left to their unbelief.—τρὶς ὑπερέφ, your [of you]) the Genitive of the object, [your mercy, i.e. the mercy, of which you are the objects,] as τὰ ἔλεη Δαβίδ, the mercies of David, 2 Chron. vi. 42, נַע מַעְלָה, the favour directed to thy people, Ps. cvi. 4.—ἔλευ, through mercy) construed with ἔλεηθος, might obtain mercy; for ὅν, that, is often transposed; and in verse 30, the disbelief of the Jews precedes the mercy of the Gentiles; wherefore in verse 31 the mercy of the Gentiles does not [is not to be supposed to] precede the same disbelief of the Jews [as would be the case, if ἔλευ, owing to your partaking of mercy, were taken with ἡπιέθσαν]. See App. crit. Ed. ii. on this passage.—ἔλεῃθος, might obtain mercy) that mercy, which goes before faith, and which is only acknowledged and received through faith, by which ἀπελθον, disbelief is retracted.

32. Συνίκλησα, hath concluded together), Jews and Gentiles, comp. Gal. iii. 22, note. The phraseology of the LXX. Int., Ps. Ixxxviii. 50, is εἰς δόνατον συνίκλησα, He shut up to death, he

1 The German version agrees in this.—E. B.

ABCD (later correction), Gfy, omit καί, before ἣς. But Vulg. and Rec. Text. have it.—Ed.
gave over.—

Those who have experienced the power of disbelief, at length betake themselves with the greater sincerity and simplicity to faith.—

them all without exception, [less accurately, all, in Engl. Vers.] all together; comp. ver. 30, 31.—

His mercy being acknowledged by them, ver. 6, when faith is given to them by Himself.

33. Ὅ θαῦς, O the depth) Paul in ch. ix. had been sailing, as it were, on a narrow sea; he is now embarked on the ocean. The depth of the riches is described in ver. 35, and has respect to ch. ix. 23, x. 12. (wherefore it (of the riches) ought not to be resolved into a mere epithet); the depth of wisdom is described in ver. 34; the depth of the knowledge, in ver. 34. Comp. concerning riches and wisdom, Eph. iii. 8, note, and Rev. v. 12. The different meanings of biblical terms are worthy of being well noticed and collected. Wisdom directs all things to the best end; knowledge knows that end and issue.—

No one examines, no one searches out, but He Himself. Here and in ver. 34, there is a Chiasmus;¹ as is seen by comparing the antecedents and consequents together. The depth is described in the second part of ver. 33 [How unsearchable, etc., answering to the depth]. Knowledge itself, as we have said, is described in ver. 34, for who [hath known, etc.]—wisdom itself is described in the words or who [hath been His counsellor]: riches themselves, in ver. 35 [who hath first given to Him, etc.]—

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In proving doctrines the phrase is used, it is written, in other places, it is often omitted, ch. xii. 20.—

Isaiah has: ἡ ρουπόν ἡ Σπυρίδον, the Spirit of Jehovah. Paul uses the version of the lxx. Otherwise ἡ Σπυρίδον and νοῦς are not synonymous; but the conclusion arrived at is very good; no one apprehends

¹ See Appendix.
the Spirit, therefore no one apprehends the mind or sense of the Lord. Reference to the Holy Trinity is implied, comp. on the words, εἰς αὐτῷ, to Him, ver. 36, Isa. xxxiv. 16, at the end of the verse.—σὸν μυστήριον Paul says, not only that no one has been σὸν μυστήριον, but not even now can be so: σὸν μυστήριον is either a partner in counsels, or, one at least privy to them; for he had said just now, for who hath known the mind of the Lord? And yet many in their discussions, for example, on the origin of evil, which touch upon the recesses of the Divine economy much more deeply than this, which is from religious reverence broken off by the apostle between ver. 32, 33 (for there is a great difference between the fall of many angels and of the whole human race on the one hand, and, on the other, the fall of the Israelites [the latter is a much less profound mystery than the former]) many such, I say, boast, as if they were not only the Lord's counsellors, but also His inquisitors, His patrons, or His judges. Scripture everywhere stops short at this point, that the Lord hath willed, and hath said, and hath done it: It does not unfold the reasons of things universal or particular; respecting those things that are beyond our present state of infancy, it refers believers to eternity, 1 Cor. xiii. 9, etc. The thirst of knowing will torture and burn others, who unreasonably pry into mysteries, throughout eternity.

35. "H τῆς, x. τ.λ.) Some adopt these words in the LXX., Isa. xl. 14: others do not; but Job xli. 2, Hebr. and Vulg. have it thus: Who hath previously given to Me, that I may render to Him again? All things which are under heaven are Mine.

36. εἰς αὐτῷ καί δι' αὐτῶν καί εἰς αὐτῶν, of Him, and through Him, and to Him) The Origin, Course, and End of [The Source from whom come, the Agent through whom is maintained the continuance of, the End for whom are] all things, is here denoted, comp. 1 Cor. viii. 6. [Furthermore, εἰς αὐτῶν, refers to riches; δι' αὐτῶν, to wisdom; εἰς αὐτῶν, to knowledge.—V. g.]—ἡ δόξα, the glory) of the Riches, Wisdom, Knowledge. [Along with this doxology to Omnipotence, is included the praise of Divine Wisdom and Love, from which the creatures derive their strength, understanding, and blessedness.—V. g.]—δυνάμει. The final word, with which the feeling of the apostle, when he has said all, makes a termination.
CHAPTER XII.

1. παρακαλῶ, I exhort) Moses commands: the apostle exhorts. Paul commonly gives exhortations consonant to the doctrines, which had been previously discussed, Eph. iv. with which comp. ch. iii. So in this passage the general application drawn from the whole discussion is contained in ver. 1, 2, as the allegations which immediately follow prove. We have shown at i. 16 the special applications from ver. 3 up to the conclusion of the epistle. —διὰ τῶν ὁσιωπαθῶν, by the mercies) The whole sentiment is derived from Chapters i.—v.; the word has its origin in the antithesis to wrath, ch. i. 18: for the whole economy of grace or mercy, exempting us from wrath, and rousing the Gentiles especially to the discharge of duty, is indicated in this passage, ch. xv. 9. He who is rightly affected by the mercy of God, enters into the whole will of God. [But the soul exposed to wrath scarcely derives any benefit from exhortations. You are "pouring oil on a stone."—V. g.]—παραποθησαυ, that ye present) In so large a list of duties, Paul has none of those things, which in the present day among the followers of the Church of Rome, generally make up both sides of the account. παραποθησαυ is repeated from ch. vi. 13, 16, 19, to yield, to present. The oblation is presented alive, not sacrificed.—σώματα, bodies) antithetic to the abominable abuse of their bodies among the Gentiles, ch. i. 24. For more antitheses presently follow in respect of this same topic. The body is generally an impediment to the soul: present the body to God, and the soul will not be wanting, ch. vi. 12. See also ch. vii. 4; Heb. x. 5. Vice versa, the soul, when subject to the magistrate, will be obedient with the body also, ch. xiii. 1.—σώματα, λατρεία, bodies, [worship] service) We have here the apposition of these two words by metonymy,1 indicating body and soul.—θυσίαν, sacrifice) Sin having become dead: comp. on this sacrifice, ch. xv. 16.—ζωսαν, living) That life, which is men-

1 Antecedent for consequent, or vice versa, as here: service, for, the soul which serves.—Appendix.
tioned in ch. i. 17, vi. 4, etc. It is an abomination to offer a dead carcase.—ἀγιαν, holy) such as the holy law demands, ch. vii. 12.—εὐάρεστον, acceptable, well-pleasing) ch. viii. especially ver. 8.—τῷ Θεῷ, to God) construed with παραστήσασθαι, to present. —λογικήν, reasonable) sincere (1 Pet. ii. 2) in respect of understanding and will: the verb δοκιμάζειν, ver. 2, is in consonance with this; and φρονέω, κ.τ.λ., ver. 3. The service [worship], λατρεία, of the Gentiles is unreasonable, ἄλογος, ch. i. 18—25, the confidence of the Jews is unreasonable, ἄλογος, ii. 3, but the Christian considers all things rightly, and collects [infers] his duty from the kindness of a merciful God. The epithet λογικήν now corresponds to that verb, λογιγίσθαι, which is often used, ch. iii. 28, vi. 11, viii. 18. λογικὴ γάλακτος, 1 Pet. ii. 2, is a periphrasis for the Word itself,—the Milk of the word; but here λογική, reasonable, is an epithet of λατρεία, service [worship]. Peter uses the word, "Αἱ ἀνθρώποι. The Word is sincere, and the Service [worship] in accordance with [resulting from] the word is sincere.

2. Μὴ συνεχείμασίζεσθαι—ἀλλὰ μεταμορφωθεὶς) μορφή, form, conformation, denotes something more inward and thoroughly finished, than σχῆμα, fashion or external appearance [habitus].—Comp. Phil. ii. 6, 8, iii. 21. The external appearance of the saints should not be inconsistent with the internal form [conformation]. —αἰῶν, to the world) which neglects the will of God, and is entirely devoted to selfish pursuits.—δοκιμάζειν, to prove [approve by testing]) This also refers to that new μορφή, form. The antithesis is in ch. i. 28. [While a man's mind continues in its original condition (the old man), how sagacious soever he may be, he cannot prove the will of God. He will endeavour to defend at one time this, and at another that (objectionable thing), thinking that God is such a one as himself.—V. g.]—1 καὶ τίλισθαι, and perfect) He, who presents [his body] an oblation, living, holy, acceptable, knows the will of God as good, requiring what is living and holy, acceptable, and, with the progress of believers [in course of time, as believers make progress] perfect. [They

1 Τὸ θελήμα, the will) For special reasons very many questions occasionally arise, whether it would be right to do this or that, or not. They can easily decide, who make the will of God their great concern and chief delight. But they require experience [to prove and test things] and intelligence. Eph. v. 17.—V. g.
by unworthy means shun this perfect will, who are continually seeking after such things as they are at liberty still to engage in without sin (as they think). The conduct of such men as these resembles that of the traveller, who takes a delight in walking, not in the safe path, but without necessity on the extreme verge of the bank.—V. g.]

3. \(\Delta \iota \gamma \omega \) Flacius explains; I distinctly declare [edico]. This word adds the meaning of an imperative, to the subsequent affectionate [moratæ, i.e., having \(\delta \iota \gamma \omega \). See Append.] exhortation.—\(\gamma \coppa{a}, \text{for} \) He shows what the will of God intends.—\(\delta \iota \kappa \gamma \omicron \alpha \pi 
\iota \tau \sigma \varsigma \chi \alpha \pi \iota \varsigma \sigma, \text{through the grace} \) Paul himself affords an example, \(\sigma \omega \phi \rho \sigma \omega \iota \varsigma \nu \iota \varsigma \varsigma, \text{of the sobriety, which he commends; lest, by this form of expression, }\lambda \iota \gamma \omega \alpha \iota \mu \omicron, \text{I distinctly declare [ordain]}, \) which Christ alone could have used absolutely, he should seem rashly to prescribe things so difficult to others, comp. ver. 6.—\(\delta \iota \gamma \omega \) to each one, who is among you, of your rank, a believer.—\(\iota \nu \iota \mu \alpha \iota \nu \iota \iota, \text{among you} \) there were many reasons, why the Romans might think that they might exalt themselves, and they afterwards did so.—\(\delta \iota \gamma \) ought, according to truth and duty.—\(\phi \rho \omega \nu \iota \nu \iota \) to think, and thence, to act.—\(\iota \iota \zeta \) the particle limits.\(^1\) —\(\iota \kappa \alpha \sigma \omicron \gamma, \text{to every man} \) No man ought to hold himself up as the only rule, according to which he tries others, and he ought not to think that others should be entirely such as he is, and should do the same things and in the same way as he does.—\(\omega \varsigma \) as, and not more, ver. 5; but yet not less, ver. 6, 7; therefore \(\delta \iota, \text{but} \) [and on the other hand: not then, as Engl. Vers.] is used, ver. 6.—\(\mu \iota \tau \rho \omicron \nu, \text{measure} \) Both faith and the measure [proportion given] of faith is the gift of God.—\(\pi \iota \sigma \tau \omega \varsigma, \text{of faith} \) from which the rest of the gifts flow (Cluverus); and that, too, those gifts that sanctify and do service [even sanctifying and administrative gifts flow from faith]. Faith is the source of them all, and the rule to regulate us in their very use. Of faith, which has been treated of ch. i., and following chap. [Love follows, ver. 9.—V. g.]

5. 'O \(\delta \iota \kappa \alpha \delta \iota \iota \iota \iota \iota \iota \iota \iota \) see Mark xiv. 19, note.—\(\mu \iota \lambda \iota \nu, \text{members, Eph. iv. 25.} \)

6. "\(\varepsilon \chi \omicron \nu \iota \nu \iota \iota, \text{having} \) This word also depends on \(\iota \sigma \mu \iota \iota \) [ver. 5]:

\(^1\) \(\sigma \omega \phi \rho \sigma \omega \iota \varsigma \nu \iota \varsigma \varsigma, \text{an excellent virtue among those that are spiritual.} —V. g.\)
for there is an apodosis at the end of ver. 4; but ἵστον denotes we are, and at the same time inclines to [borders on] a gentle exhortation [let us be, by implication], as Gal. iv. 28, note. Hence in the several parts of this enumeration, the imperative ought to be understood, comp. ver. 14; but it is Paul's characteristic ᾧἀς, not to express the imperative often, after it has been once put at the beginning, as in ver. 3.—χάρισμα, gifts) these are of different kinds, χάρις, grace is one.—προφητία, prophecy) This stands first among the gifts. Acts ii. 17, 18, xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, 10; 1 Cor. xi. 4, etc., 12, etc.; Eph. ii. 20, iii. 5, iv. 11; 1 Thess. v. 20; 1 Tim. i. 18, iv. 14; Rev. i. 3, etc. When these passages are compared together, it is evident, that prophecy is the gift, by which the heavenly mysteries, sometimes also future events, are brought under the notice of men, especially believers, with an explanation of Scripture prophecies, which could not be elicited by the ordinary rules of interpretation. But the other gifts, which we find in the first epistle to the Corinthians, are not added in this epistle, which is otherwise so copious. See ch. i. 11; 1 Cor. ix. 2, notes.—καθώς, according to) Repeat, we having, viz., the gift, prophecy, and so in succession. So just before, according to the grace, [as here, "according to the proportion of faith]. As it is given to a man, so ought a man to be of service to others.—τὸν ἀνάλογον τῆς πίστεως, the proportion [analogy of faith]) i.e., as God distributes (to every prophet) the measure of faith, ver. 3; for there already Paul slightly touched upon this point, and he now returns to it, after some other topics had been introduced in the intervening verses. Prophecy and faith are closely connected, 1 Cor. xii. 9, 10, xiii. 2. Peter treating of the same subject, first epistle iv. 11, says, Ἅν λόγῳ ὑποτάσσομεν, as the oracles of God. It is much the same as if Paul were to say, whether it be prophecy, [let it be restricted within the limits of, or] in prophecy; with which compare what follows: let it not be carried outside of and beyond the bounds of faith; nor let any one prophesy from the promptings of his own heart, beyond what he has seen; and again, on the other hand, let him not conceal or bury the truth; let him only speak so far as he has seen, and knows, and believes,¹

¹ The construction is, whether it be prophecy, we are [i.e. we ought to be as Christians] persons who have it according to the proportion of faith.—Ed.
see Col. ii. 18; Rev. i. 2. Paul himself affords an example of such a proportion [analogy], 1 Cor. vii. 25. Erasmus says, The phrase, according to the proportion, gives one to understand, that the gifts are the greater [are bestowed in the greater number], in proportion as one's faith shall have [hath] been the more perfect; so also, Corn. a Lapide, Piscator, Peter Martyr. Basilius M. on the Holy Spirit, He fills all things with His powerful working, and they, who are worthy, can alone receive Him, nor is He merely received in one, μετρον measure, but, κατὰ ἀναλογίαν τῆς πίστεως, according to the proportion of faith, He distributes his operations, c. 9. Chrysostom: for although it is grace, yet it is not poured out uniformly, but taking the several measures [the various proportions in which it is poured out] from the [several states] of those who receive it, it flows in proportionally to what it has found the size of the vessel of faith presented to it. Lichtscheid discusses this point at great length in Tr. Germ. vom ewigen evangelio (of the everlasting Gospel), p. 60, etc. As with Paul here, so with Mark the Hermit, the measure, μετρον, and the proportion, ἀναλογία, are one and the same thing: see his book, περὶ τῶν οἰκείων ἐκ ἔργων ἀναλογίαν (concerning those who think that they are justified by works), a little past the middle. The knowledge of a man's affairs (business, conduct) depends on the proportion in which he puts in practice the precepts of the law, but the knowledge of the truth (of the doctrine of salvation) depends on the measure of faith in Christ; and this same writer often uses the word, ἀναλογίαν, in this sense. In the writings of Paul, however, the word μετρον is used in the sense of limiting, in reference to moderation or the avoiding of excess; whereas ἀναλογία has a fuller meaning (if we compare it with what follows) in reference to the avoiding of deficiency [the full proportion]. In what theologians call the creed, all the heads agree together in an admirable analogy [completeness of proportion], and each article, respecting which a question occurs, should be decided according to the articles already certainly known, the interpretation of the rest should be adjusted according to the declaration [the dictum] of Scripture clearly explained; and this is the analogy of Scripture itself, and of the articles of faith, which form the creed. But every man does not know all things; and, of what he does know, he
does not know all with equal certainty; and yet he holds the things, which he certainly knows, by that very faith, by which the creed is formed; wherefore both he himself, in prophesying, should determine all things according to the analogy of the faith by which he believes, and others, in hearing [also ought to determine all points] according to the analogy of the faith, whereby they believe [and form their creed]. 1 Cor. xiv. 29, 37; Heb. xiii. 8, 9; 1 John ii. 20, and the following verses.

7. Eirí, or This word is thrice repeated by the figure Poleo  [See Append.] Do, what thou art doing, in earnest, in order that the reality may correspond to [keep] its own name [that what you do, may correspond to what you profess to do], Eccles. ix. 10. The principle of the subsequent sentiments is the same.1

8. Μεταδίδωσι) δὸναί signifies to give; μεταδίδωσι to impart, [to give a share,] so that, he who gives, may not strip himself of all, that he has.—ιν άπτιττη) as God gives, James i. 5, ' liberally,' abundantly, 2 Cor. viii. 2, [neither prevented by the desire of private advantage, nor by anxious deliberation, whether or not another may be worthy of the favour given, and whether proper moderation be observed in giving.—V. g.—ιν σωφρόν, with diligence) The force of this word is very extensive; ver. 11; 2 Cor. vii. 11, note.

9. Ἡ αγάπη, love) He treated of faith from ver. 3; he is now to treat of love. Verses 9, 10, 11 have respect to ch. vii.; ver. 12 to ch. viii.; ver. 13 to ch. ix. and the following chapters, concerning the communion of believers whether Jews or Greeks. The third clause of the sixteenth verse is repeated from ch. xi. 25.—αποστειγομένως—κολλάμενοι, abhorring—cleaving) both in the mind and in the outward manifestation of it, even when at the risk of incurring danger and ill-will. The ἀνυπόκριτος, the man without dissimulation, is shown in Prov. viii. 7, Let my lips hate wickedness; wickedness is an abomination to my lips. This is rightly connected with love, 1 Cor. xiii. 6. Very emphatic words. He, who is without hatred of evil, does

1 'Εν τῷ δίκαιωσί, on the ministry) Let not the minister assume too much to himself and after all not fully discharge his duty.—V. g.
not really love good. From this passage, the discourse moves forward in pairs of sentences. [There are men 1) who patronise evil and assail good: 2) who love good, but do not abhor evil with that indignation which it deserves: 3) who disdain evil, but cherish good more coldly than is proper: 4) who so abhor evil and cleave to good, as that in their case no one can be ignorant of it.—V. g.]

10. Φιλιστοργοι, kindly affectioned) σταυρι, the spiritual love of brethren.—προσγοβρενοι, [Engl. V. preferring] anticipating, or leading the way in doing honour to one another] if not always in gesture and actions, at least always in the judgment of the mind. That will be so, if we rather consider the good qualities of others and our own faults. These are the social virtues of the saints [homileticæ. Or perhaps, “their virtues are a kind of living sermon to the world.”] The Talmudists say: whosoever knows, that his neighbour has been in the habit of saluting him, should anticipate him by saluting him first.

11. Τῇ σπουδῇ—τῷ πνεύματι, in diligence [business, Engl. Vers.]—in spirit) The external or active, and the internal or contemplative life is thus set in due order.—τῷ Κυρίῳ δουλεύοντες, serving the Lord] We ought to serve Christ and God, ver. 1, ch. vii. 6, xiv. 18, xvi. 18; Acts xx. 19; Phil. iii. 3; Ps. ii. 11, where serving and rejoicing are parallel, as in this passage. [See App. Crit. Ed. II. on this passage, which shows that the reading καϊɒφ] is quite unsupported and unworthy of the apostle. Not. crit.]

12. ἐλπίδον, in hope) So far respecting faith and love, now also concerning hope, comp. ch. v. and viii. Then concerning our duties to others, to the saints, ver. 13, to persecutors, ver. 14, to friends, strangers, enemies, ver. 15, etc.—χαϊροντες, rejoicing) True joy is not only an emotion of the mind and a benefit [privilege], but also a Christian duty, ver. 15. It is the highest complaisance in God. He wishes us to rejoice and to spend our spiritual life joyously.

13. Ταϊς χρείαις) τῇ θλίψει, Phil. iv. 14. There was much occasion for this especially at Rome. It is particularly remarkable, that Paul, when he is expressly treating of duties arising

1 AB and prob. all Gr. MSS. of Jerome, Vulg. and most Versions read Καϊφ. But D(Δ) corrected later, and GΓ read καϊφ.—Ed.
from the communion of saints, nowhere gives any charge concerning the dead.—διώκωντες, following after) so that you not only are to receive to your house strangers, but are to seek them out.

14. διώκοντες, persecuting) for the sake of Christ.—καὶ μὴ καταραθῆτι, curse not) not even in thought.

15. χαίρε, rejoice) the infinitive for the imperative, a thing not unfrequent among the Greeks, and here a gentle mode of expression [moratus, indicative of Ἐνδος, a feeling, viz. here the avoidance of the authoritative Imperative]. I exhort is understood, taken from ver. 1. Laughter is properly opposed to weeping, but in this passage as in 1 Cor. vii. 30, joy is used, not laughter, which is less suitable to Christians in the world.

16. τοῖς ταύτην, to lovely things [Engl. V. "to men of low estate"] Neuter, for the phrase high things precedes.—συμπαθός, being [suffering yourselves to be] carried along with) the verb has the force of the middle voice, by which voluntary συνάπαθεσθαι, condescension, is denoted. The proud think, that he, who is humble, is led away, but it is a good thing to be led away in this manner; so it was with David.—μη γίνοι ταφί θρόμων ταρ' ιαυτοῖς) Prov. iii. 7, LXX, μη ἵνα φρόμως παρά σεαυτῷ [comp. Rom. xi. 25.]

17. Προσούμενοι καλὰ ἐνώσιν πάντων ἀνθρώπων) Providing things honest in the sight of all men. Prov. iii. 4, LXX., προσούμενοι καλὰ ἐνώσιν Κυρίου καὶ ἀνθρώπων.—καλὰ, becoming) A precious stone should not merely be a precious stone, but it should also be properly set in a ring, so that its splendour may meet [attract] the eye.—πάντων, of all) For many are suspicious and unjust. See the following verse.

18. ἐὰν, if) if possible. He makes it conditional, and this clause may be construed with the 17th verse, inasmuch as good actions, especially if circumspection be wanting, may often appear to some not so good as they really are.—τὸ ἵνα γινώ, so far as it lieth in you) This is a limitation, for it is not always possible owing to others.—μετὰ πάντων ἀνθρώπων, with all men) of whom there was a very great conflux at Rome. No man is so savage, as not to have the feelings of humanity towards some individuals, but we ought to be peaceful, gentle, meek towards all, Phil. iv. 5; 2 Tim. ii. 24; Tit. iii. 2. [Once and again at
some time or other in the whole course of our life, we have to transact business with some individual, and according as we behave to him, so he ever after forms his estimate of our character and general conduct.—V. g.]—εἰρήνευοντες, being at peace) xiv. 17, 19.

19. 'Αγαπητε, beloved) By this appellation he soothes those who might feel angry; and he often uses it in the exhortations, that flow from a sense of the Divine grace which had been exercised towards the exhorter and those to be exhorted: comp. ver. 1.—δότε τότεν, give place) He who avenges himself, flies upon [seizes unwarrantably] all that appertains to the wrath of God.—τῇ ἰργῇ) that wrath, of which so many things are said in Scripture; that is: the wrath of God, which alone is just and alone deserves to be called wrath [Not as Engl. V. seems to imply, Yield to the wrath of your enemy]. This is an ellipsis, due to a feeling of religious reverence, 2 Chron. xxiv. 18.—ἰμοὶ, to me) supply, let it be [left to Me, as My Divine prerogative], Deut. xxxii. 35, ἡμέρα ἐκδίκησις ἀνταποδώσα, I will repay in the day of vengeance.—ἐκδίκησις, vengeance) Hence Paul inferred—not avenging yourselves, ἐκδίκησι, to exact by law, to prosecute a law-suit to the utmost.—ἰγὼ ἀνταποδώσω, I will repay) i.e. leave this to me.

[This consideration easily suppresses all desire of vengeance. Suppose, that your adversary is not better, and that you are not worse than you think of yourself and him: he will either obtain at length the Divine grace, or he will not. If he shall obtain it, he will also acknowledge no doubt the injury, which he did to you, even though you should not be alive; and in this case you will not desire, I hope, in consequence of any grudge of yours, to debar him from access to God, but rather would feel delight in assisting him in every way with your prayers. If he shall not obtain it, God at least in His own behalf as supreme Judge, will by no means fail to punish him severely for the fault, for which you have granted him pardon.—V. g.]—λέγει Κύριος, saith the Lord) A form of expression used by the prophets, which the apostles did not use, but when they quoted the prophets; because, the prophets had one mode [ratio] of inspiration and the apostles another.

20. Ἐάν ὑπὸ τενάξι—Ψώμιζε−αὐτοῦ) LXX. Prov. xxv. 21, 22, Ἐάν τενάξι—τρέψε [Ψώμιζε in LXX. ed. by Holmes and Bos] αὐτοῦ, ὃ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά. If he hunger, feed him [his
head], and the Lord will repay thy good deeds. The apostles applied the phrase, it is written more to doctrines, than to morals.—ἐκ τῆς ὕπατος, an enemy) This especially holds good of a bitter and violent enemy. —ψωμίζεις, feed) with thy hand. So Lxx., 2 Sam. xiii. 5. Thus will even thy iron-hearted enemy be softened.—ἀνακολούθησαι τῷ δίκαιῳ, coals of fire) The end of all vengeance is that an enemy may be brought to repent, and that an enemy may deliver himself into the hands of the avenger. A man will very easily attain both objects, if he treat his enemy with kindness. Both are described in this remarkable phrase; for it is such a repentance as that, which in the greatest degree burns; 4 Esd. xvi. 53, and an enemy becomes willingly the property of his avenger; you will then have him entirely in your power [ready at your nod to obey].—εἰπεί τῷ κρατέρῳ ἐπὶ τοῦ κεφαλῆς αὐτοῦ, upon his head) i.e. upon himself, upon him wholly, in that part too where he will feel it most.

21. οὐ νιώτει, be not overcome) νιώτει in the middle voice. They, whom the world consider to be conquerors, are in reality conquered.—κατειχεῖτε) by the evil, of your enemy, and of your own nature.—νιώτει, overcome) He is a brave man, who can endure.—ιν τῷ ἁγαθῷ τῷ κατειχείτε, evil with good) So also ch. xiii. 3, 4, with which there is a charming connection.

CHAPTER XIII.

1. Πᾶσα, every) The apostle writes at very great length to the Romans, whose city was the seat of empire, on the subject of the magistracy, and this circumstance has all the force of a public apology for the Christian religion. This, too, may have been the reason why Paul, in this long epistle, used only once, and that too not until after this apology, the phrase, the kingdom of God, on other occasions so customary with him; xiv. 17, for, instead of the kingdom, he calls it the glory; comp., however, Acts xxviii. 31, note. Every individual should be under the authority of the magistrate, and be liable to suffer punishment, if he has done evil, ver. 4.—ψυχή, soul) He had said that their bodies ought to be presented to God, ch. xii. 1, presupposing
that the souls would be; now he wishes souls to be subject to
the magistrate. It is the soul, which does either good or evil,
ch. ii. 9, and those in authority are a terror to the evil work, i.e.
to the evil doer.—A man's high rank does not exempt him from
obedience.—ἐξουσίας ὑπερεχούσαις ἐξουσία from εἰμι, ὑπερέχω from
ἔχω; being is before having: ὑπερεχούσαι contains the aetiology [See
Append. Be subject to the powers because they are ὑπερέχουσαι:
the cause or reason], 1 Pet. ii. 13, Fr. Sovereign,—
ὑποτασσόμεθα) The antithesis to this is ἀντιτασσόμενος, ver. 2. The
Conjugates are τυταγμένοι, διαταγῇ. Let him be subject, an
admonition especially necessary to the Jews.—ἐξουσία, power) ἐξουσία
denotes the office of the magistrate in the abstract; αἱ δὲ ἐξουσίαι,
ver. 2, those in authority in the concrete, therefore δὲ is interposed,
ἐπιτασσεῖν [forming an Epitasis, i.e. an emphatic addition to ex-
plain or augment the force of the previous enunciation.—Append.]
The former is more readily acknowledged to be from God than
the latter. The apostle makes an affirmation respecting both.
All are from God, who has instituted all powers in general, and
has constituted each in particular, by His providence,—εἰ μὴ ἀπὸ
See App. crit. Ed. ii. ad h. v.1

2. Διαταγῇ, the ordinance) the abstract, in which the concrete
is implied. So 1 Pet. ii. 13, κρίσις, creature, in the abstract [but
Engl. Vers. the ordinance]; it at the same time includes, for
example, the king, in the concrete.—ἀνδιστηξις) The Preterite, i.e.
by that very act resists.—κρίμα) Divine judgment, through the
magistrate.—ἀνδιστηξις, they shall bring on themselves) While they
take to themselves another's power, they shall by their own sponta-
neous act take [bring] on themselves, receive judgment. We
have here the figure 2Mimesis [an allusion to the words of
another with a view to refute him].

3. ὃν—ἀγαθῶν) not—of good works. This is immediately

1 G Orig. D corrected later, read ἀπὸ. But AB read ἀπὸ. Vulg. fy and
Iren. have the transl. Lat. a.—Ed.
Jerome omits from αἱ δὲ to εἰσίν. But ABD(Δ)G Vulg. Memph. fy
Versions, Iren. 280, 321, retain the clause, omitting, however, ἐξουσίαι:
which word is retained by Orig. and both the Syr. Versions and Rec
Text.—Ed.

2 See Appendix.
3 The margin of the 2d Ed. prefers the reading, τῷ ἀγαθῷ ἢργῃ, ἀλλὰ τῷ
discussed, 

Wilt thou—as to good.—κακῶς, of evil) This is treated of at ver. 4, if [thou do that which is evil]—upon him that doeth [evil]. They especially do evil who are also rebellious. For at the beginning of the verse thus retains its own proper force. —διὰ εἰς, wilt thou) All in some degree will, but they do not in an equal degree so act.—μὴ φοβεῖται, not be afraid) One kind of fear precedes bad actions, and deters men from committing them; this fear continues, ver. 7: another kind follows bad actions, and from this fear, they are free, who do well.—ἐπαινοῦ, praise) 1 Pet. ii. 14, along with a reward; comp. 1 Cor. iv. 5.

4. Θεοῦ γὰρ, for of God) There is here an Anaphora or repetition of the same word at the beginning of different clauses. There is a trace of Divine providence in this, that even wicked men, appointed to the magistracy, give their support to what is good, and visit evil with punishment.1—εἰς, to thee) This to thee is used with great elegance respecting him, that doeth well, but τῷ is used indefinitely respecting the evil-doer.—εἰς so far as concerns what is good, what is for your advantage.—τῷ κακῶς, evil) Good is marked as in direct antithesis to this evil in ver. 3, not in ver. 4.—φοβεῖ, wieldeth [beareth]), not merely φέρει, carries: [gestat, not gerit; wieldeth] according to Divine appointment.

5. Ἀνάγκη) Baumgarten remarks that this word is wanting in some MSS. It is only wanting in the Graecò-Latin, which are unworthy of the name of MSS. where they have no Greek copies agreeing with them (as also happens, ch. i. 19). I do not mention this for the sake of contention, but because I am well assured of the advantage conferred on the Greek New Testament by him, who lessens the authority of the bilingual copies in any passage.—διὰ τὴν ῥῆμαν, for [on account of, through fear of] wrath) which hangs over the evil-doer, ver. 4. Hence we have another manifest connection of this with the preceding chapter, in which see ver. 19, [give place] unto wrath.—διὰ τὴν 

κακῶς. So also the German version.—E. B. So the oldest authorities ABD corr. later, G, Vulg. cf Iren. Memph. But both Syr. Versions have τῶν ἀγαθῶν ῥῆμαν—κακῶς.—Ed.

1 Διάκονος, κοτίν, Ηε is the minister) Paul uses the same words concerning the magistracy, as he uses to express on other occasions the ministry of the Gospel. So also ver. 6.—V. g.
συνιδήσων, for conscience' sake) which expects the praise of a good action from the minister of God, ver. 3.

6. ἀντιφοροῦντες, ministers) The ministry and the magistracy are adorned with the same titles. So ver. 4, διάκονος, comp. Is. xliv. 28; Jer. xxv. 9.—προσαρτητώντες, [attending continually] persevering) O that all men would do so rightly.

7. 'Ορειλάς, debts.—τά, an abbreviated mode of expression, as in 2 Cor. viii. 15, note.—φόρον, τίλος) with respect to the thing itself; φόρος is the genus, τίλος the species.—φόβον, τιμήν, fear, honour) with the mind, and words and gestures. φόβος, respect, a higher degree of honour.

8. Μὴ ἔφη, to no man) From our duties to magistrates, he proceeds to general duties, such as we owe to one another.—δρακτής, owe) a new part of the exhortation begins here.—ἀγάπη, to love) a never-ending debt. Song of Sol. viii. 7, at end of ver. If you will continue to love, you will owe nothing, for love is the fulfilling of the law. To love is liberty.

9. οὐ μοιχείας, thou shalt not commit adultery) Paul goes over the commandments without binding himself down to their order.—οὐ ψευδομαρτυρήσως, thou shalt not bear false witness) I did not think that this came from Paul's pen, but Baumgarten thinks so, as he writes, that Whitby should be consulted. See App. crit. Ed. ii. on this passage. 2—εἰ τίς ἤτερος, if there be any other) for example, honour thy father.—ἐντολή) ἐντολή, a commandment, a part; νόμος, the law, the whole.—λόγῳ, in the saying) a short, easy one.—ἀναξιώτατοι) it is briefly comprehended, so that although particular precepts may not be thought of, yet no offence can be committed against any one of them by the man, who is endued with love; comp. is fulfilled [in one word] Gal. v. 14, likewise, hang [all the law and the prophets] Matt. xxii. 40.—ὁς ἔστων) So Seidelianus along with some; others read ὁς ἔστων, which Baumgarten approves. I was of opinion that one sigma had been written instead of two, and those, who are

1 See Appendix. Concisa Locutio.

2 The German Version has the clause, rather, I should think, from a slip of memory, than from change of opinion.—E. B.

ABD(Δ)δύ Origen, the best MSS. of Vulg. omit οὐ ψευδομαρτυρήσως. Rec. Text keep the words, with which a few MSS. of the Memph. Vers. agree. —Ed.
acquainted with the habits of the transcribers, will readily agree with me. Examples will be found in App. crit., p. 383.1

10. $\text{Kaxiv oix, no evil}$) Moreover, most duties are of a negative character; or at least, where there is no one injured, positive duties are pleasantly and spontaneously performed. Where there is true love, there a man is not guilty of adultery, theft, lying, covetousness, ver. 9.2

11. $\text{Kai τοις, and this)}$ supply do, those things, which are laid down from ch. xii. 1, 2, and especially from xiii. 8.—$\text{καυρων)}$ the time [opportunity, season] abounding in grace, ch. v. 6., iii. 26; 2 Cor. vi. 2.—$\text{ωρα, the hour)}$ viz. it is. This word marks a short period of time. We take account of the hour for [with a view to] rising.—$\text{ηδην, already)}$ without delay; presently after there occurs των, at the present time [now].—$\text{i mis ονου, out of sleep)}$ The morning dawns, when man receives faith, and then sleep is shaken off. He must therefore rise, walk and do his work, lest sleep should again steal over him. The exhortations of the Gospel always aim at higher and higher degrees of perfection, [something farther beyond], and presuppose the oldness of the condition in which we now are, compared with those newer things, which ought to follow, and which correspond to the nearness of salvation.—$\text{ημων)}$ construed with $\text{iγγυς, which is included in εγγυτερα, rather than with εωρηια;}$ for in other passages it is always called either the salvation of God, or salvation absolutely, not our salvation, [which Engl. Vers. wrongly gives]; comp. on this nearness of salvation, Gal. iii. 3, v. 7. In both places the apostle supposes, that the course of the Christian, once begun, thereupon proceeds onward continually, and comes nearer and nearer to the goal. Paul had long ago written both his epistles to the Thessalonians; therefore when he wrote of the nearness of salvation, he wrote considerately [for he here, after having had such a time meanwhile to consider, repeats his statement], comp. 1 Thess. iv. 15, note. Observe also: he says elsewhere, that we are near to salvation, Heb. vi. 9: but here,

1 ABD(Δ) Vulg. Orig. have $\text{σεαυτων.}$ But $\text{G and Rec. Text εαυτων.—Ed.}$

2 $\text{Oδυ, then)}$ Love is not extinguished of itself; for well-doing, unless it meets with some obstruction from some evil, goes on without interruption: hence it is that from the avoiding of evil the fulfilment of the law, which also includes good, is derived [is made to flow].—V. g.
that salvation, as if it were a day, is near to us. He who has begun well ought not to flag, when he is near the goal, but to make progress [deficere, proficere: not to recede, but proceed]. —\( \nu \sigma\omega\rho\nu\rho\alpha\iota \) Salvation to be consummated at the coming of Christ, which is the goal of hope, ch. viii. 24, and the end of faith, i. Pet. i, 9. The making mention of salvation is repeated from ch. v. and viii. [Moreover from that whole discussion, this exhortation is deduced, which is the shorter, in proportion as that was the longer.—V. g.] —\( \eta\ \delta\tau\iota\ \iota\pi\sigma\tau\iota\iota\alpha\mu\epsilon\nu\) than at the time, when we began to believe at the first, and entered upon the path described, ch. i.—iv.; so, \( \pi\sigma\tau\iota\iota\epsilon\nu \), to take up faith, [to accept it, to become believers] Acts iv. 4, 32, and in many other places. [He, who has once begun well, from time to time approaches either nearer to salvation, or salvation, as it is said here, comes nearer to him. He has no need to feel great anxiety, excepting the eagerness of expectation.—V. g.]

12. \( \eta\ \iota\nu\gamma\omicron\varepsilon\) the night of this dark life, \( \pi\rho\alpha\iota\omega\nu\eta\), has come to its height; the day of complete salvation has drawn nigh,—the day of Christ, the last day, Heb. x. 25, the dawn of which is this whole time, which intervenes between the first and second coming of our Lord. Paul speaks as if to persons awaking out of sleep, who do not immediately comprehend that it is bordering between night and day. He who has been long awake, knows the hour; but he to whom it needs now at last to be said, it is no longer night, the day has drawn near, is understood to be regarded as one, who is now, and not till now, fully awake.—\( \epsilon\rho\gamma\eta\iota\, \delta\epsilon\omega\rho\nu\iota\iota\) which they, whilst even still lying [and not yet awake] perform: comp. Gal. v. 19, note; works, which are unworthy of the name of arms. Farther, works come from internal feelings: arms are supplied from a different quarter; during the night men are without even their clothes; during the day, they have also arms.—\( \delta\pi\lambda\alpha, \) arms) this word is repeated from ch. vi. [13, Neither yield your members as \( \iota\nu\sigma\chi\nu\rho\nu\iota\), with good clothing (honesty, Engl. Vers., in

1 \( \Omega\zeta \) iv \( \iota\nu\gamma\omicron\varepsilon\), as in the day) See that you bear yourself so now, as you would desire to be seen to be at the last day.—V. g.
the archaic sense, = becomingly; in becoming attire).—κύμων, και μέθως, not in riotings and drunkenness) as to ourselves. κύμων, feasting, a lascivious banquet, with dancing and various disorderly acts.—Wisd. xiv. 23; 2 Macc. vi. 4.—κοίτας, και άσιλ-γείαις, in chamberings and wantonness) accompanied with others. —ἐμιδι και (ξήλω, in strife and envying) directed against others. In ver. 13, 14, there is a chiasmus: α. not in rioting—β. not in strife and envying: γ. but put on, in love [opposed to strife, and inseparable from Christ], the Lord Jesus Christ—δ. and—not for the lusts. β and γ correspond, α and δ.

14. Τὸν) Here is summarily contained all the light and power of the New Testament, as it is the whole of salvation [everything that is wrong being excluded.—V. g.] 1 Cor. vii. 11.—Ἰησοῦν Χριστόν, Jesus Christ) ch. vi. 3, 4.—σαρκίς, of the flesh) This has respect to ch. vii. and viii.—προνοία, care) The care of the flesh is neither forbidden in this passage as bad, nor praised as good, but it is reduced to order and fortified against the dangers to which it is liable, as something of a middle character [between bad and good], and yet in some respects the object of suspicion. Προνοία, previous [anticipatory] care of the flesh is opposed to holy hope.—ἰππίωμα, lusts) of pleasure and passion: with this comp. ver. 13 [and ch. vi. 7.]

CHAPTER XIV.

1. Ἀσθενῶντος) The participle is milder than the adjective ἀσθενῇ, weak.—πίστις, in faith) Even still the apostle refers all things to faith.—προσλαμβάνετε, receive ye) We have the same word, ver. 3, ch. xi. 15, xv. 7; Philem. ver. 17. [Salvation has come to both Jews and Gentiles by faith; therefore neither party should impede the other, but both should afford mutual assistance. —V. g.]—μὴ εἰς, not into) He who urges another to do, what he himself is doing, appears to receive him, but then he receives him so, that his thoughts, διαλογίσμοι, are driven into [to enter-

1 See Appendix.
tains] doubts, ἀπειρόμενος, so that he cannot in his own feeling on
the particular point, be borne along with full satisfaction, πιστο-
φησίσθαι [be fully persuaded, ver. 5], the word ἀκοφορέων is the
antithesis to the word ἀπειρόμεν. He calls them doubts in the
thoughts, for those in doubt think more than they speak.

2. πίστευε, believes) This word has a more direct sense in the
predicate; the participle ἀστειῶν conceals, as it were, the weak-
ness of him who eats herbs.—λάχανα, herbs) vegetable food (in
preference to meats, ver. 21), which we have the most undoubted
liberty to eat, Gen. ix. 3.

3. αὐτῶν, him) who eats in faith.—προσελήβητο, hath received)
[taken to Himself] for example, from among the Gentiles.

4. οὐδήθεν, thou, O weak man.—τίς οὖν) who art thou, who takest
so much upon thyself.—αἰλέσσειρον εἰσίνη, another man's servant)
He calls him in another respect thy brother, as it suits his
purpose, ver. 10.—Κυριός, [Master] Lord) Christ, ver. 6, 7, 9,
10, 14, 15, 18.—στήσει, he stands) although thou, O weak man,
dost not think so.—σταθήσεται δὲ, yea, and he shall be holden up)
if he shall fall; he will be upheld by sure knowledge.—διαωτὸς
γὰρ, for He is able) In the works of Divine grace, the conclusion
is often valid, when drawn from what is possible (posse) to
what actually is (esse): against those especially, who judge other-
wise; and in behalf of those who are weak.

5. πᾶσαι ἡμέρας) πᾶσαι ἡμέραν κρίνει ἡμέραν, another judges every
day a day. He judges that he should equally do good at all
times.—ἰδὼν νοῦ, in his own mind) his own, not another's. νοῦς
does not signify the opinion of the mind, but the mind itself.—
πιστοφορεῖσθαι, to be borne along with full satisfaction [lit. course])
i.e., let each one act, and let another permit him to act (this is the
force of the Imperative, as at ver. 16) according to his own judg-
ment, without anxious disputation, and with cheerful obedience,
comp. v. 6. He is not speaking positively [precisely] of the
understanding; for these two things are contradictory: you
may eat, you may not eat, and therefore cannot at the same
time be true; and yet a man, who has determined either on the one
or the other, may be fully persuaded (lit. be carried, full course)
in his own mind, as a boat may hold on its course uninjured
either in a narrow canal or in a spacious lake.

6. Εὐχαριστεῖ γὰρ—καὶ εὐχαριστεῖ, for he gives thanks—and
gives thanks) Thanksgiving sanctifies all actions, however outwardly different, which do not weaken it, 1 Cor. x. 30; Col. ii. 7, iii. 17; 1 Tim. iv. 4. The, For, however, has greater force than and, as thanksgiving is more connected with eating, than with abstinence from eating; and in him, who eats, there are both the fruits and the criterion, and in some respects the ground of faith, even of that faith, of which we have an account at ver. 22, and of an assured conscience; with respect to him who does not eat, that faith, of which we read at ver. 22, is no doubt defective as to its fruits, criterion, and the ground on which it rests, but yet the man retains all the three as regards a conscience void of offence [not violated].—καὶ εἰρήνης, and gives thanks) for herbs, ver. 2.

7. 'Ημῶν, of us) believers; for all others live and die to themselves.—ἰαυτῷ, to himself) Wellerus says: No man ought to live to himself, neither formally [formaliter], so that, as one at his own disposal, he should regulate his life according to his own desires; nor materially [materialiter], because, satisfied with himself, he may wish to give way to self-indulgence; nor [finaliter] with this end in view, that he may make the scope of his life the enjoyment of pleasures.—ζήσει, αἰωνίσει, lives, dies) the art of dying is the same as that of living.

8. Τῷ Κυρίῳ, to the Lord) implying the Divine majesty and power of Christ.—ἐσμεν) we are, not merely we begin to be.

9. Καὶ ἀπέθανεν καὶ ζησεν, both died and revived) This agrees with what goes before and with what follows. Baumgarten reads καὶ ἀνέσσε, and alleges the probability of omission on the part of the transcribers, but gives no reason for this probability. I think the addition probably is due to this, that the transcribers very easily laid hold of a very well-known expression concerning Christ, ἀπέθανεν καὶ ἀνέσσε, 1 Thess. iv. 14; and when this was done, some omitted καὶ ζησεν, others, however, also retained it, and moreover placed it either first, as in Iren. 1. iii. c. 20; or in the middle, as in the Syriac version; or third in order, as in Chrysostom, who, however, in his exposition, passes over the καὶ ἀνέσσε. Whitby, who, according to Baumgarten, ought to be consulted, refutes himself; for he says, that ἀπέθανεν and νεκρῶν, ζησεν and ζωντὼν correspond to each other (as also Origen observes, c. Cels., p. 103, ed. Hoesch.) ἀνέσσε finds nothing to which it
corresponds. I have cleared away the objection from the testimonies of the fathers, adduced by him, in the Apparatus. The reading $\Xi\sigma\nu\sigma\nu$ is well supported; $\alphaυ\varepsilon \Xi\sigma\nu\sigma\nu$ rests on much weaker authority.\(^1\) \(\nu\varepsilon\xi\nu\xi\) of the dead) The dying and the dead rejoice in the Lord Jesus, who has died and abolished death and vanquished the devil, Heb. ii. 14. \(\Xi\sigma\nu\nu\varepsilon \nu\varepsilon\) of the living) The living and those, who are made alive again, triumph with their living Redeemer, their Kinsman (Heb. Goel.) The living God is the God of the living, Matt. xxii. 32. Christ, who lives again, is Lord of those who are brought to life again. Paul places here, ver. 7, 8, this life before death, and, in ver. 9, by gradation, after death, that life, as ch. viii. 38, with which comp. ver. 34. Christ, says he, died, that he might have dominion over the dying, Christ revived, that He might have dominion over the living. Christ has died, therefore death (the act or rather the passive suffering of dying and the state of death) will not separate us from Him. Christ has risen again, therefore the life (of the world to come) will not separate us from Him; hence the notion of the insensibility of the soul during the whole night, whilst the body is in the grave, is set aside by the dominion of Christ over the dead; and against this doctrine solid arguments are derived from the appearance of Moses and Elias, Matt. xvii. 3, as also from the resurrection of the saints, Matt. xxvii. 52, 53; and from the hope of Paul, etc., Phil. i. 23; 2 Cor. v. 8; Heb. xii. 23. To these we may add “the fifth seal,” Rev. vi. 9, note, and the ἐγκαθίστασιν, multitudes of the blessed, Rev. vii. and xiv., etc. The apostles themselves declined, 1 Cor. v. 12, to judge “those that are without.” The state of deserving [the state in which men are capable of deserts] (taking the word in a large sense on both sides [in a good and a bad sense]) is doubtless not extended beyond this present life. The condition of man for all eternity depends on [his state at] the moment of death, although without man’s co-operation, different degrees may exist. Comp. Luke xvi. 9, 22, 25; John ix. 4 (comp. Ecc. ix. 10); Gal. vi. 10; 2 Tim.

\(^1\) ABC Memph. Syr. later, read ἀπέβαλεν καὶ ἐξηκόν. But Gg, Vulg. and Origen, ἀπέβαλεν καὶ ἐνίκησεν; for which last Fulgentius and the Fuld. MS. of Vulg. corrected by Victor, have ἀνέκδοσαν. D(A)\(\gamma\) Iren. have ἐξηκόν καὶ ἀπέβαλεν καὶ ἐνίκησεν. Rev. Text, ἀπέβ. καὶ ἐνίκησαι, καὶ ἐνίκησαν.—Ed.

2 ὁμοσανάγκαιν.
iv. 6, 8; Tit. ii. 12; Heb. iii. 13, vi. 11, ix. 27; Rev. ii. 10; Rom. viii. 23, etc.

10. ἔσθι δὲ, But thou) thou, who art the weaker; it was with him the apostle has hitherto been dealing: he now addresses the stronger, or [dost thou also.—καίνι, judgest] He, who judges, demands, that the knees should be in fact bent to Him.—ἐξουθενίζεις, dost thou set at nought?) in thy mind and by thy conduct.

11. Γεγραπταί, it is written) Christ is God; for He is called Lord and God: It is He Himself to whom we live and die. He swears by Himself.—τῷ ἠγώ, λέγει Κύριος Δεί, καί πᾶσα γνώσης τῷ Θεῷ:) Is. xlv. 22, 23, LXX., ἐγώ εἰμι ὁ Θεὸς καὶ οὐκ ἐστὶν ἄλλος—δεί—καί ὁμιλεῖται πᾶσα γνώσης τῶν Θεῶν. I am God and there is none else, and every tongue shall swear by God.

12. Δεῦτε, shall give) A gentle exhortation: let no man fly upon [seize] the office of a judge.

13. Κρίνετε, judge ye) A beautiful Mimesis in relation to that which precedes, [If we are to judge, be this our judgment] let us no longer judge. [This matter requires diligent attention.—V. g.]—πρόσκομμα, a stumbling-block) if a brother be compelled by one to do the same thing [as one’s self], ver. 20.—σκάνδαλον, an offence) if he, the same, abhors you, for what you have done.

14. 'Εν Κυρίῳ Ἰησοῦ, in the Lord Jesus) All cases are best and most certainly resolved in the face of Christ; I know and am persuaded, a rare conjunction of words, but adapted to this place for confirmation against ignorance and doubt.

15. Δι', but) An antithesis. Not only faith, ver. 14, but also love ought to be present.—διὰ βρῶμα, [less is said than is intended]: comp. Heb. ix. 10: xii. 16: xiii. 9.—λυπεῖται, is grieved) The antithesis to this is the joy in ver. 17.—οὐκ ἔτι, now no longer) He places before his mind some one who stands sted-fast in love, and intimates that he ought never lose sight of love. Love and joy, not love and grief, are connected together.—κατὰ ἀγάπην, according to love, charitably) Hence the connection of

1 Τῶν Ἰησοῦν, of Christ) God will judge by Christ, ch. ii. 16.—V. g.

2 Ἐξομολογήσεται, shall confess) seriously. The oath of believers corresponds to the oath of God, Is. xlv. 23.—V. g.

3 Πεσί, i.e. concerning himself) not any other.—V. g.

4 See Appendix. An allusion to some word or thing previous which had been the subject of refutation; as here, judging.
the first verse with the preceding chapter, ver. 8, is manifest.—

τῷ βρῶματι σου, with thy food [meat]) Do not value thy food more than Christ valued His life.—μὴ ἀπόλλυς, do not destroy) 1 Cor. viii. 11. Even the true brother may perish, for whom Christ most lovingly died.

16. Μὴ, not) Liberty is the good of [peculiar to] believers, 1 Cor. x. 29, 30, flowing from the privileges of the kingdom of God. Generous service in ver. 18, is opposed [antithetic] to the abuse of this liberty. In the writings of the fathers the Lord's Supper also is usually denominated τὸ ἄγαθον, the good, as Suicer shows, Observ. Sacr., p. 85, which is indeed not inconsistent with this very passage of Paul, who, writing on the same subject, 1 Cor. x. 16, takes his argument from the Lord's Supper. It is comprehended under the good of believers. But he speaks of τὸ ἄγαθον, the good, to show the unworthiness of evil-speaking, of which either the weak, who consider the liberty of the stronger, licentiousness, or even others might be guilty.

17. Ἡ βασιλεία τοῦ Θεοῦ, the kingdom of God) The kingdom of God is, when a man is under the power [influence] of God, so 1 Cor. iv. 20.—βρῶμας καὶ πίνακες, eating and drinking [not meat and drink, which would be βρῶμα, etc.]) It does not consist in the bold and careless use of liberty, for example in relation to meat and drink.—δικαιοσύνη, righteousness) in respect of God. The three points of this definition relate to the sum of the whole epistle in their order. The one peculiar characteristic of faith and life [in the Christian], independently of the article of the sinner's justification [through faith] is righteousness.—εἰρήνη, peace) in respect of our neighbour; comp. ch. xv. 13.—χαρά, joy) in respect of ourselves: comp. ch. xv. 13.

18. ἐν τούτοις, in these things) whether he eats or not; the Alex. and others, Lat. [Vulg.] have in τοῦτῳ: τοῦτῳ in the singular has no antecedent, to which it can be made to refer. It may have arisen from its alliteration with τῷ, which follows.1—συνάρσεως—δοκιμᾶς, acceptable—approved) He does that, by which he pleases God and approves himself to, and ought to be ap-

1 ABCD corrected later, Gʃʃ Memph. Theb. Versions, Origen, have in τοῦτῳ. Rec. Text is supported by the two Syr. Versions alone of ancient authorities in reading in τούτοις.—Ed.
proved by, men: he is even approved by those, whom he has no desire to please.

19. Εἰρήνης, oikoumēnēs, of peace, of edification) These two things are very closely connected. Theology is in itself a peace-maker and is designed for edification. Controversy is not so directly useful for edification, although it should sometimes be added.—Comp. Nehem. iv. 17.

20. Ἐπετι;,, oixoSo/jTJi, of peace, of edification) These two things are very closely connected. Theology is in itself a peace-maker and is designed for edification. Controversy is not so directly useful for edification, although it should sometimes be added.—Comp. Nehem. iv. 17.

21. Μὴ παράλω, do not destroy) The effects of even one sin may be distressing and important moreover, ver. 15.—ξαχα, Θεώματος, on account of meat) a very small matter.—τὸ ἔργον τοῦ Θεοῦ, the work of God) a very great matter: the work, which God accomplishes within in the soul, by edification, and in the church by harmony [Faith is principally intended, John vi. 29.—V. g.]—ξαχα, evil) the word to eat [is evil], is to be supplied from what follows: He does not say παχακά, evils.—διὰ προσαχήμ· ματος, with offence) so that another may be offended by his eating.

22. Μὴ δια, εἰ ὁ θεοῦ without him, viz. to eat, drink, do anything, in which, etc.—προσαχήμτοι) stumbleth, and is wounded, induced rashly to imitate thee, with the loss of righteousness. As there is a difference between righteousness and joy, so there is a difference between the loss of each.—σχαλαθίζεως, is offended) is ensnared and impeded, feeling a repugnance to thy action [in eating, and yet doing it in imitation of thee], accompanied with the loss of peace.—ἀδενεὶ) is made weak, or at least remains so, 1 Cor. viii. 9, 10; defective in mental strength, and hesitating between imitation and horror, with the loss of joy: comp. ver. 17. ὅπως, LXX., ἀδενείν.

23. Πίστις, faith) concerning the cleanness of meat [all meats alike].—ἐκατον,—Θεοῦ, thyself—of God) a double antithesis, in relation to our neighbour; as in ch. xv. 3.—εἰς, have) The foundation of real prudence and judicial concealment [of our views on non-essentials, for the sake of our neighbour].—παχαρίος, happy) These words down to the end of the chapter, contain the antithesis to ch. xv. 1, but.—πρίσιν, judging [condemning]) [Condemning] judging and approving are the words in antithesis: by combining the two, the doubting conscience is exquisitely described, when a man approves a thing, and yet [condemns] judges his own action.
23. *O dai* The reason, why the stronger ought not to induce the weak to eat.—*iāv φάγγ, if he eat* This must be understood both of a single act and much more of frequent eating.—*κατα-

XII. *XV.*

1-3. *181* 

'O *Se) The reason, why the stronger ought not to induce the weak to eat.—*iāv φάγγ, if he eat* This must be understood both of a single act and much more of frequent eating.—*κατα-

—*Avipoiyri, if he eat* This must be understood both of a single act and much more of frequent eating.—*zara-

—*xsxpiTai, is condemned* Comp. Gal. ii. 11, note. —*ex *xlgnug, or faith) of which ver. 2, 5 at the end, 14 at the beginning, 22. Therefore it is faith itself that is indicated, by which men are reckoned to be believers, informing and confirming, as it does, the conscience, and constituting partly the foundation and partly the standard of upright conduct.—*άμαρτία, sin* and therefore obnoxious to condemnation.

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CHAPTER XV.

1. *Δι, [on the other hand] but* [This is in antithesis to Happy—*Sin, last ch. ver. 22, 23*. There is great danger, and we are only kept guarded by the power of God; but we ought [owe that debt to others] to watch over [pay attention to] one another.—*τυμίζ* we. He counts himself also in common with others a debtor, as an apostle, and as an apostle of the Gentiles. —*καὶ δυνάω, the strong* comp. Gal. vi. 1, note. —*βασάζων, to bear* It is indeed a burden.—*άρισκων* *'Αρισκω, I am anxious to please. He who is anxious to please himself, is indifferent about pleasing another, and pays little respect to his conscience. This is a Metonymy of the antecedent for the consequent [See Append.]

2. *Εἰς τὸ αγαθόν, πρὸς εἰκοδομή, for good, to edification* *εἰς, unto* denotes the internal end, in respect of God; *πρὸς, to, the external end, in respect of our neighbour. *Good, the genus; edification, the species.*

3. *Ο Χριστός, Christ* who alone was truly *δυνάω, strong, comp.

ver. 1 with ch. v. and vi.: *δυνάω strong, ἀσθενής weak.—οὐχ ἰανγέρ, not Himself* Admirable *συγκατάβασις, condescension!* Not Himself but us, ver. 7, 8; Ps. lxix. 32: Christ procured *άρισκων, what is well-pleasing to God for those, who see and are glad

1 *'Οφείλομεν, we ought* for Christ's sake, ver. 3.—V. g.
[Referring to Ps. lxix. 32, which see].—ἀλλὰ (but, viz., He took that upon Himself, which is written)—γέγραπται, it is written) Ps. lxix. 10, with which comp. ver. 11, 12, in the latter hemistich of either, it matters not which.—οἷ—εἷς) So the LXX.—ἐπὶ-πεσον, fell on) By right Christ might have borne Himself as God, and have enjoyed Divine honours, but He did not use His right, for our sakes, Phil. ii. 6. He indeed thoroughly felt the reproaches, which wicked men cast upon God, with that sorrow, which they ought to have felt, who gave utterance to them; and He Himself bore and expiated those reproaches as patiently, as if He Himself had been the guilty person. His whole sufferings are here intended; He at that time performed the office of a minister [a servant], Matt. xx. 28. [At that time, He did not please Himself, but He interposed Himself, in order that in respect to [in the case of] all who had dishonoured God, God might receive what was well-pleasing ["caperet beneplacitum." Or rather, that God might by the atonement, be enabled to exercise good-will consistently with justice]. It behoved Him to endure many things with patience, ver. 1, 4.—V. g.]

4. τὰρ, for) This assigns the reason for the quotation just made.—πρωγράψην) were written before the time of the New Testament; as was that, which is quoted, ver. 3, as having been written concerning Christ.—ἡμιτέρα) our, or of us believers in the New Testament, ch. iv. 24; 1 Cor. x. 11.—ἐνμοινίς, patience) of which Christ afforded an example, not pleasing Himself.—καὶ) a hendiadys [See Append.], the comfort [paraclesis] of the Scriptures leads us to patience. A summary of the ends [the main aim] of sacred Scripture.—παρακλήσεως, comfort) which holds the middle place between patience and hope; ch. v. 4. There is comfort [paraclesis, consolation], when the soul re-echoes the sentiment, thou art δόξως [Comp. the Gr. James i. 3, 12] approved. 2 Cor. i. 6.—τὰυ γραφῶν, of the Scriptures) It is in the plural, and corresponds with whatsoever. [The Scriptures testify of Christ, and teach us by His example, what we should do or what we should leave undone.—V. g.]—τὰυ ἐπιθίδα, the hope) The article must not be overlooked, comp. on patience and hope, ch. v. 4, on hope, ver. 12, 13. For from this mention of patience and comfort the fifth verse is deduced, and from the mentioning of hope the thirteenth verse.—ἐχωμεν, may have) The former part
of this verse treats of the use of the whole Scripture, the latter principally of the use of the Saying quoted at ver. 3. Hence comes the twofold prayer, ver. 5, 13, suitable to the approaching conclusion.

5. Θεός τῆς ἐπιστομονής καὶ παρακλήσεως, The God of patience and consolation) So, the God of hope, ver. 13, the God of peace, ver. 33. Titles from the thing, which is treated of. Elsewhere, the God of glory, the God of order, the God of the living, the God of heaven.—τῆς παρακλήσεως—τὸ αὐτὸ φρονεῖν—κατὰ) So plainly, Phil. ii. 1, 2.

6. Ὄμοιομαιδίν, with one mind) with one believing mind.—στόματι, with the mouth) confessing.—δοξάζετε, ye may glorify) Ye Jews and Gentiles, ver. 7, 9.—τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, the God and Father of our Lord Jesus Christ) a frequent appellation, 2 Cor. i. 3, xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. It is to be resolved in this manner: The God of our Lord, etc., Eph. i. 17, and the Father of our Lord, etc., instead of what men of old said, God the Creator and the Lord of heaven and earth, Ps. cxxiv. 8, and the God of Abraham and Isaac and Jacob, thereby subscribing [signifying their assent] to the faith of these believers. So elsewhere God and our Father, Gal. i. 4. Christ has a double relationship to God and the Father, as compared with us; we also have a double relationship, through Christ, John xx. 17.

7. ὑμᾶς, you2) who were formerly weak, Jews and Greeks without distinction.—εἰς δοξάζειν Θεὸν, to the glory of God) It is construed with received, comp. ver. 6, 8, 9.

8. Δέιγω δι', Now I say) By this verse the preceding clause concerning Christ is explained.—Χριστὸν Ἰησοῦν.) Others say, Ἰησοῦν Χριστὸν.3 Those, who have omitted the name Jesus in this passage, seem to have had respect to ver. 3 and 7. The nomen-

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1 Τὸ αὐτὸ φρονεῖν, to think alike) Patience and comfort promote harmony. He who disagrees with himself shows himself very morose to others. Harmony is founded in Christ Jesus, as full hope is subsequently founded in the Holy Spirit, ver. 13.—V. g.

2 ACD corrected later, Gg Vulg. read ὑμᾶς. Rec. Text reads ὑμᾶς with BD early corrected, f.—Ed.

3 ABC read Χριστὸν only. But D(Δ)Gfg and both Syr. Versions and Rec. Text Ἰησοῦν Χριστὸν.—Ed.
7, 8. Presently after, reigning is ascribed to this minister, ver. 12. But this appellation (minister) is not repeated in the next verse, for the calling of the Gentiles coheres with His state of exaltation;—it is accordingly said there, that they might glorify, for greater thanksgiving is rendered by the Gentiles,1 than by the circumcision.—περιπομηνίων, of the circumcision) that is, of Israel.—πατέρων, of the fathers)

9. Διὰ—ἐθνεῖα—ψαλῶ) Ps. xviii. 50, LXX., διὰ—ἐθνεία, Κύριε—ψαλῶ.—ἐξομολογήσομαι, I will confess) Paul says that the Gentiles do that, which Christ declares in the Psalm, that He will do; in fact, Christ is doing this among [or rather, in the person of] the Gentiles, Heb. ii. 12, where Paul quotes Ps. xxii., as here Ps. xviii. is quoted. In Ps. xxii. Christ announces the name of the Lord to His brethren; in Ps. xviii. He confesses to the Lord among [or in the person of] the Gentiles, and the Gentiles confess to Him in [the person of] Christ. Afterwards in Ps. cxvii.

1 Naturally so: Because they have received grace extraordinarily, they being but as the wild olive grafted in on the elect stock, Israel.—Ed.
the Jews invite all tribes and all nations; ἡ γῆ signifies a multitude, and ἄνθρωπον a political community.—Ψαλτ., I will sing) The Gentiles sing and praise, because they have obtained mercy, Heb. ἡ γῆ, using the organ.

10. Δέξειτε· viz., δέξων·—εὑρέθη ἐγώ μετὰ τοῦ λαοῦ αὐτοῦ) So the LXX., Deut. xxxii. 43. Comp. Ps. lxvii. 5, the nations in the earth. The Imperative, put by apostrophe, is equivalent to a categorical indicative, for the promise was not made to the Gentiles.—μετὰ, with) The Gentiles were not His people;—this is mercy [ver. 9], because they are admitted notwithstanding.

11. Αἰνεῖτε—καὶ ἐπαινέσωτε) Ps. cxvii. 1, LXX., aiveîte—ἐπαινεῖσωτε.

12. Ἡσαῖας, Isaiah) Three sayings had been quoted without the name of Moses and David; he now mentions the name of Isaiah, of whose book the Haphtara (The portion publicly read in the synagogue) with this Saying, is read on the eighth day of the Passover, at that time of the year, at which this epistle seems to have been written.—ἐσται ἡ—καὶ ὁ—ἐπὶ αὐτῷ—) Is. xi. 10, LXX. καὶ ἐσται ἐν τῇ ὑμερᾷ ἐκείνη ἡ—ὁ—ἐπὶ αὐτῶν.—ἡ ἐκπατήρ, the root) Christ is elsewhere called the root of David, Rev. xxii. 16; but, if we compare this passage taken from the passage in Isaiah quoted above with ver. 1, He is called the root of Jesse. The descent of kings and of the Messiah from His house was divinely appointed to Jesse in His own name, before it was so in the name of David, and that descent might have been expected even from another son of Jesse, 1 Sam. xvi. 7. But David was king, not Jesse; and the kingdom of Christ was in some measure hereditary from David, Luke i. 32, in respect of the Jews, but not in respect of the Gentiles. He is therefore called here, not the root of David, but, that which was next to it, the root of Jesse. The Messiah, who was to descend from Jesse, had been promised neither entirely to him, nor to the Gentiles: and yet He was bestowed on both. Those things, however, which immediately precede, where He is called the root of Jesse, and the passage, 1 Sam. xvi. 7, where it is said of the first-born son of Jesse, I

1 See Appendix. When the discourse is suddenly turned from what it began with and directed to some other person, present or absent.

2 Αἰνεῖτε, praise ye) on account of grace and truth. For these things follow in the Psalm, where Israel cries aloud to the Gentiles.—V. g.
have refused him, testify that the Messiah was divinely appointed to Jesse.—ο ἀνοσάμωνος) So the LXX. interpreted the word or Isaiah, ὀν a banner: There is a pleasant antithesis: the root is in the lowest place; the banner rises on high [to the greatest height], so as to be seen even by the remotest nations.—ἐλπιδόνιν, shall hope, [trust]) Divine worship is implied here as due to Christ even in His human nature. The Gentiles formerly had no 'hope,' Eph. ii. 12.

13. ἔλπιδος, of hope] Comp. they shall hope, in the preceding verse and immediately after, in hope. The God of hope, a name glorious to God; a name heretofore unknown to the Gentiles. For Hope had been one of their false divinities, whose temple, Livy mentions in the 21st book of his history, was struck with lightning, and, again in the 24th book, was burnt with fire.—χαράς καὶ εἰρήνης, with joy and peace) We may look back to ch. xiv. 17. Concerning joy comp. ver. 10, Rejoice ye; concerning peace, ibid. with [His people].—ἐν δυνάμει) construed with περισσεύειν.

14. ἀδελφοί μου, my brethren) As one street often conducts men going out of a large city through several gates, so the conclusion of this epistle is manifold. The first begins with this verse; the second with ch. xvi. 1; the third with xvi. 17; the fourth with xvi. 21; and the fifth with xvi. 25.—καὶ αὐτὸς εἶχα, I myself also) not merely others, hold this opinion of you, ch. i. 8.—καὶ αὐτοί, you yourselves also) even without any admonition of mine.—δυνάμειν, who are able) By this very declaration he exhorts them to exercise that ability.—καὶ ἀλληλούουσι, also one another) not merely that every one should be his own monitor; comp. 2 Tim. ii. 2.—νουτίν, to admonish) He points to this ability, [viz. such as consists in this] that a man may be μυστικός, full of goodness, full from the new creation itself; filled (περιηγωμένος) with all knowledge, filled, viz. by daily exercise; in the understanding and the will. So, goodness and knowledge are joined, 1 Pet. iii. 6, 7, and the former is especially recommended to women, the latter to men. γνώσις, is properly knowledge; and such knowledge, as shows respect to the weaker vessel, obtains the name of moderation, yet it is in reality knowledge.

15. τολμηρέων, more boldly) That is, I have acted somewhat
voldly in writing to you, who are unknown to me, when I should rather have gone to you in person. He says, that the degree of boldness on his part consisted in the very fact of writing at all, not in the manner of writing. Διὰ, because of, depends on, I have written.—αὐτῷ μέρυν, in part) [in some sort, Engl. V.] He uses this phrase from modesty, and does not assume to himself the whole office of teaching, but only one part of it, that of admonition, and that not entirely; for he subjoins ἰπαναμιμνήσκων with ἔς, as, before it; he does not say simply, ἰπαναμιμνήσκων, putting you in mind, but ἔταν.

16. Διεισεργήθη, εἰρωνεύωντα, προσφορά] This is allegorical. Jesus is the priest; Paul the servant of the priest; the Gentiles themselves are the oblation: ch. xii. 1; Is. lx. 7, lxvi. 20: and that oblation is very acceptable, because it is sanctified (John xvii. 19), along with [as well as] its gifts [i.e. their contribution to the saints at Jerusalem is also acceptable, ver. 26], ver. 31.—ἐν πνεύματι ἁγίῳ, in the Holy Spirit) whom the Gentiles receive by the Gospel of God.

17. Καυχησόμεθα, glorying) Paul had a large heart; so he says at ver. 15, more boldly, and ver. 20, "I have strived ambitiously," φιλοτιμούμενον.—ἐν Χριστῷ Ἰησοῦ, in Christ Jesus) This is explained in the following verse. My glorying with respect to those things, which pertain to God, has been made to rest [rests] in Christ Jesus.—τὰ πρὸς Θεῖον, in those things, which pertain to God) Paul makes this limitation; otherwise he was poor and an outcast in the world, 1 Cor. iv. 9, etc.

18. οὐ γὰρ τολμήσω, for I will not dare) That is, my mind shrinks [from speaking of the things wrought by me] when unaccompanied with [except when accompanied with] Divine influence.—λαλέων τιν, to speak anything) to mention anything, that I have accomplished, or rather, to preach the doctrine of the Gospel, for the expression is abbreviated, in this manner; I will not dare to speak any (or do any) of those things which Christ (would not speak, or) do by me; for, by word and deed, follows. The Inspiration [Theopneustia] of Paul is here marked: 2 Cor. xiii. 3.

19. ἐν δυνάμει σημείων καὶ τεράτων, [Engl. V. through mighty] in the power of signs and wonders) This expression should be referred to, by deed.—ἐν δυνάμει πνεύματος Θεοῦ, [by] in the power
of the Spirit of God) This should be referred to, by word. We have here a gradation, [ascending climax]: for he attributes more to the Spirit of God, than to the signs.—\(\alpha\nu\xi\mu\rho\) from—unto) A large tract of country.—\(\iota\lambda\lambda\omega\nu\iota\varepsilon\), Illyricum) of which Dalmatia is a part; 2 Tim. iv. 10.—\(\varepsilon\varphi\alpha\gamma\gamma\iota\lambda\nu\), the Gospel) the office of preaching the Gospel.

20. \(\Delta\iota\), moreover [\textit{yea}, Engl. V.] He gives the reason for taking those regions under his own care.—\(\varphi\iota\lambda\sigma\iota\mu\alpha\o\mu\varepsilon\nu\) The Accusative absolute, in the neuter gender,\(^1\) the same as \(\varphi\iota\xi\alpha\mu\nu\), Luke xxiv. 47.—\(\iota\chi\varphi\iota\), not where) This is more emphatic, than if he had said, where not; for he intimates, that he had as it were avoided those places, where Christ had been already known. So Col. ii. 1; Gal. i. 22. Paul is said to have been 'unknown' to those, who had previously received the faith.—\(\alpha\lambda\lambda\omega\tau\rho\iota\nu\), another man's) Paul here does not term Christ Himself the foundation, but the work of others in preaching the Gospel of Christ.

21. \(\omega\zeta\)—\(\sigma\nu\nu\zeta\sigma\sigma\sigma\nu\) Is. lii. 15. So plainly the LXX.

22. \(\Pi\rho\xi\varsigma\ \iota\mu\alpha\varsigma\), to you) as persons, to whom the name of Christ was now no longer unknown.

23. \(\kappa\lambda\iota\mu\varsigma\varsigma\), regions) This term is applied in contradistinction to the political divisions of the world; for the Gospel does not usually follow such divisions; even the fruit of the Reformation at a very early period had an existence beyond Germany.—\(\iota\nu\tau\iota\tau\iota\iota\nu\iota\), This signifies something more than \(\iota\nu\tau\iota\tau\iota\iota\nu\).

24. \(\Omega\varsigma\ \iota\alpha\nu\) \(\Omega\varsigma\) is the principal particle; \(\iota\alpha\nu\), soever,\(^4\) \(\tau\alpha\rho\iota\alpha\iota\), is redundant, in whatsoever manner, at whatsoever time, and by whatsoever route.—\(\epsilon\iota\varsigma\ \tau\iota\nu\ \zeta\pi\alpha\iota\nu\), into Spain) where the Gospel was not yet preached.—\(\iota\alpha\rho\iota\tau\iota\iota\iota\iota\iota\nu\iota\), passing through on my journey) because the foundation of the faith was already laid at Rome.—\(\pi\rho\tau\iota\zeta\mu\rho\varphi\iota\nu\), to be brought on my way) The passive voice with a reciprocal signification, that is, to leave or commit himself to their care to be escorted by them on his journey; he

\(^1\) It being the object of my ambition. But Engl. V. takes it mascul., \textit{I have arrived.}—Ed.

\(^2\) But the oldest authorities read \(\alpha\rho\xi\alpha\mu\nu\).—Ed.

\(^3\) The former implies a lasting state of mind: the latter, a feeling for the time being.—Ed.

\(^4\) But the oldest MSS. have \(\alpha\nu\), viz. ABCD(A)G.—Ed.
writes familiarly to the brethren whom he had not yet seen, as though by virtue of right [as if his claim on them were matter of right].—ὑμῶν, you) He speaks modestly. The Romans were rather likely to have reason to be filled (to be fully gratified) with Paul's company.—ἀπὸ μίσης, in some measure) He intimates to them, that he would not however be so long at Rome, as he wished; or else, that it is Christ, and not believers, with whom believers should be perfectly filled.

25. Διακονῶν, ministering) after the example of Christ, ver. 8.—τῶν ἅγιων, to the saints) See note at Acts xx. 32.

26. Ἑλληνιδίων καὶ Ἀχαία, Macedonia and Achaia) From this expression the time, at which the epistle was written, may be gathered, Acts xix. 21.—Κοινωνία, an act of communion, or communication [a contribution] A term of description [applied to their gift of brotherly love] honourable and exceedingly just.—τῶν ἅγιων, of the saints) He does not say, poor saints (Gr. the poor among the saints). Therefore not all the saints were poor. Therefore the community of goods had now ceased at Jerusalem, after the death of Ananias and Sapphira, and after the persecution, Acts viii. 1.

27. Εὐδόκησαν γὰρ, for they have been pleased) supply, I say, comp. the beginning of the preceding verse. Pleased, and debt, are twice mentioned.—καί, and) Liberty and necessity in good works are one and the same [found together].—εἰ γὰρ, for if) This mode of reasoning applies also to the Romans; he therefore mildly invites and admonishes them, in this epilogue of the epistle, to contribute: comp. ch. xii. 13.—ὑπιλούντως, they owe it) by virtue of the debt of brotherly kindness, 2 Cor. ix. 7.—λειτουργῆσαι, to minister) The inferior ministers to the superior.

28. Ἡπιστεύσας καὶ σφαγισάμενος) Words nearly related to each other, 2 Kings xxii. 4, πᾶς ἑκάστῳ τὴν ἀργυρίον, and seal the silver. Paul finished this first; nothing interrupted him, how eager soever he might be as to other objects, Acts xix. 21. σφαγισάμενος, as soon as I shall have sealed, not only that they might perceive the good faith of him, who delivered it, but that they might also be confirmed in spiritual communion. ἐπιλεύσομαι, I will go away) even though I may never be about to return from Spain. This is the force of the compound verb.—Σπανίων, Spain) Paul does not seem to
have reached Spain. A holy purpose often exists in the minds of godly men, which, although it is not fulfilled, is nevertheless precious [in God's eyes], 2 Sam. vii. 2, 4.

29. \( \pi \lambda \rho \rho \omega \alpha \tau \iota \), in the fulness) comp. ver. 19. There is a real parallelism in the fulness of the Gospel, both intensive and extensive.\(^1\)—\( \varepsilon \upsilon \lambda \omicron \varphi \omicron \gamma \gamma i \varsigma \), of the blessing) which is conspicuous [such fulness of blessing as it is conspicuously seen to possess] both at Jerusalem and Rome.—\( \tau \omicron \omicron \omicron \) Some have omitted this word: The cause of the omission is easy to be perceived, viz. from the recurrence of \( \tau \omicron \omicron \omicron .^{2} \)

30. \( \kappa \nu \rho \iota \omicron \omega \), Lord) He exhorts them by the name of the Lord; comp. by [for] the love, immediately after.—\( \acute{\alpha} \gamma \acute{\alpha} \pi \varsigma \), love) The love of the Spirit is most widely extended; it brings home [it makes a matter of interest] to thee, even what might seem to belong to another.—\( \sigma \nu \alpha \gamma \omega \nu i \zeta \varepsilon \omicron \delta \alpha i \mu \omicron \omicron \), to strive with me) He himself must pray, who wishes others to pray with him, Acts viii. 24, 22. Prayer is a striving, or contest, especially when men resist. Paul is the only one of the apostles, who asks for himself the prayers of believers. He does this moreover generally at the conclusion of his epistles, but not indiscriminately so in all. For he does not so write to those, whom he treats as sons, with the dignity of a father, or even with severity, for example, Timothy, Titus, the Corinthians, the Galatians, as he does to those, whom he treats as his equals with the deferential regard of a brother, for example, the Thessalonians, Ephesians, Colossians (with whom he had not been), and therefore so also the Romans and likewise the Hebrews. It [the request for their

\(^1\) That is, the internal fulness, and the expansive capabilities of the Gospel externally, have a real correspondence.—Ed.

\(^2\) Either S. R. D. Foerstchius in Progr. to this passage, or S. R. D. Ernesti in his review of the Program, affirms, that Bengel was satisfied with the omission of this word, see Bibl. th. T. V. p. 474, but this is a mistake. The margin of both editions (where the sign \( \delta \) had marked an omission instead of a reading less certain) may be compared, s. pl., also the German Version which expresses the words des Evangelii without a parenthesis.—(E. B.)

The \( \tau \omicron \omicron \omicron \) alluded to by Beng. as recurring refers to Rec. Text \( \tau \omicron \omicron \omicron \varepsilon \lambda \nu \iota \omicron \tau \omicron \omicron \), which reading is supported by both Syr. Versions and Vulg. (later MSS.) But ABCD(\( \Lambda \))G Cod. Amiat. (the oldest MS.) of Vulg. Memph. \( \dot{\text{j}} \) Versions omit the three words.—Ed.
prayers] is introduced with great elegance at 2 Cor. i 11; Phil. i. 19; Philem. ver. 22.

31. Ἐὰν ἱερά, and that) This is also an important matter.—προσεδέξατο, accepted) that the Jews and Gentiles may be united in the closest bonds of love. The liberality of the Gentiles, which was shown for the sake of the name of Jesus, afforded to the Jews an argument for the truth and efficacy of the Christian faith, and for lawful communion with the Gentiles, 2 Cor. ix. 13.

32. Ἐὰν χαρά ἐλθὼ, that I may come to you with joy) I may come, has respect to the former part of ver. 31, and, with joy, to the latter.

33. 'Ο Θεὸς τῆς εἰρήνης, the God of peace) A gradation in reference to ver. 5, 13: The God of patience, hope; so, the God of love and peace, 2 Cor. xiii. 11, The God of peace, ch. xvi. 20; 1 Cor. xiv. 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.¹

CHAPTER XVI.

1. Φοίβη, Phoebe) The Christians retained the names borrowed from the heathen gods, as a memorial of the heathenism, which they had abandoned.—όναν διάκονον, who is a [servant] minister') without the office of teaching. She might have been considered as a minister in respect of this very errand, on which she was sent.— Việnαρα, at Cenchrea) near Corinth.

2. Ἐὰν Κυρίῳ, in the Lord) There is very frequent mention of the Lord, Christ, in this chapter: In the Lord: at the present day we say, in a Christian manner [as Christians]. The phrase is peculiar to Paul, but often used.—καὶ γὰρ, for even) a strong argument, 1 Cor. xvi. 15, 16; Phil. ii. 29. There is an all-embracing [comprehensive] relationship among believers:

¹ 'Ἀμην, the Greek transcribers loved to add the final Amen from its very frequent use, not to say, in doxologies only, which have Amen in Ps. xlii. 14, lxxii. 19, etc., but in prayers and at the conclusions of books.—Not. crit.

A Gg omit ἀμήν. B (judging from its silence), CD(Δ)/Vulg. have it. Tischend. therefore supports it. Lachm. brackets it.—Ed.
Phoebe is recommended to the Romans for acts of kindness, which she had done far from Rome.—προσώπις, a succourer) We may believe, that Phoebe was wealthy, but she did not shrink by subterfuges from the duty of ministering, in the case of strangers, the needy, etc.; nor did she regard in the case of [on the part of] her fellow-citizens, who were wholly intent on self interest, the opinion entertained of her bad economy.—πολλὰν, of many) Believers ought to return a favour not only to him, who has been of service to themselves, but also to him, who has been of service to others.

3. 'Αστάσασθε, salute) We should observe the politeness of the apostle in writing the salutations; the friendly feeling of believers in joining theirs with his, ver. 21, 22; again, the humility of the former in attending to them, and the love of the latter in the frequent use of them.—Πρίσκα, Prisca) strong testimony sufficiently confirms this reading; Baumgarten prefers Πρίσκηλα, Priscilla. A holy woman in Italy seems to have borne the Latin name Priscilla, which is a diminutive, Acts xviii. 2, but in the Church the name, Prisca, is more dignified. The name of the wife is put here before that of the husband, because she was the more distinguished of the two in the Church; Acts xviii. 18: or even because in this passage there had gone before the mention of a woman, Phoebe.—'Ακίλα, Aquila) The proper names of believers, Roman, Hebrew and Greek, set down promiscuously, show the riches of Grace in the New Testament exceeding all expectation [Eph. iii. 20].—συνεργοῖς, fellow-workers) in teaching, or else, protecting: See the following verse.

4. Οίνως, who) They are individually distinguished by their own respective graces, or duties; but Scripture never praises any one so as to give him any ground for extolling himself, but for praising God and rejoicing in Him.—υγίνουσαν) The force of the verb is not unsuitably explained by the noun ὑγίνησιν, a stake laid down.—αἱ ἰεραρχεῖς, the churches) even the Church at Rome, for the preservation of Paul, and we still are bound in some measure to give thanks to Aquila and Priscilla, or we shall do so hereafter.

1 ABCD(Δ)G Vulg. fg support Πρίσκαν against Πρίσκηλαν, of the Rec Text.—Ed.
5. *Kαi* ὀἶκος, *in the house*) When any Christian was the possessor of a spacious mansion, he gave it as a place for meeting together. Hitherto the believers at Rome had neither bishops nor ministers. Therefore they had nothing at that time resembling the papacy. It does not appear that there were more of these house-churches then at Rome; otherwise Paul would have mentioned them also [as he does those in this ch.] Aquila therefore was at Rome, what Gains was at Corinth, ch. xvi. 23; although the persecution had particularly pressed upon him, Acts xviii. 2. —Ἐπαενητος, *Epaenetus*) Paul had not hitherto been at Rome, and yet he had many intimate acquaintances there from Asia, or even from Greece, Palestine, Cilicia, Syria. There is no mention here of Linus or Clement, whence we may conclude, that they came to Rome afterwards. —Ἄπωρος, *first fruits*) This is evidently a title of approbation, 1 Cor. xvi. 15.—Ἄχαιας) others have Ἀσίας,¹ and Grotius, along with the British writers quoted by Wolfius approves of it, with whom he says, how far he is correct I know not, that Whitby agrees. D. Hauberus in particular supports Ἀχαιας, and somewhat too liberally ascribes to the transcribers the same skill in reasoning, for which he himself is remarkable. *Bibl. Betracht.*, Part 3, page 93. See App. crit. Ed. ii., on this passage.

7. Ἀδελφαί, *kinsmen*) So ver. 11, 21. They were Jews, ch. ix. 3.—Ἀποστόλοι, *among the apostles*) They had seen the Lord, 1 Cor. xv. 6; hence they are called apostles, using the word in a wider meaning, although some of them perhaps after the ascension of the Lord turned to the faith by means of the first sermons of Peter. Others might be veterans, and I acknowledge as such the brethren, who numbered more than five hundred. The passage quoted from 1 Cor. implies, that there was a multitude of those, who had seen Christ and were from that fact capable of giving the apostolic testimony.—πρὶ ἐμοὶ, *before me*) Age makes men venerable, especially in Christ. Among the men of old, *it was a mark of veneration to have the prece-

¹ Ἀσίας is the reading of ABCD (corrected later) G Vulg. Memph. *fy* Versions. Ἀχαιας is only supported by the two Syr. Versions, of very ancient authorities.—Ed.
dence by four years.¹—γεγόνασιν ἐν Χριστῷ, they began to be in Christ.

8. ‘Ἐν Κυρίῳ, in the Lord) Construed with beloved; for greet or salute at ver. 6 and throughout the chapter is employed absolutely [and it is not therefore to be connected with ἐν Κυρίῳ].

9. Ημῶν, of us. Comp. ver. 21.²

10. Ὁν δόξων, approved) an incomparable epithet [This man was of tried excellence.—V. g.]—τῶν ἐκ τῶν) Perhaps Aristobulus was dead, and Narcissus too, ver. 11, and all in their respective families had not been converted. Some of them seem not to have been known by face to Paul, but by the report of their piety. Faith does not make men peevish, but affable. Not even the dignity of the apostolic office was any hindrance to Paul.

11. ὅντες, who are] Therefore a part of that family were heathens.

12. τὰς κοπιώσεις, who laboured) although they have their name [Τρυφαινεῖ, Τρυφώσα] from τρυφή, a luxurious life; as Nāomi (agreeable). It is probable that these two were sisters according to the flesh.

13. Ἐκλεξτῶν, chosen) a remarkable title, 2 John, ver. 1, 13; 1 Tim. v. 21.

14. Ἄσγχρητων, ἀ.τ.λ., Asyncretus, etc,) Paul joins those together, among whom there was a peculiar tie of relationship, neighbourhood, etc. The salutation offered by name to the more humble, who were perhaps not aware that they were so much as known to the apostle, could not but greatly cheer their hearts.

16. Ἀστασασθε ἀλλήλους, salute ye one another) supply: in my name.—ἐν φιλήματι ἀγίῳ, with a holy kiss) This was the flower of faith and love. The kiss of love, 1 Pet. v. 14. This was the practice after prayers. Paul mentions the holy kiss at the conclusion of the first epistle to the Thessalonians, of both his epistles to the Corinthians, and of this to the Romans. Paul wrote these epistles at the earliest period. Afterwards purity of

¹ A quotation from Juvenal Sat. xiii. 58—
“Tam venerabile erat precedere quatuorannis.”—Ed.

² Where we find “my work-fellow:” but here “our helper,” or work-fellow.—Ed.
love was in some cases extinct or abuses arose, for in writing to the Ephesians, Philippians and Colossians, when he was in prison, he gave no charge concerning this kiss. The difference has regard to the time, not to the place, for the Philippians were in Macedonia, as well as the Thessalonians. I do not say however that the difference of time was altogether the only reason, why the holy kiss was commanded or not commanded. In the second Epistle to the Thessalonians there was no need to give directions about it so soon after the first had been received. The condition of the Galatians at that time rendered such directions unsuitable.—αι ἐκκλησίαι1) the churches) with whom I have been, ch. xv. 26. He had made known to them, that he was writing to Rome.

17. ἀδελφοί, brethren) While he is embracing in his mind, in ver. 16, the churches of Christ, exhortation suggests itself incidentally; for when it is concluded in the form of a parenthesis, they, who send salutations, are added to those, who receive them: ver. 21.—τοῦς τὰς) There were therefore such men at Rome. The second epistle to the Thessalonians, which was written before this to the Romans, may be compared, ch. ii.—τὰς διχοστασίας, divisions) by which [what is even] good is not well defended.—ἰδιάτα, ye have learned) To have once for all learned constitutes an obligation, 1 Cor. xv. 1; 2 Cor. xi. 4; Gal. i. 9; Phil. iv. 9; 2 Tim. iii. 14.—ἐκκλησίαι) comp. στίλβων, 2 Thess. iii. 6; παραμονῆς, Tit. iii 10; comp. 1 Cor. v. 11; 2 John ver. 10. There was not yet the form of a church at Rome. The admonition therefore is rather framed so as to apply to individuals, than to the whole body of believers. There is however a testimony regarding the future in this epistle to the Romans, as the Song of Moses was a rule to be followed by Israel.

18. οἱ τωνοτοι) such as these. The substance with its quality is denoted.—κοιλία, the belly) Phil. iii. 19.—κηδεμονίας as

1 The Germ. Ver. has restored the reading of πάσης, although it was declared on the margin of both Ed. as not quite so certain.—E. B.

DG omit οὖς αὐτοῦ, υπ. αἱ ἐκκλ. Πάσης τ. Χριστοῦ, but add these words at the end of ver. 21. ABC Vulg. have all the words, including πάσης, which Rec. Text omits without any good authority.—Ed.
concerns themselves by promising.—ἐὐλογίας) as concerns you, by praising and flattering.—τῶν ἀκαθαρά) ὡς, a word of a middle signification, μέσος, for the sake of enphemy (See Append.), which the LXX. translate ἀκαθάρτιον, and which occurs more than once in Proverbs. They are called ἀκαθάρτιον, who are merely free from badness, whereas they should also be strong in prudence, and be on their guard against the ἀκαθαρτίαν, the badness of others.

19 ἡ ποιήσεως, obedience) which belongs to oi ἀκαθάρτια, the simple. Their obedience itself, not merely its report, reached all, since by frequent intercourse believers from among the Romans came also to other places, and their obedience itself was observed face to face. It thus happens, that, as contagion is bad in the case of bad men, so it is good among the good, in a good sense.—πάντας, all) you, or others also.—ἀρίστερον) Hesychius explains ἀρίστερον by σαρκανίτικον—τὸ ἑορταμον, as far as you are concerned) in opposition to those turbulent persons, who occasion him anxiety, not joy.—θαλέω δὲ, but I wish) an antithesis: you are evidently not wanting in obedience and ἀκαθάρτια, simplicity; but you should add to them discretion.—σοφοίς, wise) contrary to those, of whom Jeremiah speaks, iv. 22, σοφὶ εἴς τῷ θυμωνικῷ, τὸ δὲ καλῶς ποιήσαι ὑμῖν ἑτίγνωσιν, they are wise to do evil, but to do good they have no knowledge.—ἀκραίως) say, if any evil presents itself: I consider this a thing, which is alien to me; ἀκραίως is taken here in a passive sense.1

20. Δὲ, but) [not and, as Engl. Ver. has it)] The power of God, not your prudence, will bring it to pass.—τῆς ἀνάρρησις, of peace) an antithesis to seditious, ver. 17, see 1 Cor. xiv. 33.—συντρίψοι) the future, shall bruise Satan, when he shall bruise His apostles [viz. those breeders of divisions, ver. 17, 18.]—τῶν Σατανῶν, Satan) the sower of strifes. Once in the course of this whole epistle he names the enemy, and nine times altogether in all his epistles, he calls him Satan; six times, the devil. Scripture indeed treats of God and Christ directly; of Satan and Antichrist indirectly.—ἐπὶ τῶν πόδας, under your feet) Eph. vi. 15. Every victory achieved by faith is the cause of new grief to Satan.—ἐν τάχει) speedily, which refers to the beginnings of bruising [Satan, viz.] in the case of sudden danger [a sudden

1 Unaffected by evil.—Ed.
assault by him.] — ἀμην) The transcribers very often added this word to prayers, although here almost all the copies are without it. Baumgarten however defends it. ¹

21. Συνεργῶς, fellow-labourer) He is placed here before the kinsmen. His name however is not found in ch. i. 1, because he had not been at Rome.

22. Ἀσπάζομαι, I salute) Tertius either by the advice or good-natured permission of Paul put in this salutation. Paul dictated, from which it is evident, how ready the apostles were in producing their books, without the trouble of premeditation.—Τέρτιος, Tertius) a Roman name. An amanuensis no doubt well known to the Romans.—[v, in) construed with I who wrote; an implied confession of faith.

23. Γαϊος, Gaius) a Corinthian, 1 Cor. i. 14.—δυνάς, of the whole) For very many used to resort to Paul.²—οἰκονόμος, the chamberlain) The faith of a man so very high in station could not but be a matter of joy to the Romans.—πῆς πόλεως, of the city) doubtless of Corinth.

24. Πρόπρεσι — ἡμᾶς) The Alexandrians were without this reading.³—ἀμην, we have lately spoken of this particle.

25. τῷ δὲ, now to Him) As a doxology concludes the disquisition, ch. xi. 36, so it now concludes the whole epistle. So 2 Pet. iii. 18; Jude, ver. 25. The last words of this epistle plainly correspond to the first, ch. i. 1—5; especially in regard to “the Power of God,” the ‘Gospel,’ ‘Jesus Christ,’ the ‘Scriptures, the “obedience of faith,” “all nations.”—δυναμίνω, that is of power—κατὰ τὸ εὐαγγελίον μου, according to my Gospel) The power of God is certain, i. 16; Acts xx. 32, note.—ιμάς, you) Jews and Gentiles.—σπηρίζαι) we have the same word, i. 11.—ἀποκάλυφεν) This same word is found at i. 17.—κατὰ ἀποκάλυφεν must be construed with εὐαγγελίον μου.—μυστηρίου, of the mystery) concerning the Gentiles being made of the same body, Eph. iii. 3, 6.—χάριν ἡμῶν, since the world began)
[during the eternal ages], from the time, when not only men, but even angels, were created, to both of whom the mystery had been at first unknown, Eph. iii. 9, 10. The times are denoted, which with their first commencement as it was touch upon the previous eternity, and are, so to speak, mixed with it; not eternity itself, of which times are only the streams; for the phrase, BEFORE eternal ages (Engl. Ver. before the world began) is used at 2 Tim. i. 9; Ps. lxxvii. (lxxvi.) 6, ἡμέρας ἀρχαίας καὶ ἐτῶν αἰώνων.—σαρημνιω, kept secret) The Old Testament is like a clock in its silent course: the New Testament like the sound of brass, that is struck [viz. brazen cymbals, or drums]. In the Scriptures of the prophets, the calling of the Gentiles had been foretold; but the Jews did not understand it.

26. ἔναρξίνος, made manifest) Col. i. 26; 2 Tim. i. 10; Tit. i. 3.—ἐπωρεύον, commandment) The foundation of his apostleship, 1 Tim. i. 1; Tit. i. 3.—ὁ θεοῖς τοῦ θεοῦ, of the eternal God) a very proper epithet, comp. the preceding verse, during the eternal ages, so Tit. i. 2. The silence on the part of God presupposes eternal knowledge, Acts xv. 18. The new Economy implies no change in God Himself; His own work is well known to Him from eternity. Comp. presently after, to Him who is the only wise.—ἐθνών, nations) not merely that they may know, but also that they may enjoy [the blessing so known].

27. Σοφῶν) to the wise) The wisdom of God is glorified by means of the Gospel in the Church, Eph. iii. 10; who is of power [able] ver. 25, and to the wise [both predicated of God], are joined together in this passage, as 1 Cor. i. 24, where Christ is said to be the power of God and the wisdom of God.—ὁ, to whom) is put for αὐτῷ, to Him. So ὁ, ch. iii. 14; comp. 2 Tim. iii. 11; Acts xxvi. 7; 2 Cor. iv. 6, note, lxx., Is. v. 28. There would be a hiatus in the sentence without a pronoun.¹—Αμήν, amen) and let every believing reader say, Amen.

¹ ACD(A) Hilary and Vulg. read ὁ. B the oldest MS. omits it. Lachm. suggests we should adopt this omission and read with the Vulg. no τι between διὰ καὶ γραφῶν and γνωρισθέντος, 'cognito,' for γνωρισθέντος. "To the only-wise God who is made known through Jesus Christ." Else he conjectures that if we retain τι, ὁ, and γνωρισθέντος, we must read χάρις after ὁ, "To the only-wise God be thanks through Jesus Christ, to whom be glory," etc. —Ed.
ANNOTATIONS

ON

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

I. παύλος, Paul. The epistle consists—

I. Of the Inscription, ch. i. 1-3.

II. Of the Discussion; in which we have—
   i. An exhortation to concord, depressing the elated judgments of the flesh, ver. 4, iv. 21.
   ii. A reproof—
      1) For not putting away the wicked person, v. 1-13.
      2) For perverse lawsuits, vi. 1-11.
   iii. An exhortation to avoid fornication, vi. 12-20.
   iv. His answer to them in regard to marriage, vii. 1, 10, 25, 36, 39.
   v. On things offered to idols, viii. 1, 2, 13—ix. 27—x. 1, —xi. 1.
   vi. On a woman being veiled, xi. 2.
   vii. On the Lord's Supper, xi. 17.
   viii. On spiritual gifts, xii. xiii. xiv.
   ix. On the resurrection of the dead, xv. 1, 12, 29, 35.
   x. On the collection: on his own coming, and that of Timothy and Apollos; on the sum and substance of the whole subject, xvi. 1, 5, 10, 12, 13, 14.
III. Of the Conclusion, xvi. 15, 17, 19, 20.

—ἀπὸ δὲ κατὰ Χριστόν, an apostle of Jesus Christ) ver. 17. — διὰ τοῦτο δὲ ὁ Θεὸς, by the will of God) so 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1. His apostleship is said to be "by the commandment of God," in 1 Tim. i. 1. This was the principle on which rested the apostolic authority in regard to the churches: and the principle of the zealous and humble mind which characterized Paul himself; comp. Rom. i. 1, note. For by the mention of God, human claim to wages (auctoramentum) is excluded, Gal. i. 1; by the mention of the will of God, merit on the part of Paul is excluded, ch. xv. 8, etc.: whence this apostle is in proportion the more grateful and zealous, 2 Cor. viii. 5, at the end of the verse. Had Paul been left to his own will, he would never have become an apostle.¹—Σωσίνης, Sosthenes) a companion of Paul, a Corinthian. Apollos is not mentioned here, nor Aquila; for they do not appear to have been at that time with Paul, although they were in the same city, ch. xvi. 12, 19. In the second epistle, he joins Timothy to himself.

2. Τῇ ἱκκλησίᾳ τοῦ Θεοῦ, To the Church of God) Paul, writing somewhat familiarly to the Thessalonians, Corinthians, and Galatians, uses the term, Church; to the others he employs a more solemn periphrasis. The Church of God in Corinth: a great and joyful paradox.²—τῇ ὁσιᾷ, which is), [at Corinth and moreover] flourishing [there], ver. 5, 6. So, [the Church] which was [at Antioch], Acts xiii. 1.—ἡγιασμένης, to them that are sanctified) them, who have been claimed for God [by being set apart as holy to Him]. Making a prelude already to the discussion, he reminds the Corinthians of their own dignity, lest they should suffer themselves to be enslaved by men. [Then in the Introduction also, ver. 4—9, he highly praises the same persons, how near soever they may have come to undue elation of mind. The praise which is derived from Divine grace rather

¹ It is of the greatest advantage to have the will of God for our guide. To attempt anything under the guidance of a man's own will is an undertaking full of hazard, under however specious a name it may be capable of being commended. In the world it readily produces embarrassments, troublesome and very difficult to be got rid of. —V. g.

² Religion and Corinth, a city notorious for debauchery, might have seemed terms utterly incapable of combination.—Ed.
cherishes humility, besides being subservient to awakening.—V. g.] The force of the participle is immediately explained, called to be saints, [said of the Gentiles, who are saints by calling, whilst the Israelites are so by descent]; comp. Rom. i. 7, note.—σἰν πᾶσαι, with all) To be connected with, sanctified, and, saints, not with, to the Church; compare ours, at the end of the verse. Consequently the epistle refers also to the other believers in Achaia, 2 Cor. i. 1. The universal Church however is not shut up within the neighbourhood of Corinth. As Paul was thinking of the localities of the Corinthians and Ephesians, the whole Church came into his mind. The consideration of the Church universal sets the mind free from party bias, and turns it to obedience. It is therefore set forth with before the Corinthians; comp. ch. iv. 17, vii. 17, xi. 16, xiv. 33, 36.—τοις ἐπικαλομένοις that call upon, so that they turn their eyes to Him in worship, and call themselves by His name; comp. ver. 10, on the authority of the name of Christ. [This passage certainly prepares the way for that exhortation, which follows the verse now quoted (ver. 10).—V. g.]—αὑρῶν [theirs], of them) near Corinth.—ἡμῶν [ours], of us) where Paul and Sosthenes were then staying.

5. Δέγγω—γνώσις, in word (utterance)—in knowledge) The word (utterance) follows knowledge, in point of fact: and it is by the former that the latter is made known. He shows, that the Corinthians ought to be such in attainments, that it should be unnecessary to write to them. Moreover they were admirers of spiritual gifts; therefore by mentioning their gifts, he gains over to himself their affections, and makes a way for reproof.

6. Καθωσ, even as) That the Corinthians wanted nothing, he declares from this, that the testimony of Christ was confirmed in them. The particle is here demonstrative.—τοῦ Χριστοῦ, of Christ) Christ is not only the object, but the author of this testimony, Acts xviii. 8, note.—ιδετιμωθη, was confirmed) by Himself, and by the gifts and miracles, which accompanied it, xii. 3; 2 Cor. i. 21, 22; Gal. iii. 2, 5; Eph. iv. 7, 8; Heb. ii. 4.

7. Ωσπε ύμᾶς μὴ ὅστερείσθαι, So that ye are not behind) This clause depends on ye are not behind by antithesis.—ἀπεκδεχόμενοι, expecting, [waiting for]) The character of the true or false Christian is either to expect or dread the revelation of Christ. [Leaving
to others their MEMENTO MORI, do thou urge this joyful expectation.—V. g.]

8. "Ος, who) God, ver. 4 [not Jesus Christ, ver. 7]: comp. ver. 9.—ἐν τίλλων, even to the end) an antithesis to the beginning implied in the phrase, which was given, ver. 4. This end is immediately described in this verse, comp. ch. xv. 24.—ἐν τῇ ἡμέρᾳ, in the day) construed with unblamed [blameless], 1 Thess. v. 23. After that day, there is no danger, Eph. iv. 30; Phil. i. 6. Now, there are our own days, in which we work, as also the days of our enemies, by whom we are tried; then there will be the day of Christ and of His glory in the saints.

9. πιστὸς, faithful) God is said to be faithful, because He performs, what He has promised, and what believers promise to themselves from His goodness.—ἐκλήθης, ye were called) Calling is a pledge of other benefits, [to which the end, ver. 8, will correspond.—V. g.]—Rom. viii. 30; [1 Thess. v. 24]; 1 Pet. v. 10.

10. Διὰ, Now) The connection of the introduction and discussion: You have [already sure] the end and your hope, maintain also love. Brethren, is a title or address suitable to the discussion, on which he is now entering.—διὰ, by. This is equivalent to an adjuration.—τῷ Κυρίῳ, of the Lord) Paul wishes that Christ alone should be all things to the Corinthians; and it is on this account, that he so often names Him in this chapter.—τῷ αὐτῷ λέγοντες, ye may speak the same thing) In speaking they differed from one another; ver. 12.—σχίσματα, divisions) antithetic to κατηγρησμοίννυι, joined together: comp. Matt. iv. 21. Schism, a "division" of minds [sentiments]: John vii. 43, ix. 16.—νοτι, in the mind) within, as to things to be believed.—γνώμης, judgment) displayed, in things to be done. This corresponds to the words above, that ye [all] speak [the same thing].

11. Ἐξωκλησίν, it hath been declared) an example of justifiable giving of information against others,—such information as ought not to be concealed without a reason, ch. xi. 18.—ὕπτο τῶν χλόνων, by those, who are of the house of Chloe) These men seem to have obtained the special approbation both of Paul and of the Corinthians; as also the matron Chloe [sc. seems to have had

1 Παρακαλῶν, I exhort) Though they required reproof, he employs a word, that takes the form of exhortation.—V. g.
their approbation], whose sons the Corinthians sent with letters to Paul, ch. vii. 1. They had sent Stephanas, Fortunatus and Achaicus, ch. xvi. 17, of whom the one or the other might even be a son of Chloe's, by Stephanas as the father, ver. 16, xvi. 15. —"πίστες, contentions) He calls the thing by its own [right] name.

12. Διγμα, says) in a boasting manner; ver. 31, ch. iii. 21, 22.—Παυλου, of Paul) a gradation [ascending climax], in which Paul puts himself in the lowest place. Kephas, Paul and Apollos were genuine ministers and teachers of the truth, to boast of one of whom above the rest was in a greater degree unlawful, than if a believer of Corinth had said that he was a Christian belonging to Paul, with a view to distinguish himself from the followers of the false apostles.—Κηφᾶς, of Kephas) Peter does not seem to have been at Corinth, ch. iv. 6, and yet he was held there in high esteem, and that too justly; but some, however, abused this esteem for Peter into a party cry], and the apostle Paul detests this Petrism, which afterwards sprang up so much more rankly at Rome, just as much as he did Paulism. How much less should a man say, or boast, I am of the Pope.—ἰγω—χριστου, I—of Christ) These spoke more correctly than the others, ver. 2, iii. 23, unless they despised their ministers, under this pretext, ch. iv. 8.

13. Μετρισμα, has [Christ] been divided?) Are then all the members not now any longer under one Head? And yet, since He alone was crucified for you, is it not in the name of Him alone that ye have been baptized? The glory of Christ is not to be divided with His servants; nor is the unity of His body to be cut into pieces, as if Christ were to cease to be one.—μὴ) Lat. num.: 1 it is often put in the second clause of an interrogation; ch. x. 22; 2 Cor. iii. 1.—ισαρφωθη—ιβαπτισθητι, was crucified—ye were baptized) The cross and baptism claim us for Christ. The correlatives are, redemption, and self-dedication.

14. Εἰχαριστῶ, I give thanks) The Providence of God reigns often in events, of which the reason is afterwards discovered. This is the language of a godly man, indicating the importance

1 It expects a negative answer. "Was it Paul (surely you will not say so) that was crucified for you." This illustrates the subjective force of μὴ (i.e. referring to something in the mind of the subject); whilst οὐκ is objective.—Ed.
of the subject, instead of the common phrase, I rejoice. — Κρίσσων, καὶ Γαίων, Crispus and Gaius) He brings forward his witnesses. Paul baptized with his own hand, the most respectable persons, not many others; and not from ambition, but because they were among the first, who believed. The just estimation of his office is not pride, ch. xvi. 4. The administration of baptism was not so much the duty of the apostles, as of the deacons, Acts x. 48; nor did that circumstance diminish the dignity of this ordinance.

15. "των μου, lest) Paul obviates [guards beforehand against] the calumnies, which might otherwise have arisen, however unjust; and takes them out of the way; 2 Cor. viii. 20.— ευνόω, my own) as if I were collecting a company [of followers] for myself.

16. των γάρ, for the rest [as to what remains]) He is very anxious to be accurate in recording the facts as they occurred.— εἰς οἴδε, I do not know) It does not occur to my memory without an effort.— εἰ τῶν, εἰ any) i.e. I have baptized no one else, or scarce any other; comp. the following verse. He left it to the memory of the individuals [themselves to say], by whom they were baptized.

17. Ἀπιστεύεις, sent) A man should attend wholly to that, for which he is sent.— βαπτίζω, to baptize) [even] in His own name, much less in mine. The labour of baptism, frequently undertaken, would have been a hindrance to the preaching of the Gospel; on other occasions [where not a hindrance to preaching] the apostles baptized; Matt. xxviii. 19; especially [they administered that sacrament to] the first disciples.— εὐαγγελίζω, to preach the Gospel) This word, in respect of what goes before, is an accessory statement: 2 in respect of what follows, a Proposition. Paul uses this very [word as a] mode of transition, which is such that I know not, whether the rules of Corinthian eloquence would be in accordance with it. [Therefore the Apostle

1 Kai τίν Στεφάνα ἐκεῖν, the house of Stephanas also) viz. the first fruits of Achaia, xvi. 15. The rest of the believers at Corinth may have been baptized by Silvanus, Timotheus, Crispus, Gaius, or at least by the members of the family of Stephanas.— V. g.

2 The Latin, or rather the Greek word, is syncategorema. In logic categorematic words are those capable of being employed by themselves as the terms of a proposition. Syneclogemantic words are merely accessory to the terms, such as adverbs, prepositions, nouns not in the nominative case, etc. —See Whateley's Logic, B. II., Ch. i. § 3.— T.
in this very passage furnishes a specimen, so to speak, of apostolic folly; and yet there has been no want of the greatest wisdom throughout his whole arrangement.—V. g.]—σοφία λάγω, wisdom of words) [On account of which some individuals of you make me of greater or less importance than they do the rest.—V. g.]—The nouns wisdom and power are frequently used here. In the opinion of the world, a discourse is considered wise, which treats of every topic rather than the cross; whereas a discourse on the cross admits of nothing heterogeneous being mixed up with it.—ο σταυρὸς τοῦ Χριστοῦ, the cross of Christ) ver. 24. Ignorance of the mystery of the cross is the foundation, for example, of the whole Koran. [The sum and substance of the Gospel, as to its commencements, is implied, ver. 18, 23, ii. 2. He, who rejects the cross, continues in ignorance also of the rest of revealed truth; he, who receives it, becomes afterwards acquainted with its power (or, virtue, 2 Pet. i. 5) and glory.—V. g.]

18. ἀστυνία, folly) and offence. See, immediately after, its antithesis, power. There are two steps in salvation, Wisdom and Power. In the case of them that perish, when the first step is taken away, the second [also] is taken away; in the case of the blessed, the second presupposes the first.—σωζόμενοι, to them, that are being saved) The Present tense is used, as in the phrase, to them that perish. He, who has begun to hear the Gospel is considered neither as lost, nor as saved, but is at the point, where the two roads meet, and now he either is perishing, or is being saved.—ἀναρριχώσθητε, the power) and wisdom, so also, ch. ii. 5.

19. ἀπολῶ—ἀπειρήσατο) Isa. xxix. 14, LXX. καί ἀπολῶ—κρύψω; the intermediate words of them (LXX.) and of Paul are the same. —ἀπολῶ, I will destroy) hence to bring to nought, ver. 28, ch. ii. 6.

20. Ποῦ σοφὸς, τοῦ γραμματέως; τοῦ συζητηθῆς τοῦ αἰῶνος τούτου) Isa. xxxiii. 18, LXX. τοῦ εἰσὶ γραμματικῶς; τοῦ εἰσίν αἱ συμβουλευόντες; τοῦ ἰστιν ὁ ἀριθμὸς τῶν συστρεφομένων. Hebr. הַיָּא רָשָׁם הָיוֹת הַיָּא בִּרְשָׁיָה הַיָּא אֵשֶׁר הָיוֹת הַיָּא נֵכְתָה הַיָּא. The first half of the verse proposes two questions, of which the former is cleared up in the second half, and the latter in the verse following (We have also a similar figure in Isa. xxv. 6): Where is the scribe? where is the weigher (or, receiver) ? where is the scribe with the towers? where is the weigher (or, receiver) with a strong people, on whom thou canst not
bear to look? For the expression appears to be proverbial, which the particle με, with, usually accompanies, and in this mode of speaking denotes universality, Deut. xxix. 18. That some charge of the towers was in the hands of the scribes, may be gathered from Ps. xlviii. 12, 13. The term, weighers (or receivers) is readily applicable to commanders of forces. Comp. Heinr. Scharbau Parerg. Phil. Theol. P. iv. p. 109, who has collected many facts with great erudition, and has furnished us with the handle for [the suggestion which originated] these reflections of ours. Paul brings forward both the passages in Isaiah against the Jews; but the second has the words so changed, as to apply more to recent times, and at the same time to the Gentiles, ver. 22. Some think that the three classes of learned men among the Jews, ἡμεῖς θεοί ἀληθείας, are intended. We certainly find the first and second in Matt. xxiii. 34. There is moreover a threefold antithesis, and that too a very remarkable one, in Isa. xxxiii. 22, where the glorying of the saints in the Lord is represented. But this is what the apostle means to say: The wise men of the world not only do not approve and promote the Gospel, but they oppose it, and that too in vain.—τοῦ αἰῶνος τοῦτον) of this world, which is quite beyond the sphere of the “preaching of the cross” [τοῦ λόγου τοῦ σταυροῦ, ver. 18].—εἰμὼναν, made foolish) so that the world cannot understand the ground of the Divine counsel and good pleasure [εὐθέκτου], ver. 21.—τὴν σοφίαν, the wisdom) The wisdom of this world [ver. 20], and in the wisdom of God [ver. 21], are antithetic.—νησμοῦ1) of the world, in which are the Jews and the Greeks.

21. Ἐν τῇ σοφίᾳ, in the wisdom) since [‘because’] the wisdom of God is so great, ver. 25.—οὐχ ἔγνω, knew not) Before the preaching of the cross, although the creature proclaimed the Creator, although the most eloquent prophets had come, still the world knew not God. Those, who heard the prophets, despised them; those, who did not hear them, were of such a spirit, that they would have despised them.—ἀλὰ τῆς σοφίας, by

1 The margin of both editions defends the pronoun τοῦτον as the reading in this verse, although it is omitted in the Germ. Ver.—E. B.

ABC corrected later, and D corr. later, Orig. 3, 175ε, omit τοῦτον. But Gaf Vulg. Orig. 3, 318ε; Cypr. 324: Hilary 811, 822, have τοῦτον.

—Ed.
wisdom) viz., by the wisdom of preaching,¹ as is evident from the antithesis, by the foolishness of preaching. —επιδίκτων Θεος) it pleased God, in mercy and grace to us. Paul seems evidently to have imitated the words of the Lord, Luke x. 21.—διὰ τῆς μυρίας, by the foolishness) God deals with perverse man by contraries, so that man may deny himself, and render glory to God, through belief in the cross.—κηρύγματος, of preaching) inasmuch as it is concerning the cross.

22. ² Διότι (require) from the apostles, as formerly from Christ.—σοφίαν, wisdom) [The Greeks require in] Christ the sublime philosopher, proceeding by demonstrative proofs.³

23. Ἡμεῖς, we) Paul, Apollos.—κηρύσσωμεν, we preach) rather historically, than philosophically.—Χριστὸν ἵστασαμεν, Christ crucified) without the article. The cross is not mentioned in the following verse. The discourse begins with the cross of Christ, ii. 2; those who thus receive it are made acquainted with all connected with Christ and His glory, those who do not receive it, fall short of the whole, Acts xxv. 19, xvii. 32.—σπάνδαλον, a stumbling-block) As folly and wisdom, so a stumbling-block and a sign are opposed to each other, for a sign is an attractive work of Omnipotence, as a sign and power are often synonymous, but a stumbling-block, properly applied to a snare or trap, is a very weak thing. [So things extremely worthless in the present day come under the name of trifles. Germ. Schwachherten.—V. g.] To such a degree do the Jews and Greeks⁴ dread the cross of Christ, that along with it they reject even a sign and wisdom.

24. Ἀντίς) to them, construe with, Jews, and Greeks.—κληροῖς,

¹ Not, “the world by its wisdom:” but, notwithstanding the preaching of true wisdom by creation and by prophets of God, the world knew not God.—Ed.

² Σημάτα, signs) powerful acts. We do not find any sign given by Paul at Corinth, Acts xviii.—V. g.

³ They are not satisfied because Christ, instead of giving philosophic and demonstrative proofs, demands man's belief, on the ground of His word, and a reasonable amount of evidence.—Ed.

⁴ The Germ. Ver. prefers the reading of ἔστιν, equal, according to the margin of both editions, to ἑλπίσα, which is doubtless more passable with German readers.—E. B.

ABC corrected later, D corr. 1. Gfg Vulg. Orig. Cypr. Hilary have "δοντίν. Rec. Text, with Orig. 1, 331e, reads "Ελπίσα.—Ed.
who are called) Refer the calling, ver. 26, to this word.—χριστίων, Christ) with His cross, death, life, and kingdom. [The surname Crucified is not added in this passage. When the offence of the cross is overcome, the whole mystery of Christ is laid open.—V. g.]—δινώμαι—σοφία, power—wisdom) Power is first experienced, then wisdom.

25. τοῦ Ὀνόματος, of God) in Christ.—σοφώτερον—σοφήτερον, wiser—stronger) ver. 30.—τῶν ἀνθρώπων, than men) The phraseology is abbreviated;¹ it means, wiser than the wisdom of men, stronger than the strength of men, although they may appear to themselves both wise and powerful, and may wish to define what it is to be wise and powerful.

26. Βλέπετε) ye see. For shows it to be the indicative mood.—τὸν θλησίν ὑμῶν, your calling) the state, in which the heavenly calling proves an offence to you; so, calling, vii. 20.—ὡς πᾶλιν, not many) Therefore, however, some supply, have been called. As a comparison has been made with the preachers, so also with the hearers of the Gospel. The ellipse contains a euphemism [see Append.²]—κατὰ σάρκα, according to the flesh) a phrase nearly related to the expression, of the world, which presently after occurs in ver. 27. The world judges according to the flesh.—εὐγενῆς, noble) who are generally also wise and powerful. [Can it be believed, that this is the distinctive characteristic of the society of those, who, in our vernacular tongue (German) are styled Freemaurer, Freemasons.—V. g.]

27. τὰ) The article has this force: those things in particular and especially, which are foolish, etc.—διαλεξαντος, hath chosen [viz., in great numbers]) Acts xviii. 10—V. g.) (“I have much people in this city,” i.e., Corinth). This word is put thrice; election [choosing] and calling, ver. 26, are joined in one; Ez. xx. 5. The latter is a proof of the former. Election is the judgment of Divine grace exempting in Christ from the common destruction of men, those who accept their calling by faith. Every one who is called, is elected from the first moment of his faith; and so long as he continues in his calling and faith, he continues to be elected; if at any time he loses calling and faith, he ceases to be

¹ See App., under the title, Concisa Locutio.
² Σοφοί, wise) Hence such a small number of men were gained at Athens, which was the seat of Grecian wisdom.—V. g.
elected; when he brings forth fruit in faith, he confirms that *calling* and *election* in his own case: if he returns to faith, and believing falls asleep, he returns to his state of election, and as one elected falls asleep. And these *καὶ ἐξαρατύπων*, pre-eminently, are the men who are elected and foreknown. *Election* relates either to *peoples* or *individuals*. The question here and in *Ez. xx. 5*: also *Acts xviii. 10*; *1 Thess. i. 4*: is concerning the election of a *people*; and this species of *election* in a greater degree falls under the distinct perceptions of men that are believers, than the *election of individuals*; for some individuals of the people may fall away, and yet the breadth of *calling* and *election* [*i.e. the calling viewed in its comprehension of the whole people as such*] may be equally preserved. The election of some outside of the church is a *Thing Reserved for God Himself*, and must not be tried by the rule of the preaching of the Gospel.¹—*τῶν σωφρόνων, the wise* In the masculine to express a very beautiful idea;² the rest are neuter, as all standing in opposition to *τῶν σοφῶν*, yea even *foolish things*—*καὶ ἡμῖν ὑπερβαίνει, might put to shame [confound]*) This word is twice repeated; we have afterwards, *might bring to nought* [*ver. 28*]. By both of these words *glorying* [*ver. 29, 31*] is taken away, whether the subject of boasting be more or less voluntary:  

28. *Τὰ ἄγνωστα, the things that are not* A genus, under which are included things *base* and *despised*, as also things *foolish* and *weak*. There is therefore an apposition, to the whole of which is opposed this one phrase, *which are*.—*τὰ ὑπερβαίνει* which are something.

29. *ὤσα ὑπερβαίνει, that not* The antithesis to, *that*, *ver. 31*—*πᾶσα σὰρξ, all flesh* a suitable appellation; *flesh* is beautiful and yet frail, *Is. xl. 6*:—*ἐνώπιον, before* We may not glory before Him, but *in Him*.  

30. *ἣν αὑταῖς, of Him* *Ye are* of *God*, not now any longer of the *world*, *Rom. xi. 36*; *Eph. ii. 8*:—*ὑμῖν, ye* An antithesis to *many*, *ver. 26*. Those persons themselves, whom the apostle addresses, *ye*, were *not* the many wise men according to the *flesh*, etc.—*ἰσταί ἐν Χριστῷ Ἰησοῦ, ye are in Christ Jesus* *ye are Chris-

¹ Which restricts salvation to them that believe.—Ed.  
² Viz., That even *things* (and, those too, *foolish things*) are chosen by God to confound *persons* (and, those too, persons who are *wise*).—Ed.  

VOL. III.
tians, etc. The antithesis is between, things which are not [ver. 28], and, ye are [ver. 30]; likewise flesh [ver. 26, 29], and Christ [ver. 30].— ἐγένθη ἡμῖν, is made to us) More is implied in these words, than if he had said; we have become wise, etc., He is made to us wisdom, etc., in respect of our knowledge, and, before that was attained, by Himself in His cross, death, resurrection. To us the dative of advantage.—σοφία, wisdom) whereas we were formerly fools. The variety of the Divine goodness in Christ presupposes that our misery is from ourselves.— δικαιοσύνη, righteousness) Whereas we were formerly weak (without strength) [Rom. v. 6], comp. Is. xliv. 24. Jehovah, our righteousness, Jer. xxiii. 6, where (comp. ver. 5) he is speaking of the Son: for the Father is not called our righteousness.— ἁγιασμός, sanctification) whereas we were formerly base.— ἁλαλητρίσεις) redemption, even to the utmost; whereas we were formerly despised, ἔδοξαν ἡμᾶς [ver. 28].

31. "Iva, that) viz. it may be.— ἐὰν χαρίζωμεν, he who glories) It is not the privilege of all to glory.— ἐν Κυρίω, in the Lord) not in himself, not in the flesh, not in the world.

CHAPTER II.

1. καγώ, and I) The apostle shows, that he was a suitable instrument in carrying out the counsel and election of God.—οὕ) This word is not construed with ἥλθον, but with the words that follow.— λόγου ἡ σοφίας, of speech or of wisdom) Speech follows wisdom, a sublime discourse [follows] a sublime subject.— καταγγέλλων ὑμῖν τῷ μαρτύριον, declaring [announcing] unto you the testimony) Holy men do not so much testify, as declare the testimony, which God gives.— τῷ μαρτύριον τῷ Θεῷ, the testimony of God) in itself most wise and powerful. The correlative is, faith, ver. 5.

2. οὐ γὰρ ἐκπά, for I determined not) Although I knew many other things, yet I so acted, as if I did not know them. If a minister of the Gospel however abstains from the things, in which he excels, in order that he may simply preach Christ, he
derivesthehighestbenefitfromthem. The Christian doctrine oughtnot, for the sake of scoffers and sceptics, and those who admire them, to be sprinkled and seasoned with philosophical investigations, as if in sooth it were possible to convince them more easily by means of natural theology. They, who obstinately reject revelation, will not be gained by any reasonings from the light of nature, which only serves the purpose of instructing in the first rudiments of (theological) education.—ἰκρίνεια This word with its compounds is often used by Paul in this epistle to the Corinthians, ver. 13, etc., iv. 3, etc., xi. 29, 31, 32, 34.—Ἰησοῦν Χριστὸν, Jesus Christ) Paul well knew, how little the world esteemed this name.\(^1\)

3. Καὶ ἵγῳ, and I) The antithesis is, my speech, ver. 4; and, to know, ver. 2. For he describes the subject [ver. 2, to know Christ crucified], the preacher [ver. 3, and I], the mode of speaking [ver. 4, my speech—not with enticing words].—ἀκούειν, in weakness) It is opposed to, power [ver. 4]. We must not suppose that the apostle's state of mind was always pleasant and quite free from all perturbations, 2 Cor. vii. 5, xi. 30; Gal. iv. 13.—καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ, and in fear and in much trembling) This is a proverbial saying, and denotes the fear, which abounds to such a degree as even to fall upon the body and its gestures and movements, Mark v. 33; Eph. vi. 5; Phil. ii. 12; LXX., Deut. xi. 25. So Is. xix. 16, Ἱζοῦντι ἐν φόβῳ καὶ ἐν τρόμῳ, "They shall be in fear and trembling."\(^2\) The world admires anything but this [the very contrary to all this].—ἰγνώμων,) I began to be, with you, towards you.

4. Λόγος, speech) in private.—χαργμα, preaching) in public.—πειθὸς) enticing, a very appropriate term, to which the antithesis is in demonstration. Didymus quotes this passage, Lib. 2 de Spir. S. Jerome translates πειθός λόγος, with persuasions,\(^3\) so that there should be an apposition, πειθοῦς λόγος [πειθός being regarded as a noun]. It comes in this view from πειθός, to which πειθή is a kindred form. Hesychius has πείθη, πείθοντι, πίστις.—σοφίας, of wisdom) He explains in the following verses, what the

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1 Εὐαρπαβίλον, crucified) An antithesis to "sublime wisdom," ver. 1.—V. g.
2 An antithesis to "excellency of speech," ver. 1.—V. g.
3 Cod. Amiat. of Vulg. reads "persuasione verbi." Other old MSS. "persuasibilibus verbis."—Ed.
wisdom is, of which the speeches and arguments are to be set aside.

5. Σοφία, in the wisdom) and power.—δυνάμει, in the power) and wisdom.

6. Σοφίαν ἢ λαλοῦμεν, but we speak wisdom) He returns, as it were after a parenthesis, to what he had slightly mentioned at i. 23—25: we speak, contains by implication an epanalepsis1 of the words, we preach [ch. i. 23]; but we speak refers to something secret, as appears from comparing ver. 7, 13; we preach, to something public; for wisdom here denotes not the whole of the Christian doctrine, but its sublime and secret leading principles. There is also an antithesis of the past tense, ver. 1, etc. [came—determined, etc.], and of the present in this passage [we speak].—ἐν τοῖς τελείους) in the case of ["penes perfectos;" as far as concerns] them that are perfect, at Corinth or elsewhere. Construe with, we speak. The knowledge of God and Christ is the highest knowledge. Comp. ἐν, xiv. 11 [ὁ λαλῶν ἐν ἑαυτῷ βάρβαρος,—a barbarian, unto me] Phil. i. 30.2 Not only worldly and natural men are opposed to the perfect, even to the end of the chapter, but also carnal men and babes, ch. iii. at the beginning; Heb. v. 14, 13.—οὐ—οὐδὲ, not—nor) God is opposed to the world, ver. 7; the apostles, to the princes of the world, ver. 8, etc.—ἀρχηγῶν, of the princes) i. 20. Paul uses a word of wide signification, in which he comprehends men of rank both among the Jews and Greeks.—τῶν καταργοῦμινων, who come to nought) i. 19, 28. This epithet applies to the princes of the world, and to the world itself; whence it is evident, that the wisdom of the world is not true, because it does not lead men to immortality.

7. Ἐν μυστηρίῳ, τίν υποικρυμένων, in a mystery, [even] the hidden [wisdom]) It is concealed before it is brought forward, and when it is brought forward, it still remains hidden to many, namely to those that are imperfect.—προέθασεν, ordained before) The allusion is to hath prepared, ver. 9.—προ, before) therefore it does not come to nought, ver. 6. This wisdom very far surpasses

1 See App. Where the same word or words are in the beginning of a preceding member, and in the end of a following member; thus marking a parenthesis; as here, from c. i. 23—25, to c. ii. 6.

2 "The same conflict which ye saw in me, and now hear to be in me," in ἐμοι. So here, "we speak in the case of the perfect."—Ed.
worldly wisdom in antiquity.—αἰώνων, the ages [of the world]) in the plural. The antithesis to it is, of this world, ver. 6.—εἰς, unto) that it may be our glory; comp. the following verse, and glorifying, i. 31.—δικαιοσύνη glory, from the Lord of glory; ver. 8, afterwards to be revealed, at the time when the princes of the world shall come to nought. It is an antithesis to, mystery.

8. "Ηε, which) a reference to wisdom.—οὐδεὶς τῶν ἄρχοντων— ῥηματικά, none of the princes—knew) none, almost none, nay, none at all, as [quâ] a prince. The antithesis to this predicate is in the but ver. 9; to the subject, in the but ver. 10.—τῶν Κυρίων, the Lord) who surpasses all princes.—ἰσταρμόνωσι) The cross, the punishment of slaves. It was with this the Lord of glory was slain.

9. Ἀλλὰ, but) viz. it has happened, comp. Rom. xv. 3, 21, and 1 Cor. i. 31.—καθὼς, as) He shows that the princes of the world knew not wisdom.—αὶ πράξαντι) Isa. lxiv. 4, in the LXX., ἀπὸ τῶν αἰῶνων οὐκ ἥκουσακεν, οὐδὲ οἱ πράξαντες ἠμῶν έδοξαν Θεόν σλήν σου, καὶ τὰ ἱργα σου, & ποιησίς τοῖς ὑπομενοντῖς τοῖς. "Since the beginning we have not heard, nor have our eyes seen any god besides Thee and Thy works, which Thou wilt do to them that wait for mercy."—αὐτῷ, which) what eye hath not seen are those things, which God hath prepared.—ἐγείραμεν, ὑποτείνησεν) either he have ascended [entered], that is, have not come into the mind.—ἐπάνωσεν, prepared) Hebr. ἱσταρμόνωσι, prepared) Hebr. ἱσταρμόν, he will do; what was future in the time of Isaiah, had been actually accomplished in the time of Paul. Hence the one was speaking to them that were waiting for Him [Isa. lxiv. 4], the other to men that love [Him, who has appeared, 1 John iv. 19]: comp. things that are freely given, ver. 12, by the grace of the New Testament, the fruits of which are perfected in eternity.—[Rom. viii. 28; James ii. 5.]

10. Ἡμῶν) to us, apostles.—ἀνακάλυψις, hath revealed) an antithesis to, hidden [wisdom, ver. 7]. Comp. Isa. xlvi. 19, 15; Ps. li. 8, and again Luke x. 21.—τὰ πάντα, all things) ver. 9.—τὰ βαθών, the deep things) very much hidden, Ps. xcii. 6; not merely those things, which believers search out, ver. 9 [10] and 12, in both at the end. The deep things of God, even of His divine nature, as well as of His kingdom.

11. Τίς γὰρ οὐδὲν ἄνθρωπον τὰ τοῦ ἄνθρωπον; For who among men
knoweth the things of a man?) The Alexandrian MS. and it alone omits 'Ἀνθρώπων, and yet Artem. Part I. cap. 47 desires it to be marked with a stroke as spurious. But this variety of cases, viz. among, or of men, of man, of a man, is extremely appropriate to the purpose of the apostle here; for he notices the similarity of nature, which appears to give men the mutual knowledge of each other's feelings as men, and yet does not give it; how much less will any one know God without the Spirit of God?—τὸ τοῦ ἀνθρώπου, the things of a man), the things that are within him.—τὸ πνεῦμα τοῦ ἀνθρώπου, the spirit of that man). The Article τὸ evidently denotes the spirit peculiar to man, not that entering into him from any other quarter.—τὸ ἐν αὐτῷ, which is in him) The criterion of truth, the conscious nature in man (conscience).—οὐδεὶς not one, of all outside of [excepting] God. Not even his fellow-man knows a man; God is One alone, [having no fellow] and known to Himself alone.—τὸ πνεῦμα, the Spirit) The Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man.

12. Τὸ πνεῦμα τοῦ κόσμου, the spirit of the world) Eph. ii. 2.—ἐλάβομεν) The spirit of the world is not received; but they are always under its influence, who are of the world. We have received the Spirit of God.—ἐν, from [God]) an antithesis to in [him, man], ver. 11.

13. Καὶ, also) Thus the phrases, we might know and we speak are joined.—διδάσκως, taught) consisting of doctrine and instruction. The word σφήνας with λόγος is not to be resolved into an epithet; wisdom is the gushing fountain of words.—ἀλλ' ἐν, but in) an immediate antithesis; nor can it be said, that the apostles compared merely the natural power of speech, as distinguished on the one hand from art, and on the other, from the Spirit.—διδαχῶς διδαχὴς by the teaching, which the Holy Spirit fur-

1 BCD (Δ) Gfy Vulg. Orig. 1, 197α; 524α; 3, 571β; Hilary, read ἄνθρωπων. A and Orig. 2, 644ε, omit it.—Ed.

2 The Germ. Ver. agrees to this reading, although the Greek editions have left the matter undecided.—E. B.

3 The Germ. Vers., with the margin of Ed. 2, approves of the omission of the adjective, ἀγίον, more distinctly than the margin of the older edition.—E. B.

Διδασχῶς is the reading of ABCD(Δ)G Orig. (B, according to Bartolocci,
nishes through us seems to be a better reading. That doctrine comprehends both wisdom and words.—πνευματικὸς πνευματικά, spiritual things to [with; Engl. Vers. and Vulg. ] spiritual) We interpret [But Engl. Vers. and Vulg. comparing) spiritual things and spiritual words in a manner suitable to spiritual men, ver. 6, 15, so that they may be willing and able to receive them; συγχρίσω, συγχρίσω, συγχρίσω, are frequently used by the LXX. for example, in respect to the interpretation of dreams, Gen xl. and xli.; Dan. ii. iv. v. vii.

14. Ψυχίδω, the natural [animal] man) whatsoever and how great soever he may be, who is without the Spirit of God. Ephraim Syrus well remarks: "The apostle called men, who lived according to nature, natural, ψυχίδω; those who lived contrary to nature, carnal, σαρκικος; but those are spiritual, πνευματικοί, who even change their nature into the spirit, i.e. conform their natural disposition to what is spiritual," [μεθαρμόζομενον τῇ φύσιν εἰς τὸ πνεῦμα], f. 92. So flesh and blood, Matt. xvi. 17, note. —οὐ δὲξίσεως does not receive) although they be offered, yet he does not wish to avail himself of the offer; comp. δέξασθε, receive. Here presently after there follows the corresponding phrase, he cannot. Comp. Rom. viii. 7. The reason is added to each [aetiology, see Appen,]; by the words, for, and because. [Each forms an antithesis to the mind of Paul expressed at 1 Tim. i. 15, faithful and worthy of all acceptance, πιστὸς καὶ σάγος απόδοχος ἀξίος.—V. g.—τὰ τοῦ πνεύματος, the things of the Spirit) In like manner, the things of God, ver. 11.—μωφία, folly) Whereas he seeks wisdom, i. 22.—οὐ δέωνα, he cannot) he has not the spirit and the power.—γνωστικὸ τὸ νοοῦν the things of the Spirit of God—πνευματικώς only spiritually.

15. 'Ο There is great beauty here in the addition of the article [the spiritual man]; ψυχίδω [a natural man] is without reads διδασκέω). But ἐγὼ, Vulg. Syr. read διδασκάς. 'Αγίον is placed before or after πνευματικός in the later Syr. and Rec. Text. But ABCD corrected later, G, Origen 1, 197b, Vulg. omit ἄγιον (Vulg. corrected by Victor has Sancti).—Ed.

1 The Germ. Vers. does not conceal that τῶν Θεοῦ is added, although the omission on the margin of both editions is considered to be better established.—E. B.

ABCD(Δ)Gfg Vulg. Orig. Hilary 64, read τῶν Θεοῦ. But Syr. Version, Iren. and Hilary, 344, omit the words.—Ed.
the article.—ανα, all things) The neuter plural, as ver. 9–14, all things of all men, and therefore also [he judges] all men. The Masc. is comprehended in the Neut. as Matt. xi. 27.—αυτος) he himself.—υς, by no) natural man.

16. τις, who) no one who is a mere man; comp. Jer. xxiii. 18; Isa. xl. 1; the LXX., τες ηγου νοου Κυριου—ς σωμαθιασι αυτον. —ς, who) This is not the interrogative, but the relative, by which the force of the question, which is in the τις, is extended [continued to the latter clause, τς σωμαθιας αυτων], it means, and therefore.—νοου Χριστου, the mind of Christ) The Spirit of the Father and of the Son is the same.—ἐχουμεν, we have) That is both more and less than to know: he who has the mind of Christ, judges [judicially decides upon] all things, and is judged by no man.

CHAPTER III.

1. Και ἐγώ, and I) He spoke, ii. 1, of his first 'coming' among them: he now speaks of his progress.—ως καρπων, as to carnal) This is a more gentle expression, than natural, especially with the additional mitigation, as babes in Christ, in regard to the degree of attainment, which immediately followed.

2. γαλα, milk) He speaks in this way to bring the Corinthians to humility.—ου, not) supply, I have fed, or any other word, akin to, I have given you drink. An instructor does not necessarily teach what he himself knows, but what is suitable to his hearers. Scripture is perfect; for, as an example, to the Corinthians milk is supplied; to the Hebrews, solid food.

3. ὅσοι) where.—ζηλος, envying) This refers to the state of feeling.—ἐμι, strife) to the words.—διχοτομων, divisions) to the actions. The style of writing increases in strength; he had used the word contentions, i. 11; he now multiplies the words; in like manner he uses the word glorying, iii. 21; afterwards, a severer expression, to be puffed up, iv. 6.—κατά ἄθρωπων, according to the ways of men) not according to the ways of God; after the manner of men.
4. ὁ ἄγιος,1 are ye not) For the Spirit does not endure party-spirit among men.

5. τίς; who?) He returns to what he began with.—διάκονοι, ministers) a lowly expression and on that account appropriate here.—δι' αὐτών, by whom), not in whom. Pelagius correctly observes on this passage, If we, whom He himself has constituted ministers, are nothing, how much more those, who glory in carnal things?—ιδιώσεως, to every man) i.e. every man as well as they.—ι Κυρίος, the Lord) The correlative is, διάκονοι, ministers.—τιδωσιν, has given) in various ways and degrees; see the following verse.

6. ἔφυγεν—ἐπίτισεν, I planted—he watered) Acts xviii. 1, xix. 1. Afterwards with the same view, he speaks of the foundation and what is reared upon it; of a father, and instructors [ch. iv. 15].—νυξάνευ, gave the increase) ver. 10, at the beginning; Acts xviii. 27, at the end.

7. ὁ ρυστίσων, ὁ ποτίσων) he that planteth, he that watereth, as such; or the very act of planting and watering.—ὁ αὐξάνων, [God] who gives the increase) viz.: ἵστην is ῥίσος, something; and therefore, because He alone is some thing, He is all things [all in all]. Without this increase, the grain from the first moment of sowing would be like a pebble; from the increase, when given, belief instantly springs up, ver. 5.

8. ὃς) one; neither of them is so much as anything. As one star in the heavens shines high above another; but the un-scientific man does not perceive the difference in the height; so the Apostle Paul shone far above Apollos; but the Corinthians did not understand this, and Paul in this passage does not instruct them much on that point; he merely asserts the eminent superiority of Christ.—τιδων—τιδων, his own—his own) an appropriate repetition, and an antithesis to one.—ματαιώ, reward) something beyond salvation, ver. 14, 15. The faithful steward will receive praise, the diligent workman a reward.—χορων, labour) not merely according to the work [done, but according to each man's labour].

9. θεως, of God) This word is solemnly repeated immediately after,² and is emphatically put at the beginning thrice; as in

1 "Ὡς ἄγιος γὰρ, for when) See how important a matter may be, which seems to be of no consequence.—V. g.

2 By the figure anaphora, i.e., the frequent repetition of words in the
ver. 10, grace; and in ver. 11, foundation. — ὑπάρχων, labourers together with) We are God's labourers, and in turn labourers together with Him. — γεώργιον, husbandry) This constitutes the sum of what goes before; γεώργιος, a word of wide and comprehensive meaning, comprising the field, the garden, and the vineyard. — ὀικοδομήν, building) This constitutes the sum of what follows.

10. Χάριν, grace) By this word he takes anticipatory precaution [προθεσμίαν], not to appear arrogantly to pronounce himself wise. — δοκίμασαν, given) it was therefore a something habitual in Paul. — σοφός) [wise] skilful. The knowledge of Jesus Christ makes men so. — θεμέλιον, foundation) The foundation is the first beginning. — ἄλλος) another, whoever he is. He elegantly avoids mentioning the proper name. The predecessor does not see his successor, and Paul has regard to the dignity of Apollos; so immediately after, every man; for there were also others, iv. 15. — βλέπσιτοι, let him see [take heed]) I, says Paul, have done my part; let them see to theirs, who follow me in this work. — πώς) how, how far wisely, how far in builder-like style.

11. Γιὰρ, for) The reason, why he says so deliberately, builds thereon. — οὐδεὶς, no man) not even Apollos. — δεῦροι, lay) at Corinth, and wherever Christ was made known. — Ἱησοῦς Χριστός, Jesus Christ) each name here is properly placed.

12. Εἰ) whether [But Engl. Ver. if]. Comp. of what sort, ver. 13. There is an indirect question, which does not require the mark of interrogation. In ver. 13, there is the apodosis, whether εἰ be taken as an interrogative, or means if. — χρυσόν, gold) He enumerates three kinds of things, which bear fire; as many, which are consumed by it; the former denote men that are true believers; the latter, hypocrites: Moreover, the abstract is included in the concrete, so that on the one hand true and solid doctrines, or, on the other hand, false and worthless doctrines are denoted together; in both cases, doctrines either of greater or less importance. Even a grain of gold is gold: even the lightest straw feeds the fire. — λίθους τιμίους, precious stones) This does not apply to small gems, but to noble stones, as marble, etc. — ἔξαία, wood) In the world, many buildings are fitly con-

beginnings of Sections, or in adorning and amplifying weighty arguments. — Append. — T.

1 Which is the force of the article, τὸν χάριν τὸν δοκίμασαν. — Ed.
structured of wood; but not so in the building of God, comp. Rev. xxii. 18, 19.—καλάμων) stubble.

13. ἡ ἡμέρα, the day) of the Lord. So Heb. x. 25, comp. presently ch. iv. 3, 5, where, after an interval, as usual, he speaks more clearly. Previous days, which vividly realize to us the fire, for instance, in adversity and at death, are not altogether excluded.—δηλώσει, shall declare) to all.—[Many things are also revealed sooner, at least to some, but Paul lays down the last and most certain day of fiery trial.—V. g.]—ἐν πυρὶ ἀποκαλυπτώνται) is revealed in fire, viz., the Lord, whose day that is; or, the work [so Engl. Vers.]; 2 Thess. i. 7, 8, is revealed; as present, because it is certain and near, Rev. xxii. 20.—τὸ πῦρ, the fire) a metaphor, as throughout this whole discourse. The fire of the last day and of the Divine judgment is intended, as is evident from the subsequent language, which peculiarly applies to the last judgment, iv. 5; 2 Cor. v. 10 [2 Thess. i. 8]; to which the visible fire on that day will correspond.—διαφέρει) shall try, not shall purge. This passage not only does not support [add fuel to] the fire of purgatory, but entirely extinguishes it; for it is at the last day, and not till then, that the fire shall finally try every man's work; therefore the fire of purgatory does not precede it. Nor on that very day, shall the work be purged; but it shall be tried, of what sort it previously was on either side [good or bad], when it shall either remain or be burnt up.

14. Εἰ τίνες, if any man's) Hence Paul is accustomed to promise glory to himself from the constancy of his brethren [hence also to derive exhortations], 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19.

15. ζητομένοις, he shall suffer loss) He shall fail in obtaining the reward, not in obtaining salvation.—αὐτῶς) he himself.—σωθήσεται, shall be saved) because he does not forsake this foundation, ver. 12.—ὡς, as) a particle of explanation and limitation; as one who should be obliged to go through fire.—διὰ, through) So διὰ, through [= with], Rom. ii. 27: not without fire, comp. ver. 13. As the shipwrecked merchant, though he has lost his merchandise and his gain, is saved through the waves.¹

¹ Is saved, though having to pass through the waves.—Ed.
16. \textit{Na\=de, the temple} The most noble kind of building.—\textit{i\={e}ri, ye are} the whole of you together.—\textit{t\={o} \nu\={e}\omega\={a}, the Spirit} The indwelling of the Holy Spirit, and that of God, are held in the same estimation [are equivalent]: therefore the high honour due to the Holy Spirit is the same as that due to God, vi. 19.

17. \textit{\varphi\epsilon\iota\varphi\iota\iota, destroys} by schisms according to the wisdom of the world.—\textit{\varphi\epsilon\iota\epsilon\iota, shall destroy} by a most righteous retaliation in kind [\textit{\varphi\epsilon\iota\epsilon\iota answering to \varphi\epsilon\iota\iota}]. There are many punishments, which do not flow from sin by physical connection.—\textit{\acute{a}gios, holy} divine, inviolable.

18. \textit{\Delta\epsilon\epsilon\iota\iota} This word is frequently used, as well as \textit{\lambda\omicron\iota\gamma\iota\zeta\omicron\omega\omicron\alpha\iota}, in the epistles to the Corinthians; but \textit{\delta\epsilon\kappa\omega} more in the first; the other, with a milder signification in the second. The meaning here is, \textit{if any man be wise, and think that he is so}. For often, in this epistle especially, \textit{\delta\epsilon\kappa\omega} has such a force as that the fact of the thing itself is not denied, but there is denoted along with the fact, the estimation, which the man, who has that thing [that subject of his self-esteem], entertains concerning himself, whether [that estimation] be just or inflated \textit{[exaggerated]} vii. 40, viii. 2, x. 12, xi. 16, xiv. 37.—\textit{\sigma\phi\omicron\iota, wise} Hereby he entirely cuts off all wisdom, whether of this world or divine. \textit{[It is indeed wretched wisdom to deceive one's own self.—V. g.] For in whatever species of wisdom every man wishes to be distinguished, in the same kind of wisdom he ought first of all to deem himself a fool, that he may become wise.}

19. \textit{'O \varphi\rho\epsilon\sigma\sigma\sigma\omicron\mu\epsilon\nu\iota\omicron\nu\iota\omicron\omicron\nu\iota, ta\={s}os so\={f}os \emph{en} \tau\={e} \sigma\pi\αι\nu\rho\gamma\iota\alpha\iota\alpha\iota\upsilon\nu\iota\omicron\upsilon\iota\nu} Eliphaz in Job v. 13, in the \textit{LXX.}, says, \textit{\varphi\iota\alpha\tau\alpha\lambda\alpha\beta\alpha\nu\nu\upsilon\iota\omicron\nu\iota\omicron\nu\iota\upsilon\omicron\iota\nu\iota\upsilon\nu \upsilon\iota\omicron\nu\iota\upsilon \tau\={e} \phi\rho\omicron\nu\iota\upsilon\omicron\upsilon\iota\nu}. The apostles seem to have kept very much by the words of the \textit{LXX.} Interpreters in passages very well known to the Hellenists [the Greek-speaking Jews], for example in the Parschijoth\textsuperscript{1} and Haphtaroth, and likewise in the Psalms; but they have recourse to the Hebrew, in passages less generally used, such as this passage of Job. Paul has also in another place referred to Job. See Phil. i. 19, note.—\textit{iv, in} not only whilst they think that they are acting wisely, but in such a way, that their very wisdom is a snare to them.

\textsuperscript{1} Parschijoth, sections of the Pentateuch; Haphtaroth, sections of the Prophets, read publicly.—T.
20. ἁπλῶν, of the wise) LXX. have ἀνθρώπων, of men. The word, thoughts, not in itself, but with this addition, of the wise, corresponds to the Hebrew word ἄρσας, Ps. xciv. 11, LXX.—σιά, are) men, namely with their thoughts; see Ps. now quoted in the Hebrew.

21. ἐν ἀνθρώπων, in men) This appertains to [has the effect of] extenuation.—πάντα, all things) not only all men.—ὑμῶν, yours) Those things are yours; not you theirs, i. 12; 2 Cor. iv. 5.

22. Παῦλος, Paul) Paul, as if a stranger to himself, comes forward in the third person and shows how it was the duty of the Corinthians to speak of him, and he places himself, as if he were lowest in rank, first in the enumeration.—Κέφαλος, Cephas) They were wont to glory also in Peter, which also was wrong. See note on i. 12.—κόσμος, the world) He by a sudden bound extends his remarks from Peter to the whole world, as if he were in some degree impatient of enumerating all the other things. Peter and every one else in the whole world, how distinguished soever he may be by his talents, gifts, or office whether ecclesiastical or political, all are yours; they are instrumental in promoting your interests, even though unwittingly: comp. respecting, the world, ver. 19, iv. 9, vi. 2, vii. 31; Rom. iv. 13; Gal. iv. 3.—εἰτε ζωή, εἰτε δάναιας, whether life or death) and so therefore the living and the dead. Comp. Rom. xiv. 8; Phil. i. 21.—ἰεσοῦν, things present) on the earth.—μέλλοντα, things to come) in heaven.

23. Χριστῷ δὲ Χριστὸν, and ye are Christ's) Immediately; not by the intervention of Peter.—Χριστὸν—Θεοῦ, of Christ—of God) To this iv. 1 has respect.—Χριστῷ δὲ, Θεοῦ, and Christ is God's) xv. 28; Luke ix. 20.

1 See App., under the tit. Litotes. Using a weaker expression, when a strong one is meant.—T.

2 In Greek and Latin, a person speaking of himself along with another, puts himself first, in modern languages last. Christ says, more than once, I and the Father: so here, Paul is first as being of least importance.—T.
CHAPTER IV.

1. "οὕτως, so) is determinative, and resumes the subject from what precedes.—λογίζεσθω, account) without glorying, iii. 21.—ἀνθρωπος, a man) ὃς, any man, one like ourselves, iii. 21.—υπηρέταις, ministers) Luke i. 2.—Χριστοῦ, of Christ) in His office [as the only Great Mediator]; not [ministers] of men.—οἰκονόμος μυστηρίων Θεοῦ, stewards of the mysteries of God) Paul, where he describes the ministers of the Gospel in the humblest language, still acknowledges them to be stewards: see Tit. i. 7, note; comp. of Christ, and, of God, with iii. 23. [Mysteries are heavenly doctrines, of which men are ignorant without the revelation of God.—V. g.]

2. "ο δὲ) Furthermore what God requires, and men too, in their stewards, is, that a man be found faithful. Ver. 3 corresponds to this paraphrase.—ζητεῖναι, is inquired after [is required]) by investigation, when the time comes. The correlative is, may be found.—πιστός, faithful) The Corinthians were not content with that.—ὑπηρέτης, may be found) Every man in the mean time wishes to be thought faithful.

3. 'Εμοί) to me, for my part.—δὲ) but, although I be capable of being found faithful.—εἰς, unto) a particle of mitigation. I do not despise your judgment in itself; but when I think of the judgment of God, then yours comes almost to nothing.—ιλαχιστὸν, a very little thing) The judgment of God alone should be held of great account.—ὑπ' ὑμῶν, by you) privately. An antithesis to by human or man's day of judgment, publicly. [He limits what had been said at iii. 21, “All things are yours.”—V. g.]—ἀνακριβῶ, I should be judged) whether I am faithful, or not. The Corinthians certainly appeared not to be contented with faithfulness alone, but the apostle cuts the matter short [agit ἀποκόμως].—ἀνθρωπίνη, human) This word has the effect of diminishing. [All days previous to the day of the Lord are man's days.—V. g.]—ἡμέρας, day) So he calls it as an antithesis to the day of the Lord: ημέρα, the day appointed for the trial. It is here the abstract for the concrete; compare, by you:
it is likewise a hypothetical phrase; for none of the believers was likely to appoint a day for the trial of the apostle.—ἀναξίπνω, I decide in judgment on) for we ought not to decide in our own case, but to form a judgment of it. ἀναξίπνως, is the decision in judgment [dijudicatio] upon [of] one, in respect of others;—κρίσις, simple judgment. Here we have set forth the happy forgetfulness of all that is good in one's self. So the decision in judgment of the Corinthians respecting Paul is forcibly refuted.

4. οὐδὲν) nothing, unfaithful: comp. faithful, ver. 2. So the LXX. ὁ γάρ συνοικά ἐμαυτῷ ἄνοια πράξας, Job xxvii. 6. He, whom conscience accuses, is held as deciding in judgment on himself—οὐχ ἐν τούτῳ διδακτιωταί) I am not justified in this, if I decide in my own case. For the judgment remains. It is the Lord who will pronounce me justified, ver. 5. Paul may be regarded either as a judge, or a witness, in his own case. As a witness, he knows, that he is unconscious of any crime. As a judge, he dares not on that account decide in his own case, or pronounce himself to be justified.—ἀναξίπνων μὲ) He who decides in my case, whose decision I do not decline, at His coming, ver. 5, and who declares me justified.¹

5. Κρίνας, judge) He does not say ἀναξίπνας, decide; he more closely alludes to the judgment, which the Lord will give.—ὁ Κύριος, the Lord) Jesus whom we serve, ver. 1.—καί) also: He will not only judge, but will bring forth to light His judgment.—φωτίζων) φωτίζων is to throw light upon any object, for example, φωτίζων τὴν νύκτα, to throw light upon the night, Ex. xiv. 20, on the margin of the ed. Wech.: or to bring a thing to light, 2 Tim. i. 10. Both of these will be done at that time.—τὰ κρυπτὰ, the hidden things) The heart of man is truly a hidden cavern [crypt];—τοῦ σκοτοῦς, of the darkness) into which no human eye penetrates.—φανερώσω, will make manifest) so that you will then at length clearly know us.—τὰς βουλὰς, the counsels) showing, who hath been faithful or not.—τῶν καρδιῶν, of the hearts) according to the state of the heart, so the conduct is just [justified, ver. 4] and praiseworthy or the reverse.—τοῦ, then) Therefore wait.—εἰπανος, praise) The world praises its

¹ Κύριος λέων, is the Lord) Jesus Christ, v. 5. He is mentioned along with God, as in ver. 1.—V. g.
praises, warlike leaders, ambassadors, wise men, artists: God will hereafter praise His ministers.—ἐνάστασιν) to every one, who is a praiseworthy, faithful steward; you only praise one, for example, Paul. So every one, iii. 8. Concerning praise from God, see Matt. xxv. 21. Those too, who are not faithful, expect praise, but their praise will be reproach. Therefore the contrary is also included by implication in the word praise, which is a euphemism [the opposite of praise being not expressed, though implied]; so the euphemism in, shall try or prove, etc., c. iii. 13, viii. 8, 10, notes. So blessing also comprehends cursing, Gen. xlix. 28, 7. There is a similar passage, 1 Sam. xxvi. 23 (24).

6. ταῦτα) these things, which are found from c. i. 10 and onward.—μετασχηματίσα, I have transferred) Comp. 2 Sam. xiv. 20. The figure [Schema] consists in this, that Paul wrote those things with a view to admonish the Corinthians, not only in the second, but chiefly in the first person, ver. 3, 4: so that the reasons for moderate sentiments [φρονεῖ], by which Paul and Apollos were actuated, might also actuate the Corinthians, ver. 16, and the Corinthians might think of Paul, as Paul thought of himself.—μάθητα, ye might learn) By this word Paul calms the puffed-up Corinthians.—γεγραμμέναι,1 is written) Comp. בָּרוּשׁ, 2 Chron. xxx. 5. Written, i.e. in the whole of Scripture, from which some quotations, iii. 19, 20, have just been made: for we ought not to entertain any sentiment (φρονεῖ) beside [i.e. in disagreement with] it, and beyond it, Rom. xii. 3, xv. 4. This is our rule in respect to all spiritual sentiments, and we are not allowed to depart from this rule, 2 Cor. x. 13. In Scripture, the archetype of which is in heaven, the general principle in relation to all believers is described, by which the Lord will judge each man, and by which every man ought to look up to Christ alone, and by which each ought to estimate himself, rather than by those gifts, wherein he excels, or thinks he

1 The author has omitted in the Germ. Vers. the verb φρονεῖν after γεγραμμέναι, everywhere met with, but left as it were undecided by the margin of both editions.—E. B.

ABD corrected later, Gεφ Vulg. omit φρονεῖν. Rec. Text reads it, in which it has the support only of C (as is probable, though not certain) of ancient authorities.—Ed.
excels, others (Luke x. 20.) [Add, that Scripture ascribes
glory to God alone; to man no glory whatever, i. 31: and there-
fore human glorying is contrary to Scripture and its universal
feeling (sentiments), Luke xvi. 15–18, 29; Is. lxvi. 2.—V. g.]
In accordance with this is the expression presently after, one
[puffed up] for one. In this manner all good and bad men
(Jude, ver. 4) have long ago been respectively distinguished in
Scripture.—τίς ἐστιν ἡ τοῦ ἱδών τοῦ, one for the one) The definition of a
sect, where individuals admire and follow individuals. The
article τοῦ adds emphasis. A single minister is not the only
one.—φυσικόθεν) The subjunctive, for φυσικῶς, as ζηλωτε για Gal. iv. 17. But that is an irregular form of the sub-
junctive, which some call the indicative. The mode of contraction
is singular. For it is not credible, that, in these verbs only, the
indicative is put for the subjunctive.—ἐνιαίου, another) for
example against Apollos.

7. τίς) who? not thou, not another man; but even suppos-
ing thou hast some excellent gift, it is God alone [who maketh
thee to differ].—σι, thee) This word may be referred both to some
one at Corinth and, by changing the figure of speech [σχήμα
referring to μετασχημάτισα], to Paul: σι, thee, thyself, how great
soever thou art: in antithesis to the gifts, which thou mayest or
mayest not have received.—διακρίνει, makes to differ) or, pecu-
iliarly distinguishes by some difference.—ρί δι εἰσείσ, ἐν ὧν ἔλαβες, but what hast thou, which thou hast not received?) The meaning
is: whatever thou hast, thou hast received it, not from thyself, but
from God: or, there are many things, which thou hast not received,
and therefore thou hast them not and canst not boast of them: either
thou hast, or hast not received; if thou hast not received, thou
hast them not: if thou hast received, thou hast nothing but what
has been received, without any cause for glorying. He, whom Paul
here addresses, is a man; for example, Paul, whose way of
thinking the Corinthians ought to take as a pattern. The latter
sense renders the meaning of the καί, even, which immediately
follows, more express, and shows the antanaclasis1 in thou hast
not received: [as if] not receiving.—ὡς μη λαβών, as if thou hadst
not received it) as if thou hast it from thyself.

1 See App. The same word in the same context twice, but in a different
sense.

VOL. III.
8. "Hɔn, now), in comparison with us. The words without us, which immediately after occur, agree with this.—κενοφορεύοντι, full] A gradation [ascending climax]: full, rich, kings. Its opposite is, we hunger, etc., ver. 11, 12. As the two epistles to the Corinthians exhibit great variety in mental feeling [ἡβος, Append.], incomparable urbanity [αστείσμος, Append.], and abundant and playful acuteness, so the passage before us is to such a degree remarkable for these qualities, that it should be understood, in respect either of the Corinthians or of the apostles, concerning their internal or external condition, concerning the facts themselves or concerning the puffed-up opinion of the Corinthians. The spiritual condition of the Corinthians was truly flourishing—flourishing also was that of the apostles. This was right: but troubles [the cross] from without galled the apostles and prevented them from pleasing themselves on that account: the Corinthians, inasmuch as being in a flourishing state even in things external, were pleased with and were applauding themselves, which was wrong. Therefore, the Corinthians were imitating the conduct of sons, who, after they have become illustrious, care little for their humble parents; in consequence of fulness, they were fastidious; of opulence, they were insolent; of kingly power, they were proud.—χωρίς ἡμῶν, without us) A new and apt ambiguity; you have not us as your partners; consequently you have not had us as your assistants; you have forgotten us, as the saying expresses it, "many pupils become superior to their teachers," τολοί μαθηταί κρέιττονες διδακτάλον.—ιδασκαλότας, ye have reigned) ye have come to your kingdom. In this is implied the majesty of Christians.—καὶ ἐφελόν γε, and I wish) i.e. I do not envy you, my only desire is, that it may really promote your best interests, 2 Cor. xii. 14, 15.—ἡνα καὶ ἡμεῖς, that we also) When you shall be perfected, the apostles will enjoy ease, and reach the end of all their troubles.—συμβασιλεύσωμεν, we might reign together) This is modestly said: with you; comp. ix. 23, iii. 22.

9. Δοκῶ, I think) A feeling of humility; a gentle mimesis. The Corinthians thought [or, seemed to themselves, δοκῶν, c. iii.

1 See Appendix. A delicate allusion to the words of another whom we wish to set right: as the apostle’s δοκῶ here refers to the Corinthians’ δοκῶν, chap. iii. 18.—Ed.
18] that they excelled.—τοὺς ἀποστόλους, ἵσχάτους, the apostles, last) ἵσχάτος, the most worthless, ver. 10, 11. The antithetical words are put down in one and the same passage. The prophets also were afflicted, but the apostles much more; and the prophets were able to destroy their enemies, for example Elias [and so greatly were they esteemed among men, that even the Nobles considered themselves bound to reverence them, and to follow or send for them with every mark of honour, 2 Kings i. 10, v. 9, viii. 9, 12.—V. g.], but it was the lot of the apostles to suffer and endure to the end.—ἀπίδειξεν) In Latin, munus ostendere, munus declarare, are the idiomatic expressions applied to the public shows among the Romans.—ἐπίθαναντίοις) προσδοκαμένοις ἀπολανθείν, expecting to be put to death. See Hesychius.—τῷ κόσμῳ, to the world) which is immediately after divided into angels and men, without the repetition of the article.—羔 ἀγγέλων καὶ ἄνθρωπος, to angels and men) i.e. those that are good; but rather, those that are bad.

10. Μωροί, fools) i. 21.—διὰ Χριστοῦ—ἐν Χριστῷ, for Christ's sake—in Christ) These words must be repeated in the two following clauses. Without any violation of the truth, different things may be predicaced of one subject; or of different subjects, who are regarded as standing on the same footing; for example, of Paul and the Corinthians; according to the different point of view in which they are regarded, and which the words, for the sake of, and, in, here express; for the sake of is applied to slaves; in, to partners.—ὤνδόξοι) men in the highest estimation; but ἄγνωστοι, applies to persons, who are deprived of even ordinary esteem.—ἡμεῖς δὲ, but we) Here the first person takes the second place, and so it goes on in the following verse.

11. Γυμνᾶσθωμεν, we are naked) The highest degree of poverty, 2 Cor. xi. 27. [So far were the heralds of the kingdom of Christ from being adorned with any splendour. We imagine ourselves to be quite the reverse of all this.—V. g.]—κολαφιζόμεθα, we are buffeted) as slaves, therefore we are not kings.

12. Κοπιῶμεν, we labour) as if compelled by necessity. Few of the Corinthians did so.—ἐνολογοῦμεν—ἐνεχθόμεθα,—παρακαλοῦμεν, we bless—we endure—we entreat) i.e. we do not return reproaches, persecution, evil speaking, but we only bless; nothing else is lawful; the world thinks that despicable.
13. Περικαθάρματα περίψημα) both words are used for filth, by which not only men utterly outcast, but those devoted as an expiation for others, are denoted. ἡμᾶς περικάθαρμα διακαίου, άνομος, the wicked shall be a ransom for the upright, Prov. xxi. 18. το ἄργόν των περίψημα τού παιδίου ἡμῶν γένοσα, let money be as refuse in respect of our child, Tob. v. (18) 26: add Jer. xxi. 28, where ἔχω γίνεσθαι has been translated by some περίψημα φαύλον, vile offscourings, Hesychius: περίψημα, περικαθάρμαγμα, ἀντίλυτρα, ἀντίψυχα, ἵνα τα ἰχνή πάντων, περίψημα in Eustathius is, σπόγγιομά τι, something wiped away with a sponge, and therefore more subtle [smaller and less perceptible] than λύμα; the latter word, λύμα, is a less forcible term than κάθαρμα, the meaning of which the περί strengthens. Wherefore Paul calls himself and the apostles περικαθάρματα τού κόσμου—περίψημα, the offscouring not only of a persecuting world, but of all men [Engl. Vers. “of all things”], although they do not persecute us; the world hates us; all men despise us.—ις ἄρτι, until now) an epanalepsis [a repetition of the same words in the beginning of a preceding member and in the end of the following member of a sentence. See Append.], comp. ver. 11, at the beginning.

14. οὐκ ἵντεστον, not making ashamed) An exquisite epitherapeia. The dissimilarity between themselves and Paul, between the sons and the father, might have made the Corinthians ashamed. This ἵντεστον, putting them to shame, in the mind of the apostle, was not an end, but a means, as he says also on another occasion, that he was unwilling to make them sad, though he had actually done so. The apostle often introduces a certain degree of refined pleasantry, without forgetting the apostolic gravity, for example, 2 Cor. xii. 13, note.—νουθετῶ, I warn) you as a father, Eph. vi. 4.

15. Παιδαγωγοῦς, instructors) however evangelical they are, being in Christ, not legal instructors. The antithetical terms respectively are, ‘planting,’ and ‘watering;’ “laying the foundation,” and “building upon it;’ ‘begetting’ and ‘instructing.—οὐ πολλαῖς, not many) In like manner every regenerate man has not many fathers. Paul does not say, one Father; for that ap-
plies to God alone; *not many*, is however sufficiently explained by the following word, *I*. Not only Apollos, his successor, is excluded, but also his companions Silas and Timotheus, Acts xviii. 5. Spiritual fatherhood has in it a peculiar tie of relationship and affection connected with it, above every other kind of propinquity.—*in χριστῷ Ἰησοῦν, for in Christ Jesus* This is more express than the phrase above, *in Christ*, where he is speaking of other instructors.

16. *Παρακαλῶ, I exhort* A short exhortation after a long and true account of his own example is valuable.—*μιμηταὶ μου, imitators of me* as sons. Having laid aside pride, cultivate that feeling even without the cross, which is fostered in us by means of the cross. He proposes the imitation of himself to those, with whom he had been, Gal. iv. 12; Phil. iii. 17.

17. *Τιμόθεος, Timotheus* xvi. 10.—*τέκνον μου, my son* and therefore *imitator*. Paul calls Timothy his brother; see 2 Cor. i. 1, note; but in this passage the affection of *the father* is uppermost in his thought.—*ἀγαπητῶ, beloved* to whom I have willingly committed the business.—*πιστός, faithful* to whom I could safely commit the business.—*ἀναμνήσου, will remind you* He does not say *will teach*. The Corinthians had knowledge; they had need of admonition.—*τὸς ὅδος μου, my ways* in which I walked whilst with you.—*καθὼς, even as* as *διάκονος, a minister.—ἐκκλησίας, in the church* emphatically in the singular number.

18. *Ὡς, as though* Because I send Timothy, they think, that I will not come. This is the meaning of the particle *ὡς, but*—*ἐρωτήσατε τινες, some were puffed up* Paul wrote this under Divine illumination, laying bare and clearly showing their thoughts, which would rise in their minds at the very time, when they were reading these words. They were puffed up about various things; see next verse, and ch. v. 2. He says, I will restrain such persons, when I come. Perhaps also the apostle might have learned about this puffed up spirit of the Corinthians from the members of the *house of Chloe* (i. 11). But the Corinthians seem to have been puffed up about the delay of the coming of Paul, not until after he had sent Timothy, his second self, with this very epistle. Then indeed these puffed up thoughts suddenly arose in their minds; Paul himself, then,
will not come. A puffed up spirit was the frequent fault prevalent among the Corinthians.

19. 'Ελέγξομαι, I will come) Paul writes to the churches everywhere about his coming to them, and thus keeps them in the discharge of their duty.—ἐὰν ὁ Κύριος θελήσῃ, if the Lord will) He wisely adds this condition. Afterwards some things occurred to prevent his immediately going to them.—γνώσωμαι, will take cognizance) A word used in courts of law. Here, and at ver. 21, the man, who was such an outcast abroad in the world, shows his paternal authority, see ver. 9, 10.—οὐ τὸν λόγον, not the speech) big, but empty.

20. οὐ γὰρ, for not) An axiom.—ἐὰν ὑπάρξῃ, in power) The absence of the article gives force to the meaning, as in Eph. iv.

21. [Weigh thoroughly that in which the power of thy Christianity consists.—V.g.]—τί δὲ ἄρτε, what will ye?) Choose. [Comp. 2 Cor. xiii. 3. So this phrase, what wilt thou? is still of importance both as to the principal point, and as to its various accessory cases; see that you make room (that you choose rather to leave scope) for Love. —V.g.]—ἐὰν μᾶςδῷ, with a rod) wielded by a father's hand. Comp. Isa. xi. 4.—ἡ, or) Paul would prefer the latter.

CHAPTER V.

1. οὐλωζ, absolutely [Engl. Vers., commonly]) Paul has nowhere else used this particle, but it is found thrice in this epistle (here, and in vi. 7, and xv. 29), as well fitted to express his thoughts, and in these and in all other places, the particle, οὐλωζ, omnino, is either put in a negative sentence, or it by implication contradicts a negative sentence: So Chrys. Homil. 5, c. Anom., Nevertheless, although man differs little from an angel, εἰσὶ ΟΔΩΣ ἵνα τι μεσοῦ, since nevertheless there is some difference between them, we do not accurately know, what angels are: so in this passage, no fornication, οὐλωζ, at all should be reported among you; nevertheless it is, οὐλωζ, absolutely reported. The same principle applies to the particle, τὸν ἄρχην, absolutely.—ἐὰν ύμῶν, concerning you [Engl.
Vers. among [%case],—πορνεία, καὶ τοιαύτη πορνεία, fornication and such fornication] An important repetition; by which the Corinthians might be more affected.—οὐδὲ, not even) It was a crime not named even among the Gentiles, with the exception of a few monsters; ἀδερ is the Protherapeia\(^1\) of the following clause. The apostle shows, that such infamous conduct was held in abhorrence even by the Gentiles.—γυναῖκα, wife) She was no doubt a heathen; therefore he does not direct his rebuke against her, ver. 12, 13. The father, we may suppose, was dead. —ἐξεχείρη, should have) by a single act, or by habitual intercourse, ver. 2, 3.

2. Καὶ ἰμεῦς, and ye) He presses their sin home to them.—πυρσιωμένου, puffed up) [as if you were free from blame in the matter.—V.g.]—The force of the word is evident from its antithesis, to mourn.—ἰστε, ye are) hitherto.—ἐπιθέσατε, you have mourned) Paul himself wrote these words mourning, nay weeping; 2 Cor. ii. 4; we should mourn over the transgressions of others; 2 Cor. xii. 21, and repent of our own; and we should do both as regards the first and original sin.—ϊνα, that) you have felt no grief, which might stir you up, that, etc.—ἀφοTai, he might be taken away) Paul has already in his mind what he is about to write at ver. 13.—αἰρεῖν is a milder word here, than ἐξαίρεῖν afterwards.\(^2\)

3. Ἐγὼ μὲν γὰρ, I indeed for my part) An antithesis between the lighter punishment, which would have been inflicted by the Corinthians, and the severer one, which is threatened by Paul: thence also we have in ver. 2, σωφάσε, he that hath done, a gentler expression; but in ver. 3 κατεργασάμενοι, he that hath perpetrated, a much more severe expression. Afterwards the Corinthians did what they ought, 2 Cor. ii. 6. Therefore the severer punishment pronounced on the sinner (here in ver. 5) admitted of being superseded. Thence arose the joy of Paul, 2 Cor. i. 24, ii. 1, etc.—τῷ πνεύματι, in spirit) Col. ii. 5, 2 Kings v. 26.—ἠδὴ κίνησα, I have already judged) A weighty effect is produced by the sense of the sentence continuing to be gravely suspended and poised [as it were a lance], till we come to ver. 5, where

\(^1\) See App. Anticipatory mitigation of what follows.

\(^2\) Γαν ἐξεχείρην, the daring deed) It was a wicked action, without marriage—V. g.
the expression, he who hath perpetrated [πατεργασάμενον] is again taken up in the expression, such a one [τὸν τοιοῦτον].—ὡς παρὼν, as though I were present) It is construed with, to deliver, ver. 5.—τὸν ὄρω τοῦτο) A triple demonstrative.—ὕτω, so) very shamefully, so, while he was called a brother.

4. 'Ev τὸ ὄνοματι, in the name) It is construed with, to deliver.—τοῦ ἵμων τεῖχεματος, and my spirit) ver. 3.—σὺν τῇ δυνάμει, with the power) The spirit and power are almost synonymous. Paul, speaking of himself, uses the word, spirit; of Christ, power, 2 Cor. xiii. 3; Matt. xxviii. 20, xviii. 20. A Hypotyposis, i.e. so that the power of the Lord may immediately exert itself.

5. παραδώναι, to deliver) This was the prerogative of the apostle, not of the Corinthians; comp. 2 Cor. xiii. 10, note, and 1 Tim. i. 20, note. This is a specimen of the highest degree of punishment in the Christian republic, adapted to those early times.—.notice destruction) death although not sudden. The Hebrew word נא correponds to it : comp. ch. xi, 30.—τῆς σαρκὸς, of the flesh) with which he had sinned. [1 Pet. iv. 6; comp. as to the Spirit, Rom. viii. 10.—V. g.]

6. οὐ χαλάνυ, not good) The not, is directed against the careless indifference of the Corinthians.—τὸ χαλαχήμα, glorying) This in itself is something good and becoming, xv. 31; but wherever it is not anxiously watched, it is at fault, and comes very near to a puffing up of the spirit, ver. 2.—μεμλα—ξύμοι) an Iambic verse of six feet [Senarius], Gal. v. 9.—ξύμη, leaven) even one sin and one sinner.—φύραμα, lump) the assembly of Christians.—ξύμοι, leavens) with guilt and its example creeping on to a very wide extent. [Alas! for how long a period of time, and in how great a degree, must the Christian world, if we except those portions of it which are renewed, be a lump, or collection of filth most thoroughly leavened!—V. g.]

7. τὴν παλαιών, the old) leaven of heathenism and natural corruption.—ινα ἡτι νῖν φύραμα, that you may be a new lump) the whole of you, evil being taken away.—καθὼς, even as) The third clause of this verse depends rather on the first, than on the second.—ἄξυμως, unleavened) individuals among

1 A vivid presenting of a thing in words, as if before one's very eyes. See Append.
you, in consequence of conversion, vi. 11.—τὸ πάσχα, the pass-
over) The epistle was written about the time of the passover, 
vii. 8.—ημῶν, [our or] of us) Christians. The Jewish passover 
was a type of the Christian and new passover.—ἵνα) was sacri-
ficed. Paul speaks in the past time; he was much more likely 
to speak in the present, as his scope so required, if he had 
aknowledged the sacrifice of the Mass. Hesychius: ἵνα, 
ἵνα.

8.'Εσπεράξωμεν, let us keep the feast) The Vulgate has epulemur, 
"let us feast:" an apposite expression.—παλαια, with the old) 
of Judaism and heathenism. These constitute the genus.— 
κακίας καὶ πονηρίας) These constitute the species: κακία is vice, 
the reverse of virtue, and that too, virtue unmixed, or in sin-
cerity, τῇ ἁληθείᾳ. πονηρία is in those, who strenuously retain 
and defend κακίαν, and is opposed, τῇ ἁληθείᾳ, to the truth.
Ammonius writes thus: πονηρός, ὁ δραστικός κακοῦ, he who is dis-
posed to do evil;¹ comp. ver. 13. Sincerity takes care not to 
allow evil to be mixed up with good; truth, not to allow evil 
to be mistaken for good.

9. "Εγραψαία, I wrote) A new part of the epistle, corresponding 
to the former part; comp. ver. 1.—ἐν τῇ ἁπάντῃ, in the epistle) 
written before this one. The Corinthians had not sufficiently 
understood it; he now therefore explains it. There is no doubt, 
that Paul and Peter and the rest of the apostles wrote many 
things, which are not now extant; comp. xvi. 3; 2 Cor. x. 10.— 
μὴ συναναμιγνυθείη, not to be mixed together) in the way of associa-
tion; ver. 11 at the end.—πόρνος, with fornicators) πόρνος, on 
other occasions signifies a male prostitute, but here it applies to 
every one, who commits fornication. Supply here also from ver.11, 
or covetous, etc.

10. καί) and that.—οὐ πάνω, not altogether) What is here said 
is not a universal, but a particular negative, Rom. iii. 9, note.— 
τοῦ κόσμου τοῦτο, of this world) [there is no place wherein you 
may not fall in with the covetous and extortioners, etc.—V. g.] 
In antithesis to a brother, ver. 11.²—ἀρπαζόντων, extortioners) Ην

¹ Κακία is the evil habit of the mind: πονηρία, the outcome of the 
same. Calvin defines κακία, "animi pravitatis," on Eph. iv. 32. πονηρός is 
ὁ παράχων πόνως. See Trench, Syr. Gr. Text.—Ed.
² Πλεονεκταίοι, covetous) Those greedy of gain for themselves.—V. g.
gives them this name rather than that of thieves; because their theft is not apparent. [They are included by implication, who try to get the property of others, either by violence or injustice.—V. g.]—He mentions three kinds of flagitious crimes, which are committed against the man himself, against his neighbour, and against God.—ἔτει ὑμεῖς, for then must ye needs) Others have written ὑμεῖς [Ye ought to have gone out, etc.], for ὑμεῖς, but the present is also used, vii. 14, ἔτει ἅμα τὰ τίκνα ἵμαν ἀκα- 

dartά ἵπτι. What is written without express limitation, should not be always taken absolutely, if there should follow from it any unsuitable consequence. In the present day there is room for this paraphrase; "otherwise you must needs go out of a land inhabited by Christians." They are therefore especially to be avoided, who among Christians wish to be considered virtuous above others, and yet are fornicators, etc.—ὑμεῖς you must needs. For thus all intercourse as citizens would be done away with: That, which is evangelical perfection to monks, is absurd (ἀπορσω, out of place) and unsuitable in the eyes of Paul.—κόσμων, of the world) which abounds in profligate men.

11. Ἄδελφος, a brother) an ordinary appellation.—ὅμως ᾤδεμενος, who is called) A word in the middle voice [or rather, used in a middle sense, neither a favourable nor unfavourable sense].—πόρνος, a fornicator) the crimes are here enumerated, on account of which others are to be avoided; then in vi. 9, 10, more are added, on account of which every man should fear for himself:—μηδὲ συνεδίων, not so much as to eat) not only not with such a man as a host, but not even with him at the house of a third person. The lowest degree of intercourse, which men have, when mixed up in company with one another, is to eat together. Even among the Jews, ἡ γενναία excommunication took away all intercourse in regard to eating together. We must not eat with the man, who shall be unfit to eat along with the saints in the kingdom of God, vi. 10. Let the Church of the present day take heed, in which the guests at the Lord's table are not like chil-

1 So ACD(A)G Vulg. both Syr. and Memph. Versions. But B (judging from silence) favours Rec. Text's reading, ὑμεῖς—Ed.

2 Μίθρων, a drunkard) It indicates the man who drinks large quantities of wine, although he does not break out into unbridled revellings.—V. g.
dren in one family, but like a number of strangers of various kinds in a large inn.

12. Τι γάρ μοι καὶ τούς ἐξώ κρίνειν; οὐχὶ τούς ἐσώ ὑμεῖς κρίνετε;) Artemonius, p. 212, refers to the conjecture of Le Clerc, and after changing a few words presents it in this form: τι γάρ μοι καὶ τούς ἐξώ; καὶ γὰρ ὑμῖν τοὺς ἐσώ ὑμεῖς κρίνετε. There are here various changes of letters, by which the word κρίνειν, the most necessary of them all, is cancelled. If the meaning of Paul had been, what have I to do with those that are without? the Greek idiom would have required ἐσώ, not μοι. Τι γάρ μοι καὶ τούς ἐξώ κρίνειν, viz. ἵστι; for what have I to do to judge those that are without? (Verbals [such as Bengel’s “externos judicatio”] govern the case of the verb, ex. gr.: Curatio hanc rem, taking charge of this matter.) Expressions very similar occur, ἵνα μοι ζητή, Gen. xxvii. 46: οὐκ οἱ, Οὔεια, θυμασαί, 2 Chron. xxvi. 18: οὐχ ἵνα γάρ χαίρειν, λέγει Κύριος, τὰς ἀσβέστας, Is. xlviii. 22: ὅτως μὴ γίνηται αὐτῷ Χρονοτριβήσασι, Acts xx. 16: πέθεν σοι ταῦτα ἵπταν, Hippolytus de antichristo, chap. 32. These remarks apply to the whole sentence; we shall now consider the words one by one.—καὶ) also, which intimates, that those, who are within, give me enough to do.1—κρίνειν, to judge) He judges, who is not mixed up with them, does not keep company with them.—οὐχ, do not ye? From what is wont to occur in the Church, you ought to have interpreted my admonition, alluded to in ver. 9, You judge your fellow-citizens, not strangers; how much more should I? You judge, will thus signify righteous judgment. But this may also be a previous [anticipatory], and, that too, a seasonable sting to the Corinthians, who were judging [bringing before heathen courts of justice] them that were within, while [though] they considered the saints removed [exempt] from judgments concerning things pertaining to this life, vi. 1, 2, 3.

13. Τῶν δὲ ἐξω, them that are without) The knowledge concerning the destruction or salvation of the Gentiles is a matter reserved for God alone.—κρίνει, shall judge) Rom. ii. 16. Supply,

1 This very particle καὶ, also, however, is considered of less importance in the 2d, than in the 1st Ed., and it is entirely omitted in the Germ. Vers.—E. B.

ABCG Vulg. Memph. fg (ante-Hieron. Lat.) Versions omit καὶ. D and later Syr. retain καὶ.—Ed.
and this judgment we in all humility leave to God. Thus the and, that follows, more closely coheres with this clause.—καὶ, and) an Epiphenomena' suited to both parts of this chapter. The particle καὶ with the whole sentence is quoted here, from the LXX., Deut. xvii. 7, xix. 19, xxiv. 7, καὶ, and so. But the phrase, as it is written, is not prefixed here, and this is the case either for the sake of severity [c. iv. 21], or because ἐξαφείτη, Heb. רכש, is used by Moses for taking away a wicked man from among the people by capital punishment, by the apostle for taking away a wicked man from the Church by excommunication.—τὸν πανορφύν, the wicked person) ver. 2, 9.—ἐμὸν αὐτῷν, from among yourselves) So it is found in the LXX. often. The antithesis in this passage is, those that are without.

CHAPTER VI.

1. Τὸ λογός, dare) Treason against Christians is denoted, by this high-sounding word.—τίς, any one) even one single person.—κρίνοντας) in the middle voice, that is κρίμα ἔχειν, obtain a judgment, go to law, v. 7.—ἀδίκων, before the unjust) Every unbeliever is unjust; generally so, even as a citizen.—ἐὰν τὸν ἄγιον, before the saints) Christians. The great privilege of believers was to settle even civil matters among themselves, and the magistrate ought not to interfere at all with private affairs, unless in the case of those who especially apply to him. The heathen magistrates were very indulgent to the Jews; and in this department no difference was hitherto made between the Jews and the Christians.

2. οὐ δοκᾷς, do you not know?) This phrase is used with great force six times in this single chapter. The Corinthians knew, and rejoiced that they knew; but they were acting contrary to their knowledge.—οἱ ἅγιοι, the saints) being themselves first judged.—τὸν κόσμον, the world) all those who are not saints. The antithesis is to, the smallest matters; comp. iii. 22.—κρινοῦν,
they shall judge) The future, comp. ver. 3; Rev. xx. 4. The present, is judged, is interposed; comp. John xv. 8. The saints took possession of the civil authority also under Constantine the Great, which is the prelude of things to come. Scripture from time to time casts a ray of light on the most important affairs, as it were in passing. The proud despise such things; but the humble keep them laid up in their heart, with a truly sober mind. The majesty of the saints is hidden, but it will be revealed at its proper time.—V. g.]—iv, in¹) Comp. Acts xvii. 31.—ἀναξιοίς οὐκ εἰστί, are ye unworthy) The figure Communicatio.²

3. Ἄγγελοις, (angels) Those who are not holy [referring to saints], and so also wicked men. The article is not added; a gradation in respect of the world [i.e. an ascending climax, arguing a fortiori; if angels, much more the world].—βιωμάτα, things belonging to life) worthless if they be compared with angels.

4. Τοὺς ἐξουσιασμένους ἐν τῇ ἐκκλησίᾳ) those who are even least esteemed in the church, any persons whatever rather than the heathen. Every one, even the least, is capable of taking on him the decision of even the greatest interests in external affairs [and therefore is able to come to a decision, not indeed according to the ancient laws of the heathens, but on the true principles of equity.—V. g.]—Comp. i. 28, xi. 22, and therefore καθίσταται, set ye, is the imperative. [It was not, however, to be thought of to give way at all in that matter to the jurisdiction of heathen judges.—V. g.]

5. Ποτὲ ἐπιρρήθη, to your shame) The puffed up spirit [ch. v. 2] of the Corinthians is hereby checked: Comp. xv. 34.—σοφὸς, a wise man) They admired wisdom on other occasions, and wisdom produces the ability for judging between brethren in deciding causes.—οὐδὲς οὗτος, not even one) Even the least among believers is a wiser and more desirable judge than an ungodly man.—διωνύσσαι the future; shall be able if he be applied to.—διακρίνει) to determine between parties. It differs from κρίνῃ, to judge.—ἀδελφοῦ, a brother) The singular for the plural, to denote how easy a matter it is; he wishes that the plaintiff and the defendant

¹ In the person of; by.—Ed.
² See Append. An appeal to the reader's own candour to decide.
should settle the dispute between themselves, without any interference on the part of the judge.

6. Καί τάσπε, and that) So also καί ταύτα, v. 8; Heb. xi. 12.

7. "ολως) A particle implying a feeling; comp. ch. v. 1 [note]: it is opposed by implication to μηδέλως. You ought to have no cases ὁλως, at all, against one another, but you have ὁλως, after all, notwithstanding.—ὑπημα, [a fault] defect) even on the part of him, who has the juster cause, and thinks he has the superior cause [Matth. v. 39.] He does not say, sin, yet this readily is added in such cases, v. 8; defect [fault] and praise are in opposition; comp. xi. 17, note. Praise is not indeed expressly found in this passage. Some such antithetic word, however, is intended, because he does not expressly use the term, sin, either. The thing which is praised, is something as it were more blooming and uncommon than the mere action agreeable to the law. So in its opposite.—ὑμῖν, to you) There is a similar dative in xv. 32.1—μᾶλλον, rather) all men do not understand this word rather. Many desire neither to injure nor to be injured. They do not attempt to inflict an injury, which is a mere pretence to moderation in regard to justice.—ἀδικώς) suffer wrong, in the Middle voice; as ἀποστείρετε.

8. ὑμεῖς, ye) Emphatic. The Antithesis is to those, from whom they ought rather to suffer injury.—ἀδικέτε, ye do injury) by taking away.—ἀποστείρετε, ye defraud) by refusing [to give back a trust] and retaining.—ἀδικάτωσ, brethren) This increases the fault.

9. "H) Latin an [or; the second part of a disjunctive interrogation].—ἀδικου, unrighteous), Comp. v. 8.—βασιλειαν Θεοῦ, the kingdom of God) In this kingdom righteousness flourishes.—οἱ κληρονομῆσον, they shall not inherit) because they are not the sons of God.—μὴ πλανᾶσθε, be not deceived) by yourselves and others.—πάνω—ἀρταγες, fornicators—extortioners) Scandalous crimes common at Corinth, 2 Cor. xii. 20, 21; at Rome, Rom. xiii. 13; in Galatia, Gal. v. 19, 20: at Ephesus, 1 Tim. i. 9, 10: and in Crete, Tit. i. 12. This remark applies to the act of fornication, etc., and much more to the habit.—εἰδωλολάτραι, idolaters) Idolatry is placed between fornication and

1 Koινωνία, trials) Although concerning a cause not unjust.—V. g.
adultery, for, it usually had these crimes joined to it.—\textit{μαλακοὶ, effeminate}) Even the hand in the deepest solitude ought to be chaste, a necessary warning to youth.

11. \textit{τὰ ἄγαν, such}) The Nominative neuter for the masculine; or the accusative with \textit{κατὰ} understood, as \textit{ὁ τοῦ}, Phil. ii. 6: Even the accusative as an adverb may be construed with the substantiv verb to be.—\textit{ἀλλὰ ἀπειλεῖσθε, ἀλλὰ ἡγεῖσθε}, \textit{ἀλλὰ ἵδικαίωσθε}, \textit{ἀλλὰ ἵδικαίωσθε, but ye have been washed, but ye have been sanctified, but ye have been justified}) you have been set entirely free from fornication and sins of impurity, in regard to yourselves; from idolatry and impiety against God; from unrighteousness against your neighbour; and that too, in relation both to the guilt and dominion of sin: chap. v. 7, 10.—\textit{ἡγεῖσθε, you have been sanctified}) a man is called holy in respect to God.—\textit{ἵδικαίωσθε, ye have been justified}) corresponds to, the unrighteous, ver. 9. I was formerly unwilling to commit to paper, what emphasis the apostrophe in \textit{ἀλλὰ} adds to this verb more than to the two preceding (comp. 2 Cor. vii. 11), lest some one should hiss me. Consider however the antithesis, the unrighteous. Without an apostrophe, \textit{ἀλλὰ} is emphatic, but when \textit{ἀλλὰ} has the apostrophe, the accent and emphasis fall upon the verb, (which stands in opposition to that fault, which is reproved at ver. 7, etc.,) namely, on the word \textit{ἵδικαίωσθε, ye are justified}, because the discourse here is directed against [injustice] unrighteousness; and so in 2 Cor. vii. 11. [\textit{ἀλλὰ} is apostrophised before] \textit{ἵδικαίωσθε, revenge, for this is a principal part of the zeal, previously spoken of, arising from holy sorrow; add Mark ii. 17.—\textit{ἐν τῷ ἅγιον, in the name}) From this name we have the forgiveness of sins.—\textit{ἐν τῷ Πνεύματι, by the Spirit}) From this Spirit, the new life.—\textit{ἡμῶν, of our}) For these reasons, he shows them, that there is now no longer any hindrance to their becoming heirs of the kingdom of God.

12. \textit{πᾶν, all things}) The apostle takes care that no one should abuse those remarks of his, which he was soon about to make concerning meats and the belly; comp. x. 23. The expression, \textit{all things}, is to be referred to what follows; not to fornication, although this is the principal subject of his argument; but to a subject accessory and incidental, in regard to the eating of meats, on which he treats also below, x. 29. On that same point it is repeated, that all things are lawful to me, which can
be lawful at all.—μου, to me) Paul often speaks in the first person singular, which has the force of a gnome [or moral maxim], especially in this epistle, ver. 15, vii. 7, viii. 13, x. 23, 29, 30, xiv. 11. To me, i.e., the Corinthians ought to think as I do.—συμφέρεται, are expedient) We must above all consider, what may be expedient.—τίς εστιν—τις συμφέρεται) Conjugate words. He, who does not freely use his legitimate power and liberty, steps aside from his own power, and passes into the power of another, for example, into that of a harlot, ver. 15; comp. vii. 4. He would be a stupid traveller, who, though his road lay in the middle of the plain, would always walk on the bank of the river and at the very edge of the stream. And yet many so live, who pass even for godly men. The Power ought to be in the hands of the believer, not in the things, which he uses. [Liberty good in itself is destroyed by its abuse, Gal. v. 13; 1 Pet. ii. 16.—V. g.] The very expression I will not [ως εγώ, not I] has power, with application to the individual himself. Not I! another may venture it, so far as I am concerned. The believer establishes this principle in respect of himself: he says in respect of his neighbour, all things do not edify, x. 23.—τις εἰς) any thing Neuter, the same as τάσαντα.

13. Tα ζωματα, meats) viz. σοι. The conclusion drawn from the lawfulness of meats to that of lust has no weight.—καὶ ταυτα, και ταυτα, both it and them) Demonstrative, twice used concerning the present time; the it precedes, inasmuch as food is for [on account of] the belly.—κυαργησοι) shall destroy; and that too, not merely in the same way as the body is destroyed at death;¹ from the antithesis of the belly and the body, it may be inferred, that there will be a difference of sexes even in the state similar to that of the angels.² Those things which shall be destroyed, considered in themselves, have their use unrestricted [free], Col. ii. 20, etc., Mark vii. 18, [whatsoever thing from without entereth a man] cannot [defile him]. Now [εἰ, whereas] is here and in the following verse elegantly put instead of for; for a severer denunciation [“God shall destroy both it,” etc.] is subjoined to the concession [“meats for the belly,” etc.]; a joyful declaration [God

¹ The destruction of meats and the belly will be a permanent destruction.
—Ed.

² For though the belly is to be for ever destroyed, not so the body.—Ed.
will raise up us also, etc., to the prohibition [the body is not for fornication]. He will raise up, directly corresponds from the antithetic side to, He will destroy.\textemdash;τὸ δὲ σῶμα, now [but] the body) The body here is not opposed to the belly [alvo], but to meats.\textemdash;τῶν σεμνῶν, for fornication) an abstract noun.\textemdash;τῷ Κυρίῳ, for the Lord) Christ. The body is His due, for He Himself assumed the body, and hath thereby sanctified us; and we are joined to Him by the resurrection of the body.\textemdash;τῷ σώματι, for the body) How great honour!

14. ἤγετοι ἤγετο, hath raised—and will raise) [Paul introduces here in the way of prelude those topics, which he was to discuss more fully and distinctly in ch. xv.\textemdash;V. g.] The simple verb is appropriately applied to [Christ] the first fruits, the compound, of rare occurrence, to the general mass of them that sleep. ήγετο in composition often signifies consummation. The practical application from the resurrection of our flesh is, sin once committed in the flesh will never be undone.—διὰ, by) Paul would rather connect this with the mentioning of the resurrection, than with that of destruction.—δυνάμεως, power) who then can doubt? God is omnipotent.

15. Σωματί, bodies) whether regard is had to the whole or the parts.\textemdash;ἀρας ὅν τὰ μέλη τοῦ Χριστοῦ τοις πνεύμασιν μέλη; Some copies have ἀρα for ἀρας;\textemdash;Paul often says ἀρα ὅν, but in such places where the conclusion is subjoined, after a somewhat long discourse. ἀρας is more suitable to this place, and they have it, whose testimony is of highest value, among whom is Irenæus: and there is the utmost ἰνάργεια, graphic power, in this participle, depicting as it were the baseness of the thing: taking away, spontaneously alienating the members of Christ, shall I make them the members of a harlot? So the participle φέρω is often redundant, of which I have spoken, on Chrysost. de Sacerdot. p. 394, at the passage, φέρων οὐ μιλήσαν Κυρίῳ, he took and threw himself down.—ποιήσω, shall I make?) For they cannot be at the same time the members of a harlot and of Christ.

1 The Germ. Vers., however, thinks that the body is opposed to the belly [ventr], and it has on the margin these words: The body is much more noble than the belly.\textemdash;E. B.

2 So ABCD (A), Orig. 1, 520c: 'tollens' in f. Vulg. Iren. Lucif.: 'aufe-rens' in Cypr.: "an tollens" in g. \textit{H ἀρα} is read by G.\textemdash;Ed.
16. ὁ καλλίστερος τῇ πίστι, he who is joined to a harlot) A syllepsis, i.e. [by this figure, there being mentally understood] the harlot and he who is joined to her; for so the predicate, is one body, appropriately is in accordance [with such a double subject]; and the expression, these two [οἱ δύο], agrees with this view.—εὐνοοῦσιν, they shall be) This is said in the first instance of husbands and wives; and, by parity of reasoning, is applied to those, who become one flesh without a conjugal covenant. By covenant the woman becomes the wife of the husband before the husband is joined (carnally) to her; and the reason, why their union is indissoluble, chiefly rests on this circumstance; otherwise even the union of men with harlots would also be indissoluble.

17. τῷ Κυρίῳ, to the Lord) Christ. It is the same syllepsis [the Lord and he who is joined to Him are, etc.]—ἐν συνέφοροι, one spirit) so closely, as husband and wife are one body. Make this your experience.

18. Φυγεῖτε τῇ πορνίᾳ, flee fornication) Severity with disgust; flee, for danger is near.—πῶς ὄμορφη, every sin) even gluttony and drunkenness; comp. v. 13; even self-murder [even idolatry, however much more grievous the sin may otherwise be.—V. g.] It is a more serious matter to abuse the members of Christ, than food or wine, and the belly: and the body of a fornicator is more debased by the agency of a flagitious deed, than the carcase even of the man who has perished by his own hand. The comparison at Prov. vi. 30, etc., is not unlike this.—ἐκτῆς, without) a man indeed sins with the body and by the body, but not εἰς against the body; the sin is not terminated in his body; and he certainly injures, but does not alienate the body, he rather sins against the κοιλίαι, belly, than against the body, as the apostle makes the distinction. Such moral sentiments are not to be harshly pushed to extremes, nor in their utmost ἀκριβεία, strictness. The viscera, which stand in a peculiar relation to the animal economy, seem likely to be destroyed permanently, and not to be restored at the resurrection. The Scripture refers much to the bones, as to the solid parts, in respect of good and evil, of punishment and reward; whence it is no vain conjecture, that the most intense pain, and so also the most intense degree of joy and pleasure, will be in the bones.

1 See Appendix.
19. "H) a particle denoting the second part of a disjunctive interrogation. The expression, his own, ver. 18, is in this ver. sweetly limited. Our body is so constituted, as that it may be the temple of God, i.e. His peculiar and perpetual habitation.—τοῦ ἐν υἱῶν, which is in you) This expression assigns the reason [aetiology.—See Append.]. The Holy Spirit is in you; therefore you are His temple.—οὗτος ὁ θεός, whom, the Spirit.—καὶ εὖν ἐστὶν ἱερῶν, and ye are not your own) This appropriately follows, but yet it is connected more closely with, ye are bought, and in its construction, it also depends on ὅτι, because.

20. Ὑγράφαστε, ye are bought) You are entirely in the power of another. To sell is used for to alienate; to buy for to claim for one's self, and here too with propriety; for the mention of a price is added.—τῷ ἐμῷ, with a price) This word has thus much greater force, than if an epithet were added. So also vii. 23.—δοξάσασθε, glorify) An Epiphonema [an exclamation subjoined to a weighty argument.—Appen.] They are in error, who think that God should be only internally, or only externally worshipped.—ἐν τῷ σώματί ὑμῶν, in your body) Rom. xii. i.; Phil. i. 20.

CHAPTER VII.

1. Περὶ δὲ ὅν ἑγράψατε, Now concerning the things whereof ye wrote) He sets before us his subject at the first with elegance, rather generally than particularly. The apostles in their epistles often treat of marriage; the apostle Paul alone, once and not of his own accord, but when he was asked, advises celibacy, and that

1 The words which follow to the end of this clause, are declared by the margin of both Ed, as a reading not genuine; wherefore, also, in the German Vers., they are only within a parenthesis. Not. Crit. on this passage agrees to it: ὑμῶν, περὶ a sure reading; the question here is about the use and abuse of the body.—E. B.

too very gently. [So far is this from being a subject, which ought to be obtruded upon mankind by human precepts.—V.g.]—καλόν, good) This agrees with the feeling, which pervades the preceding chapter. Comp. below ver. 7, 8, 26, 34, in the middle of the verse, 35 at the end, 40. It is good, i.e. becoming, suitable, for the sake of liberty and exemption from what is due [by a husband to his wife], ver. 3, and for the sake of keeping one’s ‘power,’ which he has over himself undiminished, ver. 4; though on the other hand touching, ver. 1, has always modesty as its accompaniment among them that are chaste.—ἀνδρὰριψ, for a man) in general, although he be not a Christian, ver. 7, 26.—γυναῖκες, a woman) and in like manner for the woman not to be touched. In what follows, the one relation involves the other.

2. Δια, on account of) comp. the for, ver. 5.—τὰς παρειας, fornications) constantly practised at Corinth [and not even considered to be sins by the heathens, and especially by the Greeks.—V.g.], to which unmarried persons might be easily allured. The plural denotes irregular lusts, and is on that account more opposed to the unity of the marriage relation [wherein there is but one consort].—τὴν ιαυτῆν, his own) the same as ιδιων, her own, which immediately after occurs. The same variation occurs in Eph. v. 22, 23. ιαυτῆν, his own, indicates the rights of the husband. Both words exclude all community, in which polygamy consists, comp. ver. 4. Now the reason, why a man should have a wife, is the same as that, for which he should retain her, namely, to avoid fornication. Hence also concubinage is refuted, for a concubine is either a wife or she is not; if she is not, there is sin, if she is, then she ought to continue, ver. 10, 11.

3. ἐφιλήν, what is due [due benevolence, Engl. Vers.]) This is explained in the next verse. Gataker shows, that the same duty was called by the Greeks χάριν, by the poets φιλίνγκα. The reading of this passage, due benevolence, ἐφιλομένην ἐννοια, is a spurious paraphrase. [ἐφιλῆν is the native (genuine) and simple reading. —Not. crit.]

4. ἰδιων, of her own) This word with the phrase, she has not power, makes an elegant paradox. The rights of both are equal.

1 ὑπομένων εὐνοίαν of Rec. Text is the reading of both the Syriac Versions, but of none other of the oldest authorities.—Ed.
5. Μὴ ἀποστείρητε, defraud not) So the LXX., Exod. xxi. 10, he shall not defraud her of her duty of marriage, τὴν ἡμιλίαν αὐτῆς (ἡμεῦ) οὖν ἀποστείρησο. This word agrees with the word due, ver. 3.—ἐὰν μὴ τί ἄν, except it be) It is very much limited. When these conditions occur, it is not privation, but abstinence.—ἡ αὐτοπάθες, ζητεῖ, that you may be at leisure) The apostle speaks here of great leisure, αὐτοπάθες, and ease. Previous abstinence is subservient to prayer. [Those who fasted among the Greeks added here fasting.—Not. crit. 1]. Abstinence may also have other motives originating it [besides the object of prayer], and those of a bad kind.—καὶ πάλιν, and again) Concerning such intervals, and their measure, see Selden on the Hebrew wife.—ἐἰπὲ τὰ αὐτὰ, together) This does not mean the very act of connubial intercourse, but is opposed to the previous separation.—παρατάσσεται, should tempt) to fornication, etc., ver. 2.—ὁ Σατανᾶς, Satan) who amid the exercises of the sublimier virtues seeks an opportunity of doing the greatest injury. Temptation cannot be easily presupposed without Satan.—ἀπασιά, incontinency) ver. 9.

6. Τοῦτο, this) what has been mentioned all along from ver. 2.—κατὰ συγγνώμην, ou κατ’ ἵππας ἵππας) See ver. 25, note.

7. Θεία) I would for my part, ver. 32. Paul had tasted the sweetness of celibacy, and was desirous that others should have the same pleasure in it. The expression, I would, may be also taken absolutely for it is to be wished, comp. vi. 12, note: as he says on other occasions, οὐχ ἢν ἡ ἐλεντομα, there was no wish.—γὰρ) for, used in its strict sense. The reference is to ver. 6.—ὡς καὶ ἱππατικῶς, as even myself) unmarried. The Corinthians seem to have looked to the example of Paul, ver. 8.—χάρισμα, gift) That, which in the natural man is a natural habit, becomes in the saints a gift. The gift here is the entire habit [habitual bearing] of the mind and body in the Christian, in so far, for example, as marriage or celibacy is more suitable to him, along with the actions consonant to each state, being in accordance with the commandments of God. But in the case of godly men in an involuntary condition, the assistance of grace is more sure.

8. Αἴγυπτος ὅτα, but I say) Comp. ver. 12, where the statement is

1 Rec. Text inserts before τῇ προσώπῳ the words τῇ νοστῆσαι καὶ with both Syr. Versions. But ABCD(Δ)G f Vulg. Orig. Cypr. omit the words. —Ed.
more express.—τοῖς ἄγάμοις, to the unmarried) of both sexes, comp. ver. 10, 11.—χώραις, to widows) including widowers.—μείνωσιν, let them remain) at liberty.—ως κἀγώ, even as I) Paul was evidently without a wife at that time, comp. ix. 5; and although he speaks here also of widowers, yet he seems rather to have been a bachelor, than a widower; comp. Acts vii. 58, and what follows after.

9. Κρείσσων, better) This comparative does not nullify the positive in ver. 38.—ἡ πυρώσσα, than to be inflamed) A very strong word. A man, who maintains continence, may have that, with which he has to struggle, although he may not be inflamed. Thomas Aquinas on this passage says, to be inflamed [to burn], that is to be overcome by concupiscence; for concupiscence is a certain noxious heat. He, then, who is assailed by it, becomes warm indeed, but he does not burn, unless, overcome by concupiscence, he loses the dew of God's grace. This burning thrusts men at last into hell-fire.

10. Παραγγέλλω, εἰς ἵγώ, I command, yet not I) a similar zeugma to, I live, yet not I, Gal. ii. 20. The force of the word, I command, is affirmatively connected with the Lord.—ὁ Κύριος, the Lord) Christ, who had given instructions on this subject, Matt. v. 32, xix. 4, 5; or even spoke to Paul respecting this matter; comp. ver. 12.—μὴ χωρισθήναι, not to be separated) The less noble party, the wife is separated; the more noble, the husband, puts away; then in a converse point of view the believing wife also is said to put away, and the unbelieving husband to be separated, ver. 13, 15.

11. Ἐὰν, ἵνα) This word also at the end of this verse is to be understood of the husband.—καὶ χωρισθῆ, she even be separated [be put away: not 'depart,' as if of herself, Engl. Vers.] contrary to the commandment.

12. Τοῖς δὲ λοιποῖς) but to the rest, who are living in marriage. —ἐγώ, I) see ver. 25, note.—λέγω, I say) he does not use the expression, I command, as in ver. 10. I say, viz. this, which is spoken of; ver. 12, 13, 15, 16; and mostly indeed at ver. 15, 16; for if ver. 12-14, be considered separately, they flow from

1 Τοῖς—γυναικelaidei, to the married) when both husband and wife are among the number of believers. The antithesis is τοῖς λοιποῖς, ver. 12; when one or other of the parties is an unbeliever.—V.g.
ver. 10.—συνιδοκινήσεις, she be pleased). There might be many, who either doubted or were not averse from the faith.—Μὴ ἀφιέρω, let him not put away) This rule was stricter in the Old Testament. That the difference between the Old and New Testament is here regarded, we gather from ver. 18, 15, note.

13. ἀδελφή, the woman) a sister.

14. ἡ γυναῖκα) has been sanctified, so that the believing party may hold intercourse with the other in the exercise of holiness, and ought not to put him or her away: comp. 1 Tim. iv. 5. A very significant word is here used, because Scripture wishes to guarantee to us conscience being left everywhere unencumbered.—ἐν τῇ γυναικί) [by the wife] in respect to the wife, with whom he willingly remains; so iv, xiv, 11.—πιστῇ, the believing, is not added to γυναικὶ, in accommodation to human modes of thought [αὐρίτε ἀνθρωπῶν]: for an unbelieving husband does not know what faith is.—ἐπί τῷ ἄρα, otherwise) For [otherwise] the children would follow the condition of the unbelieving parent. The marriage is Christian, and so also are the offspring.—τίνος, children) who are born of a believing and an unbelieving parent. —ἀκαθαρσίας, unclean) as those who are born of parents, who are both unbelievers, although they be not bastards.—ἀγιὰ ἵστον, they are holy) his ἀς differs from this expression as, to become holy, from to be holy; but the holiness itself of the children and of the unbelieving parent is the same. He is speaking of a purity, which not only makes the children legitimate, not bastards, such as those also have, who are born from the marriage of two unbelievers; but which also imports a degree of nearer relationship with the Church, and a more open door to faith itself, just as if both parents were Christians. Comp. Rom. xi. 16. Timothy is an example, Acts xvi. 1, who was the bearer of this epistle, and there might have been many such among the children at Corinth. [A husband is in other respects preferred; but the faith of the wife has more influence than the unbelief of the husband.—V. g.]

15. ὁ ἡ ἀπιστός—Χωρίζο, let—be separated) Let him be divorced. A brother or a sister should be patient, and not think that that ought to be changed, which he or she cannot change. [The believing party is not bound to renounce the faith for the sake of the unbelieving party.—V. g.]—οὐ διούλωσα, is
not under bondage) There was more decided liberty in the latter case on this account, that the believing party was not likely to obtain much assistance from the unbelieving magistrate; although, even in the present day, the same principle holds good for liberty and peace; but with that exception \[proviso\], let her remain unmarried, ver. 11.—\( \text{in } \delta \varepsilon \varepsilon \iota \rho \gamma \eta \nu \), but in peace) An axiomatic truth; one that proceeds from things internal to things external. There had been formerly enmity, Eph. ii. 15.

15. \( \tau \iota \gamma \dot{a} \rho \), for what) Therefore thou oughtest not to distress thyself too anxiously; but to preserve the tranquillity of thy mind, exertions must be made according to the measure of hope.—\( \dot{a} \nu \rho \alpha \gamma \nu \nu \alpha \iota \kappa \alpha \nu \), husband, wife) averse from thee, and therefore from the faith.—\( \text{φῶς } \tau \text{ thow shalt save} \) The one consort ought to lead, as far as possible, the other consort to salvation.

16. \( \varepsilon \iota \mu \eta \), if not) that is, if this be not so, or, otherwise [but]. There is a digression from husbands and wives, ver. 10, to any external condition of life.—\( \text{i} \chi \alpha \sigma \tau \omega \), to each) It may be thus resolved, let every man walk, as God hath distributed to him.—\( \varepsilon \mu \varepsilon \rho \sigma \omega \nu \), hath distributed) ver. 7.—\( \omega \xi \chi \epsilon \lambda \eta \chi \nu \), as He hath called) The state in which the heavenly calling has found every one.—\( \text{o } \kappa \Upsilon \rho \iota \zeta \), the Lord) Christ.—\( \pi \varepsilon \pi \rho \pi \sigma \alpha \iota \tau \omega \), let him walk) This conclusion in which permission and command are blended together, is repeated and explained at ver. 20 and 24. Calling from above does not destroy our external conditions. Paul shows that what any one has done or would have done without it, is lawful to be done in it.—\( \text{kai } \omicron \upsilon \omicron \omega \), and thus) a universal doctrine, in which the Corinthians also may acquiesce.

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18. \( \mu \chi \varepsilon \pi \iota \sigma \pi \alpha \sigma \theta \omega \), let him not draw) [become uncircumcised]. Many, who had apostatized from the Jews to the Gentiles, recovered their uncircumcision to some extent by surgical skill, 1 Macc. i. 15. See Reineccius on this passage. It may be gathered from the admonition of Paul, that they were imitated by some, who from Jews had become Christians.

19. \( \omega \delta \omicron \iota \nu \iota \iota \), is nothing) Comp. viii. 8. So also by parity of reasoning, slavery and liberty; marriage and celibacy, are nothing.—\( \text{ρήμα } \gamma \zeta \), keeping) An axiom worthy of particular notice. —\( \text{i} \nu \text{τα } \chi \omicron \dot{a} \lambda \delta \omega \), of the commandments) Circumcision had been also commanded; but not for ever, as was the case with love.
20. Ἐν τῇ καλῇ σει, in the calling) The state in which the [heavenly] calling stumbles upon [finds] any one, is equivalent to a calling.

21. μὴ σοι μελέτω, care not for it) Do not anxiously seek to be set free; so, do not seek [a wife], ver. 27.—μὴ λαλοῦν ἔρωσιν, use it rather) use the power of obtaining liberty, or rather use [continue in] slavery; for he, who might become free, has a kind master, whom it is better to serve, than to follow any other course of life, 1 Tim. vi. 2; comp. the beginning of the next verse: therefore in ver. 23, he does not say, be not, but do not become the servants of men.

22. Ἀπελευθερωσός, freedman) Ἐλευθερωσός, one free, and who also was never a slave; Ἀπελευθερωσός, a freedman, who had been a slave.—Κυρίου, of the Lord) Christ, which presently after occurs.—ὁ ἐλευθερωσός χάρισμα, he that being free is called) At the beginning of the verse the word called is put before a servant; here free is placed before the word called, for the sake of emphasis, that he may be also included, who, in consequence of his calling, obtains the power of acquiring freedom. Comp. on the arrangement of the words, Gal. iv. 25, note.

23. Ἡγοράσατε, you have been bought) by God [as the servants of Christ.—V. g.]—μὴ γίνεσθε, [not as Engl. Vers. "be not ye"] do not become) The internal and external state should, so far as it is attainable, agree together, and the latter should be subservient to the former. To become here, is properly applied to those, who are not slaves. [Let not him who is free, cast away his liberty: Not. crit.]

24. Παρὰ Θεῷ, with God) An antithesis to men, Rom. xiv. 22. Those who are always looking to God maintain a holy indifference about external things. By this principle [viz., regard to God], however, the rule laid down at ver. 20, is limited. For example, a man, from being a slave, may become free [and thus not abide in the same calling] without any change of his condition before God.

25. Παρθένων, virgins) of both sexes: See the following verses. So the word, virgin, Rev. xiv. 4.—οἱ ἐν Χριστῷ ἦσαν, I have not) He does not say, we have not. The Corinthians expected a special commandment by revelation, which Paul was to receive.—γυνὴν ἐστὶ) A word used with deliberate choice here and at ver. 40, as pre-
sently ἐνδεικνύεται. Aristotle, carefully pointing out the propriety of Greek words, especially in his Ethics, makes the following observations: ἡ καλομενή γνώμη ἡ τοῦ ἐπισκοποῦ ἐστὶν κρίσις ὑπῆρη, “that which is termed γνώμη, opinion, is the right judgment of the equitable man?” and again, ἡ δὲ συγγνώμη, γνώμη ἐστὶν κρίσις τοῦ ἐπισκοποῦ ὑπῆρη, ὑπῆρη δὲ ἡ τοῦ ἀλήθεος, “and indulgence [concession] is the upright judicious opinion of what is equitable; and the indulgence of the truthful man is right,” Lib. 6, Eth. Nic. c. 11. 1 There the discussion is more extended, and when we read it all, we shall more clearly understand, what γνώμη and συγγνώμη are. Ἐπισταγὴ implies command: γνώμη relates to opinion, and has συγγνώμη [a common sentiment, fellow-feeling, and so indulgence] closely connected with it, which is a γνώμη, accommodated to the state or mind of another, as in regard to a thing done, so also in case of a thing to be done. See ver. 6, and 2 Cor. viii. 10, 8, where both of these words, are opposed to τῇ ἐπισταγῇ. Each has regard to τὸ σωμάτιον, the profit of him, whose advantage is consulted; in the same verse 10, and here 1 Cor. vii. 35. Such is the nature of those things which are treated of in this chapter, that they partly fall under ἐπισταγή, and partly under γνώμη and συγγνώμη. But it was becoming, that ἐπισταγὴ should be throughout written in the name of the Lord, γνώμη and συγγνώμη, in the name of the apostle. Therefore on that point, which falls under ἐπισταγὴ, the Lord had expressly suggested to the apostle what he should write, but on this point, which falls under γνώμη, it was not necessary to make any suggestion; for, the apostles wrote nothing, which was not inspired, ἐκπνευστὸν; but they sometimes had a special revelation and command, xiv. 37; 1 Thess. iv. 15: they derived the rest from the habitual faith, which had taken its rise within them from their experience of the Lord’s mercy; as in this verse; and also from the treasury of the Spirit of God [which they possessed], ver. 40: and consequently in cases like this, they might very freely apply various methods according to the variety of circumstances and persons, as their holy feelings [affections of mind] allowed,

1 Taylor’s translation of this passage is as follows: “What is called upright decision is the right judgment of the equitable man; but pardon is an upright judiciary decision of the equitable man, and the decision is right which is made by a man observant of truth.”
and they might give up their own right, humble or reprove themselves, prefer others to themselves, beg, entreat, exhort (2 Cor. vi. 1, vii. 8, xi. 17, note), at one time treat with greater severity, at another with greater mildness; and hence Paul, for example, uses the softer word ἡμιλεῖσιν, and not λίγω, ver. 26, 12. He therefore here also, though without ἐπιστεύνας, wrote those things, which nevertheless exactly agreed with the mind of the Lord, who willed it, that this γνώµην, opinion, alone should be given. But at the same time, the apostle faithfully informs us, according to what principle every thing was written (a modesty from which how far I would ask, has the style of the Pope departed?) and furnishes a proof, that those, who have already sufficient assistance [safeguard] from the word and Spirit of God, should not demand anything extraordinary.—ὡς ἡλεμινος, as having obtained mercy) The mercy of the Lord makes men faithful; faith makes a man a true casuist.—ὡς Κύριον, from the Lord) Christ.—πιστος, faithful) having faith in the Lord; evincing that faith both to Him and to men.

26. Διὰ τὴν ἐπιστεύναν ἀνάγκην, for the present distress) The famine in the time of Claudius, Acts xi. 28. It was very long and severe, especially in Greece. Therefore this counsel of Paul was, partly at least, suited to the time.—ἀνθρώπων, for a man) This term is intended to apply to both sexes.—σὺναγω, so) as he is [in the same state in which he is]: comp. ver. 27.

27. Δίδασκαί—λέλυσαι, thou art bound—thou art loosed) There is an argument in the very words. When bound to a wife, a man is often prevented, with or without any blame to him, from being able so munificently to practise liberality and the other virtues, as he might wish. In the verb λέλυσαι, thou art loosed, the participle is latently contained [thou art one untied], and it has the force of a noun, so that loosed denotes not only him, who is no longer bound to a wife, but also him, who never was so bound. We find a similar phrase in Job xxxix. 5.—μη, not) twice, i.e. thou art not forced to seek.

28. Τῇ σαρκὶ, in the flesh) Not in the spirit, to which the trouble is sin—but in this present case here there is no sin.—λίγω δὲ, but I) He writes to them with the affection of a father, ver. 32.—πιστοὺς, I spare) It is more difficult and requires
greater firmness to regulate well the state of marriage, than of celibacy.

29. τὸν δὲ φιλ, but this I say) The same form of expression occurs xv. 50, for the purpose of explanation, in summing up the whole.—ἀδιάφορον, brethren) Paul is wont, especially when writing about external circumstances, to introduce the most noble digressions, as the Holy Spirit is always calling him to the things that are most excellent.—ὁ χαίροντες) the present time, either of the world ver. 31, ch. x. 11, or of individuals, the time of weeping, rejoicing, etc.—συνεσταλμένος) narrow, short, the contrary of unencumbered liberty, ver. 26.—τὸ λοιπὸν, [but] as to what remains) The particle here is very suitable. [He hints, that the consummation of the world is not far off.—V. g.]—ι̣όντα, that) Time in short, is of such a nature, that they ought, etc. [Some spend much of their time in seeking the superfluous conveniences of life, in wandering thoughts, in a too pertinacious pursuit of literature, in the length and frequency of their feasts and amusements: and it is a virtue in the opinion of worldly men, when any one knows how to spend with his boon companions in a manner not without its charm, half or even whole days and nights in empty conversation and pursuits. But if it should become necessary either to engage in prayer, or to watch over the education of his children, or to exemplify the duty of love to his neighbour, then truly the want of time is made an obstacle; nay, he has not even leisure to consider, how much guilt is contracted by such conduct.—V. g.]—γυναικεῖς, wives) and so, children, friends, patrons. We ought to consider nothing our own.—μὴ, not) Thus Christian self-denial is appropriately expressed. They, who have [earthly goods], as persons who have and are likely long to have, are void of Christian self-denial.]—ἐὰν, may be) This word is supplied also in the following verses.

30. οἱ χαίροντες, they who rejoice) he does not say, they who laugh. [Rom. xii. 15. The train of thought is here (in the words, "they that rejoice") of nuptial feasts; as in the preceding words (they that weep) of the death of a wife, etc.—V. g.] He speaks soberly as is suitable in the vale of tears.—ὡς μὴ χαίροντες, as though they possessed not) To possess, after, to buy, makes an epitasis [an emphatic addition to the previous words. Append.]: as after use, abuse comes, in the next verse, from
which it is evident, that the figure Ploece [the same word twice, once simply, next expressing an attribute. Append.] occurs in the three preceding clauses; for as the Apostle Paul exhorts the teacher to teach, and every one employed in doing good to be active in doing it, Rom. xii. 7; so they, that rejoice, rejoice in the world, which same is the very thing that he forbids.

31. οἱ χρῶμενοι, they that use) Paul seems to have used this expression for, and they that sell, because according to the general practice of the world, selling in itself is most suitable to travellers. We must use, not enjoy.—ὡς μὴ καταχρῶμενοι as not abusing. The compound verb both in Greek and Latin denotes not only the perversion of the use, but also [the abundant tiam,] the abundant use] an over-much using.—παράγνυ, passeth away, every moment, not merely shall pass away.—τὸ σχῆμα τοῦ πόσμου τοῦτου, the fashion of this world) the world itself and the fashion of it, which is to marry, to weep, to rejoice, to buy, etc., Heb. 5:14, Ps. xxxix. 7, lxxiii. 20. While a man, for example, is advancing from the twentieth to the fortieth year of his age, he has almost lost all his former relations and acquires new connexions.

32. Αμερίμνος, without carefulness) not only without affliction, ver. 28, but also without any care distracting the mind.—ὁ ἀγαμος, he that is unmarried) namely if he wishes to use wisely the condition in which he is placed.—τοῦ κυρίου, of the Lord) Christ. ἀρέσει, may please) by holiness of body and spirit.

33. πῶς ἀρέσει) how he may please. The word please is repeated from the preceding verse, and comprehends here all the duties of a husband, which the wife may demand in everthing relating to the married state.

34. Μεμερίσται καὶ ἡ γυνὴ καὶ ἡ παρθένος) That is, there is a difference also between a wife and a virgin. Not only the unmarried and the married man have duties differing from each other; but also the duties of the wife, and virgin (of the female sex) differ as far as possible from each other. Some connect the word μεμερίσται, having the particle καὶ also before it, by a different pointing, with the foregoing words, but Paul refers it to those

1 Lachm. reads καὶ μεμερίσται καὶ with AB Vulg., and punctuates thus, γυναικὶ, καὶ μεμερίσται. καὶ ἡ γυνῇ, etc., G fg read μεμερίσται καὶ. Tischend. reads as Lachm., but puts the full stop at γυναικὶ.—Ed.
which follow. *The difference*, namely between marriage and celibacy, each of which claims for itself a different class of duties, rather refers to women than to men; for the woman is the helper of the man;—the woman undergoes a greater change of her condition, than the man, in contracting marriage; comp. ver. 39, 40. Further, he is speaking here chiefly of virgins, ver. 25: therefore the word μεμέρισται is particularly well adapted to this place; and the *singular* number does not prevent it from being construed with *wife* and *virgin.* So 2 Kings x. 5, in the Hebrew, *He that was over the house, and he that was over the city, the elders also and the bringers up of the children sent*" [singular verb] (Heb. נַשָּׁה), so below, ix. 6, "γυνὴ ἡ μόνος ἡ γυνὴ καὶ βαρκάβας, κ.τ.λ., "or I only [instead of μονὴ] and Barnabas."— ἵνα ἡ ἁγία, that she may be holy) She thus pleases the Lord, if she be holy, being wholly devoted to him. *Holiness* here implies something more than at ver. 14.

35. δυνατὸς, your own,—βρέχω, a snare) A snare, the fear of committing sin, where there is no sin, or even forced service. Men are unwillingly drawn into a snare, Prov. vii. 21, lxx. That is readily considered as a snare, which is most conducive to profit [ὁμορφὸς].—εὐσκήμων (an antithesis to ἀσχημωνία, in the following verse.—ἐνσάφειαν) akin to this is the verb προσέδρευσιν, in ix. 13. An example is found in Luke x. 39.—τῷ Κυρίῳ, to the Lord) εὐσάφειαν, as well as συνάδελφος, governs the dative.—ἀπεπραπάτωσε) This explains the word εὐσάφειαν, for assiduous attendance upon the Lord, and distraction, are the reverse of each other. *Sitting* [involved in the εὐσάφειαν] assists the devout mind. Comp. Luke x. 39, 40. Paul says something similar of the widow, 1 Tim. v. 5.

36. τίς, any man) a parent.—ἀσχημωνία) viz. ἱνατὸν.—τὴν συνάδελφον αὐτοῦ a virgin, his daughter.—ομώδες, thinks) Antithesis to, *I think* (suppose), ver. 26.—εἰ, ἡ ἐνσάφειας) if she pass, ἀχρήν, the flower, of her age without marriage, as it were despised by suitors.—οὔτειμι, it so ought to be [need so require, Engl. V.] [because he cannot see how better to consult the advantage of his daughter.—V. g.; having no necessity, in the following verse is the antithesis.—οὐχ ἀμαρτάω, he sinneth not] The matter is sweetly expressed by short clauses.

37. Ἐστηκεν, he who standeth stedfast) There is in this passage
an admirable synonymy [accumulation of synonymous clauses] and description of liberty.—μὴ ἵππα ἀνάγχεσαι, having no necessity) on account of which he should prefer celibacy to marriage, ver. 26, or marriage to celibacy.—ἐξουσίαν) control [power], without any interference.—ἵππα, has) for having: for not and but are in mutual relation to each other. There is the same enalage in Col. i. 6, note.—περὶ, over) For often the will is one thing, and the power an altogether different thing.—ἰδίω, his own) Liberty is elegantly denoted. [Those who have now a regard to the Divine will, are often led to think, that they have been appointed to obtain only by one way, the things which correspond to the Divine will. Nevertheless, God grants to man full liberty regarding what is agreeable to His law, Deut. xxxvi. 6.—V. g.]—κειμένος) has so judged [decreed, has come to this as his decided opinion].—καλῶς τοιν, doeth well) he not only does not sin; he acts very well (καλῶς).

38. ἡσυχα, therefore) We must observe, with how great earnestness, fidelity, and fulness, Paul dwells on this passage.—καὶ also.

39. Εὐ κυρίῳ, in the Lord) So that Christ is here also all things. Christians and unbelievers mixed in society and dwelt together. He therefore commands Christian men to marry Christian women.

40. Μακαριωτέρα, happier) ver. 1, 28, 34, 35; Luke xxiii. 29.—δοξῆς, I think) The Corinthians thought more of themselves than was right, and less of Paul. Paul with delicate pleasantry, δοξῆς, gives them back their own expression.—καὶ) I also, no less certainly, than any of you [who may think he has the Spirit].—Πνεῦμα Θεοῦ, the Spirit of God) whose counsels are spiritual, divine.

1 Rather Numb. xxxvi. 6. Let them marry to whom they think best.—Ed.
CHAPTER VIII.

1. Περὶ—ὁδαμεν, as touching—we know) This topic is taken up again at ver. 4, when the parenthesis, which follows, has been concluded.—ὅτι) that. This explains the “we know.”—γνῶσιν, knowledge) The article is not added,¹) that he may not concede too much.—ἐχομεν, we have) He speaks in the first person of himself and others, more established in the faith; when speaking more generally, he uses the third, ver. 7. Thus we easily reconcile the all [ver. 1] and not in all [ver. 7],—ἡ γνώσις, knowledge) without love. [Although the fundamental doctrines and those most necessary and difficult are spoken of. V. g.]—ψωπεῖ, puffeth up) when a man pleases himself; comp. thinks, ver. 2.—ἡ δὲ ἄγάπη, but love) the right use of knowledge, love, towards God, ver. 3, and towards our neighbour.—οἰκοδομεῖ, edifieth) when a man pleases his neighbour. Knowledge only says, all things are lawful for me; love adds, but all things do not edify.

2. 'Ειδέναι, that he knows) This has respect to the “we know,” ver. 1; it differs from to be acquainted with.²)—τι, anything. Paul makes some small concession here; comp. the following clause.—οὕτως, not yet) like a novice.—καθὼς, as [in the way that] namely in the way of love, [taught] by God.

3. τῷ ὑπὲρ, God) The love of our neighbour follows the love of God.—ὁτε, this same) who loves.—ἐγνωσται) is known. Active follows passive knowledge, xiii. 12. In this expression we have an admirable metalepsis³—he was known, and therefore he hath

¹ Therefore, also, in the Germ. Vers., the article ought to be wanting in this passage.—E. B.

² The Latin synonyms are scire and cognoscere. Scire, to know, to be skilful in, chiefly applied to things; cognoscere, to know, to become acquainted with persons or things formerly unknown; however, ἐγνωσται is the reading of ABD (Δ) G f (cognovisse). Ειδέναι of Rec. Text is supported by Vulg. (scire) Cypr. Hil.—Ed.

³ See Append. A twofold trope, or figurative use of the same word or phrase.
known, Gal. iv. 9, note. The knowledge is mutual.—υἱῷ αὐτῶν) by Him.

4. ὁρῶσεν) He more closely limits the subject proposed at ver. 1: as concerning, therefore, the eating, etc.—οὐδὲν) nothing, is the predicate; nothing, the force of which is augmented by the antithetic words, in the world, ἡμᾶς, 1 Sam. xii. 21, LXX., οὐδὲν; comp. ch. x. 19, note. [A piece of wood or stone and nothing besides.—V. g.]

5. Ἀγγέλων, that are called) God is said to be the supremely powerful One. Hence by homonymy [things or persons distinct in nature receiving by analogy the same name], angels who are powerful on account of their spiritual nature, and men who are powerful from being placed in authority, are called gods.—ἐν οὐρανῷ, in heaven)—εἰς γῆς, on earth) The provinces of the gods among the Gentiles were divided into heaven, and earth, along with the sea; but each of these belongs to God.—οὐκὶ πολλοὶ καὶ πόλλαι, gods many and lords many) Ps. cxxxvi. 2, 3.

6. Ἡμῶν) to us, believers.—εἰς οὐ τὰ πάντα, of whom are all things) Therefore, we have one God.—τὰ πάντα, all things) by creation.—ἡμῶν, we) believers.—εἰς αὐτὸν, unto Him) He is the end for whom believers live.—καὶ σε, and one) Christ, the object of divine and religious worship. The apostles also, for the purpose of avoiding the appearance of polytheism, more frequently called Christ Lord, than God, when they wrote to the Gentile churches.—Κύριος, Lord) This appellation comprehends in itself the notion of the Son of God, and therefore also of God, along with the idea of Redeemer.—οὗ, by whom) The dominion of Christ is hereby proved; by Him all things are of God.—οὗ αὐτῶν, by Him) We come by Him, εἰς, to the Father. The plan of this sentence is as follows:

Of whom are all things \( \{ \) by creation; \( \} \) to Him, by restitution.

by whom are all things \( \{ \) and we \( \) \( \} \) by Him,

7. Ἀλλ') We have γνῶσιν, knowledge; but others have it not in the same degree.—εἰς, some) an antithesis to all, ver. 1. Some, viz. the Jews, holding the idol in abomination; the Greeks regarding it with reverence, x. 32.—τοῦ ἱδώλου, of the idol)
They had this feeling, as if the idol were something; or at least as if the thing offered to the idol were polluted thereby.—ἐντὸς ἕως ἀρπαὶ, until this hour) when by this time they should have knowledge.—ὀν ὅσοι as: on this depends the distinction.—μοιχεύεται, is defiled) a suitable expression, by a metaphor derived from flesh.—βοῶμαι, food) used indefinitely, ver. 13.—ἡμῶς, us) having or not having knowledge.—οὐ παρίστημι) neither as regards pleasing Him in the judgment, nor as regards displeasing Him, πρὸς τὸν ὑστερίσθαι [so as to be accounted the worse for it]; σωίστημι, I commend; but the word παρίστημι occupies a middle place between a good and a bad sense, as is evident from the Ep. of Athanasius, πρὸς Ἄμωνι, where he makes this periphrasis, φυσικῆς ἡμῶς οὐ παραστήσει πρὸς τιμωρίαν. So ver. 10, ὑστερεωθῆσαι is used as a word in a middle sense. This is the foundation of lawful power [liberty, ver. 9], ἰκανωσία; comp. ὅτι in the next verse.—οὐτός—περισσεύομεν οὔτε—ὑπερβαίνει, neither are we the better: nor—are we the worse) because in both cases thanksgiving is retained, Rom. xiv. 6.

9. Ἡ ἰκανωσία, lawful power [liberty]) a word frequently used for power and liberty in this discussion, ix. 1, 4, etc.: comp. vi. 12.—ἡμῶς, of yours) which you so eagerly uphold, ver. 11.

10. Εἰσώλευσιν) A word fitted to deter. It is found in 1 Mac. i. (47), 50, x. 83; 3 Esdr. ii. 10.—ὑστερεωθῆσαι, shall be built up in [emboldened to] An antiphrasis. You ought to have built up your brother in doing good; but you by your example impel him to do evil. [The force of example is great.—V. g.]—τὰ εἰσώλευσιν ἑσθίειν, to eat things offered to idols) By these very words

1 Ernesti says, Bibl. th. noviss. T. i., p. 511, that Bengel, along with Heumann, prefers the reading συνέδεω in this verse to the common reading συνείσην, and approves of it, but without foundation. Certainly Bengel's older margin has marked συνεδεῖν with γ, the later with δ; and the Germ. Vers. has expressly printed συνείσην.—E. B.


2 Any natural ejection in the animal functions will not bring us to punishment.

3 See Appendix: When words are used to signify the contrary of what is expressed, as here, shall be built up (usually applied to what is good), meaning, shall be impelled to what is bad.—Ep.
the horror of the weak man is expressed, who eats not with standing.

11. 'Ἀπόλειται, shall perish) He will lose his faith, and, if he do not recover it, his salvation, Rom. xiv. 23. [See, what important results a single action may produce, although externally considered it seemed to be of little consequence.—V. g.]—ὅτι ὁ, for [on account of] whom) For rather than instead of suits the passage before us; that we may be taught, what we ought to do for the sake of our brethren.—ἀφεθεῖν, died) prompted by the love, which thou so very little imitatbest.

12. Τυγγωνεῖς, striking) [Engl. V. not so well, wounding], as the weary cattle are urged on by the lash. Striking is elegantly used, not wounding, for a wound is seen, a stroke is not so discernible. You strike brethren, or make them strike themselves.—οἰς Χριστῷ, against Christ) to whom the brethren are united. The expression, against Christ, in the latter clause bears the chief emphasis; when ye sin, in the former.

13. Καίω, flesh) In order to avoid with the greater certainty flesh sacrificed to an idol, I would abstain from all kinds of flesh.—σπανδαλίσω, I should make to offend) The person is changed: he just now said, if meat offend.

CHAPTER IX.

1. Οὐχ εἰμὶ ἱλιῦθερος; οὐχ εἰμὶ ἀπόστολος;) am I not free? am I not an apostle?) There is a transposition of these two clauses in the present received reading:¹ but Paul first lays down the proposition, I am free; then, the reason of it [by aetiology. Append.], I am an apostle; and there is a hendiadys in this sense, I am entitled not only to Christian, but also to apostolic liberty. We have a chiasmus² in the discussion of the subject: for in it he first claims for himself the apostleship, ver. 1—3, then he asserts his liberty, and that too as an apostle, ver. 4, 5, 19,

¹ AB Vulg. Memph. Syr. Orig. 4,266 b, support the order as in Bengal D G fg later Syr. put ἀπόστολος before ἱλιῦθερος, as in Rec. Reading.—Ed.
² See Appendix.
[whereas in the statement of subject, ver. 1, 'free' comes first, 'apostle' next]. That, which free is in the adjective, ver. 1, ἐξουσία, power, is in the substantive, ver. 4; comp. viii. 9.—ὑψι—ὑψασά, have I—not seen?) Observe the firmness of the apostle.—τῷ ἔργον μου, my work) A testimony derived from actual facts, which is the strongest.

2. τῇ, to you) to whom I came; who have received the Gospel; you cannot deny it: ἵνα, as far as you are concerned. Similar datives are found at ver. 21.—ἡ γὰρ σφραγίς, for the seal) From the Church of believers an argument may be derived for the truth of the Gospel, and of the Christian religion.—ἀποστολικής, of apostleship) A person even, who was not an apostle, might bring men by means of the Gospel to the faith, as Philip, Epaphras, and others; but Paul calls the Corinthians the seal not of calling of whatsoever kind, but of his apostolic calling: because he had the signs of an apostle, 2 Cor. xii. 12; Rom. xv. 18, 19; nor did the Corinthians merely receive faith, but also a singular abundance of gifts, 1 Cor. i. 7.

3. Ἡ) This is an anaphora with1 ἡ σφραγίς, ver. 2—ἀποστολικῆς, a defence [or answer]) The Roman Pontiff, in his desire to be irresponsible, ἀνυπηρέτους, assumes more to himself.—τῷ ἔργῳ ἀναξιώματι, to those who debate my case [examine me]) who have any doubt of my apostleship.

24. Μή οὖν ἵνα μείνῃ; have we not?) He comes from the singular to the plural, including his colleagues [in the apostleship].—φαγέω καὶ πίνῃ, to eat and to drink) without labouring with his hands.

5. Ἀδελφή γυναῖκα, a sister, a wife) Expressed in the nominative case this is the proposition implied, this sister is my wife; wherefore the name, sister, does not prevent marriage.—περιάγων, to lead about) an abbreviated expression3 for to have and to lead about; for he had no wife. Expense was laid upon the Churches, not from having, but from leading about a wife.—ὡς, as well as) this word also refers to ver. 4.—οἱ λοιποί, the others) The article shows that all the others had done so. We

1 See Append. The frequent repetition of the same word in the beginnings of sections.
2 Ἀδελφή is this) namely, that you are the seal of my office.—V.g.
3 See Appendix, "locutio concisa."
may presume the same of John.—καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, and the brethren of the Lord) Acts i. 14; Gal. i. 19.—καὶ Κηφᾶς, and Cephas) There is a gradation here; comp. iii. 22, note.

6. Τοῦ μὴ ἵργάξανθαι, to forbear working with the hand.

7. Τίς, who) The minister of the Gospel is beautifully compared to a soldier, a vine-dresser, a shepherd. The apostle speaks of that which is a common occurrence; although, even then, there had been some, who were soldiers on their own charges—volunteers.—φυτεύει; plants) iii. 6.

8. καὶ) also. Not only do I not speak this as a man [according to mere human modes of thought], but with the approbation of the law itself.

9. ὃς φιμώσεις βοῶν ἀλοώντα) So the LXX., Deut. xxv. 4.—ἀλοώντα, threshing) Horses in the present day are employed in threshing corn in some parts of Germany.—μὴ τῶν βοῶν, does God care for oxen) It is not at all denied, that God cares for oxen, since the man, who would have muzzled the ox, threshing the corn, would have committed a sin against the law. But the conclusion proceeds from the less to the greater. [If God cares for mere oxen, much more for men]. This is a specimen of the right mode of handling the Mosaic laws, enacted regarding animals.

10. πάντως, altogether) The word, 'saying,' is put into the question itself.—ὅτι) namely, that—ἐν ἐλπίδι), in which the LXX. always render ἐν ἐλπίδι: comp. Acts ii. 26.—ὑπείραξα, ought) There is a change of person. The obligation [implied in ὑπείραξα] is with them that remunerate, not with them that labour; otherwise the latter would commit sin by not receiving. So also regarding the precept, ver. 14: comp. I ought, 2 Cor. xii. 11.—ὁ ἀφορριῶν, that [animal] which ploweth [or he that ploweth]) This also is the labour of oxen. It seems to be an adage, something like this; hope supports the husbandman.—τῆς ἐλπίδος αὐτῶν, of

1 The margin of the 2d Ed. prefers the shorter reading, ἐν ἐλπίδι τοῦ μετέχειν, of which there is not a vestige, either in the older Ed., or in the Gnomon, or in the Germ. Vers.—E. B.

ἐν ἐλπίδι τοῦ μετέχειν is the reading of ABC both Syr. (Memph.) Theb. Vulg. (in spe fructus percipiendi) Orig. 1,170; 541 c. But D (Δ) corrected later, G ἐν ἐλπίδας αὐτῶν μετέχειν: to which Rec. Text adds ἐν ἐλπίδι.—Ed.
his hope) The abstract for the concrete: of the fruits, in the hope of which he, who now threshes, plowed,—ματίσκειν, to become partaker) viz. ought. To become partaker of his hope is a periphrasis for the verb to thresh. Namely, he who plows in the hope of threshing and eating; he, who threshes, possesses that hope, which he had in plowing, and threshes in the hope of eating.

11. τρυπήν, unto you) he does not say yours, as afterwards.—μέγα, a great thing) Comp. 2 Cor. xi. 15, 14, where it is explained as the same as "a marvel."

12. Ἀλλοι, others) true apostles, ver. 5: or false ones, 2 Cor. xi. 20.—ὑμῶν) over you.—μᾶλλον, rather) on account of our greater labour.—τῇ ἔργῳ τὸ πρῶτον) The repetition gives force to the meaning; this power [such a power as this].—στίγμων) στίγμω signifies properly to cover; them to protect, to defend; likewise to conceal, to bear and endure with a desire to conceal, as here and in xiii. 7. On the other hand, οὐ στίγμων, not to forbear, in a burst of strong feeling, 1 Thess. iii. 1, 5. [The minister of the Gospel requires to put in practice this forbearance: For reproaches of this kind are cast upon him, viz. on the ground of arrogance or avarice, which among politicians (or men of the world) are considered virtues.—V. g.]—ινα μὴ γνωσθῇ νῦν δώματι, lest we should hinder), i.e. that we should as far as possible forward the Gospel. Those, who are least encumbered, do more work and cause less expense; hence the celibacy of the priests among the Papists and of soldiers in the commonwealth.

13. Τὰ ἱερά) sacred things.—ἐν τῷ ἱερῷ, of the temple)—θυσιαστὴριόν, at the altar) If the Mass were a sacrifice, Paul would have undoubtedly accommodated to it the apodosis in the following verse.

14. ὁ Κύριος, the Lord) Christ Matt. x. 10.

15. Ἐγραψα, I have written) lately.—μᾶλλον, rather) construed with die. The reason of such a solemn affirmation is explained at 2 Cor. xi. 7, etc.—τις, any man) who should either give me a livelihood by the Gospel, or should declare that I thus gained my living.

16. Γὰρ, for) He now states, in what this glorying consists.—

1 "We suffer without speaking or complaining."—Ed.
This must be taken in the exclusive sense; if I preach, and do so not gratuitously; if I do nothing besides.—\(\text{ἀνάγχη, necessity}\) Owing [duty] takes away glorying.—\(\text{οὐάι δὲ, but [yea] woe}\) but intensive; not only have I nothing, whereas I may glory, but even woe [to me, if I do not], 

Ex. iv. 14; Jer. xx. 9.

17. '[\(\text{ἐξὼν, willingly}\): This is here used instead of \(\text{gratuitously}\), whence \(\text{I have a reward}\) makes an oxymoron;\(^1\) moreover he defines the \(\text{reward}\) and \(\text{gain}\) in the following verses. Paul often, when speaking of his own affairs, uses increase and diminution \([\text{αὔξησις and μείωσις}]\), not unlike a catachresis, and suitable to express his self-abnegation. He might have \(\text{willingly}\) preached the \(\text{Gospel}\), and yet have received a reward from the Corinthians; but if he should receive a reward, he considers that as equivalent to his preaching unwillingly; so in the following verse the use of his legitimate 'power' might be without 

\(\text{abuse}\); but he considers in his case the former in the light of the latter;\(^2\) comp. Rom. xv. 15; 2 Cor. xi. 8, 9, i. 24, ii. 5, vii. 2, 3.—\(\text{οἴκονόμισαν πατίσμουμαι, a dispensation of the \(\text{Gospel}\) is committed to me}\) I cannot withdraw myself, although I should fail of my reward. Again, the language is exclusive, as in ver. 16.

18. "\(\text{ινα, that}\): This is an answer to the question.—\(\text{βήσω, future subjunctive}\).\(^3\)—\(\text{ἐστὶν \(\text{μὴ κατασχέσασθαι}\) that I abuse not, \(\text{i.e.}\) that I may withdraw myself as far as possible from any abuse."

19. '\(\text{Ἐξ πάντων, from all men}\): Masculine, as we have immediately after, unto all; comp. the more. I was free from all men, \(\text{i.e.}\) no one could have held me as subject to his power.—\(\text{ἐδολώσα, I made myself a servant}\) a servant suits himself entirely to another.—\(\text{τοῦ \(\text{πλήρως, the more}\) The article has a force relative to all, \(\text{i.e.}\) as many of them as possible.}—\(\text{κερδήσω, I might gain}\) This word agrees with the consideration of a \(\text{reward}\).

20. '\(\text{Ως \(\text{ιουδαίως, as a Jew}\) in regard to those things which

\(^1\) See Appendix. The pointed combination of contraries. "Gratuitously, yet I have a reward."—Ed.

\(^2\) \(\text{i.e. He would regard his using his power as if it were an abuse.}\)—Ed.

\(^3\) Fut. subj. is an obsolete form seldom found, but legitimate. Indeed, the subjunctive itself is an old future.—See Donaldson's New Cratylus.
are not defined by the law; for as under the law follows, although even those, who observed the laws of Noah, might have been called men occupying a place midway between the Jews under the law and men without the law.—ὡς Ἰσραήλ νόμον ὃν Αὐτὸς ἀπέδωκεν is subjoined in the oldest copies. It was an omission easily made in others from the recurrence of the word νόμον.—τοὐς) The article seems to be put here not so much for the sake of emphasis as of necessity, as ὑπὸ under follows.

21. Ἀνιμώσωσι) This is here used in that sense, which the meaning of the primitive word precisely produces, as ἀναπτάωσαν, Heb. ii. 8.—ὡς ἀνιμῶσης, as without law), by omitting things that may be omitted in regard to things ceremonial.—μὴ ἄνιμωσης, who am not without the law) Paul was not (anomus) without the law, much less was he (antinomus) opposed to the law.—μὴ ἄνιμωσης, θεώ, ἀλλ' ἄνιμωσης χριστῶ) χρίστος, θεόν εστι, iii. 23: whence, he who is without the law to God, ἄνιμωσης θεώ, is also without the law to Christ, ἄνιμωσης χριστῶ: he who is under the law to Christ, ἄνιμωσης χριστῶ, is under the law to God, ἄνιμωσης θεώ. Concerning the law of Christ, comp. Gal. vi. 2, note. Ἐνιμώσως has a milder meaning than ὑπὸ νόμον.

22. Τοὺς ἄσθενεῖς, the weak) The article is not added to Ἰουδαίους, nor to ἄνιμωσις. It is added to ἄσθενεῖς, because he is chiefly speaking of them, viii. 7: and all these are easily gained, if they be rightly treated.—γίνομαι, I am become) When the verb is thus put [in the Perf. middle, a tense almost present in meaning], the transition is easily made from the past γίνομαι to the present γίνω.

23. Ἄνα συγκοινωνώς ἄντως γίνομαι) The ξῦν and γίνομαι show great modesty. Those things which follow, are referred to this verse, as to the proposition [the theme to be handled].—ἄντως, of it) of the Gospel and salvation; comp. the words, I might save, ver. 22.

24. Οίκς ὁδαίτε, know ye not?) The comparison is to a thing

1 And, therefore, both in the margin of the 2d Ed. it is elevated from the mark γ to the mark β, and in the Germ. Vers. it is inserted in the context. —E. B.

These words, μὴ—νόμον, are read in ABCD (Α) G Ἰɣ Vulg. Theb. But Rec. Text omits the words with Memph. Syr. and Orig. 1,391 c; 3,515 f, 4,166 d.—Ed
very well known to the Corinthians. — 1 δις, one) Although we knew, that one alone would be saved, still it would be well worth our while to run. [For what will become of those, who never cease to defend themselves by the inactivity of others. Comp. x. 5.—V. g.] — οὖν πρέξετε, ἵνα καταλάβητε, so run that ye may obtain) Paul speaks of himself to the end of the chapter; he does not yet exhort the Corinthians directly; therefore he seems here to introduce into his discourse by a third party 2 that sort of encouragement, which P. Faber, i. 2, Agonist. c. 32, shows that the judges of the combats, the instructors of the young in gymnastics and the spectators were accustomed to give; — also Chrysostom Hom. on the expression εἰςιν πινακά; and Caesarius, quaeest. 29; for the words, he says, they say, 3 are more than once omitted. See ch. v. 13, xv. 32, 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxvii. 3; Jer. ii. 25, li. 9. Therefore this is the sense here; they say, so run, etc.; and this clause belongs to the protasis, which is continued at the beginning of the following verse, οὖν, so, a particle expressive of praise as well as of exhortation, Phil. iv. 1.— πρέξετε, run) All are urged, as if each, not merely one, was to obtain the prize.— ἵνα, that) to the end that.

25. Πᾶς, every man) There were many sorts of contests.— δὲ, but) an emphatic addition (ἰστινασε). The race was among those contests that were of a lighter description; wrestling, to which allusion is presently made, is among those that were more severe.—πάνω, all things) supply κατὰ, as to, throughout.— ἰγκρατεῖταιν, is temperate) Those, who were to strive for the mastery, were distinguished by their admirable mode of living. See the same Faber, and the same Chrysostom de Sacerd., l. 4, c. 2, at the end.— ἵναίοι, they, who run and wrestle. Christians had abandoned the public games. — φαυρτι, corruptible) formed

1 ΠΑΝΑΣΕ, all) Comp. x. 1.—V. g.
2 See Appendix, under the title Sermocinatio. “So run that ye may obtain” is not Paul’s direct exhortation to the Corinthians, but the language of the spectators of the games, etc., to the racers, quoted by Paul as applying to himself. Comp. v. 26. Obliquely reference was meant to the Corinthians.—Ed.

8 Beng. means that Paul’s omitting, in the allusion or quotation, “As the saying is,” does not militate against its being a quotation. For he elsewhere omits this express marking of quotations.—Ed.
of the wild olive, of the apple tree, of parsley and of the fir tree. Not only the crown, but the remembrance of it perishes.

26. 'Εγώ I for my part.—οὔτως so, as I said, ver. 23: comp. οὔτω, so, ver. 24.—οὐκ ἄδηλως not uncertainly, I know what I aim at, and how to aim at it. He who runs with a clear aim looks straight forward to the goal, and makes it his only object, he casts away every encumbrance, and is indifferent to what the standers bye say, and sometimes even a fall serves only to rouse him the more.—πολεμάω, I fight) Paul adds the pugilistic contest to the race, in preference to the other kinds of contest.—ὡς οὖν αἷμα δίφω, not as one beating the air) In the Sciamachia [sparring in the school for mere practice] which preceded the serious contest, they were accustomed to beat the air; comp. [ye shall speak to] the air, xiv. 9.

27. 'Ὑπωπίαξω) Eustathius says, ὑπώπιαμα αὐτό τάς περὶ τοῦ θρακιλμοῦς πληγάς εἰ δὲν ἐκ μέρους καιριωτάτου, καὶ τὸ ὑπωπίαξεν, καὶ σώματος ὑπωπισμάτως μεταφορικῶς, ἄ κατα συντηχὲν.¹ He at the same time shows, that πρόσκομμα, applies to the foot, as ὑπώπιων to the head; therefore compare πρόσκομμα and τύπτοντες with ὑπωπίαξω, viii. 9, 12.—τὸ σῶμα, the body) A near antagonist, Rom. viii. 13; 1 Pet. ii. 11.—δουλαγωγῶ) I lay my hand upon my body, as on a slave, and restrain it; comp. respecting a slave, Sir. xxxiii. 25. ὑπωπίαξω, as a pugilist, δουλαγωγῶ, as a runner. The one word is put after the other; the one denotes rather the act, the other the state; the one is weightier than the other; for at first greater austerity is necessary, till the body is subdued.—κηρύκος) Κήρυκες were present at the games [who placed the crowns on the brows of the conquerors announcing their names.—V. g.]—ἀδήλως, one rejected, cast away) Unworthy of a prize, of a crown. It is a word which was used in the public games.

¹ Blows around the eyes are termed ὑπώπιαμα; from which, on account of it being a most tender [susceptible] part, we have both ὑπωπίαξων, and ὑπωπισμάτως, applied to the severe disciplining of the body metaphorically, viz., that disciplining which is in the way of mortification.
CHAPTER X

1. οὖθελωδευμαξεγνοι, Moreover, I would not that you should be ignorant) The phrase refers to the whole passage; for the Corinthians were acquainted with the history; comp. ix. 13. The particle moreover transfers the discourse from the singular, ix. 26, to the plural.—οίπατίρεςημαων, our fathers) even the fathers of the Corinthians; for the Gentiles succeeded to the place of the Jews. [Our ancestors, he says, in respect of communion with God.—V. g.]—πάντες, all) had gone out of Egypt—there was not so much as one of so great a multitude detained either by force or on account of disease, Ps. cv. 37. Five divine benefits are mentioned, 1—4, and as many sins committed by our fathers, 6—10.—υπὸτὴννεφέληνδουαν, were under the cloud) Ex. xiii. 21, 22.—διὰτῆςβαλάσαςςιδηρδων, passed through the sea) Ex. xiv. 29.

2. ΚαὶπάντεςεἰςτὴνΜωϋσῆνβαπτίσαντες, and all were baptized unto Moses) καὶ, and so. He resumes what he slightly touched upon in the preceding verse about the cloud and the sea, and shows to what each refers. They were baptized in the cloud, so far as they were under it; and in the sea, so far as they passed through it. They were neither wet with the cloud nor with the sea, much less were they immersed in either (although some conjecture, that a miraculous rain fell from that cloud, from what is said in Ps. lxviii. 9, cv. 39), nor is the term baptism found in the writings of Moses. But Paul uses this term with great propriety, 1. Because the cloud and the sea are in their own nature water (wherefore also Paul is silent respecting the pillar of fire); 2. The cloud and the sea took the fathers out of sight and restored them again to view, and this is what the water does to those who are baptized. 3. They were initiated

1 Preference, however, is given to the particle γὰρ, both in the margin of the first and second Ed., and in the Germ. Vers. — E. B.

ABCD(Δ)Gfg Vulg. Orig. 4,143a; 144a, Iren. 264 Cypr. 157,277 have γὰρ. Rec. Text δὲ with Orig. 1,541a, some MSS. of Vulg. and both Syr. Versions.—Ed.
by the cloud and by the sea; and as initiation, at Col. ii. 11, is described by circumcision, so here by baptism, a metaphor common to the Old and New Testament; comp. ch. v. 7. But they were baptized unto Moses, as the servant of God, Ex. xiv. 31, because they had begun to believe (in) him, and that they might afterwards believe (in) him; comp. εἰς, Rom. iv. 20.¹ ἐβαπτίσατος, in the middle voice, received baptism. In the 1st verse it is hinted what God did for them; in ver. 2, what the fathers received. The sacraments of the Old Testament were more than two, if we take into account these extraordinary ones, at the time of their exodus out of the land of Egypt.—καὶ ἐν τῇ βαλαᾶσθε, and in the sea) In repeated indicates a new step in their progress and privileges.

3. Καὶ πάντες, and all) The three former particularly refer to baptism; this and the following, to the Lord's Supper. If there were more sacraments of the New Testament, Paul would have laid down something that bore likewise a resemblance to the others.—τὸ αὐτὸ) the same, in respect of the fathers that fell, or did not fall; not in respect of them and us; for in the New Testament there is none of the Mosaic manna; comp. of one [part-takers of that one bread], ver. 17.—βρῶμα, meat) Ex. xvi. 14.—πνευματικόν, spiritual) Manna was spiritual food, not in itself, John vii. 32; nor merely in the way of prefiguration; but because there was given from Christ to the Israelites, along with food for the body, food for the soul, the manna, which is far more noble than external food: comp. the next verse; and in this better sense, the denomination is given; comp. Ps. lxxviii. 24, 25: and there was spiritual food not only to believers, but also, on the part of God [as far as God's part is concerned], to the others.

4. Πόμα, drink) This relates rather to Ex. xvii. 6, than to Numb. xx. 8, where mention is made also of cattle.—γὰρ, for) Such as is the rock, such is the water.—ἐκ πνευματικῆς ἀκολουθοῦσας τίτρας, from the spiritual rock, that followed them) The article τῆς is not added. The people did not know, what the rock was; therefore Paul long after adds, but the rock was Christ. This spiritual

¹ [He staggered not] at [in reference to], the promise of God: so here, baptized unto Moses, viz., in relation to him as their divinely appointed leader.—Ed.
rock is spoken of as *following them*, not on account of its follow-
ing the people; for it rather went before them; but because, although at that time it was really present with them, ver. 9, yet it was only in after ages that at length it was made known to them; comp. on the word ἀνακολουθεῖν, to follow, 1 Tim. v. 24; on the order of natural and spiritual things, 1 Cor. xv. 46.

5. ἄλλα, *but*) although they had so many signs of the Divine presence.—οὐχ ἐν τοῖς πλείονοις αὐτῶν, not with the most of them) The position of the particle *not* should be noticed. Reason might suggest, that God certainly was well pleased *in* τοῖς πλείονοις, with the most of them. This the apostle denies. He not only points out those, who are particularly described presently afterwards, but at the same time many others.—ὁ θεὸς, *God*) whose judge-
ment alone is valid.—καταπτρώθησαν, were overthrown) in great heaps, and with great force. The LXX. have used this word in Numb. xiv. 16.—γὰρ, *for*) The event showed; that they had not pleased God.—ἐν τῇ ἡβήμω, *in the wilderness*) far from the land of promise.

6. τὰ ὠτά, *these*) benefits, which the people received, and the sins which they at the same time committed.—τύποι, *examples*) by which we may be instructed, from which we may learn, what punishments, we must expect, if, receiving such benefits, we should sin in a similar manner.—οἱ τῷ μὴ, *that not*) The benefits are put down in the order, in which they are arranged by Moses, in the different chapters of Exodus; the offences, with their punishments, in a different order. The fundamental principle, from which the offences proceed, is concupiscence: afterwards, the mention of idolatry most of all serves his purpose, ver. 7, 4: fornication was usually joined with idolatry, ver. 8: temptation with murmuring; see the following verses. Those offences are chiefly mentioned, which relate to the admonition of the Corin-
thians.—ιπτερυματας) The LXX. have this verbal noun.—κακῶν, *after evil things*) Rom. xiv. 20.—ιπτερυματας, *lusts, lusted*) Numb. xi. 4.

7. Πρεσβείας, *be ye*) In this ver., and ver. 10, the matter is set before them in the second person; for Paul was beyond the danger of idolatry, nay, he was even the object of their murmuring; the other things are put in the first person—both be-
comingly so. So 1 Pet. iv. 1, 3, in the second person.—τοὺς αὐτῶν, *some of them*) We should mark *some*; where *some* begin,
the majority of the multitude easily follow, rushing both into sin and to punishment.—ἐκάθισαν, κ.τ.λ.) So the LXX., Exod. xxxii.
6.—φαγὼν καὶ πίνων, to eat and drink) This quotation is much to the purpose; comp. ver. 21.—παίζων, to play) A joyful festival is here indicated (celebrated with lascivious dancing around the calf.—V. g.), and at the same time the vanity of the festival on account of the idol is implied.

8. Ἐπόρευσαν, committed fornication) Num. xxv. 1.—ἐίκοσι τρεῖς χιλιάδες, twenty-three thousand) They are said to have been twenty-four thousand, Num. xxv. 9. A stroke from God swept them away; but besides, the princes [“the heads of the people,” Num. xxv. 4] were hanged, and the judges were commanded to put to death their men, over whom they presided, who had been joined to Baal-peor. Moses as well as Paul gives the number of them, whom the plague itself of that day destroyed. Why then does Paul subtract a thousand? The precise number of the dead, we may suppose, was between the round numbers, 23,000, and 24,000, say 23,600, and had been known by tradition. We do not follow the subtilties of other interpreters.

9. Μετὰ ἐκπήραξαν, The compound verb, as in Matt. iv. 7. The simple verb follows immediately after.—τῶν χριστῶν, Christ) Paul mentions five benefits, ver. 1-4, of which the fourth and fifth were closely connected; and five crimes, of which the fourth and fifth were in like manner closely connected. In speaking of the fifth benefit, he expressly mentions Christ; and in speaking of the fourth crime, he shows that it was committed against Christ. [See App., P. II., on this passage, where the reading χριστῶν is defended against Artemonius, Not. Crit.1].—ἐπίφανες, tempted) Num. xxi. 5. Christ is therefore God. Comp. Ex. xvii. 2. Often those things which are declared concerning the Lord in Old Testament, are spoken of Christ in New Testament, Rom. xiv. 10, 11; and that temptation, by which the people sinned, was an offence peculiarly against Christ, Ex. xxiii. 20, xxxii. 34; Is. lxiii. 9; for when they had drunk from that Rock,

1 Lachm. reads Κύριον with BC, and some MSS. of Memph. Vers. But Tischend., with D(A)Gf Vulg., both Syr. Versions, Memph., Theb., and Marcion, according to Epiphanius (ὁ δὲ Μαρκιαν ἀντὶ τοῦ Κύριου Χριστοῦ ἐπιλίθεων), Iren. 264, χριστῶν. This last is the better attested reading therefore. A has Σιὼν.—Ed.
which was Christ, ver. 4, they yet complained for want of water, Num. xxi. 5. Therefore they were also preserved from the fiery serpents, by raising a serpent on a pole, a type of Christ. As Abraham "saw Christ's day" [John viii. 56], as Moses embraced "the reproach of Christ" [Heb. xi. 26], so the Israelites tempted Christ: and yet the Corinthians could more directly tempt Christ.

10. Μὴ δὲ γὰρ γιγνώσκετε, do not murmur) comp. ver. 22. Moses and Aaron were the secondary objects of murmuring in the Old Testament.—ιψεγγυσαν, murmured) Num. xvi. 41. With Moses, murmuring preceded the temptation; but Paul places murmuring after the temptation in the last place, as being most like to that sin, into which the Corinthians were liable to fall. He who is weaker [than the Lord], ought not to murmur; comp. ver. 22; Ex. xvi. 8, 10, at the end of the ver.—ἀπώλεσαν, perished) ibid. ver. 49.—δολοφονοῦ, destroyer) Comp. Wisd. xviii. 22, 25; Heb. xi. 28, note.

11. Πάντα, all things) He resumes what he said, ver. 6, and in this recapitulation adds, all things, which stands in apposition with enamples.—τὰ παράγαροι) enamples.—εἰςίναις, to them) construed with happened.—γράφατε, were written) The use of the Old Testament Scripture is in the fullest force in the New Testament. It was not written out in the beginning [but subsequently: for the edification of us in the ends of the world].—τὰ τέλη τῶν αἰῶνων, the ends of the ages) εἰςίναις, all things, even former ages; τὰ τέλη, in the New Testament, comp. Rom. x. 4. The plural has great force. All things meet together, and are coming to their height: benefits and dangers, punishments and rewards; comp. the following verse. All that now remains is that Christ should come, as the avenger and judge; and until that happens, these ends, being many, include various periods succeeding each other.—κατείνησαν, have come upon) as it were unexpectedly. He does not say, we, who have come upon the ends. The same word occurs, xiv. 36.

1 The Germ. Ver. shows on the margin of the 2d Ed. the reading τυπικος raised from the mark ς to the mark γ.—E. B.

Lachm. reads τυπικας, with ABC Orig. 1, 170; 536f; 4, 8e; Τυρ Vulg. Iren. ("in figura"), Hilary (in preformationem). Tisch. reads τυποι, with D(Δ)G Memph., Theb., later Syr. (Syr. has in exemplum nostrum).—Ed.
12. 'O δυντόν he, who stands, and thinks that he stands.—
ιστάναι, that he stands) well-pleasing to God, ver. 5.—μὴ πέσῃ, lest he fall) ver. 8, 5.

13. Πεπανωμένης, temptation) It is mere human temptation, such as may be overcome by a man, when the man has to do either with himself, or with others like himself; to this is opposed the temptation of demons; comp. ver. 20, 14. Paul had greater experience; the Corinthians were inexperienced, and therefore more free from concern.—οὐχὶ ἐληφθείς, has not taken) he says οὐχὶ, not ὑπακούοντες. He is, therefore, speaking of some temptation, with which they are at present struggling; comp. with ἐληφθείς, hath taken, Luke v. 5, 26; 2 Cor. xii. 16.—πεπανωμένης δὲ, but faithful) An abbreviated expression, of which the one member must be supplied from the other. Hitherto you have not been severely tempted; you owe that not to your own care, but to the protection of God; but now a greater temptation hangs over you; in it God also will be your defence, but be ye watchful. Thus δὲ, but, extends its meaning to ver. 14. God is faithful in affording the assistance which both His word and His former works promise.—πεπανωμένης, to be tempted) by men or demons.—δυνατος, you are able) viz., to bear, from the end of the verse.—οὐ, with) God permits us to be moderately tempted; and at the same time provides a way of escape.—καλόν, also) the connection being unbroken.—ἐξαθάνων) a way of escape, which takes place gradually, even while some things remain to be borne. The same word is found, Wisd. ii. 17, viii. 8, xi. (14), 15.

14. Απὸ τῆς εἰδωλολατρίας, from idolatry) The consequent [idolatry] is put for the antecedent [things offered to idols], with a view the more to deter the Corinthians from indulging in this sin: i.e. avoid things offered to idols, and the religious use of them, in so far as they are things offered to idols. Having premised this caution in the 23d ver., he shows that the use of those things in a civil point of view is indeed lawful, but still they ought to be used with great caution.

15. Φρονίμους, to the wise) to whom a few words are sufficient to enable them to form their judgment concerning this mystery.

16. Τὸ ποτήριον, the cup) The cup is put before the bread; because according to his design [to reprove the eating of meats sacrificed to idols, answering to the bread of the Lord's Supper],
he dwells more on the consideration of the meat, ver. 21; mention is however made of the cup, because it is inseparable from the other element. The interchange of the order here is a proof, that the body of Christ is received separately, not inasmuch as it has the blood accompanying it. In mentioning food more respect is paid to meat, than drink; but in the mystery of redemption the blood is oftener named, than the body of Christ. Hence Paul's promiscuous arrangement [sometimes the bread, at other times the wine coming first].—τῆς εὐλογίας, of blessing) on that account it is distinguished from a common cup, Matt. xxvi. 27.—ὁ εὐλογημένος, which we bless) plural as in we break, supply, we, ministers and believers, each for his own part: comp. ch. v. 4. All, who bless and break together, enter the more closely into communion.—κοινωνία, communion) This predicate used in the abstract shows that the subject should likewise be taken in the abstract. The cup, which we use, i.e. the use of the cup (comp. Mark vii. 30, note). He who drinks of this cup, is a partaker of the blood of Christ; so ver. 18, they who eat. The highest degree of reality is implied: comp. ver. 19, note.—τοῦ αἵματος, of the blood) that was shed. Now, he who is a partaker of the blood and body of Christ, is also a partaker of the sacrifice, that was offered on the cross: comp. ver. 18; a partaker in short of Christ himself; comp. what is put in antithesis to this, ver. 20, at the end.—τῶν ἄρτων) There is a construction similar to this, vii. 17: and in the LXX., Num. xxxii. 4. Τῆς εὐλογίας is here again to be supplied; the bread of blessing.—τοῦ σώματος τοῦ Χριστοῦ, of the body of Christ) of the body delivered up to death for us; comp. the opposite [the antithesis] to this, ver. 20, at the beginning. The body of Christ is also the Church, as in the following verse; but here the very body of Christ is intended, from which the blood is contradistinguished.

17. "Or, since) He proves, that the cup and the bread are the communion; for the bread by itself does not make them that eat it, become one body; but the bread does so, in so far as it is communion, etc.—ἰς ἄρτος (one bread), viz. there is [and indeed it is such bread as is broken, and carries with it (implies in the participation of it) the communion of the body of Christ.—V. g.]—οἱ πολλοὶ, the many) believers [Eng. Vers. is different, "We being many are one bread and one body"]—
ἐν τού ἐνὸς ἄρτου, of the one bread) and therefore also of the one cup.

18. Τοῦ θυσιαστηρίου, of the altar) and therefore, of God. He, to whom the offering is made, those things which are offered, the altar on which they are offered, have communion [a mutual tie in common], as is evident from the following verses, comp. Matt. xxiii. 20, 21.

19. Τί, what) In the Protasis, he has derived his argument from the sacred rites of the Christians and Jews; and now about to give the apodosis, he uses προερχόμενα, precaution in the way of anticipation, and sets down by implication the apodosis itself with pious caution, ἐὰν λάβῃς, in ver. 20: he who eats things offered to idols, cultivates communion with demons. An idol1 is a piece of wood, and nothing else; what is offered to an idol is a piece of flesh, and nothing else; but that cup and that bread, which have been spoken of at ver. 16, are not a mere cup and mere bread.

20. Ἀλλ', but) viz. I say.—δαιμονίως, to demons) rather than to idols.—κοινωνίως, the associates) Those who were present at the sacrifices of the Gentiles, which serve as an invitation to demons, opened the window to demons, to make an assault upon themselves.—Θεῷ, to God) in whose communion you ought to be: Deut. xxxii. 17,—ἐδοξον δαιμονίως, καὶ οὐ Θεῷ, They sacrificed to devils and not to God; comp. Baruch iv. 7.

21. οὐ δύνασθε) ye cannot, without very great sin.—κυρίων, of the Lord) Christ.—πραξίζης κυρίων, of the Lord's table) The Lord's Supper is a feast, not a sacrifice; on a table, not on an altar.

22. Παραξένωμεν) do we provoke to jealousy? namely, by idolatry, ver. 7; Ex. xx. 5. The kindred word is ἵππην, ἀγώνα παρέخειν, to cause one a conflict, to weary out, Is. vii. 13. So Deut. xxxii. 21,—αὐτοὶ παρεξέλυον με ἐν' οὐ θεῷ, they have moved me to jealousy with that which is no god.—ἰσχυρότερον, stronger) so that we may flee from His jealousy when kindled? [The

1 By inverting the order, the margin of both editions intimates, that εἰδωλῶν is to be placed first, and that εἰδωλόν should be second in the order; but the Germ. Ver. follows the reading of the text.—E. B.

BG corrected later, D Vulg., d Memph., Theb. Versions, have the order εἰδωλόν—εἰδωλῶν. A omits ἢ ὅτι εἰδωλόν τι ἥσιν.—Ed.
weaker party is provoked without danger; but it is different in the stronger.—V. g.]

23. Συμφέρειν, expedient) ver. 33. The power, by which all things εξεστιν, are lawful, is given by God: Συμφέρειν, expediency, is a thing affecting myself: οἰκώμη, edification, relates to another.

25. Μηδὲν ἀνατρινοντες, asking no questions) whether it has been offered to an idol or not. Curiosity is often more injurious, than simplicity.—διὰ τὴν συνίδησιν, for the sake of the conscience) of another, ver. 29, whose benefit is consulted by keeping silence, lest he should be disturbed.

26. Τοῦ Κυρίου, of the Lord) not of idols. Ps. xxiv. 1, τοῦ Κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς—The earth is the Lord’s and the fulness thereof. Ps. 1. (xlix.) 12, η ἐκείνη ἡ θεομετέρη καὶ τὸ πλῆρωμα αὐτῆς—The world is mine and its fulness.—πλῆρωμα, fulness) including all kinds of meats.

27. Θέλετε περιστερα, you wish to go) Paul does not much approve of this, nor does he forbid it.

28. Τὸν μηνύσαντα καὶ τὴν συνίδησιν, for the sake of him that showed it, and for conscience sake) a Hendiadys. μηνύω denotes serious information given of a thing.

29. Τὴν ἰαυτοῦ, thy own) comp. the preceding verse; or rather, because he is there speaking in the plural, my own; comp. this with what immediately follows.—ιτήρων, of another) of whom, ver. 28.—ἡ εἰκοσία μου, my liberty) i.e. [Why am] I, along with the liberty of my conscience [judged]; so immediately after, by the conscience of another, i.e. by another along with his conscience which is encumbered with scruples.—κρίνεται, is judged) i.e., his weak conscience cannot deprive my conscience of its liberty.—ἄλλης, another) This word has greater force, than if it had been said, of another [judged by another conscience; not as Engl. V. another man’s conscience].

30. Ἐγώ, I) This expression has reference to his legitimate power [See ver. 23].—εἰ βλασφήμωμαι, why am I evil spoken of) by him, who does not use his liberty, i.e. no man can reprove me (but βλασφήμη, to speak calumniously of, is even worse), as if I were acting contrary to my conscience.—νοτίος, for which) i.e.
why am I assailed with reproaches for my thanksgiving?—ραςω, I give thanks) Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts the authority of God.—1 Tim. iv. 3, 4; Rom. xiv. 6.

31. εὖτε, whether) A great first principle, comp. Jer. xxii. 15, 16.—εὖτε τι παράπτωσιν or whatsoever ye do, which is either more or even less common than eating or drinking. [It is in the highest degree just to consider in all our words and actions, whether they tend to the glory of God, 2 Cor. ix. 12; 1 Pet. iv. 11.—V. g.]—εἰς δόξαν Θεοῦ, to the glory of God) with thanksgiving and the edification of our neighbour.

32. τῇ ἱερατείᾳ τοῦ Θεοῦ, to the church of God) the holy church called from among the Jews and Gentiles. The same name is found ch. xi. 16, 22.

33. Πάντα, κατὰ πάντα, in all things.—πᾶν, all men) Jews, Greeks, Christians.—ἀρέσκω, I please) with respect to their consciences.—γὰρ σωθήσονται, that they may be saved) By this standard we must determine what is profitable.

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CHAPTER XI.

1. Μυμναί μου, imitators [followers] of me) He adds this verse to the former to show, that we must look to Christ, not to him [the apostle], as our highest example.—χειραποίημα, of Christ) who did not please Himself, Rom. xv. 3, but gave Himself at all costs for our salvation, Eph. v. 2.

2. ἐστάσομαι, I praise) [This verse is the proper commencement of the chapter.—Not. Crit.] Nowhere else does Paul so directly praise any of those, to whom he writes. But here he resolves to write about anything, which does not properly fall under his παραγγελία, admonition, to them, ver. 17; in which, however, if they will follow the reasons, which he has set before them, and comply with the custom of the saints, ver. 16, which he finally lays down as somewhat stringent, he assures the Corinthians, that they will be worthy of praise, and declares, that they will incur neither Peter's indignation, nor his.—πάντα) κατὰ πάντα.
μου, me) construed with you remember, or with all things, xvi: 14. —παραδόχων—παραδίδονοι, I delivered—traditions [ordinances]) This is applied to doctrines, whether imparted to them by word of mouth, or by letters, whether they relate to mysteries, or ceremonies, ver. 23, xv. 3; 2 Thess. ii. 15: they have a greater relation however to ceremonies. In ver. 23, he says respecting the Lord's Supper, that he both received and delivered; but here, he says, that he delivered, he does not say that he had received.

3. Δι', but) On this subject Paul seems formerly to have given no commandment, but to have written now for the first time, when he understood that it was necessary. By the expression, I would, he openly professes his sentiments.—ὄτι, that) Even matters of ceremony should be settled according to the principles of morality, so that they may agree with those principles. It may be said, How does one and the same reason in relation to the head (i.e. of Christ, or of the man) require the man to uncover his head, and the woman to cover hers? Ans. Christ is not seen; the man is seen; so the covering of him, who is under Christ is not seen; of her, who is under the man, is seen.—ἀνδρόν, γυναῖκα, of the man, of the woman) although they do not live in the state of marriage, ver. 8, and what follows.—ἡ κεφαλὴ, the head) This term alludes to the head properly so called, concerning the condition [the appropriate dress] of which he treats in the following verse. The common word, Principal, is akin to this use of the term head. The article ἡ must be presently after twice supplied from this clause.—κεφαλὴ Χριστοῦ, the head of Christ) iii. 23, xv. 28; Luke iii. 28, 38; John xx. 17; Eph. iii. 9, where God is said to have created all things by Christ, therefore He is the head of Christ.—ὁ Θεός, God) ver. 12.

4. Προσευχήμενος ἡ προφητεύων, praying or prophesying) especially in the church, ver. 16, and in the assembly [the coming together], ver. 17.—κατὰ κεφαλῆς, [having a covering] on his head) The state of the head, the principal part, gives dignity to the whole body. [The face is chiefly referred to, when he speaks of a covering. —V. g.]—ἡχον) having, i.e. if he has. The men of Corinth used not to be covered, and in this respect, the women imitated the

1 This word is given as it is in the original. In this form, it is not Latin, but it is probably the German substantive, which signifies head.—T.
men. In order to convince the women of their error, Paul speaks conditionally of the man.—*τὴν κεφαλὴν αὐτῶ, his head* properly so called, as just before in this verse; comp. note to ver. 6. Otherwise, the man praying with his head covered would sin more against Christ, than the woman against the man, with her head uncovered.

5. Πάσα δὲ γυνὴ, but every woman) δὲ, but, forms an epitasis [emphatic augmentation or addition]. In this whole passage the woman, especially the woman of Corinth, is principally admonished.—προευχομένη ἡ προφητεύουσα, praying or prophesying) Therefore women are not altogether excluded from these duties; at least the Corinthian women did that, which, so far as it may be lawful, Paul at ch. xiv. [34, 35] puts off, namely, to some suitable occasion distinct from the more solemn assembly.—ἀκαλυπτω, uncovered) nature demands a covering, but how far the forehead with the face, and the hinder part of the head, should be covered, is a matter left to the customs of the people. It is probable, that Jesus and His disciples had their heads covered according to the customs of the Israelites; whence the rule is not universal, and not more ancient than Paul. And there was ἰπράδεσεις, an ordinance, not a rule strictly so called, but a custom [institutum] eine Verordnung. A question arises here, what is to be thought concerning wigs? First, they do not seem to be considered as περιβλάστων, or covering for the head, for they are an imitation of the hair, and where that is too thin, they supply the defect, and in the present day are sometimes quite necessary for the sake of health, and they no more veil the face, than every man’s own hair: and even if women were accustomed to wear wigs, they would not be considered as thereby sufficiently covered. Therefore the head of a man is scarcely more dishonoured by them, while he prays, than while he does not pray. The wig, however, especially one too long and bushy and having little resemblance to the natural hair, is in reality an adventitious thing, and originates in pride or at least in effeminacy either voluntary, or arising from a false necessity:—it was not so from the beginning, and it will not be so always. Paul, if we could now consult him, would, I believe, not compel those, who wear wigs to cast them off entirely; but he would teach those, at least, who have not begun to wear them, for ever to unlearn [avoid] them,
as a thing unbecoming men, especially men engaging in prayer. —εἰσοργία, is) Such a woman does not differ from one, that has been shaved.

6. κειράσθω, let her be shorn) As the hinder part of the head is by nature in the man and the woman respectively, so in general it is becoming the forehead to be in its mode of dressing: ver. 14. The imperative here is that of permission, but a permission, which has in it mimesis, or a deduction to something unsuitable.¹ So shaving is unbecoming in nuns.—αἱσχρόν, a shame) So ver. 14. The opposite, comely, ver. 13: glory, ver. 15.—τὸ κειράσθαι, ης κειράσθαι) the one is more than the other. Mic. i. 16, κελπναί καὶ κειραὶ. κειράται, the back part of the head; κειραται, the forehead. In Mic. already quoted, there follows a gradation in the enlargement of the baldness occasioned by shaving.

7-10. οἵκ ἠφιλείν, κ.τ.λ., ought not, etc.) The man has more freedom in regard to his head-dress, especially when he is not engaged in praying or prophesying, than the woman.—κατακελύπτεσθαι, to cover) verses 7 and 10 have an exact antithesis. Observe, first, he ought not, and she ought: secondly, look at the diagram: The man ought not to be covered; because the man is, A. the image of God, B. and the glory of God: but the woman ought to be covered: C. because she is the glory of the man, D. and on account of the angels. The man, he says, is the image of God; supply, and of Christ from ver. 3 (see ver. 8; comp. ver. 12; ix, of, concerning the man and concerning God; but διὰ, by, concerning the woman): not only on account of his power over the woman itself, but also on account of the causes of that power, viz., because the woman is of the man; but she is of the man, for (γὰρ, ver. 9) she was created for the man. But the man is, in a nearer relation, both of God and under God; and so he represents God. Now because man is the image of God, he is at the same time the glory of God; comp. glory, 2 Cor. viii. 23. But the woman is the glory of the man; because the man is the head and lord of the woman. It is not said, the image and glory of the man; but only the glory of the

¹ A woman would not wish κειράσθαι. But if she wishes to be uncovered in front, let her also be uncovered behind, i.e., κειράσθω. This allusion to the supposed words of the woman, whom he refutes, constitutes the mimesis. See Appendix.—Ed.
man, as it were suspending the expression. But he proves, that she is the glory of the man, ver. 8, 9, as it were in a parenthesis; from which it may also be gathered, why the man is the image and glory of God. Now since the woman is the glory of the man, she might at the same time be called the image of the man; but Paul compensates for this by another expression, and says, for this cause, namely, because the woman is the glory of the man, she ought to be covered because of the angels; for in the diagram which we have just laid down, D is to A, as C to B. The meaning of this gnome-like sentiment¹ [expressed entirely in the same way in the notes to the Germ. Ver.] should be elicited from the very words that are added; let the woman cover herself because of the angels, i.e. because the angels are also covered. As the angels are to God, so the woman is to the man. The face of God is manifested: whereas the angels are covered, Isa. vi. The face of the man is manifested, [uncovered]; the woman is covered. Nor is the man on that account exalted above the angels; but he is merely considered so far as he represents God in regard to the woman, which cannot be said of the angels. But the woman ought to be covered especially in praying and prophesying; for it belongs to the man, in preference to the woman, to pray and prophesy; when therefore the woman takes upon her those functions, then some open avowal is most necessary on her part, that woman is still properly and willingly inferior to man. Both the outward dress of the body showing humility in the heart, which the angels cannot penetrate, and the external order delight the angels themselves, who also contemplate the order, and look at the conduct of men in the assembly of the Church, iv. 9; Eph. iii. 10; comp. Eccles. v. 6, where LXX. have προσώπον Θεοῦ, before the face of God. The conclusion is drawn from angels to the uncreated Angel, as from the less to the greater. Add Ps. cxxxviii. 1. But if not covered, the woman offends the angels by what is unbecoming, Matt. xviii. 10, 31. Moreover the woman ought to be the more careful not to offend the angels on this account, that she requires their protection, somewhat more than the man. She needs it more, on account of her own weakness just as children [minors,

¹ See Appendix, under the title Noëma.
inferiors] do: comp. note on Greg. Thaum. Paneg. 160; as also demons lay more snares for the woman, 2 Pet. ii. 19. The sentence of the law against the man when seduced and overcome is in proportion to the seduction, and the victory gained over him; but the woman was first overcome; or farther, she is more assailed by those extremely limpure spirits, whom the Greeks, on account of their eagerness to obtain victims, call φιλοφλωνεῖς, lovers of destruction. Comp. Matt. viii. 31, xii. 43. This great superiority of the man over the woman is qualified in ver. 11, 12, by way of ἐπιθεραπεία [after-softening of a previous unwelcome truth.—Append.], lest the man should exalt himself, or the woman think herself despised. Jac. Faber Stapulensis says, "Man was immediately made by God, the image and likeness of God, for His glory: but the woman mediatly through the man, who was as it were a veil placed between her and God; for the medium is viewed as an interposing object, and a veil. To mark this mystery, when a man turns himself to God, which he mostly does in praying or prophesying, he ought to do so with his head uncovered, having, so to speak, no veil between himself and God, offering thus to God the honour of his creation: but the woman with her head covered acknowledges her creation, and, as it becomes her, offers honour to God, in the second place and through the medium of the glory of the man, for the man is the first and immediate glory of God. The woman is mediate and second, and became immediately the glory of the man, and was made for the sake of the man himself." The same Stapulensis proceeds, "Both man and the angels were immediately created by God, and therefore man should have no covering, as a symbol of this event, when he is turned to God, any more than the angels; but the woman ought to have it, not only on account of the man, but also on account of the angels; for it would be pride, if she made her creation equal to that of the angels, inasmuch as she has this power [the privilege of creation] by means of the man. For what else is this, that a woman has and ought to have power over her head, but that she has this privilege through the mediation of the man, i.e. through the mediation of her head, who is her husband?" The discreet reader will skilfully qualify these remarks by those made by us above.

8. Ὄν γὰρ, for not) As his own wife stood in relation to the
first man, so is the whole race of women to the men.—ἐὰν ἀνδρός, from the man) from the rib of the man.

10. ὅσεῖν, ought) This verb differs from δή, it is necessary: ὅσεῖν denotes obligation, δή, necessity. The former is moral, the latter, as it were, physical necessity; as in the German, wir sollen und müssen, we shall and must.—ἐξουσίαν ἐχεῖν) to have power over the head. From that antithesis between ver. 7 and 10 [ought—ought not], it is evident that the power is the same as κάλυμμα, a covering: so Gen. xx. 16, כִּבְסֹת מַעֲלֹת, LXX, σίς τιμήν τοῦ προσώπου σου, for a covering, i.e., for a testimony of undefiled matrimonial chastity. On the contrary, the priest was commanded ἀποκάλυπτεῖν, to uncover the head of the woman, who had withdrawn from the power of her husband in consequence of adultery, or who was at least suspected of that crime. Num. v. 18. This passage agrees admirably with both quotations; only ἐξουσία, power, is a more suitable word here than τιμή, honour. Nor would it at all have been foreign to the purpose to compare Ps. lx. 9, Ephraim is the strength of my head. Paul uses ἐξουσίαν by an elegant metonymy of the sign for the thing signified; or even by a mild metonymy of the relative for the correlative, ἱππαγή, subjection, or the like; unless it be rather the sign, by which the woman avows and acknowledges that, although she prays and prophesies, still she is inferior to the man; in short, it is on this condition that the power of praying and prophesying falls to her share, and without that sign it must not be exercised. And this term is therefore more suitable, because it is closely connected with the δόξα, glory, ver. 15: and ἐξουσία, power, is also applied to the angels.

11. ἐν Κυρίῳ, in the Lord) in Christ, by whom both the man and the woman have been created and redeemed. The difference between the man and the woman, Gal. iii. 28, begins now rather to disappear in respect of Christ in this ver., and in respect of God in the following verse, than in respect of the angels. Therefore ver. 9, 10, 11, 12, elegantly correspond with one another in their short clauses.

12. Ἡ γυνὴ ἐν τῷ Only here, and at ver. 10, the articles are added. In ver. 10, the force of the relative is at ver. 9, and in ver. 12 at ver. 11.—ἐν—διὰ, from [of]—by) The particles differ; presently afterwards ἐν is also said of God.—πάντα, all
things) the man, the woman, and the mutual dependence of either upon the other.

13. 'Εν ὑμῖν αὐτή, in yourselves) without a long explanation. — ἢστι, is it?) a direct interrogation, as vi. 5.— γυναῖκα — τῷ Θεῷ, a woman—to God) Paul describes the leap, which the woman uncovered takes, passing beyond both the man and angels. An excellent hypotyposis,¹ though short.

14. Οὐδὲ αὐτή) does not even nature itself, from which all learn very easily.— ἡ φύσις, nature) and its light concerning what is becoming.— ἢν χρώματα) if he has long hair, like a covering; for he is not commanded to be altogether shorn.— ὀρμία, disgrace) viz., if he do that without any reason; for sometimes even hair becomes men.— Num. vi. 5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite, who had hair, however long, ought to retain it.

15. Ἄντι περιβελτικόν, for a covering) Not but that an artificial covering ought to be added, but because her longer hair is a proof of covering the head as much as possible: the will ought to correspond to nature.—² διδοταί, has been given) by nature.

16. Εἰ δὲ, but if) A curt [abrupt] hint,³ as at xiv. 37. Paul perceives, that some exceptions may be taken, but he authoritatively represses them.— δοξεῖ ϕιλόνυμος, seems contentious) A disputer of this sort might think that he was contending rightly; but Paul calls him contentious. This is what he says: If any one wishes to contend, and deems himself right in doing so. In this passage it is rather intended to teach the Corinthians modesty, than to bind all: comp. 2 Cor. ii. 9. For he especially restrains their φωσίων, puffed up spirit: comp. xiv. 34—38. — ήμεῖς, we) your teachers, of the Hebrew nation.— ὁ συνεδείην, custom) that a woman should not cover her head, especially when she prays.— αἱ ἐκκλησίαι τοῦ Θεοῦ, the churches of God) which ought not to be despised, xiv. 36.

¹ A vivid picture in words of some action. Appendix.
² The word αὐτῆ, the omission of which was thrust down by the marg. of 2d edition from the mark γ to the mark ε, is exhibited in the Germ. Ver. — E. B.
³ Αὐτῆ is read by Lachm. with ABγ after διδοταί, and before it, in CH and later Syr. and Vulg. Tisch. omits it with D(Λ)Gfd.—Ed.

See De Or. iii. 53, Her. iv. 30.—T.
17. ἰκώνος this, which follows.—παραγγέλλω, [Engl. Vers. I declare] I command) in the name of the Lord, ver. 23, xiv. 37. —οἷς ἱκώνον, not praising) the opposite is, I praise, ver. 2. The two parts into which this chapter is divided, are closely connected by this antithesis; in the one the Corinthians were regarded as well-disposed, in the other, as committing sin.—εἰς τὸ κρεῖττον, for the better) An assembly of believers ought always to be progressing towards that, which is better.— εἰς τὸ ἤπττον, for the worse) and therefore for condemnation, ver. 34. At first Paul speaks more gently. κρεῖττον, ἤπττον, form a paranomasia.¹

18. Πρῶτον, first) This word, when secondly does not follow, gives the discourse a degree of characteristic θεως or feeling.² Their assembly, even in the use of the gifts, might be held by the Corinthians for the better, xiv.—ἐν τῇ ἰκκλησίᾳ, in the church) The church here approaches to the signification of the place of meeting. ἐπὶ τῷ αὐτῷ, into one place, [where it is right, that all things should be arranged with a view to harmony.—V. g.]—σχίσματα divisions, not only in your mental opinions, ch. i. 10, but also as to your outward meetings, ver. 21.—μέρος τι, partly) He excepts the innocent, and uses a mild term.—πιστεύω, I believe) while his love was unaffected by it, ch. xiii. 7.

19. Καὶ αἱρεσίες, also heresies) Schisms and heresies are here applied to one thing; nor is the also intended to make a distinction; but this is its meaning: not only many good things, not merely small stumbling-blocks, viii. 9, are found among you, but there must be also heresies, or different opinions and schisms, which generally arise out of them. Now there is at once both necessity for these and it is profitable to the godly, where men less approved are mixed up with them. A schism is a mutual separation; heresy is the separation of one party from the unity of the Church, in regard either to faith, or worship.—οἱ δόξαι, those approved) Therefore there were at least some such persons among them. A conciliatory (ἀστίας) mode of expression; for what he really meant to say, was, that those less approved should be openly manifested.

20. ἑνερχόμενοι ὅπως ὑμῶν, when ye come together therefore) The

¹ See App. The two words by the similiarity of sound forming the more striking contrast.—Ed.
² Appendix on moratus Sermo.
therefore has the effect of resuming the discourse, ver. 18.—οὖν ἵστη φαγεῖν) there is not aught to eat, i.e. it does not fall to you to eat; eating is prevented, viz. because the bread is withdrawn;¹ he therefore pointedly says, to eat. It is an indefinite expression. [Man kommt nicht dazu, wegen Abgang des Brots und Weins, "we come not for that purpose, on account of the want of bread and wine."—Not. crit.] Sometimes they came in for the privilege of eating the Lord’s Supper itself, ver. 26. Sometimes, they were excluded, some at least, who came too late, and had not been waited for, ver. 33. So ἵστη with the infinitive, Heb. ix. 5. So not merely on one occasion Chrysostom.—See l. 2 de Sacerd., p. 388. There is a similar use of the verb γίνεται, Acts xx. 16. So ὡς ἐλάσσον, 2 Chron. v. 11; ἄναμμεν, Esth. iv. 2; οὖν ἵστη ἄρα, LXX., 1 Chron. xv. 2; οὖν ἵστη πρὸς σε ἀντιστήναι, 2 Chron. xx. 6, and decidedly Gen. vi. 21, καὶ ἵσταται σοι καὶ ἵκινοις φαγεῖν.—Κυριακῶν, the Lord’s) An antithesis to his own, (ἰδὼν) supper, next verse.

21. "Εἷκαστος, every one) G. Raphelius says: “It was a custom at Athens, in the age of Socrates, for every one of those, who met at supper, to bring some meat for himself, which they did not set out for general use, but every one usually ate his own.” Then, after he has referred to the testimony of Xenophon, he concludes, “That this very passage of the apostle, is a proof so far of the observance of this custom, even at that time, by the Corinthians, who had become Christians, that when they were about to celebrate the Lord’s Supper, they brought at least bread and wine, if not other meats also, into the church, of which a part was afterwards taken and consecrated for the eucharist. For doubtless Paul calls the first their own supper, ver. 21, ἵδιον διἐκεῖνος, namely the meat, which every one had brought from home, and which they fell upon as their right, without waiting for others. Then, οἱ μὴ ἱκανοὶ, those who have not, ver. 22, can be understood to be no other than the poorer members, in whose presence, the richer, not without showing contempt for them, intemperately feasted, before the distribution of the elements in the Lord’s Supper, which the poor were present (had come) to enjoy, while no other food besides was prepared for them.”—

¹ Those who came first consumed it all, and left none for those who came late.—Ed.
1 CORINTHIANS XI. 22–24.

προλαμβάνει, takes before) when he ought to wait, ver. 33.—εἰ τῷ φαγεῖν, in eating) Language which relates to the feeding of the body, ver. 33, etc., from which the Lord's Supper very widely differs.—καὶ, and) and one indeed (inasmuch as he has not) is hungry (and thirsty): but another (inasmuch as he has, is well filled and) becomes drunken. The one has more than is good for him, the other less.

22. ῥαφ, for) He presses upon them with questionings.—οἴκιας, houses) ver. 34.—τῇ ἡ ἐκκλησίας, the Church) of which the better part was the poor, James ii. 5.—τοῦ θεοῦ, of God) This constitutes the honour of the Church.—καταφρονεῖτε, do you despise) when you do that apart in the church, which you might do at home.—μὴ ἐχωντας, not having) Those, who have, viz. the wealthy; those, who have not, viz. the needy.—οἱ ἵππων, I praise you not) Μείωσις [saying less than is intended], implying: You are very much to be blamed.

23. Ἠγὼ γὰρ παρέλαβον, for I received) by immediate revelation. "We ought therefore with great reverence to approach that most solemn mystery, which the Lord instituted, while He was yet upon the earth, as we are distinctly informed by Matthew, Mark, and Luke, and which He renewed, besides, when He ascended into heaven, by special revelation to the Apostle Paul."—Jac. Faber Stapulensis.—ἀπὸ τοῦ Κυρίου, from the Lord) Jesus Christ.—παρέδωκαν, I delivered) in your presence.—ὁ Κύριος Ἰησοῦς, The Lord Jesus) This word Jesus is added with deliberate intention. He had just said from the Lord.—ἐν τῇ νυκτί, on the night) Hence it is called the Supper. Comp. Ex. xii. 6; although in regard to the paschal lamb, the time of the day was expressly appointed; not so in respect to the Eucharist.—ἡ παρεδόθη, on which He was betrayed) This is thus brought forward with evident intention; for His being betrayed broke off the conversation of Jesus with his disciples: comp. note at ver. 26.

24. Ἐκλάει, broke) The very mention of the breaking, involves the distribution, and refutes the Corinthian mode of making it every man his own, ver. 21.—τὸ ἵππον ἴππων, ἐλάμψεν, which is broken for you) In the gospel by Luke the words are, which is given for you. In the Lord's Supper, with the bread broken, the body of Christ, which was given unto death for us, is taken and eaten, as real food; although no one would be likely to affirm.
that the Lord would have used the *breaking* of bread, if it had not been the common practice at that period. The passion of Christ is [should be] naturally before the eucharist;¹ hence the institution of the Supper took place immediately before the death of Christ. Therefore the body of Christ is said to be *given* in respect of the passion considered in itself; to be *broken*, in respect of the passion fitting the Lord's body for being eaten: and the expression *for you* shows that the word *given* is at the same time indicated, so that it is an abbreviated phrase, with this meaning; *which is given for you and broken to you*. These remarks indeed refer to the common reading *κλαίσας* immediately preceding; but the Alexandrian reading had not the participle, as is evident from the fourth book of Cyril against Nestorius;² whence others have supplied *διδόμενον* from Luke. *My body, which for you, is a nervous sentence, as John vi. 51, in the old copies, my flesh for the life of the world.*³

25. *Μετὰ τὸ διππὸν, after supper* Therefore you, Corinthians, ought to separate common meals from the Lord's Supper.—*διδόμενος, as often as* As often as is not a command, but it is implied that we should often eat and drink.—*πίνετε, you may drink* this cup, ver. 26.—*εἰς τὴν ἰμαν ἀνάμμην, in remembrance of me* This is presupposed by Matthew and Mark. Luke uses it once, Paul twice, because it is very suitable to his purpose. The old sacrifices were useful *in bringing sins to remembrance*, Heb. x. 3; the sacrifice of the body of Christ, accomplished once for all, is revived by *the remembrance of forgiveness*.

26. *Τὸν θάνατον τοῦ Κυρίου, the death of the Lord* the death, by which Christ was sacrificed for us [and His blood was separated from His body. *Hence he says separately, This is my body; and

¹ Or rather, translate "Passio naturâ prior est quam eucharistia." The suffering is naturally prior to the thanksgiving.—Ed.

² Hence also the participle *κλαίσας*, and the preceding imperatives *καταβέται, φαγεῖτε*, are reckoned on the margin of Ed. 2, by a change of opinion, as weaker readings, and they are put doubtfully in the Germ. Ver.—E. B.

Τὸ ὑπ’ Ἰμαν is the reading of ABC corrected later. G supports the *κλαίσας* added in Rec. Text. D corr. later *θυγατέριαν. Memph. and Theb. favour διδόμενον. Vulg. Cypr. 107 have "Quod pro vobis tradetur."—Ed.

³ BCDL Vulg., Theb., Orig., and Cypr. omit the τὸ ἰμαν ἀνάμμην of the Rec. Text.—Ed.
separately. This is my blood.—V. g.] So also, He is mentioned in the Apocalypse as a lamb, that had been slain.—καταγγέλλειτε, ye announce [show]) The Indicative, with the for, is to be referred to the, I have delivered, ver. 23. He convicts the Corinthians from their own practice, such as it was. New things are announced [shown forth], and the death of the Lord ought always to be new [fresh] in our memory; Ex. xiii. 8, καὶ ἀναγγέλλειτε, and thou shalt show [announce]; referring to the passover; whence the paschal lesson is called μνήμη, the annunciation. The Syriac version also has the indicative.—τῷ Χριστῷ, until) Paul derives this from the particle ὡς, Matt. xxvi. 29, whatever seems to be lost to us by Christ's going away, is compensated by the Lord's Supper as by a kind of equivalent, so that from the time of the Lord's departure from the sight of believers to His visible and glorious coming, we still have Himself, whom for a time we do not see. What was conspicuous in our Redeemer has passed into the sacraments; Leo the Great, Serm. 2 on the ascension. On this account it is said in remembrance of Me: and of this mode of remembering there was no need, as long as He was in person with His disciples; consequently He did not institute the Supper sooner, but on that night, on which His being betrayed broke off the visible intercourse with Jesus upon the earth; but He instituted it then, lest He should also be forgotten, when no longer seen. It may be asked, why did He not institute the Supper, during the forty days that elapsed between His resurrection and ascension? Ans. 1. Because it chiefly relates to the remembrance of His death. 2. The Sacred Supper is a specimen as it were of communion at the same heavenly banquet with Christ in heaven, but after His resurrection, Christ did not eat and drink with His disciples, but merely ate with them, and only for the purpose of convincing them of His being truly raised from the dead and of His actual presence with them. This remembrance is of the closest and most vivid kind, such as is the remembrance of children towards their parents, of a wife towards her husband, of a brother towards a brother, united with faith, love, desire, hope, joy, obedience, and comprehending the whole of the Christian's present condition. This relation to Christ is in force from the close of His last feast with His disciples till His coming again,
1 CORINTHIANS XI. 27.

Matt. xxvi. 29. This mystery joins the two closing periods of the two Dispensations, the Old and New.—ἀναξίως) at whatever time His coming may take place.¹ Then it will be drunk new, Matt. xxvi. 29.—ἰδίᾳ, come) in glory, iv. 5. It is not called a return; comp. Acts i. 11, note.

27. Ἐπεὶ ὁ ἀναξίως τὸν ἄρτον τοῦτον ἡ πίνη τοῦ πατρίου κυρίου ἄναξιὸς) Some read ἡ formerly for καὶ, but καὶ² remains, as in what follows, of the body and blood of the Lord. From the particle ἡ, Pamelius, writing to Cyprian concerning the Lapsed, impugns the necessity of communion in both kinds. The disjunctive particle, if any one thinks that Paul used it, does not, however, separate the bread and the cup; otherwise the cup might as well be taken without the bread, as the bread without the cup. Paul twice demands, both with the bread and with the cup, the remembrance of the Lord Jesus, according to His own words, ver. 24, 25; but in the manner, in which the Lord's Supper was celebrated among the Corinthians, a man might at the same time both eat this bread and drink the cup, and yet apart [separately] he might eat this bread unworthily or drink this cup unworthily, since the remembrance of the Lord was certainly profaned by any impropriety, though it were only in the case of one of the two elements, ver. 21. But if any one among the Corinthians even in that time of confusion took the bread without the cup, or the cup without the bread, on that very account he took it unworthily, and became guilty of the body and blood of the Lord.—ἄναξιὼς, unworthily) They do so, not only who are without repentance and faith, but who do not examine themselves. The unworthiness of him, who eats,

¹ Nay, but the margin of both editions, with consent of the Germ. Ver., implies rather that we should omit this particle ἀναξίως, if we follow the copies. —E. B.

² ABCD corrected later, G omit ἀναξίως. Rec. Text has none of the oldest authorities on its side in reading ἀναξίως.—Ed.

² The margin of the second edition, with the Germ. Ver., confirms this, his more recent opinion, which is different from the decision of the first edition.—E. B.

² BCDGfg Vulg., Cypri., read ἡ, which may seem to favour the Romish doctrine of communion in one kind being sufficient. A (and according to Lachm., which Tisch. contradicts, Λ or D) and translator of Orig. read καὶ. —Ed.
is one thing, of eating, is another. "Some indeed say, that he excludes, not a person unworthy, but one receiving unworthily, from the sacred ordinance. If then even a worthy person approaching unworthily is kept back, how much more an unworthy person, who cannot worthily partake?"—Pelagius among the works of Jerome.

28. Δεικνύω, let him prove [examine]) by judging as to himself, and by judging as to [discerning, i.e. distinguishing from common food] the body of the Lord, ver. 29, 31.—ἀνθρώπος, a man) any one, iv. 1, even one that is in himself unworthy.—ἐν συνεμνήσει so at length.—ἐν τῷ The preposition expresses circumspection of mind; but τῷ ἄρτῳ, τῷ ποτήριῳ, the bread, the cup, ver. 27, forms a phrase showing that they had not been duly discerned, by the receivers at Corinth: see the preceding verse.

29. Κόμμα [without the article, comp. v. 32.—Not. crit.] some judgment, a disease, or the death of the body; see next verse; so that those who do not discern the Lord's body have to atone for it in their bodies. He does not say τῷ κατάχρησμα, the condemnation.—μὴ διακρίνω, not judging as to [discerning]) Comp. Heb. x. 29.—τῷ σῶμα, the body) supply, and the blood.—τῷ κυρίῳ, of the Lord) An Antonomasia [an appellative instead of the proper name], i.e. Jesus. The Church is not called the body of Jesus, or the body of the Lord; but the body of Christ: The question here then is about the proper body of the Lord Jesus.

30. Αὐτῶν, for this cause) The Corinthians had not observed this cause; but in our day it is proper to attend to it.—ἀτενίζω καὶ ἄρρωστος, weak and sickly) weak from slighter distempers; sickly from more serious diseases; comp. Rev. ii. 22.—κομπάνως, sleep) A word in a middle sense, [μέσον, midway between good and bad] as distinguished from the state after death. It does not denote here however a dreadful death.

31. Διακρίνομαι, we would judge as to) before the deed.—ἐκπροβομαι, we should be judged) after the deed. The simple verb and its compounds are elegantly used; nor is it immediately added by the Lord. But Paul afterwards discloses it to us [who it is from whom the judgment comes], we are chastened by the Lord, Rev. iii. 19.

32. Σὺν τῷ κόσμῳ, with the world) The world's condemnation is therefore certain, being without chastisement.
33. "therefore) The remedy and counsel suitably follow the reproof of vice, and the simpler the better.—'Διδονίμα δι' ου, my brethren) This appellation is suited to the conclusion.

34. πρεσῶ, is hungry) that he may not wait. Anticipation.¹—λαπυ, the rest) regarding the Lord’s Supper; for presently after in this epistle he in like manner sets in order questions as to spiritual things.

CHAPTER XII.

1. Πρι δὲ τῶν πνευματικῶν, Now concerning spiritual gifts) This is in the Neuter gender, ch. xiv. 1. Some may wonder, that there is no discussion in the other epistles also on the gifts, in which however other churches were not wanting, ch. xiv. 36; Gal. iii. 5; 1 Thess. i. 5, ii. 13. The abundance of gifts in the Greek churches was a powerful confutation of the learned but vain curiosity of the Greeks. The abuse of them afforded Paul an occasion of writing to the Corinthians; and here we may observe the mark of divine wisdom, inasmuch as every book of the Sacred Scripture, even of the New Testament, has discussed certain subjects peculiar to itself. The Corinthians abounded in spiritual gifts, and yet Paul had occasion to write to them, as well on other matters, as also on this topic, and that too without delay: comp. ch. xi. at the end. Now, there is set forth here; I. The unity of the body, verses 1–27. II. The variety of its members and functions, verses 27–30. III. The grand principle, on which the gifts may be rightly exercised, viz., by love, ver. 31, and in the whole of the following chapter. IV. The comparison of the gifts with one another, ch. xiv.—οὗ δέλω ἡμᾶς ἁγνώ, I would not have you ignorant) This expression is repeated in ver. 3 in synonymous terms, as if after a parenthesis.—ἁγνώ, to be ignorant) ch. xiv. 38.

2. οἴδατε, ye know) nearly related to the verb you remember, which is found in Eph. ii. 11.—οἴδατε, ὃτι, ὃτι ἐθνὴ ἡτε, πρὸς τὰ

¹ See App. ‘Occupatio.’ It is the same as προκαταλῆψις. Anticipation of an objection which might be raised.—Ed.
The analysis of these words will be easy, if we only keep hold of this thread of connection, ὅτι ἡγεσίς, that you were led; so that ἡγεσίς is not to be regarded as a mere accessory proposition [Syncategorema; see Append.], but the predicate itself; comp. Eph. ii. 12; where Gentiles and Gentilism are likewise distinguished in the enunciation. For, instead of ὅτι or ὡς, there is said conjointly ὡς ὅτι, Germ. wie dass (as or how that), and ὅτι ὡς, that as: and that too with another word interposed, as in Xiphilimus, in his Epitome of Dion, λέγεθιν αὐτῷ, ὅτι ἄρα ὡς Ἀλέξανδρος ἠλθὼν αὐτῶν διοδέξταί, it being told to him, that (ὅτι) when (ὡς) Alexander comes, he will succeed him: or even with a longer parenthesis, as in Xenophon, ἐνταῦθα γρόντες οἱ μαντινεῖς ὡς, εἰ μὴ αποκρύψωνται αὐτούς, ὅτι, ἡ.τ.λ., here the soothsayers knowing, unless they shall repel them, how that, etc.: therefore that is doubled in Greek as ὅτι ἐν in Hebrew, Gen. xvii. 17, supplying I say. Furthermore ἡν is joined with the verb ἡγεσίς, as we have also in Xenophon παῖρος δὲ γράψαι ὡς ἐν ὑψώτατα ἐκατέρχη χρύτο, I take the opportunity of stating how he should most suitably treat either of these (the spirited or dull horse); where Devarius (who has suggested to us both of these quotations from Xenophon) shows that ἡν in the distribution of the construction is joined potentially to the verb χρύτο. Therefore the principal meaning will remain, if ὡς ἡν be entirely put aside by itself (parenthetically) in the construction, as in 2 Cor. x. 9 [ὅτε μὴ δοξῷ ὡς ἐν ἐποιεῖν ὑμᾶς], where it signifies as if; and so it might be taken in this passage: nor even is ἡν easily construed with an indicative, such as ἡγεσίς is. Moreover in ἡγεσίς ἀπαγόμενοι, the passive is construed with the middle, the simple with the compound: you were led and led away, you gave yourselves up to any guidance whatever. The Scholium of Chrysostom amounts almost to this [is much the same as this]: though that Scholium has been censured by later writers without a cause; οἶδαςτε, ὅτε Ἕλληνες ἦτε, πῶς ἡγεσίς, ἐλκύσαμεν τὸτε, ye know, when ye were Greeks, how you were led, being at that time drawn away. Add Castellio. ἄφωνα damb, a proper epithet; comp. ver. 3, you when blind went to the damb; you dumb [unable to speak as you ought, by the Spirit of God, ver. 3], to the blind.

3. εἰλα, wherefore) He infers this thesis, that spiritual things are with all Christians, and [in the possession of] them
alone, *i.e.* with those who glorify Jesus; and that by means of those spiritual things faith in Jesus is proved; for idols bestow nothing *spiritual:* when the superstition of the Gentiles was overthrown, there was not the same need of miraculous gifts. This is the alternative, he who glorifies Jesus, has the Spirit of God; he who does not glorify Him, has not the Spirit of God, 1 John iv. 1, 2. Paul furnishes a test of truth against the Gentiles; John, against the false prophets.—γνωσθείη, I make known to you) Divine operations of that sort had been formerly unknown to the Corinthians. Before receiving these letters of Paul, their knowledge had been less distinct, as they had been rescued not long before from heathenism.—ἐν πνεύματι Θεοῦ, by the Spirit of God) Immediately after he says, by the Holy Ghost. Godhead and sanctity¹ are synonymous especially when speaking of the Holy Trinity.—λαλῶν, speaking) This expression is of very wide application; for even those, who perform cures and possess miraculous powers, are accustomed to use words. The antithesis is to the dumb idols.—λέγων ἀνάθεμα, calls Him accursed) as the Gentiles did, but the Jews more so. There is a ταυτισμός, or saying less than is intended. *He does not call Him accursed,* *i.e.* he in the highest degree pronounces Him blessed. Accursed and Lord are opposed. [It is a proof of long-suffering patience, which surpasses all comprehension, that Jesus Christ, the Lord, at the right hand of the Father does not refuse to tolerate, for so long a period of time, such a mass of blasphemy from unbelievers, and especially from the Jews, in their wretched state of blindness. That consideration ought to suppress in the Christian any indignation felt by him on account of any reproach whatever, however little deserved.—V. g.]—ἐπιτίθη, to say) πνευματίζω, in a spiritual manner.

4. Διαμίσια, divisions) The LXX. use this term to express the Hebrew word נ cassette concerning the orders of the priests. Comp. dividing, ver. 11.—δι, but) an antithesis between the one fountain and the many streams.—χαρισμάτων, of gifts) Those endowments which in ver. 1 he had called spiritual things, now, after mentioning Jesus, he calls gifts.—πνεῦμα, Spirit) The Holy Spirit is spoken of in this verse; Christ in ver. 5; God the Father in ver. 6: and calling them gifts, ministrations, operations, agrees

¹ Sanctitas, Holy Majesty. See note, Rom. i. 4.—Ed.
respectively with these names. The Spirit is treated of at ver. 7, etc.: the Lord at ver. 12, etc.: God at ver. 28, etc.—[Comp. Eph. iv. 4, 5, 6.]

5. Διακοιμηθα, of ministrations) ver. 28.—ὁ δὲ αὐτὸς Κύριος, but the same Lord) The Son of God whom the Holy Ghost glorifies by those ministers.

6. Ἐνεργημάτων, of operations) ver. 10.—ὁ δὲ αὐτὸς ἑαυτοῦ Θεος, but it is the same God) by the working of His Spirit, ver. 11.—πάντα πάντα, all things) The working of God is seen somewhat more extensively than the offices of Christ, and the gifts of the Spirit. —νῦν πᾶσιν, in all) Masculine; comp. to every man, in the following verses.

7. Φανερώσεις, manifestation) various, by which the Spirit manifests Himself, as He is hidden in Himself.—τὸ συμφέρειν, with a view to that which is profitable) This is treated of at ver. 12, 13.

8—10. ὁ ἑαυτῷ ἑαυτῷ, to one, to another, to another) Three Genera: comp. ch. xiii. 8, and among these the expression, to another, denotes many species, each one under its own genus. So also xv. 39, 40, 41. ἄλλας in turn is used for distinguishing the species; ἑαυτῶς, the genera. By a change, ἄλλας is used to distinguish genera, ἑαυτῶς, species: Heb. xi. 35. Prophecy is put here under the second genus, rather than under the first, because under the second such things are stated, as are more applicable to those, that are without, viz., to unbelievers, than to such as are stated under the first genus, viz., to believers.—διὰ, by) presently after follows κατὰ, according to; ἵνα, in; which are severally used with great propriety. [The Engl. Vers. loses this nice distinction by translating the διὰ, κατὰ, and ἵνα, all alike ‘by’.] —λόγος, the word) Both wisdom and knowledge are set forth in the church by the word.—σοφίας—γνώσεως, of wisdom, of knowledge) Paul in various ways mentions knowledge, especially to the Corinthians, either by itself, 2 Cor. vi. 6, or with things closely connected with it; in word [utterance] and knowledge, 1 Cor. i. 5; comp. 2 Cor. xi. 6; in faith and utterance and knowledge and in all diligence, 2 Cor. viii. 7; prophecy (concerning mys-

1 The word ἑαυτῷ should rather be rejected, as well by the margin of both editions as by the Germ. Ver.—E. B.

teries) and knowledge, tongues being added, 1 Cor. xiii. 2, 8; 
either by revelation or by knowledge, or by prophesying, or by 
doctrine, ch. xiv. 6: and here of wisdom and knowledge; Col. ii. 
3; Eph. i. 17, iii. 19. He speaks as of things, which are of 
daily occurrence among the Corinthians; at present we are in 
doubt as to the meaning and distinction of the words themselves. 
This is certain, that when they are ascribed to God, they differ 
only in their objects: see Rom. xi. 33, note; when they are 
attributed to believers, wisdom penetrates the length, the breadth, 
the depth and height, more than knowledge. Knowledge is, so 
to speak, sight; wisdom is sight coupled with taste.¹ Knowledge 
relates to things that are to be done; wisdom, to things 
eternal; hence also wisdom is not said to pass away; ch. xiii. 8, 
and knowledge is of more frequent occurrence; so Paul does 
not so much predicate the former as the latter concerning the 
Corinthians, ch. viii. 1, ii. 6. Prophecy belongs to the prophets 
wisdom to the wise; what is left, viz., knowledge, to the scribes, 
Matt. xxiii. 34; Luke xi. 52.—τὸ ἄφιέν τὸν ἑαυτοῦ the same, by whom the word of wisdom is given.

9. Ἴδεις, faith) The faith here spoken of is not that, which 
is common to all the saints, but it is a peculiar gift, and distin-
guished too from the four species, which immediately follow; and 
yet it is joined more with them, than with that first and third 
genus of gifts, ver. 8, and ver. 10 at the end. This faith then is a 
very earnest and vividly-present apprehension of God, chiefly in 
regard to His will, as to the effects, that are particularly con-
spicuous either in the kingdom of nature or of grace; therefore 
它 is connected with the operation of the miraculous powers, 
ch. xiii. 2 (of which the principal, because the most useful to 
others, was the power of curing diseases), and with prophecy (to 
which the discerning of spirits was closely related, ch. xiv. 37); 
Rom. xii. 6. And from this description, which we have now 
given, it is evident, how common or saving faith, and miracu-
lous faith, which is a peculiar gift, may either agree or differ, 
how the one may, or may not be, without the other, and either 
of them may, or may not be, without love. Men even without 
righteousness and love may have an intelligent perception of the 
omnipotent will of God in Christ, Matt. vii. 22: but none but

¹ 'Sapor,' akin to sapientia.—Ed.
holy men can apprehend the will of God reconciled to us in Christ: and in these things [as respects this apprehension] there is not one faith working miracles, another saving faith, but one and the same faith. In its first act it always has a miraculous power; for it is something entirely supernatural, Eph. i. 19, although not always in such a degree, or on such a particular occasion, as that it should exert itself conspicuously; see Note on Chrys. de Sacerd., § 416.—χαρίσματα ἵµάτων, gifts of healing) "Not only miraculous cures are meant, Acts v. 15, xix. 12, xxviii. 8, but also the gracious blessing on the cure of the sick, by natural remedies; as it cannot be denied, that some physicians are more fortunate than others, which should be attributed not merely to their skill, but especially to Divine grace;" E. Schmidius. This remark may also be applied to other gifts; for as the king of Judah substituted shields of brass for those of gold, which had been lost; so after the Church lost what were purely gifts, grace still lends its aid more secretly beneath the guise of human efforts and instrumentalities, and that too the more abundantly, in proportion as the more opportunity is given to it.

10. Προφητεία, prophecy) See at Rom. xii. 6.—διακρίνεις πνευµάτων, discerning of spirits) so that he can show to others, what sort of a spirit each prophet possesses, ch. xiv. 29.—γενε γλώσσων—ἱρµνεία, kinds of tongues—interpretation) ver. 30, xiv. 5, xiii. 26, 27.

11. Βουλετώ, wills) the Spirit. So, as God willed, ver. 18, He gives the several gifts, or some gifts, in various measures, to the several individuals.

12. Οὐτοι καὶ ἡ σχιστική, so also Christ) The whole Christ is the head and body. The head is the only-begotten Son of God, and His body is the Church; Augustine. This is in harmony with Ps. xviii. 51. To His Anointed, to David and his seed: for so the accent requires it to be.

13. Ἐν ἐνί πνεύµατι, by one Spirit) The Holy Spirit is in baptism.—εἰς ἐν σώµα, into one body) that we may be one body, truly animated by one Spirit.—ὄτε Ἰουδαῖοι, ὄτε Ἕλληνες, whether Jews or Greeks) who were bodies of men very different by nature.—ὅτε δόλαι ὄτε ἐλεύθεροι, whether bond or free) who were bodies of men very different by human institution.—πάντες ἐν πνεύµα, we
all have been made to drink one Spirit. [Omitting *sic, we have the true reading,* 1 Not. crit.], John vii. 37, etc. Hence also the unity of the body is inferred. I do not think however, that there is any direct allusion here to the Lord's Supper, Mark x. 38, note.

14. *καὶ γὰρ, for even*) This protasis concerning the body extends to ver. 26: and is so adjusted, that the apodosis, ver. 27, is summarily added.

15. 'Εὰν, *if*) The more ignoble members ought not to be vilified by themselves, ver. 15, 16, nor can they be neglected by the more noble, ver. 21, 22.—ποδός, *the foot*) The foot is elegantly introduced speaking of the hand, the ear, speaking of the eye, the part speaking of the part that most resembles itself. For so among men, every one usually compares himself with those, to whom in gifts he bears the greatest resemblance, rather than with those, who are far superior, or far inferior. Thomas Aquinas says: "Men devoted to active life are distinguished by the members, that serve the purposes of motion; those who are devoted to a contemplative life are distinguished by the members that serve the purposes of the intellectual powers." He is therefore of opinion, that the *feet* are kept in subjection; that the *hands* occupy a more dignified position; that the *eyes* are the teachers; that the *ears* are the learners.—οὐκ *εἰμί ἐκ, I am not of) supply, therefore, from the following clause.

15, 16. οὐ παρὰ τοῦτο οὐκ ἐστίν ἐκ τοῦ σώματος) Μὴ in interrogation expects a negative answer, as ver. 29, μη τάντας ἀπόστολοι; [are all apostles, surely not?] but οὐκ interrogative affirms, as ch. xiv. 23, εἰκ ἔρευν; [will they not say?] Therefore the question, whereby some read [as Engl. Vers, etc.], οὐ παρὰ τοῦτο οὐκ ἐστίν ἐκ τοῦ σώματος; is it not therefore of the body? perverts the sense [Beng. reads it without interrogation]. οὐ παρὰ τοῦτο οὐκ possesses a double, not a simple power of negation, as Acts iv. 20, οὐ δυνάμεις μη λαλεῖν, 2 Thess. iii. 9, οὐ δὲ οὐκ ἐξέκοιμαν ἐξουσιάν [not that we have not power]. If the foot should say, because *I am not the hand, I am not of the body:* this saying of the foot is

1 The *sic is omitted by BCD corrected later, G; "unum spiritum (others, uno spiritu) potati sumus" in the oldest MS. (Amiat.) of Vulg. *fγ* Syr. Memph. Rec. Text has *sic with later uncial MSS. A has ἵν σώμα ἱσομεν.*—Ed.
blandly contradicted: Thou art not therefore not of the body, thou dost not therefore cease to be of the body. The phraseology of Theophilus of Antioch is very like this: οὐ παρὰ τῷ μὴ βλέπειν τῶν τυφλῶν, ἢ ἔδη καὶ εἰς ἐν τοῖς φῶς τοῦ ἡλίου φαίνειν, it does not follow, that, because the blind do not see, now therefore also the light of the sun does not appear, lib. ad Autol., c. 3; and in this passage παρὰ denotes on account of, as Deut. xxiii. 4. Origen, c. Cels., p. 385, οὐ διὰ τῶν οὐ μαγχέουσιν, They do not not for this cause cease to commit adultery. Chrysostom, οὐ γὰρ δὴ τοιαῦτα εἰ τῶν δυσχερῶν κοινωνεῖται, ἐν τοῖς χρηστοτέροις οὐ κοινωνεῖται, if you do not now partake of what is unpleasant, you will not partake of what is better, on 2 Cor. i. 7.

16. Τὸ ὦς, the ear) a part less noble.—ὑφαλωμῷς, the eye) a most noble and most commanding (ἡγισμονῇ) part of the body, comp. Num. x. 31. Sight excels hearing, ver. 17, 21.

17. Εἰ ὅλον ἁκοῦ, if the whole were an ear) It is not said, and if, for the etc. is supplied at the end of the verse, or if the whole were smelling, where were the taste and the touch?

18. Καθὼς ἁλεῖται, as it hath pleased Him) We ought not to require other and deeper reasons for things, beyond the will of God: it is lawful to philosophize in subjection to that will; we may do so respecting the world in its best ideal, [in a state of optimism] as the apostle does here respecting the human body in its best ideal.

20. Ἐν δὲ ἑώρα, but one body) From this unity there follows the mutual dependency of the members.

21. Χρεῖαν, need) To this refer the word necessary, ver. 22.—ἡ περάλη, the head) the highest part.

22. Λαιενίστηρα, more feeble) the hand, compared with the eye.

23. Ἀτυμότερα, [less noble] less honourable) as the feet. The comparative is used to soften the expression; positively dis-honourable [ignoble] was too severe. But he so calls those parts which are covered with garments.—ἀσχήμωνα, uncomely) which stand in need of clothing.—τιμήν—περιτίθεμεν) So the LXX., Esth. i. 20, περιτίθεσα τιμήν; likewise Prov. xii. 9.—ἡχεῖ, have) from the attention which they receive from the other members.

24. Οὐ χρεῖαν ἔχει, have no need) Why then is it necessary to
adorn smooth cheeks with patches? —συνεκύρασις hath tempered together.—τιμή, honour) comp. ver. 23, at the beginning.

25. ἐν ἀλλήλων μεριμνᾷ, care for one another) This is explained in the following verse. The plural μεριμνᾷ, more expressly denotes the care of all the members, than if it were said in the Attic dialect, μεριμνᾷ. 2

26. ξυγχαίρει) rejoice with it. Both this expression and suffer with not only denote the affection, but also the effect.

27. ἐκ μιᾶς, in part [in particular]) He adds this, because the Corinthians were not the sole constituents of the body of Christ and His members, ch. xiv. 36. Even Rome should hold it enough, if she be a part [in particular].

28. ἐν, in) So, in [the body], ver. 18, occurs with the same verb set.—πρῶτος, first) The apostles, not Peter apart from them, are in the first degree; the others follow them, according to the nature of their office, their time, their dignity, their usefulness.—προφήταις, prophets) Acts xiii. 1.—πρῶτον διακόνους, thirdly, teachers) Teachers hold a high place, and are preferred to those very persons, who work miracles. Under prophets and teachers are included also evangelists and pastors; comp. Eph. iv. 11.—ἐπίτροπος, then) The other classes are not distinguished by members [fourthly, etc., as first, secondarily].—δυνάμεις, powers) The abstract for the concrete, and also in the following terms.—ἀντιλήψεις, κυβερνήσεις, helps, governments [κυβερνήσεις properly is the piloting of a ship]) They hold governments, who take the lead [the helm] in managing the church. Helps, are those who, though they are not governors, yet exercise a certain power and influence, by which the others are supported; comp. xiii. 3. These two offices are not again taken up at ver. 30. Princes, as soon as they adopted the Christian faith, claimed for themselves the office of helps and governments; but at the beginning those who stood first in authority, prudence, and resources in the church, defended and governed it. Government is occupied with external things; therefore the Spirit reckons it as occupying an inferior place.—ἱρμηνείας γλώσσῶν, interpretations of tongues) The expression does not seem to be a gloss spuriously

1 As was the custom, in Bengel's days, among fops.—Ed
2 Neut. plur. with verb sing.—Ed.
introduced from ver. 10, for ἅρμονία γλώσσων is there in the singular number, and it is repeated in ver. 30. The want of the connecting particle [the asyndeton] is equivalent to the closing formula, etc., or et cetera.

29. Μὴ πάντες, are all? [surely not] i.e., not very many are. —δυνάμεις, powers) viz., are all? For if Paul referred the have all? of ver. 30, to it, he would have expressed it here.

31. ζηλοῦν, emulously desire) The Spirit gives as He wills, ver. 11: but yet believers may freely follow out, and engage in, one thing in preference to another, ch. xiv. 26. God's operations are pleasant, not compulsory.—τὰ χριστονω, the better gifts) according as each gift is more favourable to love. Theology is comparative: ch. xiv. 5, 19.—τι] [and yet, Engl. Vers.] nay even: so τι πι καί, yea even also, Luke xiv. 26. I not only exhort, but also show the method, and the way or plan [the true mode of viewing the subject].—καθ' ἑπτοθελήν] This expression attaches to the noun substantive the force of a superlative (Rom. vii. 13), as if he were to say, the way most way-like [viam maximè vialem].—ὁδὸν, a way) He does not add the article, keeping the Corinthians somewhat in suspense, while he explains the way: τῷ, the way of love.—ὁδούμι, I show) The present. Paul is now waxing warm, and is carried on to love. When he has made this 'showing' of the way, he returns to the gifts, as the word emulously desire [ζηλοῦτε] repeated indicates, here and at ch. xiv. 1.

CHAPTER XIII.

1. Ἐὰς, if) All the gifts [although they may be, in the highest degree, delightful, extensive, and useful.—V. g.] ought to be estimated, exercised, and elevated, according to love and its standard. The apostle introduces into the discussion of the

¹ The margin of the second edition, with the Gnomon, is more favourable to the fuller reading, than the larger edition and the Germ. Ver.—E. B.

All the oldest MSS. and Versions read ἰην γλώσσαν only. Hilary 967 alone has "genera linguarum vel loquendi vel interpretandi."—Ed.
gifts a more efficacious discussion respecting love. So in Dis-
putations, we must always return to those points, which give a
higher degree of grace.—ταῦτα all.—γινώσκως tongues) A gra-
dation: with the tongues, ver. 1: prophecy, ver. 2: faith, ver. 2:
I shall have bestowed, ver. 3.—αλλά I speak) The tenor of love
causes, that, whereas he just before used the expression, to you,
he should now however speak in the first person singular. He
does not except even himself in the condition supposed [viz.,
Though I speak, etc., and have not charity, etc.]—καὶ τῶν ἀγ-
γέλων, and of angels) Angels excel men, and the tongue or
tongues of the former excel those of the latter. Moreover, they
use their tongues at least to address men: Luke i. and ii.—
ἀγάπην, love) by which the salvation of our neighbour is sought.
—μὴ ἔχω, have not) in the very use of the gifts, and in the rest of
the life. Many indeed have prophecy and other gifts, without
charity and its fruits, ver. 4; Matt. vii. 22, which are called
gifts, not so much in respect of themselves, as of others.—γέγεντα
I have become, for want of love. The language becomes severe
[obtinet ἀπονομίαν].—χαλκὸς, brass) Brass, for example a piece
of money of that metal requires less of the skill of the artist,
than a cymbal, for instance, of silver. He may be compared
to the one who speaks with the tongues of men without love;
to the other, who speaks without love with the tongues of
angels.—wechat—ἀλαλάζων, sounding—tinkling) with any sound
whatever, mournful or joyful, without life and feeling. The lan-
guage varies, I am nothing; it profiteth me nothing, ver. 2, 3.
Without love, tongues are a mere sound: prophecy, knowledge,
faith, are not what they are [seem to be]: Matt. vii. 22, 15;
1 Cor. viii. 1, 2; James ii. 14, 8; every such sacrifice [gift
exercised without love] is without [the heavenly] reward,¹ how-
ever much such a man may please himself, and think that he is
something, and promise to himself a great recompense. With
love, the good things which are the antitheses to these defects,
are understood.

2. Μυστήρια, mysteries) Rom. xi. 25, note. He does not add
wisdom, which is nothing without love.—καὶ τὰς τῶν γνῶσιν, and
all knowledge) This is construed with εἰδὼ, I understand, as

¹ Comp. Matt. vi. 2.—Ed.
being a word of kindred meaning and immediately preceding. Of those gifts, which are enumerated at ch. xiii., Paul at ch. xiii. selected such as are more remarkable, and to which the peculiar prerogatives of love are fitly opposed. Mysteries relate to things concealed; knowledge comprehends things which are more ready at hand, and more necessary, as Wissenschaften is commonly said of natural things—πίστις, faith) ch. xiii. 9, note.

3. Καὶ οὖν, and if) This is the utmost that the helps and governments can do, ch. xii. 28.—ψωμίζω, though I should distribute) He puts in the highest place, what refers to the human will and seems to be the most closely connected with love, in regard to acting and suffering. He, who delivers up his goods and his body, has much love, 2 Cor. xii. 15; but he who delivers them up without love, keeps back his soul to himself:¹ for love is a faculty of the soul; therefore he speaks of profit (ἀρετήν) in the apodosis. On ψωμίζω see Rom. xii. 20.—παραδίωκε, give up) for others.—οὐ) even to such a degree as that I be burnt, Dan. iii. 28; they gave up their bodies to the fire, παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ.

4. 'Ἡ ἀγάπη, love) He points out the nature of love. He does not say, love speaks with tongues, prophesies, gives to the poor: but it is long-suffering. This is a metonymy for the man, who has love. But Paul chiefly mentions those fruits of love, necessary in the use of the gifts, which he requires from the Corinthians, and without which there may be prophecies, but there can be no profit. If we take 1 Cor. viii. 1, we may advantageously compare together the delineation of love which Paul adapted to the Corinthians, and the delineation of wisdom, which James in like manner adapted to [portrayed for] those to whom he wrote, Jam. iii. 17.—μακροθυμεῖ, suffers long) The twelve praises of love are enumerated by three classes, ver. 4–7—(if we reckon together one pair at the beginning, and two pairs at the end, as we show in the following notes). The first consists of two members, (1.) it suffers long, is kind: (2.) envies not. We have the same synthesis and antithesis, Gal. v. 22, 20. Long-suffering has respect to evil proceeding from others: kind has respect to the extending of good to others; on the other hand,

¹ He may give up his body, but he keeps back his soul.—Ed.
it does not grieve at another's good, nor rejoice at another's calamity. The conjunction is wanting to is kind [Asyndeton].

4, 5. οὐ πεπερεύθαι, οὐ φυσιούται οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ιαυτῆς, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own) The second class consists of four members: in the first and second, two things in excess, which are generally united, are taken away; in the third and fourth two things in defect, which are likewise united, are also taken away: for ἀσχημονεῖν means the want of attention to that decency, and that civility, which propriety required to be observed: and ζητεῖ τὰ ιαυτῶ is connected with the neglect of others, when a man looks merely to himself and leaves others to themselves. Love avoids these two defects, and the third corresponds to the first, for both refer to the desire of approving one's self to others: the fourth is opposed to the second, for both refer to the necessity of avoiding party feeling. οὐ πεπερεύθαι, it does not act insolently, with pride and ostentation; again, οὐκ ἀσχημονεῖ, it is not uncourteous, unpolite, rude: see what I have remarked on the verb πεπερεύθαι ad Gregorii Paneg., p. 141, etc.; οὐ φυσιούται, is not puffed up, with too strong party-zeal for another; comp. iv. 6: again οὐ ζητεῖ τὰ ιαυτῆς [seeks not its own], does not show favour to itself, and does not ask others to show it favour. In a way not dissimilar, twice two members have likewise respect to each other mutually (though they are occasionally placed in a different order by chiasmus direct or inverse) at ver. 7, and especially at xiv. 6.

5. οὐ παρεξεύθαι—πάντα ἵππωμεν, is not provoked—beareth all things) The third class, consisting of six members; of which the third and fourth, and so the second and fifth, the first and sixth agree with one another. For there is a chiasmus, and that too retrograde, and quite agreeing with the double climax by steps negative and affirmative. And of all these our neighbour is the

1 Where love flourishes, there also true modesty prevails, which is termed civility among people of the world (nor yet should familiarity be blamed as insolent): on the other hand, every degree of elegance of manners, even in its highest perfection, shows in men of the world something of an insolent character in it, on account of self-love. Let the world cease to boast of virtues; they apply only to true Christianity.—V. g.
personal object;—the real object, as regards the future, is, love is not provoked, it hopeth all things, it endureth all things; as regards the past, the object of the thing is, it thinketh no evil, it covereth [Engl. Vers., beareth] all things, believeth all things: as regards the present, it rejoiceth not at iniquity, but rejoiceth together with others in the truth; now by thus transposing the members, the elegance of the order, which Paul has adopted, is the more clearly seen; which the following scheme thus represents, and its evident plan shows the thread and connection:

1. It is not provoked.
2. It thinketh no evil.
3. It rejoiceth not at iniquity.
5. Covereth all things, believeth all things, past.
6. Hopeth all things, endureth all things, future.

Thus the order is mutually consistent with itself; and the reason appears, why these last, hopeth, endureth, are put at the end, because in fact they are to be referred to the future.—οὐ παρεξήγηνε ἔτεκα, is not provoked) although love glows with an eager desire for the Divine glory, yet it is not provoked; comp. Acts xv. 39.—οὐ λογίζεται ἄπαν, [Engl. Vers. thinketh no evil]) doth not meditate upon evil inflicted by another, with a desire to avenge it. So the LXX. for ἡσυχίας often. [It does not think thus, This or that man inflicts upon me this or that wrong; he has either done, or deserved this or that.—V. g.]

6. Ἀδικίας—ἀληθείας, in iniquity—in the truth) On this antithesis, see Rom. ii. 8.—συγχαίρεις, rejoice with) congratulates, with joy. All truth cherishes joy.

7. Πάντα, all things) all things occurs four times, viz., those things, which are to be covered, or believed; and which are to be hoped for, and endured. These four steps beautifully follow one another.—σαφέως, covers) conceals in relation to itself and in relation to others σαφώς, we cover, ch. ix. 12, note.—πιστεύει, believes) as he covers the evil deeds of his neighbour, which are apparent, so he believes the good, which is not apparent.—ἰλαστίως, hopet) See the ground of hope [viz., "God is able to make him

1 The object of the thing, as contrasted with the object of the person. "reale objectum"—"objectum personale."—Ed.

2 Bears, without speaking of what it has to bear.—Ed.
stand;" therefore, "he shall be holden up"], Rom. xiv. 4; σταῦνωσι; he likewise hopes good for the future, and endures evils.—ὑπομένει, endures) until hope at some time springs up, 2 Tim. ii. 25. Thus the praises of love describe as it were a kind of circle, in which the last and first mutually correspond to each other; it is long-suffering, it is kind; it hopeth all things, it endureth all things; and, that which is of far greater importance, it never faileth, pleasantly follows this fourth step.

8. Οὐδὲντοι ἵκνιται, never faileth) is not destroyed, does not cease, it always holds its place; it is never moved from its position; comp. ἵκνιται, Mark xiii. 25, note.—εἰτε δὲ προφητεία, but whether prophecies) viz., there are: so ch. xv. 11. Prophecies in the plural, because they are multifarious.—καταργήθησονται, they shall be done away with) This is the expression in the case of prophecies and knowledge; but regarding tongues, παύσονται, they shall cease. Tongues are a most charming thing, but the least lasting; they were the first gift on the day of Pentecost, Acts ii., but they did not continue in the primitive church so long as the other miraculous gifts: nor have they anything analogous in a perfect state, as prophecy and knowledge have, to which they ought therefore to yield; whence presently after, respect is shown to those in preference to tongues, when he is speaking of "that which is perfect."—γλῶσσαι, tongues) These occupy a middle place, because they are the vehicle and appendage of prophecies; but prophecy and knowledge constitute two different genera, ver. 9, 12.

9. Ἐξ μέρους, in part) Not only does the apostle say this, This prophecy and this knowledge, which we have, are imperfect; for the same must be said even of love, we love only in part [not perfectly]; but such is the nature of prophecy itself, with the exception of the one prophet Jesus Christ, and such the nature of knowledge, that they ought to be reckoned among the things, which are in part, [not merely because they are now imperfect, but also] because we use them only in this imperfect life. On the phrase, comp. the note on Rom. xv. 15, I have written more boldly.

10. Ἐλήθη, is come) in its own time, by degrees, not by a sudden bound. In spiritual things, those of weaker age ought not too eagerly to aim at what belongs to those, who have reached

VOL. III.
greater maturity. That, which is perfect, comes at death; 2 Cor. v. 7: and at the last day.—τότε, then) not before. Therefore prophecy and knowledge never entirely pass away in this life.

11. "ὅτε, when) The progress from grace to glory, which awaits individual believers and the whole Church, is compared to the different stages of human life.—νήπιος, a child) Exemplifying the humility of Paul. The natural man does not willingly remember his childhood because he is proud; but the soul, pining away under adversity, confesses the early passages of its early growth, Job x. 10.—ιδ看见, I spoke) There is a reference to tongues.—εφίστημι, I understood [I had the sentiments]) The reference is to prophecy; for it is something more simple.—ιλογίζομαι, I reasoned as a child) The reference is to knowledge; for it is more complex.—ὅτι ὅτι, but when) He does not say, when I put away childish things, I became a man. Winter does not bring spring; but spring drives away winter; so it is in the soul of man and in the Church.—κατηργηθετήκα, I put away) of my own accord, willingly, without effort.—τὰ τῶν νηπίων, childish things) childish speaking, childish understanding, childish counsel. τὰ, the Abstract. The humanity is not taken away, but manhood is assumed.

12. θληπομαι, we see) This corresponds in the LXX. to the Hebrew words נָשִּׁית and נָשָׁה, 1 Sam. ix. 9; 1 Chron. xxix. 29, concerning the Prophets; and this passage has a synecdoche of the nobler species for the whole genus; and along with the verb, we see, supply, and hear, for the prophets both see and hear; and it was usual generally to add words to visions. It will be of importance to read the Paneg. of Gregory, and the remarkable passage of Origen, which has been noticed by me in my observations on that book, pp. 104, 105, 217, 218, 219. But what a mirror is to the eye, that an enigma is to the ear, to which the tongue is subservient. On various grounds, we may compare with this Num. xii. 8. Moreover he says, we see, in the plural: I know, in the singular; and to see and to know differ in the genus [classification] of spiritual things, as the external sense, and the internal perceptions differ in the genus [under the head] of natural things. Nor does he mention God in this whole verse; but he speaks of Him, as He shall be all in all.—τότε, then) Paul
had a great relish for those things, that are future: 2 Cor. xii. 2, 3.—πρόσωπον προς πρόσωπον, face to face) ἐνίοτε, with our face, we shall see the face of our Lord. That is more than ἡ δέ ἡ ἡμεῖς, στόμα προς στόμα, mouth to mouth. Vision is the most excellent means of enjoyment. The word βλέπωμεν is elegantly used, and is adapted to both states, but under a different idea.—γνώσκων, ἐπιγνώσομαι) The compound signifies much more than the simple verb; I know, I shall thoroughly know. And so Eustathius interprets the Homeric word. ἰπιφορος, ἀκριβεστατα Ἧππορήσω, I shall observe most accurately; and ἰπισκοπος, an overseer, σκοπον άκριβης, an accurate observer; and adds the reason, Ἔτι ἐπιπρόθεσιν καὶ ἀκριβεσιν τινα σημαινει καὶ ἐπισκοπην ἐνεργειας, that the ἐτι prefixed to the simple verb signifies a certain degree of accuracy and additional energy.—καθες καὶ ἐπιγνώσον, as also I am known) This corresponds to the expression, face to face.

13. Νυν δε μενει, but now abideth) This is not strictly said of duration; for these three things do not meet in it; since faith is terminated in sight, and hope in joy, 2 Cor. v. 7; Rom. viii. 24: love alone continues, ver. 8: but it refers to their value, in antithesis to prophecy, etc., in this sense: On calculating accounts [on weighing the relative values] these three things are necessary and sufficient; let only these three stand; these exist; these abide, nothing more. A man may be a Christian without prophecy, etc., but not without faith, hope, love. Comp. on the verb, μινω, I abide, Rom. ix. 11; 1 Cor. iii. 14; 2 Cor. iii. 11; Heb. xiii. 1. Faith is directed to God; hope is in our own behalf; love is towards our neighbour. Faith is properly connected with the economy of the Father; Hope with the economy of the Son; Love with the economy of the Holy Ghost, Col. ii. 12, i. 27, 8. And this too is the very reason of the order in which these three things are enumerated. νυν, now, has the effect of an epitasis [and shows what are the especial duties of us travellers on the way to the heavenly city.—V. g.]—τρια, three) only. Many are not necessary. Paul often refers to these three graces. Eph. i. 15, 18; Phil. i. 9, 10; Col. i. 4, 5, 22, note; 1 Thess. i. 3; v. 8; 2 Thess. i. 3, 4; Tit. i. 1, 2; Heb. vi. 10, etc. Sometimes he mentions both faith and

1 An emphatic addition augmenting the force.—Append.
love, sometimes faith [by itself] denoting by synecdoche the whole of Christianity, 1 Thess. iii. 6, 5. In a wicked man we find infidelity, hatred, despair.—ταυτα, these) Heb. ד, i.e. are, viz. greater than prophecies, etc.—μεγαλείων, greater) the greatest, of these, of the three. He not only prefers love to prophecy, but even to such things as excel prophecy. Love is of more advantage to our neighbour, than faith and hope by themselves: comp. greater, xiv. 5. And God is not called faith or hope absolutely, whereas He is called love.

CHAPTER XIV.

1. Διώκετε, follow after) This word implies more than ζηλούτε, emulously desire, here, and in ver. 12, 39, xii. 31.—μᾶλλον, rather) in preference to tongues. Paul here does not now any longer speak expressly of knowledge, for it, in respect of the other gifts, coincides with prophecy, ver. 6.

2. Τῷ Θεῷ, to God) alone, who understands all tongues.—ἀκούει, hears) i.e. understands.—σνθώματι, in spirit) ver. 14.—μυστήρια, mysteries) which others may rather admire, than learn. The article is not added.

3. Οἰκοδομη, edification) Two principal species are added to this genus; σαπαγήσις, exhortation, takes away sluggishness; σαραντομία, consolation takes away sadness.

4. Ἐαυτῶν, himself) understanding the meaning of what the tongue speaks.—ἐκκλησίαν, the church) the whole congregation.

5. Γλῶσσαις, with tongues) The Corinthians chiefly cultivated this gift; and Paul does not consider them as doing wrong, but he reduces it to order: see ver. 12.—μεγαλείων, greater) more useful, ver. 6.—διὰ ευμνείων) διὰ elegantly expresses the position of the interpreter between him, who speaks in an unknown tongue, and the hearer. If the very same person, who speaks in an unknown tongue, also acts as interpreter, then the very same person in a manner comes in between himself and the hearer; according to the different point of view in which he is regarded.
—ἡ ἁγιασμὸς, the Church) seeking [ver. 12] edification; may receive it in consonance with this [viz. with seeking].

6. Ἡ εἰς ἀκούοντας, εἰς γνῶσιν, ἢ εἰς προφητείαν, ἢ εἰς διδαχὴν, είτε in revelation, or in knowledge, or in prophecy, or in doctrine) Here are four kinds of prophecy broadly so called; the two former refer to the person himself, who rejoices in the gift; the two latter at the same time show more of a leaning towards the hearers.¹ On the difference of prophecy (which corresponds to revelation) and of knowledge (with which doctrine agrees) see xii. 8, 10: and on the whole subject, below at ver. 26, etc. Prophecy has relation to particular points, formerly not well understood, to mysteries to be known finally [and only] by revelation. Doctrine and knowledge are brought from the common storehouse of believers, and refer to things obvious in the matter of salvation.

7. Ἀὐλὴς—κιθάρα, a pipe—a harp) Two of the chief musical instruments; not only the pipe, which is, as it were, animated by the breath of the piper, but also the harp.—τὸς φθόγγος, in the sounds) The ablative case comp. by, ver. 9.—πῶς γνωσθῆσαι, how shall it be known) how shall pipe be distinguished from pipe, and harp from harp? There is one and then another sound of one and the same instrument, when it is directed to different things.

8. Γὰρ, for) This serves the purpose of a gradation; for the higher confirms the lower step.—ἀνηλευ, uncertain) One sound of a single trumpet summons soldiers to one class of duties, another sound to another class of duties.

9. Ἑρμῆς, you) who have life [opp. to things without life]; comp. ver. 7.—ἀδώ, by) i.e. then, when you speak in an unknown tongue.

10. τοσαῦτα, εἰ τὰχισταὶ, εἰ τίχοι (the Latin, verbi gratia, for example; comp. xv. 37) makes τοσαῦτα have the force of a certain number. If men could ever have counted the number of voices, Paul would have set down the number here.—ἐνίκην ἄφωνον, none without signification) each one of them has its own power [meaning, ver. 11], δύναμιν.

11. Βάρβαρος, a barbarian) See Acts xxviii. 2, Note.

¹ What Ernesti approves in Moldenhauer evidently agrees with these views.—Bibl. Theol., T. viii., p. 673.—E. B.
12. Πνευμάτων, of spirits) [of spiritual gifts]. Plural as ver. 32, xii. 10. As there is one sea, and many seas, so there is one spirit, and many spirits; one trumpet gives many sounds.—πρὸς τὴν ὁικοδόμην, to edification) that the Church may be as much as possible edified.

13. Προσωπίζω (he shall be), let him pray; and he will do this with such fruit and effect, that the interpretation shall be added to the unknown tongue; see the following verse. It is implied that this will be obtained by prayers.

14. Τὸ πνεῦμα μου, ὁ δὲ νοῦς μου, my spirit—but my understanding) The spirit is a faculty of the soul, when it becomes the passive object of the Holy Spirit's delightful operations; but νοῦς, the understanding, is a faculty of soul, when it goes abroad, and acts with our neighbour:¹ as also when it attends to objects placed beyond itself, to other things and persons, although its reasonings may however be concealed, ἀπόκρυφος λογισμός (Ammenius); comp. ver. 20, note. So understanding, ver. 19; πνεῦμα, the inmost shrine of the understanding, τοῦ νοὸς, Eph. iv. 23; comp. Heb. iv. 12: νοῦς from νέω, on account of its agitation or movement:² comp. Alexand. Aphrodit., l. 2, περὶ ψυχῆς, f. 144, ed. Ald.—ἀκαρπος, without fruit) It has fruit, but does not bring it forth. Respecting this word, see Matt. xiii. 22.

15. Προσωπίζω μου, I will pray) with the voice; the first person singular for the second person plural.—ψαλῶ, I will sing) with the voice, or play on an instrument.

16. Ἐπε) if that be done with the spirit only.—ἐύλογησίς, thou shalt bless) The most noble kind of prayer.—ὁ ἀναπληρῶν τὸν τότον τοῦ ιδωτοῦ, he that filleth the place of the unlearned) This expression is not a mere paraphrase of the word unlearned, but comprehends all, who, how much soever they may excel in gifts, did not at least understand the tongue, in which the person was speaking, any more than an unlearned man; and therefore Paul puts him more to shame, whom he here shows to be wrong. It is a common phrase among the Hebrews, he fills the place of his fathers, i.e., he shows himself worthy of his ancestors.—ποὺς ἐπεὶ τὸ ἀμύνων, how shall he say amen) This was their usual practice even at that time; not only the unlearned, but all the hearers spoke,

¹ i.e. πνεῦμα is passive, when said of man: νοῦς, active.—Ed.
² Rather from the same root as γνῶναι, and noscere.—Ed.
giving their assent to *him who blessed.* And so also, those who could not speak much adopted the words of others, and declared, that they with their understanding assented to it.—Τι λέγεις, what thou sayest) Not only ought he to know, that 'thou hast said nothing evil, but also what good thou hast spoken.

18. Εὐχαριστῶ, I give thanks) Paul uses thanksgiving and προθερμαίων,¹ anticipatory precaution against the charge of egotism, when he is to speak his own praises.—πάντων, more than you all) more than you individually or even collectively.—ὑμῶν, than you) Frequently, those, who are less accomplished are more proud and act with greater insolence.

19. Πίντε λέγοντας, five words) A definite for an indefinite number; the two thousandth part of ten thousand: comp. Lev. xxvi. 8.

20. Ἄδελφοι, brethren) The vocative put at the beginning has an agreeable force.—τῇ καθ' αὐτοῖς φρεσί) Ammonius makes this seasonable observation: "νῦν is covert reasoning, ἀπόκρυφος λόγισμός; but φρένες implies good thoughts," αἱ ΑΓΑΘΑΙ διάνοιαί. Nor does καθ' denote malice [badness], but vice, or whatever is opposed to virtue.—κοινάζετε, be ye children) κοινάζω, similar to the forms ἀκμάζω, πυράζω.—τίλειοι, perfect) and therefore determining the true value of every thing according to its use.

21. Νάμῳ, in the law) comprehending also the prophets.—ἐστιν ἐπεργαλώσσως καὶ ἐν χήλεσιν ἑτέρως) Is. xxviii. 11, LXX. διὰ παυλισμοῦ τιλέων διὰ γλώσσις ἑτέρως, ἐπεργαλώσσως; masculine or neuter. The paraphrase accommodating the text of Isaiah to this passage of Paul may be as follows: This people do not hear Me, though I speak to them in the language, to which they have been accustomed; I will therefore speak to them in other tongues, namely, of the enemies that are sent against them; but even then they will not listen to me, comp. Jer. v. 15. Since God is said to speak in the tongues of enemies, the parity of reasoning holds good from them to the gift of tongues.—οὐδ' οὕτως εἰσακολουθοντας μοι) Is. xxviii. 12, καὶ οἱ ἠθίλησαν ἀκοῦσαν, And they would not hear.

22. Ἐπὶ σημείῳ for a sign, by which unbelievers may be allured and hear [give ear to] the word; but οὐδ' οὕτως, not even

¹ See Append.
thus do they hear [alluding to Isa. xxviii. 12, see last note].—εἰσίν, have their existence) The accent has the effect of making the word emphatic.—ἡ δὲ προφητεία, but prophecy) namely, is for a sign, or simply is; comp. vi. 13.—τοῖς πιστεύουσιν, to them that believe) This must be taken as an instance of the figure Amplificatio;¹ inasmuch as prophecy makes believers of unbelievers; the speaking tongue leaves the unbeliever to himself [still an unbeliever]. The expression of Paul is indefinite. Unbelievers, generally, when tongues fall upon them, continue to be unbelievers, but prophecy makes believers of unbelievers, and gives spiritual nourishment to them, that believe.

23. "Ολὴ ἡ πόλις ἐντείνωσεν τὸ ἄνδρον, the whole into one place) That was a rare occurrence in so large a city.—εἰσέλθοντι δὲ, and there come in) as strangers or even from curiosity.—ἐιδιωτικόν, unlearned) men who have some degree of faith, but do not abound in gifts. There follows by gradation, or unbelievers, who did not so readily come in, and yet were not debarred. In this verse Paul speaks in the plural, in the following in the singular. Many bad men, when together, prevent one another from believing by their bad conversation; individuals are more easily gained.—δὲ μαίνοντο, that ye are mad) For they will not be able to distinguish that earnestness from madness; hence they will speak to your prejudice; comp. Acts ii. 13.

24. Πάντες, all] one by one, ver. 31.—εἰσίστησιν, there come in] We have an example of this at 1 Sam. xix. 20, 21.—ἐπιστρέφεις, one that believeth not) To this word we refer is convinced, comp. John xvi. 9.—εἰδώτικος, an unlearned person) to this word we refer is judged: comp. ii. 15. That conviction of unbelief, and that judgment of unlearned rudeness is accomplished by the power of this very prophecy, although this be done without application to individuals. And these are two successive steps; the third follows, the secrets, etc.

24, 25. Εὐλογεῖται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων (καὶ οὐτωσον)²

¹ See Append. The taking of the denomination of a thing, not so much from what it now is, as from what it is about to be. As here, "Prophecy is a sign to those who thereby are made believers." This seems Bengel's meaning.—Ed.

² ABD corrected later, Gfs Vulg. omit καὶ οὐτω. The later Syr. and some later uncial MSS., support the words with Rec. Text.—Ed.
tā κρυπτᾶ τῆς καρδίας αὐτοῦ φανερὰ γίνεται καὶ ὁ ὄρος πειθὼ ἐπὶ πρόσωπον πρόσκυνήσει τῷ Θεῷ, ἀπαγγέλλων δότι ὁ Θεὸς δόντως ἐν ὑμῖν ἑστὶν) The first καὶ αὐτῷ is spurious; for the present of the verb γίνεται indicates that this clause, τα κρυπτα—γίνεται, is more closely connected with the preceding words, where the discourse runs in the present tense, than with the following, which have the future πρόσκυνήσει.—ὑπὸ πάντων, by all) partly speaking, partly assenting.

25. Τὰ κρυπτᾶ τῆς καρδίας αὐτοῦ, the secrets of his heart) all the inmost thoughts of the heathen's heart, which has never experienced such feelings, and has now for the first time become acquainted with itself and makes confession concerning itself: for the unbeliever is here principally intended. The unlearned man is added by the way, on account of his case being not altogether dissimilar. Any one with the lowest degree of faith before entering an assembly of that kind knew, that God is truly in believers.—αὐτῷ, of him) the unbelieving stranger.—φανερὰ γίνεται, are made manifest) Dan. ii. 30 at the end.—ὁ ὄρος) so, at last. —πειθὼ, falling down) a public declaration on the part of those, who feel and experience in themselves the power of the word, is generally made too sparingly in our times.—ἀπαγγέλλων, declaring) spontaneously, clearly, expressly announcing this fact either in the Church, or even out of it elsewhere: comp. on this word, Greg. Paneg. § 123 cum Annot.—ὅτι, that) comp. Dan. ii. 46, 47. A most conclusive argument for the truth of religion, from the operations of God on godly men.—ὑπὸ πάντων, indeed) He will confess, that you are not mad, but that God is truly in you, and that He is the true God, who is in you.

26. Ἐκαστὸς, every one) The public assembly was at that time more fruitful, than in the present day, wherein one individual, whatever may be the state of his mind, must fill up the time with a sermon.—ψαλμῶν ἡ ἡμικυκλοφορία) has a psalm, in habit of mind or in actual fact, either a little before, or only now: comp. ver. 30. Extemporaneous hymns were given to them by the Spirit. Individuals had a psalm, wherewith to praise God, or a doctrine to be imparted to his neighbour; or a tongue, by which they might speak every one to himself. The word ἡ ἡμικυκλοφορία, has, repeated, elegantly expresses the abundance of the gifts, which had been divided.—ἀποκάλυψις, revelation) by which God communicates something to man; Gal. ii. 2, prophetic revelation, ver. 30, 29.
—ιματισμόν, interpretation) by which one man may interpret an unknown tongue to another.—οἰκοδομήν, edification) the best rule.

27. Εἴτε, ἢ) He now more particularly explains how all things may be done for edification.—τις, any man) Merely one person ought never to have spoken in an unknown tongue; but if one did speak, one or two should have followed to vindicate the abundance of the Spirit.—πρῶτος, three) may speak.—ἀνά μέρες) by a division of the times or even of the places of speaking.

28. Εἴπερ δὲ μὴ ἢ, but if there be not) Either he himself, who spoke in an unknown tongue, might have interpreted, ver. 13; or another.—αὐγάστω, let him be silent) who speaks in an unknown tongue.—ἰαντῷ καὶ τῷ Θεῷ, to himself and to God) ver. 4, 2.—λαλίστω, let him speak) privately.

29. Προφήται δὲ, but let the prophets) An Antithesis to those who speak in an unknown tongue. Prophecy, strictly so called, is opposed to revelation, ver. 6; prophecy, used in a wider sense, (as well as revelation) is opposed to knowledge: ibid. Again, comprehending knowledge, it is opposed to tongues, ver. 4.—λαλίστωσιν, let them speak) supply ἀνά μέρες, one by one, ver. 27.—οἱ ἄλλοι, the rest) viz., of the prophets.—διακρίνωσιν, decide [judge]) even by word of mouth.

30. Καθημένῳ) while he sits, listening.—ὁ πρῶτος, the first) who formerly spoke.

31. Καὶ ἵνα, one by one) so that one person may always give way to another.—πάντες μωμώνωσι, all may learn) by conversing, inquiring, speaking, listening: all, being prophets. A man learns by teaching: he learns by speaking, and asking questions, ver. 34, 35. [Many continue to be foolish and languid in spiritual things, because they almost never speak about such things.—V. g.] —παρακαλῶσιν, may be comforted) Sometimes the speaking of another produces in us more awakening effect, sometimes our own.

32. Καὶ) and indeed; so καὶ, 2 Cor. v. 15; 1 John iii. 4.—πνεύματα προφήτων, the spirits of the prophets) The abstract for the concrete, the prophets, even while they are acted upon (under the Divine impulse).—προφήταις, to the prophets) He does not say, to the spirits of the prophets.—ιστορίασται, are subject) not that a prophet would for the sake of another deny or cast away the truth of his prophecy; 1 Kings xiii. 17, etc.: for the word of prophecy is above the prophets, ver. 37; but that he should not
demand that he alone should be heard, but should do his
endeavour to hear others also, while they are speaking, and should
learn from them, what communications they have received [from
God] in preference to himself; *subjection* is shown by keeping
silence and learning;\(^1\) ver. 34, 35, [1 Tim. ii. 12]. Every act of
teaching involves a degree of absolute authority [authentiam]:
*they are subject*, he says; not merely they *ought* to be subject.
The Spirit of God teaches the prophets this.

33. '\(\alpha\), as) This concluding clause is very like that of the next
portion, ver. 36.\(^2\)

34. *\(\alpha\iota \gamma\nu\nu\alpha\iota\xi\zeta, \text{the woman}\) * Paul uses the same expression,
1 Tim. ii. 11, 12, and yet it was expedient, that this should be
written especially for the Corinthians; comp. note at xi. 16.—
\(\iota \mu\omega\nu \in \tau\alpha\xi\varepsilon \text{\(\iota \chi\varsigma\lambda\nu\varsigma\alpha\iota\xi\zeta\)} \text{in your church assemblies; }\)
when there are men present, that can speak.—\(\iota \sigma\iota\varphi\iota\rho\sigma\alpha\tau\alpha\iota\) it is committed [per-
mitted, Engl. Vers.]—\(\iota \sigma\iota\tau\alpha\kappa\alpha\sigma\sigma\omega\alpha\iota, \text{to be subject}\) so as to submit
their own will to that of another, Gen. iii. 16. The application
(desire) of the woman is to her husband *τηρεῖν*, and that too as
to her lord.—\(\chi\alpha\iota\) also; comp. ix. 8, note.

35. *\(\mu\alpha\varepsilon\iota\nu, \text{to learn}\) * by speaking.—\(\iota \lambda\iota\omicron\omicron\omega\omicron \nu, \text{they wish}\) This is
the figure\(^3\) *occupatio.—\(\iota \delta\iota\omicron\omicron\varsigma\) their own, rather than others.—
\(\iota \sigma\iota\rho\varphi\nu\varphi\alpha\tau\iota\varsigma\) let them ask. It was the exclusive privilege of
the men to put questions in the assembly.—\(\iota \nu \text{\(\iota \chi\chi\lambda\nu\varsigma\alpha\iota\xi\zeta\)} \text{in the as-
sembley either civil or sacred.—\(\lambda\alpha\xi\iota\nu, \text{to speak}\) either in teaching
or asking.}

36. *\(\tilde{v}, \tilde{z}\) * Latin *an—\(\alpha\nu\) ?* [which is used in the second part of
a disjunctive interrogation] You, Corinthians, (likewise you,
Romans) are neither first nor alone. But women are also else-
where silent.

37. *\(\Pi\rho\rho\omicron\omicron\omicron\tau\eta\zeta, \text{a prophet}\) * The species; *spiritual*, the genus.

\(^1\) This is the translation according to the printing of the London Ed., 1855;
but according to the Tubingen Ed., 1773, and the Berlin Ed., 1855, which
were afterwards consulted, the translation is as follows:—"But not to de-
mand that he alone should be heard, but to endeavour to hear others also,
while they are speaking, and to learn from them what they have received
more than he himself, is the *subjection* of a man who is silent and is
learning."—T.

\(^2\) In both alike there is an appeal to the usage of other churches.—En.

\(^3\) See Append. Anticipating a reply or objection which might be made
by a supposed opponent.—T.
The former endowed more than the latter with eloquence.—ἐκ-γνωσκίναι, let him perceive [acknowledge]) Paul does not allow the question now at last to be raised, whether he be writing correctly. —τῷ Κυρίῳ of the Lord) Jesus.

38. Εἴ ὦ τις ἄγνωστε, But if any man be ignorant) So that he has not the capacity to perceive [acknowledge]. If any one knows not, he says, or pretends not to know. This is an argument which would have weight with the Corinthians, who were very desirous of knowledge.—ἄγνωσιν, let him be ignorant) which means, we cannot cast away all things for the sake of such a man; let him keep it to himself. Those, who are thus left to themselves, repent more readily, than if you were to teach them against their will.

39. "Ὗστε, Therefore) the summing up.—ζηλοῦτε, emulously desire) This is more than, forbid not.

40. Εὐσχημόνως, decently) which applies to individuals.—παρὰ τάξιν, in order) in turns, [after one another.]

CHAPTER XV.

1. Γνωρίζω, I make known [I declare]) construed with τίν, what, ver. 2: comp. Gal. i. 11. Paul had formerly made known the gospel to the Corinthians, but he now informs them at greater length, in what way, according to what method, on what foundation, and by what arguments he preached it to them. It had been formerly doctrine, it now becomes reproof, which severely stigmatizes ἄγνωσίαν, their ignorance, at ver. 34.—τῷ εἰσαγγελίω, the gospel) concerning Christ, chiefly of His resurrection. A pleasing appellation, by which he allures the Corinthians, and a conciliatory preface, by which he holds them as it were in suspense.—παρελάβετε, ye have received) The preterite, [This receiving involves an everlasting obligation.—V. g.]—ἐστάτατε, ye stand) i.e. ye have obtained a standing-place, [you have taken your stand.] It is present, in sense.

2. Σώζεσθε, ye are saved) The future in sense, ver. 18, 19.—εἰ
xarißeit, if ye keep) If here implies a hope, as is evident from what follows, unless, etc.

13. ἐν πρῶτοι, among the primary things) The things, which are of greatest importance, ought to be taught among the first things. ἐν πρῶτοι, the LXX., ἐν πρῶτοι, i.e. in old time; 2 Sam. xx. 18: but, first, in Deut. xiii. 9, and so here.—παραλάβω, I received) from Christ Himself, what I have spoken is no fiction, 2 Pet. i. 16.—ὅτι, that) Paul says that he had declared among the first points of faith, not only the resurrection of Christ, but also the resurrection of the dead, which flows from it; and the Corinthians believed in these doctrines, before they were baptised in the name of Christ, who was crucified for them, and so also died and rose again, i. 13: comp. Heb. vi. 2.—πρῶτος, for) a very effective expression, which means, for taking away our sins, Gal. i. 4; 1 Pet. ii. 24; 1 John iii. 5. So πρῶτος, Heb. v. 3; comp. Tit. ii. 14; Luke i. 71-74; 2 Cor. v. 15.—ἀμαρτίων, sins) on account of which we had deserved death, ver. 17.—γραφάς, Scriptures) Many things are said in Scripture respecting the death of Christ. Paul puts the testimony of Scripture before the testimony of those, who saw the Lord after His resurrection.

4. ἐγραφαί, He was buried) Matt. xii. 40. [Here the burial of Christ is more closely connected with His resurrection, than with His death. Assuredly, about the very moment of His death, the power of His life incapable of dissolution exerted itself; 1 Pet. iii. 18; Matt. xxvii. 52. The grave was to Christ the Lord not the destined receptacle of corruption, but an apartment fitted for entering into life, Acts ii. 26.—V. g.]—ιγηγαρται, was raised again [rose again]) This enlarging on the resurrection of Christ is the more suitable on this account, that the epistle was written about the time of the passover; ch. v. 7, note. We must urge the weight of the subject of the resurrection, inasmuch as it is one which is made light of in the present day under various pretexts.—καὶ τοις γραφαῖς, according to the Scriptures) which could not but be fulfilled.

5. Κηφᾶς, of Cephas) Luke xxiv. 34.—δώδεκα, twelve) Luke xxiv. 36. It is probable that Matthias was then also present. Photius in his Amphilochia and others read ὅδεκα.2

1 ἐλεήσον, in vain—a melancholy term, Gal. ii. 2, iii. 4, iv. 11.—Vg.
2 D corrected later, Gfy. Vulg. and MSS., alluded to in Augustine,
6. "Εστίνα, after that) advancing to a greater number.—ίσως πεντακόσιοι, more than five hundred) A remarkable appearance. Paul puts himself behind all these.—οἱ πλείους, the greater part) About 300 at least; οἱ πλείους, the majority were providentially preserved in life so long for the very purpose of bearing testimony [as they had obtained an authority akin to that of the apostles.—V. g.]; comp. Jos. xxiv. 31.—μένων, remain) in life. The opportunity of thoroughly sifting these witnesses remained unimpaired [undiminished.] Andronicus and Junius may be presumed to have been of that number, Rom. xvi. 7.—καί, also) It was not of less importance to bring forward these as witnesses. They had died in this belief.—ἐκομηθέναι, have fallen asleep) as those, who are to rise again.

17. πάσον, by all) More seem here to be called Apostles than the twelve, ver. 5; and yet the term is used in a stricter sense than at Rom. xvi. 7.

8. Ἐσχατον δὲ πάντων) and last of all, or rather, after them all, in order to exclude himself. Also after Stephen, Deut. xxxi. 27, 29.—ἐσχατον τοῦ θυμάτου μου, κ.τ.λ., after my death. [The appearances, that afterwards followed are not excluded by this expression, Acts xxiii. 11.—V. g.]—ωσπερὶ τῷ ἐκτρώματι, as by the abortion [one born out of due time]) The LXX., ἐκτρώμα, Num. xii. 12. The article is emphatic. Paul applies to himself alone this denomination in reference to the circumstances of the appearance, and in reference to the present time of writing. What ἐκτρώμα, an abortion, is among children, he says, I am among the apostles; and by this one word he sinks himself lower than in any other way. As an abortion is not worthy of the name of man, so the apostle declares that he is not worthy of the name of apostle. The metaphor, is drawn from the same idea from which the term regeneration is used, 1 Pet. i, 3 [Begotten again—by the resurrection of Jesus, etc.]; εἰ in ὡσπερὶ somewhat softens the phrase: as if; he shows that this ought not to be pressed too far.—κύμῳ, by me also) This word is elegantly placed at the end of the period.

9. Ἐλάχιστος) in Latin Paulus, minimus.—ἐς, who) The lan-

1 Iάκωβος, James) the Less.—V. g.
guage increases in strength.—ιδιωτα, I persecuted) Believers even after repentance take guilt to themselves for the evil, which they have once perpetrated.

10. ἔκπριν, by grace) alone.—ὁ εἰμι, what I am) i.e. an apostle, who saw Christ.—οὐ κανή, not vain) Paul proves the authority of the gospel and of his testimony to it by its effects.—ἀννοών, than they) This word is referred to ver. 7.—πάντων, all) individually.—οὖ ν οἵμαι, with me) The particle with is suitable because he says, I laboured: comp. Mark xvi. 20.

11. Κηρύσσωμεν, we preach) all the apostles with one mouth.—ἐπιστεύεσθαι, ye believed) Faith once received lays the foundation for subsequent faith: and its first firmness not only obliges [binds] those wavering, but also often retains them.

12. Εἰ ἂν, if) an affirmative particle.—ὁς, how) The connection between the resurrection of Christ from the dead and the resurrection of the dead was extremely manifest to Paul. Those, indeed, who held a resurrection in general as a thing impossible, could not believe even in the resurrection of Christ.—τινες) some, no doubt, of the Gentiles, Acts xvii. 32.

13. Εἰ δὲ, but if) He now begins a retrospect, and enumerates all that he alleged at 3—11.

14. Κανή—κανή, vain—vain) contrary to what you yourselves have acknowledged, ver. 11.—κανή, without reality, differs from ματαιά, vain, ver. 17, without use.

15. Ψευδομάρτυρες, false witnesses) It is not lawful to declare concerning God what is not so; although it may seem to give glory to Him. False witnesses are, for instance, traders, who, for the sake of their gain, give fictitious accounts of earthquakes, inundations, and other great calamities, which have happened in distant countries, and lead souls otherwise not too credulous to thoughts and conversations concerning divine judgments, good in the proposition (thesis), but erroneous in the supposition (hypothesis) on which the proposition rests.

17. Ἀμαρτίαις, in your sins), even those of blind heathenism; ver. 34, [deprived of the hope of life eternal.—V. g.]

18. Ἀπώλεσαντο, perished) they were, they are not. Paul speaks conditionally: the heathen denying the resurrection might, if that supposition were true, regard the dead just the same as if they had never been. Nor was there here any necessity for
Paul distinctly to express, what it is for a man to be in his sins.

19. El, if) The statement of those topics which are discussed at ver. 20, etc., precedes this verse and ver. 18: and in this verse, there is a statement of those topics, which are treated of at ver. 29–34.—iv, in) iv, as far as concerns, i.e. if our hope in Christ revolves so as to be fixed wholly within the bounds of this present life, only, μόνον.—ζωή, life) Scripture does not readily call this life, life; oftener, it calls it αἰώνα, the age: here it is spoken of after the manner of men, as Luke xvi. 25.—Ïλησώμοις ἐξω, we have hoped:) we have believed with joyful anticipation of the future.—ἐλθώντες, more miserable) the comparative degree is here in its strict sense: for if it had the force of the superlative, the article would have been put before it: We are more miserable than all men: the rest, viz. all other men, are not buoyed up with false hope, and freely enjoy the present life; we, if the dead rise not, are foolishly buoyed up with false hope, and through denying ourselves and renouncing the world, we lose the certain enjoyment of the present life, and are doubly miserable. Even now Christians are happy, but not in the things, by which the happiness of other men is maintained; and, if we take away the hope of another life, our present spiritual joy is diminished. Believers have immediate joy in God and therefore they are happy; but if there be no resurrection that joy is greatly weakened. This is the second weighty consideration; the first is, that the happiness of Christians is not placed in worldly things. By both of these weighty considerations, happiness from the hope of the resurrection is confirmed.

20. Νω, now) Paul declares, that his preaching is not in vain, that their faith is not worthless, that their sins are taken away, that the dead in Christ are not annihilated, that the hope of Christians does not terminate with this life.—ἀπαρχή, the first fruit) viz. ἑορτα or ἄνων being. The mention of the first fruits admirably agrees with the time of the passover, at which, as we have observed above, this epistle was written; nay more, with the very day of Christ's resurrection, which was likewise the day after the Sabbath, Lev. xxiii. 10, 11.

21. Καὶ also. ἐν τῇ γὰρ, for since, has here its apodosis.

22. Πάντες ἀποθνήσκουσιν, all die) he says, die, not in the prete-
rite, as for example, Rom. v. 17, 21, but in the present, in order that in the antithesis he may the more plainly speak of the resurrection, as even still future. And he says, all. Those who are in the highest degree wicked die in Adam; but Paul is here speaking of the godly, of whom the first fruits, ἀρχὴ, is Christ, and as these all die in Adam, so also shall they all be made alive in Christ. Scripture everywhere deals with believers, and treats primarily of their resurrection, 1 Thess. iv. 13, 14: and only incidentally of the resurrection of the ungodly.—in τῷ Χριστῷ, in Christ) These are the emphatic words in this clause. The resurrection of Christ being once established, the quickening of all is also established.—ζωονομήσονται, they shall be made alive) He had said; they die, not, they are put to death; whereas now, not, they shall revive; but they shall be made alive, i.e. implying that it is not by their own power.

23. ἐκαστὸς—ἀρχὴ—ἐστιν) In this verse we must thrice supply ἕστιν or ἔστι. In ver. 24 is must likewise be supplied.—τάγματα) in order divinely constituted. τάξις, however, is the abstract; τάγμα, the concrete. The conjugate, ἑστιν, occurs in ver. 27.—ἀρχὴ, first fruits) The force of this word comprehends the force of the word ἀρχὴ beginning, to which the end corresponds as its opposite.—ἐστιν)—ἐστιν) ἐστιν is more disjunctive; ἐστι more copulative, ver. 5, 6, 7. Ἐστιν, afterwards, Latin, posterius, the comparative being opposed to primum, 'first,' ver. 46; of which first the force is contained in first fruits, in this passage: ἐστιν, afterwards, is used in a more absolute sense. The disjunctive power of the ἐστιν, and the copulative power of the ἐστιν is clear in ver. 5, 6, 7. For the twelve are joined with Cephas by ἐστιν; The five hundred are disjoined [from the Twelve and Cephas] and James from these; but the Apostles are coupled to the last named person by ἐστιν. Therefore those, who are introduced by ἐστιν, are put in between, as it were, by parenthesis. But here ver. 23 the matter seems to be ambiguous. If we make a twofold division, we may either insert Christ and those who are Christ's into the one member of the division, and τὸ τέλος, the end, into the other; or we may put Christ alone [by Himself] as the principal person, and join to the other side those who are Christ's, and afterwards τὸ τέλος the end. By the former method, Christians are the appendage.
of their head; by the latter Christ everywhere retains His prerogative, and all the rest of persons and things are heaped together in one mass. By the former method, a comma is put in the text after \( \chiριστος \),\(^1\) by the latter also a colon; and so \( \varepsilonκα \) retains a more absolute sense, and yet its copulative power more than the \( \varepsilonκα \). Paul describes the whole process of the resurrection, with those things that shall follow it, and therefore he renders the resurrection itself the more credible. For this resurrection is necessarily required to produce this result, that God may be all in all.—\( \epsilonι \ του \ \chiριστου \), those who are Christ's) A pleasant variety of cases, Polyptoton, \( \chiριστος \), \( \chiριστος \). Christians are, so to speak, an appendage to \( \tauης \ \alphaπωρηγης \), the first fruits. The ungodly shall rise at the same time; but they are not reckoned in this blessed number.—\( \epsilonι \ \tauη \ \piπωσιν \), at His coming) then it shall be the order of Christians [their turn in the successive order of the resurrection]. They shall not rise one after another [but all believers at once] at that time. Paul does not call it the judgment, because he is speaking of and to believers.

24. \( \varepsilonκα \), afterwards) after the resurrection of those who are Christ's; for He, as King, will consummate the judgment between the resurrection and the end.—\( \tauο \ \tauιλος \) The end, viz., of the whole resurrection. This is the correlative to the first fruits. In this end all orders [referring to “every man in his own order”] will obtain their completion [consummated development]: 1 Pet. iv. 7; Rom. vi. 22. This noun contains the force of the verbs, delivered up [ver. 24] and destroyed [ver. 26]. See how great mysteries the apostle draws from the prophetic syllables \( \nu \) and \( \xi \), Ps. ex. 1, viii. 6. Gr. \( \alphaχρις \), until, and \( \tauανα \), all things. Therefore even the words of Scripture are inspired by God, \( \thetaεονυστα \). For all Scripture words rest upon the same principles as these [The same reasoning is applicable to all Scripture words].—\( \deltaναι—\deltaνα \) when:—namely, when. The former is explained by the latter; and the first part of the following verse is to be referred to the former; the second part, to the latter. So soon as the Son shall have delivered up the kingdom to the Father, the Father will destroy all authority;

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\(^1\) This is the punctuation of Lachmann and Tischendorf. The former, however, puts a comma between \( \tauιλος \) and \( \deltaνα \): the latter does not.—En.
and the deliverance of the kingdom into His hands takes place, that all authority may be swept away.—παραδώ τήν βασιλείαν, shall have delivered up the kingdom) The Father will not then begin to reign without the Son; nor will the Son cease then to reign without the Father; for the divine kingdom both of the Father and of the Son is from eternity and will be to eternity. But the apostle is here speaking of the mediatorial kingdom of the Son, which will be delivered up, and of the immediate [i.e., without mediation] kingdom of the Father, to which then it will give place. In the meantime, the Son manages the affairs, which the Father has put into His hands, for and by His own people, for the elect, by the instrumentality of angels also, and in the presence of the Father and against His enemies, so long as even an effort of these last continues. The Son will deliver up the kingdom to the Father, inasmuch as the Father gave it to the Son, John xiii. 3. The Father does not cease to reign, though He has appointed the Son to be king; nor does the Son cease to reign, when He delivers up the kingdom to the Father; and by the very circumstance, that it is said, not that it is to be abolished, but to be delivered up to the Father, it is signified, that it itself also is of infinite majesty. But the glory before the foundation of the world will remain, after the kingdom has been delivered up: John xvii. 5; Heb. i. 8: and He will not cease to be king according to His human nature, Luke i. 33. If the citizens of the New Jerusalem shall reign for ever and ever, Rev. xxii. 5; how much more will God and Christ reign?—τῷ Θεῷ καὶ Χριστῷ, to God even the Father) God is here regarded in a twofold point of view. He is considered, both as God and as the Father in respect to Christ, John xx. 17; even in His state of exaltation, Rev. iii. 12, 21: and in respect to believers, Col. iii. 17. He is considered as God, towards [in relation to] His enemies. ἡσαργήσεται [shall have put down] shall have abolished) viz., God even the Father, of whom it is also said (until) He put (יוֹנָה, ver. 25) and He has subjected [ὑποτάσσεν, ver. 27]. In a similar manner, the subject is changed to a different one [from God to Christ] in the third person, ver. 25 and 29 [the baptized

1 S. R. D. Moldenhauer on this passage refers to it the passage in Luke; comp. Dan. vii. 14. He very often agrees with Bengel: for example, ver. 32, 49, etc.—E. B.
for the dead—the dead—they, i.e., the former].—πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν, all rule and all authority and power) Rule and authority are also said of the powers of men, Tit. iii. 1 [principalities and powers]: but oftener of those of angels, Col. i. 16: and that too in the concrete, to denote their very essence [substances]: here however they are in the abstract, as βασιλείαν, concerning the kingdom of the Son: for the essences of angels will not be destroyed. 'Ἀρχὴ denotes rule; subordinate to this are ἐξουσία, authority, magistracy, and δύναμις, an army, forces.—ἐξουσία and δύναμις are more closely connected as is seen by the fact that they have the one epithet, all, in common [The one πάσαν qualifies both ἐξουσίαν and δύναμιν; though ἀρχὴ has a separate πᾶσαν]. Here not only rule, authority, forces of enemies, are signified, ver. 25, such as is death, ver. 26; but the all intimates that the rule, authority, etc., even of good angels shall cease. For when the king lays down His arms, after His enemies have been subdued, the soldiers are discharged, and the word καταργῆν, to put down, is not an inapplicable term even to these latter: xiii. 8; 2 Cor. iii. 7.

25. Διδὸντα Ἵνα] for it has been foretold.—αὐτῶν, Ἱς Christ.—βασιλείας, reign) πᾶαν, reign Thou in the midst of Thy enemies, Ps. cx. 2.—ἀγνωστὸν ἄν, until] There will be no further need of the mediatorial reign.—δῆ, He hath put) viz. the Father.—πάντας, all] Paul brings in this, to prepare for a transition to what follows.—τοὺς ἐχοροὺς, enemies) bodily and spiritual, supply His, from that expression, His feet, to wit, the Son's: but it is now elegantly elliptical; since Christ has long ago destroyed these enemies, in so far as they were the enemies of Christ; He will destroy them [their destruction is still future], in so far as they are our enemies. The remaining part of His victory bears the same relation to His triumph already achieved, as any frontier or corner does to the whole extent of any human monarchy which has been subdued.

26. Ἐσχάτος, the last] A pregnant announcement. Death is an enemy; is an enemy, who is destroyed; is the enemy, who is destroyed last of all; last moreover, that is, after Satan, Heb. ii. 14; and after sin, ver. 56. For they acquired their strength in the same order; and Satan brought in sin, sin produced death. Those enemies have been destroyed; therefore
also death is destroyed. It may be said, *Does not the same principle hold good as to all the enemies alike?* for in so far as all the others have been destroyed, death has been also destroyed, 2 Tim. i. 10, therefore inasmuch as death remains, the other enemies still remain, and therefore death is not destroyed last. Ans. Christ, in so far as He formerly engaged with His enemies, first overcame Satan by His death; next sin, in His death; lastly death, in His resurrection; and in the same order, in which He destroys His enemies, He delivers believers from their power. Again, it may be said, *how is death destroyed last, if the resurrection of the dead precedes the destruction of all rule?*" Ans. The resurrection is immediately followed by the judgment, with which the destruction of all rule is connected; and the destruction of death and hell immediately succeeds this. The order of destruction is described, Rev. xix. 20, xx. 10, 14. Moreover the expression ought to be taken in a reduplicative sense. The enemies will be destroyed, as enemies. For even after all this, Satan will still be Satan, hell will still be hell, the goats will still be accursed. They will indeed be first destroyed, before death, the last enemy; not that they may altogether cease to be, as death shall; not that they may cease to be what they are called, namely Satan, hell, accursed; but that they may be no longer enemies, resisting, and able to oppose, for they will be completely subdued, rendered powerless, taken captive, visited with punishment, put under the feet of our Lord. The destruction of all rule ought not to be reckoned as the destruction [i.e. annihilation] of enemies; moreover the destruction of the power of our enemies according to Rev. xix. 20 is accomplished even before the destruction of death, which the destruction of all authority and of all rule straightway follows. The good angels are also then to obtain exemption from service. — ἐκβάλοντος, enemy) Death, an enemy; therefore it was not at first natural to man. Those, who denied the resurrection, also denied the immortality of the soul. The defence of the former includes the defence of the latter.—καταπιείναι, is destroyed) The present for the future.—ὁ βασάνος, death) Hell is also included in the mention of death, so far as it is to be destroyed, ver. 55.

27. Πάντα γὰρ, for all things) not even excepting death. The Psalm [viii.] might seem by this syllable, όμο, all things, merely
to indicate animals and stars, which it expressly names; but the
apostle teaches us, that it has a much more extended applica-
tion. Good things are made subject to Him in a most joyous
condition; bad things in a most sorrowful one: for these latter
are destroyed, and are made His footstool.—ιπταιζεν, subjected)
viz. God even the Father; comp. at ιπταμεν, Eph. i. 22; Phil.
iii. 21; Heb. ii. 8; 1 Pet. iii. 22. He will subject all things, in
His own time; He has already subjected them, because He hath
said it.—ιπερ τοις πεδας αυτων) not only enemies, but also all other
things are put under His feet, Eph. i. 22. This phrase is a
synecdoche; all things are made subject to Him: and those
things, which oppose themselves to Him, and do not wish to be
subject, are altogether thrust down under His feet, as a footstool.
There is a clear distinction between the expressions being put
under His feet and being given into His hands. The former how-
ever need not be understood in so harsh a sense as the expres-
sion might seem to imply: otherwise, there would be no room
for the exception of Him, who subjected them.—τιτηρηθη, saith viz.
the prophet, Heb. ii. 6.—δειλαιον, manifest) For the Father is not
subject to the Son; but (ὅπερ, ver. 28) the Son is subject to the
Father. The apostle with great power and wisdom points out
the sum [the main issue] of all things, from the Psalm.

28. ιπταιζαν, shall be subjected) so that they shall remain for
ever in subjection.—τοις) then finally. Previously, it is always
necessary to contend with enemies.—και, also)—αυτως, He him-
self) spontaneously, so that it denotes the infinite excellence of the
Son; and besides, as we often find, it signifies something volun-
tary; for the Son subordinates Himself to the Father; the
Father glorifies the Son. The name, "God even the Father," and
"the Son," is more glorious than the title 'King.' This
latter name will be absorbed by the former, as it had previously
been derived from the former.—οις, the Son) Christ, according
to both natures, even including the divine; and this we may
learn, not so much from the circumstance that He is here called
the Son; comp. note on Mark xiii. 32, as that He is expressly
considered in relation to the Father. Nor, however, is the Son
here spoken of, in so far as the Father and the Son are one,
which unity of essence is here presupposed; but in respect of
the dispensation committed to Him, inasmuch as the Father
has rendered all things subordinate to Him.—\(\text{\textgamma} \text{\textsigma} \text{\textomega} \text{\texttau} \text{\textomega} \text{\textiota} \text{\texttheta} \text{\textiota} \text{\textkappa}, \text{shall} \text{be} \text{made} \text{subordinate}\) for this word is both more proper and more becoming than \(\text{shall} \text{be} \text{subjected}.\) The word is one very well adapted for denoting things most widely different. For the subordination of the Son to the Father is manifestly one thing, of the creatures to God is another. The Son shall be made subordinate to the Father in such a way as He had not formerly been; for in the mediatorial kingdom, the brightness of the Son had been in a manner separated from the Father; but subsequently the Son shall be made quite subordinate to the Father; and that subordination of the Son will be entirely voluntary, an event desired by the Son Himself and glorious to Him; for He will not be subordinate as a \textit{servant}, Heb. i. 14; comp. the foregoing verses; but as a Son. [So also \textit{in human affairs} there is not only the \textit{subordination} of subjects, but also of sons, Luc. ii. 51; Heb. xii. 9.—V. g.]—\(\text{\textgamma} \text{\textsigma} \text{\textomega} \text{\textkappa} \text{\textomega}\) is therefore in the middle, not in the passive voice. \textit{My goodness}, says He, Ps. xvi. 2, \textit{is not independent of Thee}, O Jehovah [Engl. Vers., \textit{extendeth not to Thee.}] Hesshuis remarks, \textit{The subjection and obedience of the Son towards the Father, do not take away the equality of the power, nor produce diversity in the essence. The Son in all eternity, acknowledges with the deepest reverence that He was begotten from eternity by the Father; He also acknowledges that He has received the spiritual kingdom from the Father, and has been constituted Lord of the whole world by the same. He will show to the whole creation His most holy reverence, subjection, and filial love, so that all honour may be rendered to the eternal Father. But herein there is no derogation to the 	extit{divine honour of the Son}; since the Father Himself wills that all men should honour the Son, as they honour the Father.} John v., Exam. p. 10.—\(\text{\texteta} \text{\textgamma} \text{\textdelta} \text{\textomicron} \text{\textomicron} \text{\textupsilon} \text{\textomicron} \text{\textnu} \text{\textomicron} \text{\textsigma} \text{\textiota} \text{\textomicron} \text{\texttau} \text{\textomicron} \text{\textomicron} \text{\textiota} \text{\texttheta} \text{\textiota} \text{\textkappa}, \text{that} \text{God} \text{may} \text{be} \text{all} \text{in} \text{all})\) Here something new is signified, but which is at the same time the consummation of all that has gone before, and everlasting. \textit{All things} (and therefore all men) without any interruption, without any creature to invade His prerogative, or any enemy to disturb, will be made subordinate to the Son, and the Son to the Father. \textit{All things} will say: \textit{God is all to me.} This is \(\text{\textalpha} \text{\textomicron} \text{\textlambda} \text{\textomicron} \text{\textomicron}, \text{this} \text{is} \text{the} \text{end} \text{and} \text{consummation.} \) Further than this, not even the apostle can go. As in Christ, there is neither
Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all, Col. iii. 11. So then there will be neither Greek nor Jew, etc., nor princi-pality [rule: ver. 24], power, etc., but God will be all in all. God is esteemed as nothing in the world by ungodly men, Ps. x. 4, xiv. 1: and with the saints many things prevent Him from being alone all to them; but then He will be all in all.

29. Ἐπει τι ποιήσωσιν οἱ βαπτιζόμενοι ὑπὸ τῶν νεκρῶν; εἰ δὲ λοις νεκρῶν οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὸ αὐτῶν; τί καὶ ἡμεῖς κιν- δυνεῖομεν πᾶσαν ἀραν;) We shall first say something on the pointing of this verse.⁴ Many rightly connect, and have long been in the habit of connecting this clause, εἰ δὲ λοις νεκρῶν οὐκ ἐγείρονται, with what follows; for the particle ἐπει alone exhausts the force of the same clause in the first part of the verse. Ἐπεὶ begins the sentence, as in ver. 32, it does so twice; and often in ver. 12, and those that follow. Hence the pronoun αὐτῶν is to be referred to νεκρῶν.⁵ Furthermore, of the baptism for (over) the dead, the variety of interpretations is so great, that he who would collect, I shall not say, those different opinions, but a catalogue of the different opinions, would have to write a dissertation. At that time, as yet, there were neither martyrdoms nor baptisms over sepulchres, etc., especially at Corinth; but baptism over sepulchres, and baptism for the advantage of the dead came into use from a wrong interpretation of this very passage; as fire was used among the Egyptians and Abyssinians in the case of the baptized, from Matt. iii. 11. Often, when the true interpretation is nearer and easier than we think, we fetch it from a distance. We must mark—I. The paraphrase: Otherwise what will they do who are baptized for (super) the dead? If the dead rise not at all, why are they also baptized for the dead? and why also are we in danger every hour? II. The sense of

⁴ Lachm. and Tischend. punctuate as Bengal. Rec. Text puts the question not after νεκρῶν, but after ἐγείρονται; thus connecting this clause with what precedes, instead of with what follows.—Ed.

⁵ The Germ. Ver. repeats the noun τῶν νεκρῶν, instead of the pronoun at the end of the verse, and differs from the margin of both editions.—E. B. Ἀντῶν is the reading of ABD corrected later, Gsg Vulg. Memph., later Syr. Origen. Τῶν νεκρῶν of Rec. Text is only found in later Uncial MSS. and Syr. Version alone, of the oldest versions.—Ed.
the phrase, βαπτισμὸς ὑπὲρ τῶν νεκρῶν, to be baptized for (over) the dead. For they are baptized for (over) the dead [super mortuos], who receive baptism and profess Christianity at that time, when they have death set before their eyes, who are likely every moment to be added to the general mass of the dead, either on account of the decrepitude of age, or disease, or pestilence, or by martyrdom; in fact, those who, without almost any enjoyment of this life, are going down to the dead, and are constantly, as it were, hanging over the dead; they who might say ἐὰν ἔρχω, the graves are ready for me, Job xvii. 1. III. The first part of the verse is of a milder character; but the last part which begins with if after all, has also an epitasis [an emphatic addition. Append.] expressed in its own protasis by after all, and in the apodosis by the even [τι χάριν]; and these two particles correspond to each other; and the same apodosis has an anaphora [the repetition of the same words in the beginnings of sections], joining its two parts by why even. IV. We must mark the connection of the subject under discussion. With the argument respecting the resurrection of Christ, from which our resurrection is derived, Paul connects the statement of two absurdities (indeed there are more than two, but the preceding absurdities are repeated, though they have been already sufficiently refuted by former reasonings) which would arise, if there be no resurrection of the dead, if Christ have not risen: and in the meantime, having disentangled the argument concerning Christ, ver. 20–28, he refutes those two absurdities by a discussion of somewhat greater length, which draws the sinews of its strength from the argument concerning Christ. The latter absurdity (for this has its relation to the argument more evident) regarding the misery of Christians in this life, he set forth at ver. 19, and now discusses at ver. 29 in the middle, and in the following verses; if after all: and in like manner he stated the former concerning the 'perishing' of the Christians that are dead, at ver. 18, and now discusses, or repeats, or explains it in the first part of ver. 29. V. The force of the apostle's argument, which in itself is both most clear and most urgent. VI. The propriety of the several words consistent with themselves. a) What shall they do? is future, in respect of eternal salvation, i.e., such persons being baptized, will be
disappointed, their efforts will be vain, if the dead sleep the eternal sleep. β) The term baptism continues to be used in its ordinary meaning; and indeed in this epistle Paul has made more mention of baptism than in any other, ch. i. 13—17, x. 2, xii. 13. γ) The preposition ἐνθε with the genitive might be thus also taken in various senses; of the object simply, as the Latins use super, with respect to, about, so far as it concerns; with this meaning, that they may put the dead before them without consideration of the resurrection; or the words may be used of paying as it were a price, viz., that they should account the dead as nonentities; or of obtaining as the price for their trouble, viz., that they should be gathered to the dead for ever: but we maintain the propriety with which ἐνθε denotes nearness, hanging over [such propinquity as that one hangs immediately over] anything, whence Theocritus speaks of ἀσφόδελον ἣν ἐνθε γὰς, the asphodel (king's spear) that grows on the ground, Idyl. 26. Lexicographers give more examples, especially from Thucydides. So they are baptized over [immediately upon] the dead, who will be gathered to the dead immediately after baptism: and then over the dead is said here, as if it were said over the sepulchre, as Luke xxiv. 5, with [Engl. Vers., among] the dead, i.e., in the sepulchre. Nor is it incredible, that baptism was often administered at funerals. δ) The term dead is used in its ordinary sense of the dead generally, as the article also requires, taken in as wide a sense as the resurrection. ε) The adverb ὅπερ, after all, is used by a Corinthian who is supposed to be led on by Paul, and who had rather peevishly opposed the resurrection, not reflecting on the loss of the advantages even in this life, which result in baptism; and ἐν ὅπερ is employed in the same way as ἐνθε ὅπερ in Chrysost. homil. 5, c. Anomoeos: Notwithstanding, though man differs little from an angel, since there is nevertheless [after all] some difference (ἐνθε ὅπερ ὅπερ ἵνα τι µίων), we know not accurately what angels are. ζ) καὶ is not redundant, but strengthens the force of the present tense, βεβαιώτευσέναι, what do they do who are baptized? in antithesis to the future, τι πωθουσα, what shall they do? Comp. καὶ, 2 Cor. i. 14, xi. 12; Phil. iii. 7, 8, iv. 10. Paul in fact places those who are baptized for the dead, as it were at the point of death, and shows that no reward awaits them either for the future, if they denied
the resurrection, or for the past. Paul seems to confute those who denied both the resurrection of the body and the immortality of the soul. The vindication of the former is a sufficient and more than sufficient vindication of the latter. This is an example of the συγκατάβασις, condescension of Scripture, which, out of regard to the weak and simple, does not enter into that subtle controversy, but lays hold of the subject at that part of it, which is easier to be proved, and yet also carries along with it the proof of the more difficult part. 

The two clauses beginning with τι admirably cohere: with a gradation from those who could only for a little enjoy this life [i.e., those baptized at the point of death] to (us) those who could enjoy it longer, if they had not had their hope fixed in Christ.—νεκροὶ, dead

Throughout this whole chapter, in the question, whether [dead men rise at all], Paul speaks of dead men, νεκροὶ, without the article; afterwards, when this question has been cleared out of the way, in the question how, ver. 35, etc., he uses the article; but τῶν in this verse has the meaning of the relative [τῶν νεκρῶν, those who are dead already spoken of, ver. 12, 13, 16].

30. ἡμεῖς, we) apostles, iv. 9.

31. Αποθνῄσκω, I die) Not only by reason of the danger which was always set before him, 2 Cor. i. 8, 9, xi. 23, but also by a continual dying itself [mortification.] This agrees with the whole discourse.—νε τὴν ἰματίαν καθισσόμενον, ἡν ἐκεῖνον ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἠμῶν, by your glorying, which I have in Christ Jesus our Lord) In swearing or making an asseveration, if a human being is appealed to, then that person is used, which is preferred as more worthy, and therefore sometimes the third, Gen. xlii. 15, 16.—νε τὴν ὑγίειαν Φαραὼ, by the health of Pharaoh; sometimes the first, 2 Sam. iii. 35.—τάδε ποιήσαι μοι ὁ Κύριος καὶ τάδε προσθείν, God do so to me and more also: comp. ibid. ver. 9., but generally the second, 1 Sam. i. 26, γιὰ ὑπὲρ τοῦ σου, may thy soul live: ibid. iii. 17, τάδε ποιήσαι σοι ὁ Κύριος καὶ τάδε προσθείν, God do so to thee, and more also. So Paul here appeals to the very enjoyable condition of the Corinthians, even as to spiritual life, in opposition

1 The vocative ἀπελευθοῦν reckoned among the better readings in the margin of both Ed., and received by the Germ. Ver., is here thrown out.—E. B.

Lachm. reads ἀπελευθοῦν, with AB Vulg. But Tisch. omits it with D (Δ) G ƒ ơ Origen.—Ed.
to his own death, which he bore for [in order to give them] their glorying [rejoicing, Engl.] comp. iv. 8; 2 Cor. iv. 12, 15; Phil. i. 26; Eph. iii. 13; and therefore he brings it forward to stir up the Corinthians themselves. They did not attend to this, who wrote ἡμετέραν for ἡμετέραν.¹ The first person indeed follows, ἤν ἐχω, but in the singular number; and ἤν is to be referred not to ἡμετέραν καίχησαι, but to καίχησαι; for so relatives are sometimes wont to be used, Gal. i. 6, 7; Eph. ii. 11; where that which is called circumcision is concrete, and there is added, however, in the flesh made by hands, which can only agree with the abstract, 1 Tim. vi. 20, 21; 2 Tim. i. 5. Paul shows that it is not without good cause that he dies daily, but that he is a partaker of the glorying of the Corinthians, 2 Cor. iv. 14.

32. Εἰ κατὰ ἀνθρωπον ἑνηρισμάχησα ἐν Ἑφέσῳ, τί μοι τὸ ὀφελοῦ; εἰ νεκροὶ οὖν ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐτοὶ γὰρ ἀποθάνειμοι, ἢ after the manner of men, I have fought with wild beasts at Ephesus, what advantageth it to me? if the dead rise not, let us eat and drink, for to-morrow we die) This clause, if the dead rise not, is now for a long time properly connected with the words that follow; for in the foregoing, the formula, after the manner of men, is equivalent to it in force: that is, if, after human fashion, for a human consideration, with the mere hope of the present life, not in the hope of a resurrection to be expected on Divine authority, I have fought with beasts at Ephesus, etc.—ἵνηρισμάχησα ἐν Ἑφέσῳ, I have fought with wild beasts at Ephesus) This one contest Paul expressly mentions, not only because it was a very great one, but also, because it was very recent. He was still at Ephesus; xvi. 8: and there, before this epistle was written, he had been exposed to extraordinary danger, which seems to be the same occasion as that described, Acts xix. 29, 30; 2 Cor. i. 8; wherefore he calls it a fight with wild beasts, in which his life was in jeopardy; comp. iv. 9: as Heraclitus of Ephesus had been in the habit of applying the term wild beasts, Ἡρία, to the Ephesians four hundred years before: comp. Tit. i. 12 concerning the Cretans and Epimenides.—φάγωμεν—ἀποθάνειμοι, let us eat—we die) So the lxx., Isa. xxii. 13, that is, let us use the good things of the body and of the present life. This is a

¹ 'Ὑμετέραν is the reading BD (A) Gfs Vulg. 'Ὑμετέραν is the reading of A, Orig. 2,710a.—Ed.
Mimesis or the imitation of a supposed opponent's wicked manner of speaking.

33. ἂν παρατάσσω) in the Middle voice.—πείρουσι) they corrupt. Its conjugate corruption, is found at ver. 42. He uses the well-known sentence of Menander in a sublimier sense, and opposes it to the Epicurean creed, ver. 32; presently after, at ver. 34, he was about to apply a more weighty stimulant. [The multitude of wicked sayings and vicious proverbs in human life is indeed very great, by which a vast number repel things however sacred and salutary and endeavour to defend their own wantonness and hypocrisy. Scoffs of that kind were also common among the Israelites, Ez. xi. 3, 15, xii. 22, xviii. 2.—V. g.]—ἡν, manners) Good manners [principles] are those, with which a man passes from things that are fading to things that are eternal.—χρηστὸν) good or even easy, light [pliant dispositions]: see Scap. on this word, col. 1820. Comp. Rom. xvi. 18.—κακόν, evil) opposed to faith, hope, love. On the other hand, good communication [conversations] as for instance concerning the resurrection, puts an end to gluttony and depravity of manners.

34. 'Ενωσάρτος) An exclamation full of apostolic majesty: shake off lethargy or surfeiting, ver. 32, so the LXX., ἐνωσάρτοι οἱ μεθώντες, Awake, ye drunkards, Joel i. 5. He uses milder language, watch ye, in the conclusion, xvi. 13.—δικαίως, to righteousness) that righteousness, which is derived from the true knowledge of God. The antithesis is, sinning in this ver., and corrupt manners, ver. 33.—καὶ μὴ ἀμαρτάνως) The Imperative after an imperative has the force of a future (John vii. 37, note) and ye shall not sin, either by an error of the understanding, or by evil communications [conversation] or by corrupt manners. Those, who place sin in the will alone, and not in the understanding, are in error, and therefore commit sin. Arguments calculated to rouse are added to those used as proofs, as Gal. iv. 12, note: for Scripture instructs the whole man.—ἀγνωσίαν, ignorance) ἀγνωσία is both ignorance, 1 Pet. ii. 15, and forgetfulness, 3 Macc. v. 24: κατὰ τάν ἀγνωσία κεκρατημένος. To have ignorance, [To labour under ignorance] is a more significant phrase than to be ignorant,1 and

1 The former implies an habitual state of ignorance under which they labour. To be ignorant, may be but temporary, and restricted to one point. —Ed.
includes in it the antithesis to knowledge, which in other respects was so agreeable to the Corinthians.—ὁτι, of God) and therefore also of the power and works of God, Matt. xxii. 29.—τοις, some) This word softens the reproof.—ἐντροπήν, shame) The Corinthians claimed for themselves great knowledge. Ignorance and drowsiness are a disgrace, and from these they must awake.—ὑμῖ, to you) who are either ignorant, or have among you those that are ignorant. It is however at the same time the dative of advantage.—λέγω; I speak) boldly. He speaks more severely than at the beginning, when treating of another subject, iv. 14.

35. Τίς) some one, who dares deny the fact itself, because he is ignorant of the manner, in which it is accomplished, inasmuch as death has been so great a destruction, and it is asserted that the resurrection will be so glorious.—ὁτι, but then) An Epitasis [Emphatic addition.]—εἰρήνατε, do they come?) The living are said to remain, ver. vi. The dead to have gone away, ἀπεκδίωκες; Chrys. de Sacerd., p. 494: and to return, Ps. xc. 3; Eccl. xii. 7. But when they revive, they come; and they are said rather to come, than to return, on account of their complete newness [of their resurrection state and body]: see the verses following; comp. Acts i. 11, note. Paul, writing to the Corinthians who had doubts as to the question, whether [there is a future resurrection at all], so treats of the question how [it is to be], as to express the identity of the falling [dying] and the rising body somewhat more faintly, as it were, and more sparingly than he is wont to do on other occasions.

36. "Ἀφρω, Thou fool!) The apostle wonders, that any one could have any difficulty on this subject, he considered it as a thing so certain. This also appertains to the shame [which their ignorance of God reflected on them], ver. 34. To that man inquiring about the way [how are the dead raised?] of the resurrection, and the quality of the bodies rising [with what body do they come?] he answers first by a similitude, 36–42, at the middle; then, without a similitude, ver. 42, etc. In the similitude, the protasis and apodosis admirably correspond to each other: and the question is concerning the way of the resurrection in the protasis, ver 36; in the apodosis, ver. 42, it is sown, etc.: then concerning the quality of the bodies, in the protasis, ver. 37–41: in the apodosis,
ver. 43.—οὐ) thou thyself, silly fellow.—στείρεις, sowest) in the field. A copious allegory follows.—οὐ ζωοειδεῖς, is not quickened) to a new sprout.—εἰς γὰρ άπωθάνη, unless it die) Paul completely retorts the objection [converts the very objection into an argument]: death does not prevent quickening, but goes before it, as the prelude and prognostication, as sowing precedes the harvest.

37. οὐ τὸ εὐμα τὸ γενησόμενον, not the body that shall be) viz., the body that is beautiful, and no longer bare grain.

38. 'Ο δὲ Θεὸς, but God) Not thou, O man; not the grain itself.—αὐτῷ, to it) to the grain.—ημέλησα, He hath willed) The preterite in respect of creation, Gen. i. 11: or at least because willing is before giving,—ικάστος, to every one) not only to the seed of fruits, but also to that of animals. A gradation to the following verse.—ἵνα τιν, its own) suitable to the species, peculiar to the individual, produced from the substance of the seed. This peculiarity is further explained in the following verse.

39. οὐ πᾶσα, all not) This is a universal negative. Every kind of flesh is different from the others. Paul shows, that terrestrial bodies differ from terrestrial, and celestial from celestial, ver. 41: but in such a way as to make each of these refer to the further illustration of the difference of the body from its seed, and of celestial bodies from those that are terrestrial; for in the apodosis he lays down nothing respecting the degrees of glory, but leaves it as it were in an enigma to be considered by wise men, while he accounts it sufficient to have openly asserted the glory of the resurrection bodies.—ξελλη ἄνθρωπων, one kind of flesh of men) He elegantly omits the word flesh, when he places the flesh of brutes in opposition to that of man. κτήνει here is applied to all quadrupeds; for fishes and birds are opposed to them.—ιχθυῶν, of fishes) Therefore those, who eat fishes, eat flesh, and that too the more sumptuously, as it is a delicate variety.

40. Εσώρφανα, celestial bodies) The sun, moon, stars.—ικίγια, terrestrial bodies) vegetables, animals.—ιτίρα δὲ, but is one) Concerning the glory of terrestrial bodies, comp. Matt. vi. 28, 29; 1 Pet. i. 24.

41. 'Αστήρ γὰρ, for one star) For intensive. Not only have the stars a glory differing from that of the sun and moon, but also, what is more to the point, one star often surpasses another star in brightness. There is no star, no glorious
body that has not some decided point of difference from another.

42. οὕτω, thus) This word relates to the protasis already begun at ver. 36.—στιχέραν, is sown) a very delightful word instead of burial.—in φθορά, in corruption) The condition not only of the dead body but of the mortal body is denoted.

43. ἔν ἀμια, in dishonour) in nakedness, ver. 37, to which is opposed glory, which is as it were a garment put on, ver. 53, 49. —στιχέραν ἐν ἀθουνία, is sown in weakness. The figure is continued; but in the reality itself, a transition is made, that similitude being now finished, to a new part of the answer, of which this is the proposition [the statement to be elucidated]: There is a natural and there is a spiritual body. The expressions, in power, ver. 43, and a spiritual body, ver. 44, are akin to one another, Luke i. 17: just as incorruption and glory, ver. 42, 43.

44. ὄψικτων, animal [natural] body) which, consisting of flesh and blood, ver. 50, is wholly moulded [given form and fashion to] by the animal soul.—σπρωματικῶν, spiritual) which is wholly moulded by the spirit.—καὶ) and so consequently.

45. Γέγραπται, it is written) Gen. ii. 7, LXX., ἐγένετο ὁ ἄνθρωπος ζῶν, man became a living soul. Paul adds other things in accordance with the nature of the contraries [the things antithetical to the former.]—πρῶτος) that is, the first; for the last is in antithesis to it; but in ver. 47, πρῶτος means the former of the two; for it is in antithesis to δεύτερος, the second: and each is there considered, as a model of the rest. ὁ ἰδικτός, the last, in like manner as ὁ δεύτερος, the second, points to Christ, not to the whole human race in its perfect consummation.—Ἀδών) A proper name here; but it is presently after repeated by antonomasia.1—ψυχή, life—soul) Hence ψυχὴν, living, animal, [natural] ver. 44.—ὁ ἰδικτός, the last) Job xix. 25. ὁμοιός, the same as he who is called Ναμ, as is evident there from the parallelism of the double predicate. Christ is last; the day of Christ is the last day, John vi. 39. [Christ is a Spirit, 2 Cor. iii. 17.—V. g.]—ζωοποιῶν, quickening) He not only lives, but also makes alive.

1 Append. The substitution of a proper name for a common name, or vice versa.
46. Οὐ πρῶτον; not the first.—τὸ σωματικὸν, the spiritual) body. This verse refers to ver. 44, ver. 45, making as it were a paren-
thesis, to which ver. 47 afterwards corresponds.—ἐκεῖνα, after-
ward) This should be carefully noticed by those, who so dispute
about the origin of evil, as if all things should have been not
only good at the beginning, as they were, but also such as they
will be at their consummation.

47. ὁ πρῶτος ἀνθρώπος, ἐκ γῆς, χαῖρες; ὁ δεύτερος, ὁ Κύριος ἐκ οὐρανοῦ,
the first man is of the earth, earthly; the second man is the Lord
from heaven) We have here an exact antithesis. The first man,
ἐκ γῆς, viz. ἐκ, since he is of the earth, is χαῖρες, earthly, affected in the
same way as a heap of earth (χαῖρες) χαῖρες, accumulated, and then
scattered: the reason of this is, because he is sprung from the
earth. This is the protasis; the apodosis follows, in which it
would not have been appropriate to say, the second man, from
[of] heaven, heavenly; for man owes to the earth his obligations
for this, that he is earthly; but the Lord does not owe His glory
to heaven, inasmuch as it was He Himself who made heaven
what it is, and by descending from heaven, presented Himself to
us as the Lord. Therefore the order of the words is now
changed, the Lord, from heaven [Lord coming before from heaven;
whereas earthly, the antithesis to Lord, comes after of earth].
The word Lord signifies the same thing in the concrete, as glory
does in the abstract (Germ. Herr, Herrlichkeit, Lord, Lordship),
whence it is properly opposed to earthly, ver. 43; Phil. iii. 20,
etc.: and from this glory is derived the incorruptibility of Christ’s
flesh, Acts ii. 24, 31. In this way the received reading is de-
defended, and the various readings, although ancient, which are
mentioned in the Apparatus, are withdrawn.¹

49. καὶ καθὼς, and even as) From the former state Paul infers
the latter.—ἐφορεύσαμεν, we have borne [worn]) as a garment.—τὴν
εἰκόνα, the image) This not only denotes the resemblance, but also
the dependence.—φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἑπωράνου, let us bear
[wear] also the image of the heavenly) Tertullian says: Let us
bear; not we shall bear, preceptively, not promissively. Nay,

¹ BCD corr. later, G Vulg. g (these last three add ὁμιτὸν ὁ Κύριος.
Rec. Text retains the words, with A (according to Tisch., but Lachm. quotes
A against the words), Marcion (according to Tertullian) both Syr. Versions.
Origen, 2,559d supports them. But in 4,302d he rejects them.—Ed.
\( \text{φορέσωμεν, let us bear, and yet in the way of promise.} \) The subjunctive renders the expression modal and conciliatory, by which Paul (comp. ver. 53, must) expresses the divine appointment and faith assenting to it. Comp. the subjunctive James iv. 13, 15, \( \text{πορέωςωμεν, x.t.l.} \) Later copies have made it, φορέσωμεν; and there is the same variety in the copies of Origen against Celsius, as Sam. Battier observes in Biblioth. Brem., Class vi., p. 102, etc., who approves of the reading φορέσωμεν out of Maximus, περὶ ἄγαστης.

50. \( \Sigma \alpha \tau \varsigma \kappa αι α\iota\wupsilon\alpha, flesh and blood) \) An abstract phrase, [meaning man, as far as the circulation of the blood quickens his flesh.—V. g.] as φθορα, corruption. The one is applied to those, who live in the world, the other to the dead. Both of these must become altogether different from what they have been previously. The spirit extracted from the dregs of wine does not so much differ from them, as the glorified man from the mortal man. —βασιλειάν Θεοῦ, the kingdom of God) which is altogether spiritual, and in no respect merely animal [natural]. A great change must intervene, until man is made fit for that kingdom.—οὐ δύναται, cannot) This is a Syllepsis of number, for it denotes the multitude of those, who are flesh and blood.—οὐδὲ—χληρονομεῖν, nor—obtain by inheritance) It is not said, cannot receive by inheritance. Flesh and blood are farther distant [from the inheritance], than corruption itself; and it is evident from its very nature, that corruption cannot obtain this inheritance, although it is certainly the way to incorruptibility, ver. 36. The meaning of the present may be gathered from ver. 52 at the beginning.

51. \( \text{τρω, you} \) Do not suppose, that you know all things.—\( \lambda \gamma \omega, \ I \ say) \) prophetically: xiii. 2: 1 Thess. iv. 15.—\( \pi\acute{\alpha}ντες \mu\epsilon\nu \) οὐ καμηθόμεθα, \( \pi\acute{\alpha}ντες \) δὲ ἀλλαγησόμεθα, we shall not all sleep, but we shall all be changed) The Latins' read with general consent; "Omnes quidem resurgemus, sed non omnes immutabimur,"


2 See App. The sing. subject had gone before. But the plural was mentally intended.—Ed.

3 So D(Δ) corrected later, d f Hilary 91,315, and Latin MSS. in Jerome 1,810c, read \( \pi\acute{\alpha}ντες \) ἀναστήσομεθα, οὐ \( \pi\acute{\alpha}ντες \) δὲ ἀλλαγήσομεθα.—Ed.
We shall indeed all rise, but we shall not all be changed, and Tertullian and Rufinus and others besides follow this reading. And yet the Latin translator does not seem to have read the Greek different from our Greek copies, but to have expressed the sense, as he indeed understood it, rather than the words. For this is his common practice in this epistle, as when xii. 10 and 28, he translated γλασσῶν, words, and on the other hand xiv. 10 φωνῶν, tongues, he seems therefore to have translated οὐ κοιμηθησόμεθα, as if it had been οὐ μενούμεν κοιμηθήντες, that is, we shall rise again. Hence it followed, that he presently after supplied not, for the sake of the antithesis, as he had suppressed not, chap. ix. 6: and here also Tertullian follows his footsteps. Moreover from the Latin the word ἀναβιώσομεν has been fabricated in the Vales. and ἀναστησόμεθα (a word which Paul does not use in this whole chapter) is a correction by the first interpolator of the Clar. MS. Some of the Greeks have πάντες μὲν οὐ κοιμηθησόμεθα, ἀλλ' οὗ πάντες ἀλλαγησόμεθα; whence from μὲν οὗ, μὲν οὐν was easily produced. Indeed in this verse the apostle wished to deny nothing whatever concerning the change, but to affirm it, and to bring forward the mystery. The reading of the text remains, which is not unknown even to the Latin copies, quoted by Jerome from Didymus.¹ Moreover each of the two clauses is universal. All indeed, namely we, from whom the dead are presently after contradistinguished, shall not sleep; but all, even we the same persons, shall be changed; the subject of each of the two enunciations is the same: comp. σᾶς ὑμᾶς, taken universally, xvi. 12; Rom. ix. 33; Eph. v. 5; Rev. xxii. 3; Acts xi. 8. The expression does not so much refer to the very persons, who were then alive, and were waiting for the consummation of the world, but to those, who are to be then alive in their place, ver. 52 at the end, 1 Thess. iv. 15, note.—ἀλλαγησόμεθα, we shall be

¹ Tisch. reads πάντες οὗ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, with B (from its silence), some Greek MSS. mentioned in Jerome 1,794c, 810c, also MSS. of Acacius and Didymus in Jerome 1,795c, 799b, both Syr. and Memph. Versions, Orig. 1,589f, and quoted in Jerome 1,804c. Lachm. reads πάντες [μὲν] κοιμηθησόμεθα, οὗ πάντες δὲ ἀλλαγησόμεθα, with CG, Orig. 2,552bc, also Greek MSS. mentioned in Jerome 1,794c, 810c, also Didymus mentioned in Jerome 1,795d, and in 1,798b, Acacius, bishop of Cesarea, who mentions it as the reading of very many MSS. A reads οἱ πάντες μὲν κοιμηθ. οἱ πάντες δὲ ἀλλαγ.—Ed.
changed) While the soul remains in the body, the body from being animal [natural] will become spiritual.

52. 'Εν ἀτρωμί, in a moment) Lest it should be considered hyperbolical, he adds a more popular phrase, in the twinkling of an eye. An extraordinary work of divine omnipotence! Who then can doubt, but that man even at death may be suddenly freed from sin?—σάλπιγγυ, at the trumpet) The full description of the trumpets is reserved for the Apocalypse; yet some things may be gathered from Matt. xxiv. 31; 1 Thess. iv. 16, concerning the last trumpet; and this epithet is expressed here, as one that takes for granted the trumpets, that have preceded it; either because the Spirit has inspired Paul with an allusion, which anticipates the Apocalypse, or because Scripture long before teaches, that some trumpets, though not definitely enumerated, are before the last. Is. xxvii. 13; Jer. li. 27; Zech. ix. 14; Heb. xii. 19; 2 Esdr. v. 4: or especially in relation to the trumpet at the ascension, Ps. xlvii. 6, comp. Acts i. 11: for one may be called the last, where two only are referred to, ver. 45; not to say, where there is only one [sounding of a trumpet], without another following, Rev. x. 7.—σαλπιγγυ γὰρ) for the Lord [Engl. V. the trumpet] shall sound by His archangel, 1 Thess. iv. 16. The trumpet was formerly used on feast days for the purpose of assembling the people.—καὶ] and immediately.— ἀφθαρσία, incorruptible) Strictly speaking, one would think, that they should have been called immortal; for incorruptibility will be put on by means of the change, ver. 53; but incorruptibility includes immortality.

53. Τοῦτο,) this itself our present corruptible state.— ἀφθαρσία, incorruptibility) by that transformation.

54. Ὄταν δὲ—ἀθανασίαν, but when—immortality) The frequent repetition of these words is very delightful.—τότε, then) not before. The Scripture is sure, therefore the resurrection is sure. —κατεστάθη ὁ θάνατος εἰς νίκας, death is swallowed up in victory) Is. xxv. 8, LXX.—κατέστην ὁ θάνατος ἁγίας, it was swallowed up at one instantaneous draught: comp. Rev. xxi. 4.—εἰς νίκας, Heb יִשָּׁב, which the LXX. not here but elsewhere often translate εἰς νίκας, unto or in victory.

55. Ποῦ σου, θάνατε, τὸ κέντρον; σοῦ σου, ἄδη, τὸ νίκος;) Hos. xiii. 14, LXX.—ποῦ ἡ δίκη (νίκη) σου, θάνατε; σοῦ τὸ κέντρον σου, ἄδη; Heb.
Furthermore, which Rδνη, hell [the unseen world beneath], are frequently used promiscuously; but yet they differ, for the one can never be substituted for the other: Hell is in fact opposed to heaven; death, to life, and death precedes; hell is more profound; death receives the bodies without the souls, hell receives the souls, even without the bodies, not only of the wicked, but also of the godly, and that, before the death of Christ, Gen. xxxvii. 35; Luke xvi. 23. Therefore they are mentioned in connection with each other; and it is said in gradation, death and hell: comp. Rev. xx. 13, 14, vi. 8, i. 17: and in these passages it is evident, that the word grave cannot be substituted for hell. Furthermore, because the discussion here turns upon the resurrection of the body, therefore hell is only once named, death often, even in the following verse.—B xίνρερνυ, the sting) having a [plague-causing or] pestilential [Heb. “Where are thy plagues?”] poison. Paul transposes the victory and the sting; which is more agreeable not only to the gradation of the Hebrew synonyms, but also makes a more convenient transition to the following verse, where sting and strength are kindred terms. A stimulus or goad is a larger xίνρερνυ; comp. Acts xxvi. 14; a sting or prick [aculeus] is a less xίνρερνυ; sometimes they may be used promiscuously, when we overlook the quantity [i.e., a quantity of less aculei is tantamount to a stimulus or stimuli]; we may even kick against the pricks in thorns.—B O hell, [grave, Engl. V.] It does not here denote the place of eternal punishment, but the receptacle of souls, which are again to be united with their bodies at the resurrection. There is nothing here said now any longer of the devil; comp. Heb. ii. 14: because the victory is snatched out of his hands, earlier than out of those of death, ver. 26.—B LXX. δίνη or νίνη: Paul sweetly repeats νίνη; comp. the preceding verse. The rarity of the word is well suited to a song of victory.

56. 'H ἀμαρτία, sin) If there were no sin, there could be no death; comp. Hos. xiii. 12. Against this prick no one could have kicked by his own strength; no one could have sung that song
of triumph, where, etc. The particle but indicates this fact.—ὁ νόμος, the law) threatening death for sin; without the law sin is not perceived; under the law sin has dominion; Rom. vi. 14.

57. Τῷ δὲ Θεῷ ἔχαρι, but thanks be to God) It had not been of our accomplishment [in our power to effect].—δι, but) Although both the law and sin, and death and hell, opposed us, yet we have overcome. This is the sentiment; but the mode or ἥδεις, [expression of feeling] is added, thanks be to God.—τῷ δόντι,¹ who gives) the present, to suit the state of believers.²—τῷ νίκος, the victory) a repetition, suitable to the triumph: death and hell had aimed at the victory.—Χριστῷ, Christ) in the faith of whom, we [being dead], dying to the law, have obtained life, ver. 3 and following verses.

58. ⁴Ἄγαπτε, beloved) The true consideration of the things, the last of all, kindles his love towards the brethren.—ἰδραίω, [stead-fast] stable) do not ye yourselves turn aside from the faith of the resurrection.—ἀμετακίνητος, immoveable) be not led away by others, ver. 12. So Col. i. 28.—ἐν τῷ ἱστορίῳ τοῦ Κυρίου, in the work of the Lord) Christ, Phil. ii. 30. It is called generally, the work which is carried on for the sake of the Lord. Its more particular definition depends on the circumstances of each particular text.—εἰδοὺς, knowing) He is now sure of the assent of the Corinthians. —οὐκ ἐστὶν κενὸς, is not vain) i.e., is most profitable. They were trying to make it in vain, who denied the resurrection. Paul mildly refutes these men even in the conclusion [as well as before].

¹ Διδώτε is read by ABCGg. But D (Δ) Vulg. δόντε.—Ed.
² Nevertheless both the margin of the 2d Ed. and the Germ. Ver., prefer the reading δόντι, and therefore the past tense.—E. B.
³ Οὖτε, therefore) A grave error had to be refuted in this passage: and yet he does not neglect to subjoin the exhortation.—V. g.
CHAPTER XVI.

1. Δογιας, collection) A plain [not figurative] term well adapted to the commencement of this subject, ver. 2: it is called a blessing, 2 Cor. ix. 5.—εἰς τοὺς δογιας, for the saints) He would rather call them the saints than the poor; and he does so both because this appellation is suited to the importance of the object and fitted for obtaining it.—διαραξα, I have given order) by apostolic authority, which was familiar to the Galatians.—Γαλατιας, of Galatia) He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, the Corinthians and Macedonians to the Romans: 2 Cor. ix. 2; Rom. xv. 26. There is great force in examples.

2. Καρα μια, on the first day) The Lord's day even already at that time was peculiarly observed. On the Sabbath the Jews and Christians met together; next day the latter engaged in the duties peculiar to themselves. The Sabbath is used by Synecdoche [see Append.] for the week; usually the form of expression is η μια σαββατων, the one, i.e., the first day of the week; but here the article is not used, in order that καρα may retain its distributive meaning. The advice is easily put in practice. When men give once for all, not so much is given. If [when] a man every Lord's day has laid by something, more has been collected, than one would have given at once.—ικανος, every one) even those not very rich.—παρ' εαυτο, by himself) apart, that it may appear, what he himself lays by; whether others lay by more sparingly or more liberally than he does. The Corinthians had not yet a common treasury in the Church.—τιθηνα, let him lay by) at the public meeting.—ταπωριων, in store) plentifully, a pleasant word, 1 Tim. vi. 19.—ειδωσανα, it may be convenient) according as one's mind is willing and one's means are easy. It is a matter of Christian prudence to put in practice, according as

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1 ελογια, a figurative term for bounty; whereas here the plain term λογια is used.—Ed.

your circumstances enable you, what is inculcated at Eccl. ix. 10, 1 Sam. x. 7.—ινα μη, that not) This is by way of anticipation [occupation], that they may not think it necessary to have a collection also at that time, and in like manner there is boldness of speech, as much as to say, I will certainly not pass you over.—ὅταν ἐλθὼν, when I come) It would neither be pleasant for Paul nor for the Corinthians to do this in his presence. Now, says he, you will act the more generously; then, we shall attend to other matters. —λαγίαι, gatherings, collections) This term, a less agreeable one, advises them not to delay.

3. οὐκ ἀν δοκιμάσνει οἵμοσον, when I am present, you shall approve, as faithful.—δι' εἰσπεραλων πολύν σεμιπολων, them will I send with letters) in your name. The antithesis is, Paul himself, ver. 4: comp. δι', Rom. ii. 27; 2 Cor. ii. 4.—τίν χαρίν ἢμών, your liberality) a gracious term, and therefore frequently employed.—2 Cor. viii. 4.

4. "Αξιόν, worthy) meet, if it shall be worth while for me to carry it myself. He invites them to be liberal.—καλιν, that even I) a just estimate of one's self is not pride, 2 Cor. i. 19. Paul mentions himself in the first place.—οὖν ἡμών, with me) so that all suspicion may be obviated, 2 Cor. viii. 20, 21.

5. ἔλεοςμαι δι', but I will come) He had said ver. 2 when I shall have come.—ὅταν Μακεδονίαν) In this one passage an error in a single accent was discovered in the smaller edition, after a new preface had been written to it; and we are forced to mention this only on the ground, that the affirmation of that preface, in respect to our edition being correct even to the smallest point, may be consistent with itself.—διέρχομαι, I pass) we have here the figure Ploce,2 of which the antithesis follows, to pass through, to abide, ver. 6. Wherefore we must not press the present tense. He was not yet in Macedonia, but he was thinking of it, ver. 8.

6. Τυχέων, perhaps) He speaks very familiarly.—οὖν ιδον, whithersoever) For the sake of modesty he does not express how far he may be thinking to go, Acts xix. 21.

7. "Αφεί, now) after so long delay heretofore.—ιδον ὁ Κύριος ἐπι-
8. Ἐν Ἐφεσῳ, At Ephesus) Paul was at Ephesus: comp. ver. 19, respecting Asia.

9. Θύρα, a door) It is the part of a wise man to watch opportunities.—ἀνέφηγα, has been opened) at Ephesus.—μεγάλη καὶ ἐνεργής, great and effectual) He was about to take advantage of so great an opportunity for some weeks; comp. ch. v. 7, note.—ἀντικείμενον, adversaries) whom I must resist. Often good, and, its contrary, evil, flourish vigorously at one and the same time.

10. Δὲ, now) An antithesis between Paul himself and his substitute, Timothy.2—ἀφίσως, without fear) This will be the case, if no man shall have despised him. If some despised Paul, how much more readily would they despise the youthful native of Lystra.—Κυρίος, of the Lord) Christ.—ἐργάζεσθαι, worketh) It is right that this work should be performed without fear. This constitutes the foundation of true respect to the ministers of the gospel.

11. Ἄντων, him) a young man, Ps. cxix. 141, νεώτερος ἵγω εἰμι καὶ ἐξοικοδομημένος, I am rather young and am despised. —ἀδελφῶν, the brethren) who likewise are looking for him; or else, who are likewise to come.

12. Πολλὰ παρεξάλλεσα, I strongly urged [greatly desired]) Paul was not afraid of the Corinthians preferring Apollos, who was present with them, to himself. Apollos, when Paul sent this epistle, was not present, for he is not mentioned either at ver. 19 or at ch. i. 1.—μετὰ τῶν ἀδελφῶν, with the brethren) ver. 17. These are different from those at ver. 11.—οὐκ ἦν ἔθιμα, the will was not) An expression as it were impersonal; where the matter is considered, as to be or not to be the object of the wish [will], without expressing, whose will it is; wherein however the standard is the will of God; comp. Matt. xviii. 14. So also

1 The Germ. Ver., after the margin of 2d Ed. has the reading ἵππηριψη. The Gnomon in this passage follows the former decision.—E. B.

2 Τιμόθεος, Timothy was the bearer of this epistle.—V. g
the Greeks use the verb διλογισμός, Acts ii. 12.—οὖν ὑπειράσκομεν, when he shall have convenient time) The convenience indicated is not carnal convenience, but that which follows the will of God.

13. ἔργονοψίν, watch) The conclusion exhorting chiefly to faith and love [This is the sum of all those things, which either Timothy or Apollos thought should be inculcated on the Corinthians.—V. g.]—ἐν τῇ πίστει, in the faith, ch. xv. 2, 11, 14, 17.

14. ἔν ἄγαπῇ, in love) viii. 1, xiii. 1.

15. ταῖς ἄγίοις, to the saints) The Dative is governed by ἰδιωτικός, ministry. To the saints of Israel, for they were the first fruits of Achaia.—ἐὰν ὑποτάσσομεν, themselves) spontaneously [These were the very persons, who had come from Corinth to Paul, ver. 17.—V. g.] The more voluntary the service in difficult circumstances, the more agreeable and praiseworthy. 2 Cor. viii. 16, 17; Is. vi. 8.

16. καὶ, ye also) in turn.—ὑποτάσσομεν, ye submit yourselves) corresponding to ἵνα ἐὰν, they addicted themselves.—συνεργοῦμεν, [that helpeth with] that worketh with) others.—ὑποτάσσομεν, that laboureth) by themselves.

17. χαίρω, I rejoice) Paul in respect of God, gives thanks, when he might have said, I rejoice; ch. i. 14, but when he writes to men, he says, I rejoice or I rejoiced, instead of I give thanks; Phil. iv. 10; Philem. ver. 7: comp. Acts x. 33; 3 John v. 3. Now again the deputies of the Corinthians had departed; and yet he says in the present tense, I rejoice; for a pleasant remembrance of them remained, and the present is supposed to accord with the time of the reading of the epistle at Corinth.—Στεφάνιος, of Stephanas) This person seems to have been the son of that Stephanas, whose house is mentioned, but not himself at ver. 15.—ὑπερήφανος, [that which was lacking] the deficiency) So far as you had been awanting to me, and were not yourselves able to refresh me in my absence.

18. Ἀνεναρούσις, they have refreshed) True brethren, although inferior, do not come or are present in vain. Such is the refreshment of the saints.—τὸ ἐνόχον πνεῦμα, my spirit) 2 Cor. vii. 13.—καὶ τὸ ὑπόθεν, and yours) in regard to me: 2 Cor. vii. 3.—ἵνα γνώσκετε, acknowledge) The Antecedent [acknowledge] for the Consequent [Give them a kind reception], so οἴδαναί, to know, 1 Thess. v. 12. He who does not do so, is said to be ἄγνώστω.
19. Πολλα, much) for especial affection, Acts xviii. 2, 1.—

Alexias kai Priscailla, Aquila and Priscilla) Elsewhere this woman is mentioned first. In the epistle to the Corinthians, she is put last; comp. xiv. 34.—και ἐκεῖνῃ in their house) This couple afterwards set up a church also in their house at Rome; Rom. xvi. 5.

20. Ἐν φιλήματι ἁγίω, with a holy kiss) in which all dissensions might be swallowed up.

21. Τῇ ἑαυτῇ χερι, with mine own hand) He therefore dictated all the rest of the epistle.

22. Ἐν τις ὥστε, if any man not) Paul loves Jesus, do ye also all love Him.—φιλεῖ loves with the heart: kisses virtually by his conduct: the corresponding word to φιλεῖ is φιλήματι, with a kiss, ver. 20; for φιλεῖ is used in the sense of kissing, Luke xxii. 47; and to kiss is used for to love, Ps. ii. 12.—τὴν κυρίαν, the Lord) He is to be preferred even before all the brethren, nay even before Paul and Apollos.—τῷ ἀνάθεμα, μαρανά αὐτά, let him be anathema Maranatha) So far from wishing him health [saluting him], I would rather bid him be accursed. The words Maranatha add weight to the anathema; and this phrase, expressed in an idiom familiar to the Jews indicates, that he who loves not Jesus will partake with the Jews, who call Jesus anathema with bitter hatred, xii. 3, in that curse most righteously falling upon themselves, for he uses this language to soften the odiousness of the phrase [by Euphemism] instead of the expression, if any man hate Jesus. Μαρανά αὐτά, i.e. the Lord cometh; μαρανά in Syriac, our Lord, or simply the Lord. Hesychius says, μαραναβαν, ο Κύριος ἡλιαν, μ.τ.λ. As in French monseigneur is the same as seigneur, Μαρανά αὐτά seems to have been a frequent symbol [watchword] with Paul, the meaning of which the Corinthians had either already known, or now, when they were to be seriously affected by it, might learn from others.

23. Ἡ χάρις, grace) This is the salutation set forth at ver. 21: at ver. 22, the unworthy are excluded; comp. 2 John v. 10, 11.

24. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ιησοῦ, My love be with you all in Christ Jesus) The Apostle embraces in Christ Jesus with love, which had been divinely kindled, not only those who had said they were of Paul, but all the Corinthians. In the Alexandrian copy alone, μου is omitted; but this little word
evidently agrees with the beginning and end of this epistle.\textsuperscript{1} There was afterwards added, \textit{γράφη ἀπὸ Φιλίππων}, \textit{it was written from Philippi}. But it was written at Ephesus, as ver. 8 proves; perhaps, however, it was sent from Philippi, ver. 5, because the deputies of the Corinthians had accompanied Paul thither. At least, Aquila and Priscilla, who are spoken of at ver. 19, were at Ephesus (Acts xviii. 19); thence there was a road to Corinth above Philippi. I do not refuse a more convenient way of reconciling these two statements; comp. Ord. Temp., p. 282, lin. 4 and 9, and the end of the page 281.

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\textsuperscript{1} \textit{Mou} is read in BCD (\textit{A}) Gf\textit{g} Vulg. But \textit{A} omits it.—En
\end{flushright}
ANNOTATIONS

ON

PAUL’S SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

I. παύλος, Paul) While Paul repeats his admonitions, he shows his apostolic love and οικιων, fatherly affection to the Corinthians, who had been dutifully [devoutly] affected by the severity of his former epistle; and for the rest, as he had written therein about the affairs of the Corinthians, so he now writes about his own, but with a constant regard to the spiritual benefit of the Corinthians. But the thread and connection of the whole epistle is historical; other topics are introduced as digressions. See the leading points, at ver. 8, 15; ii. 1, 12, 13; vii. 5; viii. 1; x. 1; xiii. 1, concerning the past, present, and future. Whence we have this connected view [synopsis] of the epistle. There is in it—

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

II. THE DISCUSSION [handling of his subject.]

1. We were greatly pressed in Asia:
   but God consoled us:
   for we act with sincerity of mind; even in this that I have not already come to you, who are in propriety bound to obey me, 3–ii. 11.
2. I hastened from Troas to Macedonia, which is near you: keeping pace with the progress of the Gospel, whose glorious ministry we worthily perform, 12—vii. 1.

3. In Macedonia I received joyful tidings of you, 2—16.

4. In this journey I became acquainted with the liberality of the Macedonians. Wherefore it becomes you to follow that example, viii. 1—ix. 15.

5. I am on my way to you, armed with the power of Christ. Therefore obey, x. 1—xiii. 10.

III. The Conclusion, 11—13.

Τιμίωτας ὁ ἄνδρος, Timothy, our brother) When Paul writes to Timothy himself, he calls him son; when writing of him to the Corinthians and others, he calls him brother.—τῇ ἱκκλησίᾳ τῶ Θεοῦ, to the Church of God) This has the force of a synonym with the word saints, which follows.

3. Εὐλογητός, blessed) An elegant mode of introduction, and suited to the apostolic spirit, especially in adversity.—ὁ πατὴρ τῶν αἰκτιμῶν καὶ Θεὸς πάσης παρακλήσεως, the Father of mercies and God of all consolation) Mercies are the fountain of consolation: comp. Rom. xii. 1: παρακάλεσις is iusprechen, to console. The principle of exhortation and consolation is often the same; consolation is the proof [the evidence] of mercies. [And Paul makes mention of mercies and help, before he mentions afflictions.—V. g.] He exhibits his mercies in the very midst of calamity; and the calamity of the saints is neither contrary to the Divine mercy, nor does it beget suspicion against it in the minds of the saints: afterwards it even affords consolation; therefore πάσης, of all, is added.

4. Πάσης πάσης, in all, in all) He who has experienced one kind of affliction is peculiarly qualified to console those in the same circumstances; he who has experienced all is able to console men under all kinds of affliction, Heb. iv. 15.—θλίψεως, in tribulation) The antithetic words on the one side are σωθήματα, adversities [the sufferings], and θλίψεως, distress [straitness] of mind; of which the one is implied in the signification of the other—and on the other side, σωτηρία, salvation; and παράκλησις, consolation; of which the one is in like manner implied in the
signification of the other. The frequent occurrence of these words will be greatly relished, but only by the experienced. 

[How great need is there of experience! how ill-qualified a guide is he, who is without it!—V. g.] Adversity is treated of from ver. 8; consolation from ch. vii. 2, etc. Paul speaks generally of comfort at the beginning; he, however, refers especially to that, which he derived from the obedience of the Corinthians. —αὐτοὶ we ourselves.

5. Τοῦ Χριστοῦ, εἰς ἡμᾶς· διὰ Χριστοῦ, ἡμῶν, of Christ towards (in) us; ours by Christ) The words and their order are sweetly interchanged.—παθήματα· παράκλησις, adversities (sufferings); consolation) The former are numerous; the latter is but one, and yet exceeds the former.—οὖν, so) There shines forth brightly from this very epistle, as compared with the former, a greater amount of consolation to the Corinthians, who had been deeply impressed with the first epistle, consolation being extremely well suited to their circumstances, after the distresses which had intervened; and so there shines forth brightly in it the newness of the whole inner man, increasing more and more day by day.

6. ἐίτε δὲ θλιβόμεθα, κ.τ.λ., and, whether we be afflicted, etc.) The meaning is this, ἐίτε δὲ θλιβόμεθα (θλιβόμεθα) ύπερ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας· εἰτε παρακαλοῦμεθα (παρακαλοῦμεθα) ύπερ κτλ, and whether we be afflicted (we are afflicted) for your consolation and salvation; or whether we be comforted (we are comforted) for your consolation, which operates in enabling you to endure the same adversities which we also endure, and our hope for you is steadfast; knowing that as you are partakers of the sufferings (adversities), so also of the consolation. As in Phil. i. 16, 19, θλίψεως and σωτηρία are opposed to each other; so here θλίψεως, the affliction of the ministers of the Gospel, and the consolation and salvation of the Corinthians, are opposed to each other, in the same way as the death of the former [the ministers] and the life of the latter [the Corinthians], iv. 12. Furthermore, as though consolation and salvation of the Corinthians depend on the affliction of the ministers of the Gospel; so the consolation of the Corinthians, and the hope of the ministers in their behalf, depend on the consolation of the ministers. The participle knowing depends on the verbs, we are afflicted, and we are comforted, understood. Thus the members of this period are con-
sistent with one another, of which the various transpositions are noticed in the *Apparatus.*

We shall now explain some of these words in particular.—εἰς, whether) sometimes we are more sensible of adversities, sometimes of consolation.—ὑμῶν, your) The communion of saints, cultivated in the heart of Paul, Titus, the Corinthians, and other Churches, is admirably represented in this epistle, ii. 3, iv. 15, vi. 12, vii. 7, 13, ix. 12. These hearts were, so to speak, mirrors reflecting the likeness of each other; comp. Phil, ii. 26, 27.—συγκαθάσθως, consolation) in the soul. —σωτηρίας, salvation) in fact [in reality]. —τῆς ἐνεργομένης) in the Middle voice, iv. 12; Rom. vii. 5.—τῶν αὐτῶν) the same, in point of number. The adversities [sufferings] of Paul were the same as those of the Corinthians, who were in the heart of Paul: vi. 12; and the fruit of those sufferings redounded to their advantage, although they [the sufferings] had prevented him from coming to Corinth. A mutual participation [in sufferings and consolation] is declared.—πάνω, καὶ ἡ ἐκπίστευσιν, we suffer, and the hope) Hope is usually joined with the mention of afflictions and patience, ver. 10; Rom. v. 3, 4, xv. 4.—βιβαία, is stedfast) It obtained stedfastness through adversity.

8. 'Εν τῇ Ἕλλην, ἐν Ἀσίᾳ) 1 Cor. xv. 32, note. The Corinthians were not ignorant of that affliction, which had befallen him in Asia; but Paul now declares its magnitude and its advantageous result. [The whole epistle presents a journal of his travels; but most excellent precepts are interwoven with the narrative of them. —V. g. ]—ὑπὲρ δύναμιν) above ordinary strength.—ἐξαπορηθήναι, that we despaired) He affirms here, what he denies in another respect, iv. 8; for he is speaking here of human, there of Divine assistance.

9. ἄλλα, but) i.e. nay; supply, for this reason we ourselves, etc.; that not, etc.—τὸ ἀπόκριμα) Hesychius says, ἀπόκριμα, κατάκριμα, ἔφρον. ἀποκρίνεται, to pass sentence on one condemned, to consider him as dead. The antithesis is trusting. Simonius takes a different view.—ἀλλ' ἵπτι, but in) illustrating the wonder-

1BD (Λ) Gff Syr. later, place εἰς τοὺς παρακαλούμενα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας after ὑπὲρ ὑμῶν, and before εἰδότες. AC Vulg. Syr. Memph. omit καὶ σωτηρίας, (Many MSS. of Vulg. have the et Salute), and place the rest of the words before τῆς ἐνεργομένης. Rec. Text without good authority, places the words before καὶ ἡ ἐκπίστευσιν.—Ed.
ful nature of faith in the greatest difficulties, which seem to have no means of escape.—*γείρων, who raiseth) 1 Cor. xv. He had written at great length on the resurrection of the dead; he now repeatedly touches on the same doctrine, and, taking for granted, that its truth is admitted by the Corinthians, urges its bearing upon their practice.

10. ῥήσατι, delivers) The present, in respect of this affection, i.e. whilst we are in a state of death, we are delivered.—ἡλπίσαμεν, we have obtained hope [we have trusted].—ῥήσατι, He will deliver) that I may be able to go to you.

11. οὖσαν ἰδον, you helping with) ὑποργεῖν is from ἰδέω, a work: ἰδέω, the work of effectual help, belongs to God; ὑποργεῖν, to help subordinately, belongs to the apostles; οὖσαν ἰδον, to help subordinately along with, belongs to the Corinthians.—καὶ you also, not merely others.—ινα πολλὰν προσωπῶν, in many respects [But Engl. Vers. "By the means of many persons"] πρόσωπον, face, respect [point of view.] In respect, viz., of the past, present and future. He has delivered, delivers, will deliver. We do not translate it, of many persons, for that is included in the words, ἀν πολλάν, by many.—τὸ εἰς ἡμᾶς χαρίσμα the assistance, which is vouchsafed to us by grace.—διὰ πολλῶν ἐγκαταστάσεως) thanksgiving may be given by many. χαρίσμα and ἐγκαταστάσις are correlative; iv. 15.—ὑπὲρ ἡμῶν, for you) Just now he had said, for us, in respect of prayers; now, he says, for you, in respect of thanksgiving. The fruit redounded to the Corinthians. Nor was it necessary, after εἰς ἡμᾶς, again to say, ὑπὲρ ἡμῶν.

12. γὰρ, for) The connection is: We do not seek in vain and we promise to ourselves the help of God and the prayers of godly men.—καὶ χαῖρε, glorying [ rejoicing] even in adversity and against

1 Τῇ δεῖσι—ἐγκαταστάσει, that thanksgiving might be poured forth by prayer). He who enjoys the communion of saints, will never want an opportunity for prayer; although he should have nothing remaining in relation to himself, for which he should feel any anxiety—[i.e. the concerns of his fellow-saints will always afford him ample subject for prayer and praise.]—V. g.

2 Therefore the reading ἡμῶν, at the end of the verse, is disapproved by the margin of both Ed., and seems to have slipped inadvertently into the Germ. Ver.—E. B.

3 All the oldest MSS. and Versions have ἡμῶν. Only a few MSS. of Vulg. have volvis.—En.
our adversaries.—τὰς συνειδήσεις ήμῶν, of our conscience) whatever others may think of us.—ἀπλοτητί, in simplicity) aiming at the one mark in the most direct way.—εἰληκρινείας) in sincerity, without the admixture of any foreign quality.—εἰκίν, not in) The antithetic terms are, fleshly wisdom, and the grace of God, who wisely directs His own people, ver. 17, 18.—ἐν τῷ κόσμῳ) in the world which is wholly deceitful [as opposed to godly sincerity and simplicity.]—περισσότερος, more abundantly) ii. 4.

13. "Ἀλλα) other things, contrary.—γράφαμεν, we write) in this epistle. He appeals to a present thing.—ἀναγινώσκεις, ye read) in the former epistle.—ἤ χαί, or even) ἐπίγνωσις is more than ἀνάγινωσις.—ἐὼς τέλους, even unto the end) of my course, comp. ver. 14, at the end, and 1 Cor. iv. 5: whence it is evident that regard to the day of the Lord is not excluded.

14. Ἄπο μέρος, in part) The antithesis, even unto the end, is in the preceding verse.

15. Τάνυσι, in this) of which ver. 12 treats at the beginning.—πρότερον, before) We have frequent mention of this intention in the former epistle; it is construed with I was minded.—δευτέρα, a second benefit) They had had their first benefit [exhibited by Divine help; ver. 12] at the first visit of Paul: comp. thy first love, Rev. ii. 4. He had designed a second benefit for them at his second visit. Grace is in itself one; but in being had [in the having of it], there is a first, second grace, etc.: comp. John i. 16. [Of His fulness have all we received, and grace for grace.]

16. Προσεισκέψεις, to be brought on my way) to commit myself to you to be escorted [conducted] forward.

17. Τῇ ἐλαφρίᾳ, lightness) by promising more than I performed.—καὶ) or? [an? the second part of a disjunctive interrogation]—κατὰ σάρκα, according to the flesh) Paul gives them to understand that, if he were to consult according to [to listen to the sugges-

1 The 2d Ed. prefers the reading εἰληκρινείας Ὀσῶ, which was left doubtful by the earlier Ed., and it is received without hesitation by the Germ. Ver. Ernesti interprets the sincerity of God to be, such as God desires and approves. Heumann, to be, such as God Himself works and produces.—See Bibl. th. T. II. p. 495.—E. B.

ABCD (A) have the τῶν before ἐσῶ. Rec. Text, with G and Origen., omit τῶν. Ἀγιότητι is the reading of ABC Memph. Origen. But ἁπλοτητί of D (A) Gfβ Vulg.—Ed.
tions of] the flesh, he must rather have come, than not; for they who consult according to the flesh, endeavour by all means to make the yeas of the promise, whatever may occur, to appear in the fulfilment, for the purpose of maintaining their consistency [whether good or evil may result from it.—V. g.] But the Apostle was neither inconsistent, nor carnally consistent: either of which might have been suspected by persons under the influence of prejudice against him. He had made a conditional promise, and afterwards he delayed his visit for an important reason, which had occurred to prevent it.—τὸ ναι καὶ τὸ οὐ) See App. Crit. Ed. ii. on this passage. Simple yeas and nays1 is quite approved of by Paul in the following verse, in which he denies the yeas and nays, concerning the same things; but he affirms it, ver. 17, concerning different things. The word ἵπτε, should be, is emphatic; as it may be said, for example, of an unsteady [inconsistent] person. You can never be sure of finding either his "It is," or his "it is not," to be as he says—that is, no one can trust his word; or as if it were to be said of a consistent man, His "It is," and his "It is not," always hold good.

18. Προσωπικά, faithful) The categorical statement implied is this, "Our doctrine is sure." The mode [or expression of feeling, as opposed to a naked, categorical statement, see Append. on modalis sermo], however, is added: God is faithful, ἐν δόξῃ: comp. amen, ver. 20.—δὲ, but) The antithesis is between his intention of travelling to see them, and the doctrine itself. The external change of that intention for good reasons infers no inconsistency in the doctrine. In the mean time, Paul shows, that those who are light [fickle] in external matters are wont to be, and to appear to be, light also in things spiritual.—πρὸς) with, to; with (towards) you, is an antithesis to with me, ver. 17.—οἷς ἰγινεύτας ναι καὶ οὐ, was not made yeas and nays) Contradictories have no place in Theology.

1 Although this reading is declared to be not quite so good in the margin of 2d Ed., yet, with the previous concurrence of the Gnomon, it is introduced into the Germ. Ver.—E. B.

All the old authorities, excepting the Vulgate, support the double ναι and οὐ; even the Fuld. MS. of the Vulg. as corrected by Victor of Capua, has "Est, est, non, non," and so agrees with the weightiest authorities (est, est = ναι, ναι; non, non = οὐ, οὐ.)—Ed.
19. Ὅ γὰρ τοῦ Θεοῦ νεῖς, Ἰησοῦς Χριστοῦ, for the Son of God, Jesus Christ) who is the principal subject of our discourse. We should observe the joining together of the three appellations, thereby showing forth firmness;¹ as also their position in the natural order; for the first is evidently not the same as the third.—καὶ πιλαναῦ, and Silvanus) Luke calls him Silas; Acts xv. 22 note.—ἀλλὰ ναὶ) but yea pure and unmixed, on our part and yours.—ἐν αὐτῷ, in Himself) Christ preached, i.e. our preaching of Christ became yea in Christ Himself. So the reason assigned [acticologia, see Append.] in the following verse is in consonance. All the promises in Christ are yea. Therefore truly also the testimony concerning Christ Himself is yea in Christ.

20. Ἐπανεγείραι promises, declarations.—τὸ ναὶ—τὸ ἀμήν, yea —amen) The words yea and amen agreeing together, stand in pleasant antithesis to the words yea and nay, ver. 19, which are at variance with each other: yea by affirmation; amen, by an oath; or yea in respect of the Greeks; amen in respect of the Jews; comp. Gal. iv. 6 note; for yea is Greek, amen is Hebrew; or yea, in respect of God who promises, amen in respect of believers; comp. 1 John ii. 8; yea in respect of the apostles, amen in respect of their hearers.—τὸ ἀμήν ἀπὸ τοῦ δόξαν [to the glory of God] to God for His glory) For the truth of God is glorified in all His promises, which are verified in Christ.—πρὸς δόξαν, to the glory) iv. 15.—δι’ ἡμῶν, by us) construed with there is, again to be understood. For whatever may be the number of [as many soever as are] the promises of God, there is in Him the Yea, and in Him the Amen [every promise has its yea and amen, i.e. its fulfilment in Him]. To the glory of God (is that Yea and Amen) by us. The yea is re-echoed by us.

21. Ὅ δὲ βεβαιῶν, now He who confirmeth [establisheth] The Son glorifies the Father, ver. 19: whilst [autem, δὲ] the Father in turn glorifies the Son.—βεβαιῶν, confirming) that we may be firm in the faith of Christ. The term sealing corresponds to this word; the one is from Christ and His anointing; the other from the Spirit, as an earnest. That is sealed, which is confirmed as the property of some one, whether it be a property

¹ For “union is strength.”—Ed.
purchased, or a letter, so that it may be certain, to whom it belongs; comp. 1 Cor. ix. 2. A trope\(^1\) abstracts from the persons and things from which it is taken.—ἡμᾶς, us) apostles and teachers.—σον ἡμᾶ, with you) He speaks modestly of himself.—

\(\sigmaις \chiριστών καὶ χρίσας, in [into] Christ, and hath anointed) Conjugate words. From the oil here, we derive strength, and a good savour, ii. 15. All things tend to the yea; \(\sigmaις \chiριστών, in faith in [towards] Christ.

22. Ἀμαβῶν, earnest) ch. v. 5. Ἀμαβῶν, Gen. xxxviii. 17, 18, is used for a pledge, which is given up at the payment of a debt; but elsewhere for earnest money, which is given beforehand, that an assurance may be afforded as to the subsequent full performance of the bargain. Hesychius, Ἀμαβῶν, πρόσωπα. For the earnest, says Isid. Hispal., is to be completed [by paying the balance in full] not to be taken away: whence he who has an earnest does not restore it as a pledge, but requires the completion of the payment. Such an earnest is the Spirit Himself, Eph. i. 14: whence also we are said to have the first fruits of the Spirit, Rom. viii. 23. See Rittershusii, lib. 7, sacr. lect. c. 19.

23. Ἐγὼ δι', but I) The particle but forms an antithesis: I was minded to come, but I have not yet come.—τὸν θεόν, God) the omniscient.—ἐπικαλοῦμαι, I call upon) The apostle makes oath.—ἐπιλεγον, spare) a weighty expression.—ψυχήν, soul) in which I am conscious of all that passes within myself, and which I would not wish to be destroyed.—ψευδομένος, sparing) a term of large meaning; therefore it is presently after explained: He is able to spare, who has dominion; he also spares, who causes joy rather than sorrow. It confirms this force of the [in his] explanation, in that he says, not for that\(^2\) we have dominion: not, seeing that we have not [i.e. because we have not] dominion.—ἐστὶς Κύριον, to Corinth) This is elegantly used for to you, in using words showing his power. If face to face with them, he would have had to act with greater sternness:\(^3\) for his presence would have been more severe. Comp. Exod. xxxiii. 3; Hos. xi. 9. Therefore the apostle had sent Titus before him.

24. Κυρίων, we have dominion) It would have been a

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\(^1\) See Append., on tropus.  \(^2\) On the ground that.  \(^3\) 2 Cor. x. 10, 11.
serious matter for the apostle to have used even his lawful authority; and therefore he calls it to have [exercise] dominion; comp. 1 Cor. ix. 17, note, respecting such a mode of speaking.—τῆς πίστεως, over the faith) The faithful are free men.—συνεργοὶ, fellow-workers) not lords.—χαρᾶς, of joy) which flows from faith, Phil. i. 25. The antithesis sorrow, ii. 1, 2.—τῆς πίστεως, by faith) Rom. xi. 20.—ιστήκατε, ye stand) Ye have not fallen, although there was danger of it.

CHAPTER II.

1. "Ἐξετάσα τῇ ἰμαντῇ, But I determined for myself") so far as I myself am concerned, for my own advantage. The antithesis is, to you in this ver.: comp. i. 23.—δι', but) This is an antithesis to not as yet, i. 23.—πάλιν, again) This is construed with come; not with, come in heaviness (sorrow): he had formerly written in heaviness, he had not come.—ἐν λυπη, in heaviness (sorrow) two-fold; for there follows, for if I make you sorry, and, if any one have caused grief [sorrow, ver. 5.] This repetition (anaphora') forms two antithetic parts, the discussion of which elegantly corresponds to each respectively, I wrote that you might know [ver. 4]; I wrote that I might know, ver. 9; [the joy] of you all; [overcharge] you all, ver. 3. 5.

2. Λυπᾶς, I make you sorry) either when present with you, or by letters.—καὶ τίς εἶπαν, and who is) The if has an apodosis consisting of two numbers, and who [καὶ τίς], and I wrote [καὶ ἔγραψαμεν]: both, and, i.e. as well, as also.—εἰσφαίνω μὲν, that maketh me glad) by the sorrow of repentance.—εἰ μὴ, unless) It affords me no pleasure to have struck with sorrow by my reproofs the man, who now gives me joy by his repentance. I would rather it had not been necessary.—ὁ λυπᾶμενε, he, who is made sorry) He indicates the Corinthians, but more especially him who had sinned.—ἰς ἵππῳ,
by me) ἡδ' ἔρν, from whom, in the following verse. These particles differ thus: ἡδ' [coming from, or on the part of] applies to something more at large; ἐκ [out of, by means of], to something more within; comp. iii. 5; 1 Thess. ii. 6.

3. καὶ ἐγραψα, and I wrote) He shows that he had this intention at the time, when he sent his first epistle, in which he had promised a visit, an intention which he explains at ver. 1.—ἡδ' ἔρν, from whom) as from sons.—ἵνα, that) The joy of Paul himself is desirable not for his own sake, but for the sake of the Corinthians.

4. ἐκ γὰρ, for out of) I wished to stir you up before I went to you, that afterwards it might not be necessary. Anguish of heart produced tears, much anguish produced many tears. The Corinthians might have seen the marks of tears on his letter, if he himself wrote it—a proof of anguish.—οὐ ἔρν, not so much that, etc. The fruit of sorrow is not sorrow, but the fruit of love is love.—λυπηθήςτε, you should be grieved) He is easily made sorry, who is admonished by a friend himself weeping.—τίνι ἀγάπην, love) The source of sincere reproof and of joy derived from it.—γνώτε, you might know) according to my faithful admonition.—περισσοτέρως σίς ἰμάς, more abundantly to you) who have been particularly commended to me by God, Acts xviii. 10.

5. τίς, any) He now speaks mildly; any one and any thing, ver. 10. In both epistles Paul refrained from mentioning the name of him, of whom he is speaking.—οὐχ ἵνα λευκύπην, he hath not grieved me) i.e., He has not made me lastingly grieved [I am not now so disposed towards him] ἀλλ' ἀπὸ μέρους, only in part) he has occasioned me sorrow.—ἐπιβαρω, be heavy upon [overcharge]) a weightier expression, than I make sorry, ver. 2.

6. Ἰτανόν) Neuter, in place of a substantive; it is sufficient for such a one, so that no more can be demanded of him: ἰτανόν, a forensic term. It is the part of Christian prudence to maintain moderation. A considerably long time intervened between the writing of the two epistles.—ἐπιμελία, reproof) In antithesis to forgive, as also, to comfort, ver. 7.—τίνι πλεῖστον, by many) not merely by those, who ruled [the bishops and ministers.] The Church at large bears the keys.

7. ὑπόστασιν) This word has the meaning of an indicative,
whence he is rather forgiven; and the indicative is a very mild form of exhortation: xui. 9; Matt. xxvi. 18, note.

8. Κυρώσας to confirm) the κυρώσε is connected with love, not with sorrow. The majesty of the ecclesiastical government and discipline consists in love. It is this, which reigns. ἀπὸ LXX., κυρώσας, Gen. xxiii. 20; Lev. xxv. 30.

9. Καὶ ἔγρα-ψα) not only I write, but I also did write.—τὴν ὁμολογίαν, the proof) whether you are genuine, loving, obedient sons.1—εἰς πάντα, in all things) in reproof [ver. 6], and in love.

10. Τί; any thing) He speaks very gently of the atrocious, but acknowledged sin.—χαίρεσα, ye forgive) He has no doubt, but that they will do what he wrote at ver. 7.—καὶ ἔγρα, I also) He modestly subscribes assent to the act of the Corinthians, and regards himself, as it were in the same category with them.—οὐ τις χαίρεσα, if I forgave any thing) The matter is limited by if any thing, in order that Paul may show his willingness to follow up the forgiveness granted to the sinner by the Corinthians. From the present I forgive, the past immediately results, I have forgiven, while Paul is in the act of writing these things.—δι' ὑμᾶς, for your sakes) namely, I forgave.—in προσώπῳ χριστοῦ, in the presence [but Engl. Vers., person] of Christ) in the face of [before] Christ, 1 Cor. v. 4.—ἠν μὴ πλεονεκτήσας, lest we should be defrauded [lest an advantage be gained over us.]) The loss of a single sinner is a common loss; therefore he said for your sakes. —ὅποι τοι Σατάνα, by Satan) to whom Paul delivered or was about to deliver the sinner; 1 Cor. v. 5. Satan not only devised to destroy the flesh, but the soul: and he seeks an opportunity of doing a very great injury by means of sorrow.

11. Οὐ γὰρ, for not) True ecclesiastical prudence. Those who have the mind [referring to νῦς contained in νώματα] of Christ are not ignorant of hostile devices and attempts. νώματα and ἀγνωσί are conjugates.

12. Καὶ) even although [Engl. Ver., and]. Paul would have willingly abode at Troas.—δῷρας, a door) Nevertheless Paul did not sin, in departing, inasmuch as it remained free to him to do so.—ἀνευ, rest) His spirit first began to feel the want of it, then

1 See Tit. i. 4.
the flesh, vii. 5. He was desirous of knowing how the Corinthians had received his former epistle.—τῷ πνεύματι, in spirit) He perceived from this, that it was not imperatively necessary to avail himself of that door.—Τίτους, Titus) who was about to come from you.

13. Ἐἰς Μακεδονίαν, to Macedonia) where I would be nearer and might be sooner informed [what was the fruit of my former epistle to you.—V. g.]—These topics are continued at vii. 2, 5: and a most noble digression is here introduced in respect to events, which had in the meantime occurred and sufferings which had been endured by him elsewhere: the benefit of which he makes to flow even towards the Corinthians, whilst he hereby prepares the way for a defence against the false apostles.

14. Τῷ δὲ θεῷ, but [now] to God) Although I have not come to Corinth, I did not remain at Troas; nevertheless there is no want of the victory of the Gospel even in other places: The modal expression is added [Append. on Modus, i.e. with expression of feeling, not a mere categorical proposition]; Thanks be unto God. —πάντοτε, always) The parallel follows, in every place.—θεαμβεύωντι ἡμᾶς) who shows us in triumph, not as conquered, but as the ministers of His victory; not only the victory, but the open 'showing' of the victory is denoted: for there follows, Who maketh manifest. The triumph forcibly strikes the eyes; the savour, the nostrils [sense of smell.]—τὴν ὑσμὴν, the savour) The metaphor is taken from all the senses to describe the power of the Gospel. Here the sight (of the triumph) and its savour occur. —ἀνασώκων, of Him) of Christ, ver. 15.—φανερῶν, who maketh manifest) a word, which often occurs in this epistle, and refutes the suspicions of the Corinthians [towards the apostle.] So 1 Cor. iv. 5.

15. Εὐωδία) a sweet savour, i.e., powerful, grateful to the godly, offensive to the ungodly. The savour of Christ pervades us, as the odour of aromatics pervades garments.—iv) in the case of.—σωζόμενοις, ἀπολλυόμενοις, in them, who are saved; in them, who perish) To which class each may belong, is evident from the manner in which he receives the Gospel. Of the former class he treats, iii. 1—iv. 2; of the latter, iv. 3–6.—ἀπολλυόμενοις, in them that are perishing) iv. 3.

16. Ὁσμὴ θανάτου, the savour of death) They reckon us [and
our Gospel message] as a thing dead; hence they meet with death as the natural and just consequence.—οί δὲ, whilst to the former) who are being saved. This verse, if we compare the antecedents and consequents, has a chiasmus.1—καὶ πρὸς τῶν τίς ixaníς; and who is sufficient for these things?) Who? i.e. but few, viz., we. This sentiment [idea] is modestly hinted at, and is left to be perceived and acknowledged by the Corinthians; comp. the next verse. Paul asserts at considerable length both his own sufficiency (ixanótpa) and that of the few in the following chapter, and repeats this very word, ver. 5, 6, of that ch., so that his adversaries seem either expressly or in sense [virtually] to have denied, that Paul was sufficient.

17. of πολλοί, the many) so xi. 18. וֹסָהַר, 1 Kings xviii. 25. The article has force; the many, most men, ἀυσμω, void of savour: comp. Phil. ii. 21.—κατ' αἰσθήσεως [cauponantes] corrupting [adulterating for gain]; men who do not make it their aim to show forth as much virtue [as much of the power of the Gospel] as possible, but to make gain by it. These men speak of Christ, but not as “from [of] God,” and “in the sight of God.” κατ' άνθρωπον, [cauponenes], vintners, select their merchandise from different quarters; they adulterate it; they manage it with a view to profit. The apostles deal otherwise with the word of God; for they speak as of God, and as of sincerity, and so as to approve themselves unto God. διαλύντες, adulterating, iv. 2 [Engl. Vers., handling deceitfully], is a synonymous expression, and also ἰμπορεύσαντι, to make merchandise of, 2 Pet. ii. 3.—ἰς εἰλικρινείας, of sincerity) We give our whole attention to [our whole aim is] the word of God by itself.—ἀλλ' ὡς ix, but as of) a gradation [ascending climax], but being repeated; as is explanatory.2—κατενώπιον—καλαύμαν, in the sight of God—we speak) So decidedly, ch. xii. 19. We always think, that God, from [sent by] whom we speak, is present to the speakers; we do not care for men.—
Our discourse, which we hold in Christ, is given and directed from above.—καλεῖμεν, we speak) We use the tongue the power belongs to God.

CHAPTER III.

1. Ἀρχέωμεν, do we begin? A just reproof to some of those who had so begun.—πάλιν, again) as was formerly done in the first epistle; so, again, ch. v. 12.—συνιστάωμεν, to commend) after the manner of men; xii. 19, by mentioning transactions that took place elsewhere.—εἰ μὴ) unless. A particle expressive of conciliation [morata]. Is it thus and thus only that we are equal to the task of commending ourselves [i.e., by mentioning transactions that took place elsewhere], if we do not need [without needing] also letters? Some read ἐν—τιν<Address omitted> of many, ii. 17. In this respect also, he shows that he utterly differs from the false apostles. They did need letters of recommendation.—ἐἰ ὑμῶν, from you) to others. This then was the practice at Corinth.

2. Ἐν ταῖς καρδίαισιν ἡμῶν, in our hearts) Your faith was written in our heart, in which we carry about it and yourselves—a faith everywhere to be known and read. It was reflected from the heart of the Corinthians to the heart of the apostle.—πάνω, by all men) by you and others. This is an argument for the truth of the Gospel, obvious to all, to be derived from believers themselves [iv. 2; 1 Cor. xiv. 25].

3. Φανερώμενον, manifested) construed with ὑμῖν, ye, ver. 2. The reason assigned [aetiology, see Append.] why this epistle may be read.—Χριστῷ—ὑπὸ ἡμῶν, of Christ—by us) This explains the word our, ver. 2. Christ is the author of the epistle.—διακονηθέντα) The verb διακονέομαι, has often the accusative of the thing, viii. 19, 20; 2 Tim. i. 18; 1 Pet. i. 12, iv. 10. So Paeanius, τὴν μάχην διακονώμενος, directing the battle, b. 7, Metaphr.

1 So CD(Δ)Gfy Vulg. ("aut numquid"). But AB (judging from silence acc. to Tisch; But Lachm. quotes B for ἐν) read εἰ μὴ as Rec. Text.—Ed.
Entr. The apostles, as ministers, ἐκπόνεων, presented the epistle. Christ, by their instrumentality, brought spiritual light to bear on the tablets of the hearts of the Corinthians, as a scribe applies ink to paper. Not merely ἤκριβη, but parchment or paper and a pen are necessary for writing a letter; but Paul mentions ink without paper and a pen, and it is therefore a synecdoche [one material of writing put for all. See Append.] Τὸ μιαλὼν does not exactly mean ink, but any black substance, for example, even charcoal, by which an inscription may be made upon stone. The mode of writing of every kind, which is done by ink and a pen, is the same as that of the Decalogue, which was engraved on tables of stone. Letters were engraved on stone, as a dark letter is written on paper. The hearts of the Corinthians are here intended; for Paul was as it were the style or pen.—οὗ μιαλὼν, not with ἤκριβη) A synecdoche [ink for any means of writing]; for the tables in the hands of Moses, divinely inscribed without ink, were at least material substances.—ζῷοντες, of the living) comp. ver. 6, 7.—λίθων, of stone) ver. 7.—πλαζόντως και παρώνας σκορπίσας, in fleshly tables of the heart) Tables of the heart are a genus; fleshly tables, a species; for every heart is not of flesh.

4. Πεπόλεμον, trust) by which we both determine and profess to be such as are here described. The antithesis is, to faint, iv. 1.—διὰ τοῦ Χριστοῦ, through Christ) not through ourselves. This matter is discussed, ver. 14, at the end, and in the following verses.—πρὸς τὸν Θεόν, toward God) This is discussed, ver. 6, and in the following verses.

5. 1 Δογματικαί, to devise [to think]) to obtain by thinking, much less to speak or perform. There seems to be here something of a mimesis [allusion to the words of the persons whom he refutes. Append.] For they do not think, whom God moves: i.e., they frame or work out nothing by their own thinking, 2 Pet. i. 21.—τι) anything; even the least thing.

6. καὶ, also) An emphatic addition [to the previous assertion. Epitasis. Append.] He has given sufficiency to us, even the sufficiency of ministers of the New Testament, which demands

1 Εσμίν, we are) even yet at this very hour.—V g.
much more in order to realize it [than ordinary sufficiency].—ἡμᾶς διακόνοις, us ministers) Apposition.—καὶ ἰδιω, new) An antithesis to old, ver. 14.—οὗ, not) of the New Testament, i.e., not of the letter, but of the spirit, see Rom. vii. 6, and the following verses, with the annot.—γράμματος, of the letter) Even while Paul wrote these things, he was the minister not of the letter, but of the spirit. Moses in that his peculiar office, even when he did not write, was yet employed about the letter.—πνεύματος, of the Spirit) whose ministry has both greater glory, and requires greater ability [sufficiency].—αὐτοκτίσαυ, kills): the letter rouses the sinner to a sense of death; for if the sinner had life, before the letter came, there would have been no need of quickening by the Spirit. With this comp. the following verse, of death.

7. Ἡ διακονία, the ministry) which Moses performed.—ὑπερυπουργίας) ἦν τινες αὐτοῦ, Ex. xxxii. 10.—λίθων, in stones) There were then two different tables, not of one stone. Ex. xxxiv. 1: engraven in stones, is an explanation of this clause, in letters.—ἐγραφής in δέκα, obtained glory [was glorious]) γίνομαι, I become, and εἰμι, I am [ἰσταί], ver. 8, are different.—μὴ δύναται ἄνευσαι) Ex. xxxiv. 30, ἐγραφήσαν ἐγγίσκω αὐτῷ.—Μωυσέως, of Moses) engaged in the duties of his office.

8. Ἐσται) shall be. He speaks as looking from the Old Testament point of view to the New. Add, hope, ver. 12 [which similarly looks from the Old Testament stand-point to the New].

9. Κατακρίσις, δικαίωσις, of condemnation; of righteousness) The glory of God shines back more brightly by the latter, than by the former. The letter condemns; condemnation imposes death as the punishment. The Spirit, along with righteousness, brings life.—δύκα, glory) The abstract for the concrete, for the sake of brevity.

10. Οὐδὲ δέκαστα, was not even glorified [had no glory]) The limitation immediately follows, in this respect. The greater

1 ἐν γράμμασιν, in letters. Eng. Ver. written, etc., at the beginning of ver. 7.

So AC, and acc. to Lachm. G (but Tisch. makes G support γράμματι) fγ Vulg. Orig. 1, 708f: 3, 498o: 4, 448a. But B and D(Δ) corrected later. γράμματι.—Ed.
light obscures the less.—τὸ διδάχασμένον, that which was glorified) So LXX., Ex. xxxiv. 29, 35, τῷ, διδάχασμα.

11. Διὰ διδάξης ἐν δόξῃ, marked by glory; in glory) The particles are properly varied [the distinction is lost in Engl. Vers., glorious—glorious]. Supply is.—τὰ μένων, that which remains) The διά-xwía, ministry, itself, does not remain any more than whatever is in part [as for instance, knowledge], 1 Cor. xiii. 10; but the Spirit, righteousness, life remain; therefore the neutral gender is used.

12. Ἐλπίδα, hope) He spoke of trust, ver. 4; he now speaks of hope, as he glances at that which remaineth, ver. 11.—σαφέστατα) a plain and open manner of dealing.

13. Καὶ οὐ, and not) supply we are, or we do.—κάλυμμα, a veil) so LXX., Exod. xxxiv. 33.—πρὸς τὸ μὴ) πρὸς [according as, because that] denotes congruity. Comp. Matt. xix. 8: [πρὸς τὴν σκληροκαρδίαν, by reason of, because of the hardness of heart, by reason of the fact]: for τὸ μὴ ἀνεύσια, the not being able to look stedfastly, took place before the veil was put on, but subsequent to the splendour of Moses ["the glory of his countenance"], ver. 7: wherefore, there, ὡσεὶ is used [because their not being able to look stedfastly at him was subsequent to and the consequence of his glory.] What is affirmed of Moses is wholly denied by Paul respecting the ministers of the New Testament, namely, the putting on of a veil, lest the Israelites should look upon them. Often something is inserted in the protasis, which in the proper application is intended to belong to the apodosis. So in ver. 7 we have ὡσεὶ μὴ δύνασθαι ἀνεύσια; here, πρὸς τὸ μὴ ἀνεύσια. Here to wit the act is denied, not the power. The power was wanting to all [the Israelites] in the case of Moses; to some [viz. to them that are lost, iv. 3] in the case of the apostles.—εἰς τὸ τέλος τῶν παταργωμένων, to the end of that which is abolished) Paul turns the words to an allegory. That, which is abolished, has its end in Christ, ver. 14, at the end: Rom. x. 4, the law tends to and is terminated in Him, [Christ].

14. Ἀλλὰ ἵσωρόθην, but were hardened) but is opposed to the phrase to look stedfastly.—τὸ αὐτὸ) the same, as in the time of Moses.—ἐπὶ, upon) i.e. when they read, and although they read.—ἀναγνώσει, reading) public, frequent, perpetual. Paul makes a
limitation. The veil is not now on the face of Moses, or on his writings; but on the reading, while they read Moses, and that too in such a way as not to admit Christ; it is also upon their heart, ver. 15.—μενε, μη ἀνακαλυπτόμενο) remains lying upon them, so that it is not indeed taken away [so that the veil is not even lifted off].—οτι, because it is not done away, save in Christ. [But Engl. Ver. "which veil is done away in Christ."]—

This is a statement introductory to the things which follow.—καταργεῖται, is abolished [done away]) the Old Testament; comp. ver. 7, 11, 13. He does not say, has been abolished, but is being abolished in respect of those, that are about "to turn to the Lord."

15. 'Αλλ' εώς, but until] But is opposed to the phrase is not taken away.—ἡνίκα) This is the only place, in which Paul uses this adverb. It seems to have readily occurred from his recent reading of the LXX., Ex. xxxiv. 33.—ἀναγγέλωτεύειν Μωϋσῆς, Moses is read) and that too, studiously, without seeing Christ therein. The antithesis follows, but when it shall have turned to the Lord.

16. Ἡνίκα δ' ἄν—περιαρέθηκα τὸ κάλυμμα, but when the veil is taken away) This is a paraphrase on Ex. xxxiv. 34, ἡνίκα δ' ἄν εἰσεπληθευτο Μωϋσῆς ἡμών Κυρίου λαλεῖν αὐτῷ περιηρεῖτο τὸ κάλυμμα. But when Moses went in before the Lord to speak to Him, the veil was taken away. Therefore ἡνίκα, meaning not if; but when, evidently affirms, as in the preceding verse, and frequently in the LXX., ἡνίκα εἶναι, ἡνίκα ἄν, Gen. xxiv. 41, xxvii. 40; Ex. i. 10, xxxiv. 24; Lev. vi. 4, x. 9; Deut. xxv. 19. ἡνίκα δ' ἄν, Ex. xxxiii. 8, 22, xl. 36.—ἵστησθαι, shall be turned) namely their heart. The truth is acknowledged by repentance, 2 Tim. ii. 25. The method, not of disputation, but of conversion, is to be applied to the Jews.—πρὸς Κυρίον, to the Lord) Christ, ver. 14. A distinguished appellation, iv. 5,—περιαρέθηκα) περιαρέωμαι is passive, Acts xxvii. 20, and in the LXX., Lev. iv. 31, 35; but middle. Very often in the LXX., and that too in the very passage to which Paul refers. The antithesis of ver. 15 and 16 shows, however, that here the signification is passive. The veil lies [κύτας, ver. 15]; the veil is taken away. The present, is [that moment, and by that very fact] taken away, is emphatic [not as Engl. shall be taken away.]
17. 'O δὲ Κύριος τὸ πνεῦμα ἵστιν, but the Lord is that Spirit) The Lord is the subject. Christ is not the letter, but He is the Spirit and the end of the law. A sublime announcement: comp. Phil. i. 21; Gal. iii. 16. The particle but, or now, shows that the preceding is explained by this verse. The turning (conversion) takes place [is made] to the Lord, as the Spirit.—οὗ δὲ τὸ πνεῦμα Κυρίου, and where the Spirit of the Lord is) Where Christ is, there the Spirit of Christ is; where the Spirit of Christ is, there Christ is; Rom. viii. 9, 10. Where Christ and His Spirit are, there is liberty: John viii. 36; Gal. iv. 6, 7.—ἰδοὺ there, and there only.—ἐλευθερία liberty, opposed to the veil, the badge of slavery: liberty, without such fear in looking, as the children of Israel had, Ex. xxxiv. 30.

18. Ἡμεῖς δὲ πάντες, but we all) we all, the ministers of the New Testament, in antithesis to Moses, who was but one person.—ἀνακολουθοῦμεν our face being unveiled with regard to men; for in regard to God, not even Moses’ face was veiled. The antithesis is hid, iv. 3.—τὴν δόξαν, the glory) divine majesty.—Κυρίου, of the Lord,) Christ.—κατουσιαζόμενοι The Lord makes us mirrors, κατουσιαζόμενοι puts the brightness of His face into our hearts as into mirrors: we receive and reflect that brightness. An elegant antithesis to ἐν τῇ εἰκόνωμεν, engraved [ver. 7, the ministration of death—the law—engraven on stones]: for things which are engraved become so by a gradual process, the images which are reflected in a mirror are produced with the utmost celerity.—τὴν αὐτὴν the same, although we are many. The same expression [lively reproduction] of the glory of Christ in so many believers, is the characteristic mark of truth.—εἰκόνα, the image) of the Lord, which is all glorious.—μεταμορφοῦμεν, we are transformed) The Lord forms by quick writing (ver. 3) His image in us; even as Moses reflected the glory of God. The passive retains the accusative; as in the phrase, διδάσκομεν ὑμῖν. —ἀπο δόξης σις δόξαν, from glory to glory) from the glory of the Lord to glory in us. The Israelites had not been transformed from the glory of Moses into a similar glory; for they were under the letter.—καλάπερ, even as) an adverb of likeness: comp. ver. 13. As the Lord impresses Himself on us, so He is expressed to the life by us. He Himself is the model; we are the copies [images].—ἀπὸ Κυρίου πνεύματος from [by] the
Lord’s (viz. Christ’s, ver. 14) Spirit. This refers to ver. 17, but where the Spirit of the Lord, etc. If there were an apposition Paul would have said, ἀπὸ Κυρίου τοῦ πνεύματος. Elsewhere the Spirit of the Lord is the mode of expression; but here the Lord’s Spirit, emphatically. 'Ἀπὸ is used as in i. 2, and often in other places.

CHAPTER IV.

1. ἡν διακονίαν ταῦτα, this ministry) of which iii. 6, etc.—καθὼς ἦλθήσαμεν, as we have received mercy) The mercy of God, by which the ministry is received, makes men active and sincere. Even Moses obtained mercy, and hence he was permitted to approach so near, Exod. xxxiii. 19.—οὐχ—ἀλλ’, not—but) A double proposition; the second part is immediately brought under our consideration by chiasmus;¹ the former from ver. 16. Whereas we have offended, we admit of no serious falling off in speaking, in acting, in suffering.

2. 'Ἀπετάμεθα) Hesychius: ἀπετάμεθα, ἀπερρήταμεθα· ἀπείπαμοι, παρηθήσαμεν, ἀπεικόνισαντοι] we renounced, and wish them to be renounced.—τὰ προτέρα τῆς αἰσχύνης, the hidden things of shame [dishonesty]) shame, having no regard to the glory of the Lord, acts in a hidden way: we bid farewell to such a mode of acting (to be discontinued), Rom. i. 16. The antithesis is by manifestation, which presently follows, and we speak, v. 13.—in πανοργία, in craftiness) This is opposed to sincerity; craftiness seeks hiding-places; we do not practise it.—μὴ δολοῦντες, not corrupting [not handling deceitfully])—τῆς ἁπερρώσεως, by manifestation) comp. iii. 3.—τῆς ἁμηθειάς, of the truth) according to the Gospel.—ἰαυτοὺς, ourselves) as sincere.—πρὸς) to.—πᾶσιν all, every, concerning all things.—συνειδήσεως, conscience) ch. v. 11; not to carnal judgments; iii. 1, where the carnal commendation of some is by implication referred to and stigmatised.

3. Εἰ δὲτ, but if) precisely the same as in the time of Moses.—ταῦτα, even is) even strengthens the force of the present tense

¹ See App.
in is.—τὰ ἐναγγέλια, the Gospel) which is quite plain in itself.—ἐν, in) so far as it concerns them, that perish; so, ἐν ἀμώι βάρβαρος, as far as I am concerned, a barbarian, 1 Cor. xiv. 11.—ἐν τοῖς, in the case of them) not in itself.—ἀπολλυμένοις, that perish) 1 Cor. i. 18.

4. ἐν ὑμῖν, as concerns whom, [in whom])—ὁ ἐν τοῖς ἀλώνοις τοῖς-τοὺς, the god of this world) A great, but awful description of Satan [corresponding to his great but awful work, mentioned here. —V. g.; comp. Eph. ii. 2, respecting the fact itself: and Phil. iii. 9, respecting the term. Who would otherwise think, that he could in the case of men obstruct so great a light [as that which the Gospel affords]? But there is somewhat of a mimesis;¹ for those that perish, especially the Jews, think, that they have God, and know Him. The ancients construed τοῦ ἀλώνος τούτου with τῶν ἀπιστῶν, as if it were, the unbelievers of this world, in order that they might give the greater opposition to the Manicheans and the Marcionites.²—τοῦ ἀλώνος τούτου, of this world) He says, of this, for the devil will not be able always to assail.—ὑποφλασθείς, blinded) not merely veiled [ch. iii. 14, 15],—τῶν ἀπιστῶν, of them who believe not) An epithet,³ by supplying the relative pronoun ἐνίον, of them; for among those, that perish, are chiefly those, who, though they have heard, do not believe. The Gospel is received by faith unto salvation.—εἰς τὸ μὴ ἀνοίγασαι⁴ lest should shine.—τῶν φωσιάδων τοῦ ἐναγγέλιου, x.t.l., the enlightening [illumination] of the Gospel, etc.) He afterwards calls it the enlightening of the knowledge, etc.—φωσιάδας, enlightening, is the reflection or propagation of rays from those, who are enlightened, for the purpose of enlightening more. The Gospel and knowledge are cor-relatives, as cause and effect.—τὸς δὲ γὰρ, of the glory) iii. 18, note.—ἐνὶῶν τοῦ Θεοῦ, the image of God) From this we may sufficiently understand how great is the glory of Christ, v. 6; 1 Tim.

¹ See Append. Allusion to an opponent's words or sentiments.
² Both which sects regarded matter as essentially evil and under the power of the devil, which the rendering, god of this world, seemed to sanction.—Ed.
³ Beng. would make it thus, The unbelieving lost, spoken of above.
⁴ The Germ. Ver. also exhibits the pronoun αὐτοῖς, which is more highly esteemed in the margin of the 2d Ed. than in the larger Ed.—E. B.

ABCD corrected, G Vulg. f Orig. Iren. omit αὐτοῖς. Except one passage of Origen there is none of the oldest authorities in support of it.—Ed.
vi. 15. He, who sees the Son, sees the Father, in the face of Christ. The Son exactly represents and reflects the Father.

5. οὐ, not) We do not commend ourselves, iii. 1; although they who perish think so.—γὰρ, for) The fault of their blindness does not lie at our door.—Κυρίον, δοῦλος, the Lord; servants) An antithesis: we do not preach ourselves as masters; comp. i. 24. —δοῦλος ἡμῶν, your servants) Hence Paul is accustomed to prefer the Corinthians to himself, ver. 12, 13.—διὰ Ἰησοῦν, for Jesus' sake) The majesty of Christians is derived from Him.

6. ὁ θεὸς, God) God—to shine, constitutes the subject; then by supplying is (as in Acts iv. 24, 25) the predicate follows, [is He] who hath shone.—ὁ ἤτοι, He who spake the word) who commanded by a word LXX., ἐννυ, Gen. i. 3.—ἐν σκινοῖς φῶς, light out of darkness) LXX., Job xxxvii. 15, φῶς συνίσκας ἐν σκινοῖς. A great work.—ἐλαμψεν, hath shone) Himself our Light; not only the author of light, but also its fountain, and Sun.—καρδίας, in our hearts) in themselves dark.—ἐν προσώπῳ Ἰησοῦ Χριστοῦ, in the face of Jesus Christ) Who is the only begotten of the Father and His image, and was manifested in the flesh with His glory.

7. τὸν θησαυρὸν τοῦτον, this treasure) described from [beginning with] ii. 14. He now shows, that affliction and death itself, so far from obstructing the ministry of the Spirit, even aid it, and sharpen ministers and increase their fruit.—δοστραχίνους, earthen) The ancients kept their treasure in jars, or vessels. There are earthen vessels, which yet may be clean; on the contrary a golden vessel may be filthy.—σκύβας, vessels) It is thus he calls the body, or the flesh, which is subject to affliction and death; see the following verses.—ἡ ὑπερβολὴ τῆς δυναμείς, the excellency of the power) which, consisting as it does in the treasure, exerts itself in us, while we are being saved, and in you, while you are being enriched; ver. 10, 11.—ἡ, may be) may be acknowledged

1 Both the margin of the 2d Ed. and the Germ. Ver. hint that the name Ἰησοῦ is a doubtful reading; and the same may be said of the reading τοῦ Κυρίου, ver. 10.—E. B.

AB Orig.—1,632' omit Ἰησοῦ. But C Orig. 4, 448c have it before Χριστοῦ; and D(Δ)Gfg Vulg. have it after Χριστοῦ. ABCDGfy Vulg. Orig. Iren. omit Κυρίου in ver. 10. It is supported only by some later uncial MSS. and later Syr., etc.—Ed.
to be, with thanksgiving, ver. 15.—τοῦ Θεοῦ, of God) not merely from God. God not only bestows power once for all, but He is always maintaining it [making it good, ensuring it to His people].

8. Ἐν πάντι ἔλεημον, while we are troubled in every respect [on every side]) So vii. 5, in every, namely, thing, and place; comp. always at ver. 10.—ὅλεθρον, while we are troubled) The four participles in this verse refer to the feelings of the mind; the same number in the following ver. to outward occurrences, vii. 5, [Without were fightings; within were fears.] They are construed with ἐχθρευσθήσθημεν, we have; and in every member the first clause proves, that the vessels are earthen, the latter points out the excellence of the power.—οὐ σενεχθρευσθήσθημεν, we are not [distressed] reduced to straits) a way of escape is never wanting.—ἀσφαλείας, we are perplexed) about the future; as, we are troubled, refers to the present.

9. Ἀπεκριβώθημεν, persecuted) καταβαλλόμεθα, cast down, is something more [worse] than persecution, viz., where flight is not open to one.

10. Πάντοτε, always) ἂν in the next verse differs from this word. πάντοτε, throughout the whole time; ἂν, any time whatever [at every time]: comp. Mark xv. 8. The words, bearing about, we are delivered, in this ver. and in ver. 11 agree.—τὴν νεκρωσιν, the dying) This is as it were the act, life the habit.—τοῦ Κυρίου, of the Lord) This name must be thrice supplied in this and the following verse,¹ and advantageously softens in this first passage the mention of dying. It is called the dying of the Lord, and the genitive intimates communion, [joint participation of Christ and believers in mutual suffering] as i. 5.—Ἰησοῦ, of Jesus) Paul employs this name alone [without Χριστοῦ or Κυρίου accompanying it] more frequently in this whole passage, ver. 5, than is his wont elsewhere; therefore here he seems peculiarly to have felt its sweetness.—περιψευμένοις, carrying about) in all lands.—να καί, that also) Consolation here takes an increase. Just before [ver. 8, 9], we had, but, four times.—ἐστὶν όμωσι  ἡμῶν φανερωθῇ, in our body might be made manifest) might be made manifest in our mortal [dead] flesh, in the next verse. In the one passage

¹ Comp. marginal note on ver. 6.—E. B.
the noun, in the other the verb is put first, for the sake of emphasis. In ver. 10, glorification is referred to; in ver. 9, preservation in this life, and strengthening: the word, our, is added here \[iv τῷ σώματι ἡμῶν\], rather than at the beginning of the verse \[ἐν τῷ σώματι without ἡμῶν\]. The body is ours, not so much in death as in life. May be made manifest is explained, ver. 14, 17, 18.

11. \(οἱ ζωντες, we who live\) An Oxymoron; comp. they who live, ch. v. 15. The apostle wonders, that he has escaped so many deaths, or even survived others, who have been already slain for the testimony of Christ, for example, Stephen and James. We who live, and death; life, and mortal are respectively antithetic.—\(παραδίδομεν, we are delivered up\) He elegantly and modestly abstains from mentioning Him, who delivers up. Looking from without [extrinsically], the delivering up might seem to be done at random, [whereas it is all ordered by Providence.]

12. \(θανατος, death\) of the body [by the corruption (decay) of the outward man.—V. g.]—\(ζωή, life\) viz., that of the Spirit.

13. \(τὸ αὐτὸ\) the same, which both [David had and you have], comp. ver. 14.—\(κατὰ, according to\) This word is construed with we believe and we speak.—\(εἰπονεσα, διὸ ἴλαλεσα\) So lxx., Psa. cxvi. 10, Hebr. εἰπονεσα, ὅτι λαλήσω. The one meaning is included [involved] in the other. Faith produced in the soul immediately speaks, and in consequence of speaking, it knows itself and increases itself.—\(λαλούμεν, we speak\) without fear in the midst of affliction and death, ver. 17.

14. \(εἰδοτες, knowing\) by great faith, ch. v. 1.—\(παραστήσου, shall present\) This word places the matter as it were under our eyes [Hypotyposis; a vivid word-picture of some action, Append.]

15. \(γὰρ, for\) The reason, why he just now said, with you.—\(πάντα, all things\) whether adverse or prosperous.—\(ἡ χάρις, grace\) which preserves us, and confirms you in life.—\(πλεονάζωσαν\) περισσοῦσαν) \(πλεονάζω\) has the force of a positive; περισσοῦσαν, of a comparative, Rom. v. 20. Therefore we must construe διὰ with περισσοῦσαν. \(στέφω\), the same as \(στέφως\), is not a comparative.—\(διὰ\) through [on account of] the thanksgiving of many, for that grace. Thanksgiving invites more abundant grace, Psa. xviii. 3, 1. 23; 2 Chron. xx. 19, 21, 22.—\(εὐχαριστῶν\ thanksgiving\) ours and yours, ch. i.
3, 4.—περισσεύσεις,) may abound to [be abundantly vouchsafed] us and you, this again tending to the glory of God.

16. Διὰ δὲ ὅσα ἐκκακοῦμεν, for which cause we faint not) ver. 1, note.—ὁ ἐξω, the outward [man] the body, the flesh.—διαφθοράς, be wasted away [perish] by affliction.—ἀνακακοῦμεν, is renewed) by hope; see the following verses. This new condition shuts out all ἀκαίρια, infirmity [such as is implied in ἐκκακοῦμεν, faintness.]

17. Παρανικα., [but for a moment]) just now: a brief present season is denoted, 1 Pet. i. 6 [ὁλιγον ἀρτι, a brief season now.] The antitheses are, just now, and eternal; light, and weight: affliction, and glory; which is in excessive measure, and in an exceeding degree.—καθ’ ὑπερβολὴν, in excessive measure) Even that affliction, which is καθ’ ὑπερβολὴν, in excessive measure, when compared with other less afflictions, i. 8, is yet light compared with the glory εἰς ὑπερβολὴν, in an exceeding degree. A noble Oxy- moron.—καταργάζεται) works, procure, accomplishes.

18. Σκοτώσωμεν) while we look, etc. Every one follows that to which he looks as his aim [scopus from σκοτία.—μὴ βλέπωμεν, things, which are not seen) The term, ὀφθαλμοὶ, things invisible, [incapable of being seen] has a different meaning; for many things, which are not seen [μὴ βλέπωμεν, things not actually seen now], will be visible [ὁρατα], when the journey of our faith is accomplished.—γὰρ, for) This furnishes the reason, why they look at those things, which are not seen.

CHAPTER V.

1. Γὰρ, for) A reason given [αἰτιολογία] for this statement, affliction leads to glory [ch. iv. 17].—ἡ ἐπίγειος) which is on the earth: 1 Cor. xv. 47. The antithesis is, in the heavens.—ἡμῶν, our) The Antithesis is, of [from] God.—οἰκία τὸς στόχους, the house of this tabernacle) The Antithesis is, a building, a house not made with hands. A metaphor taken from his own trade might produce the greater interest in the mind of Paul, who was a tentmaker [Acts xviii. 3.]—καταλύθη, were dissolved) a mild expression. The Antithesis is, eternal.—ἔχομεν, we have) The present;
straightway from the time of the dissolution of the earthly house.

—ἀχειροστίονος) not made with the hands of man.

2. Ἐν τούτῳ, in this) The same phrase occurs, ch. viii. 10, and elsewhere.—συνάξομεν, we groan) The epitasis 1 follows, we do groan being burdened, ver. 4.—οἰκητήριον, a dwelling-place, a domicile) οἰκία, a house, is somewhat more absolute; οἰκητήριον, a domicile, has reference to the inhabitant.—τὸ ἡξῆ ὁμοιοῦντος which is from heaven: ἡξῆ here signifies origin, as, of the earth, John iii. 31. Therefore this domicile (abode) is not heaven itself.—ἐξερχόμενοι, we groan) The epitasis follows, we do groan being burdened, ver. 4.—οἰκία, a dwelling-place, a domicile) oixia, a house, is somewhat more absolute; ὁμοιοῦντος, a dwelling-place, has reference to the inhabitant.—ὁ ἑκατόππος) which is from heaven: ἑκατόππος here signifies origin, as, of the earth, John iii. 31. Therefore this domicile (abode) is not heaven itself.—ἐπινόοσασθε, [to have the clothing put upon us] to be clothed upon) It is in the Middle voice: ἑνδύμα, the clothing, viz., the body: hence the expression, being clothed [ver. 3], refers to those living in the body; ἐπινόοσασθε, the clothing upon, refers to the heavenly and glorious habitation, in which even the body, the clothing, will be clothed. As the clothing of grass is its greenness and beauty, Matt. vi. 30, so the heavenly glory is the domicile and clothing of the whole man, when he enters into heaven.

3. εἰδεχεν χαί, if indeed even [if so be]) That, which is wished for, ver. 2, has place [holds good] should the last day find us alive.—ἐπινόοσασθε, being clothed) We are clothed with the body, ver. 4, in the beginning.—οὐ γυναικεῖος) not naked, in respect to [not stripped of] this body, i.e. dead.—ἐπιθυμίασασθε, we shall be found) by the day of the Lord.

4. καὶ γὰρ, for even) The reason of the earnest desire [ver. 2.]—συνάξομεν βαρόφυοι, we do groan being burdened) An appropriate phrase. A burden wrings out sighing and groaning.—ἐπιθυμίασασθαι) to be unclothed, to strip off the body. Faith does not acknowledge the philosophical contempt of the body, which was given by the Creator.

5. κατεργασάμενος, He that hath wrought or prepared us) by faith.—εἰς αὐτὸ τοῦτο, for this selfsame thing) viz. that we should thus groan, Rom. viii. 23.—καί) also; new proof [token to assure us] of our coming blessedness.—τὸν αἴρεθανα, the earnest) ch. i. 22, note.—τὸν πνεύματος, of the Spirit) who works in us that groaning.

6. Θαρροῦντες) The antithesis is between ἀρροῦντες ὧν πάντοι,  

1 See App. Strengthening of the words already used by something additional on their repetition.—Ed.
and \( \text{δαιρόμεν} \ \text{δι' \ καὶ \ εὐδοκοῦμεν} \ \text{μᾶλλον, \ κ.τ.λ.} \). Its own explanation is subjoined to each of the two parts: we are confident as well at all times and during our whole life; as also we are most of all confident in the hope of a blessed departure.—καί) and, even.—
\( \text{ἐνδημοῦντες: \ εἰκδημοῦμεν} \) These two words here signify abiding [sojourning in a place]; but ver. 8, where they are interchanged, departure.—ἐνδημοῦμεν, we live as pilgrims absent from the Lord In this word, there lies concealed the cause of confidence, for a pilgrim [though abroad yet] has a native country, whether he be about to reach it sooner or later, Heb. xi. 14.—
\( \text{ἀπὸ τοῦ Κυρίου, from the Lord) \) Christ, Phil. i. 23.

7. \( \text{Διὰ \ πίστεως, by faith) \) Not to see, is nearly the same as being separated.—γὰρ, for) This refers to \( \text{ἀπό, from \ [ver. 6, absent from the Lord]\) .—περιπατοῦμεν, we walk) in the world.

So \( \text{πορεύεσθαι, Luke xiii. 33.} —οὔ \ \text{διὰ \ εἴδους, not by what appears to the eye \ [Engl. \ V. sight\]} The LXX. translate \( \text{πάνω, εἴδος, vision, aspect, appearance.} \)

See especially Num. xii. 8: \( \text{ἐν εἴδου, καὶ \ οὖ \ νῦν εἰναγμάτων, apparently and not in dark speeches; likewise Ex. xxiv. 17. Faith and sight are opposed to one another. Faith has its termination at death in this passage, therefore sight then begins.

8. \( \text{Διὰ, indeed) \) An epitasis [Repetition of a previous enunciation with some strengthening word added; Append.]; comp. ver. 6, note.—εὐδοκοῦμεν) we have so determined [we regard it as a fixed thing], that it will be well-pleasing to us.—ἐνδημοῦμεν, to go home) ver. 6, note.—πορεύεσθαι, go to the Lord) Phil. i. 23.

9. \( \text{Διὰ καὶ, wherefore also) \) that we may obtain what we wish.—φιλοτιμοῦμεν, we [labour] strive) This is the only φιλοτιμία, or lawful ambition.—ἐις, whether) construed with we may be [accepted] well-pleasing.

\( \{\text{ἐνδημοῦντες, being at home\ in the body.} \)

\( \{\text{ἐνδημοῦντες departing\), i.e. out of the body.} \)

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1 Not the act or power of seeing (as 'sight' often means): but the thing seen, what presents itself to the eye, the appearance seen.—Ed.

2 Vulg. \( \text{g and Syr. Versions, Origen Lucif. 151 read \text{ἐνδημοῦ. \ εἰς \ ἐνδημ.}} \)

But most MSS. and \( \text{f have the order of Rec. Text.} —Ed. \)

The margin of both Ed. has settled the reading \( \text{εἰς \ ἐνδημοῦντες \ εἰς \ \text{ἐνδημοῦντες}, inverting the order, as equal to the received reading of the text. But if the critical note (App. Ed. II. p. iv. nro. xiv. p. 896) be compared, the} \)
—ἐὐάρεστος, well pleasing) accepted especially in respect to the ministry.

10. Τως γὰρ πάντας, for all) when treating of death, the resurrection, and eternal life, he also thinks appropriately, of the judgment. The motive is herein assigned for that holy ambition.—πάντας ἡμᾶς, that we all) even apostles, whether abiding as pilgrims here or departing.—φανερωθῆναι not only to appear in the body, but to be made manifest along with [as well as] all our secrets, 1 Cor. iv. 5. Even the sins of believers, which have been long ago pardoned will then be laid open; for many of their good deeds, their repentance, their revenge directed against their sin, in order to be made known to the world, require the revelation of their sins. If a man has pardoned his brother an offence, the offence will also be exhibited, etc. But that will be done to them, with their will, without shame and grief; for they will be different from what they were. That revelation will be made indirectly, with a view to their greater praise [credit, honour]. Let us consider this subject more deeply.

§ 1. The words of sacred scripture respecting the remission of sins are extremely significant. Sins are covered: they will not be found: they are cast behind: sunk in the sea: scattered as a cloud and as mist: without being remembered. Therefore not even an atom of sin will cleave to any, who shall stand on the right hand in the judgment.

§ 2. On the other hand, the expressions concerning all the works of all men, which are to be brought forward in the judgment, are universal, Eccl. xii. 14; Rom. xiv. 10; 1 Cor. iii. 13, etc., iv. 5.

§ 3. The passage 2 Cor. v. 10 is consistent with these, where the apostle from the manifestation of all, whether of those going home or of those remaining as pilgrims, before the tribunal of Christ, infers the terror of the Lord and of the Judge, ver. 11, 12, and declares that terror to be the occasion of anxiety not only to the reprobate, but also to himself and to those like

Author seems afterwards to have changed both the order and the meaning of the words, such as the Gnomon shows. For the Crit. Not. has ἵνα μοῦντες, going home, not being at home; and the Germ. Ver. reads Wir mögen in der Fremde seyn, (i.e. ἵνα μοῦντες) oder heimgehen (i.e. ἵνα μοῦντες.)—E. B.
himself. Such fear would have no existence in the case of the saints if the opinion as to their sins not being about to be revealed were assumed to be true. Furthermore Paul says, that he, and such as he, would be manifested not only so far as they have acted well on the whole, but also so far as they have failed in any particular. There is wonderful variety of rewards among those, who are saved; and demerits [of saints] have effect, though not indeed in relation to punishment [which the saints wholly escape] but to loss, as opposed to reward, 1 Cor. iii. 14, 15: comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. That phrase, *that every one may receive*, etc., shows, that the deficiencies in the case of the righteous will be also manifested. For thus and thus only will it be manifested, why each man receives neither more nor less than the reward, which he actually receives. The Lord will render to every one, as his work shall be.

§ 4. Wherefore we ought not to press too far the words quoted in § 1. The sins of the elect, which are past, will not cease to be the objects of the Divine Omniscience for ever, although without any offence and upbraiding. And this one consideration is of more importance, than the manifestation of their sins before all creatures, though it were to continue for ever, much less as it is, in the day of judgment alone, when their sins will appear not as committed, but as retracted and blotted out in consequence of repentance.

§ 5. In the case of the elect themselves, their own sins will not cease to be the object of their remembrance, although without any uneasiness attending it. He, to whom much has been forgiven, loves much. The everlasting remembrance of a great debt, which has been forgiven, will be the fuel of the strongest love.

§ 6. So great is the efficacy of the Divine word with men in this life, that it separates the soul from the Spirit, Heb. iv. 12, and lays bare the secrets of the heart, 1 Cor. xiv. 25. Shame for what has been committed and remitted belongs to the soul, not the *spirit*. Men wallowing in gross sins often throw out their secrets; in despair they conceal nothing. But grace, much more powerful, renders those, who have received it, quite ingenuous. Men truly penitent proceed with the utmost readiness to the most open confessions of their secret wickedness,
Acts xix. 18. How much more in that day will they bear, that they be manifested, when the tenderness of the natural affections is entirely swallowed up? Comp. 1 Cor. vi. 9, 11. Such candour confers great peace and praise. If in the judgment there were room in the minds of the righteous, for example, for shame, I believe that those sins, which are now most covered, would cause less uneasiness, than those, of which they are less ashamed at the present time. We are most ashamed at present of the sins, which are contrary to modesty. But it is right, that we should be more ashamed of other sins, for example against the first table.

§ 7. That Adam was saved, we have no doubt, but his fall will be remembered for ever; for otherwise I do not understand, how the restitution made by Christ can be worthily celebrated in heaven. The conduct of David in the case of Uriah, the denial of Peter, the persecution of Saul, the sins of others, though they have been forgiven, have yet continued on record for so long a time in the Old and New Testament. If this fact presents no obstacle to the forgiveness long ago granted, the mention of sins will be no obstacle to their forgiveness even in the last judgment. It is not every manifestation of offences, which constitutes a part of punishment.

§ 8. Good and evil have so close a connection, as well as so inseparable a relation to each other, that the revelation of the good cannot be understood without the evil. But since certain sins of the saints shall be laid bare, it is fitting, that all the circumstances [all things] should be brought to light. This view tends to the glory of the Divine Omniscience and mercy; and in such a way as this the reasons for pronouncing a mild judgment on some, and a severe judgment on others, along with the accurate adjustment, ἀξιόβεια, of the retribution, will shine forth in all their brightness.

§ 9. I do not say, that all the sins of all the blessed will be actually and distinctly seen by all the creatures. Perhaps the accursed will not know them; the righteous will have no cause to fear each other. Their sins, when the light of that great day discloses all things, will not be directly manifested, as is done in the case of the guilty, who are punished, whence in Matt. xxv. no mention is made of them, but indirectly, so far as it will be
proper; just as in a court of justice among men, it often occurs, that many things are wont to enter into the full view [aspect] of the deed incidentally. And in some such way as this also the good works of the reprobate will be made manifest. All things may be known in the light, but all do not know all things.

§ 10. This consideration ought to inspire us with fear for the future; for it had this effect on the apostles, as this passage 2 Cor. v. shows. But if more tender souls shrink back from that manifestation, on account of their sins past; when they have been duly instructed from what has been said, especially at § 6, they will acquiesce [acquire confidence in regard to the manifestation of all sins in the judgment]. Often does truth, which at first appeared bitter, become sweet after closer consideration. If I love any one as myself, he may, with my full acquiescence, know all things concerning me, which I know concerning myself. We shall judge of many things differently, we shall feel differently on many subjects, until we arrive at that point.

**Koivpovai, may receive** This word is used not only regarding the reward or punishment, but also regarding the action, which the reward or punishment follows, Eph. vi. 8; Col. iii. 25; Gal. vi. 7.—

**ίκαςας, every one** separately.—τὰ διὰ τῶν σώματος)

Man [along] with his body acts well or ill; [therefore also] man [along] with his body receives the reward; comp. Tertull. de resurr. carnis, c. 43. τὰ—πρὸς ἅ, those inmost thoughts, according to which he performed outward actions. διὰ τῶν σώματος, while he was in the body, ver. 6, 8—iv. 10, comp. διὰ Rom. ii. 27. —ἐίπο ἄγαθον ἐίπον ἄκαθον, whether good or bad) construed with hath done. No man can do both good and evil at the same time.

11. **Πείθομεν, we persuade** We bear ourselves so, by acting as well with vehemence, as also with sobriety ["Whether we be beside ourselves,—or whether we be sober"] ver. 13, that men, unless they be unwilling, may be able to give us their approbation. Comp. what he says on conscience presently after, and at iv. 2.—Πείθεν, ἄνωγχαζεν are opposed; see at Chrysost. de

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1 Τῶν φόβων, the terror) Eccl. xii. 13.—V. g.—ἀκριβῶς, men). By many the things which God Himself does are not approved; and how can His servants be approved by any with regard to those things which they do? What is the counsel which His servants give [πείθομεν]? Thou heardest, reader, in this very passage.—V. g.
we show and bear ourselves as persons manifest [to God and in your consciences]. Those, who have this character, may be made manifest without terror in the judgment, [φανερωθεναι], ver. 10.—ιλαρίω, I hope) To have been made manifest is past, whereas hope refers to a thing future. Paul either hopes for the fruit of the manifestation, which has been already made; or else hopes, that the manifestation itself will still take place.—συνεδρίας, in your consciences) The plural gives greater weight.

[It sometimes happens, that a man may be made manifest to the conscience even of such, as attempt to conceal the fact.]

12. ἡρά, for) The reason assigned [aetiologia], why he leaves it to the conscience of the Corinthians to form their opinion.—διώκτει, giving) supply we write, or a similar general verb, the meaning of which is included in the particular expression, we commend. There is a participle of a similar kind, vii. 5—xi. 6. He says, we furnish you with arguments for glorying in our behalf.—καυχήματε, glorying) with regard to our sincerity; so far am I from thinking, that there is after all need of any commendation of us.—ἐχήσε, you may have) repeat, occasion.—ἐν προσώπῳ. καὶ ὁ καρδιᾷ, in appearance; and not in heart) The same antithesis is found at 1 Sam. xvi. 7, LXX., and in a different manner in 1 Thess. ii. 17.—καρδιᾷ, in heart) such was Paul's disposition [vein] of mind—truth shone from his heart to the consciences of the Corinthians.

13. Εἴτε έξέστηςεν ἐντε εφοροῦμεν) The former is treated of ver. 15—21:—the latter vi. 1—10. The force of the one word is evident from the other, to act without or with moderation. Paul might seem to be without moderation from the Symperasma,¹ which he gave in the preceding verse [namely, adorning his office with so many encomiums.—V. g.]—Θεῷ, it is to God) viz., that we have acted without moderation, although men do not understand us.—ὑμῖ, it is to you) Even godly men bear the moderation of their teachers with a more favourable feeling, than their ἐκστάσεις, excessive enthusiasm; but it is their duty to obey the Spirit.

¹ See App. A brief and summary conclusion from the previous premisses.—T.
14. Ἐνῷ, for) The same sentiment is found at xi. 1, 2; but
greatly augmented in force of expression; for he says here, we
have acted without moderation [whether we be beside ourselves]
and the love of Christ, etc., there, in my folly and I am jealous.
—ἀγάπη, love, mutual: not only fear: ver. 11, the love of
Christ, viz., toward us, in the highest degree, and consequently
also our love towards Him [That, which the apostle in this pas-
sage calls love, which may perhaps seem to go beyond bounds, he
afterwards calls jealousy, which may be roused by fear even to
folly, xi. 1-3.—V. g.]—σωτικα, constrains ['distinct' keeps us
employed]) that we may endeavour to approve ourselves both to
God and you.

15. ἐστὶν, judging) with a most true judgment. Love and
judgment are not opposed to each other in spiritual men.—ὑπὲρ
πάντων, for all) for the dead and living.—ἀρκεῖ, δὲν, then these
all) Hence the full force of the ὑπὲρ, for and the utmost extent
of the mystery is disclosed; not only is it just the same as if all
had died, but all are dead; neither death, nor any other enemy,
nor they themselves have power over themselves: they are
entirely at the disposal and control of the Redeemer.—dac has
a force relative to πάντων, for all. An apt universality. The
teachers urge; and the learners are urged, because Christ died
for both.—ἀπέθανον, are dead) and so now no longer do they
regard themselves. The generous lovers of the Redeemer apply
that principally to themselves, which belongs to all. Their
death was brought to pass in the death of Christ.—καὶ, and) this
word also depends on ἐστί, because. First, the words, one, and,
for all, correspond; in the next place, died, and, that they
should live.—dac (ζῶντες, they that live) in the flesh.—ἀλλὰ, but) namely, that they should live, viz., in faith and a newly acquired
vigour, Gal. ii. 20.—ὑπὲρ) he does not say, ὑπὲρ τῶν. It is the dative
of advantage, as they call it; ὑπὲρ, denotes something more than
this.—καὶ ἐγερθέντες, and rose again) Here we do not supply, for
them; for it is not consonant with the phraseology of the apostle;
but there is something analogous to be supplied, for example,
["that He might be Lord both of the dead and the living"]
from Rom. xiv 9.

16. Ἀπὸ τῶν νῦν, henceforth) From the time that the love of
Christ has engaged [has pre-occupied] our minds. Even this
epistle differs in degree from the former.—οὐδενα, no man) neither ourselves, nor the other apostles, Gal. ii. 6; nor you, nor others. We do not fear the great, we do not consider the humble more humble than ourselves; we do and suffer all things, and our anxiety is in every way to bring all to life. In this enthusiasm [ἐκσυγκασες, being beside ourselves], ver. 13, nay in this death, ver. 15, we know none of them that survive, even in connection with our ministry,—κατὰ σαρκα, according to the flesh) according to the old state, arising from nobility, riches, resources, wisdom, [so as that from more natural considerations, we should either do or omit to do this or that.—V. g.]—εἰ δὲ καὶ ἐγνώκαμεν, οἶδα and ἐγνωσα, differ, 1 Cor. ii. 8, 11—viii. 1. Such knowledge was more tolerable, before the death of Christ: for that was the period of the days of the flesh.—κατὰ σαρκα, according to the flesh) construed with ἐγνώκαμεν, we have known.—Χριστόν, Christ) He does not say here Jesus. The name Jesus is in some measure more spiritual than the name Christ; and they know Christ according to the flesh, who acknowledge Him as the Saviour, not of the world, ver. 19, but only of Israel, ch. xi. 18, note: and who congratulate themselves on this account, that they belong to that nation from which Christ was descended, and who seek in His glory political splendour, and in their seeing Him when He formerly appeared, and in their hearing of His instructions of whatever kind, before His sufferings, some superiority over others, and in the knowledge of Him, the enjoyment of the mere natural senses: and who do not strive to attain that enjoyment which is here described, and which is derived from His death and resurrection, ver. 15, 17, 18: comp. John xvi. 7; Rom. viii. 34; Phil. iii. 10; Luke viii. 21.

17. Εἰ τις ἐν Χριστῷ, if any one be in Christ) so as to live in Christ. If any one of those who now hear us, etc. Observe the mutual relation, we in Christ in this passage, and God in Christ, ver. 19; Christ, therefore, is the Mediator and Reconciler between us and God.—καὶ ἐν Χριστῷ, a new creature) Not

1 i.e. Those not yet dead with and in Christ, but living in the flesh: note on οἱ ζωντες, ver. 15.—Ed.

2 οἶδα seems to be used as scio (of an abstract truth well known), or novi (of a person, with whom we are well acquainted). ἐγνωσα as agnosco, or cognosco, come to the knowledge of; I perceive, or recognize.—Ed.
only is the Christian himself something new; but as he knows Christ Himself, not according to the flesh, but according to the power of His life and resurrection, so he contemplates and estimates himself and all things according to that new condition. Concerning this subject, see Gal. vi. 15; Eph. iv. 24; Col. iii. 10.—τὰ ἄρχαῖα, old things) This term implies some degree of contempt. See Gregor. Thaum. Paneg. cum annot., p. 122, 240.—τὰ πρᾶγματα, are passed away) Spontaneously, like snow in early spring.—ἰδῶ, behold) used to point out something before us.

18. Τὰ δὲ πάντα, and all these things) which have been mentioned from ver. 14. Paul infers from the death of Christ his obligation to God, ver. 13.—ἡμᾶς, us) the world, and especially and expressly the apostles; comp. the following verse, where there is again subjoined [hath committed] unto us. That word us, especially comprehends the apostles; but not them alone; for at the beginning of ver. 18, the discourse is already widely extended [so as to apply to all men]. Thus the subject varies [is changed] often in the same discourse, and yet subsequently the mark of the subject being distinct from what it had been, is not expressly added.—ἡμῖν, to us) apostles.—γὰρ διακονίαν, the ministry) the word [of reconciliation] in the following verse. The ministry dispenses the word.

19. Ἡ ν χαταλλάσσω) was reconciling, comp. ver. 17, note. The time implied by the verb ἡ ν is shown, ver. 21.1—ἐν Χριστῷ, in Christ, in us) These words correspond to one another.—κήρυσσον, the world) which had been formerly hostile.—καταλλάσσω, having committed, reconciling, not imputing) The same thing is generally amplified by affirmative and negative words.—τὰ παραπτώματα) offences many and grave.—δέχεσθαι, having committed) as it is committed to an interpreter what he ought to say.

20. Ἐχεῖς Χριστὸν, for Christ) Christ the foundation of the embassy sent from God.—προσέβομεν δεήμεθα, we are ambassadors, [we pray], we beseech) two extremes, as it were, put in antithesis to each other, which relate to the words we have acted without moderation [whether we be beside ourselves, ver. 13]. In anti-

1 viz. the time when God made Jesus to be Sin for us, etc.—Ed.
thesis to these, the mean between those extremes is, we exhort 
[παρακαλώμεν, not as Engl. Vers., We beseech], ch. vi. 1, x. 1.
which appertains to the σαφενομένει, we act with moderation
[whether we be sober, ver. 13]. Therefore the discourse of the
apostle generally παρακαλεῖ, exhorts; since the expression,
πρεβεβύμεν, we are ambassadors, implies majesty; the expression
dιήμενα, we beseech, intimates a submission, which is not of daily
occurrence; ch. x. 2, [comp. 1 Thess. ii. 6, 7]. In both ex-
pressions Paul indicates not so much what he is now doing, as
what he is doing in the discharge of all the duties of his office.
Ἱππος Χριστοῦ, for Christ, is placed before the former verb [though
after the latter verb], for the sake of emphasis; comp. the
preceding verses. Presently after, the latter verb is placed first
for the same reason.—κατακλάγης, be ye reconciled).

21. Ὁ Ἰττ, who knew no sin, who stood in no need of recon-
ciliation;—a eulogium peculiar to Jesus. Mary was not one,
μη γνώσα, who knew no sin.—ἁμαρτίαν ἐπικάλεσα, made Him to be
sin) He was made sin in the same way that we are made right-
eousness. Who would have dared to speak thus, if Paul had
not led the way? comp. Gal. iii. 13. Therefore Christ was
also abandoned on the cross.—ἡμεῖς) we, who knew no right-
eousness, who must have been destroyed, if the way of recon-
ciliation had not been discovered.—ἐν ἁμαρτίας ἐν Ἰττ in Christ.
The antithesis is, for us.

CHAPTER VI.

1. ἑργοῦμεν, workers together) Not only as the ambassadors
of God, or on the other hand, as beseeching, we deal with you;
but also, as your friends, we co-operate with you for your sal-
vation. [This is the medium between the dignity of ambassadors
and the humility of beseeching, ch. v. 20. That is, we try all
means.—Not. Crit.] For you ought to work out your own sal-
vation, Phil. ii. 12. The working together with them is described,
ver. 3, 4; the exhortation, ver. 2, 14, 15 [as far as ch. vii. 1.—
VOL. III. B B
V. g.] He strongly dissuades them from Judaism, as an ambassador, and by beseeching; as working together with them, he strongly dissuades them from heathenism. None but a holy [ch. vii. 1] minister of the Gospel can turn himself into all forms of this sort.—παλαιοῦ, also).—τὴν χάριν, the grace) of which ch. v. 18, 19 treats, [and ch. vi. 2, 17, 18.—V. g.]-δικαιοθαι) This word is drawn from the δικαίωμα of ver. 2 [receive—For this is God's season of receiving sinners]. Divine grace offers itself: human faith and obedience avail themselves of the offer.

2. Λέγει, He saith) The Father to Messiah, Is. xlix. 8, embracing in Him all believers.—χάριν, for) He is describing grace. —δικαίωμα, accepted) the acceptable time of the good pleasure of God. Hence Paul presently after infers its correlative, εὐπροσδοκητος, well-accepted, that it may be also agreeable to us.—εἰ σώης σου) I have heard thee, viz. praying.—ἐν ἡμέρᾳ, in a day) Luke xix. 42; Heb. iii. 7.—ἰδοὺ νῦν, behold now) The summing up of the exhortation, ver. 1; set before us in the way of a supposed dialogue. 2

3. ἐν μονελ, in nothing) corresponds to ἐν παντι, in every thing, in the following verse.—διδόντας, giving) The participle depends on ver. 1.—προσοντῷ, offence) which would be the case, if we were without 'patience' and the other qualifications, which are presently afterwards mentioned.—ἡ διακονία, the ministry) The Abstract. The ministers of God, the Concrete, ver. 4.

4. Διάκονος, ministers) This word has greater force, than if it had been written διακόνως.—ὑπηρετησάμενος, in patience) This is put first; ch. xii. 12: chastity, etc., follow in ver. 6. A remarkable gradation.—πολλακι, in much) Three triplets of trials follow, which must be endured, and in which patience is exercised, afflictions [necessities, distresses]: stripes [imprisonments, tumults]: labours [watchings, fastings]: The first group of three includes the genera; the second, the species of adversities; the third, things voluntarily endured. And the variety of cases of the several classes of trial should be observed, expressed, as it is, by the employment of the plural number.—ἐν θλίψεως, ἐν ἀνάγνωσε, 1

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1 The present time is δικαίωμα to God: let it be also εὐπροσδοκητος to us. —Ed.

2 Or introduction of an imaginary speaker. See Append. on Sermology.—Ed.
These words are in close relation, and are variously joined with one another and with the others, ch. xii. 10; 1 Thess. iii. 7; Rom. ii. 9, viii. 35; Luke xxii. 23. In afflictions [διέβαλλεν, the pressure of trials] many ways are open, but they are all difficult; in necessities [ἀνάγχαις], one way is open, though difficult; in distresses [στραίτες, συνοχωρίαις], none is open.

5. Ἀκαταστασίας, in tumulis) either for, or against us.

6. Ἐν γνώσει γνώσις often means leniency [σεμιτά], which inclines to and admits of putting favourable constructions on things somewhat harsh; and this interpretation is consonant with the phrase, in long-suffering, which follows; comp. 2 Pet. i. 5; 1 Pet. iii. 7, note.—ἐν μακροθυμίᾳ, ἐν χρηστότητι, in long-suffering, in kindness) These words are also joined together in 1 Cor. xiii. 4 under the name of one virtue [charity].—ἐν περιτομασίᾳ ἀγών, in the Holy Spirit) That we may always have the Holy Spirit present, that we may always be active, as also in the putting forth into exercise miraculous gifts, 1 Thess. i. 5.

There immediately follows, in love, which is the principal fruit of the Spirit, and which regulates the use of spiritual gifts.

7. Δεξιῶν καὶ ἀριστερῶν) by offensive armour, when we are prospering; and defensive, when we are in difficulties. In the case of soldiers, χλινευ, ἀγευ, ἐπιστρέφειν ἐπὶ δόρυ, or ἐπὶ ξίφος signifies towards the right hand; the ἐπὶ ἀσπίδα, ἐπὶ γέιαν, or χαλίνυ, signifies, towards the left hand, just as the left hand is called by the French, the bridle hand (main de la bride), and the right hand is called the lance hand (main de la lance). Add the note to Chrysost. de Sacerd., p. 464. Paul has so placed these words, that they might at the same time form a transition; for he just now treated of the armour for the right hand, and he is forthwith about to treat of that for the left.

8. Δόξα, glory) δόξα and ἀνωτια, glory and disgrace are derived from those, who possess authority, and fall upon those, who are present; evil report and good report are in the hands of the multitude, and fall upon the absent. [Furthermore, glory proceeds from those, who recognise the character which the minister of God sustains; disgrace, from those, who do not recognise him as such, and therefore esteem more highly others, that in the affairs of this world perform any trifling work whatever. Infamy
or evil report proceeds from the ignorant and malevolent; good report from the well-informed in like manner as also the well affected. In proportion as a man has more or less of glory or good report, in the same proportion has he also more or less of either disgrace or infamy respectively.—V. g.] The contraries are elegantly mixed together.—διαφημίας, evil report) If not even the apostles escaped this evil report, who can ask to escape it?—ὡς πλάνοι, as deceivers) men of the deepest infamy.—ἀληθεία, true) in the opinion of believers, and in reality.

9. Ἀγνοοῦμαι, unknown) [so that we are either quite unknown and neglected, or we are considered altogether different from what we really are.—V. g.]—Gal. i. 22; Col. ii. 1.—ἐπιγνωσκόμενοι) well known.—ιδοὺ, behold) suddenly and contrary to hope.

10. Ἄσι) always, at every time. As often as we had been made sorrowful.—πλούτιζοντες, making rich) spiritually.—πάντα κατέχοντες [Engl. V. not so well, possessing], holding fast all things) lest they should be lost to others.

11. Τὸ στόμα, the mouth) A Symperasma, by which Paul prepares a way for himself, in order that, from the praise of the gospel ministry, brought down from ii. 14 up to this point, he may derive an exhortation to the Corinthians.—ἀνίψατο, is opened) hath opened itself. There is truly something very extraordinary in this epistle.—Καρδία, O Corinthians) a rare and very life-like address, expressive, as it were, of some privilege belonging to the Corinthians; comp. Phil. iv. 15, note.—ἡ καρδία, the heart) They ought to have concluded [drawn an inference] from the mouth to the heart [of the apostle]. To be opened and enlarged, are closely connected.—πεπλάνωνται, has been enlarged) is diffused [in a widely extended stream of love], 1 Kings iv. 29, καὶ χερσὶν, largeness of heart as the sand, that is by the seashore.

12. οὐ συνεχωριῶσθε, ye are not straitened) The Indicative. The antithesis is, be ye enlarged [ver. 13].—ἐν ἡμῖν) in us. ἐν, in its strict sense, in, as at ch. vii. 3. Our heart has sufficient room to take you in. The largeness of Paul’s heart is the same as that of the Corinthians, on account of their spiritual relation-

1 Ἀποδησφοντις, dying) xi. 23.—V. g.

2 See App. A conclusion or brief summary drawn from the previous premisses.
ship, of which ver. 13.—στινοχωρίας, ye are straitened) by the narrowness of your heart on account of your late offence.—ἐν τοῖς σπλάγχνοις ῥᾶν, in your bowels) which have been grieved on my account.

13. ὶν) supply κατα, according to.—αὐτὴν) the same; that you may have the same feeling, as we.—ἀντιμισθίαν, recompense) which you owe to me as a father; comp. Gal. iv. 12.—ὡς τίνως λέγω, I speak as to children) He hints in this parenthesis, that he demands nothing severe or bitter.—πλατύνωτε, be ye enlarged) A double exhortation. Throw yourselves open before the Lord, and then before us; comp. viii. 5; be enlarged, that the Lord may dwell in you, ver. 14—ch. vii. 1, receive us, ch. vii. 2.

14. μὴ γίνεσθαι, do not become) a soft expression for be not.—ἀιροζυγωνίς, yoked with an alien party [one alien in spirit]) [unequally yoked], Lev. xix. 19, LXX. τὰ κτήνη σου ὦ κατοχεύοις ἀείροζυγμι, thou shalt not let thy cattle engender with a diverse kind. The believer and the unbeliever are utterly heterogeneous. The notion of slavery approaches to that of a yoke. The word ἀνδριασθ, Num. xxv. 5. The apostle strongly dissuades the Corinthians from marriages with unbelievers; comp. 1 Cor. vii. 39, only in the Lord. He however uses such reasons, as may deter them from too close intercourse with unbelievers even in other relations [besides marriage]: comp. v. 16; 1 Cor. viii. 10, x. 14.—ἀπίστως, to unbelievers) heathens. He pulls up all the fibres of the foreign root [of foreign and alien connections].—τίς, what?) Five questions, of which the first three have the force of an argument; the fourth, or what, and the fifth, have at the same time also the force of a conclusion.—δικαιοσύνη καὶ ἄνομος, what fellowship is there between righteousness and unrighteousness) The state of believers and unbelievers is altogether different.

15. Βελιαλ, Belial) The LXX. always express in Greek words the Hebrew, בוב; but here Paul uses the Hebrew word for the purpose of Euphemism [avoiding something unpleasant by the use of a term less strictly appropriate]. This word is an appellative, 1 Sam. xxv. 25, and occurs for the first time in Deut. xiii. 14. Hiller, Onom. S. p. 764. Belijahal, without ascending; i.e., of the meanest condition, of a very low and obscure rank. Paul calls Satan Belial. Nevertheless Satan is usually put in
antithesis to God, Antichrist to Christ. Wherefore Belial as being opposed to Christ, seems here also to denote all manner of Antichristian uncleanness.

16. συγκατάθεσις) LXX. Ex. xxiii. 1: ὁ συγκατάθεσις μετὰ τοῦ άλίκου, thou shalt not agree with the wicked.—μετὰ εἰδώλων, with idols) He does not say, μετὰ ναοῦ εἰδώλων, with the temple of idols (although the Syriac version supplies with the temple), for idols do not dwell in their worshippers.—ὑμᾶς, ye) The promises, made to Israel, belong also to us.—ἰνωπῆσω—λαὸς, I will dwell in them—my people) Lev. xxvi. 11, 12, LXX. θεὸς τὸν σχήμαν μου ἐν ἡμῖν—καὶ ἐμπεριπατήσω ἐν ἡμῖν, καὶ ἐσομαι ἡμῶν θεὸς, καὶ ὑμεῖς ἔσοσθε μοι λαὸς: I will set my tabernacle among you—and I will walk among you, and I will be your God, and ye shall be my people. Paul quotes a single verse, he wishes the whole paragraph to be considered as repeated.—ἐμπεριπατήσω, I will walk among [in]) I will dwell signifies the continuance of the Divine presence; I will walk, its operation. The subject of God’s gracious dwelling in the soul and body of the saints may be explained from its contrary, viz., the subject of [the question concerning] spiritual and bodily [demonicial] possession; as every dispensation of evil and good may be compared together according to their opposite aspects [principles].—ἡμᾶς, I will be) The sum of the Divine covenant, Ex. vi. 7; Heb. viii. 10.—Θεὸς· λαὸς, their God: my people) There is a gradation, [here θεὸς; but in ver. 18, εἰς πατήρα] in the relation of a father; [again here λαὸς; but εἰς υἱόν] in the relation of sons, ver. 18; Rev. xxi. 3, 7; Jer. xxxi. 1, 9.

17. ἔξελεθε—μὴ ᾑπεξεθνε) Is. lii. 11, ἀπόστητε, ἀπόστητε, ἔξελεθε ἐκείνην, καὶ ἀκαθάρτου μὴ ᾑπεξεθνε ἔξελεθε ἐκ μέσου αὐτῆς, ἀφορίθετε, κ.τ.λ.—ἐκ μέσου αὐτῶν, from the midst of them) from the Gentiles. —κύριος, saith the Lord) The additional epithet follows [in ver. 18, augmenting the force of the words by Epitasis (See Append.)], the Lord Almighty.—ἀκαθάρτου, unclean) The masculine, Is. lii. 11, 1: comp. Is. lxv. 5. To this may be referred, let us cleanse ourselves, ch. vii. 1.—μὴ ᾑπεξεθνε, touch not) To see, when it is necessary, does not always defile: Acts xi. 6; to touch is more polluting.—εἰσδεχόμαι, I will receive you [within] to me) as into a family or home [Comp. ch. v. 1–10.—V. g.] We are out of doors, but we are admitted within. The clause, Come out from, etc., corresponds to this. God is in the saints, ver. 16,
and the saints are in God. εἰσιν τῷ θεῷ corresponds to the Hebrew word צְרִי, Ezek. xx. 41; Zeph. iii. 19, 20.

18. Εἴς νυός καὶ δυνατός ἐν τῇ σχέσει τῶν παιδιῶν καὶ τῶν κόρων, in the relation of sons and daughters) Is. xliii. 6. The promise, given to Solomon, 1 Chron. xxviii. 6, is applied to all believers.—Κύριος παντοκράτωρ, the Lord Almighty [the Universal Ruler]. From this title we perceive the greatness of the promises. Now the word παντοκράτωρ, [Universal Ruler] Almighty, occurs nowhere else in the New Testament but in the Apocalypse; but here Paul uses it after the manner of the LXX. interpreters, because he quotes the passage from the Old Testament.

CHAPTER VII.

1. Καθαρίσωμεν, let us cleanse) This is the last part of the exhortation, set forth at vi. 1, and brought out ib. ver. 14. He concludes the exhortation in the first person. The antitheses are the unclean thing, vi. 17, and filthiness in this passage. The same duty is derived from a similar source, 1 John iii. 3, Rev. xxii. 11.—μολυσμός, filthiness Filthiness of the flesh, for example, fornication, and filthiness of the spirit, for example, idolatry, were closely connected among the Gentiles. Even Judaism, occupied, as it is, about the cleanness of the flesh, is now in some measure filthiness of the spirit. Holiness is opposed to the former; the fear of God, promoting holiness (comp. again 1 Cor. x. 22) to the latter.—πνεύματος, of spirit) Comp. Ps. xxxii. 2, lxxviii. 8.—ἐπιτελεύτατος, perfecting) even to the end. It is not enough to begin; it is the end that crowns the work. The antitheses are ἄρχει, ἐπιτελείω, I begin, I finish, ch. viii. 6, 10, 11; Gal. iii. 3; Phil i. 6.—ἀγιωσύνη, holiness) corresponds to be ye separated, ch. vi. 17.—ἐν, in) he does not say, and [perfecting] the fear. Fear is a holy affection, which is not perfected by our efforts, but is merely retained. [The pure fear of God is conjoined with the consideration of the most magnificent promises, ch. v. 11; Heb. iv. 1.—V. g.]

2. Χωρέσατε ἡμᾶς, receive us) The sum of what is stated in this
and in the tenth and following chapter.—ἡμᾶς) us, who love you and rejoice for your sake, receive also with favour our feelings, words, and actions.—οὐδένα ἡδικήσαμεν, οὐδένα ἐφθαίραμεν, οὐδένα ἐπιλεονεκτήσαμεν) He lays down three things by gradation, the first of which he treats from ver. 4, by repeating the very word ἀδικεῖν, at ver. 12; the second from ch. x. 1, by repeating the very word φθείρειν, at ch. xi. 3; the third from ch. xii. 13, by repeating the very word πλεονεκτεῖν, ib. ver. 17. I have marked however the beginning of the paragraph at ver. 11 of the chapter quoted. The point of transition [to the discussion of πλεονεκτεῖν] may be referred to what goes before or to what follows after ver. 11 [i.e., may be fixed in the context before or after ver. 11]. The discussion of the clause itself, οὐδένα ἐπιλεονεκτήσαμεν begins at ver. 13. This then is what he means to say: There is no reason, why you should not receive us [favourably: capiatis]: for we have injured no man, by our severity producing an absorbing grief [referring to ch. ii. 7, "lest such a one should be swallowed up with overmuch sorrow"]; nay, we have not even made a man worse by a too haughty mode of acting: nay, we have not even defrauded any man for gain; in everything we have consulted you and your interests: comp. ver. 9; and that too, without any reward. Whilst he declares, that he had been the occasion of no evil to the Corinthians, he intimates, that he had done them good, but very modestly keeps it as it were out of sight.

3. Οὐ πρέπει κατάχρησιν, not [for condemnation] to condemn you) He shows that he does not say, what he has said at ver. 2, because he supposes that the Corinthians dislike Paul and his colleagues, but that he speaks with a paternal spirit, ch. vi. 13: and in order to prove how far he is from entertaining that supposition, he calls it a condemnation, thus humiliating himself anew. —προείρηκα, I have said before) ch. vi. 12.—γὰρ, for) The reason why he himself does not condemn them, and why they ought to receive the apostle and his associates [ver. 2 "Receive us"]—in καρδίαις, in our hearts) So Phil. i. 7.—εἰς τὸ συναποθανέω καὶ συνζητεῖν, to die and live with you) ch. i. 6, iv. 12. The height of friendship.

4. Παρθένεια, boldness of speech) ver. 16, ch. vi. 11.—υπερ ὑμῶν, in behalf of you) to others, the antithesis is πρέπει ὑμᾶς, to [toward] you.—παρακλήσω, with comfort) concerning which, see ver. 6, 7:
concerning *joy*, ver. 7, 8, 16: concerning both, ver. 13: *comfort relieves* ['refreshes,' ver. 13], *joy* entirely frees us from, sorrow.—ὑπερπερισσότητα, *I exceedingly* [over and above] abound) above *ὑπέρ* all adversity.—διστάσεις, *in* ['tribulation'] *affliction* of which, ver. 5, διστάσεις, *[troubled*] afflicted. To this belong all those trials which he has mentioned at ch. iv. 7, 8, vi. 4, 5.

5. *Σαρξ*, *flesh*) This is used in a large sense; weigh well the word *φόβος*, *fears.*—διστάσεις, *troubled* afflicted, viz., we were. —ἐξωθεῖν, *without* on the part of the Gentiles.—ἐσωθεῖν, *within*) on the part of the brethren, comp. 1 Cor. v. 12, 2 Cor. iv. 16.

6. *Τὸς παντερίδες, the humble* [them that are cast down]) for those that are exalted and puffed up, do not receive [are not capable of] comfort.

7. 'Ἀναγγέλλων) *brings back word* to us who were waiting for him. This is the meaning of the compound verb. The nominative [in its construction] depends on παρεκλήσθη, *he was comforted*: the sense also refers to the words, ἵνα παρευανίζῃ, *by his coming.*—τὴν ὑμῶν ἵστασθαι, *your earnest desire* towards me.—τὸν ὑμῶν ἰδώμεν, *your mourning*) concerning yourselves, because you had not immediately punished the sin.—τὸν ὑμῶν ἔζηλον, *your zeal* [*fervent mind]*) for saving the soul [spirit] of the sinner. These three expressions occur again, ver. 11. A syntheton 1 is added to each of them: but here he deals with them more moderately, and for the sake of euphemism [see Appendix] puts *earnest desire* in the first place, and uses the expression *mourning*, not *indignation.*—ὑπέρ ὑμῶν, *for my sake* [not as Engl. toward me]) Because the Corinthians showed a "fervent mind," Paul was relieved from the exercise of that fervour.—ὡστε με μᾶλλον, so that I rather ["the more"]) An imperceptible transition. I had not so much consolation, as joy: joy is rather to be desired than consolation, ver. 13 [μᾶλλον ἐχάρημαι].

8. 'Ἐν τῇ ἑσπερίᾳ) *in the letter,* he does not add, *my:* presently after, he removes himself further from it, when he adds, ἑσπερίᾳ, *that* [same epistle.]—ἐπὶ δὲ *although* : Paul had wished to remove, if possible, sorrow from the repentance of the Corinthians. He uses this particle thrice in one verse; also at ver. 12. Observe

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1 See the Appendix. The combination of two words which are frequently or emphatically joined together.
his paternal gentleness, he all but deprecates [his having caused them sorrow].—βλέπω, I perceive) from the fact itself.—εἰ καὶ, although) in this clause, ὅτι ἐπιστολή ἐκδόθη εἰ καὶ πρὸς ὑμᾶς ἐκπτήσας ὑμᾶς, the words εἰ καὶ should have a comma either before and after them, or else neither before nor after them. The apostle explains the reason, why he does not repent of having caused sorrow to the Corinthians. The letter, he says, has made you sad only for a time, or rather not even for a time. Whence also Chrysostom in his exposition repeats the words, ὅτι πρὸς ὑμᾶς ἐκπτήσας ὑμᾶς, in such a way as to omit εἰ καὶ. The particle εἰ καὶ, put absolutely, expresses much feeling [Valde morata est. See Append.] Σεβάστης πρὸς ἀστρολόγον, says, Μεθ' ἡμέραν οὐδὲν τῶν προσερμονῶν δικαίων ἐστὶ παρασκευασθεῖν, μόνα δε, εἰ καὶ ἁρμα, τὰς τῶν ἥλιον κινήσεις. By day none of the things previously mentioned can possibly be observed, but only the motions of the sun, if indeed even those; wherein εἰ καὶ ἁρμα, as Devarius properly remarks, takes away the concession, that had been made, namely, that the motions of the sun only can be observed; if only, says he, viz., even the motions of the sun can be observed. See Devar. on the Gr. particles, in the instance, εἰ καὶ, also in the case of ἀλλ' εἰς τῷ and ἀλλ' εἰ ἁρμα, and Budaei Comm. L. Gr. f. 1390, ed. 1556, and, if you please, my notes on Gregor. Neocaes. Paneg., p. 174, on εἰ put absolutely. Luther very appropriately translates it Vielleicht. Others, without observing the force of the particle, have wondrously tortured this passage, which is most full of the characteristic ἂρμα [See Append.] of the apostle. The ὅτι πρὸς ὑμᾶς, Gal. ii. 5, is a kindred phraseology.

9. Νῦν χαίρω, I now rejoice) The now forms an epitasis, 1 not only do I not repent, that you had brief sorrow, but I even rejoice, because it has proved salutary to you.—εἰς μετάνοιαν, unto repentance) Unto here determines the kind of sorrow.—κατά ὑμῖν, [after a godly manner] according to God) according to here signifies the feeling of the mind, having regard to and following God. There is no sorrow with God; but the sorrow of penitents renders the mind conformable to God; comp. κατά, according to, Rom. xiv. 22; Col. ii. 8; 1 Pet. iv. 6. So in Philostr.

1 i.e. He had already said, I rejoiced. in ver. 7: and here in ver. 9, now, added to the same word I rejoice, augments its force. See Append.—Ed.
in Heroics, p. 665, κατὰ θείν ἥξω, I am come here under divine auspices.—ἐν μὴνει, ἐν nothing) This is consonant with that feeling, under which the apostle also speaks, xi. 9, ἐν πάντι, in everything.—ζημισθήτω, ye might suffer loss or damage) All sorrow which is not according to God, is damaging, and deadly, ver. 10.

10. Μετάνοια—ἀμεταμόλυνσισ, repentance—not to be repented of.) From the meaning of the primitive word, μετάνοια belongs properly to the understanding; μεταμόλυνσισ to the will; because the former expresses the change of sentiment, the latter, the change of care [solicitude], or rather of purpose. Whence Thomas Gataker, Advers. misc. posth., c. 29, where he treats very accurately of these words signifying repentance, closes a long dissertation with this recapitulation: We have thus a series not completely, but exactly delineated, by which that feeling from its first origin, as it were by certain degrees and advances, is at length brought on, as Septimius would say, to its proper maturity. In the first place, censure or punishment is inflicted [animadversio], a proceeding which is termed by the Hebrew יִזָּשׁ for יִזָּשׁ: from this arises acknowledgment of error, and μετάνοια, reformation [resipsiscentia, coming to a right state of mind]. Δυσαρέστησις or λύσις, dissatisfaction with one’s self and sorrow, follow this μετάνοια, that which is explained by the Hebrew, יִזָּשׁ, penitence. The consequence of this, where it has become efficacious, καὶ γνώσις, genuine, is יִזָּשׁ, conversion, ἑπιστροφή, μεταμόλυνσισ, which finishes and crowns the work, since it brings in quite a new mode of living, instead of the old.” Such are his views. Furthermore, on account of the very close relationship between the understanding and the will, μεταμόλυνσισ and μετάνοια occur together, and both the nouns and verbs are promiscuously used even by philosophers, and they correspond in the LXX. with the single Hebrew word יִזָּשׁ; in both μετά signifies after. Whence Plato in the Gorgias, ταῦτα προφθάσαι μὲν, δυνατά: μετανοήσει δὲ, ἄδικα. These things are possible to them that think beforehand, but impossible to those that think afterwards. Synesius, Ep. iv., τῷ ἐπιμέθεω, φασίν, τὸ μὲν μέλειν οὐκ ἢν, τὸ δὲ μεταμόλυνν, ἐνήν. It is said, that Epimetheus had no care at the time, but that he afterwards had care. 1 Both these

1 Epimetheus was fabled, in contrast to Prometheus, to have had no thought, but to have had after thought when too late.—Ed.
words are therefore applied to him, who repents of what he has done, and of the counsel which he has followed, whether his penitence be good or bad, whether it be on account of something evil or good, whether accompanied with a change of future conduct or not. If we consider their use however, μεταμέλεια is generally a term midway between good and bad [μύων, indifferent¹], and is chiefly referred to single actions; but μετάνοια, especially in the New Testament, is taken in a good sense, by which is denoted the repentance [regret on account] of the whole life, and, in some respects, [loathing] of ourselves,² or that whole blessed remembrance of the mind [the mind's review of the past, and of its own state heretofore] after error and sin, with all the affections entering into it, which suitable fruits follow. Hence it happens, that μετάνοια is often put in the imperative, μεταμελεῖσθαι never; but in other places, wherever μετάνοια is read, μεταμέλεια may be substituted; but not vice versa. Therefore, Paul distinctly uses both words in this passage, and applies to μετάνοιαν εἰς σωτηρίαν the term ἀμεταμέλητον, because neither he can regret, that he had occasioned this μετάνοιαν, repentance, to the Corinthians, nor they, that they had felt it.—εἰς σωτηρίαν, to salvation) all the impediments to which are thns removed.—κατεργάζεται, wrought) Therefore sorrow is not repentance itself, but it produces repentance; that is, carefulness (σωφρόν), ver. 11.—ἡ δὲ but the mere sorrow of the world, etc., of which I was not a promoter among you.—τοῦ κόσμου) of the world, not merely, according to the world (answering to the epithet of λόγη, viz., ἡ παρὰ θεῖον). [Such was the sorrow of Ahab in the case of Naboth. Now and then the malignant powers of darkness also mingle themselves with it, as in the case of Saul. In such cases, even the innocent cheerfulness of children, or the singing of birds, or the frisking of calves sometimes move their indignation. The sorrow of the world, such as

¹ Metamēλεια is often used of the remorse and regret of such a one as Judas. Metánoia of the true penitent.—Ed.

² Repentance of ourselves is not English, and does not suggest any very clear idea. I think the author meant to apply it to our original depravity, which to believers is the subject of confession and lamentation before God. This may be considered as a species of repentance, and seems to agree with the qualifying phrase in some respects.—Tr.
this, is not less to be avoided than the joy of the world. The world experiences joy at their social feasts, for the rest of the time they are generally under the dominion of sorrow.—V. g.—βάπτιστον, death) chiefly of the soul, which is evident from the antithesis ['salvation'].

11. Ἰδοῦ, behold) Paul proves this from their present experience.—ὑμᾶς, to you) The Dative of advantage; comp. ver. 9, at the end.—σπουδὴν, carefulness) σπουδαίων, is said of whatever of its kind is good, sound, and vigorous. A beautiful passage in the 2d book of Aristotle's Eth. Nicom. c. 5, furnishes an illustration, ἡ τοῦ ὄφθαλμος ἀρετὴ τῶν τε ὄφθαλμων σπουδαίων τοις καὶ τὸ ἔργον αὐτοῦ ὑμῶν ἡ τοῦ ἵππου ἀρετή, ἵππου τε σπουδαίων τοις καὶ ἀγαθὸν δραμεῖν, κ.τ.λ. "The vigour of the eye renders both the eye and its action excellent, in like manner the vigour of the horse renders the horse excellent and well fitted for running," etc.; so that τὸ σπουδαίων is τὸ ἐν ἰππῶν, and is opposed to τῷ παλὶπ., ib. c. 4. Therefore σπουδή signifies activity, diligence; and in the present case expresses the principal characteristic of repentance, when it seriously enters into the soul, a characteristic which καταφρονηταί, despisers, are devoid of, Acts xiii. 41. Six special characteristics presently follow this 'carefulness;' and this one is again mentioned at ver. 12. The same word is also at ch. viii. 7, 8, 16, 17, 22.—ἀλλὰ ἀπολογίαν, κ.τ.λ., but, clearing of yourselves) But makes an emphatic addition [Epitasis]. Not only this, which I have said, but also, etc. Some of the Corinthians had behaved well, others not so well in that affair; or else even all in one respect had been blameless, in another, had been culpable; from which cause it was that various feelings arose. They had taken up the clearing of themselves [ἀπολογίαν, self-defence] and a feeling of indignation, in respect to themselves; they had fear and vehement desire, in respect to the apostle; zeal and revenge, in respect of him, who had been guilty of the sin. Comp. in this threefold respect ver. 7, note, and ver. 12, note.—ἀπολογίαν, clearing of yourselves [self-defence]) inasmuch as you did not approve of the deed.—ἀγανάκτησιν, indignation) inasmuch as you did not instantly restrain it.—ἀγανάκτησιν is used here with admirable propriety. It denotes the pain, of which a man has the cause in himself, for example in dentition; for E. Schmidius compares with this
passage that from Plato, κίνης καὶ ἀγανάκτησις περὶ τὰ οὐλα, itch-
ing and pain about the gums.—φόβον, fear) lest I should come with a rod.—ἐνθάδησιν, vehement desire) to see me.—ζηλον, zeal) for the good of the soul of him, who had sinned.—ἀλλ' ἰδίκησιν, but revenge) against the evil, which he had perpetrated, 1 Cor. v. 2, 3.—ἐν παριocrates in all the respects, which I have stated.—συνεκτικως ἵνα, you have approved yourselves to me) you have given me satisfaction.—ἀγνοων ἵνα, to be clear) To be is a mild expression for to have become; for they had not been quite clear, 1 Cor. v. 6. A mutual amnesty is expressed in this and the following verse.—πράγματι, in the matter) He speaks indefinitely, as in the case of an odious occurrence.

12. οὐχ ἐνεκεν τοῦ ἀδικήσαντος) Whatever I have written, I have written it, not for the sake of him, who did the wrong. He calls him τοῦ ἀδικήσαντα, whom he calls, ch. ii. 5, τῷ λευτηρίου. He now varies the term because the expression, to make sorry, he said concerning himself, ver. 8, 9; and he now dismisses this very sorrow. Inasmuch as you Corinthians have done what was just respecting him, who had committed the sin, by your zeal and revenge, I acquiesce.—οὐδεὶ ἐνεκεν τοῦ ἀδικηθέντος, nor for the sake of him, who suffered wrong) The singular for the plural by euphemism. The Corinthians had suffered wrong, ch. ii. 5; and their clearing of themselves, and indignation put it now in Paul's power to acquiesce also on their account. Others explain it as referring to the offended parent, 1 Cor. v. 1.—τῷ σουουδήν ἡμῶν, our care) Comp. ii. 4.—ἐνώσιον, in the sight of) Construed with φανεραθῶνιαι, that it might be manifested.

13. ἐπὶ τῆ παρακλήσει ἡμῶν, on account of your comfort) which followed that very sorrow.—περισσοτέρως μᾶλλον, more abundantly rather [exceedingly the more]) That feeling rather [μᾶλλον] takes the name of joy than comfort; and the joy was, περισσοτέρως, more abundant, than the comfort. So μᾶλλον with the superlative, xii. 9: μᾶλλον for δι τὰ ἀυτομ, yea and, is put here with striking effect.

1 Tischend. and Lachm. stop thus: διὰ τοῦτο παρακληθήσατε. ἐπὶ δὲ τῆ παρακλήσει, etc. The δὲ is put after περισσοτέρως by Rec. Text. But after ἐπὶ by BCD(L)Gfy Vulg.—Ed.

2 The omission, however, of the particle δὲ both in the margin of the 2d Ed. and in the Germ. Ver., is thought to be not quite so certain.—E. B.
14. Κυκαλχημαι, ο τι παντοθέν, I have boasted, I am not ashamed) ch. ix. 4, xii. 6.—πάντα, all things) He suitably refers to ch. i. 18.

16. ἐν παντί, in every thing) This is applicable in the antecedent and consequent [in the context which precedes and that which follows]. He says, if I reprove you, you take it well; if I promise for you, you perform what is promised. So he prepares a way for himself with a view to what follows in viii. 1 and x. 1, where the very word ἑαυτῶ, I have confidence, is resumed.—ἐν υἱῷ, in you) on your account.

CHAPTER VIII.

1. Γνωρίζομεν, we make known) This exhortation is inserted in this passage, which is extremely well suited to the purpose, and, after the preceding very sweet declaration of mutual love, with which it is connected by the mention of Titus; it is also set before them according to the order of Paul's journey, that the epistle may afterwards terminate in a graver admonition. Moreover the exhortation itself, even to the Corinthians, in respect to whom the apostle might have used the authority of a father, is even most especially liberal and evangelical.—πάντα, the grace) When anything is well done, there is grace to those, who do it, and also grace to those, to whom it is done. This word here is of frequent occurrence, ver. 4, 6, 7, 9, 19; ch. ix. 8, 14.

2. Θλιψεῖς, of distress (pressura) [of affliction]) joined to poverty, ver. 13, θλιψίς, a burden of distress.—περισσεία καὶ πτωχεία, abundance and poverty) An oxymoron and hendiadys pleasantly interwoven.—κατὰ βάθους) βάθως is the genitive, governed by κατὰ: comp. κατὰ, Matt. viii. 32: also E. Schmid., 2 John, ver. 3. He quotes his own syntax of Greek particles, an excellent book.—ἀπλοτητος, of [liberality] simplicity) Simplicity renders men liberal, ch. ix. 11 [ἀπλοτητα, which Engl. V. renders bountifulness].
3. "Or, (because) Anaphora with epitasis. This expression has respect to the words, κατὰ, according to, and παρὰ, beyond.—αὐθαϊρέτω) of their own accord; not only not being besought, but they themselves beseeching us. See the following verse.

4. Δέομεν, beseeching [praying]) They had been affectionately admonished by Paul, not to do beyond their power. The Macedonians on the other hand besought [prayed], namely, that their gift might be received.—τὴν χάριν καὶ τὴν κοινωνίαν, grace and fellowship) a Hendiadys.

5. "Εδώκαν, they gave) This word maintains the whole structure of the paragraph in the following sense: Not only have they given grace and a proof of fellowship, or δῶμα, that gift, but they have altogether given their own selves. So Chrysostom, Homil. xvi. on 2 Cor.; comp. especially Homil. xvii., where he repeats ὑπὲρ δῶμαμι ἰδὼκαν. The nominatives αὐθαϊρέτω, δέομεν are connected with the same verb ἰδὼκαν; and the accusatives χάριν, κοινωνίαν, ἰαυτοῦς, depend upon it, in an easy and agreeable sense. The transcribers have thrust in δέξασθαι ἡμᾶς after ἅγιος; and those who consider these words as Paul's, give themselves great trouble, especially Beza. Different commentators have used different glosses, which are quite superfluous.—πρῶτον, first) their own selves, before [in preference and precedence to] their gift; comp. Rom. xv. 16.—τῷ Κυρίῳ, to the Lord) Christ.—καὶ ἡμῖν δίᾳ δεληματος Θεῷ, and to us by the will of God) It is therefore called the grace of God, ver. 1. The Macedonians did not of themselves previously determine the amount of the gift, but left that to the disposal of the apostle.

6. Εἰς) Not the end, but the consequence is intended ["in so much that"]).—καθὼς προενηργησαν, as he formerly began) in regard to spiritual things, ch. vii. 15. To him, who has begun well, the things which are beyond turn out easy. He had gone to the Corinthians; he was going to the Corinthians.—ἐπιτελίσα, he

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1 See App. The same ὅτι, already used ver. 2, is again by Anaphora used here, to mark the beginnings of sections or sentences. The κατὰ δῶμαμι makes an emphatic addition or epitasis.—Ed.

2 Rec. Text adds after ἅγιος the words δέξασθαι ἡμᾶς. But BCD(A)Gy Vulg. omit them.—Ed.

3 = their free gift of fellowship to be ministered to.—Ed.
would finish) in this matter. [If you have attempted any good thing, finish it.—V. g.]—ις ὑμᾶς, in respect of you) that you might imitate the Macedonians.

7. 'Ἀλλ' ὑστερ, but as) He says, but. The things which Paul had formerly done with the Corinthians by means of Titus, had the force of an injunction, ἵππηγά, vii. 15. Comp. 1 Cor. v. 7. He now acts differently: therefore the word that presently after depends on, I speak, in the following verse.—ὑστερ, as) The Spirit leads to abundance in all respects.—γνῶσιν, in knowledge) This is mentioned appositely: comp. ch. vi. 6, note. Its conjugate γνώμεν occurs presently at ver. 10: comp. 1 Cor. vii. 25, note.—καὶ πόρος στοιχη) and in all diligence. στοιχη here comprehends 'faith,' and 'utterance' (of the heart and of the mouth), 'knowledge,' etc. And the genus or whole is often subjoined to the species or one or more parts, by introducing the connecting link, and all; ch. x. 5; Matt. iii. 5, xxiii. 27; Mark vii. 3; Luke xi. 42, xiii. 28, xxi. 29; Acts vii. 14, xv. 17, xxii. 5; Eph. i. 21, iv. 31, v. 3; Heb. xiii. 24, James iii. 16; Rev. vii. 16, xxi. 8, xxii. 15.—καὶ τὴν —ἀγάπην, and in love) He subjoins to the genus [στοιχη] the species [ἀγάπη] which is most connected with the matter in hand [viz. that they should contribute to their brethren in need].—ις, from) He does not say, in your love toward us, but he says, in love from you in us [in the love which is on your part, and is treasured up in us], because the Corinthians were in the heart of Paul, ch. vii. 3. He pleads their love as an argument: he does not add, that they should give the more on account of Paul, who had preached to them the Gospel gratuitously.—ις, that) This word depends on λέγω, I speak, elegantly subjoined [ver. 8].

8. Διὰ, by) Having mentioned to you in ver. 1, the diligence of others.—καὶ) also. This is more powerful than any commandment.—ἀγάπης, of love) nothing is more forward in zeal [referring to στοιχη] than love.—δοκιμάζων, proving) The participle depends on ver. 10.

9. Γνῶσκε γὰρ, for ye know) by that knowledge, which ought to include love.—χάριν, the grace) love most sincere, abundant, and free.—ἰστικένσα, He became poor) He bore the burden of poverty; and yet this is not demanded from you: ver. 14.—ἰδεῖνος, of Him, His) This intimates the previous greatness of
the Lord.—πωξεία πλουτήσει, through His poverty ye might be rich) So through the instrumentality of all those things, which the Lord has suffered, the contrary benefits have been procured for us, 1 Pet. ii. 24, end of ver.

10. Καὶ, and)—συμφέρει, is expedient) An argument from the useful, moving them to give: So, ver. 16, ὑστέρος. A most pleasant paradox.—τὸ ποιήσαι, to do) for the past year.—τὸ δίλεν, [to be forward] to be willing) for this year.

11. Τὸ ποιῆσαι, the doing) that you may do again.—ἐπιτελεῖσθαι, perform) The beginning and especially the end of actions lays the foundation of praise or else blame, Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25.—ὅσως, that) namely, it may be.—ἐν τούτῳ ἐχεῖν, out of that which you have) not more. The proposition [theme for discussion] in relation to what follows.

12. Πράξειν, if there be obvious [if there be first]) So ποιήσαι πράξειν ὑμῖν, evil is before you, Ex. x. 10.—ὑπρέαδεπτος, he is well-accepted or very acceptable) to God, ch. ix. 7, with his gift. [Not as Engl. V. “it is accepted;” ix. 7 confirms this, “The Lord loveth a cheerful giver.”]—οὐ καθὼς ὑμῖν ἐχεῖν, not according to what a man has not) For thus [were God’s favour regulated by the amount of the gift, not by the willingness of the giver] a more humble person would be less acceptable.

13. Οὐ γὰρ for not, viz. the object aimed at is not. The rule of exercising liberality.—ἀνείςς ἐν ἑλισσές) The same antithesis is found, 2 Thess. i. 6, 7.—ἐκ ἴσότητος, by an equality) in carnal things. [Love thy neighbour, as thyself (not more).—V. g.]—ἐν τῷ νῦν καιρῷ, at the present [juncture] time) This limitation does not occur again in the following verse.—τὸ—περίσσευμα, abundance) in external resources [means]. The imperative γενέσθω is courteously omitted, for he does not command, ver. 8.

14. Καὶ τὸ—περίσσευμα, that also their abundance) in spiritual things.γινέσθαι εἰς) We have the same expression at Gal. iii. 14.—τὸ ὑμῶν ὑστέρημα, your [spiritual] want) inasmuch as ye were Gentiles. Their [spiritual] abundance had already begun to supply the want of the Corinthians; he is therefore speaking

1 As Jews. Eng. Ver. evidently takes it of temporal abundance, i.e., that if hereafter ye be in want, their abundance may supply you, as you now supply them. But Beng. takes both “your abundance” (temporal) and theirs (spiritual) of the present time.—Ed.
of continuation, increase, and reward [in spiritual things]. Nor yet would I venture to deny, that the corporeal abundance also of the Jews would sometimes supply the corporeal want of the Gentiles; for the limitation is omitted, ver. 13, note. Although [the view that the reference is to] the spiritual abundance of Israel is supported by the parallel passage, Rom. xv. 27.—

15. Γέγραπται, it is written) Ex. xvi. 18, οὖν ἐπιλεύσας ὅ τὸ πολὺ, καὶ ὅ τὸ ἐλαστὸν, οὖν ἐλαστῶνην. The article τὸ adds to it the force of a superlative [τὸ πολὺ, the most; τὸ ἐλαστὸν, the least].—ὁ τὸ πολὺ, he who the most] viz. συνάξας, gathered. There is a similar expression, Num. xxxv. 8, ἀνὰ τῶν τὰ πολλὰ, πολλά.—οὖν ἐπιλεύσας] he had not more than an homer.

16. Χάρει, thanks) There was earnest care in me [myself]: from which proceeded [to which was owing] the exhortation to Titus; but there was in Titus himself the same earnest care, divinely inspired; for which I return thanks to God. See how widely this duty of thanksgiving extends. Often in some particular case, one person has greater care than others, as was the case with Titus. This circumstance ought not to be blamed, but to be acknowledged as the gift of God.

17. Παράξησαν, the exhortation) that which is given at ver. 6, namely, that he should go to you.—συννοιτίστην, more forward) more active than to require exhortation, ver. 22.

18. ξυνεπέμψαμεν, we have sent along with him) Timotheus and I. So ver. 1, etc. This word is repeated at ver. 22 by anaphora;¹ and in this passage, where it first occurs, is emphatic with μετὰ.—τῶν ἀδελφῶν, the brother) It was unnecessary to name this companion of Titus, and that 'brother,' who is spoken of at ver. 22. See ch. xii. 18. The ancients were of opinion, that Luke was intended; see the close of the epistle; comp. Philem. 24.—οὗ, of whom) He, who is faithful in the Gospel, will be faithful also in matters of inferior importance.

19. Χειροτονηθεὶς [chosen] appointed) This participle is not construed with, he went unto you, ver. 17: for that construction would interrupt the connection, ver. 18, 20, ξυνεπέμψαμεν—στελ-

¹ See Append. The repetition of the same word marking the beginnings of sections.
2 CORINTHIANS VIII. 20-22.

λόγον, we sent along with—avoiding. Therefore ὅς, who, is to be supplied, taken from ὃς, of whom, whose, in the preceding verse. The churches had given this companion to Paul, whithersoever he might go. Hence they are called the apostles, or messengers of the churches, ver. 23: and Paul declares, that this office here also has respect to the present business. From this it is evident, that the rights of the churches are mutual [reciprocal].—συνεκτόμησε, the companion of our travels. Those, who read with Wolfius, συνεκτόμησε ὅμων, refer to it by mistake the various reading of the pronoun at the end of the verse.1—ὁ υμῶν, with) construed with συνεκτόμησε, the companion of our travels. They carried along with them the gift of the Macedonians to Jerusalem.—πρὶς, to) construed with χρυσοτομείς, chosen, appointed.—ἀυτῷ τῷ Κυρίῳ, of the [same] Lord Himself) viz. Christ, ver. 21.—καὶ προβημίῳ ἀνευμων, our ready mind) The proofs for reading ἀνευμων are by far the most numerous, and ἀνευμων has crept into a few copies, by an obvious exchange of the Greek pronoun, which was more readily made on account of the alliteration of the ν in ἀνευμων with προβημίῳ. The churches had charged the brother of whom he is here speaking, the companion of Paul, with their own gift, not with a view to the readiness of the Corinthians, which had less relation to the churches, but with a view to produce readiness on the part of Paul and of that brother, i.e. lest for fear of that blame, of which he afterwards speaks, their willingness to undertake and finish the business might be lessened.

20. Ἀδρότητι, in this abundance) This term does not permit the Corinthians to be restricted [niggardly] in their contribution.


22. Ἀυτοῖς, with them) with Titus and the brother.—πεποιθῶμει, through the confidence) construed with, we have sent along with, here and at ver. 18: comp. v. 23.—εἰς ἁμαρτίας, which we feel towards [in] you) concerning your liberality.

1 Therefore both the margin of the 2d, as well as of the larger Ed. and the Germ. Ver., prefer the reading ἀνευμων.—E. B.

At the end of the verse ἁμαρτίας is the reading of all the best Uncial MSS., BCG, etc., Vulg., etc. Rec. Text has ἁμαρτίας with but slight authority.—Ed.

2 Ἐνώπιον ἁμαρτίας, in the sight of men) Men are depraved, and are therefore suspicious. Hence also it is just, that men of the highest integrity should avert all suspicion.—V. g.
23. ἵνα ἐπερ, [pro] in behalf of, for) This gives the motive of the confidence.1—Τίσον, κοινωνεῖς, in behalf of Titus, a partner) These words are in apposition; comp. [ch. xi. 28] Luke xxii. 20 [διαθήκη ἐν τῷ αἵματί μου, τῷ ἐντρώ ὡμῶν ἐκχυνθῶν], note.—ἀδικῶν, ἤτθρεν) It might have been said for, or in behalf of our brethren, but the word κοινωνεῖς, partner, coming in between as the nominative case, brethren is also put in the nominative, and the verb are is supplied, i.e., whether they are and are regarded as our brethren for the sake of whom we are confident you will be liberal].—ἀπόστολοι) deputies, messengers; persons who on the public account execute a pious office. Again supply are.

24. "Ενδειξαν ἐνδείξασθαι This expression is the same idiom as χαίρων χαράν.2—εἰς αὐτούς, εἰς πρόσωπον τῶν ἤκκλησίων, to them, in the face of the churches) The knowledge of the matter was sure to spread by means of the messengers [deputies] among the churches.

CHAPTER IX.

1. Τῷ γράφειν, to write) For you will have witnesses present with you, and I know, that you are ready without writing letters to you.

2. Κανεψῶμαι, I boast) The present tense. Paul was still in Macedonia.—3 δι' αὐτῶν εἰς τὸν ἐκκλησίαν, the zeal, which was propagated from you to the Macedonians.—τοὺς πλέονας) most [not merely very many, as Engl. V.] of the Macedonians.

3."Επεμψα, I sent) before me, ver. 5.—ἐν τῷ μέρει, in this respect [behalf]) He makes a limitation.—καθὼς ἠλεγο, as I was saying, ver. 2.

4. 'Τιμεῖς, ye) much more so [you would feel still more ashamed than we].—ἵστοσύναι, stedfast confidence) [concerning your liberality], ch. xi. 17.

1 i.e. We feel confident you will be liberal for the sake of Titus.—Ed.
2 An accus. of a cognate signification to the verb, Manifest a manifestation.—Ed.
3 'Απὸ πέρυς, since last year) owing to the former exhortation of Paul, 1 Cor. xvi. 1.—V. g.
5. 'Ἀναγκαῖον, necessary) not merely [suitable] becoming.—προ-
inηγγυσκόμενον, promised before [But Engl. V., whereas ye had notice before]) by me, among the Macedonians, concerning you [the liberality on your part, which I had vouched for to the Macedonians].—εὐλογίαν as ἐσάρωμαι is used for word and deed, so εὐλογία, a blessing and a benefit ['bounty'], a bountiful gift, LXX. Josh. xv. 19.—εἴναι for τοῦ εἴναι, that it may be.—ὁ τοῦ, so) The Ploce is by this word [so] shown in regard to bounty.1—πλυσιπταίων, [covetousness] avarice) It is avarice, when men give niggardly, and receive [get] unjustly.

6. Φεύδομένῳ sparsely. [The reaping corresponds to the manner and principles of the sowing. The very words lead to that inference.—V. g.].—εὐλογίαις) The plural adds to the force.

7. Καθὼς προμεθέων according as he purposeth [is disposed] in his heart, Gen. xxxiv. 8, ἵνα προφέρῃ, LXX.—προσείλοτο ψυχῇ. He purposeth beforehand: grudgingly: from necessity: cheerful; Four expressions, of which the first and third, the second and fourth are opposed to each other.—ἐν ἀνάγκῃ, from necessity) on this account only, that he cannot refuse.—ἰλαρόν, cheerful) like God, Prov. xxii. 9, LXX., ἄλλες ἱλαρόν καὶ δόθην ἀγάπα (Alex. εὐλογεῖ) ὁ Θεός, God loves a cheerful man and a cheerful giver (Alex. blesses, instead of loves).

8. Πᾶσαι χάριν, all grace) even in external goods.—περισσεύσι, to render abundant) even while you bestow.—ἰνα, that) What is given to us is so given and we have it, not that we may have, but that we may do well therewith. All things in this life, even rewards, are seeds to believers for the future harvest.—ἀντάρκτικών, sufficiency) that you may not require another's liberality. To this this is to be referred the bread, ver. 10.—ἀγαθῶν, good) in regard to the needy. To this the seed is to be referred, ver. 10.

9. Ἐσχὼρον, He hath dispersed) a generous word; to disperse [scatter] with full hand, without anxious thought, in what direction every grain may fall. There is also a metonymy,2 hath dispersed [scattered], i.e., he always has, what he may disperse [scatter]. Indeed in Ps. cxii. 9 it is a part of the promise.—ὁ δικαίωσαν αἰτῶ, his righteousness) righteousness, i.e., beneficence:

1 Ploce, where a word is used, as εὐλογία here, first in the simple sense, then to express some attribute of it.—See Append.—Ed.

2 Here the substitution of the consequent for the antecedent.—Ed.
see the next verse. The latter is marked in its strict sense. Righteousness is something more.—μία, remains) unexhausted, uneffaced, unfailing.

10. ὁ δὲ ἀληθινός Θεὸς.—ἐπικρηφίων, He that supplies, or ministereth) There is [implied an] abundance, inasmuch as seed is given; bread, which is a necessary, is therefore given first. Paul hints, that, in the promise of the seed, which is denoted by the verb he hath dispersed, the promise of bread also is presupposed; but he adds more: for there is in the text a Chiasmus;¹ God, who presents seed to the sower, will supply and multiply your seed: God, who gives bread for food, will increase the fruits [produce] of your righteousness, which feeds the soul. Righteousness is the food of the soul, Matt. v. 6; vi. 31, 33.—ἐπικρηφίων, to supply, or administer, is emphatic; but δικαιοσύνη, to give or minister, with the addition of πληθύνων, to multiply, implies more.—Σπέρμα, the seed, i.e., resources [worldly means], so far as they are piously laid out: γεννήματα, the fruits, [the offshoots], i.e., the growth of all spiritual improvement and corporeal blessing, springing from that sowing. This mode of pointing has been already noticed in the Apparatus, so that the comma should be placed after βρῶν, not after χωρηγήσει.—καὶ ἄρτον, and bread) Is. lv. 10, ὡς ἄν δῶ (ὁ υἱὸς) σπέρμα τῷ σπέρματι καὶ ἄρτον εἰς βρῶν, until the rain give seed to the sower and bread for food.—χωρηγήσει, will give) The indicative.² The Corinthians will afford scope [opportunity for exercise] to the divine liberality, and it will evince itself towards them.—γεννήματα) so the LXX., γεννήματα δικαιοσύνης, Hos. x. 12.

11. Πλουτιζόμενοι, being enriched) This depends on, that ye may abound, ver. 8. The present here is used to imply; having more than a sufficiency [ver. 8].

12. ἡ διακονία τῆς λειτουργίας ταύτης) the administration of this service, a becoming appellation. λειτουργία is the function itself, [service to be discharged,] διακονία, the act.—προσωπαλητρέως, still

¹ See Append.
² Which is preferred both in the 2d Ed. and in the Germ. Vers. different from what had been the case in the first Ed.—E. B.

BCD(A) corrected later, fg Vulg. (but Fuld. MS. has præstavit—multiplicavit) Cypri. have χωρηγήσει—πληθύνει. G has χωρηγήσει—πληθύνει; and so Rec. Text. C has πληθύνει.—Ed.
further supplies [supplies in addition] a double compound. Their wants were also supplied from other quarters.—πολλῶν, by many) feminine [not "thanksgivings of many."]

13. Δοκίμιος [the experiment] the proof afforded by this ministration.—δοξάζοντες, glorifying) This depends on thanksgivings, ver. 12. Again the nominative case, on the same principle as viii. 23, note, [Τίτους, κοινωνίας—ἀδέλφοι.]—ἐπὶ τῇ ὑποσταγῇ τῆς ἡμολογίας ὑμῶν, for the subjection of your profession) They were about to profess by their very acts, that they acknowledged the divine bounty shown to themselves in the Gospel, [and had yielded [victas dedisse sc. manus) to the word of grace.—V. g.]—καὶ εἰς πάντας, and to all) He, who benefits some of the saints, by that very act benefits all; for he shows, that he is favourable to all.

14. Δείκτης, on account of their prayer) [But Engl. Vers., "by their prayer for you."] Construe, glorifying [δοξάζοντες, ver. 13] for their prayer; for we give thanks even for the prayers which have been given to us [which God has enabled us to offer], 2 Tim. i. 3 [I thank God, that without ceasing I have remembrance of thee in my prayers].—ἐπίσκοποίντων, greatly desiring) construe with ὑμᾶς, of them.—ὅσα, on account of, for) construe with thanksgivings [ἐχάριστιν, ver. 12]—ὑπὸ ὑμῶν) which rests upon you, in such a degree as that it redounds to their advantage.

15. Χάρις, thanks) This is the meaning: God has given us τὴν δωρεάν, the gift, abundance of good things both internal and external, which both is in itself inexpressible, and bears fruits of a corresponding description; comp. ver. 8, etc. (where there is an expression [an attempt to express the abundance of the gift], but its words are not adequate so as to satisfy Paul's mind), and ch. viii. 9, 1, and the full expression of these fruits, by reason of the copiousness of the topics, has rendered the language itself at the end of the preceding chapter somewhat perplexed. The modus is added, thanks be to God.

¹ See Append. "Modalis Sermo." Here, the modus accompanying the simple naked proposition is thanksgiving.—Ed.
CHAPTER X.

1. 

Aντε ἐγὼ Παύλος; now I Paul myself) An expression very demonstrative and emphatic. Myself forms an antithesis, either to Titus and the two brethren, in reference to what Paul premised [viii. 18, 22, ix. 3]: or, to the Corinthians, who of themselves were bound to attend to their duty; or, even to Paul himself, who was about to use greater severity when in their presence [ver. 2, 11], so that 

Aντε, myself, may signify, of my own accord.—παρακάλω, exhort, advise, for your sake; when I might command and threaten. The antithesis is διώκω, but I beseech, for my own sake, in the next verse [Engl. Vers. loses this antithesis by rendering both verbs, I beseech].—διά, by) A motive equally applicable to Paul and the Corinthians.—πρόσηκος καὶ ἰσιμίειας, the meekness and gentleness) πρόσηκος, meekness, a virtue more absolute: ἰσιμίεια, leniency, gentleness, is more in relation to others. Each of these is the true source of even his severest admonitions [and ought to be so in ours also].—τοῦ Χριστοῦ, of Christ) This signifies, that he did not derive his meekness from nature. Or else, διά, by, is used as at Rom. xii. 1 [I beseech you by the mercies of God], so that the meekness and gentleness of Christ Himself seem to be understood; but the objection to this view is, that ἰσιμίεια, gentleness, appears to be predicated of Christ Himself in no other passage, and this is a usual mode of speaking with Paul, to represent Christ as working and exerting His power in him and by him. Comp. the phrase, the truth of Christ [is in me], i.e., the truth in Christ, 2 Cor. xi. 10; and add Phil. i. 8, note.—ὁς, who) This is a pleasant mimesis or allusion to their usual mode of speaking, ver. 10, a figure which is also here repeated more than once in the verb λογίζομαι. —ταπείνος) humble [lowly. Engl. Vers., base], timid.

1 i.e. By the meekness and gentleness derived by me from Christ.—En.

2 Λογίζομαι, I am thought, ἐξαισιμών, ver. 5; λογίζομαι, ver. 7 and 11, all refer to the λογίαμoi of the Corinthians (ver. 2, λογίαμους) by Mimesis.—En.
2. Δίσωμι, I beseech) God; as at xiii. 7, or here it is, I beseech you. Paul intimates, that, as he may beseech in his letters, so he can nevertheless act with severity in their presence.—λογίζωμαι, I am thought [but Engl. Vers., I think to be bold!] Passive as in Rom. iv. 4, 5.—ἐπὶ τίνας [against] as to, with respect to some) construe with to be bold.—τοῖς λογίζομενοις, thinking) in the middle voice.—ὡς, as if) Connect it with according to the flesh. —κατὰ σάρκα, according to the flesh) as if they may despise us with impunity.

3. Ἐν σαρκί, in the flesh) with weakness. See the following verse.—στρατευμαθα, we war) By this word he opens the way for a transition to what follows; and the reason of the boldness, τῷ θαρρήσαι [ver. 2], is included.

4. Τὰ γὰρ ἐπίλα, for the arms [weapons]) From the paternal rod, 1 Cor. iv. 21 [shall I come unto you with a rod?], he now proceeds to arms, with increasing severity; comp. presently ver. 6; also 1 Cor. v. 5, 13.—οὐ σαρκικά, ἀλλὰ δυνατά) not carnal and weak, but spiritual, and therefore mighty.—τῷ θεῷ [Engl. Vers., "through God,"] to God) This is virtually an accusative case. So ch. ii. 15, to God. In like manner, Acts. vii. 20; in the same way as the preposition ἐ is used as a prefix, Jonah iii. 3 [an exceeding great city, "lit. a city of God"). The power is not ours, but of God. The efficacy of the Christian religion is an argument of its truth.—περικομάτων, of strongholds) A grand expression. [The human understanding may here suspect inflated language; but it is no common force and power, to wit, the force and power of those things, which in the case of the soul are brought out on both sides (both on the carnal and on the spiritual side).—V. g.]

5. Λογισμοί [impressions, reasonings] thoughts) those very thoughts of which he speaks, ver. 2.—καθαρώμενοι, casting down) This expression might be construed with ver. 3, but it rather depends on ver. 4, the pulling down [καθαρώμενοι]. Again, the

1 Ἐν σαρκί—οὐ κατὰ σάρκα, in the flesh—not according to the flesh) There is a great difference.—V. g.

2 As the Accus. is often used adverbially, forming an adverbial epithet.—Ed.

3 Λογισμοί alludes, by Mimesis, to the Corinthians, τοῖς λογιζόμενοις, etc., ver. 2.—Ed.
nominate is used for an oblique case, as in ch. ix. 13, note.—πᾶν ὑψόμεα, every high thing) Thoughts is the species; high thing, the genus. He does not say, ὑψός; comp. Rom. viii. 39, note.¹—ἐπαυφόκον, exalting itself) like a wall and a rampart.—κατὰ τήν γνώσιν τοῦ Θεοῦ, against the knowledge of God) True knowledge makes men humble [attributing all power to God alone.—V. g.] Where there is exaltation of self, there the knowledge of God is wanting.—ἀιχμαλωτίζοντες πᾶν νόημα) Νόημα implies the faculty of the mind, νοές, of which λόγισμός, the thoughts, are the acts. The latter, hostile in [of] themselves, are cast down; the former vanquished and taken captive is wont to surrender itself, so that it necessarily and willingly tenders the obedience of faith to Christ the conqueror, having laid aside all its own authority, even as a slave entirely depends on the will of his master.

6. 'Εν ἵπτομαι ἱπποτες, viz., ἡμᾶς, he says, we are ready [having ourselves in readiness]. We have zeal already; and it will be brought forth into action at the proper time.—τάσσω, all) This has a more extensive meaning than ὑμῶν, your, presently after. —ἔταν, when) lest the weaker should be injured,² ver. 8. This is the principal point of pastoral prudence. [Paul had already done something of this sort at Corinth, Acts xviii. 7. On a similar principle, God exercises so great long-suffering as He does, in regard to an immense multitude of wicked men, till those things which can be gained thereby, have been drawn forth. See Exod. xxxiii. 34.—V. g.]

7. Τὰ κατὰ πρόσωπον εὐεργετεῖ, do you look on the things according to the face [outward appearance]) The error of the Corinthians is noticed and refuted generally, ver. 7–9: then, having been specially detailed, it is specially refuted, ver. 10, 11. Therefore [ver. 7] let him think this [ver. 11], is repeated.—κατὰ πρόσωπον, after the face [outward appearance]) ver. 1. In antithesis to, by letters, ver. 9. He says, I can act with severity face to face [as well as by letters: πρόσωπον being opposed to εὐεργετεῖ].—ἐὰν τις ἢ ἕνος ἡμῶν.—πειστεῖν] πεισώντας and πείσωσα, have been hitherto variously used by Paul in this epistle, ver. 2, etc.—ὁρεῖ εαυτῷ, of himself) before he is in a more

¹ ὑψός the primitive, height absolutely: ὑψομέα a kind of verbal, not so much high, as a thing made high, elevated, elated.—Ed.
² Were I prematurely before the time to revenge disobedience.—Ed.
severe manner convinced of it by us. The Christian by his own feelings can measure his brother.—καθὼς, even as) The condescending of Paul, inasmuch as he merely demands an equal place with those, whom he had begotten by the Gospel; for he himself must previously have belonged to Christ, or been a Christian, by whom another was brought to belong to Christ. This was a cause [motive] for modesty [a modest feeling towards Paul] in the case of the Corinthians.—καὶ ἠμαίνει, we also) A fact which such a man [one that trusts he belongs to Christ] will be able to realize by experience.

8. Γὰρ, for) This word makes an emphatic addition to the previous enunciation [epitasis].—καὶ περισσότερον τι, even somewhat more exceedingly [excellently]) for they were not only Christians, but apostles, etc.—ἐξουσίας, of the power) ver. 6, xiii. 10.—ὁ Κυρίος, the Lord) Christ.—όντως ἀσχολήσασθαι, I shall not be ashamed) It will not be mere flashes of lightning from a basin;¹ I shall not shrink from exercising my authority.

9. ἵνα μὴ] I say this, lest, etc.—ὡς ἄν] Appositive particles [as though I would].—ἐξομολογήσει ἵματι, terrify you) as if you were children, with vain terror.

10. Θεοὶ) saith he [one], viz. he, who thus speaks: viz. he, who is mentioned at ver. 11. The concealed slanderer is intended, whom the Lord, or even Paul, by the Lord’s pointing him out, saw. There was such a slanderer also among the Galatians; Gal. v. 10.—βαρείως, weighty) the antithesis is contemptible.—ἰσχυρῶς, powerful) the antithesis is weak.—παρουσίᾳ, his presence) This was an instance of the same truth embodied in the saying of the present day: One’s presence diminishes one’s fame. The Anthologium of the Greek Church for the 29th day of June has a commemoration of Peter and Paul, with a representation of the form of both the apostles, and, so far as Paul is concerned, it agrees well enough with this passage.—ἀδεηθῆς, weak) occasioning no fear to the spectators.

11. Τῷ λόγῳ, in word) In antithesis to τῷ ἐργῷ, in deed.

12. Οὐ γὰρ ταλάμῳν, for we dare not) Paul very fully vindicates his apostolic authority, under which the Corinthians are also placed: and he refutes the false apostles who, [xi. 13, 14] assum-

¹ A figurative expression for, a man must not be ashamed to assert his authority, if he wishes to make it of avail to correcting abuses.—Ed.
ing any specious form whatever, also obtruded themselves among them, and put the sickle into Paul’s harvest. Reproving the bold daring of these drones, he says, we dare not; in which, while he tells what he himself does not do, he marks by implication, what they are doing. I, says he, claim nothing to myself from them [I own no connection with them]; let them in turn cease to join themselves to us [identify themselves with us], even at Corinth. He puts a hedge between himself and them.—εὐχρίσις  ἦν συγχρίναι) to place [ourselves] on the same level, as sharers of the same office; or to compare [ourselves] as partakers of the same labour; both, in respect to you: εὐχρίσιντα, things are placed on the same level with one another, which are of the same kind; συγχρίνοντα, things are compared, which, though they differ in kind, are supposed to have at least the same relative aspect [rationem]. μετρῶντες presently after corresponds to εὐχρίναι, as συγχρίνοντες to συγχρίναι.—τῶν) The Genitive. Of those, who commend themselves, the boldest εὐχρίσωσα, place themselves on the same level, etc.—καὶ συγχρίνοντες, and comparing) This expression is put at the beginning of the clause for the sake of emphasis.—ιαυτοίς,  ὥσι, κ.τ.λ.) See App. Crit. on this passage. This phraseology does not indeed apply to the false apostles, who really attempted to measure themselves by others, and to obtrude themselves among them. Paul, on the contrary, says of himself and those like himself, we measure ourselves by ourselves, not by them, the false apostles; we compare ourselves with ourselves, not with them.2

13. ὡςι, not) From ver. 13 to 16, both the εὐχρίσις and the συγχρίσις [alleged by the false apostles as subsisting] between the apostle and the false apostles are utterly set aside. This is the summary of his argument: ὡςι εἰς τὰ ἀμέτρα καυχησάμεθα ἐν ἀλλοτρίοις κόσμοις. The first member, ὡςι εἰς τὰ ἀμέτρα, is put in antithesis to the ἐν ιαυτοῖς μετρῶντες, and is treated of ver. 13, 14, the word μέτρον being often repeated. The second, ὡςι ἐν ἀλλοτρίοις

1 D(Λ)Gfy Vulg. Lucif. omit ὥσι συγχρίσι. But B reads the words (συγχρίσιαν, which Lachm. prefers): so also Memph. and both Syr. Versions. —Ed.
2 It is consistent with this, that the Ger. Ver., although it expresses the words ὡςι συγχρίσια ἡμεῖς δὲ, yet so arranges the agreement of the words, that the same sense comes out, which the Gnomon gives.—E. B.
κόσμος, is put in antithesis to the ἰαυτός εὐγερίνοντες, and is treated of ver. 15, 16, the word ἀλλατρίως being repeated. Paul has a measure; they boast as to things that are without measure [in immense gloriabant], and Paul will proceed to preach the Gospel among the untutored [rudes, heretofore untaught] Gentiles; they boast εἰς τὰ ἐπαρμα, of things made ready for them [ver. 16].—εἰς, as to, concerning; comp. ver. 15, note.—ἀμετρα, things without measure) an acute amphibology; ἀμετρον is that which either does not keep, or else has not a standard or measure. Paul keeps his measure; the false apostles have none at all.—ἀλλὰ) but, viz., we will act.—τὸ μέτρον τοῦ κανόνος, the measure of the rule) Μέτρον καὶ κανὼν is a phrase sometimes used as a combination of synonyms: here they differ. Μέτρον is said in respect of God who distributes the several functions, κανὼν, in respect of the apostle who labours in the discharge of his function. Therefore κανὼν is determined by μέτρον; for μέτρον with Eustathius is τάξις; and μέτρον and μετρίζω are conjugates, because both are from μετράω, comp. Clavis Homerica, p. 222. Their respective provinces were apportioned to each of the apostles.—μέτρον, a measure) This word is repeated, so that the δὲ may be explicitly recognised as having relation to μέτρον. —τοῦ κανόνος is put absolutely. After the accusative μέτρον the genitive μέτρον is put, to mark the part [μέρος taken out of ἠμίρισα, i.e. the province assigned to Paul] among the Corinthians.—ιμερίσας, distributed) By this verb the false apostles are openly excluded.—ἐφικέσθαι) i.e. τοῦ ἐφικέσθαι.—ἀχρί καὶ ψωβ) even to you. Meiosis.

14. Οὐ γὰρ ὑπερεκπένεθαι) for we stretch not ourselves beyond our measure.—ἀχρί γὰρ, for as far as) Paul proves from the effect, that the Corinthians were included in the rule marked out to him by God.—ἐν τῷ εὐαγγελίῳ, in the office of (preaching) the Gospel) comp. ii. 12, [ἐνδόν—εἰς τῷ εὐαγγέλιῳ Χριστοῦ, when I came to (preach) Christ’s Gospel.

15. Οὐχ εἰς, not in relation to) This is the beginning of the second member [See beginning of note ver. 13], which, so far as the construction is concerned, is connected with the end of the first: comp. notes on Rom. viii. 1. We will not make an advance into any other man’s province, saying: These are

1 See App.
mine.—αἰκαίαμαί με, increasing) The present [as your faith is now increasing. But Engl. V. When your faith is increased]. Paul wished neither to leave the Corinthians before the proper time, nor to put off [preaching to] others too long.—ἐν ψυχῇ, in your case, [by you]) Our altogether solid and complete success in your case will give us an important step towards still farther successes.

—μεγαλωθῆναι—ἐναγγελίσασθαι) to be truly enlarged by preaching the Gospel [lit. So as to preach the Gospel]. To boast is in antithesis to both verbs conjointly, but especially to enlarged.—εἰς περισσεῖα) abundantly.

16. ἔνεκα, to) or in relation to. The antitheses are, in the places beyond you, and, as to the things (places) that are ready to our hand.—τὰ ψυχρίσματα, those places, which are beyond) to which no person has yet come with the Gospel, towards the south and west; for he had come from Athens to Corinth, Acts xviii. 1.—ὁς ἐν ἄλληςτι, not in another man's) The antithesis is, according to our rule [ver. 15],—εἰς) to intrude ourselves by boasting into [as to] those things (places) which are ready to our hand.—ἐτοιμα, ready. It denotes even more than ἑτοιμαζόμενα.¹

17. ὁ δὲ, but he who) He hereby in some measure sounds a retreat; and yet by this very clause of after-mitigation,² he again gives a blow to the false apostles.—ἐν Κυρίῳ, in the Lord) and therefore with the approval of the Lord [ver. 18].

CHAPTER XI.

1. ὁφέλειν, would that) He step by step advances with a previous mitigation³ and anticipation of blame to himself [προετίθησις] of a remarkable description, to which the after-extenuation [ἐπιθεραπεία] at xii. 11 corresponds.—μακρὸς, a little) The anti-

¹ Made ready for an occasion. But ἑτοιμα in a state of readiness, habitually ready.—Ed.
² See App., under the tit. ΕΠΙΘΕΡΑΠΙΑ.
³ See App., under the tit. ΠΡΟΕΤΙΘΕΡΑΠΙΑ. Here, an anticipatory apology for what he is about to say, which might seem inconsistent with modesty on his part.
thesis is found at ver. 4, 20.—τῇ ἀφροτητῇ, in my folly) He gives it this appellation, before that he explains it, and by that very circumstance gains over the Corinthians. This is a milder word than μωρία.1—ἄνεγγυς, bear with) The imperative; comp. ver. 16.

2. Ζηλῶ γὰρ, for I am jealous) In this and the following verse the cause of his folly is set before us: for lovers seem to be out of their wits.2 The cause of the forbearance due to Paul is explained ver. 4, comp. ver. 20.—Θεῶ ζῆλος, with a godly jealousy) a great and holy jealousy. [If I am immoderate, says he, I am immoderate to God.—V. g. ]—ἡμωσκύμνη, I have espoused) There is an apposition, to one husband, viz. Christ, and both are construed with, that I may present you [viz. to one husband, Christ]. Therefore I espoused is put absolutely. [But Engl. V. I have espoused you to one husband.] Moreover ἁμώδειμαι, I espouse, is usually applied to the bridegroom. But here Paul speaks of himself in the same feeling of mind as when he ascribes to himself 'jealousy,' which belongs properly to the husband; for all that he felt, and all that he did, was for the sake of Christ.—παρθένων ἁγνῶν, a chaste virgin) not singly [the individual members], but conjointly [the whole body together]. He does not say, chaste virgins, παρθένως ἁγνῶς.

3. Φοβῶμαι, I fear) Such fear is not only not contrary to love, but it is a property of love, ch. xii. 20, 19. [All jealousy doubtless arises from fear.—V. g. ]—ἀφί, but) This is opposed to, I have espoused.—ὡς, as) a very apposite comparison.—Εὕρες, Eve) who was simple and unacquainted with evil.—πανυπρετία, through subtility) which is most inimical to simplicity.—οὕσως, so) The saints, even though original sin were entirely quiescent, may be tempted.—φθαρῶ, should be corrupted) Having lost their virgin

1" ἀφρων, according to Tittmann (Syn. New Testament), is one who does not rightly use his mental powers. Paul, in ver. 16, calls himself ἀφρων, because after the manner of men he boasted ὡς ἀφρων. The fault of the ἀφρων is ἀφροτητή; that of the ἀνωτός (those who follow false rules of thought and action) is μωρία, opposed to σοφία. ' ἀφροτητή, 'insipientia,' is applied to what is senseless, imprudent, ex. gr. rashness in speaking, Mark vii. 22. But ἀφρων, 'stultitia,' folly of a perverse and often of a wicked kind, Matt. v. 22.—Ed.

2 The Latin words are, "amantes enim videntur amentes," which cannot be imitated in a translation.—T.
purity. Seducers threatened the Corinthians; see next verse. An abbreviated mode of expression for, *May be corrupted* and drawn from their *simplicity.*—*ἀπληπόσης, the simplicity*) which is intent on one object, and most tender; which seeks not another [Jesu; ἀλλον] nor a different [Spirit: ἰηρον, second and different], ver. 4.

4. Ei, if') He lays down a condition, on the part of the real fact, which is impossible; he therefore says in the imperfect, *you might tolerate it* [but as the condition is impossible, you ought not tolerate it]; but as regards the attempt of the false apostles, not only is the condition laid down possible, but is actually realized and present. He therefore says in the present, *preacheth* [not Imperf. as, ἴηριχάσθη, *Ye might tolerate it*]; comp. Gal. i. 6, 7.—γὰρ) The reason of Paul's fear was the yielding character of the Corinthians.—ὁ ἰηριχάσθαι, he that cometh) any one; out of Judea, if you please; Gen. xlii. 5, ξάλον μετὰ τῶν ἰηριχάσθων, they came with those that came. [He already states, what the Corinthians were in duty bound to allow to be stated, ver. 1.—V. g.]—ἀλλον ἰηρον, another—a different) These words are different from each other. See Acts iv. 12, note. ἀλλον separates [from the true person] by a far less definite boundary here than ἰηρον.¹—οὐκ ἰηράβισθι, ye have not received.—οὐκ ἴηρεξασθε, ye have not accepted) Distinct words, well suited to the respective subjects; the will of man does not concur in 'receiving' [λαμβανεῖς—ἰηράβισθι] the Spirit, as in 'accepting' [ἐξεκασθε] the Gospel.²—ὅ εὕρηγήλον ἰηρον, or another gospel) The words, if there be, or, if you receive, are appropriately [for convenience sake] left to be understood.—καλῶς ἴηρεξασθε, you might well bear with) This forbearance, as being likely to lead to corruption [ver. 3], is not approved, but the word, with καλῶς, is used as at Mark vii. 9. The fulness [saturitas, fulness to satiety] of the Corinthians is noticed, and their eagerness for

¹ ἀλλος, according to Tittmann, denotes another, without regard to any diversity or difference, save that of number. ἰηρος indicates not merely another, but also one different. ἰηρος, according to Ammonius, is said ἰηρον διναί in the case of two; ἀλλος, ἰηρον πλειόνον in the case of more than two.—Ed.

² The Engl. V. has happily expressed the distinction by 'received,' ἰηράβισθα, of a thing in receiving which we are passive, and which is not dependent on our will; 'accepted,' ἴηρεξασθε of that, the receiving of which is at our own will; to receive to one's self, to accept, to welcome.—Ed.
a more novel and splendid Christianity, if any such was to be found.

5. ἕκαστος, for) The particle connecting the discussion with the proposition [the subject he proposed to discuss]. The sum of Paul's boasting is here stated and repeated, ch. xii. 11.—τῶν ὑπερήφανων, the very chiefest) such as James, Kephas, John [distinguished for their high privilege in being witnesses of the transfiguration of Jesus.—V. g.], or even the other survivors of the twelve, Gal. ii. 2, not merely such as those, who are called apostles in a wider sense, i.e. I am as much an apostle as he who is most so. Peter has no title to any preference. [Acts xxvi. 13, 16; Gal. i. 16.]

6. Εἰ, if) He proves himself to be an apostle, 1. from his knowledge worthy of an apostle; 2. from his self-denial in refraining from asking them for maintenance, ver. 7, 8. He makes by anticipation a way to himself for stating both of these facts, so that the necessity of stating them may be clearly seen.

—ἰδωτὴς, rude) This word is opposed to his apostolic eminence [ver. 5]. His detractors spoke of Paul as 'rude' [untutored]. He declares that he was not rude in knowledge, which was the first gift of an apostle: and an extraordinary instance of it is found in the next chapter. That he was rude in speech, he neither very strongly denies, since that was not injurious to the apostleship, nay, it conduced to its advantage, 1 Cor. i. 17, etc.: nor does he confess it with greater prolixity [at greater length] than his power in speaking allowed; nor does he answer, that other apostles also may be considered rude in speech, but he leaves the matter undetermined, comp. ch. x. 10, 11, and to be decided by the Corinthians themselves; for he adds: but we have been made manifest to you in all things, etc. [He therefore removes out of the way one after another of those things, which the Corinthians opposed to his prerogative as an apostle.—V. g.]—ἀλλ' ἐν παρθενίᾳ φανερωθέντος ἐν πᾶσιν εἰς ὑμᾶς) The Vulgate has, but we are manifested in all things to you, as if either ἐν παρθενίᾳ or ἐν πᾶσιν were superfluous. But the two expressions have a different meaning: ἐν παρθενίᾳ, in every thing, even in speech and know-

1 In omnibus autem manifestati sumus vobis. So also the Ante-Hieronymic Lat. Versions fg and the uncial MS. G. But the weight of authorities support both ἐν παρθενίᾳ and ἐν πᾶσιν.—Ed.
ledge; in πᾶσι, in all men, ch. i. 12, iii. 2, iv. 2. in πᾶσι, is used in the Masc. gend., 1 Cor. viii. 7; Heb. xiii. 4, and in other places. At the same time it occurs in the Neut. gend., 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, iv. 5; Tit. ii. 9, 10; Heb. xiii. 18. But in παντὶ occurs only in the Neut. gend., and that too very often, ver. 9, ch. iv. 8, vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11; Phil. iv. 6. Therefore in this passage in πᾶσιν is masculine, in παντὶ neut. So Phil. iv. 12, in παντὶ καὶ in πᾶσι μεμονώσαμ.—εἰς ἡμᾶς, with respect to [among] you) From the circumstance, that Paul was also engaged among others, the fruit redounded to the hearts of the Corinthians.

7. "Ἡ ἁμαρτίαν) Or have I committed a sin? So, an objection might be raised against that assertion of the apostle in last verse, in παντὶ, in everything.—τασινὼν, abasing myself) in my mode of living. [He had waived his apostolic right in this matter.—V. g.]—ψυχωτός, ye might be exalted) spiritually.—τὸ θεός ἐναγγέλιων, the Gospel of God) divine, most precious.

8. ἐσώσαμαι, I robbed) He imputes to himself the receiving of payment, to which he was most justly entitled, as robbery, and afterwards as sloth and a burden, comp. notes on 1 Cor. ix. 17. This word and wages are figurative expressions derived from military affairs.—λαβὼν, taking wages) for my journey, when I came to you. The antithesis is present, when I was with you [ver. 9].

9. Προσωνελήρωσαν, [further] supplied in addition) A double compound. Paul supplied something by his own manual labour. —καὶ τηρήσω, and I will keep) so far is he from repenting.—See xii. 14.

10. "Εστιν ἄλοιπα, there is truth) The verb is emphatically put first; it stands [fast as the (a) truth of Christ]. The expression refers to a special truth, comp. Rom. ix. 1, note.—οὐ, not) a metonymy or substitution of the consequent for the antecedent: my boasting will not be stopped, i.e., I will be in no way more burdensome to you hereafter than heretofore.

11. "Οὕτω, because) Love is often offended even by refusing [favours].

12. Καὶ πονῆσω) I will also still do.—ἐκκείψω, I may cut off?) It

1 Not to the truth in general: therefore the article is omitted — Εν
did not suit the false apostles to preach for nothing, ver. 20.—

τὴν ἀφορμὴν, the occasion) in this matter, presently afterwards without the article, ἀφορμῆν, in any matter whatever.—ιν ᾳ, in which) their boasting consisted in this, that they said: we are found to be, as Paul.

13. οἱ γὰρ τοιούτοι, for such) The reason is herein given, [aetiology] why he is unwilling, that they should be thought like him.—ψωπιστέοι, false apostles) This is now part of the predicate; the antithesis is at ver. 5. At length he calls a spade a spade. Δολος, deceitful, presently afterwards, is in conformity with it. [This is remarkable severity of language. Not a few have been of opinion: Such men are of a disposition not altogether to be despised, and it was not proper, that they should be so invidiously covered with disgrace: viz., They saw Christ, and now give their daily testimony to Him; they therefore ought to hold some place among others. But the cause of truth is most delicate; and the Indifferentism, which is so pleasant to many in the present day, was not cultivated by Paul.] (Er war kein so gefälliger Toleranz-Prediger. He was no pleasant preacher of toleration.) There is this to be taken into account, that when his life was frequently in danger, the zeal of the apostle continued without showing any symptoms of weakness.—V. g.]—εἰς ἀποστόλους Χριστοῦ, as the apostles of Christ) They did not altogether deny Christ, but they did not preach Him truly, ver. 23.

14. οὐ δαμασκινίων, and no marvel) no great thing in the following verse. It is more marvellous concerning [in the case of] Satan, inasmuch as he differs farther from an angel of light.—αὐτὸς) he himself, their author and master.—μετασχηματίζεται, transforms himself) Present, i.e. is accustomed to transform himself. He did that already in Paradise. The second Oration on the annunciation, ascribed to Gregory Thaumaturgus, in describing the character [Ethopoeia] of Mary, thus proceeds: μη γὰρ ἔστω εἰς ἄγγελον φωτὸς μετασχηματισθεὶς ὥς ἄρχικακος δαίμων, ν.τ.λ., the devil the author of evil not being again transformed into an angel of light, etc.—ἄγγελον φωτός, an angel of light) He does so, not only to injure us, but also to enjoy honour.—φωτός, of light) although Satan's power is still in darkness.

15. οὐ μίγα, no great thing) no difficult matter.—αὐτῷ, his) Satan's.—δικαιοσύνης, of righteousness) which is in Christ.—τί
Whatever may be the specious appearance, on which they now plume themselves, the form [alluding to their transforming themselves into “ministers of righteousness”] is at last stripped off from them. A most effectual criterion is derived from the future end of things, in the case of good and evil alike, Phil. iii. 19, 21.

He begins this new subject of boasting with a prefatory repetition of the anticipatory mitigation [προθεσμίων] from ver. 1, which certainly no man that is a fool, ἀρρως uses.—μὴ, let not) a particle of prohibition, let no man think, that I am a fool. This clause is not put in the way of parenthesis, but the meaning of the word λέγω, I say, falls upon this very clause.

Therefore whatever Paul wrote without this express exception, was inspired and spoken after the Lord; nay even he wrote this passage, so as he has written it, and the exception peculiar to this passage, according to the rule of divine propriety, having received his instructions from the Lord; precisely as a literary man dictates to a boy a letter suited to a boy, though the boy could not have so written it of himself.

What is allowed to many, is the more easily granted as an indulgence to one.—κατὰ σάφεια, according to the flesh) for example, that they are Hebrews, ver. 22.

'Ἡδως) [gladly] willingly.

An intensive particle; ye suffer fools; for ye even suffer oppressors. Cleon in Thucydides, lib. iii.—πύξειν ὁ ἀνθρωπός τὸ μὲν ἑρατικοῖν ὑπερφρονίν τὸ δὲ μη ὑπείκον θαυμάζειν, the man was naturally disposed to treat with contempt flattering attentions, but to admire independence.—ιἱ τις, if any one) as the false apostles, who were given to much boasting.—καταδυναλοῖ, bring you into bondage) The genus; two pairs of species follow.—κατευθεὶς) So LXX., Ps. liii. 5.—λαμβάνει, takes) viz. from you; for ὑμᾶς, you, is not necessarily to be supplied, as appears if we compare the following clause.—ἐπαιρεταῖ, exalt himself [is exalted)] under the pretext of the apostolic dignity.—εἰς πρόσωπον δίπλαι, smite you on the face) under the appearance of divine zeal. That may have happened to the Corinthians: comp. Is. lviii. 4; 1 Kings xxii. 24; Neh. xiii. 25; 1 Cor. iv. 11; 1 Tim. iii. 3.
21. *Kατὰ ἀτιμῶν, in the way of ignominy [as concerning reproach]*] as if I were already considered as one dishonoured [*‘despised’*]. See 1 Cor. iv. 10, and from the same passage we may also compare the term *weak* with this before us, and *wise*, θέαμων, at ver. 19. Comp. with the use of *κατὰ* here, the *καθ’ ὑστέρησιν, in respect of, in the way of, want*, Phil. iv. 11.—*ὡς ὅτι ἡμεῖς ἔδοκεναμεν* as though we had been weak in mind, having nothing, of which we might boast and in which we might show boldness. The antithesis follows: *but wherein soever any one is bold: the weak and dishonoured [ἀτιμοί] cannot boast, but still I will be bold*; comp. ver. 30.—*ἐν ἄφροσύνῃ, foolishly* So he terms it *κατ’ ἄνθρωπον, after the manner of men* : comp. v. 16; and for the sake of modesty.

22. *Εβραῖος, Hebrews*) He indicates the principal topics of boasting, of which the first and second are natural, the third and fourth are spiritual privileges: comp. Phil. iii. 5.—καθώς, *so am I* [a Hebrew (not a Hellenist)] of the [sprung from] Hebrews.

23. *Διάκονοι, ministers*) outwardly,1—*παρακρημνῶν λαλῶ, I speak as a fool* Paul wrote these things, while he constantly laboured to deny himself.—*ὑστέρει* above, [I am] more than they. The more a man suffers, the more he ministers.—*περισσοτέρως, more abundantly*) The false apostles had also experienced *labours and imprisonments* , but in a less degree, the other hardships were peculiar to Paul.

24. *Πεντάχις, five times*) It is of advantage to the servants of God accurately to remember all that they have done and suffered with a view to relate them, according as it may be afterwards necessary. Comp. Gal. i.—*τρισεκακακόντα τρικά μίαν, forty save one*) Thirteen strokes with a triple lash made thirty-nine. See Buxt. dedic. Abbrev.

25. *Τριζ ἤνωγγον, thrice I was shipwrecked*) before the shipwreck at Melita (Malta).—*ἐν τῷ βυθῷ*) ο βυθός denotes anything deep: but when it is used absolutely, the sea, especially here, as being connected with the mention of shipwrecks. The LXX. generally translate ἅλυσι by βυθός.—*ἐπιστρατισά) I have spent, swim-
ming. Many persons, who have been shipwrecked, thus contend with the waters for many hours, so that they may at last escape.

26. ὀδοιπορίας, in journeyings) See Acts.—ἐν πυραδέλφοις, among false brethren) This danger is most distressing; being added to the others contrary to expectation [παρὰ προσδοκίαν], it has a pleasing effect. [These men were bitter and pestiferous, although not destitute of the appearance of good. Gal. ii. 4.—V. g.]

27. ἐν, in) Five clauses; the second agrees with the first, the fourth with the third, in pleasant harmony.—ἐν ἁλίῳ, in hunger) Deut. xxviii. 48, ἀρκεῖ ἡ τροφή μου, καὶ ἐν δίψῃ, καὶ ἐν γυμνότητι, καὶ ἐν ἱλασίμω σάντων.

28. καθις, beside) The particle serves the purpose of connection.—τῶν σαρκιστῶν) It is thus he terms external labours and troubles. Hitherto he describes his own; he now refers to those of others, that had been shared with him.—ἡ) The Apposition of the oblique and nominative case, such as that of Basil of Seleucia, ὡς φανῇς, σωτηρίας πηγῇ: comp. note on Chrys. de Sacerd. p. 504.—ἱππιστοσιας μου, that which cometh upon me) The ἰχθ. often use the verb ἱππιστήσομαι, and the verbal noun ἰππιστοσιας, of the sedition of Korah and his associates: comp. Acts xxiv. 12. Here therefore we remark the disorderly conduct of those, who troubled Paul by the perverseness of their doctrine or life; for example, Gal. vi. 17.—καθ' ἡμέραν, daily) A large extent of time; and of place, in the words, of all.—πασῶν, of all) This is more modest than if he had said πάσης τῆς ἐκκλησίας, of the whole church. Of all, of those even, to whom I have not come, Col. ii. 1. Peter could not have alleged that of himself in an equal degree.¹

29. τίς, who) He not merely cares for the churches, but for the souls of individuals.—ἀσθενῶ, I am weak) not only through condescension, συγκατάβασις, 1 Cor. ix. 22, but through compassion.—σκανδαλίζομαι, is offended) To be weak and to be offended, at least in this passage, differ, comp. Rom. xiv. 21, note. The former comes by itself; the latter, by means of others.—καὶ οὐκ ἐγὼ συφοίμαι, and I burn not) He adds I, not in

¹ Since Peter was the apostle of the circumcision peculiarly. Whereas Paul was, of all the numerous churches of the uncircumcision.—Ed.
the former [no ιγ’ω before ἀδηνω], but in this part of the verse, for there he suits himself to the weak man; here he confesses that he bears no resemblance to the party offending, as he himself, for the sake of the offended party, takes up the duties neglected by the offender. The duties, neglected by the person offending, are love, prudence, etc. Paul however at the same time takes upon himself the part of the offended person, or the inconvenience, which the offended person feels. All these things thus follow from the force of the relatives [the things mutually related]. Πυροσβος τοις δυμοις is read more than once in 2 Macc. They think or speak badly, who, seeing a scandal of offence, say in the mother tongue [alluding to a German saying], I have caused myself to offend.

30. Εἰ, i.e. since.—τὰ τῆς ἀδηνίας μου καυχόσωμαι, I will glory of the things, which concern my infirmities) an admirable oxymoron; xii. 5, 9, 10, for infirmity and glorying are antithetic terms.

31. Εὐλογητὸς, blessed) This increases the sacredness of the oath.—οἶδα, knoweth) The persecution at Damascus was one of the first and greatest, and belonged particularly to this place; and Paul calls God to witness, for he could produce to the Corinthians no witness among men, concerning a matter which was known to few, and had happened long before: comp. Gal. i. 20. Luke afterwards recorded it, Acts ix. 25. This religious preface increases even the credit of the circumstances, related in the following chapter.

32. Εὐδάρκχε.) Thus Simon the high priest is called, 1 Mac. xiv. and xv.

CHAPTER XII.

1. Δὴ) truly.—οὐ σωμφέρει μοι, it is not expedient for me) on account of the danger of becoming elated, and of the buffetings of Satan, and of hindering the exercise of Christ's power.—ιλεώσωμαι) I will come, he does not say, I come. He does not eagerly run at it; so, I will glory, not I glory, at the very con-
clusion of ver. 5.—γάφρ, for) The cause, stated in the form of a short preface.—ὀπτασίας καὶ ἀπειράτου, visions and revelations) 

Visions, in reference to seeing; revelations, to hearing, 1 Sam. ix. 15, LXX. Both in the plural number, because those raptures had two degrees [when he was caught up first “to the third heaven,” ver. 2; then “into paradise,” ver. 4], as he presently mentions. So of revelations, ver. 7. Paul had more visions and revelations, independently of these here.—κατά, of the Lord) ver. 8, i.e., of Christ, ver. 2.

2. Οἶδα: εἶτε ἡματία, I knew: whether: caught up) These things, repeated in the next verse, not only keep the reader in pleasant suspense, sharpen his mind, and add weight to well-considered [just] glorying (boasting); but also plainly express a double movement in this action. Clemens Alex. Strom. 1. v. ὡς τρίτον ὄψαναι, καθέσθην εἰς τὸν παράδεισον, f. 427. So also Irenaeus, l. 2, c. (58) 55 (where Græbinius adds Justinus M., Methodius, and of more recent writers Jeremy Taylor), likewise l. 5, c. 36, where (comp. Matt. xiii. 23; John xiv. 2) he infers different habitations from the diversity among those who produce fruit [fruits of faith], and fixes a difference of abode, διαστολὴν εἰκήσως, for those who have their joy in heaven, in paradise, in the splendour of the city. Athanasius in Apol., καὶ ὡς τρίτον ὄψαναι ἡματία καὶ εἰς τὸν παράδεισον ἀνεύχομαι, “and he was caught up into the third heaven, and was borne up into paradise.” Orig. or his translator, on Rom. xvi., has these words, into the third heaven, and thence into paradise. Oecumenius, ἡματία ὡς τρίτον ὄψαναι καὶ πάλιν ἐκεῖθεν εἰς τὸν παράδεισον, “he was caught up to the third heaven, and again thence into paradise.” That different revelations are mentioned in this passage is acknowledged by Hilarius Diac. Præsius, Anselm, Pope Gregory in Estius, as well as Jerome on Ez. xxviii., Pelag. on this passage, Cassiodor. Haymo, Aquinas. The occurrence of the expression, lest I should be exalted, twice, corresponds to the fact, that he was twice caught up. Certainly paradise, coming last in the gradation with the emphatic article, denotes some inner recess in the third heaven, rather than the third heaven itself; an opinion which was very generally held by the ancients. See Gregor. Obs., c. 18; comp. Luke xxiii. 43, note, and Rev. ii. 7. Therefore the privilege was vouch-
safed to Paul only to hear the things of paradise; but he was permitted also to see the things of the third heaven; comp. the preceding verse; although even of the latter he speaks somewhat sparingly. The force of the verb οἶδα, I know, falls particularly upon the participle caught; comp. ἐρι, how that, ver. 4. —πρὸ ἐνῶν δεκατεσσάρων, fourteen years ago) construed with ἀρπαγώντα, caught. He recounts something that had occurred in former times: after a long period every one seems to have become different from himself (what he was before); so that he may the more freely relate the good and evil which he has experienced. [Truly it was a long silence (he had maintained as to the revelations to him), and yet he had been engaged (conversant) among the Corinthians not for a short time, and was united to them in the closest bonds of intimacy.—V. g.]—ἐν σώματι, in the body) This is without the article; then ἐπάνω τοῦ σώματος, out of the body, with the article; and so consistently with this, the words are found in the next verse. Paul seems to be of opinion, that he was out of the body. Howsoever this may be, Claudianus Mamertus de Statu animae, c. 12, rightly concludes from this, that the better part of man is incorporeal; and this, the soul itself, was the part caught up. Whatever existed, independently of the body of Paul, was without the body, or else within it.—οὐχ οἶδα, I know not. Ignorance of the mode does not take away the certain knowledge of the thing. The apostles were ignorant of many things.—ἀρπαγώντα, caught up) Comp. Acts viii. 39, note.—ἐνεκ, even to, far into the third heaven; comp. εἰς, into, ver. 4. Is therefore paradise not included in the third heaven? Ans. εἰς, even to, is inclusive, as Luke ii. 15, etc.—ἐπίθυμον, third) The first heaven is that of the clouds; the second is that of the stars; the third is spiritual. The dual number in ἔτων denotes the two visible heavens. The nomenclature of the third, which eye hath not seen, has been reserved for the New Testament; comp. Eph. iv. 10, note.

3. καὶ, and) The particle here is expressive of a new movement in this transaction. Suppose, that the third heaven and paradise, were quite synonymous; the force of Paul's language will be greatly diminished.—τὸν τοῦτον, such a one) τὸν ἐν Χριστῷ, him who was in Christ.—εἰκών, whether) This word is repeated, because, even if in the body he was caught up to the third
heaven, nevertheless, rising to a higher degree, he might have been caught up to paradise without the body:

4. "multipart) unspeakable words, not in themselves; otherwise Paul could not have heard them; but not to be spoken by man, as the word follows presently after, and therefore, by Paul himself. Who spoke those words? God, or Christ, or an angel or angels, or the spirits of the just? and to whom? Paul does not tell, if he knew. They were certainly words of great sublimity, for all heavenly words are not unspeakable, for example Ex. xxxiv. 6; Is. vi. 3, and yet these are very sublime. —οὐχ ἓκν, it is not lawful) ἓκν and δυνατάν, lawful and possible are said of that which neither the thing itself, nor the law forbids. Therefore, unspeakable words, and it is not lawful mutually explain each other, and affirm either that man cannot speak these words, or that it is not lawful for him to do so. Others, who did not hear them, cannot; Paul, who did hear them, is not sufficiently able; and though he were able, yet it would not be lawful, it would not be proper in the state of mortality; because the inhabitants of the earth would not understand them, John iii. 12. Hearing has a wider range than speaking.—αὐτοπτός, for a man) construed with it is lawful. The power of speaking is often narrower than that of knowledge.

5. "Ὑπερ τοῦ ρωμαίων, in respect to such a one) in the Masc. The antithesis is, of myself. We ought to remove the I from important matters. This verse has two parts, the one has the reason assigned [aetiologia] in the following verse; the other is explained, ver. 7, 8.—καυχήσομαι, I will glory) i.e. I might glory; comp. ver. 6 at the beginning.

6. οὐχ ἡσυχασμένος ἄφω, I shall not be a fool) In the preceding chapter also he spake the truth, and yet he ascribes folly to himself; namely, because he gloried concerning things by no means glorious [viz. his sufferings], hence of things most glorious. —ρείδομαι, I forbear) I treat of these things sparingly.—μὴ τις, lest any one) O how many are there even among theologians, who have no reverent dread in treating of such things! [Not a few allow themselves to be thought of both at home and abroad more highly than is lawful; but how remarkably may they be considered as defrauding themselves in that way of a share in the honour which is in the power of God. If indeed you rejoice in
the privileges of the sons of God, see that this your light may shine, but remember to use with caution and moderation extraordinary circumstances.—V. g.]—βλέπειν ἄκολουθον, sees, hears) in common life, while I am unable to prevent it.

7. ἵνα μὴ ὑπεραίρωμαι, lest I should be exalted) In all the things, which Paul did, and which rendered him great, beloved, and admired among men, he might be less worthy of praise [elated] than in those, of which he was alone conscious to himself. The mind is vain and weak, which applauds itself on account of the applause of men. The better things [the preferable objects of desire] are within. [How dangerous must the exaltation of one's self be, when the apostle required so much restraint.—V. g.]—σκλόνυμος) Hesychius: σκιώτης, ὄξια ἔκαθα, σταυρός, a sharp pointed stake is denoted; comp. the LXX., Num. xxxiii. 55; Ez. xxviii. 24. This general word is presently explained in a particular manner by those buffetings: and this double explanation does not require a third, variously attempted by those, who give a wrong meaning to the buffetings.—τὴν σαρκίν, in the flesh) The ablative case, in the flesh, for the purpose of macerating the flesh. The same case occurs, 1 Pet. iii. 18, iv. 1, 6. This weakness was greater than all those, which had been enumerated in the preceding chapter, and that he might give an account of this weakness, he considered it necessary to mention revelations.—"Ἀγγέλος Σατάν, the messenger of Satan) Paul, after having had some experience of the state of the blessed angels, begins now to discover an angel of a different description. The word Σατάν only occurs in the LXX. twice or thrice, and that too as indeclinable; but Σατανᾶς is declined in thirty-four places in the New Testament, and among these, nine times by Paul; and in this single passage it is used as an indeclinable noun, by a well-weighed apocope [the loss of a syllable at the end], certainly not without good reason. "Ἀγγέλος Σατάν then does not seem in this passage to be in apposition, as if it were said the angel Satan for the devil, for the devil is nowhere called an angel, but he himself has his angels. Therefore Satan is either a proper name in the genitive or an adjective in the nominative, so that there is denoted either an angel sent by Satan or a very destructive angel, an angel like Satan himself or the devil, as distinguished from the fact of his being sent by Satan. The ambiguity seems to
intimate, that the apostle himself, with a view to his greater humiliation, must have been ignorant of what was the character of this angel. He had a revelation from heaven, a chastisement from hell. Job and Paul were harassed by an enemy: the angel of the Lord struck Herod. — ἵνα με, that me) Therefore Paul is not the angel himself (comp. however Num. as above quoted [wherein the Israelites are represented as making the inhabitants of the land whom they drive not out thorns in their sides]), but what is stated is, that the angel harassed Paul with blows: ἵνα, that is again elegantly placed in the middle of the clause, that the antithesis may twice precede the particle, twice follow it. For the excellence of the revelations and the angel of Satan are in antithesis, and likewise to be exalted and to be buffeted.—χολαρίζεται, buffet) With blows (μεγάλαις ὑφαίνει; for this is considered the original root, by Eustathius). Slaves were beaten, 1 Pet. ii. 20, nor is there any obstacle to its being taken here in its proper acceptation, Job ii. 6, 7. For if the apostles and the Lord Himself received blows and other troubles from men, ch. xi. 24, 25; 1 Cor. iv. 11; Matt. xxvi. 67, comp. iv. 5; why should not Paul receive such from Satan or his angel, either visibly or invisibly. Such evils also befel Antony, as Athanasius mentions in his life. Opposition of every kind came in the way of the apostle, ver. 10, which he did not deprecate, but here he mentions something in particular, which harassed him with infirmities and met [counteracted] his exaltation with pain and disgrace, even more so or at least not less than the rage of Inst, which has been excited in the members of the body (with which how wonderfully very holy souls may be tormented, may be learned by reading the writings of Ephraim Syrus, of Estius on this passage, of Joh. a Cruce and P. M. Petruccius), or the most violent headaches. Paul had become as it were of late afraid of the recurring attacks of these blows, inasmuch as he restrains himself in the time of boasting with such frequency as a reader in his natural state would despise and of which he would be weary. Chrysostom remarks, that Paul says χολαρίζεται, that it may buffet, not χολαρίσεσθαι, that it might buffet, as concerning the present. The sight and hearing of Paul had been directed to the most magnificent objects: The touch [for the thorn was in the flesh] had been most severely tormented.
8. Τοῦτον, for this) Demonstrative. He had forgotten his exaltation.—τρις) thrice, as the Lord Himself did on the Mount of Olives. Paul presented his three requests, I know not at what intervals. Then he patiently endured the thorn, when he saw, that it must be borne; he does not seem to have been without the thorn, even then when he wrote these things and so long as he was liable to exalt himself: comp. what follows.—κυρίον, the Lord) Christ; see the next verse. Satan is not to be asked to spare us.

9. Εἴρηκεν μοι, He said to me) when I prayed for the third time. —ἀρξεὶ τῷ ἡ χάρις μοι, My grace is sufficient for thee) A very gracious refusal, expressed in the indicative mood. The Lord as it were put these words into Paul’s mouth, that following them up he might say: O Lord, Thy grace is sufficient for me. There may be grace, even where there is the greatest sense of pain.—ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελειώται, for [power] strength is perfected in weakness) For δύναμις several have written δυνατίς μου, from the alliteration with χάρις μου. If Paul had written δυνατίς μου, I believe he would have subjoined ἐν ἀσθενείᾳ 1 σου. It is however here intimated, that, as, is the grace of Christ, so is the power of Christ: γὰρ, for, here as often elsewhere, is a discriminative particle, by which a distinction is made between grace and strength. Grace is sufficient: do not ask sensible strength; for strength [is made perfect in weakness]. So in short the particle, for, obtains the meaning of causing, not immediately, but medially by the distinction between grace and strength.—ἐν ἀσθενείᾳ, in weakness) From the fact of its being the language of the Lord, Paul often repeats this word; ch. xi. xii. xiii.—τελειώται, is perfected) It [ἡ δύναμις] performs, it perfects all that belongs to it;

1 This decision of the Gnomon, however, does not obscurely differ from the margin of both Ed. and from the Germ. Ver. Therefore it is not quite right to blame Bengel on this account that he wished μοι to be omitted after δυναμις (as Ernesti has it, Bibl. th. T. iv. p. 705); nay, indeed, in this very passage, he would have had occasion to free Bengel from the blame of critical pertinacity. Any one may easily suspect from Bibl. th. 1. c. that Bengel wished to strike out the particle μαλλον after ἢδιστα, but they who use their eyes will find the contrary.—E. B.

The σου is omitted in AD later corrected, G (and acc. to Lachm. but not Tischend. B) ἐγὼ Vulg Iren. Cypr. But A and Orig. 3,200d add μοι, and so Rec. Text.—Ed.
therefore we ought not under the pretext of false self-sufficiency
to cast away the power [strength] of Christ.—μᾶλλον καυχόςομαι, 
I will rather glory) in my infirmities, than in revelations, for if 
I glory in these, I shall prevent the exercise of the power of 
Christ. He adds the pronoun to the former, not to the latter.—
εἴπακενόμην, εἰς εἰμί, may cover me over) as a tent.—σκέπης, a tent, the 
body ["our earthly house of this tabernacle," ch. v. 1].—τὸ ἐπὶ-
σκέπων, covering over, something external; he does not say, that 
it may dwell in me; for he would thus [had he said that] diminish 
the sense of his infirmities.—ἡ δύναμις τοῦ Χριστοῦ, the power of 
Christ) that is Christ with His power. We ought most gladly 
to receive whatever promotes this object.

10. Εὐδοκῶ, I am well contented [Engl. V. too strongly, I take 
pleasure]) He does not say here, I rejoice, which would denote 
more than he meant.—ἐν ἀδυναμίαις, in infirmities) This is the 
genus; hence we have immediately after, I am weak; two pairs 
of species follow.—ἐν ὑβρισιν, ἐν ἀνάγκαις, in reproaches, in neces-
sities) which also the messenger of Satan occasions.—ἐν διωγμοῖς, 
ἐν συγχωρίαις, in persecutions, in distresses) which were caused 
by men.—ὑπὲρ, for the sake of) construed with ἐυδοκῶ, I am well 
contented.—τότε) then, in particular [then and then only].—
δυνατὸς, strong) in the power of Christ.

11. ἔγω, I am become) He sounds a retreat.—ὡρεῖτο, I 
ought) An interchange of persons, i.e., you ought to have com-
mented me [instead of my having to commend myself].—ὑπὸ 
ὑμῶν) by you, among you.—οὐδὲν εἴμι, though I am nothing) of 
myself.

12. Μιν, indeed [truly]) This particle is as it were a crumb that 
feeds modesty.—σημεῖα, signs) The proofs of the facts are at 
hand.—τῶν ἀποστόλων, of the apostle) The article has this force; 
[the signs] of one who is an apostle.—σημεῖον) So Al. Lat. (in 
Cod. Reutl.) Hilarius. A reading standing midway between 
the extremes:1 whence most copies have ἐν σημείοις; καὶ σημεῖον 
is the reading of Chrys. Boern. Lat. in the MSS.: σημεῖοι τοί is 
the reading of Lin. also Syr.2 On σημεῖον and τίρασι, see Matt.

1 'Media,' so as to form a kind of common starting point from which the 
various other erroneous readings took their rise.—Ep.

2 Σημεῖοις is read by AD corrected later f Vulg. Breads σημεῖοι τοί. Gg 
Syr. read καὶ σημεῖοις. Rec. Text reads ἐν σημεῖοις.—En
xxiv. 24. Δωάμες are most palpable works of divine omnipotence.

13. Τι, what? This word refers both to the antecedents and the consequents.—λοπαστς, other churches) planted either by me or by the other apostles.—ει μη—ταυτην, unless—this) a striking Asteismus [instance of refined pleasantry].—αυτως, I myself) The antithesis follows, nor by others, ver. 16, 17. I did not burden you myself, nor make a gain of you by those others whom I sent, Titus, etc.—αδησιαν, wrong) The apostle might rightly [as opposed to αδησιαν] have accepted his maintenance from the Corinthians, and when he did not avail himself of this right, he imputes it to himself, as a wrong; and he gives it this name, not in the way of irony, with which the language of the apostle is inconsistent, but in the way of amphibology, for he uses αδησιαν in this passage, in a very unusual sense, which may be expressed in Latin by non-jus, and it has a in the privative sense, as αυτομες, ἀνήμως, are sometimes used [without law; not contrary to law], Rom. ii. 12; 1 Cor. ix. 21: so ανπιστασαν τον [not subjected, instead of insubordinate], Heb. ii. 8: and yet it admits at the same time the idea of injustice, deprecating thereby all suspicion of want of love to the Corinthians [in his not accepting maintenance from them]; forgive me, comp. xi. 11.

14. Τα ρμων, yours) Phil. iv. 17.—λμως, you) that I may gain you. Matt. xviii. 15. He heaps up spiritual treasures for the souls of the Corinthians, ver. 15 [τυπε των ρμων ρμων].

15. Ἐγω δι, but I) The δι makes an Epitasis [emphatic addition to the enunciation already made].—δαπανησω) I will spend what belongs to me.—ιξδαπανηςωμαι, I myself will be spent) —ηπτον, less) Love rather descends, than ascends. [It is unworthy to repay the most devoted love with a scanty measure of love. —V. g.]

16. Αλλα ἵπαρχων, but inasmuch as I was) an objection which the Corinthians [moved by suspicion, V. g.] might frame.1 The answer is in the following verse.—ικαισων, I caught) that you might not escape the net, that was set with a view to my gain.

17. Μη τινα διν—διν αυτην) for μη δια τινος τουτων, ους απεσταλκα.

i.e., You may object and say that though I did not burden you, I yet, as being crafty, caught you by guile.—Ed.
[The good faith of his associates wonderfully assisted Paul. —V. g.]

18. παρειχάλεσα, I exhorted) to go to you.—τίν ἀδελφόν, the brother) he seems to have been a Corinthian.—πνεύματι, in spirit) inwardly.—ἰχνεσί, steps) outwardly.

19. Πάλιν δοκεῖτε) Some read πάλαι δοκεῖτε ¹ a reading indeed, which would imply a more determined aversion of mind from Paul on the part of the Corinthians; comp. ch. iii. 1; for πάλαι, with a verb in the present tense, denotes long-continued perseverance. Plato in Gorgias, ἀλλ' ἵγωγε καὶ πάλαι λέγω, but as I said long before, so I still say. The more approved reading is πάλιν δοκεῖτε; comp. again ch. iii.1.—ὑμαῖν, to you) as if it were necessary for our own sake in this way to retain your favour.—υπερ τῆς ὑμῶν οἰκοδομής, for your edification) that you may rather see, than experience with sorrow, how much I am an apostle.

20. οὐχ ὀινοί, you not such as I would) This is treated of to the end of the chapter. Then, the clause, such as ye would not, is treated of from ch. xiii.1 and onwards. Such as is the hearer, so is the pastor to him.—ἐρείς, ὑπαλογίζω, ὑμεῖς, ἐριθεία) Gal. v. 20.

21. Μὴ πάλιν, lest again) There is here an Anaphora,² lest haply, lest haply, lest [μὴ πῶς—μὴ πῶς—μὴ]. And indeed in this verse he speaks with greater severity.—ταπεινώσῃ, will humble) A Metonymy [Substitution] of the consequent [for the antecedent].—ὁ Θεὸς μου, my God) He by this expression gives the reason, why he considers acts committed against God, as appertaining to himself.—τῶν προϊστηρίστων) who have sinned before my last coming.—ἀκαθαρσία) the uncleanness; for example, of married persons: 1 Thess. iv. 7.—πορνεία, fornication) among the unmarried, ἀσελγεία, lasciviousness) sins contrary to nature.

¹ ABGf Vulg. read πάλαι. Only D (Δ) g of the oldest authorities support the πάλιν of the Rec. Text.—Ed.
² See App. The frequent repetition of the same word in beginnings.
CHAPTER XIII.

*1. τρίτον) The decisive number, the third time. So the LXX. τρίτον τώτο, Num. xxii. 28.—ἐρχομαι, I am coming) I am now in readiness to come.—μαρτήρων, of witnesses) Therefore in this matter the apostle thought of depending not on an immediate revelation, but on the testimony of men; and he does not command the culprits to be cast out of the Church before his arrival.

2. Προσέρχεσθαι καὶ προσέρχω, I told you before and I tell you beforehand) Refer to the former the words, as if I were present the second time; to the latter, the words, being now absent. He seriously forewarns them. There is in the text, which excludes the word γράφω as an inferior reading,1 an uninterrupted chiasmus throughout the three members of the sentence, in the following order:

I told before, and I tell beforehand.

as if I were present the second time and being absent now
(viz. no doubt when he had come to the neighbourhood towards Corinth, and had already determined to go thither himself also, although he afterwards forbore),

to those who have heretofore sinned, and to all others, who afterwards sinned, after my second coming, and yet before my third.

—οὐ γεισομαι, I will not spare) He had formerly spared, i. 23.

1 ABD (Δ) corrected later, Gfy Vulg. reject γράφω. Rec. Text supports it without any of the oldest authorities for it.—Ed.
3. άσείτε, ye seek a proof) A metonymy for, you provoke me; you tempt me; you desire to find out what I am; see ver. 5 [ίαυτοξ δοξιμάζετε, prove your own selves].—δοξιμάζετε has its conjugates in ver. 5, 6 · ἀδίκωμαι, i.e., whether Christ is speaking in me. The Corinthians had doubts; he presently proves that they ought not to doubt.—εἰς ἕμας, in ὑμᾶς, to you-ward, in you) The particles differ; see ch. x. i.—οὐν ἢσθενείς, is not weak) by me and this very epistle.1—δυνατές) The ardour of his mind produced this new word by a paraphrase in respect to ἢσθενείς.

4. Εἰ, if [though]) a concessive particle.—ἴσωρμάθην, was crucified) The cross, the utmost weakness; it includes death, for life, is put in antithesis to it.—εἰς ἢσθενείς, owing to [through] weakness) It is the part of weakness to be crucified. This is the force of the particle.—ἀδενωμέν ἐν αὐτῷ, we are weak in Him) Presently after, the particle is varied, ἐν, with Him, being employed instead of the ἐν here; we are weak, we do not exercise δύναμιν, power, and therefore we ourselves are less sensible of it, inasmuch as the sense of tribulation prevails.

5. Ίαυτοξσ, your own selves) not Paul. If you examine yourselves, you will perceive what we are. Where there are true teachers and true learners, we may judge from the feeling of the one party concerning the other, what is the character of that other.—ἐν τῇ πίστει, in the faith) and therefore in Christ.—δοξιμάζετε, prove) The milder admonition [δοξιμάζετε, prove] is subjoined to the severer word [τεθράζετε, lit. tempt, make trial of] test [Engl. Vers., examine yourselves]: if you are in the faith, prove yourselves to be so;2 εἰ, if, is used as presently after in εἰ μὴτι.—ἡ an, the second part of a disjunctive interrogation; i.e., you can truly prove yourselves: for Jesus Christ is in you, and you know Him to be in you. [In fact, any one may test himself, whether he be in the faith or not; no man can prove himself and search out his own true character unless he be a believer. —V. g.]—ἐπειράωσκετε, do you perceive?) an emphatic compound.—ὅτι, how that) the grounds upon which.—Ἰησοῦς, Jesus)

1 [Christ, who] is not weak towards you, as far as I and this very epistle can effect.—Ed.

2 Engl. V. and Tischend. and Laehm. connect εἰ ἐστι εἰ τῇ πίστει with τεθράζετε, "Examine yourselves whether ye be in the faith."—Ed.
not only a sense [perception] of Christ, but Jesus Christ Himself, [as is evident from the addition of the proper name, Jesus; comp. 2 Tim. iv. 22.—V. g.]—εἰ μὴ, unless somewhat) So εἰ μὴ, ch. iii. 1; τί, somewhat, softens the language.—ἀδόκιμοι, reprobate) in a passive and active sense; for the conjugate δόκιμοι is considered to be in a reciprocal sense.

6. θαλάσσεσθε, you shall know) by the proving of yourselves, without any experimental proof of my power, ver. 10.

7. Εὐχαριστάω) The same verb occurs with the accusative and infinitive, Acts xxvi. 29.—μὴ ποιήσαι ὑμᾶς κακῶν μηδὲν, that ye do no evil) The Vulgate has thus correctly translated it. For there follows, that you may do good. Grotius interprets it, that I may not be forced to inflict evil, punishment, on any one. But in this way the antithesis just noticed is lost. ποιεῖν has the accusative of the person, but Paul says, ποιεῖν πρὸς να, ut να.—οὐχ ἵνα, not that) ἄδόκιμοι, approved) by restraining you when you do evil.—ὡς ἄδόκιμοι, as reprobate) no cause being given to us for exercising authority: ὡς, as if, softens the expression.

8. Δυνάμεα, we are able) comp. the power which he claims, ver. 10.—ἀληθινὰ, truth) Truth here denotes the exact authority to be exercised over the Corinthians.

9. Ἀθενάμεν, we are weak) in body and with our authority unemployed.—δυνατός, strong) in faith.—καὶ ευγέμενα, we also wish) Weakness is welcome, not wished for; κατάρτιας is even (καὶ) wished for.—κατάρτιαν) perfect union, perfection, ver. 11; 1 Cor. i. 10 ["perfectly joined together"]: that there may be no need to use severity in cutting off any one from the body.

10. Μου, to me) Paul, in treating of his peculiar apostolic power, returns from the plural to the singular.

11. Εἰσερέω, finally) The conclusion. Paul had written somewhat severely in discussing this matter; now more gently, without however dismissing the subject itself, comp. ch. xii. 20.—χαίρετε) rejoice. He returns to that with which he first set out, i. 24; but the word χαίρετε here is appropriately used, as by it men are accustomed to bid farewell.—παρακαλεῖτε, be of good comfort, ch. i. 6.

1 ἀποτίμως ver. 10, Th. ἀποτέμνειν, to cut off.—Ed.
13. 'H) This prayer corresponds in both epistles. The first epistle, indeed, has also its own conclusion and prayer; but yet because the first epistle is taken up and renewed in many important particulars by the second, this prayer is also suitable to it, and in the very universality of the prayer, the apostle seems also to have had reference to the first epistle.—

χάρις, grace) This is mentioned in the first place, for by the grace of Christ we come to the love of the Father. [An admirable testimony to the Holy Trinity.—V. g.]—ν ἡγὼν τοῦ Ὀλοῦ, the love of God) ver. 11.—ν κοινωνία, the communion) which has also come to you Gentiles, and which produces harmony.

ADDENDUM TO NOTES.

Rom. x. 11, "Duplex voluntas divina," viz. "voluntas beneplaciti et voluntas signi." A scholastic distinction introduced by Thomas Aquinas, who, in the Summa Theologiae, par. i. qu. 19, art. 11, writes, "Ideo in Deo distinguitur voluntas propriè et metaphoricè dicta. Voluntas enim propriè dicta (used in the plain and literal sense) vocatur voluntas beneplaciti. Voluntas autem metaphoricè dicta (used in the figurative sense) est voluntas signi, eò quod ipsum signum voluntatis voluntas dicitur;" i.e. God uses language which would seem among men to indicate will: but this is only a metaphorical or ostensible will, "voluntas signi," not His will in the same strict sense in which His secret purpose, "voluntas beneplaciti," is His will.—Ed.

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