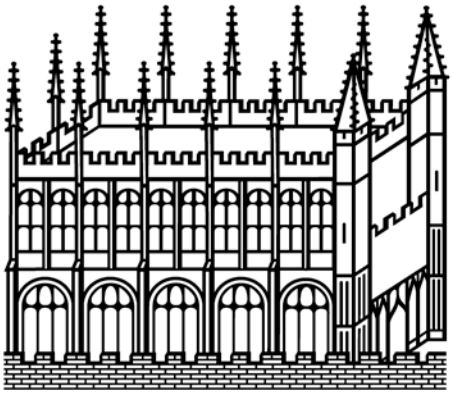

Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

http://www.bodleian.ox.ac.uk/dbooks

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

Η

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ST PAUL'S EPISTLE TO THE ROMANS.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

Η

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ST PAUL'S EPISTLE TO THE ROMANS:

WITH NOTES

BY

CHARLES JOHN VAUGHAN, D.D.

VICAR OF DONCASTER, CHAPLAIN IN ORDINARY TO THE QUEEN,
AND LATE HEAD-MASTER OF HARROW SCHOOL.

SECOND EDITION.

MACMILLAN AND CO.
Cambridge:
AND 23, HENRIETTA STREET, COVENT GARDEN.
London.
1861.

100 c 208

ERRATA.

In page 8, note on *v.* 29, *for* Five *read* Four : *omit* ἄσπονδοι

„ 74, line 2, *for* ἐκ *read* ἐν

„ 87, note on *v.* 32, ἐξ ἔργων νόμου] *omit* νόμου

„ 91, note on *v.* 13, *add* Joel ii. 32. LXX.

„ 112, note on *v.* 7, *for* ωμεν *read* ὦμεν

TO

THE SIXTH FORM

PAST AND PRESENT

OF

HARROW SCHOOL.

August, 1859.

PREFACE.

BY dedicating this work to my elder Pupils at Harrow, I hope that I sufficiently indicate what is and what is not to be looked for in it.

A glance at the following pages will show that I enter into no competition with those who have sought to provide the students of Scripture with large materials of theological information, or to guide them through a labyrinth of conflicting interpretations. These are important objects, and learned and able men in our own country are pursuing them. But mine has been a different and a humbler aim. I have set before myself the case of readers who require rather results than processes of investigation, and have sought not so much to argue and to discuss as to interpret and to teach.

I have long felt that there was a work still to be done in connection with the study of Scripture, in which it would be an unspeakable happiness to bear even the humblest part. The interpretation of the Word of God is too apt to degenerate into

a censorship of its human interpreters. Men are satisfied to drink of a very turbid stream, who might slake their thirst at the living spring. The προφήτης, instead of being the very mouthpiece of the μάντις, becomes the mere echo of surrounding προφῆται. Gifts are exercised in the collation and comparison of previous commentaries, which would be invaluable if brought to bear immediately on the living oracles themselves.

I believe that, to a mind educated in the study of ancient writers, and a heart disciplined for the pursuit of Divine knowledge, the Scriptures will gradually unfold their own meaning as the reward of a patient and a trustful study. On the other hand, if this process be interfered with by the premature presentation of the opinion of a human commentator, the clearness of the vision will inevitably be disturbed, now by a prepossession, and now by an antipathy, alike inconsistent with the spirit of calm and candid enquiry, and uncongenial to the very climate in which such processes should be carried on.

It will not be supposed that I undervalue the work of those who, in the study and explanation of Scripture, have availed themselves of every help furnished by the labours of those who have gone before them. Such a tone would indeed give little

promise of success in a toil of which the first condition is humility. Still less can I hope that the present commentary on the Epistle to the Romans will afford a specimen of that method of interpretation which I have spoken of as desirable. Its deficiencies are many and obvious. My very anxiety that it should be an independent testimony has necessarily rendered it most incomplete. I have abstained, throughout the whole of its preparation, from all use of the notes or commentaries of others. I have desired to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. For almost eighteen years, at intervals, I have been occupied in this study. Each single note is the result of some honest labour. Every reference, whether in illustration of language or of doctrine, has been minutely examined and deliberately chosen. In some cases, the interpretation given has been selected from amongst several which occurred to me; selected perhaps after long hesitation, frequent reconsideration, and some changes of mind. When finally chosen, I have nevertheless stated it *alone*, as the conviction of my own judgment, and in the hope that the judgment of others may ratify it. In almost every instance, I have added proof to assertion, deriving that proof invariably from Scripture

itself, and generally from some parallel expression in the writings of the same Apostle.

How often I have seemed to myself to arrive at positive certainty as to the intended sense of some difficult passage, by the help of light thrown upon it from another, it is not for me to say. If I express a thankful hope that it often has been so, let it be for the sake of adding a reverent testimony to the harmony of the Divine Revelation, and to the power and dignity of its enunciation by St Paul.

That that enunciation is made in language deserving to be carefully examined, because, like the language of all intelligent men, it expresses thought, and means what it says, ought not to require to be stated. The idiom of St Paul may differ in some important respects from that of the Attic writers, and yet not be on that account loose or accidental. Hellenistic Greek, if in one aspect a corruption, is in another rather an over-refinement, of the Classical original. Its departures from the purer model are not all provincialisms or vulgarisms. It has laws of its own, and those laws can in some measure be traced and should be studied. And with reference to language generally, it is surely the right of every author, to have his words regarded as intentional and not casual, if they

will bear an intelligible sense in their legitimate construction. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in this Epistle, arranging them, where the case required it, under their various modifications of sense, so as to render (if it might be so) some service to the study of other parts of Scripture. In no instance have I allowed myself to travel, except by actual necessity, from the Scriptural into the Classical field.

On the other hand, St Paul's exposition of Divine truth is ever of what may be called an occasional as opposed to a systematic character. Not accidental, with reference to the inspiration which dictated, or to the Providence which guided and preserved the writing; yet incidental, as regarded its human author, the circumstances which elicited it, and the wants to which it ministered. A man full of faith and of the Holy Ghost addresses himself, in an epistolary form, to a congregation known to him personally or unknown. In the former case, it is natural that his letter should abound in reminiscences of past intercourse, expressions of gratitude for kindnesses received, and of anxiety for the permanence of that work of which he had witnessed the commencement. In the latter case, it is equally natural that he should carry his readers at once

into that region in which his own best and highest life is exercised, assume their communion with him in things felt to be all-important, and expatiate with them, as their guide at once and their companion, among the mysteries, the revealed secrets, of the very world to come. The Epistle to the Romans is of the latter order. This congregation was one which St Paul had not yet visited. In an Epistle therefore addressed to it we should expect general topics to predominate over personal. But an Epistle, whatever be its subject, and to whomsoever it may be addressed, is an Epistle, a letter, still. It differs essentially from every other kind of writing; from a speech, from a discourse, from a treatise, from a meditation. We must scarcely attempt to divide it into sections. We must scarcely imagine it to have been written upon a preconceived plan. We expect in it sequence, not system; coherence, not composition. It is enough if each sentence, each topic, flows easily out of the preceding; if every thought suggests the next which follows, by a train not of elaborate reasoning, but of natural association. Taking it as it is, we may show its connection, we may trace its argument; but we mar its beauty, and we miss its meaning, if we reduce it to a framework of premeditated heads and formal subdivisions.

While therefore I have laboured, even at the risk of some repetition, to follow from step to step both the substance and the language of this Epistle, I have abstained from any attempt to give, whether beforehand or afterwards, a detailed analysis of its contents.

A life of almost incessant practical labour affords little room for studies which, to be worth anything, ought to be prolonged and continuous. Nevertheless I cherish the hope that I may yet add something to this work; something, at all events, to correct its errors; something, it may be, to carry a similar process into another Epistle of St Paul.

For the present, I would commend this portion of my undertaking to the use of those for whom it is specially designed.

I desire to record my impression, derived from the experience of many years, that the Epistles of the New Testament, no less than the Gospels, are capable of furnishing useful and solid instruction to the highest classes of our Public Schools. If they are taught accurately, not controversially; positively, not negatively; authoritatively, yet not dogmatically; taught with close and constant reference to their literal meaning, to the connection of their parts, to the sequence of their argument, as well as to their moral and spiritual instruction; they

will interest, they will inform, they will elevate; they will inspire a reverence for Scripture never to be discarded, they will awaken a desire to drink more deeply of the Word of God, certain hereafter to be gratified and fulfilled.

There are also Christian laymen, who would gladly study the New Testament in its original Greek, if they could find a guide neither verbose nor disputatious; contented to give the true, without expressly negativing every erroneous interpretation; avoiding theological technicalities, and yet telling them, distinctly and accurately, what St Paul himself wrote upon topics of paramount and unchangeable interest. To minister in any manner to the wants of such students of Scripture would be its own reward.

I will not disguise my hope that this publication may possibly, in some few instances, be of use even to a different class of readers. My own special study of the Epistle to the Romans began in preparation for expository Sermons, delivered weekly, during 1842 and the two following years, in St Martin's Church at Leicester. If I could indulge the expectation that these Notes might aid a similar plan in some other Parish, furnishing a brother Clergyman, whose strength and time may be too heavily tasked to leave much room for independent research,

with the bare elements of exposition, to be clothed by his own experience and zeal with the better part of all preaching, its sympathy and its exhortation; I should indeed feel that I had reaped an abundant harvest, for which no words of mine could adequately express my thankfulness.

For the text of this Edition of the Epistle to the Romans I am indebted to my friend the Rev. B. F. Westcott, M.A., late Fellow of Trinity College, Cambridge; whose name will be a sufficient guarantee for the learning, accuracy, and ability with which that most important part of the work has been performed. Mr Westcott has thus allowed me to anticipate (with regard to this Epistle) the publication of that complete recension of the text of the New Testament, on which he has been for some time engaged. For everything connected with the text, except indeed the punctuation, Mr Westcott has kindly permitted me to make him responsible. The principles on which his revision has been made will be found clearly stated in his own words which follow.

SEVENOAKS,
August 6, 1859.

Note by the Rev. B. F. Westcott.

"It has been our[1] object to give a text which contains what appear to be the exact words of the Apostle, even in points of orthography, simply from the consideration of the evidence, without paying any regard to the *textus receptus* or to any other standard. With this object we have made use of every kind of evidence, external and internal, not confining ourselves to authorities of a particular date, nor disregarding considerations of style and language. Without attempting to fix very rigidly the limits of the different groups or 'families' into which the external evidence—MSS., Versions, Quotations—may be divided, any one who has analysed the various readings in a few chapters of the New Testament, will see that, as a general rule, certain authorities have a kindred character. This being so, it is necessary to estimate the relative value of the different *groups* of authorities as well as of the *individual* authorities themselves; and the *group* which represents the most ancient text must, without doubt, have the greatest weight, the most ancient text being determined, in the first instance, purely historically. If all the authorities which this class includes—manuscripts of various dates from the 4th to the 14th or 15th century, the oldest versions, the earliest quotations—are unanimous, then the text may be considered certain, and the variations which exist can (in point of fact) be traced to some well-known cause of corruption.

[1] In the revision of the text I have been throughout in constant communication with the Rev. Fenton J. A. Hort, M.A., without whose help I should not have undertaken the task. Though Mr Hort is not answerable for every reading which is adopted, I believe that our points of difference are not more than two or three. I owe to Mr Hort particularly a sense of the importance of the various readings in iv. 1 (*om.* εὑρηκέναι), and xiii. 5 (ἀνάγκῃ ὑποτάσσεσθε), and of a change of accent in κρίνει for κρινεῖ in ii. 16.

When, however, the members of the highest class differ among themselves, then problems of various difficulty arise which do not admit of any uniform mechanical solution. It frequently happens that a various reading is confined to one of the subsidiary groups which are formed within the main group—to Western authorities, for instance, in conflict with all others, or that it is an obvious gloss, or an interpolation, or a transitional reading, and when this is so, there can be little doubt as to the decision. But sometimes the authorities are so divided that an absolute judgment is at present impossible. Either a most important Greek MS. stands nearly alone, and yet is supported by strong internal evidence; or internal evidence is against the best attested reading; or the variations are such that they point to a corruption anterior to existing authorities. In such cases, and they are comparatively very rare, the alternative readings are always given in the margin, so that every reading is noticed which seems to have a *bonâ fide* claim to be considered as part of the true text. Other readings have an interest from peculiar causes, as illustrating, for instance, either the source or the progress or the limits of a corruption. To notice these particularly would render it necessary to enter into details foreign to the present work; but the student will find (on reference to any critical apparatus) examples worthy of attentive consideration in the following passages of the Epistle: i. 32; ii. 17 (ἰδέ); iii. 5 (κατὰ ἀνθρώπων), 9; iv. 25 (δικαιοσύνην); v. 16 (ἁμαρτήματος); vii. 6 (τ. ν. τοῦ θανάτου), 25 (εὐχαριστῶ); viii. 1, 24; xii. 11 (τῷ καιρῷ), 13 (ταῖς μνείαις); xiii. 12 (τὰ ἔργα τ. φ.); xiv. 6; xv. 24, 32; xvi. 17, 18.

"The only passage in the Epistle which presents any critical difficulties of a peculiar character is the great doxology which is found in the mass of later MSS. at the end of Chap. xiv., and in the most ancient at the end of Chap. xvi.

This difference of position is evidently the result of some earlier variation, of which traces remain in intermediate readings, for the doxology is inserted by some MSS. in *both* places; and in two (or three) it is omitted entirely. And yet further the variations which exist in xvi. 20, 24, point to successive attempts to harmonize it with the form of the context. In several respects the passage offers an analogy to the famous *pericope*, John vii. 53—viii. 12, but with this difference, that internal evidence is decisive as to its Pauline origin. Whether it may be possible that the Epistle proceeded in two forms from the Apostle's hands, the one closing with Chap. xiv. and the doxology, the other extended by the addition of the two last chapters after the omission of the doxology, or whether any other more satisfactory explanation can be offered of the phenomena of omission, repetition, transposition, authenticity, must be left for further investigation.

"Many points of orthography, such as the spelling of compounds of *σὺν* and *ἐν*, must be regarded as still unsettled. The best MSS. do not in all cases observe a uniform rule, and some of those which most constantly preserve the *ν*, contain such singular mistakes from sound in other cases, that it would be rash to trust to their authority alone. For similar reasons I have not gone so far in admitting other orthographical peculiarities (as *λῖμμα*, *ἐφ' ἐλπίδι*, *ἐραννάω*) as the evidence of MSS. in particular passages would justify, though it is possible that the orthography of the same writer might vary in some words in the course of a long Epistle."

ADVERTISEMENT TO THE SECOND EDITION.

THE present Edition is scarcely more than a careful reprint of the former. The charge of a populous Parish is as little fruitful in leisure as that of a great School: and the hope expressed in the foregoing Preface is still deferred. This must be my excuse for failing at present to carry out some valuable suggestions, made to me in notices of this work both public and private, with a view to rendering it more worthy of its aim and subject.

THE VICARAGE, DONCASTER,
February 28, 1861.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΠΑΥΛΟΣ, δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς I. 1
ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ 2
προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν
γραφαῖς ἁγίαις, περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενο- 3
μένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα, τοῦ 4
ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα

i. 1. Ἰησοῦ Χριστοῦ.

I. 1. Κλητὸς ἀπόστολος] so 1 Cor. i. 1: *a commissioned Apostle:* one appointed by regular *summons;* opposed to *self-constituted.* Heb. v. 4: οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλ' ὁ καλούμενος ὑπὸ τοῦ Θεοῦ.

ἀφωρισμένος εἰς] Act. xiii. 2: εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. Gal. i. 15: ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου...ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Cf. Levit. xx. 26.

3. περὶ τοῦ] depends upon εὐαγγέλιον.

4. ὁρισθέντος... ἐξ ἀναστάσεως] *definitely marked out as,* &c. Act. x. 42: αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. Act. xvii. 31: ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

ἐν δυνάμει] *in* (by the exercise of) *power:* with ὁρισθέντος. 2 Cor. xiii. 4: ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

κατὰ πνεῦμα ἁγιωσύνης] *by the operation of a Spirit of holiness—the Holy Spirit.* For this use of κατά, see 1 Cor. xii. 8: ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα. Eph. ii. 2: περιεπατήσατε ... κατὰ τὸν ἄρχοντα

ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χρι-
5 στοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν
καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν
6 τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς
7 ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσιν
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

κ. τ. λ. explained by τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας. For the sense, compare viii. 11, where the Holy Spirit is spoken of as the agent (or, if διὰ τὸ ἐνοικοῦν πνεῦμα is the true reading, the *cause*) of the resurrection of Christians, as here of Christ: ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. The Holy Spirit is *the energy of God:* the work of creation is connected with Him in Gen. i. 2; and the constant renewal of animal life in Ps. civ. 30.

5. χάριν καὶ ἀποστολήν] xv. 15: τὴν χάριν τὴν δοθεῖσάν μοι ...εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Eph. iii. 8: ἐμοὶ...ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι κ.τ.λ.

εἰς ὑπακοὴν κ. τ. λ.] i. e. εἰς τὸ πάντα τὰ ἔθνη ὑπακούειν τῇ πίστει. xv. 18: εἰς ὑπακοὴν ἐθνῶν. xvi. 26: μυστηρίου...εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.

ὑπέρ] depends upon ἐλάβομεν χ. κ. ἀ.

ὀνόματος] the *name* of a person is *that which brings him before the mind as all that he is;* and is often used in Scripture as *a summary of the character or qualities.* See Exod. xxxiii. 19. xxxiv. 5—7: LXX. καὶ ἐκάλεσε τῷ ὀνόματι Κυρίου...Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός κ. τ. λ. Joh. xii. 28: Πάτερ, δόξασόν σου τὸ ὄνομα· *manifest Thyself as that which Thou art:* &c. Thus *the name of Christ* is *Christ such as He is.* Joh. xx. 31: ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

6. ἐν οἷς] sc. ἐν τοῖς ἔθνεσιν· *and therefore amongst those to whom my commission extends.*

7. κλητοῖς ἁγίοις] *persons consecrated* or set apart for God *by His own special summons.* So 1 Cor. i. 2. For κλητός, see note on *v.* 1. ἅγιος (from ἄζομαι, *to stand in awe of,* through ἅγος, the *object* of such awe) is *one consecrated,* the opposite of κοινός, which is (like βέβηλος) *open to any one.* Thus 1 Pet. ii. 9, in two parallel clauses, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· *a consecrated*

ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ 8
Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις
ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρ- 9
τυς γάρ μού ἐστιν ὁ Θεός, ᾧ λατρεύω ἐν τῷ
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, πάντοτε
ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη 10
ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ
ἐλθεῖν πρὸς ὑμᾶς. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα 11

race, a people unto acquisition (i. e., *whom God wills to make His own*): cf. Lev. xx. 26: LXX. καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι κύριος ὁ Θεὸς ὑμῶν, ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναί μοι. For the combination of κλητός and ἅγιος, see Heb. iii. 1: ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι. And for the sense, 2 Thess. ii. 13, 14: εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν.

χάρις] *free favour*: opposed alike to ὀργή and to ὀφείλημα. See iv. 4.

8. ἡ πίστις ὑμῶν] 1 Thess. i. 8: ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἐξελήλυθεν.

ἐν ὅλῳ τῷ κόσμῳ] St Paul *himself* has already preached ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ· xv. 19. And a very few years later he speaks of the Gospel as κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· Col. i. 23. Thus early was the charge approximately fulfilled, πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mar. xvi. 15).

9. ᾧ λατρεύω] *to whom the sacrificial worship which I offer* (for λατρεύω, see Heb. viii. 5. ix. 1, 6, 9. x. 2. xiii. 10) *is not carnal and formal*, like the rites of the Jewish law, *but inward and spiritual* (ἐν τῷ πνεύματί μου), *namely, the devotion of myself to the preaching of the Gospel of His Son.* Phil. iii. 3: ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ (*the circumcised nation*) οἱ πνεύματι Θεῷ λατρεύοντες κ. τ. λ.

τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη-
12 ριχθῆναι ὑμᾶς· τοῦτο δέ ἐστιν, συνπαρακληθῆ-
ναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν
13 τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ
ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
14 Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοή-
15 τοις, ὀφειλέτης εἰμί· οὕτως τὸ κατ' ἐμὲ πρό-
θυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις

11. χάρισμα πνευματικόν] may *include* the miraculous gifts, for the communication of which the presence of an Apostle seems ordinarily to have been necessary; see Act. viii. 14—17: but more generally, any kind of spiritual blessing—increased knowledge, hope, strength, &c. See the next verse, στηριχθῆναι, συνπαρακληθῆναι· also συναναπαύσωμαι, in xv. 32.

13. καὶ ἐκωλύθην] exactly as in 1 Thess. ii. 18: ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. See xv. 22.

14. Ἕλλησίν τε...ἀνοήτοις] *civilized and uncivilized, intellectual and unintellectual:* men (1) of all *races*, and (2) of all *capacities*. The parallelism of Ἕλλησιν and σοφοῖς here recalls Ἕλληνες σοφίαν ζητοῦσιν in 1 Cor. i. 22.

ὀφειλέτης] 1 Cor. ix. 16: ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται.

15. τὸ κατ' ἐμὲ πρόθυμον] *my part is ready.*

16. οὐ γὰρ κ. τ. λ.] This verse is the starting-point to the whole of the doctrinal part of the Epistle. *The Gospel is the power of God, His powerful and effectual instrument, for bringing to salvation every one who believes it. How does it effect this? It reveals God's offer of* δικαιοσύνη (*v.* 17). *But why is this needed? Because God's wrath is upon sin* (*v.* 18); *and all have sinned: the Gentiles universally* (*vv.* 19—23); *the Jews no less fatally* (ii. 1—iii. 20). *Thus needed, what is the offer?* This question is answered in the remainder of chap. iii. The gratuitous cha-

γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. δικαιο- 17
σύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ 18

17. *om.* πρῶτον.

racter of the offer is vindicated and illustrated by the language even of the Old Testament Scriptures (chap. iv.). The "power" of this instrument of salvation is enlarged upon, with some digressions, in chapters v. to viii. The bearing of the Gospel upon the Jewish nation is the general subject of the three following chapters. And the 12th enters upon the practical consequences of the doctrine already opened.

δύναμις Θεοῦ] 1 Cor. i. 18: ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν.

Ἰουδαίῳ τε πρῶτον] Luc. xxiv. 47: εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλήμ. Act. xiii. 46: ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ κ. τ. λ.

17. δικαιοσύνη γὰρ Θεοῦ] See the fuller statement in chap. iii. 21, &c. The form of the word, δικαιοσύνη, not δικαίωσις (which occurs only in iv. 25 and v. 18), shows that its strict meaning is *the state or character of one who is* δίκαιος in God's sight; the addition of Θεοῦ showing that this state is the gift of God, and not earned by man: *a righteousness of God;* i. e., *a plan devised by God for man to be just before Him.*

ἐκ πίστεως εἰς πίστιν] *by faith to faith:* a state *originating* and *resulting* in faith; beginning and ending with faith; depending on faith from first to last. The *form* of expression resembles 2 Cor. iii. 18: ἀπὸ δόξης εἰς δόξαν.

γέγραπται] Hab. ii. 4: LXX. ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

18. ἀποκαλύπτεται γάρ] Observe the steps here marked: 1. knowledge abused (*vv.* 18—20); 2. ignorance and unbelief (21—23); 3. gross corruption (24—27); 4. judicial hardness (28—32).

γάρ] See note on *v.* 16. He has spoken of σωτηρία: but what need of it? what danger impends? The answer is, *God has revealed His purpose of punishing sin, all sin.*

ἀπ' οὐρανοῦ] Heb. xii. 25: τὸν

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ
γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ
20 Θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ γὰρ ἀόρατα
αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ
θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
21 διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν
ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς

ἀπ' οὐρανῶν [χρηματίζοντα]· explained further by 1 Pet. i. 12: τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ.

πᾶσαν] wherever found, in Jew or Gentile.

ἀσέβειαν καὶ ἀδικίαν] *sin against God and sin against men.*

τῶν τὴν ἀλήθειαν] *who possess the truth* (in the sense explained by *vv.* 19, 20) *in unrighteousness;* who know, or might know, something of the true character of God, and yet live in defiance of Him: for κατέχειν thus understood, see 1 Cor. vii. 30: καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10: ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. The sense of *hindering* (as in 2 Thess. ii. 6, 7) seems less appropriate here.

19. διότι] *I say,* "*possess the truth,*" *because,* &c.

φανερόν ἐστιν] See Ps. xix. 1—4. Act. xiv. 17: οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθουργῶν κ. τ. λ. *What may be known of God is manifest among them,* but they will not see it.

20. ἀπὸ κτίσεως κόσμου] *from,* i. e. as the source of information: so Matt. vii. 16, 20: ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. In Mar. x. 6 and 2 Pet. iii. 4 (ἀπ' ἀρχῆς κτίσεως) ἀπό is *since.*

δύναμις καὶ θειότης] 2 Pet. i. 3: τῆς θείας δυνάμεως αὐτοῦ.

21. οὐχ ὡς Θεὸν ἐδόξασαν] δοξάζειν is i. q. δόξαν διδόναι τινί, *to give* or *ascribe* δόξα *to: they did not,* either in worship or conduct, *recognize the perfection,* as manifested in His works, *of God's character.*

ἐδόξασαν ἢ ηὐχαρίστησαν] Ps. l. 23: LXX. θυσία αἰνέσεως δοξάσει με.

ἐματαιώθησαν ἐν τοῖς] Eph. iv. 17: τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος
αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράν- 22
θησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23
Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου
καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. διὸ 24
παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι
τὰ σώματα αὐτῶν ἐν αὐτοῖς, οἵτινες μετήλλα- 25
ξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ
ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ

ἐσκοτίσθη] Eph. iv. 18: ἐσκοτισμένοι τῇ διανοίᾳ.

22. σοφοὶ ἐμωράνθησαν] 1 Cor. i. 20: οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; cf. Matt. v. 13: ἐὰν δὲ τὸ ἅλας μωρανθῇ κ. τ. λ.

23. ἤλλαξαν] Ps. cvi. 20: LXX. καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου κ. τ. λ.

ἤλλαξαν ... ἐν] *exchanged ... for:* in the sense of ἀλλάσσειν τινός, ἀντὶ τινός, or (rarely) τινί, in classical Greek: see v. 25, μετήλλαξαν τὴν ἀ. ἐν τῷ ψ.

δόξαν] *manifestation of excellence: perfection in manifestation.* Joh. ii. 11: ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς...καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ κ. τ. λ.

24. παρέδωκεν] *surrendered, handed them over, gave them up to,* &c. i. e. ceased to restrain them by the strivings of conscience; left them to themselves: see *v.* 28. In Eph. iv. 19, the *preceding* step, their surrender of *themselves* to evil, is similarly expressed: οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

25. οἵτινες] *because they:* the judicial hardness described above is the punishment of idolatry.

μετήλλαξαν] *exchanged the reality of God for that which is a lie. Truth* is *that which is; a lie* (ψεῦδος) is *that which is not;* that which has no real existence: hence the latter is often in Scripture the name for an idol. Es. xliv. 20. Jer. x. 14: LXX. ψευδῆ [ψεύδη] ἐχώνευσεν· οὐκ ἔστι πνεῦμα ἐν αὐτοῖς. 1 Cor. viii. 4: οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ· *an idol is a nonentity,* so far as it is an object of worship; it is a stone or a block of wood, and nothing more.

ἐσεβάσθησαν] thus σέβασμα

τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶ-
26 νας· ἀμήν. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς
εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ
27 φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν
φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ
ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν
τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντι-
μισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
28 ἀπολαμβάνοντες. καὶ καθὼς οὐκ ἐδοκίμασαν τὸν
Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ
Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
29 πεπληρωμένους πάσῃ ἀδικίᾳ κακίᾳ πονηρίᾳ πλε-

27. *om.* δὲ *v. leg.* τε.
29. πονηρίᾳ πλεονεξίᾳ κακίᾳ *v.* κακίᾳ πορνείᾳ πλεονεξίᾳ.

is an *object* of worship: Act. xvii. 23: ἀναθεωρῶν τὰ σεβάσματα ὑμῶν. 2 Thess. ii. 4: λεγόμενον Θεὸν ἢ σέβασμα.

τῇ κτίσει] *the creation*: κτίσις is (1) the *act of creating;* (2) the *universe of created being*, as viii. 19—22, &c.; (3) like κτίσμα (which occurs in 1 Tim. iv. 4. Jac. i. 18. Apoc. v. 13. viii. 9), *a created thing*, as viii. 39. Heb. iv. 13.

εὐλογητὸς εἰς τοὺς αἰῶνας] ix. 5. 2 Cor. xi. 31.

28. οὐκ ἐδοκίμασαν] *did not approve, judge fit, choose:* for δοκιμάζειν, i. q. *probare* in its two senses of *prove* and *approve*, see note on ii. 18.

ἀδόκιμον] δόκιμος is *approved on examination:* ἀδόκιμος *rejected on trial;* as, e. g., dross by a goldsmith, or a man of bad character by a judge; hence *refuse, worthless, lost*. See Jer. vi. 30. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8. Tit. i. 16. There is an apparent contrast between ἀδόκιμον and ἐδοκίμασαν· *as they refused to retain the knowledge of God, so God gave them over to a refuse (reprobate) mind.*

29—31. Five of the terms here applied to the heathen world (and in substance several

ονεξίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, 31
ἀστόργους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα 32
τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρί- II. 1

32. ἐπιγινώσκοντες.

others) are found in 2 Tim. iii. 2, 3, in the description of a predicted corruption of the Church itself: ἀλαζόνες, ὑπερήφανοι, γονεῦσιν ἀπειθεῖς, ἄστοργοι, ἄσπονδοι. Of so little avail is nominal Christianity even in checking the worst passions.

κακίᾳ, πονηρίᾳ ... κακοηθείας] *viciousness, knavery ... spitefulness.*

32. δικαίωμα] from δικαιόω, *to make* δίκαιον· of things, *to deem just, to claim as a right, to require:* of persons, *to make just,* whether by acquitting of blame, or by punishing and so cancelling crime: hence (1) *a thing deemed just,* whether *decision* (of *condemnation,* as here, or *acquittal,* as v. 16), *requirement* (ii. 26. viii. 4), or *ordinance* (Luc. i. 6. Heb. ix. 1, 10); (2) *a righteous act* (v. 18; Apoc. xix. 8).

οὐ μόνον] to *do wrong* implies less depravity than to take pleasure in the wrong-doing of others.

II. 1. Διὸ ἀναπολόγητος εἶ] Transition to the Jews. They too need salvation. For (1) the Law will not save them by the mere possession of it. Yet (2) they have in fact no plea but the possession of it; for they do not obey it. The first of these points is a matter of argument; the second of fact. The argument is conducted by (α) a statement of the process of God's judgment (5—16); its extent, character, and criterion; (β) the consideration of the manifest inconsistency and folly of boasting of God's law without obeying it (17—24), and the certainty that in the sight of a heart-searching God nothing but what is heart-deep can avail anything (25—29). The second point, the fact of

νων. ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατα-
2 κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν
δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν
3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ
τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ
4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστό-
τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
5 εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά
σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-

their being disobedient, though already anticipated in this chapter (as in *vv.* 24, 27), is proved, or rather illustrated, in the next (iii. 9—20).

διό] *because the foregoing statement is true,* in its main features, *of all,* Jews and Gentiles: ὦ ἄνθρωπε πᾶς ὁ κ.

τὸν ἕτερον] *the other member* in any relation in which a man can stand towards a fellow-man: *thy fellow* or *neighbour:* xiii. 8. 1 Cor. vi. 1. x. 24. Gal. vi. 4. &c.

2. οἴδαμεν] (1) by reason and conscience: *shall not the Judge of all the earth do right?* (2) by revelation: the whole tenor of which is, that God looks on the *heart,* and judges, as it is added, κατὰ ἀλήθειαν.

κατὰ ἀλήθειαν] *according to reality;* the opposite of κατ' ὄψιν (Joh. vii. 24), and of προσωπολημψία (*v.* 11).

τὰ τοιαῦτα] see i. 21—32.

3, 4. λογίζῃ δέ] *dost thou deliberately calculate upon impunity? or dost thou think scorn of God's mercy?*

ἄγει] *is leading;* i. e., *is designed and calculated to lead:* see 2 Pet. iii. 9: μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

5. ἐν ἡμέρᾳ] *against* (in preparation for) *a day of wrath.* For this use of ἐν (literally, *so as to be in, result in, take effect in*) see note on *v.* 16; and cf. 1 Thess. v. 23: ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. Jac. v. 3, 5: ἐθησαυρίσατε ἐν

κρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ 6
τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου 7
ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦ-
σιν, ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπει- 8
θοῦσιν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ
καὶ θυμός, θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν 9
ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· δόξα δὲ καὶ 10
τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγα-
θόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. οὐ γάρ 11
ἐστιν προσωπολημψία παρὰ τῷ Θεῷ. ὅσοι γὰρ 12
ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ

8. ἀπ. μὲν τ. ἀ.

ἐσχάταις ἡμέραις...ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς· *ye have fattened yourselves like animals for a day of slaughter.*

6. ὃς ἀποδώσει] Prov. xxiv. 12: LXX. ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

ἀποδώσει] *will give back:* thus 2 Cor. v. 10: ἵνα κομίσηται (*may receive back*) ἕκαστος...πρὸς ἃ ἔπραξεν. The idea expressed is that of *exact*, and as it were *natural, retribution.* See Gal. vi. 7, 8: ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

8. ἐριθείας] from ἔριθος (*a hireling*), ἐριθεύεσθαι (*to play the hireling, intriguer, canvasser*): hence *party-spirit, faction,* &c.; 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. Jac. iii. 14, 16. For the form of expression, οἱ ἐξ ἐ., compare οἱ ἐκ περιτομῆς (iv. 12), οἱ ἐκ νόμου (iv. 14), οἱ ἐκ πίστεως (Gal. iii. 9), &c.

9. θυμὸς καὶ ὀργή] sc. ἔσται.

πρῶτον] *in the very first place;* so far from his being exempted.

11. προσωπολημψία] *acceptance of* (satisfaction in) *the outward appearance,* as opposed to the inward reality: thus πρόσωπον λαμβάνειν (Luc. xx. 21. Gal. ii. 6), εἰς πρόσωπον βλέπειν (Matt. xxii. 16. Mar. xii. 14), τὰ κατὰ πρόσωπον βλέπειν (2 Cor. x. 7), πρόσωπα θαυμάζειν (Jud. 16), προσωπολήπτης (Act. x. 34), προσωπολημπτεῖν (Jac. ii. 9).

12. ἀνόμως] *apart from law;*

ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, 14 ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν

13. *om.* τῷ.

not being under any *special* law, as, e. g., that of Moses: ἄνομος (usually *lawless, transgressing law*) is sometimes *without law, not under law*, and so *Gentile*: Act. ii. 23: διὰ χειρῶν ἀνόμων (*by means of Gentile hands*): 1 Cor. ix. 21: τοῖς ἀνόμοις ὡς ἄνομος.

ἥμαρτον] i. e. against the light of nature (i. 19, 20) and conscience (*v.* 15).

ἀνόμως καί] *as their sin was not the breach of any special law, but only of that which is common to man; so their ruin will be independent of the sanctions of any special law; it will be only the natural and necessary consequence of the rebellion of a creature against the Creator.*

ἐν νόμῳ] *under a law*, i. e., a direct revelation of duty.

διὰ νόμου] *by a law*, i. e. by the application to their case of the rule laid down for them in any particular revelation under which they live: see Joh. xii. 48: ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

13. νόμου...νόμου] not τοῦ *v.*: a general principle, applicable not to the law of Moses only, but to all cases: obedience, not privilege, is the criterion of judgment.

14. ὅταν γάρ] I say that there may be hearers of a law who are not doers of it: I go further, and say that there may be doers of a law who are not hearers of it: *for whenever Gentiles who do not possess a law*, i. e. an express revelation of duty, *do by nature*, without revelation, *the things of such* (τοῦ) *law*, the things which God's law, if they possessed it, would prescribe to them, *these, though they do not possess a law, are a law to themselves*: to them belongs, so far as their knowledge extends, both the advantage and the responsibility of persons living under a Divine law: *because they show the purport of the law to be written on their hearts*, though not on material tablets like those of the Ten Commandments; *their own conscience testifying with it, and* not only conscience, but also, *between each other*, in their mutual relations and dealings, *their reasonings* and judgments upon each other's conduct, *whether in the form of accusation or even of defence; in preparation for a day when God shall judge*, &c.

γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ 15 νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ

ἔθνη] *Gentiles*, whether nationally or individually. The word ἐθνικός is rarely used: only in Matt. v. 47. vi. 7. xviii. 17. 3 Joh. 7. ἔθνη is found, in the sense of Gentiles individually, e. g., in 1 Cor. xii. 2: οἴδατε ὅτι ἔθνη ἦτε. Gal. ii. 12: μετὰ τῶν ἐθνῶν συνήσθιεν.

φύσει] i. e., without a special revelation of truth and duty.

τὰ τοῦ νόμου ποιῶσιν] (1) in certain cases, though rare and exceptional (such as those of Melchizedec, Job, &c.), *by holy lives*, under the guidance of conscience enlightened by primitive tradition or in other ways apart from direct revelation to their nation or themselves: (2) in a far lower sense, by the instinctive reverence felt in all ages and countries for good and right, however little adhered to in personal conduct; and, springing out of this, just laws and institutions of all kinds, testifying for good.

μὴ ἔχοντες] *though they have not:* the Hellenistic use of μή with the participle includes the various ideas of *because not, though not*, &c. as well as the classical *if not:* see note on iv. 19.

15. οἵτινες] *because they:* as i. 25.

τὸ ἔργον τ. ν.] *the work of the law;* that which it is its *business* to teach and enforce; its *purport.*

καρδίαις] used of the *mind* (not of the *affections* only) in Scripture: as Matt. xiii. 15. Mar. ii. 6. Luc. iii. 15. Joh. xii. 40. &c.

συνμαρτυρούσης] i. e., τῷ ἔργῳ τοῦ νόμου· thus ix. 1: συνμαρτυρούσης μοι τῆς συνειδήσεώς μου· also viii. 16.

συνειδήσεως] *consciousness, conscience;* not found in the Gospels [except Joh. viii. 9]; first used by St Paul, in Act. xxiii. 1. xxiv. 16; frequent in his Epistles, especially in 1 Cor.; used also in 1 Pet. ii. 19. iii. 16, 21.

μεταξὺ ἀλλήλων] *between each other;* as distinguished from the personal and secret witness of the individual conscience.

τῶν λογισμῶν] *their reasonings and judgments upon each other's conduct, in the way of accusation or even of defence;*

16 ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ
κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου
17 διὰ Ἰησοῦ Χριστοῦ. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ
18 καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ καὶ
γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέ-

16. ἡμέρᾳ ᾗ.

e. g., in the formation and expression of opinions, distribution of rewards and infliction of punishments, &c. The word λογισμός occurs in 2 Cor. x. 5.

κατηγορούντων ἢ καὶ ἀ.] these participles may be considered as subordinate and parenthetical to a *main* participle συνμαρτυρούντων. We shall thus have the statement that the law written on the heart of man, apart from revelation, has two concurrent testimonies borne to it; 1st, that of the individual conscience; 2ndly, that of public opinion, as expressed in judgments upon the conduct of others; and all this, in anticipation of a day of Divine judgment.

16. ἐν ἡμέρᾳ] connect with *v.* 15: such workings of conscience, and such reasonings upon the acts of others, are all carried on *against* (in preparation for) *a day when God shall judge*, &c.: for this sense of ἐν see note on *v.* 5.

κρίνει] expresses (more strongly than κρινεῖ) the certainty, imminence, and present partial realization, of the future judgment: thus ἐπιφέρων, iii. 5; κρίνομαι, iii. 7, &c.

τὰ κρυπτά] 1 Cor. iv. 5: ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.

17. εἰ δὲ σύ] *thus there may be doers of a law, who are not hearers: now view the opposite case—hearers, who are not doers:—how inconsistent and how perilous a position!* The apodosis is in *v.* 21, where the sentence is resumed with οὖν.

Ἰουδαῖος ἐπονομάζῃ] Gal. ii. 15: ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. Apoc. ii. 9: τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς. iii. 9. &c.

ἐπαναπαύῃ νόμῳ] *reposest upon a law;* upon the dignity and privilege of possessing a special revelation of duty: Mic. iii. 11: LXX. καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακά. The word occurs also in Luc. x. 6.

18. δοκιμάζεις τὰ διαφέροντα] *art a discerner*, as by an infalli-

ροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19
σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκό-
τει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, 20
ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς
ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον 21
σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν
κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ 22
βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς; ὃς ἐν 23
νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου
τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ 24
δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ 25

ble test, *of things that differ;* i. e. of right and wrong, true and false, &c. Phil. i. 10: εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. For δοκιμάζειν, (1) *to prove, try, test,* (2) *to approve on trial,* see i. 28. xii. 2. xiv. 22. &c.

κατηχούμενος] *taught by repeated oral instruction:* κατηχεῖν occurs in 1 Cor. xiv. 19: ἵνα καὶ ἄλλους κατηχήσω· and Gal. vi. 6: τῷ κατηχοῦντι· the *passive* in Luc. i. 4. Act. xviii. 25. xxi. 21, 24. Gal. vi. 6.

19. ὁδηγὸν τυφλῶν] Matt. xv. 14: τυφλοί εἰσιν ὁδηγοὶ τυφλῶν.

20. παιδευτήν] Heb. xii. 9: πατέρας εἴχομεν παιδευτάς.

μόρφωσιν] *shaping, forming, embodiment:* from μορφόω, *to give shape and form to.* Gal. iv. 19: ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· in 2 Tim. iii. 5, μόρφωσις is used for *form without substance;* ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι.

22. ἱεροσυλεῖς] see, for examples, Neh. xiii. 10—12. Mal. i. 13, 14. iii. 8, 9.

23. ἐν νόμῳ...τοῦ νόμου] *thou that gloriest in a law, by the transgression of that law dost thou dishonour God?*

24. καθὼς γέγραπται] Es. lii. 5: LXX. δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Cf. Ezek. xxxvi. 20—23.

25. ὠφελεῖ] see iii. 1, 2. ix. 4, 5.

ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου
26 ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν
οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου
φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
27 τομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως
ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ
28 γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ
γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν

ἐὰν νόμον...παραβάτης νόμου] *if thou be a law-doer; but, if thou be a law-transgressor*, &c.: the absence of the article in *νόμον* and *νόμου* here makes that *general*, and indicative of the *character* of the person, which would else have been restricted to the observance of the Jewish law in particular. It is as if *νόμον πράσσειν* and *νόμου παραβάτης* were severally, like *νομοθετεῖν, νομοφυλακεῖν*, &c., *νομοθέτης, νομοδιδάσκαλος*, &c., one compound word.

26. ἐὰν οὖν] see *vv.* 14, 15, and notes.

ἡ ἀκροβυστία] see iv. 9: i. q. *οἱ λεγόμενοι ἀκροβυστία*, Eph. ii. 11.

δικαιώματα] *requirements:* see note on i. 32.

εἰς περιτομὴν λογισθήσεται] like *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*, iv. 3, 9, 22, &c. *put down in the reckoning for, as, to count as, so as to be*, &c.

27. κρινεῖ] *condemn* by showing to be inexcusable: so *κατακρίνειν* in Matt. xii. 41, 42: *ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν.*

ἡ ἐκ φύσεως] like Gal. ii. 15: *ἡμεῖς φύσει Ἰουδαῖοι.*

τὸν νόμον τελοῦσα] Jac. ii. 8: *εἰ μέντοι νόμον τελεῖτε βασιλικόν.*

διά] literally *passing through*, and thus, *being in the state of, in the way or manner of, with;* so iv. 11: *τῶν πιστευόντων δι' ἀκροβυστίας.* viii. 25: *δι' ὑπομονῆς ἀπεκδεχόμεθα.* xiv. 20: *τῷ διὰ προσκόμματος ἐσθίοντι.* 2 Cor. ii. 4: *διὰ πολλῶν δακρύων.* &c. and in classical Greek the phrases *διὰ σπουδῆς, δι' οἴκτου λαβεῖν, δι' ὀργῆς ἔχειν*, &c.

γράμματος] *a writing, written enactment, statute, law:* so *v.* 29. vii. 6. 2 Cor. iii. 6.

νόμου] see note on *v.* 25.

28. οὐ γάρ] thus ix. 6: *οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·* cf. Joh. i. 48. Gal. vi. 16.

οὐδὲ ἡ ἐν τῷ φανερῷ] i. e. *ἡ ἔξωθεν·* explained by *ἐν σαρκί.*

τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλὰ ὁ ἐν τῷ 29
κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύματι οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ III. 1
ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα 2

The same distinction is applied also to *Baptism* in 1 Pet. iii. 21: ἡμᾶς νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. Heb. x. 22: ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.

29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος] *he is a Jew*, in the true and availing sense, *who is so in the secret of his heart*. So Phil. iii. 3: ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες κ. τ. λ. For ὁ ἐν τῷ κ. see 1 Pet. iii. 4: ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος. Cf. Matt. vi. 4, 6, 18: ὁ βλέπων ἐν τῷ κρυπτῷ...τῷ Πατρί σου τῷ ἐν τῷ κρυφαίῳ κ. τ. λ.

περιτομὴ καρδίας] called in Col. ii. 11, ἀχειροποίητος, and said to consist ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.

ἐν πνεύματι οὐ γράμματι] *consisting in spirit, not letter*. Thus vii. 6: ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος (see note). 2 Cor. iii. 6: διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· *a new dispensation, not consisting of a code of written enactments, but conveying a new spirit*, a spirit made new by the Holy Spirit: cf. Jer. xxxi. 33: LXX. (quoted in Heb. viii. 10): αὕτη ἡ διαθήκη μου...διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς κ. τ. λ.

οὗ] refers to ὁ ἐν τῷ κρυπτῷ.

III. 1—8. τί οὖν τὸ περισσόν] *If in God's sight the Israelite is he who is so in heart, what is the peculiar privilege of the national Israel?* A fuller answer to this question is given elsewhere (*e. g.*, ix. 4, 5). Here only one privilege is expressly named. *They have God's revelations in their keeping.* This is the chief, yet but one, of their privileges. *And no unfaithfulness on the part of that nation can make God forget or prove unfaithful to His promises to their fathers. Man may be false, but God is true. Nay, man's faithlessness does but il-*

τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
3 λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἠπίστησάν τινες;
μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταρ-
4 γήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής,
πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται,
Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου

iii. 2. *om.* γάρ.

lustrate and establish God's justice. Thus David's sin against God is declared (Ps. li.) *to have resulted in the justification of God's word and judgment. Will you say, Then, if man's sin only displays more conspicuously God's justice, and so issues in His glory, God cannot justly punish it? Such an objection would gainsay that first axiom of eternal truth, that God will judge the world in righteousness. And if any one is wicked enough to urge it, wicked enough seriously to repeat the blasphemous saying, "Let us do evil that good may come;" on such a man argument is thrown away; they who fear God can only answer that that condemnation which assuredly awaits him is proved out of his own mouth to be just.*

2. τὰ λόγια] Ps. xviii. 30: LXX. Act. vii. 38: ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. Heb. v. 12. 1 Pet. iv. 11.

3. γάρ] their advantage is great in every way—still great; *for* God will not suffer His faithfulness to be interfered with, or His promises vitiated, by the unfaithfulness of man. 2 Tim. ii. 13: εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. Rom. ix. 6: οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.

καταργήσει] frequent in St Paul's Epistles: καταργεῖν is *to make idle* (as, *e. g.*, τὴν γῆν, Luc. xiii. 7, by the useless occupation of it by a barren tree), *to render inoperative* (as νόμον, *v.* 31: τὴν ἐπαγγελίαν, Gal. iii. 17: by superseding it), *to annul, abolish, destroy* (as ἀρχήν, 1 Cor. xv. 24: τὸν θάνατον, 2 Tim. i. 10, &c.: τινὰ ἀπὸ τινός, vii. 2, 6, &c.)

4. πᾶς δὲ ἄνθρωπος] God must be true, *even though* every man were false: nay, even the faithlessness of man does but justify God's dealings with him, which all proceed on the assumption of human corruption: thus David says, Ps. li. 4: LXX. ἥμαρτον...ὅπως ἂν δικαιωθῇς.

καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. εἰ δὲ ἡ 5
ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί
ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
ὀργήν; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ 6
πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια 7

κρίνεσθαι] *to go to law, to contend* or *plead with another:* a figure of frequent use in the Prophets when expostulating for God with men: God is represented as entering into "controversy" with them; appealing to heaven and earth (Es. i. 2), or even to man himself (Es. i. 18. xliii. 26), to decide the question as to the reasonableness and justice of His dealings with him: so, *e. g.*, Mic. vi. 2: LXX. ὅτι κρίσις τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται. Thus too, in the passage here quoted, David declares that this one sin of his will be enough to decide the great controversy between God and man, in favour of God's justice, mercy, and truth.

5. εἰ δέ] see note on *v.* 1.

συνίστησιν] as v. 8: συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός. συνιστάναι is *to set* or *bring together:* hence (1) of persons, *to recommend,* 2 Cor. iii. 1. iv. 2. vi. 4. x. 12, 18: τινὰ τινί, xvi. 1. 2 Cor. v. 12: whence συστατικός (σ. ἐπιστολῶν, 2 Cor. iii. 1): (2) of things, *to establish, prove* (ἑαυτοὺς εἶναι, 2 Cor. vii. 11: ἐμαυτόν, subaud. εἶναι, Gal. ii. 18), *display strongly* (here, and v. 8).

ὁ ἐπιφέρων τὴν ὀργήν] *He who is to inflict His anger; the destined Judge:* Gen. xviii. 25: LXX. ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; Ps. vii. 11: LXX. ὀργὴν ἐπάγων.

κατὰ ἄνθρωπον λέγω] even to *state* such a doubt requires apology. I am only speaking as men speak; not in my own name, and still less as an Apostle of Christ.

6. ἐπεί] *for, if so;* if there be any force in such an objection.

πῶς κρινεῖ ὁ Θεός] Thus intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say, If man's sin contributes ultimately to God's justification, God cannot justly punish it: but conscience (ever a safer guide than intellect) echoes the language of revelation which declares the coming judgment; and that judgment presupposes that sin can be justly punished, and will. Let this suffice us.

7. εἰ γάρ] a repetition (in

τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς
8 κρίνομαι; καὶ μὴ καθὼς βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν.
9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητια-

8. *om.* καί *alt.*

the form of a more direct objection) of the difficulty raised in *v.* 5, and already partially answered.

κρίνομαι] *am to be judged:* the present, as in κρίνει, ii. 16, ἐπιφέρων, *v.* 5, expressing the *certainty* of the future fact.

ἐν τῷ ἐμῷ ψεύσματι] *in* (as the field of its operation) *my lie; i. e., my unfaithfulness:* so expressed by way of direct contrast to ἀλήθεια. The whole life of unfaithfulness is gathered up into a single ψεῦσμα, just as, in v. 18, the whole of our Lord's life of obedience is summed up into one δικαίωμα.

8. καὶ μή] *i.e.*, καὶ τί μὴ λέγωμεν κ. τ. λ.

καθώς φασιν] the common perversion then (as in all times) of the doctrine of free forgiveness through faith in Christ. "The greater the sin forgiven, the greater the grace shown in pardoning it. Let us continue then in sin that grace may abound."

ὅτι Ποιήσωμεν] the usual Greek pleonasm, of ὅτι before an exact quotation.

ποιήσωμεν τὰ κακά] vi. 1: ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

ὧν] *i. e.*, of those who wilfully draw such a conclusion from the Gospel of God's grace. There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them.

9—20. τί οὖν κ.τ.λ.] *Though the Jew has an advantage over other men in his religious position, especially in the possession of Divine oracles of truth, yet, in point of character, and therefore of ultimate acceptance, he has no real superiority. His own Scriptures declare his actual condition;* his *condition, I say; for* (*v.* 19) *that which they say, they*

σάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας
ὑφ' ἁμαρτίαν εἶναι· καθὼς γέγραπται ὅτι Οὐκ ιc
ἔστιν δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ συνίων, 11

11. *om.* ὁ *bis.*

say not of others, but of him and to him.

9. τί οὖν] *what follows* from the statement (in *v.* 2) as to the advantage of the Jew?

προεχόμεθα] *are we* (the Jews) *preferred* (literally, *held before* or *in preference to* others)? are we placed in a position of real superiority, as to our actual condition in the sight and judgment of God, to the Gentile world? A very unusual instance of προέχεσθαι as a strict passive: προέχομεν, *are we superior, have we an advantage?* would be a far commoner phrase. But the sense can scarcely be doubtful.

οὐ πάντως] *by no means:* as οὐ πάνυ is sometimes *not at all;* and οὐ πᾶς *not any*, as, *e. g.*, Mar. xiii. 20: οὐκ ἂν ἐσώθη πᾶσα σάρξ. Luc. i. 37: οὐκ ἀδυνατήσει π. τ. Θ. πᾶν ῥῆμα. Act. x. 14: οὐδέποτε ἔφαγον πᾶν κοινόν. Apoc. vii. 16: οὐδὲ πᾶν καῦμα. ix. 4: οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον. Cf. *v.* 20: οὐ δικαιωθήσεται πᾶσα σάρξ. In 1 Cor. v. 10, the sense of οὐ πάντας is different.

προῃτιασάμεθα] *before charged with being all*, &c. the Gentiles in i. 18—32; the Jews, ii. 1, 24.

ὑφ' ἁμαρτίαν] *under the power of sin:* thus ὑπ' ἐμαυτόν, Matt. viii. 9: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι, Gal. iv. 3: τοὺς ὑπὸ νόμον, Gal. iv. 5: πεπραμένος ὑπὸ τὴν ἁμαρτίαν, vii. 14: &c. &c.

10. καθὼς γέγραπται] The passages which follow (*vv.* 10—18) are gathered from various parts of the Old Testament; chiefly from the Psalms. In some MSS. of the LXX., and in the Latin and some other Versions, they are all appended, in the order in which they stand here, and evidently (after ἕως ἑνός) by direct transfer from this passage, to the 3rd verse of Psalm xiv., and are so read in our Prayer-Book Version (that of Cranmer's Bible, MDXXXIX., which was a revision of Matthew's, and that, so far as the Psalms are concerned, a mere copy of Coverdale's, MDXXXV., which was made mainly from the Latin and German).

10—18. ὅτι Οὐκ ἔστιν κ. τ. λ.] Something of sequence may perhaps be traced here. There is the condition (1) of the *heart and general character* (*vv.* 10—12), a state of ignorance, indifference, crookedness, unprofitableness: (2) of the *tongue* (*vv.* 13, 14), corrupting, deceitful, malig-

12 οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες
ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν
ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.
13 τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς
γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων
14 ὑπὸ τὰ χείλη αὐτῶν. ὧν τὸ στόμα ἀρᾶς
15 καὶ πικρίας γέμει. ὀξεῖς οἱ πόδες αὐτῶν
16 ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία
17 ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ
18 ἔγνωσαν· οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι
19 τῶν ὀφθαλμῶν αὐτῶν. οἴδαμεν δὲ ὅτι ὅσα

12. *om.* οὐκ ἔστιν *alt.* 14. στόμα αὐτῶν.

nant: (3) of the *conduct* (*vv.* 15—17), oppressive, injurious, implacable: all being traced up (4) to this one source, an *absence of the fear of God.*

10—12. οὐκ ἔστιν...ἕως ἑνός] Ps. xiv. 1—3: LXX. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνίων ἢ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Cf. Ps. liii. 1—3.

13. τάφος...ἐδολιοῦσαν] from Ps. v. 9: LXX.

ἀνεῳγμένος] *yawning;* and therefore pestilential and corrupting. ἐδολιοῦσαν Alexandr. form of ἐδολίουν.

ἰὸς...αὐτῶν] from Ps. cxl. 3: LXX.

14. ὧν...γέμει] Ps. x. 7: LXX. οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας.

15—17. ὀξεῖς...ἔγνωσαν] Es. lix. 7, 8: LXX. οἱ δὲ πόδες αὐτῶν...ταχινοὶ ἐκχέαι αἷμα...σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἴδασι.

σύντριμμα] *ruin.*

18. οὐκ ἔστιν] Ps. xxxvi. 1: LXX. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

19. οἴδαμεν δέ] *We may be quite sure that whatever the Law states* (λέγει) *in its Scriptures, it says* (λαλεῖ) *to those who are under it,* and not to Gentiles who do not hear it. If it describes, as above, a certain character, as prevalent amongst men, it means that that

ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

is the prevailing character of *Jewish* men. *And the object of all its statements may be said to be this—that all self-justification,* on the part of the Jew no less than of the Gentile, *may be silenced, and all the world,* the Jewish no less than the Gentile, *may find itself liable to God's judgment.*

ὁ νόμος] used for the Law *Scriptures,* the Old Testament, in Joh. x. 34. xii. 34. xv. 25. 1 Cor. xiv. 21. Here it is rather the Law, the Dispensation itself, personified as speaking in its Scriptures.

λέγει...λαλεῖ] The former denotes the language or statement of the Scriptures; the latter the utterance of that language or statement to the particular generation, congregation, or individual hearer or reader. For the difference of the words, see Joh. viii. 43: διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

τοῖς ἐν τῷ νόμῳ] see ἐν νόμῳ, ii. 12. The commoner phrase is οἱ ὑπὸ νόμον, as 1 Cor. ix. 20. Gal. iv. 5.

στόμα φραγῇ] Ps. xxxix. 9: LXX. ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποιήσας με. Ps. cvii. 42: LXX. πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς. 2 Cor. xi. 10: ἡ καύχησις αὕτη οὐ φραγήσεται. Heb. xi. 33.

20. διότι] *because:* a reason for the preceding statement, ὑπόδικος γένηται πᾶς ὁ κόσμος. The whole world, not Gentile only, but Jewish also, is guilty; *because* (according to the express words of Scripture) in God's sight no living man can be justified. Ps. cxliii. 2: LXX. ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

ἐξ ἔργων νόμου] *in consequence of works of* (done in obedience to) *a law;* i. e., *by obedience to a divine rule of duty:* a more general phrase than obedience to the Law of *Moses.* The passage referred to in Ps. cxliii. is of *universal* application: In God's sight *no human merit* can justify.

διὰ γὰρ νόμου] see chap. vii. 7—25. The only effect of a revelation of duty is to inform the conscience, to make right and wrong known, and thus to

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πε-
φανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

render sin inexcusable, while, so far from supplying strength to obey, it rather rouses the perverse will of man into aggravated rebellion.

21—26. *νυνὶ δέ*] This was all that law could do—the Law of Moses, or any law: it could point out sin, but it could not clear from sin: *but now, apart from any law, a righteousness of God*—not of man's making, but of God's giving—*has been manifested, testimony being borne to it by the Law and the prophets:* there is no conflict between the Gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the Gospel: *a righteousness, I say, of God,* wrought out, in each individual instance, *by means of faith in Christ;* a righteousness *reaching all who so believe;* all, indiscriminately; *for there is no difference;* all alike, Jews and Gentiles, need this new gift; *for all alike sinned* in their old state, *and are missing the glory of God*—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; *being made righteous,* cleared from guilt, not by any merit of theirs, but *gratuitously, by the free favour of God, through that redemption which is in Christ Jesus, whom God proposed to Himself* in His eternal counsels, *as a propitiation,* to be made available *by means of faith;* a propitiation to be effected *in* (through) *His blood;* proposed to Himself, I say, *for declaration of His righteousness*—that God might declare in Him His own gift of righteousness to man—*because of the remission*—a righteousness *owing to* (originating in) *the letting go, the disregarding, the dismissal—of all past sins in* (through) *the forbearance of God; with a view,* I say, *to that declaration of His righteousness in the present season, unto His being*—so that God may be—*both righteous and the giver of righteousness to him who is of faith in Jesus.*

21. *νυνί*] so *v.* 26: ἐν τῷ νῦν καιρῷ. Cf. Gal. iii. 25: ἐλθούσης τῆς πίστεως. iv. 4: ὅτι δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου.

χωρὶς νόμου] *apart from,* and independently of the requirements and conditions of, *any law;* whether that given by Moses, or any other.

δικαιοσύνη Θ.] see note on i. 17.

τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίσ- 22
τεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύ-
οντας· οὐ γάρ ἐστιν διαστολή· πάντες γὰρ 23
ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ·

22. *om.* Ἰησοῦ. πάντ. καὶ ἐπὶ πάντας.

μαρτυρουμένη ... προφητῶν] not only in single passages of direct prediction (though these be many), but still more in their general tenour and purport. This would be true even if τοῦ νόμου were taken strictly for the Law itself: even this, whether in its moral or ceremonial part, bore witness to Christ: the moral law, by declaring God's holiness, and showing man his own corruption and helplessness, and thus awakening the desire and (under the government of a God believed to be merciful) the hope of a Redeemer—so that even in this point the Law παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν· the ceremonial, by its ceaseless mementos of sin and of the need of remission by sacrifice. But, in connection with each other, the words ὁ νόμος καὶ οἱ προφῆται may rather be understood of the Old Testament *Scriptures* (as in Matt. vii. 12. xxii. 40. Luc. xvi. 29. Joh. i. 46. Act. xiii. 15. &c.), through every part of which runs a testimony, more or less explicit, to the work of Him that should come.

22. δικαιοσύνη...διὰ π.] as i. 17: δικαιοσύνη...ἐκ πίστεως εἰς πίστιν.

πίστεως Ἰησοῦ] Heb. xi. 1: ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· *confidence in things hoped for, a proof* (that which convinces or assures us) *of things unseen.* Faith in a *person*, then, is, the conviction of the existence, character, and relation to us, of one whom we do not see. *Christian* faith is, the persuasion that Christ is, and is that He is—in person, mind, work (past, present, and future), demands upon us, relation towards us, &c. This is the *essence* of faith: trust and obedience, like hope and love, are *fruits* of it.

εἰς πάντας] If καὶ ἐπὶ πάντας be added, the sense is, *extending to and resting upon:* it reaches, and it is efficacious for, all who believe.

πάντας] whether Jews or Gentiles.

οὐ γάρ ἐστιν δ.] x. 12: οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος.

23. ἥμαρτον] not ἡμαρτήκασιν. The aorist gathers up, as it were, the sins of the world

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς
25 ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν προ-
ἔθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ

25. *om.* διὰ πίστεως.

into one act, regarded as prior to the manifestation of the δικαιοσύνη, and of which the result is expressed in ὑστεροῦνται.

ὑστεροῦνται τ. δ.] Heb. iv. 1: μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. The verb ὑστερεῖν, ὑστερεῖσθαι, exactly explained by the ὕστερον ἔρχονται of Matt. xxv. 11, is (1) *to come later than, too late for;* (2) *to fall short of, miss.* In Heb. xii. 15, ἀπό is interposed: μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.

τῆς δόξης τοῦ Θεοῦ] For δόξα see note on ii. 23. Retaining its sense of *manifested perfection*, it is here applied to that ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ (viii. 19) which is the hope of God's servants under the disparagements and misrepresentations of the present life. It is so used in ii. 7, 10. v. 2: καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. viii. 18: τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. viii. 21: τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. *That future state of manifested and acknowledged perfection, both in character and condition, which God designs for and offers to man.*

24. δικαιούμενοι] the nominative is *suggested* by πάντες in *v.* 23; but in *sense* it refers rather to τοὺς πιστεύοντας in *v.* 22, and is irregular in construction.

δωρεάν] i. q. ἄνευ ἀργυρίου καὶ τιμῆς, Es. lv. 1: LXX. Matt. x. 8: δωρεὰν ἐλάβετε, δωρεὰν δότε. Apoc. xxi. 6. xxii. 17: ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

ἀπολυτρώσεως] including three ideas: (1) a state of captivity; (2) the interposition of a λύτρον (Matt. xx. 28. Mar. x. 45) or ἀντίλυτρον (1 Tim. ii. 6), a price, or *valuable consideration;* (3) a consequent deliverance. Sometimes, as here, the ἀπολύτρωσις is spoken of as *completed;* Eph. i. 7. Col. i. 14: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· sometimes as future; viii. 23. Eph. i. 14. iv. 30: ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. It is the difference between the *spiritual* resurrection, of Joh. v. 25, and the *bodily* resurrection, of Joh. v. 28, 29.

25. προέθετο] i. 13: προεθέμην ἐλθεῖν. Eph. i. 9: κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. In both cases, προτίθεσθαι is *to propose to oneself, to purpose.* Here too it

αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν 26

may refer to God's purpose rather than to His revelation of it: *whom God* (not, *set forth*, but) *set before Himself as* (purposed to make) *a propitiation, &c.*

ἱλαστήριον] 1 Joh. ii. 2: καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν. iv. 10: καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. The form ἱλαστήριον only occurs here and in Heb. ix. 5, where τὸ ἱλαστήριον is *the mercy-seat* in the tabernacle. The sense here is not doubtful: explained by the use of ἱλάσκεσθαι in Luc. xviii. 13: ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ· and, still more, in Heb. ii. 17: εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. *A propitiation; that which propitiates by expiation of sin; that which makes it consistent for God to pardon.*

διὰ πίστεως] The absence of τῆς before ἐν, and the want of *decisive* authority for πίστις ἐν, πιστεύειν ἔν τινι (for πίστις ἡ ἐν Χριστῷ Ἰησοῦ, 1 Tim. iii. 13. 2 Tim. iii. 15, is capable of a different sense), suggest the separation of διὰ πίστεως (if retained) from ἐν τῷ αὐτοῦ αἵματι, as expressed in note on *vv.* 21—26.

ἐν τῷ αὐτοῦ αἵματι] *a propitiation to be wrought out in His blood*, i. e. in His death, as the central and completive act of the whole work of redemption. The death presupposes the incarnation, life of obedience and self-sacrifice, &c. and is the necessary prelude to the resurrection, ascension, intercession, &c. Thus it is at once the briefest and the most comprehensive term for the whole redeeming work of Christ.

εἰς ἔνδειξιν] depends upon προέθετο, as εἰς οἰκονομίαν upon προέθετο in Eph. i. 9, 10. It is equivalent to ἵνα ἐνδείξηται (Eph. ii. 7) ἐν αὐτῷ τὴν δικαιοσύνην αὐτοῦ. See note on *vv.* 21—26.

διὰ τήν] a δικαιοσύνη, *owing to and originating in the remission of past sins.*

26. ἐν τῇ] depends upon πάρεσιν.

ἀνοχῇ] *forbearance:* ii. 4: τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας. Matt. xvii. 17: ἕως πότε ἀνέξομαι ὑμῶν; Mar. ix. 19. Luc. ix. 41.

πρὸς τὴν ἔνδειξιν] *with a view, I say, to that declaration of His righteousness at the present season:* τήν indicates *the* ἔνδειξις *mentioned above;* and the stress of this clause is on the words ἐν τῷ νῦν καιρῷ, which press home the *practical* character of the truth stated, like ἰδοὺ νῦν

τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ
εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίσ-
τεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου
νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίσ-
28 τεως. λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄν-
29 θρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς
30 μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἴπερ εἷς

26. *om.* Ἰησοῦ. 28. λογ. οὖν. 29. μόνον.

καιρὸς εὐπρόσδεκτος in 2 Cor. vi. 2.

δίκαιον καὶ δικαιοῦντα] *not only righteous Himself, but communicating His own righteousness to others, on the simple condition of faith in Jesus.* A glorious attribute—the power of *communicating* righteousness, added to that of the inherent *possession* of righteousness.

τὸν ἐκ πίστεως] *him who is of* (*belongs to*, as his race, class, or party; and so, *has for his designation*) *faith in Jesus.* Thus in Gal. iii. 7, 9, 10, οἱ ἐκ πίστεως are contrasted with ὅσοι ἐξ ἔργων νόμου εἰσίν.

27. ποῦ οὖν ἡ καύχησις;] The form of the question resembles that of *v.* 1, *v.* 9, iv. 1, &c. *What becomes then of Jewish* (*or other*) *boasting? The introduction of a new law, of which the language is, not, "Do this, and thou shalt live," but, "Believe on the Lord Jesus Christ, and thou shalt be saved," excludes it utterly.*

ἡ καύχ...τῶν ἔ.] in either case, the *generic* article.

28. γάρ] If οὖν be the reading, this verse contains a general conclusion from the preceding statement, not from *v.* 27 in particular.

χωρὶς ἔργων νόμου] *apart from* (as the ground of acceptance) *any acts of* (prescribed by) *a law.* See note on *v.* 20.

29. ἢ Ἰουδαίων] *Or is it indeed the case, as some seem to imagine, that God is exclusively the God of Jews? No: henceforth Jew and Gentile are on one level. God is the God of both, and the terms of acceptance are the same for both.*

30. εἴπερ εἷς] *if at least* (as surely as) *the God who shall communicate righteousness on the same terms to Jew and Gentile*

ὁ Θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν κατ- 31
αργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ
νόμον ἱστάνομεν.

Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προ- IV. 1

iv. 1. *om.* εὑρηκέναι. τ. πατέρα.

(*vv.* 21—24) *is one God and not more than one.*

περιτομὴν...ἀκροβυστίαν] *Jew and Gentile:* the absence of the article indicates that the meaning is not the *whole class* of Jews and Gentiles severally, but persons having the *characteristic* of the one and of the other. Col. iii. 11: ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία.

ἐκ πίστεως...διὰ τῆς π.] *as the result of faith* (the act of believing)...*by means of the faith* (the object of belief, the Gospel): two forms of expression, different, but equivalent: for instances of the same interchange, see Gal. iii. 22—26: ἵνα ἡ ἐπαγγελία ἐκ πίστεως (*as the result of faith in*) Ἰησοῦ Χριστοῦ δοθῇ...πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν (*the faith*)... εἰς τὴν μέλλουσαν πίστιν (*the faith*) ἀποκαλυφθῆναι...ἵνα ἐκ πίστεως (*faith*) δικαιωθῶμεν ...ἐλθούσης δὲ τῆς πίστεως (*the faith*) ...υἱοὶ Θεοῦ ἐστὲ διὰ τῆς πίστεως (*the faith*) ἐν Χριστῷ Ἰησοῦ.

31. νόμον οὖν] *Is it then the abolition of a law, that we seek to effect by the faith* (the Gospel)? Is it the object of our Gospel to set men free from a rule of duty? *Rather is it the establishment of a law;* not indeed of a law of works (*v.* 27), which must ever fail through human infirmity, but of a law which brings with it the will and the power to obey from the heart. In form, the sentence resembles Matt. v. 17: μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. Cf. 1 Cor. ix. 21: μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ. This is one of the numerous allusions to the supposed Antinomian tendency of the Gospel, more fully discussed in vi. 1, &c.

IV. 1, &c. Τί οὖν] *How do the above statements bear upon the case of Abraham...one so deeply interesting to every Israelite? How did he obtain that acceptance with God upon which our national privileges depend? Was it by any works of his*

2 πάτορα ἡμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ
ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς
3 Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
4 εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς
οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·

own? The language of the Scriptures is express upon this point. He believed God, and that was counted to him for righteousness. A form of language, excluding all idea of merit, and in the same degree consistent and harmonious with the language of Scripture in other passages. Or was his acceptance connected with any outward ordinance, as that of circumcision? No, the record of his acceptance is prior to the very institution of that rite; and circumcision itself was a mere ratification of the Divine favour already bestowed. Thus and thus only could Abraham become the father of the faithful universally, whether Jews or Gentiles.

1. εὑρηκέναι] *has gained:* as in 2 Tim. i. 18: εὑρεῖν ἔλεος. Heb. ix. 12: λύτρωσιν εὑράμενος. Cf. Matt. xiii. 44, 46. If εὑρηκέναι is omitted, the sense will be still clearer; *What shall we then say of Abraham, &c.*

κατὰ σάρκα] placed as in ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.

2. εἰ γάρ] *A grave question—for, if he gained acceptance with God by any works of his own, then his position was one of merit, of right, of self-confidence.*

ἀλλ' οὐ] *But no one can have this towards God; nor had Abraham this—for what saith the Scripture?*

3. Ἐπίστευσεν δέ] Gen. xv. 6: LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Said, not of his leaving his country, not of his offering up his son, but of his believing God's promise that his seed should be as the stars, when as yet, in old age, he had no son. A striking proof of the essential point in true faith: though it prompts and secures obedience, yet its own place is in the heart, not the act.

4. τῷ δὲ ἐργαζομένῳ] *The expression quoted implies something gratuitous, spontaneous: it is not the way in which wages for work done would be spoken of: wages are a matter of right and of debt, not of favour.*

λογίζεται] the present is thus used in a passive sense, *vv.* 5, 24. ix. 8.

τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν 5
δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐ-
τοῦ εἰς δικαιοσύνην. καθάπερ καὶ Δαυεὶδ λέγει 6
τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογί-
ζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὧν 7
ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθη-
σαν αἱ ἁμαρτίαι· μακάριος ἀνὴρ οὗ οὐ μὴ 8
λογίσηται Κύριος ἁμαρτίαν. ὁ μακαρισμὸς 9

8. ἀν. ᾧ.

5. τῷ δὲ μή] *The language used—"faith reckoned to a man as his righteousness"—is appropriate only to the case of one who is not working for acceptance, but simply relying upon a God who shows mercy.*

τὸν δικαιοῦντα τὸν ἀσεβῆ] v. 6: Χριστὸς...ὑπὲρ ἀσεβῶν ἀπέθανεν. *One who makes righteous* (by a free forgiveness) *him who was before ungodly.*

6. καθάπερ] *And this is the language of Scripture elsewhere: David* (Ps. xxxii.) *records the blessing pronounced upon the man whose sin shall not be charged to his own account; or, in other words, to whose account righteousness shall be charged without desert of his.* The non-imputation of sin is equivalent to the imputation of righteousness. The two are convertible terms. Those whom God accepts, those whom He treats as if they were righteous, are forgiven sinners, not self-justified saints.

τὸν μακαρισμόν] *the pronouncing of a blessing upon:* Gal. iv. 15: τίς οὖν ὁ μακαρισμὸς ὑμῶν; from μακαρίζειν, Luc. i. 48. Jac. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.

7. Μακάριοι] Ps. xxxii. 1, 2: LXX.

ἀφέθησαν ... ἐπεκαλύφθησαν] two figures expressive of forgiveness: (1) the *dismissal* of sin; as Ps. ciii. 12: LXX. καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν· (2) the *hiding* of sin, not by the sinner, which is fatal (Prov. xxviii. 13: LXX. ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται), but by Him to whom it has been confessed. The two are combined, as here, in Ps. lxxxv. 2: LXX. ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν.

9, 10. ὁ μακαρισμός] *Such being the description of those*

οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ
10 Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ
11 ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον ἔλαβεν περιτομήν, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι

9. *om.* ὅτι. 11. περιτομῆς.

whom the word of God declares to be blessed, how wide is its application? does it extend to Jews only, or to all? Take the case of Abraham himself. We say, on the authority of the Scripture, that he was accepted for his faith. Now at what point in his history is that testimony borne? before or after his circumcision? Several years before the institution of that ordinance.

λέγομεν γάρ] *we have the means of answering this question, for, &c.*

11. καὶ σημεῖον] *So far from being the cause of his acceptance, circumcision was but the seal of an acceptance already secured.*

σημεῖον περιτομήν] *circumcision as a token* or signal from God of a relation already established. If περιτομῆς, the sense is the same; literally, *a token (consisting) of circumcision.*

σφραγῖδα] *as an authentication of:* 1 Cor. ix. 2: ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστέ. 2 Tim. ii. 19: ἔχων τὴν σφραγῖδα ταύτην. The *verb* is more frequent: *e.g.*, Joh. vi. 27: τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεός. 2 Cor. i. 22: ὁ καὶ σφραγισάμενος ἡμᾶς. Eph. i. 13. iv. 30.

τῆς δικαιοσύνης τῆς πίστεως] *of that righteousness (on the ground) of his faith, which he possessed before circumcision.*

τῆς δ...τῆς π.] in reference to *v.* 3: ἐπίστευσεν...εἰς δικαιοσύνην.

τῆς ἐν] probably refers to δικαιοσύνης rather than to πίστεως.

εἰς τὸ εἶναι] *that so he might be the father of all those who believe not being circumcised—that so,* I say, *the righteousness* (reckoned to him) *might be reckoned to them.* If the acceptance of Abraham had in any sense been connected with circumcision, the Gentile world must have been excluded from

αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ 12 περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς

11. λογ. καί.

that family of which he was the head. But, since circumcision was only given to him as a sort of token and authentication of an acceptance possessed before and without it, there is nothing to debar Gentiles who, like him, believe, from sharing to the full in every promise made to him and to his seed. The two clauses εἰς τὸ εἶναι and εἰς τὸ λογισθῆναι are parallel and equivalent to each other; both expressing the result of the particular mode in which circumcision was instituted; viz. as a mere seal of a pre-existing acceptance.

πατέρα] Gen. xvii. 5: see *v.* 17.

δι' ἀκροβυστίας] see note on ii. 27.

τὴν δικαιοσύνην] *the same righteousness* which was reckoned to him.

12. καὶ πατέρα περιτομῆς] A second result of the *mode* of the introduction of circumcision: that it marked not only the equal acceptance of believing Gentiles, but also the non-acceptance of unbelieving Jews. *And a father of circumcision*—the head of a family of the circumcised—*in relation to those who have not only the characteristic of circumcision, but also who walk by the rule of the steps of that faith of Abraham which in his case preceded circumcision.* If circumcision had been at all connected with the acceptance of Abraham, this would not only have excluded Gentiles, but might have seemed to include Jews who had no other claim but that of this outward ordinance. The particular time and mode of its institution answered both purposes; that of including and excluding aright.

π. περιτομῆς] see note on iii. 30.

στοιχοῦσιν τ. ἴ.] στοιχεῖν is, *to be* or *walk in line* or *order:* Act. xxi. 24: στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. Hence στοιχεῖν τινί is (1) *to be* or *walk in file with* (as one soldier with another): (2) *to walk in order by* (under the direction of) a *rule* of any kind (as here the print of another's footsteps). Gal. v. 25: πνεύματι καὶ στοιχῶμεν. vi. 16: ὅσοι τῷ κανόνι τού-

13 ἡμῶν Ἀβραάμ. οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης 14 πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία. 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ δὲ οὐκ

15. οὗ γάρ.

τῷ στοιχοῦσιν. Phil. iii. 15: τῷ αὐτῷ στοιχεῖν.

13. οὐ γάρ] *An essential condition*—that it should thus be made plain that believing Gentiles are included amongst Abraham's seed, and unbelieving Jews excluded—*for*, &c.

διὰ νόμου] *by means of a law*, obedience to which should be the condition of the fulfilment of the promise.

τὸ κληρονόμον κ.τ.λ.] the substance, though not the words, of the promise: Gen. xii. 3. xxii. 17, 18: LXX. καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

διὰ δικαιοσύνης πίστεως] see note on *v.* 11.

14. εἰ γάρ] *And this is essential to the fulfilment of the promise—for, &c.*

οἱ ἐκ νόμου] *those who are of a law;* who are *designated* by it as that which they belong to, depend upon, &c.: see note on iii. 26.

κεκένωται] properly *drained of its contents*, and so *left void, useless, worthless.* 1 Cor. i. 17: ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ix. 15: τὸ καύχημά μου ἵνα τις κενώσει. 2 Cor. ix. 3. In Phil. ii. 7, it is applied to our Lord's humiliation: ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών.

ἡ πίστις] *the faith expressly spoken of in Abraham's case* (*v.* 3) *as having been the ground of acceptance.*

κατήργηται] *made nugatory* (see note on iii. 3); both because *law* and *promise* are two essentially opposite terms (Gal. iii. 18: εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας), and more especially for the reason which follows. Cf. Gal. iii. 6—22 throughout.

15. ὁ γὰρ νόμος] the *generic* article: *law in general;* but doubtless with especial regard to the Law of Moses, which though it offered life on condition of obedience, could only (man being what he is) result in condemnation. Gal. iii. 10—

ἔστιν νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ 16
πίστεως, ἵνα κατὰ χάριν· εἰς τὸ εἶναι βεβαίαν
τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ
νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
ὅς ἐστιν πατὴρ πάντων ἡμῶν, καθὼς γέγραπται 17
ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέ-
ναντι οὗ ἐπίστευσεν Θεοῦ, τοῦ ζωοποιοῦντος τοὺς
νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὃς 18
παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσ-

12: ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις... ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ δῆλον κ.τ.λ.

οὗ δὲ οὐκ] *and the introduction of a law is only the introduction of a possibility of transgression.*

16. διὰ τοῦτο] *since any other condition would have been nugatory.*

ἐκ πίστεως] sc. ἡ ἐπαγγελία ἐστίν. Gal. iii. 22: ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

ἵνα] sc. γένηται· *that it may be a matter of free favour on the part of God.*

εἰς τὸ εἶναι] *with this further object—that the promise,* being independent altogether of the conditions of a particular law, *may be secure to all those who show themselves to be of the family of Abraham by resembling Abraham in his faith.*

πατὴρ πάντων] *the spiritual ancestor of the whole Church,* Jewish and Gentile; faith being that common feature which ascertains the relationship.

17. καθὼς...σε] parenthetical, in confirmation of the expression πατὴρ ἡμῶν.

γέγραπται] Gen. xvii. 5: LXX.

κατέναντι οὗ i.e. ἐκείνου ᾧ· *in the regard of that God who includes all generations in one view, the dead as still living, and the unborn* (τὰ μὴ ὄντα) *as already existing.*

τοῦ ζωοποιοῦντος τοὺς νεκρούς] Luc. xx. 38: Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

18—22. ὃς παρ' ἐλπίδα] An illustration, in detail, of the nature of faith.

παρ' ἐλπίδα] *beyond hope;*

θαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρη-
19 μένον, Οὕτως ἔσται τὸ σπέρμα σου. καὶ μὴ
ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ
σῶμα νενεκρωμένον, ἑκατονταετής που ὑπάρ-
20 χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ
τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ,

19. οὐ κατεν. ἤδη νενεκρ.

beside the mark, or beyond the bounds, of what might seem a reasonable expectation: cf. παρὰ φύσιν, xi. 24. παρὰ καιρόν, Heb. xi. 11.

ἐπ' ἐλπίδι] *in* or *with hope:* Act. ii. 26 [Ps. xvi. 9: LXX.]: κατασκηνώσει ἐπ' ἐλπίδι. 1 Cor. ix. 10: ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν.

εἰς τὸ γενέσθαι] *unto his becoming; so that he became:* see *vv.* 11, 16.

οὕτως ἔσται] Gen. xv. 5: LXX. ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.

19. καὶ μή] see note on ii. 14: οὗτοι νόμον μὴ ἔχοντες. Here, *and because he was not weak, &c.* Cf. Matt. i. 19: καὶ μὴ θέλων αὐτὴν δειγματίσαι. xxii. 29: πλανᾶσθε μὴ εἰδότες τὰς γραφάς. Luc. ix. 33: μὴ εἰδὼς ὃ λέγει. Rom. xv. 23: νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλιμασιν τούτοις. Heb. iv. 2: οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.

τῇ πίστει] *in point of* (in the matter of) *his faith.* xiv. 1: τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε.

κατενόησεν] if οὐ be omitted, as in the text, this is an instance in which a classical writer would have added μέν· κατενόησε μὲν τὸ ἑαυτοῦ σῶμα...εἰς δὲ τὴν ἐπαγγελίαν κ. τ. λ. *he observed indeed...yet doubted not;* or, *though he observed... yet he doubted not.* Cf. vi. 17: χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας κ. τ. λ. With οὐ, the sense is *He noticed* or *regarded not,* &c.

νενεκρωμένον] Heb. xi. 12: ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου κ. τ. λ.

ἑκατονταετής που] Gen. xvii. 17: LXX. καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ, λέγων, Εἰ τῷ ἑκατονταετεῖ γενήσεται υἱός;

νέκρωσιν] 2 Cor. iv. 10.

20. διεκρίθη] διακρίνειν, *to discern* (Matt. xvi. 3, τὸ πρόσωπον τοῦ οὐρανοῦ), *distinguish, make a distinction* (Act. xv. 9, οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ

ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ,
καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός 21
ἐστιν καὶ ποιῆσαι. διὸ ἐλογίσθη αὐτῷ εἰς 22

21. *om.* καὶ *pr.* 22. διὸ καί.

αὐτῶν), or *decide* (1 Cor. vi. 5, διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ): hence διακρίνεσθαι, *to seek to get a decision, to go to law, to dispute* (Act. xi. 2, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς), *to doubt;* Matt. xxi. 21: ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε. Mar. xi. 23: καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ. Rom. xiv. 23. Jac. i. 6. Here εἰς is added; *he doubted not as to, with regard to.*

ἐνεδυναμώθη] *was strengthened in* (see note on *v.* 19) *his faith.* ἐνδυναμοῦν, Phil. iv. 13: ἐν τῷ ἐνδυναμοῦντί με. 1 Tim. i. 12. 2 Tim. iv. 17. ἐνδυναμοῦσθαι, Act. ix. 22. [Eph. vi. 10.] 2 Tim. ii. 1. Heb. xi. 34: ἐνεδυναμώθησαν ἀπὸ ἀσθενείας. The simple verb δυναμοῦν occurs in [Eph. vi. 10.] Col. i. 11: ἐν πάσῃ δυνάμει δυναμούμενοι.

δοὺς δόξαν] For δόξα see notes on i. 21, 23. The *glory* of God is the *manifested perfection, the revealed character, the sum of the true attributes or characteristics,* of God: *e. g.,* Joh. i. 14: ἐθεασάμεθα τὴν δόξαν αὐτοῦ. ii. 11: ἐφανέρωσε τὴν δόξαν αὐτοῦ. Hence δόξαν διδόναι τῷ Θεῷ is, *to give* or *ascribe to God His true character,* in whatever point; whether that of power, holiness, mercy, truth, &c. See Luc. xvii. 18. Joh. ix. 24. Act. xii. 23. Apoc. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7. The aorist here may express that, at the moment of hearing the promise, Abraham, by a single mental act, ascribed to God His true character, as a God of power and a God of truth, and believed His word accordingly.

21. πληροφορηθείς] πληροφορεῖν is originally, *to bring full* or *in full measure:* hence *to complete;* (1) a *thing,* whether by *performance* (as τὴν διακονίαν σου, 2 Tim. iv. 5: τὸ κήρυγμα, ibid. 17), or by *proof* (as, in the passive, Luc. i. 1: τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων); (2) a *person,* whether by *perfection* (as Col. iv. 12: τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ), or by *conviction;* and so, in the passive, *to be satisfied* or *fully convinced,* as here, and xiv. 5: ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω.

ἐπήγγελται] Heb. xii. 26: νῦν δὲ ἐπήγγελται λέγων. In Gal. iii. 19, ἐπήγγελται is passive in sense as well as form.

22. διό] *because he thus ex-*

23 δικαιοσύνην. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι
24 ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει
λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
25 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη
διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ
τὴν δικαίωσιν ἡμῶν.

V. 1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν

v. 1. ἔχομεν.

hibited all the marks of a genuine faith.

24. τοῖς π. ἐπὶ τὸν ἐγείραντα] 1 Pet i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

25. παρεδόθη] Es. liii. 12: LXX. καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The word occurs very frequently in reference to the surrender of our Saviour to suffering and death; sometimes denoting the act of its *human* instruments, whether Judas (as Joh. xix. 11: διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει), or the Jewish nation (as Act. iii. 13: ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου); sometimes the *Divine* act, whether that of our Lord Himself (as Gal. ii. 20: τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ), or of the Father (as viii. 32: ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν).

διὰ τὰ...διὰ τήν] *for the sake of*, in either case; the *sense* suggesting the necessary modifications: (1) *for the sake of* (*i. e. to take away*) *our offences;* (2) *for the sake of* (*i. e. to secure*) *our justification.*

ἠγέρθη διὰ τήν] 1 Cor. xv. 17: εἰ δὲ Χριστὸς οὐκ ἐγήγερται ...ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. The resurrection of Christ was essential to the completion of His atonement: *a dead Saviour is none.* Apoc. i. 18: καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

δικαίωσιν] see note on v. 18.

V. 1, &c. Δικαιωθέντες οὖν] Consequences of Christ's redemption to those who believe. *Faith—the realizing apprehension of Christ's work for us—introduces us into a state of acceptance, of which the immediate result should be peace with God, and a joyful hope; hope even amidst afflictions, knowing their salutary effects; hope founded on*

πρὸς τὸν Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν 2
τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν ταῖς 3

2. om. τῇ πίστει. 3. καυχώμεθα.

the knowledge of God's love as shown in Christ's death for sinners.

1. ἐκ πίστεως εἰρήνην] Mar. v. 34: ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην. Joh. xiv. 27: εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν. xvi. 33: ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. The consciousness of unforgiven sins causes a feeling of estrangement from God, and even of enmity towards Him whom they have injured (Col. i. 21: καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς κ.τ.λ.): the conviction of their free forgiveness removes that enmity (Col. i. 20: εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ).

ἔχωμεν] Heb. xii. 28: ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ. The variety of reading is not important: ἔχομεν is, *God has given us peace:* ἔχωμεν, *let us keep and use it.*

πρὸς τὸν Θεόν] the commoner combination is εἰρήνη ἀπὸ Θεοῦ, as i. 7. 1 Cor. i. 3. 2 Cor. i. 2. &c.; sometimes παρὰ Θεοῦ, as 2 Joh. 3; or ἡ εἰρήνη τοῦ Θεοῦ, as Phil. iv. 7.

2. τὴν προσαγωγὴν ἐσχήκαμεν] *we have had our introduction into our present state of gratuitous acceptance.* προσαγωγή is the introduction of a subject to a sovereign, or a worshipper into the presence of the object of worship. Eph. ii. 18: δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν Πατέρα. iii. 12: ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. For ἐσχήκαμεν see 2 Cor. i. 9. ii. 13. vii. 5.

τὴν χάριν τ. ἐν ᾗ] vi. 14: οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. 1 Pet. v. 12: ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε. For ἑστηκέναι (like στήκειν, the opposite of πίπτειν, xiv. 4) see also xi. 20: σὺ δὲ τῇ πίστει ἕστηκας. 1 Cor. x. 12. xv. 1: τὸ εὐαγγέλιον...ἐν ᾧ καὶ ἑστήκατε. 2 Cor. i. 24.

καυχώμεθα] *exult in hope of that future state of manifested perfection which God has promised.* See note on iii. 23.

3. καυχώμενοι] the order of

4 θλίψεσιν· εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατερ-
5 γάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ
ἐλπίδα· ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη
τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ
6 πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ

6. εἴ γε Χρ. *v.* εἰ γὰρ Χρ.

the sentence, which begins as if a principal verb were to follow below, is broken by a succession of subordinate clauses, and not resumed.

κ. ἐν ταῖς] 2 Cor. xii. 9: καυχήσομαι ἐν ταῖς ἀσθενείαις μου.

δοκιμήν] δοκιμή is *a proof by testing* (as of metal; cf. 1 Pet. i. 7): 2 Cor. ii. 9: ἵνα γνῶ τὴν δοκιμὴν ὑμῶν. viii. 2: ἐν πολλῇ δοκιμῇ θλίψεως (θλῖψις being the test applied) κ. τ. λ. ix. 13: διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης (the διακονία, or ministration to the poor, being the proof or test). xiii. 3: δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ (genitive of the fact to be proved). Phil. ii. 22: τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε κ. τ. λ. Here, the *result* of the application of such a test; *the state or character of the* δόκιμος, *i. e. of one who has been tried and has stood the trial:* as Jac. i. 12: μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος κ. τ. λ.

5. οὐ καταισχύνει] *does not put to shame* by disappointing. Thus ix. 33: ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. For the present tense see note on ii. 16.

ὅτι ἡ ἀγάπη] *the outpouring of the love of God in our hearts by the Holy Spirit, is the proof that our hope will not disappoint us.* The words ἡ ἀγάπη τοῦ Θεοῦ may include the two ideas, of ἡ ἀγάπη ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν (1 Joh. iv. 16) and of that ἀγάπη τοῦ Θεοῦ which is shown in *keeping His commandments* (1 Joh. v. 3): the two are but opposite aspects of the same love: the sense of God's love is not the cause only, but the essence, of ours: ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς (1 Joh. iv. 19).

ἐκκέχυται] Act. ii. 17, 18, 33. x. 45: ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. Tit. iii. 6.

6. ἔτι γὰρ Χριστός] *I say, our hope will not disappoint us; for, moreover* (*i. e.*, in addition to that ground of hope which consists in the outpouring of

Χριστός, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν

8. ἀγ. εἰς ἡμᾶς ὁ Θεός. *v. om.* ὁ Θεός. 9. *om.* οὖν.

the love of God in our hearts by the Holy Spirit, there is this assurance also, as the foundation of all else, that), *Christ, while we were still without strength, &c.* The former ἔτι is as in Luc. xiv. 26: ἔτι τε καὶ τὴν ἑαυτοῦ ψυχήν. Act. ii. 26 (Ps. xvi. 9): ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. xxi. 28: ἔτι τε καὶ Ἕλληνας κ.τ.λ. Heb. xi. 32: καὶ τί ἔτι λέγω; If εἴ γε be the reading, the sense will be *since.* If εἰ γάρ, the sentence is interrupted by *vv.* 7, 8, and resumed (with οὖν) in *v.* 9.

ἀσθενῶν] *powerless* to obey or to please God. Matt. xxvi. 41: ἡ δὲ σὰρξ ἀσθενής. Mar. xiv. 38. Cf. viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας κ.τ.λ.

κατὰ καιρόν] Gal. iv. 4: ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. 1 Tim. ii. 6: τὸ μαρτύριον καιροῖς ἰδίοις. vi. 15: ἣν καιροῖς ἰδίοις δείξει. In the works of God there is no precipitancy: all is done in order and with preparation.

7. μόλις γάρ] *an amazing proof of love—for, &c.*

ὑπὲρ γάρ] *I say, "scarcely"* (μόλις); *for perhaps, &c.*

τοῦ ἀγαθοῦ] the generic article, as in Matt. xii. 35: ὁ ἀγαθὸς ἄνθρωπος κ.τ.λ. Luc. vi. 45. ἀγαθός just so far differs from δίκαιος above, that it expresses a more *attractive* character; *good, benevolent,* rather than merely *just.*

8. συνίστησιν] see note on iii. 5.

9, 10. πολλῷ οὖν μᾶλλον] He who has done the greater will certainly do the less. The *greater* was the sacrifice of the Son of God for sinners: the *less* is the completion of that work by the salvation of those whom that sacrifice has reconciled. Cf.

ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ
10 τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολ-
λῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ
11 ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι
ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ, δι' οὗ νῦν καταλλαγὴν ἐλάβομεν.
12 Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρ-

viii. 32: ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο...πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

9. ἐν τῷ αἵματι αὐτοῦ] see note on iii. 25.

ἀπὸ τῆς ὀργῆς] i. 18. ii. 5. 1 Thess. i. 10: Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

10. ἐχθροὶ ὄντες] see first note on *v.* 1.

κατηλλάγημεν] *were reconciled*, changed from ἐχθροί into friends, by the announcement of a free forgiveness of sin through the death of Christ. Cf. xi. 15: καταλλαγὴ κόσμου. See the fuller statement in 2 Cor. v. 18—20: τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ ... δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. The *reconciliation* is that *of man to God:* but it is effected by an act of free forgiveness (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν) on the part of God to man.

ἐν τῇ ζωῇ] *in* (*i.e.*, as our place of safety) *his life after death:* that life in which He carries on His intercession, communication of the Holy Spirit, individual protection and guidance, and final "redemption of the body" by resurrection. Joh. xiv. 19: ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 2 Cor. iv. 10, 11: ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ κ.τ.λ. Phil. iii. 10: τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ (*the power to which resurrection admitted Him*) κ.τ.λ.

11. οὐ μόνον δέ] *and not only have we this hope, but even now, &c.*

καυχώμενοι] as if belonging to σωθησόμεθα as the principal verb; though in sense καυχώμεθα would have been clearer.

12—21. *Thus Christ, like Adam, has become the head and ancestor of a whole race, who*

τία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον· ἄχρι 13

12. om. ὁ θάνατος alt.

are involved in the consequences of His act. Most unlike, indeed, most opposite, are the two cases: the one, an act of transgression, involving judgment and death; the other, of obedience, leading to acceptance and life.

12. διὰ τοῦτο] *such being the effects of Christ's redemption.*

ὥσπερ κ.τ.λ.] the sentence is interrupted by *vv.* 13—17, and resumed in *v.* 18, with a repetition of the protasis in an altered form.

ἡ ἁμαρτία...ὁ θ.] sin...death *collectively, as a whole.*

διὰ τῆς ἁμ. ὁ θ.] Gen. ii. 17: LXX. ᾗ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

ὁ θάνατος] *natural* death, *primarily*, and as the punishment specially denounced: *spiritual and eternal* death, *incidentally and secondarily*, as the necessary consequence of the severance of a creature from the service and love of the Creator.

διῆλθεν] *went abroad, spread:* as, *e. g.*, in Act. viii. 4: οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι κ.τ.λ. x. 38: ὃς διῆλθεν εὐεργετῶν κ.τ.λ.

ἐφ' ᾧ] *i. e.*, ἐπὶ τούτῳ ὅτι· *for that, because.* 2 Cor. v. 4: ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι κ.τ.λ.

πάντες ἥμαρτον] *i. e., in the person of Adam.* It is not true that all who die have sinned *personally: e. g.*, infants, or those destitute of reason. Nor would the argument here admit that sense. Adam fell as the sample, the representative, of the race. As he fell, so would any one of the race have fallen under the same trial: God (for His own beneficent purposes) deals with the race as having been tried, and as having fallen, in him. Cf. v. 15: τῷ τοῦ ἑνὸς παραπτώματι οἱ πάντες ἀπέθανον. The tense, and form of expression, are illustrated by 2 Cor. v. 15: εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον (*i. e., in the person of Christ*).

13, 14. ἄχρι γάρ] *I say, all men are regarded as having sinned in the person of Adam. For during the whole interval between the Fall and the Law there was evidently a general imputation of sin, because there was death: yet that sin which was thus punished could not have been personal sin; for men were not living (like Adam in Paradise) under a special law of which death was the penalty; and yet*

γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
14 ἐλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ
θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παρα-
βάσεως Ἀδάμ· ὅς ἐστιν τύπος τοῦ μέλλοντος.
15 ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χά-

14. om. μή.

they died: the sin therefore which was punished by their death was not their own sin, but that of their forefather.

ἄχρι νόμου] *before and up to the time of a law being given:* equivalent to the expression below, ἀπὸ Ἀδὰμ μέχρι Μωυσέως· but more generally stated: νόμου, not τοῦ νόμου.

ἁμαρτία ἦν] *there was sin, somehow or other, abroad in the world;* evidenced by *death:* death was a punishment—but *for whose sin?*

ἁμαρτία δέ] *it is a first principle, that, where there is no law, there is no imputation of transgression. Now, in this sense, there was no law in the interval between Adam and Moses: i.e.,* no law (like that of Gen. ii. 16, 17) which threatened temporal death as the punishment of individual sin: *and there being no such law, there could be no such punishment.*

οὐκ ἐλλογεῖται μ. ὄ. ν.] iv. 15: οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. For ἐλλογεῖν in its literal sense, see Philem. 18: τοῦτο ἐμοὶ ἐλλόγει [*al.* ἐλλόγα].

14. ἀλλὰ ἐβασίλευσεν] *yet still there was a universal reign of* death *in that interval.*

καὶ ἐπὶ τούς] *those generations could not commit Adam's sin, for they were not under his law: that had ceased when he left Paradise.* Besides, *infants* died —who had sinned against *no* law.

ὅς ἐστιν τύπος] *and therefore in this respect Adam is a type of Christ; that he involved his descendants in the consequences of his act.* See 1 Cor. xv. 45: ὁ πρῶτος ἄνθρωπος Ἀδάμ...ὁ ἔσχατος Ἀδάμ. The title ὁ μέλλων, is equivalent to the more usual ὁ ἐρχόμενος· as in Matt. xi. 2: σὺ εἶ ὁ ἐρχόμενος; Heb. x. 37 (Hab. ii. 3): ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ.

15. ἀλλ' οὐχ ὡς] *but with this one point of resemblance, all else is most opposite. On the one side,* παράπτωμα, θάνατος· *on the other,* χάρις, δωρεά.

ρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώ- 16
ρημα. τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ ἐν ἑνὶ παραπτώματι ὁ θάνατος 17
ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν

17. εἰ γ. τῷ τοῦ ἑνὸς π. *v.* εἰ γ. ἐν ἑνὸς π.

οἱ πολλοὶ...τοὺς πολλούς] *the world.* Christ's redemption is (*potentially*, though not *actually*) coextensive with the Fall. It embraces all, though all may not embrace it.

πολλῷ μᾶλλον] an argument *à fortiori: much more surely* can we assert the good than the evil. See *v.* 17.

ἐν χάριτι τῇ] belongs not to ἡ δωρεά, but to the verb.

16. καὶ οὐχ ὡς] another point of contrast. *The sin which led to man's ruin was but one: the sins which (by God's mercy) prompted the redemption were many.*

δι' ἑνὸς ἁμαρτήσαντος] *by means of one man having sinned; i. e., by one sin.* Supply οἱ πολλοὶ ἀπέθανον, or the like.

τὸ δώρημα] *i. e.*, οὕτω καὶ τὸ δώρημά ἐστιν.

τὸ μὲν γάρ] *one man's sin caused judgment to fall, unto condemnation: a multitude of offences drew forth* (from God's compassion) *the free gift, unto acquittal.*

κρίμα...κατάκριμα] *judgment ...condemnation.* For the distinction see, *e. g.*, 1 Cor. xi. 32: κρινόμενοι...ἵνα μὴ κατακριθῶμεν.

ἐκ π.] *sprang out of, originated in:* as though the very multitude of man's sins *caused* the interposition for his rescue.

δικαίωμα] here, *sentence of acquittal:* the opposite of κατάκριμα. See note on i. 32.

17. εἰ γὰρ ἐν ἑνί] *for if in* (through) *one transgression death established his reign by means of that one transgressor, &c.*

πολλῷ μᾶλλον] if *evil* was permitted thus to entail consequences upon others who had not committed it, *much more* shall *good.*

περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν
18 διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς
19 πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται
20 οἱ πολλοί. νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ

17. *om.* τῆς δωρεᾶς.

τῆς δωρεᾶς τῆς δ.] iii. 24: δικαιούμενοι δωρεάν.

18. ἄρα οὖν ὡς] 1 Cor. xv. 22: ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

εἰς πάντας] supply in the former clause τὸ κρίμα ἐγένετο, or the like; and in the latter τὸ χάρισμα.

δι' ἑνὸς δικαιώματος] *by one righteous act;* regarding the whole work of Christ as one single act of obedience, contrasted with the one παράπτωμα of Adam. See again note on i. 32.

δικαίωσιν] a form which occurs only here and in iv. 25: see note on i. 17. *The act of making a person* δίκαιον *by acquittal or absolution.*

δ. ζωῆς] *a* δικαίωσις *bringing with it life, eternal life.* Joh. xvii. 2, 3: ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· αὕτη δέ ἐστιν ἡ αἰώνιος ζωή κ.τ.λ.

19. ὥσπερ γάρ] *the effect of Adam's disobedience was, that the whole world of men was thenceforth regarded and treated as sinful: the effect of Christ's obedience is, that the whole world* (so far as it accepts His work) *shall be regarded and dealt with as righteous.* See note on *v.* 15.

τῆς ὑπακοῆς τ. ἑ.] Phil. ii. 8: γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. Heb. v. 8: καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν.

20. νόμος δὲ π.] *now* (between the sin of Adam and the obedience of Christ) *there came in by the way a law;* a revelation of duty, accompanied by certain conditions and sanctions; *and this for a special purpose,* ἵνα κ.τ.λ.

τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευ- 21
σεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα VI. 1
ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἵτινες ἀπεθά- 2
νομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ 3

παρεισῆλθεν] *came in* (was introduced) *by the way, parenthetically*, and therefore *temporarily;* neither as the original nor yet the final dispensation. Cf. Gal. iii. 19: τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη κ. τ. λ. For παρεισῆλθεν see Gal. ii. 4.

ἵνα] *and its only effect* (may we not say, its *object*) *was, to display more strongly, and in a certain sense* (see chap. vii.) *to aggravate, the sinfulness of man.*

οὗ δέ] *yet over sin, thus aggravated, gratuitous mercy has but had a more signal victory.*

21. ἐν τῷ θανάτῳ] as the arena of its triumph.

VI. 1, &c. τί οὖν ἐροῦμεν] The assertion of the gratuitous acceptance of man, and more especially an expression used in v. 20, might appear to sanction the fatal error of regarding sin as a matter of indifference, or even as a tribute to the greatness of God's grace in pardoning it. The utter incompatibility of a life of sin with a life of faith, is the subject of this chapter.

1. τί οὖν] *what inference shall we draw from what has been said? Shall we say, The more we sin, the more will our forgiveness magnify God's mercy?*

2. ἀπεθάνομεν] *died;* not, *have died.* A particular time and act is referred to: see *v.* 3. Baptism (in the case of a penitent and believing convert) was a moment of actual transition from a life of sin to a life of holiness, and is constantly referred to in Scripture as such: *e. g.*, Act. ii. 38: μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν... εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. xix. 5, 6: ἐβαπτίσθησαν... καὶ... ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς (cf. Eph. i. 13). xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου. Gal. iii. 27: ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

3. ἢ ἀγνοεῖτε] *by baptism*

ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτως καὶ ἡμεῖς

vi. 3. *om.* Ἰησοῦν.

we were united to Christ; and the point of union is His death. Our union is with Christ *crucified;* with Christ, not as a man living upon earth before death, but as one who has died, and with distinct *reference* to His death. See Joh. xii. 24: ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. *Before* death He was a *Teacher:* death alone could make Him a *Saviour.* For βαπτίζειν εἰς (*to admit into by baptism*), see Matt. xxviii. 19. Act. viii. 16. xix. 3, 5. 1 Cor. i. 13, 15. x. 2. xii. 13: ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν. Gal. iii. 27.

4. συνετάφημεν] *our baptism, by which we were united to Christ, was, like burial, a solemn act of consigning us to death: that, as Christ rose again from death, so should we, in this world, live as men who have already died and risen again.* Such is St Paul's view of the Christian life. It is the life of one who is united to Christ by the possession of the same Holy Spirit: *so* united to Christ, that he is to regard himself as having passed through all that Christ has passed through; as having already died, already risen again, already taken his place in heaven. See Gal. ii. 20: Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. Col. ii. 12, 13: συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε ...καὶ ὑμᾶς νεκροὺς ὄντας ..συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ κ. τ. λ. iii. 1—4: εἰ οὖν συνηγέρθητε τῷ Χριστῷ...ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

εἰς τὸν θ.] depends upon συνετάφημεν.

τῆς δόξης] *the manifested power.* See note on iv. 20. So in Joh. xi. 40, ὄψῃ τὴν δόξαν τοῦ Θεοῦ is given as an equivalent expression for ἀναστήσεται ὁ ἀδελφός σου in *v.* 23. Cf. 2 Cor. xiii. 4: ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

ἐν καινότητι ζωῆς περιπατήσωμεν. εἰ γὰρ σύμ- 5
φυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐ-

ἐν καιν. ζωῆς] *in newness (consisting) of life: i. e., in a new state, of which the characteristic is life; "life"* in the emphatic sense; as Joh. i. 4: ἐν αὐτῷ ζωὴ ἦν. iii. 36: οὐκ ὄψεται ζωήν. v. 40: ἵνα ζωὴν ἔχητε. vi. 33: ζωὴν διδοὺς τῷ κόσμῳ. x. 10: ἦλθον ἵνα ζωὴν ἔχωσιν. &c. &c. For καινότητι, cf. vii. 6: ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. For the genitive ζωῆς, see Joh. v. 29: καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς. Rom. v. 18: εἰς δικαίωσιν ζωῆς.

περιπατήσωμεν] the metaphorical use of this word begins to appear in Joh. viii. 12: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. xii. 35: περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. In Act. xxi. 21, the derived sense is complete: μηδὲ τοῖς ἔθεσιν περιπατεῖν. In the Epistles of St Paul and St John it is frequent in this sense. With ἐν, it indicates the field or area in which the motion or conduct is exercised: as, *e. g.*, Eph. ii. 10: αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν (in allusion, perhaps, to the place prepared for the home of the *first* creation: Gen. ii. 15: LXX. ἔλαβε Κύριος ὁ Θεὸς τὸν ἄνθρωπον ὃν ἔπλασε, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν). Cf. Eph. ii. 2. Col. iii. 7. For the distinction between περιπατεῖν and ζῆν (as here π. and ζωῆς) see passage last quoted: ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν τούτοις.

5. εἰ γὰρ σύμφυτοι] *as surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection.* See Phil. iii. 10, 11: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 2 Tim. ii. 11: πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν. But *when?* hereafter only, or in this life? Sometimes the one thought predominates, sometimes the other. The *completion* of the promise is future: but there is an *approximation* to it now. A Christian *ought* to live *now* as if he were already risen; and thus he does, in some measure, by virtue of a spiritual union with Him who is risen: but what he is only *approximately* now, he shall be after resurrection *perfectly*. And the process being *gradual*—beginning as soon as he receives any portion of Christ's Spirit, advancing as he receives more,

6 τοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο
γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνε-
σταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρ-
7 τίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ὁ
8 γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ

and perfected at death — the language used to describe his state is applicable, more or less fully, to different stages of his progress.

σύμφυτοι γεγόναμεν τῷ ὁ.] literally, *have become naturally combined with* (*have acquired a union of nature with*) *the likeness of His death; i. e., have become so united with His death* (*with Him in His death*) *as to be like it* (*like Him in it*). And the practical proof of this resemblance is, a deadness to the influences of sense and sin, like that which a dead man shows: see *v.* 7.

ἀλλὰ καί] Supply *σύμφυτοι τῷ ὁμοιώματι.*

ἐσόμεθα] in this life approximately; after death perfectly.

6. *ὁ παλαιός*] *our old self was crucified with Him.* See note on *v.* 4.

ἄνθρωπος] as in the phrases, *κατὰ τὸν ἔσω ἄνθρωπον*, vii. 22: *ὁ ἔξω ἡμῶν ἄνθρωπος*, 2 Cor. iv. 16: *εἰς τὸν ἔσω ἄνθρωπον*, Eph. iii. 16: *ἀποθέσθαι τὸν παλαιὸν ἄνθρωπον....καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον*, iv. 22, 24: *ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον*, Col. iii. 9: *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος*, 1 Pet. iii. 4.

καταργηθῇ] see note on iii. 3.

τὸ σῶμα τῆς ἁμαρτίας] *i. e.*, the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death; mastering its sinful promptings in the power of a new life derived from Christ in heaven. See Col. ii. 11: *ἐν ᾧ* [Χριστῷ] *καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός...συνταφέντες αὐτῷ κ.τ.λ.* Cf. vii. 24: *τοῦ σώματος τοῦ θανάτου τούτου.* 1 Cor. xv. 44: *σῶμα ψυχικόν* opposed to *σῶμα πνευματικόν.* Phil. iii. 21: *τὸ σῶμα τῆς ταπεινώσεως ἡμῶν* contrasted with *τῷ σώματι τῆς δόξης αὐτοῦ.*

7. *ὁ γάρ*] *A dead man has done with sin: he* cannot *commit it.*

δεδικαίωται] from the sense of *absolving, declaring to be free from a charge* (with *ἀπό*, Act. xiii. 39), comes that of *setting free* generally. *δικαιοῦν* here is

δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ
συνζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς 9
ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ
οὐκέτι κυριεύει. ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ 10
ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. οὕτως 11
καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ
ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.
Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ 12
ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις
αὐτοῦ· μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα 13

11. ἑαυτ. εἶναι. 12. ὑπακ. αὐτῇ· μηδέ v. ὑπακ. μηδέ.

equivalent to ἐλευθεροῦν in *v.* 18. See note on δικαίωμα, i. 32.

8. συνζήσομεν] See notes on *v.* 5.

9. οὐκέτι ἀποθνήσκει] *death once passed, is passed for ever.* Heb. ix. 27: ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. *It was so with Christ: it is so with us; if we die with Him once, life follows.*

10. ὃ γάρ] *whereas, in that, He died; as for His dying.* Gal. ii. 20: ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ κ.τ.λ.

τῇ ἁμαρτίᾳ] literally, *in relation to sin;* the *nature* of that relation being defined by the *sense:* here, therefore, in fact, *for sin:* the dative as in Gal. vi. 12: ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

ἐφάπαξ] Heb. vii. 27: τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. ix. 26, 28. 1 Pet. iii. 18: Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν.

ζῇ τῷ Θεῷ] *and therefore for ever.* He whose life is *related* to God, partakes of God's immortality. Luc. xx. 38: Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

11. οὕτως] *even as Christ is.*

λογίζεσθε] *regard yourselves as dead men* (insensible, immoveable) *in relation to sin, as living men* (full of energy and vigour) *in relation to God.*

13. μηδέ] sin is personified, as claiming the use of the bodily members for its own evil purposes. The datives τῇ ἁμαρτίᾳ and τῷ Θεῷ belong to παριστάνετε and παραστήσατε.

παριστάνετε] παριστάνειν (πα-

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ
14 μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.
15 Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ
16 νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἴδατε

ριστάναι) is, *to place beside, present;* whether as an offering, instrument, guard, attendant, visitor, &c.: *e. g.*, Matt. xxvi. 53: παραστήσει μοι πλείω δώδεκα λεγεῶνας ἀγγέλων (as a defence). Luc. ii. 22: ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ (said of the Presentation in the Temple). Act. i. 3: οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν (of the appearances after the Resurrection). Rom. xii. 1: παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν (of the sacrifice of a Christian life). 2 Cor. iv. 14: ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν (of God presenting the redeemed to Himself hereafter). Eph. v. 27: ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν (of Christ similarly presenting the Church to Himself). Col. i. 28: ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ (of the Apostle presenting his converts hereafter to God). 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ (of the minister or individual Christian presenting himself to God). In the present passage it occurs five times, in the sense of *presenting for use or service.* παριστάνετε expresses repetition, habit, continuance; παραστήσατε, a single irrevocable act of surrender.

14. οὐ γάρ] with a deep insight into the heart, the substitution of a system of *grace* (free, gratuitous, acceptance) for one of *law* is spoken of as a motive not for greater licence but for greater holiness. Cf. 1 Cor. xv. 56: ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

ὑπὸ ν....ὑπὸ χ.) see note on iii. 9. Thus Matt. viii. 9: ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. 1 Cor. ix. 20: μὴ ὢν αὐτὸς ὑπὸ νόμον. Gal. iii. 10: ὑπὸ κατάραν εἰσίν. ibid. 25: οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. iv. 2: ὑπὸ ἐπιτρόπους ἐστίν.

16. οὐκ οἴδατε] *we have a choice of masters; but a master*

ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ 17 τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας 18

16. *om.* εἰς θάνατον. 18. *om.* δέ.

we must have, and we cannot serve two. Matt. vi. 24: οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν κ. τ. λ.

ἁμαρτίας ... ὑπακοῆς] the choice offered is that between the service of *sin* and the service of *obedience; i. e.*, of obedience to the *right* master. We might express it as between sin and *duty*.

εἰς θ....εἰς δ.] *resulting in* death....*resulting in* righteousness.

17. ὅτι ἦτε] See note on iv. 19. In classical Greek the addition of μέν after ἦτε would make the sense clear. "*I thank God that*, though (whereas) *ye were once slaves of sin*, yet *now*, &c."

ὑπηκούσατε] a single act, at the time of conversion.

εἰς ὃν π. τ.] for τύπῳ διδαχῆς εἰς ὃν παρεδόθητε.

τύπον] τύπος is (1) *a mark* or *impression*; as Joh. xx. 25: τὸν τύπον τῶν ἥλων· (2) *a form* or *figure*; as Act. vii. 43: τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· and, in a different application, Act. xxiii. 25: ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· (3) *a model* or *pattern*; as Act. vii. 44: ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει. Phil. iii. 17: καθὼς ἔχετε τύπον ἡμᾶς. 1 Tim. iv. 12: τύπος γίνου τῶν πιστῶν. 1 Pet. v. 3: τύποι γινόμενοι τοῦ ποιμνίου· so here, τύπον διδαχῆς, *a model* or *pattern of Divine instruction* for imitation and conformity: cf. 2 Tim. i. 13: ὑποτύπωσιν (*delineation*) ἔχε ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας· (4) *a likeness* in general; as v. 14: ὅς ἐστι τύπος τοῦ μέλλοντος. 1 Cor. x. 6: ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν. The expression εἰς ὃν παρεδόθητε is peculiar: τῷ παραδοθέντι ὑμῖν τύπῳ διδαχῆς would be the commoner form (as 2 Pet. ii. 21: τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς· cf. Jud. 3): perhaps the idea may be, *Your hearts took the impress of that mould of instruction into which ye were thrown.*

18. ἐλευθερωθέντες] The same alternative as in *vv.* 13, 16,

19 ἐδουλώθητε τῇ δικαιοσύνῃ. ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιο-
20 σύνῃ εἰς ἁγιασμόν. ὅτε γὰρ δοῦλοι ἦτε τῆς
21 ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;
22 τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ
23 τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρ-

19. *om.* εἰς τὴν ἀνομίαν. 21. τ. μὲν γ.

19, 20, 22: ἁμαρτία is opposed successively to Θεός (*vv.* 11, 22), to ὑπακοή (*v.* 13), to δικαιοσύνη (here and in *v.* 20); while in *v.* 19 ἁμαρτία is replaced by ἀκαθαρσία καὶ ἀνομία.

19. ἀνθρώπινον λέγω] *I use a human comparison, because of that natural infirmity which makes you slow to apprehend spiritual things. And I repeat it:* ὥσπερ γάρ, &c. Gal. iii. 15: ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην κ.τ.λ.

σαρκός] σάρξ, the opposite of πνεῦμα, includes not only the σῶμα but the ψυχή also. In Gal. v. 19—21, amongst τὰ ἔργα τῆς σαρκός are enumerated ἔρις, ζῆλος, θυμοί, φθόνοι, as well as ἀκαθαρσία, μέθαι, κῶμοι, &c.

εἰς τὴν ἀνομίαν] *so as to practise iniquity.*

20. τῇ δ.] *in relation to.*

21. τίνα οὖν] *it is true that, while you served sin, you were not under the restraints of holiness:—well then, was it a happy life? did it repay you?*

καρπόν] *advantage, profit.* So in *v.* 22. Phil. i. 22: τοῦτό μοι καρπὸς ἔργου.

ἐφ' οἷς] *i. e.,* ἐκείνων ἐφ' οἷς.

τὸ γὰρ τέλος] Phil. iii. 19: ὧν τὸ τέλος ἀπώλεια.

23. τὰ γάρ] sin gives *wages;* the ruin which follows it is fairly *earned:* but the Christian's reward is, after all,

τίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰ-
ώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον VII. 1
λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
ὅσον χρόνον ζῇ; ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι 2
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ,
κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἄρα 3

a *gift*. See Luc. xvii. 10: ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν κ.τ.λ.

ὀψώνια] applied to *military* pay, in Luc. iii. 14: ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Cor. ix. 7: τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; more generally in 2 Cor. xi. 8: λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν.

VII. 1—6. The statement in vi. 14, οὐκ ἐστε ὑπὸ νόμον (which has been cleared, in *vv.* 15—23, from its apparently antinomian consequences) requires further explanation and proof. *It does not follow, because a person has once been under a certain obligation, that therefore that obligation should be perpetual. A wife, e. g., is bound to her husband while he lives: but his death releases her. Death breaks all such bonds: whether it be the death of the person bound, or of the person to whom the other is bound.* Thus, while the more precise application of the comparison would have introduced the idea of the death of the *law* (the vitality of which consisted only in its being God's ordinance for man), it better suits the language of the previous chapter to speak of *our* death, as anticipated and foreshown in Christian Baptism. *Over us, as dead and risen men, the law has lost its hold.*

1. ἢ ἀγνοεῖτε] *There is nothing shocking in the assertion of* vi. 14. *You all know that the power of the law—of any law—over man, ceases at his death. And we are dead.* See vi. 3—11.

νόμον...ὁ νόμος] *to persons acquainted with a law...that that law, &c.*

2. ἡ γὰρ ὕπανδρος] 2 Cor. vii. 39: γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ καὶ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.

τῷ ζῶντι ἀνδρί] *to her living husband.*

κατήργηται] the perfect expresses, *she is at once* (*by the very fact* of his death) *discharged from the law* (the lawful author-

οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι 4 αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-

ity) *of her husband.* For καταργεῖν see note on iii. 3. From the sense of *abolishing, destroying*, comes that of *cutting off* or *severing from:* as here, and *v.* 6. Gal. v. 4: κατηργήθητε ἀπὸ τοῦ Χριστοῦ.

3. χρηματίσει] χρηματίζειν is properly, *to transact business as;* and so, *to pass for; to be regarded* or *called.* See Act. xi. 26: ἐγένετο δὲ...χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. For a different sense of χρηματίζειν, see note on xi. 4.

4. ὥστε] See note on *vv.* 1—6. The *precise* comparison would have been, *As the death of the husband releases the wife, so the death* (*abolition*) *of the law has released you.* But the latter clause is reversed (to suit the view of chap. vi.) and becomes, not, *the law is dead to you,* but, *you are dead to the law.*

ἐθανατώθητε] *were put to death in relation to the law, by the body of Christ.* See note on vi. 4. *United as you are to Christ, you died when He died—in His person.* The essence of this union is the possession of Christ's Spirit; the moment of its bestowal, Baptism received in repentance and faith.

γενέσθαι ἑτέρῳ...καρποφορήσωμεν] still retaining the figure of *marriage;* as in γενομένην ἀνδρὶ ἑτέρῳ in *v.* 3. For this use of καρπός cf. Luc. i. 42. Act. ii. 39. *Union with Christ in His death involves union with Him in His present life after death; and that union bears fruit to the praise and glory of God.* For the sense of καρποφορεῖν, see Gal. v. 22: ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία κ.τ.λ. For the word, in its original sense, Mar. iv. 28: αὐτομάτη ἡ γῆ καρποφορεῖ· and in its metaphorical use, Matt. xiii. 23. Mar. iv. 20. Luc. viii. 15. Col. i. 6: [τὸ εὐαγγέλιον] καρποφορούμενον καὶ αὐξανόμενον. Ibid. 10: ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες.

φορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, 5 τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ 6 τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε

5. ἦμεν ἐν τῇ σαρκί] ἐν τῇ σαρκὶ εἶναι is the opposite of ἀποθανεῖν (*v.* 6). Cf. 2 Cor. x. 3: where St Paul speaks of himself as ἐν σαρκὶ περιπατῶν, though not κατὰ σάρκα στρατευόμενος. Gal. ii. 20: where St Paul speaks of himself as ἐν σαρκὶ ζῶν, though already, in another sense (*v.* 19), ἀποθανών. Phil. i. 22, 24: where τὸ ζῆν ἐν σαρκί and τὸ ἐπιμένειν ἐν τῇ σαρκί are used as synonyms for τὸ ζῆν and contrasted with τὸ ἀποθανεῖν (*v.* 21). 1 Pet. iv. 2: where ἐν σαρκὶ βιῶσαι is opposed to ἐν σαρκὶ παθεῖν (*v.* 1). *When we were in the flesh*, is, *when we were alive;* contrasted with, *now that we have died* in virtue of our union with Him who has died and risen again.

τὰ παθήματα] explained by Gal. v. 24: οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. In these two passages πάθημα is used (like πάθος, i. 26. Col. iii. 5. 1 Thess. iv. 5) for *passion:* elsewhere for *suffering*, as viii. 18, &c.

τὰ διὰ τοῦ νόμου] explained in *vv.* 7—25.

ἐνηργεῖτο] (1) ἐνεργεῖν (τι), *to effect:* 1 Cor. xii. 6, 11. Gal. iii. 5. Eph. i. 11. Phil. ii. 13 (*a*). (2) intransitively, *to operate:* Matt. xiv. 2. Mar. vi. 14. Gal. ii. 8. Eph. i. 20 (ἣν *cogn. acc.*). ii. 2. So ἐνεργεῖσθαι, here, and 2 Cor. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Jac. v. 16. In 2 Cor. i. 6, ἐνεργουμένης may perhaps be a strict passive, fully warranted by the first usage of ἐνεργεῖν above mentioned.

ἐν τοῖς] as the organs or instruments by which they acted. Cf. vi. 13, 19. Jac. iv. 1.

τῷ θανάτῳ] as the fruits of union with Christ are said (*v.* 4) to redound to the glory of God, so those of our evil nature are said to augment the triumph, as it were, of *death;* of misery and ruin here and hereafter.

6. κατηργήθημεν] see note on *v.* 2. The aorist indicates that the release spoken of took place at the moment of union with Christ in Baptism.

ἀποθανόντες ἐν ᾧ] *by having died in relation to that* (*law*) *under which we were bound.* See *v.* 4. Gal. ii. 19: ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ

οὖν ζῶντος τοῦ ἀν[illegible] πνεύματος καὶ οὐ
γέν[illegible]
ἐλ[illegible]
4 [illegible] ὁ νόμος ἁμαρτία; μὴ γέ-
[illegible] τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ

6. om. ἡμᾶς.

κατειχόμεθα] *we were detained or held fast:* so κατέχειν in Luc. iv. 42. viii. 15. 1 Cor. vii. 30. 2 Thess. ii. 6, 7. &c. For the sense, cf. Gal. iii. 23: ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μ. πίστιν ἀ. iv. 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.

ὥστε] *the result and object of this death to the law is, not our freedom from God's service, but a change in its nature.*

ἐν καινότητι] literally, *in newness (consisting) of spirit, and not in oldness (consisting) of letter: i.e., in a new state, of which the essence is spirit* (a new spirit, a soul quickened and animated by the presence of the Holy Spirit), *instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on ii. 29: ἐν πνεύματι οὐ γράμματι. For καινότης, see note on vi. 4. For παλαιότης (only found here) cf. 2 Cor. iii. 14: τῆς παλαιᾶς διαθήκης. Heb. viii. 13: ἐν τῷ λέγειν καινὴν [διαθήκην] πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

7—25. τί οὖν κ.τ.λ.] the expression in *v.* 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, might seem to impugn the holiness of God's law. But it is not so. The fault lies, not in the law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that ἡ ἐντολὴ ἡ εἰς ζωήν proves eventually εἰς θάνατον.

7. τί οὖν] when I speak of *sinful passions working through the Law*, I do not mean that *the Law is sin*, or can reasonably be charged with *causing* sin: but *this* I say, that by the Law is the *knowledge* of sin. See iii. 20.

ἀλλά] after μὴ γένοιτο, as in *v.* 13 and xi. 11: *but*, or, *but I do say.* The Law does not *create* sin: sin—the radical evil, which is self-will and estrangement from

νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. ἀφορμὴν δὲ 8 λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατηργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς νόμου 9 ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐν- 10 τολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον. ἡ γὰρ 11 ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς

God—is there, in the heart, all along: but the Law reveals, and (in a certain sense) provokes it.

οὐκ ἔγνων εἰ μή] *I did not know sin except by, &c.* i.e., *I owe my knowledge of sin to the Law.*

τήν τε γάρ] τε, as if another example were to follow with καί.

οὐκ ἤδειν] *I should not have been conscious of* its sinfulness, nor perhaps of its strength.

ἔλεγεν] Ex. xx. 17: LXX.

8. ἀφορμὴν δὲ λαβοῦσα] *the evil heart seizes upon the prohibition as the occasion of showing its enmity to the Lawgiver.*

νεκρά] sin requires a *law* to give it scope and energy: in essence and principle it may exist prior to law, but not in activity: *without a law sin is dormant.*

9. ἐγὼ δέ] If the statement is taken quite literally, it is a supposed case; that of a man, fallen indeed, but not yet placed under a definite dispensation like the Law of Moses, and therefore not chargeable with definite transgression: then comes a system of commands and prohibitions, and he learns for the first time his real subjection to sin. To St Paul himself such language could only apply with something of accommodation; with reference to a time when he was unconscious of the spiritual claim of the Law, and might imagine himself blameless in obedience to it: a deeper insight into its requirements might be described, somewhat figuratively, as *the commandment coming to him* as a stranger, though in form and sound long known.

10. ἡ εἰς ζωήν] *which was* (professed to be) *unto life;* for the Law offered life as the condition of obedience. See Lev. xviii. 5: LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου...ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. Ez. xx. 11, &c. Gal. iii. 12.

11. ἀφορμὴν λαβοῦσα] *gaining*

δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ

6. *om.* ἡμᾶς.

ζήσω. The English Version (*that being dead wherein we were held*) is made from the (unsupported) reading ἀποθανόντος· *that law in which we were held having itself died:* but see notes on *vv.* 1—6 and on *v.* 4.

κατειχόμεθα] *we were detained* or *held fast:* so κατέχειν in Luc. iv. 42. viii. 15. 1 Cor. vii. 30. 2 Thess. ii. 6, 7. &c. For the sense, cf. Gal. iii. 23: ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μ. πίστιν ἀ. iv. 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.

ὥστε] *the result and object of this death to the law is, not our freedom from God's service, but a change in its nature.*

ἐν καινότητι] literally, *in newness (consisting) of spirit, and not in oldness (consisting) of letter: i.e., in a new state, of which the essence is spirit* (a new spirit, a soul quickened and animated by the presence of the Holy Spirit), *instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on ii. 29: ἐν πνεύματι οὐ γράμματι. For καινότης, see note on vi. 4. For παλαιότης (only found here) cf. 2 Cor. iii. 14: τῆς παλαιᾶς διαθήκης. Heb. viii. 13: ἐν τῷ λέγειν καινὴν [διαθήκην] πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

7—25. τί οὖν κ.τ.λ.] the expression in *v.* 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, might seem to impugn the holiness of God's law. But it is not so. The fault lies, not in the law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that ἡ ἐντολὴ ἡ εἰς ζωήν proves eventually εἰς θάνατον.

7. τί οὖν] when I speak of *sinful passions working through the Law,* I do not mean that *the Law is sin,* or can reasonably be charged with *causing* sin: but *this* I say, that by the Law is the *knowledge* of sin. See iii. 20.

ἀλλά] after μὴ γένοιτο, as in *v.* 13 and xi. 11: *but,* or, *but I do say.* The Law does not *create* sin: sin—the radical evil, which is self-will and estrangement from

νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ
νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. ἀφορμὴν δὲ 8
λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατηργά-
σατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νό-
μου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς νόμου 9
ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέ-
ζησεν, ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐν- 10
τολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον. ἡ γὰρ 11
ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς

God—is there, in the heart, all along: but the Law reveals, and (in a certain sense) provokes it.

οὐκ ἔγνων εἰ μή] *I did not know sin except by, &c.* i.e., *I owe my knowledge of sin to the Law.*

τήν τε γάρ] τε, as if another example were to follow with καί.

οὐκ ᾔδειν] *I should not have been conscious of* its sinfulness, nor perhaps of its strength.

ἔλεγεν] Ex. xx. 17: LXX.

8. ἀφορμὴν δὲ λαβοῦσα] *the evil heart seizes upon the prohibition as the occasion of showing its enmity to the Lawgiver.*

νεκρά] sin requires a *law* to give it scope and energy: in essence and principle it may exist prior to law, but not in activity: *without a law sin is dormant.*

9. ἐγὼ δέ] If the statement is taken quite literally, it is a supposed case; that of a man, fallen indeed, but not yet placed under a definite dispensation like the Law of Moses, and therefore not chargeable with definite transgression: then comes a system of commands and prohibitions, and he learns for the first time his real subjection to sin. To St Paul himself such language could only apply with something of accommodation; with reference to a time when he was unconscious of the spiritual claim of the Law, and might imagine himself blameless in obedience to it: a deeper insight into its requirements might be described, somewhat figuratively, as *the commandment coming to him* as a stranger, though in form and sound long known.

10. ἡ εἰς ζωήν] *which was* (professed to be) *unto life;* for the Law offered life as the condition of obedience. See Lev. xviii. 5: LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου...ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, Ez. xx. 11, &c. Gal. iii. 12.

11. ἀφορμὴν λαβοῦσα] *gaining*

12 ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε
ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία
13 καὶ ἀγαθή. τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνα-
τος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτω-
14 λὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἴδαμεν γὰρ
ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός

14. οἴδ. δέ.

a starting-point, an occasion or *opportunity*. Thus ἀφορμὴν διδόναι, 2 Cor. v. 12. 1 Tim. v. 14. ἀφορμὴν ἐκκόπτειν and ἀφορμὴν θέλειν, 2 Cor. xi. 12. εἰς ἀφορμὴν τῇ σαρκί, Gal. v. 13.

ἐξηπάτησεν] *misled, seduced.* 2 Cor. xi. 3: ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ. 1 Tim. ii. 14: ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. Heb. iii. 13: ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας. All sin is committed under a deception, momentary at least, as to the amount of satisfaction to be found in it, the excuse to be made for it, and the probability of its punishment.

δι' αὐτῆς] see notes on 8, 9.

ἀπέκτεινεν] *exposed me to the penalty of death; condemned, ruined me.* Thus 2 Cor. iii. 6: τὸ γὰρ γράμμα ἀποκτέννει. Here *sin* is said to do *by* the Law, that which there the Law *itself* is said to do.

12. ὥστε] the μέν shows that the sentence is interrupted by the question in *v.* 13. The full construction would have been, ἡ δὲ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργάζεται θάνατον, or the like. *So that,* though *the law is holy,* yet *sin perverts it into a means of death.*

13. τὸ οὖν] *it is not* (strictly speaking) *the good and holy Law of God that proved death to me; but it is rather, that sin, to show its malignant character, seized upon that holy Law, and turned it into an instrument of ruin.*

ἵνα γένηται] an expansion of ἵνα φανῇ ἁμαρτία above. *That thus the Law might be the means of exposing the exceeding sinfulness of sin*—its power of perverting even good into evil.

14. πνευματικός ἐστιν] *the Law has to do with the spirit;* requires for the satisfaction of its demands, a spiritual mind; the mind of a renewed man (see

εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὃ γὰρ κατ- 15
εργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. εἰ δὲ ὃ οὐ 16
θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός·
νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ 17
οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεῖ 18
ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.
τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργά-
ζεσθαι τὸ καλὸν οὔ· οὐ γὰρ ὃ θέλω ποιῶ ἀγα- 19
θόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ 20

15. *om.* τοῦτο *pr.*

viii. 4): *whereas I*—speaking as one under the Law—either generally, or of his own past experience when he was so—*am* (not spiritual, not renewed, but) *carnal*, a creature of sense and earth. The language of viii. 2, &c. shows that St Paul is not speaking here of his present state as a Christian.

σάρκινος] distinguished from σαρκικός (properly) as *of flesh* from *fleshly: one in the flesh* from *carnal*. Thus 2 Cor. iii. 3: ἐν πλαξὶ καρδίας σαρκίναις. 2 Cor. x. 4: τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά.

πεπραμένος ὑπό] *enslaved to sin*, as by regular sale and transfer.

15. γινώσκω] properly, *take knowledge of, recognize*, and so, *reflect upon with acquiescence and satisfaction, approve*. So Ps. i. 6: LXX. ὅτι γινώσκει Κύριος ὁδὸν δικαίων.

16. εἰ δέ] *this inward disapproval of my own act, is an unconscious tribute to the holiness of the Law which I transgress.*

17. νυνὶ δέ] *it is as if I were two persons, not one; my true, my better self, desiring what is right, but overmastered by an evil power which, though an alien, has taken up its abode* (οἰκοῦσα) *in me, and manages me against my will.*

18. σαρκί] the *original*, as opposed to the *renewed*, nature. See note on vi. 19.

τὸ γὰρ θέλειν] sc. τὸ καλόν.

20. εἰ δὲ ὅ] this is repeated, not in mitigation, but in aggravation, of the condition described. *I am not even my own master.*

ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
21 εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν
22 τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄν-
23 θρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρ-
24 τίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος

23. *om.* ἐν *alt.*

I am overborne by the violence of an alien inmate.

21. εὑρίσκω] *the rule then of my being* (while in this state) *I find to be this; that I who would do right have only wrong at command.* νόμος is here the *rule, system,* or *method,* of the life actually lived.

22. συνήδομαι] the inward man, the true self, the ἐγώ of *v.* 17, &c., approves of God's Law, and admires its holiness. For τὸν ἔσω ἄ. see note on vi. 6.

23. ἕτερον νόμον] *another and a different rule of conduct, which uses the bodily organs as so many instruments of warfare against that Divine law which my inner mind approves and would obey. And the result is, my captivity,* the subjugation of my better self, practically, *to this other law—the law of sin.*

αἰχμ. με ἐν τῷ ν.] *leading me captive in* (as if *encircled by the chains of*) *the law of sin, &c.* The ἕτερον νόμον above and the τῷ νόμῳ here are the same: as if it were, *I see another law...leading me captive in* its *chains.* For αἰχμαλωτίζειν, see Luc. xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 [*al.* αἰχμαλωτεύοντες, as Eph. iv. 8].

24. ταλαίπωρος] the body (called here *this body of death,* this dead or dying body; see note on vi. 6) is throughout life unredeemed, unrenewed: its redemption is future; see viii. 23. Its evil desires may be mastered; but they *exist* still. Hence even a Christian, though not πεπραμένος ὑπὸ τὴν ἁμαρτίαν, has reason to long for the resurrection. See viii. 23.

τοῦ θανάτου τούτου; χάρις τῷ Θεῷ διὰ Ἰησοῦ 25
Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ
τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ
νόμῳ ἁμαρτίας.

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ VIII. 1
Ἰησοῦ. ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν 2

25. χάρις] for promised mastery over the body in this life, and for its promised transformation hereafter.

αὐτὸς ἐγώ] *even I*, though set free from the bondage of sin and death (viii. 2), have no exemption as yet from the snares of an unrenewed body: it must still be kept under and brought into subjection (1 Cor. ix. 27) by the power of a renewed spirit. Thus the above description of a life of conflict and misery—though not *written* of St Paul's *Christian* experience, but of an earlier state—has its application, in various degrees, even to a Christian's life.

VIII. 1, &c. A resumption (from *v.* 11 of chap. v.) of the subject of the consequences of Christ's redemption to those who believe. Several digressions have intervened; the parallel between Christ and Adam (v. 12—21); the answer to the possible charge of Antinomianism (vi. 1—23); the illustration of the assertion "Ye are not under the law" (vii. 1—6); the description of the practical effects of the law (vii. 7—25).

1. ἄρα] an inference from the *whole* preceding portion of the Epistle, especially from chapters iii. and v.: but, as usual, finding a nearer and less elaborate connection also, in the last verse of chap. vii., χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

κατάκριμα] v. 16, 18. In 2 Cor. iii. 9, the ministry of the Law is called ἡ διακονία τῆς κατακρίσεως, as above (ibid. 7), ἡ διακονία τοῦ θανάτου· cf. ibid. 6: τὸ γὰρ γράμμα ἀποκτέννει.

τοῖς ἐν Χριστῷ] those who are *included in* Christ, having been *inserted into* Him,—*clothed with* Him (Gal. iii. 27), by Baptism received in repentance and faith, and shall be *found in* Him (Phil. iii. 9) when judgment seeks them.

2. ὁ γὰρ νόμος] *for the rule of the life-giving Spirit in Christ Jesus* (*i.e.*, bestowed upon me as one united to Christ), *emancipated me from the rule of sin and death.* νόμος is used for a *regulating power* of whatever

Χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου
3 τῆς ἁμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρ-

kind: as in iii. 27: *νόμου πίστεως*. vii. 23: *ἕτερον νόμον... τῷ νόμῳ τοῦ νοός μου...τῷ νόμῳ τῆς ἁμαρτίας*. ix. 31: *νόμον δικαιοσύνης*. Jac. i. 25: *νόμον τέλειον τὸν τῆς ἐλευθερίας*. The contrast resembles that in Jer. xxxi. 31—33.

ἠλευθέρωσεν] the aorist indicates the reference to the *one marked* bestowal of the Holy Spirit upon him in Baptism.

3. *τὸ γάρ*] the body, with its affections and lusts (Gal. v. 24), was the great hindrance to human obedience: Christ assumed that body, to obey in it, and be sacrificed in it: thus did He introduce a possibility of obedience for those who will accept it.

τὸ γὰρ ἀδύνατον] may be called an accusative in apposition with the sentence: *a thing which the Law could not do:* as xii. 1: *τὴν λογικὴν λατρείαν ὑμῶν*. But its real force is more clearly seen by paraphrasing the verse thus: *For that which the Law could not do—that in which it was weak through the flesh—God* did (effected) *by sending His own Son...* namely, *condemned sin in the flesh.*

ἐν ᾧ] *wherein, in which point* or *respect:* as Heb. vi. 17: *ἐν ᾧ περισσότερον βουλόμενος ὁ Θεός κ. τ. λ.* 1 Pet. i. 6: *ἐν ᾧ ἀγαλλιᾶσθε κ. τ. λ.* 1 Pet. iv. 4: *ἐν ᾧ ξενίζονται κ. τ. λ.* It has the sense of *whilst*, in Mar. ii. 19. Luc. v. 34. xix. 13 (*ἐν ᾧ ἔρχομαι*· literally, *while I am coming;* i. e. *till I come*). Joh. v. 7. The sense of *in that, because*, though at first sight appropriate here, appears to want confirmation.

ἠσθένει] both in point of *motive* and of *power* to obey it; contrasted with the Gospel, which supplies a constraining motive, the love of Christ, and also offers a new Spirit.

ἐν ὁμοιώματι σ. ἁ.] *in likeness of flesh of sin; in a body like that of sinful men.* Cf. Phil. ii. 7: *ἐταπείνωσεν ἑαυτὸν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος κ.τ.λ.* where (as here) *ὁμοιώματι*, like *μορφήν*, implies, not a mere *semblance* of humanity, but an actual *coming in the flesh* (1 Joh. iv. 2, 3: *Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*): as Heb. ii. 17: *ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι.*

κὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ 4 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ 5

περὶ ἁμαρτίας] with *θυσίαν* understood, *a sin-offering*. Thus Heb. x. 6, 8 (Ps. xl. 6: LXX.): ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ηὐδόκησας κ. τ. λ.

κατέκρινεν] not only, *condemned as sinful*, but, *passed sentence of death upon*, and left it, as a condemned criminal, awaiting the moment of final execution. The sacrifice of Christ destroyed (for all who believe in Him) the *dominance* of sin over the body (ἐν τῇ σαρκί), and guaranteed its final *extirpation*. For κατακρίνειν in this emphatic sense, cf. Matt. xxvii. 3: ἰδὼν ...ὅτι κατεκρίθη.

4. ἵνα] *that thus the requirement of the Law* (which by itself could not secure human obedience) *might be satisfied in the hearty and spiritual holiness of those who are raised above sense and earth by the possession of a Divine Spirit*. Though a Christian is not under the Law *as his express rule of life*, yet he obeys it, in a higher form, and in the power of a higher principle. For δικαίωμα, see note on i. 32.

κατὰ σάρκα] here σάρξ alone is opposed to πνεῦμα, as elsewhere ψυχή is: see 1 Cor. ii. 14, &c.: ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται...ὁ δὲ πνευματικός κ. τ. λ. The *full* division is threefold (as in 1 Thess. v. 23: τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα): but here σάρξ (and elsewhere ψυχή) includes both σῶμα and ψυχή (the natural mind), and πνεῦμα is *the renewed soul of the Christian, made so by the presence and agency of a Divine* Πνεῦμα. For the distinction between ἐν σαρκί and κατὰ σάρκα, see note on vii. 5. κατὰ σ. and κατὰ π. expresses *in accordance with, by the rule of, under the direction of*. See references in note on i. 4: κατὰ πνεῦμα.

περιπατοῦσιν] like ἀναστρέφεσθαι or *versari*, to *behave, live*. See note on vi. 4.

5. οἱ γάρ] *there is a broad line of distinction between the natural and the spiritual man: the heart of the one is set upon sensual or worldly things; of the other, upon things spiritual*. Cf. Joh. iii. 6: τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. For φρονεῖν τὰ τῆς σαρκός, τὰ τοῦ πνεύματος, cf. Matt. xvi. 23: οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ
6 κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρό-
νημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ
7 πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα
τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ
8 Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. οἱ
δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται.
9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλὰ ἐν πνεύματι,
εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις
πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐ-
10 τοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν

Mar. viii. 33. Phil. iii. 19: οἱ τὰ ἐπίγεια φρονοῦντες. Col. iii. 2: τὰ ἄνω φρονεῖτε.

6. τὸ γάρ] *a wide difference; for, &c.*

τὸ φρόνημα τῆς σαρκός] *the sentiment (thought and feeling) of those who* φρονοῦσι τὰ τῆς σαρκός.

7. διότι] a worldly mind must be ruin; *because it is a state of enmity towards God;* and they who hate God, their Creator and Judge, *must* perish.

ἔχθρα εἰς Θεόν] v. 10: εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ. Jac. iv. 4: οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν;

8. οἱ δὲ ἐν σαρκὶ ὄ.] See note on vii. 5: ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. *They who are in flesh*—they who know no other life than that of this present being—they who have not died and risen again in Christ—*cannot please God.* Cf. *v.* 10.

9. οὐκ ἐστὲ ἐν σαρκί] see again vii. 5, 6: ὅτε γὰρ ἦμεν κ. τ. λ. νυνὶ δὲ...ἀποθανόντες... ὥστε δουλεύειν ἐν καινότητι πνεύματος.

εἴπερ πνεῦμα Θεοῦ] *if at least a Divine Spirit dwells in you.* It is the possession of the Holy Spirit, which transfers a man from being ἐν σαρκί to being ἐν πνεύματι. See note on *v.* 4.

εἰ δέ τις...αὐτοῦ] parenthetical; and *v.* 10 proceeds without regard to it.

10. εἰ δὲ Χριστός] the three expressions, πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ, and Χριστὸς ἐν ὑμῖν, are evidently synonymous.

τὸ μὲν σῶμα] explained by vi. 11, &c. λογίζεσθε ἑαυτοὺς

διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ 11
νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ 12
σαρκὶ τοῦ κατὰ σάρκα ζῆν. εἰ γὰρ κατὰ σάρκα 13

11. *om.* τόν. τοῦ ἐνοικοῦντος *a.* πνεύματος.

νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. Col. iii. 3: ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. *The body*, with its passions and lusts, *is as a dead thing*—powerless to enforce its desires—*because of sin:* death is the doom of sin, and the Christian, united to Christ crucified and risen, *anticipates* that sentence, and regards himself as having already died: *while the spirit*, the renewed soul, *is life*, all vigour and energy, *because of righteousness;* because of that forgiveness and acceptance through Christ, which brings it into union with God the source of life.

11. εἰ δὲ τό] *and, though in this life the body is unrenewed, and therefore to be treated by the Christian as if it were already laid aside in death* (see *v.* 10), *yet its turn also shall come: He who raised Christ from the grave shall in due time raise us.*

διὰ τό] *owing to His Spirit, &c.* whether (1) *for the sake of, in consideration of,* the Holy Spirit's having made our bodies His temple; or (2) *owing to His power and operation;* the resurrection of Christians being ascribed to the agency of the Holy Spirit (who is the power or energy of God, to whom consequently all His works are ascribed; see Gen. i. 2. Psalm civ. 30), as is that of Christ Himself, in Rom. i. 4 (see note).

12. ὀφειλέται ἐσμέν] *we are under an obligation to; it has a claim upon us.* See i. 14; Ἕλλησίν τε καὶ βαρβάροις...ὀφειλέτης εἰμί· *they have a claim upon me.* Here the position of οὐ suggests the suppressed clause, ἀλλὰ τῷ πνεύματι· *something has a claim upon us—but what? not the flesh, but the spirit.*

τοῦ κ. σ. ζῆν] *for the purpose of living; that we should live.* See, *e.g.*, Matt. xiii. 3: ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luc. i.

ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς
14 πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι
γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ
15 εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν
16 ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ πνεῦμα
συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα

79: τοῦ κατευθῦναι τοὺς πόδας ἡμῶν. ii. 24: καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον. xxii. 31: ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι. Rom. vi. 6: τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. &c. &c.

13. εἰ γὰρ κ. σ. ζῆτε] Gal. vi. 8: ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

πνεύματι] *by (the instrumentality of) spirit.* The πνεῦμα is *the soul as quickened and inhabited by the Holy Spirit* (see note on *v.* 4): what is done therefore by the πνεῦμα is done by the agency of the Holy Spirit: the difference is but one of expression.

τὰς πράξεις τ. σ.] Col. iii. 9: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

14. ὅσοι γάρ] in confirmation of ζήσεσθε· sons of God *must* be immortal.

15. οὐ γάρ] *I say "sons;" for, &c.*

ἐλάβετε] *the spirit which ye received* (in becoming Christians) *was one not of slaves, but of adopted sons.* See Gal. iv. 6, 7: ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ· ὥστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός.

δουλείας πάλιν] Gal. iv. 24: δύο διαθῆκαι, μία μὲν...εἰς δουλείαν γεννῶσα.

υἱοθεσίας] Gal. iv. 5: ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. Eph. i. 5: προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.

ἐν ᾧ] *under whose influence the cry of our hearts is, "Our Father."*

Ἀββᾶ] the Hebrew synonym of ὁ πατήρ. It occurs also in Mar. xiv. 36: καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Gal. iv. 6.

16. αὐτὸ τὸ πνεῦμα] *in prompting this feeling towards God, the Holy Spirit ratifies the assurance of our own spirit, &c.* For συνμαρτυρεῖν, see note on ii. 15.

Θεοῦ. εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι 17
μὲν Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ· εἴπερ συν-
πάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα 18
τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀπο-
καλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαραδοκία τῆς 19

17. εἰ δὲ τέκνα] *and the relation of sons involves the expectation of an inheritance; in which we shall be associated with Christ; a union with Him in glory, demanding as its condition a union with Him now in suffering.* Gal. iv. 7: εἰ δὲ υἱός, καὶ κληρονόμος.

εἴπερ συνπάσχομεν] 2 Tim. ii. 11, 12: εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν.

18. λογίζομαι γάρ] *and it is worth our while to submit to this condition; for,* &c.

οὐκ ἄξια πρός] *not worth regarding in comparison with:* ἄξια *i. q.* ἀξιόλογα.

τοῦ νῦν καιροῦ] Mar. x. 30: νῦν ἐν τῷ καιρῷ τούτῳ, opposed to ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Luc. xviii. 30.

τὴν μέλλουσαν δ. ἀ.] 1 Pet. v. 1: ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός. The *order* here is as in Gal. iii. 23: εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

εἰς ἡμᾶς] not ἡμῖν, as though we should only *see* the glory spoken of, but *so as to reach, affect, come upon us.*

19. ἡ γάρ] *the whole creation,* even in its irrational (if not inanimate) portion, *gives signs as of expectation,* of longing, of a sense of want and imperfection, *to be satisfied only in those "times of refreshing"* (καιροὶ ἀναψύξεως, Act. iii. 19) *which shall accompany the public recognition of the true sons of God.* The whole earth, in its present state; the world of nature, so full of imperfection, suffering, and decay—and yet under the government of a perfect God; seems to indicate, not the need only, but the certainty, of a future "restitution of all things" (Act. iii. 21) when (above all else) the veil which at present hides the true character and destiny of God's servants shall be removed (τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ), and He will own and bless them as His. See *v.* 23.

ἀποκαραδοκία] Phil. i. 20: κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.

τῆς κτίσεως] see note on i. 25.

κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ
20 ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-
τάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα,
21 ἐπ' ἐλπίδι· ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσε-
ται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-
22 θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴδαμεν
γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδί-
23 νει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοί,

ἀπεκδέχεται] *vv.* 23, 25. 1 Cor. i. 7: ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Phil. iii. 20: σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. Heb. ix. 28: ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

20. ματαιότητι] *disappointment, frailty, emptiness, nothingness.* Eccles. i. 2, &c. LXX. ματαιότης ματαιοτήτων, εἶπεν ὁ ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης. The whole Book of Ecclesiastes is a commentary upon this verse.

οὐχ ἑκοῦσα] *not by any choice or act of its own, but owing to the appointment of Him who for man's sin inflicted that subjugation to the power of corruption and of decay; a subjugation, however, not destined to be final, but brightened by the hope of a future restoration.* The Fall of man involved the inferior creation also in its consequences: the "new heavens and new earth" will bring with them the reversal of that derived doom. 2 Pet. iii. 13: καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Apoc. xxi. 1.

21. αὐτὴ ἡ κτίσις] the contrast which follows in *v.* 23, ἀλλὰ καὶ αὐτοί, shows that *Christians* are not meant by this term (here and in *vv.* 19, 20, 22); neither can the finally *unbelieving* be interested in the hope here held out: it seems to follow that it denotes the inferior, the irrational, creation, so widely affected by man's conduct and condition. See note on *v.* 19.

τῆς δόξης τ. τ.) *i. q.* τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ, *v.* 19. *The manifested perfection of the children of God* is another expression for what is there called *the unveiling of the sons of God.*

22. συνωδίνει] the word implies not only, *suffers together*, but suffers *in hope of a joy to come.* See Joh. xvi. 21.

23. οὐ μόνον δέ] *sc.* ἡ κτίσις.

τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη 24
οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπο- 25
μονῆς ἀπεκδεχόμεθα.

23. *om.* ἡμεῖς. 24. βλ., τίς ἐλπ. *v. om.* καί.

τὴν ἀπαρχὴν τοῦ πν.] *the first fruits* (*of our inheritance*), consisting *of the Holy Spirit.* Thus 2 Cor. i. 22. v. 5: ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος· explained by Eph. i. 13, 14: ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως.

στενάζομεν...τοῦ σ. ἡ.] 2 Cor. v. 2: ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες... καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι...ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Cf. 1 Cor. xv. 53: δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

υἱοθεσίαν] *i.e.*, the *manifestation* of our adoption (see *v.* 19) *by resurrection:* so Eph. i. 14. The *adoption itself* is *not* future: Gal. iv. 5, 6: ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν· ὅτι δέ ἐστε υἱοί κ.τ.λ.

τὴν ἀπ. τοῦ σ.] called in Eph. i. 14, ἀπολύτρωσιν τῆς περιποιήσεως· *the final recovery* (*by resurrection of the body*) *of that which God has already made His own by the gift of His Son.* The *spiritual* redemption is already ours: ibid. 7: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων. See note on ἀπολυτρώσεως in iii. 24.

24. τῇ γάρ] *by our hope:* as, Eph. ii. 8, διὰ τῆς πίστεως· for faith in a thing *future* is hope.

ἐσώθημεν] *we were saved:* the reference being still to the time of Baptism received in repentance and faith, as the actual transition from death to life.

ἐλπὶς δέ] an *object* of hope: as Eph. i. 18: εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, explained by καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις.

βλεπομένη] *when it is become an object of sight: i.q.* παροῦσα.

25. δι' ὑπομ.] see note on διά, ii. 27.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦ-
27 μα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ

26. προσευξόμεθα.

26. ὡσαύτως δέ] may refer to *v.* 16: *as the Holy Spirit bears an inward witness to our sonship, so also He aids our weakness by supplying the deficiencies of our prayers.*

συναντιλαμβάνεται] ἀντιλαμβάνεσθαι (τινός) is *to lay hold of*, whether in the sense of *claiming, partaking in*, (as 1 Tim. vi. 2: οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι) or of *helping* (as Luc. i. 54: ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Act. xx. 35: δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων); in both which senses ἐπιλαμβάνεσθαι also is used (see, *e.g.*, 1 Tim. vi. 12, 19, and Heb. ii. 16): συναντιλαμβάνεσθαι (τινί) is, *to lay hold of a thing* (as, *e.g.*, a burden) *together with a person*, and so *to assist that person;* hence, generally, *to assist:* as here, τῇ ἀσθενείᾳ, and Luc. x. 40: εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

ὑπερεντυγχάνει] ἐντυγχάνειν is, (1) *to chance upon, to meet with;* and hence (2) *to visit, apply to, intercede with;* whether with περί, as Act. xxv. 24: τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι· or κατά, as xi. 2: ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ· or ὑπέρ, as *v.* 27: ἐντυγχάνει ὑπὲρ ἁγίων. *v.* 34: ὑπὲρ ἡμῶν. Heb. vii. 25: πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Hence ἔντευξις, 1 Tim. ii. 1. iv. 5. The verb ὑπερεντυγχάνειν is found only here. *The Holy Spirit intercedes with God for us in those unuttered yearnings which the Searcher of hearts recognizes as the breathing of His own Spirit, and therefore the expression of His own will.*

στεναγμοῖς] Act. vii. 34.

ὁ ἐρευνῶν τὰς κ.] Apoc. ii. 23: ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας.

27. τὸ φρόνημα τοῦ πνεύματος] not precisely as in *v.* 6: τί τὸ φ. τ. π. is *i. q.* τί φρονεῖ τὸ πνεῦμα· *what is the mind of the Holy Spirit;* there τὸ φ. τ. π. is *the mind of those who* φρονοῦσι τὰ τοῦ πνεύματος.

ὅτι κατὰ Θεόν] *because His intercession in behalf of Christians is always according to God; i.e.*, in accordance with the mind and will of God. So 2 Cor. vii.

πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν 28
πάντα συνεργεῖ ὁ Θεὸς εἰς ἀγαθὸν τοῖς κατὰ
πρόθεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ 29

28. *om.* ὁ Θεός.

9—11: ἐλυπήθητε γὰρ κατὰ Θεόν ...ἡ γὰρ κατὰ Θεὸν λύπη...τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς. It is nearly equivalent to κατὰ τὸ θέλημα τοῦ Θεοῦ in Gal. i. 4. 1 Pet. iv. 19. 1 Joh. v. 14.

28. οἴδαμεν δέ] *another* ground of comfort: *all things must issue in good to true Christians; for they are the subjects of a definite and connected series of Divine acts of favour, commencing in a past eternity, and to be consummated in a future.*

συνεργεῖ] if ὁ Θεός be the reading, the sense is, *God does all things in co-operation with those who love Him; co-operates with* (or *assists*) *them in all things; unto good to* (*for the good of*) *those who are, &c.* Mar. xvi. 20: τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος. If ὁ Θεός be omitted, *All things co-operate with* (*aid, help*) *those who love God, for their good.* συνεργεῖν occurs also 1 Cor. xvi. 16. 2 Cor. vi. 1. Jac. ii. 22.

πρόθεσιν] *purpose, deliberate resolution:* as Act. xi. 23: τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. Rom. ix. 11: ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ. Eph. i. 11: προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κ.τ.λ. iii. 11: κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν κ.τ.λ. For the combination with κλητοῖς here, see 2 Tim. i. 9: τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ...κατ' ἰδίαν πρόθεσιν καὶ χάριν κ.τ.λ. For κλητός see notes on i. 1 and 7.

29, 30. ὅτι] *I say* κατὰ πρόθεσιν κλητοῖς· *because, &c.* Every one who is eventually saved can only ascribe his salvation, from the first step to the last, to God's favour and act. Human merit must be excluded: and this can only be, by tracing back the work far beyond the obedience which evidences, or even the faith which appropriates, salvation—even to an act of spontaneous favour on the part of that God who foresees and foreordains from eternity all His works. Although therefore no one has a right to say in this life, "I am one of those whom God has absolutely ordained to eternal life;" yet with respect to himself, in the *retrospect*, when he reaches heaven,—and even now generally, with

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐκ πολλοῖς
30 ἀδελφοῖς· οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδι-

respect to those (*whosoever they be*) who may eventually reach heaven,—a Christian will thankfully accept the language here employed. Eph. i. 3—14 is a parallel passage, somewhat expanded.

προέγνω] xi. 2: τὸν λαὸν αὐτοῦ ὃν προέγνω. 1 Pet. i. 20: Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δέ κ.τ.λ. Act. ii. 23: τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον. 1 Pet. i. 2: [ἐκλεκτοῖς] κατὰ πρόγνωσιν Θεοῦ πατρός. The πρόγνωσις here corresponds to the πρόθεσις of *v.* 28 and Eph. i. 11. It expresses that *original and originating purpose* of God, which must be the ultimate cause of human salvation in each particular instance.

προώρισεν] *marked out, determined, beforehand:* the second step; the direct result of the originating purpose just mentioned. Eph. i. 5: προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ. ibid. 11: ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ κ.τ.λ.

συμμόρφους] *i.e.*, ὥστε εἶναι σ. A sufficient correction of any supposed antinomian tendency in this passage: those who are *foreordained to eternal life* are *foreordained to holiness*—to bear the likeness of Christ. For συμμόρφους cf. 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. Phil. iii. 10: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ· where, as here, the idea of *moral* or *spiritual* resemblance predominates, as that of *corporeal* likeness (after resurrection) is expressed in 1 Cor. xv. 49: καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.

30. ἐκάλεσεν] *summoned, invited:* (the past tense still retained, to mark the *retrospective* character of this summary:) the third step; the actual conveyance of the Gospel invitation to those who have been already marked out as heirs of salvation. 2 Thess. ii. 13, 14: εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν (a combination of the προέγνω and προώρισεν of *this* passage) ...εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν κ.τ.λ.

ἐδικαίωσεν] the fourth step; the immediate *acceptance* and *forgiveness* of those who believe and embrace the Gospel.

καίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ 31
ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ 32
ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν
αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; 33

ἐδόξασεν] the fifth and last step; the future recognition of the sons of God, and their admission into glory. See notes on iii. 23. v. 2. For the *tense*, see note on ἐκάλεσεν. For δοξάζειν, cf. Joh. vii. 39: ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. xii. 16: ὅτε ἐδοξάσθη Ἰησοῦς. xiii. 31. xvii. 1, 5: καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Act. iii. 13.

31. τί οὖν] *these things being so—God being thus manifestly engaged, by a whole chain of consecutive interpositions, on the side of us who believe—what have we to fear? Nothing in this life—nothing hereafter.*

32. ὅς γε...πῶς οὐχί] see v. 9, 10.

παρέδωκεν] see note on iv. 25.

χαρίσεται] 1 Cor. ii. 12: ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

33. ἐγκαλέσει] the regular construction, ἐγκαλεῖν τί τινι, is varied, even in classical Greek, into ἐγκαλεῖν τινί, τινὶ περί τινος, and ἐγκαλεῖσθαι πρός τινα. Here ἐγκαλεῖν κατά τινος. In Act. xix. 38: ἐγκαλείτωσαν ἀλλήλοις. xxiii. 28: τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ. Elsewhere the construction, ἐγκαλεῖν τινά (τινός, or, περί τινος), is implied by the use of the passive: Act. xix. 40: κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον. xxiii. 29: ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν. xxvi. 2: περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων. ibid. 7: περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων.

ἐκλεκτῶν Θεοῦ] The exact phrase occurs in Tit. i. 1: κατὰ πίστιν ἐκλεκτῶν Θεοῦ. In Col. iii. 12: ὡς ἐκλεκτοὶ τοῦ Θεοῦ. In xvi. 13: τὸν ἐκλεκτὸν ἐν κυρίῳ. 2 Tim. ii. 10: πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς. In 1 Tim. v. 21: καὶ τῶν ἐκλεκτῶν ἀγγέλων. In the Gospels and General Epistles the word is more frequent. The word ἐκλογή (in St Paul's Epistles) occurs in the sense of (1) *selection*, in ix. 11: xi. 5, 28: 1 Thess. i. 4: (2) *the selected*, in xi. 7. The verb ἐκλέγεσθαι, in

34 Θεὸς ὁ δικαιῶν· τίς ὁ κατακρίνων; Χριστὸς ὁ
ἀποθανών, μᾶλλον δὲ ἐγερθεὶς ἐκ νεκρῶν, ὃς καί
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ
35 ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ
Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ
36 λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς
γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα

34. X. Ἰησοῦς. om. ἐκ νεκρῶν. om. καὶ pr.

1 Cor. i. 27, 28. Eph. i. 4: καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου.

Θεὸς ὁ δ.] *who shall dare to accuse, when it is God Himself who acquits? who is there to condemn, when He who died for us and rose again is no less a Person than Christ the Son of God?* Cf. Es. l. 7, 8: LXX. ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ· ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι; With a note of interrogation after δικαιῶν and ἡμῶν, the sense becomes: *Who shall accuse? God, who already acquits? Who is there to condemn? Christ, who died, &c.?* With an interrogation at ἡμῶν *only: Who shall accuse? God is our absolver—who is our condemner? can it be Christ? Christ, who died for us, &c.?*

34. μᾶλλον δέ] *or rather.* Gal. iv. 9: νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.

ἐντυγχάνει] see note on *v.* 26.

35. τίς ἡμᾶς] *if not in danger of condemnation while we remain Christians, yet may not some one or something sever us from Christ?*

στενοχωρία] *straitness of space, difficulty, painful pressure:* ii. 9. 2 Cor. vi. 4. xii. 10. A stronger word than even θλῖψις· see 2 Cor. iv. 8: θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι. The opposite of εὐρυχωρία· see Ps. xxxi. 8: LXX. οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ· ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

λιμὸς ἢ γυμνότης] 1 Cor. iv. 11: καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν [*al.* γυμνητ.].

μάχαιρα] Heb. xi. 34: ἔφυγον στόματα μαχαίρας. ibid. 37: ἐν φόνῳ μαχαίρας ἀπέθανον.

36. καθώς] a quotation (from Ps. xliv. 22: LXX.) to justify the strong expression ἢ μάχαιρα as a possible contingency.

θανατούμεθα ὅ. τ. ἡ.] 1 Cor. xv. 31: καθ' ἡμέραν ἀποθνήσκω. 2 Cor. iv. 11: ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα

ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν 37
διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι 38
οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις 39
ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, IX. 1

διὰ Ἰησοῦν. xi. 23: ἐν θανάτοις πολλάκις.

σφαγῆς] *destined to slaughter:* so Ps. xliv. 11: LXX. ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως.

37. ὑπερνικῶμεν] the compound with ὑπέρ like others formed by St. Paul; as ὑπερεκπερισσοῦ (Eph. iii. 20. 1 Thess. iii. 10), ὑπερλίαν (2 Cor. xi. 5. xii. 11), ὑπερπερισσεύειν (v. 20. 2 Cor. vii. 4), ὑπερπλεονάζειν (1 Tim. i. 14), &c.

38, 39. οὔτε θάνατος κ.τ.λ.] an exhaustive enumeration of all the influences which might be supposed capable of effecting such a severance.

οὔτε ἀρχαί] may include both human authorities (as τὰς ἀρχὰς καὶ τὰς ἐξουσίας in Luc. xii. 11), and still more (in connection with ἄγγελοι) *spiritual powers of evil;* as in Eph. vi. 12: οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Cf. Col. ii. 15. 1 Pet. iii. 22.

ἐνεστῶτα οὔτε μέλλοντα] 1 Cor. iii. 21, 22: πάντα γὰρ ὑμῶν ἐστίν...εἴτε ἐνεστῶτα εἴτε μέλλοντα.

39. οὔτε ὕψωμα οὔτε βάθος] *nothing high or low;* nothing lofty, presenting a visible impediment (2 Cor. x. 5: πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ), and nothing deep, working by hidden subtlety (Apoc. ii. 24: οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ).

κτίσις] see note on i. 25.

IX. 1, &c. *If this be the glorious state of those whom God regards as His true people, how sad is it to a Christian Israelite to reflect upon the state of his nation—unbelieving, and therefore outcast! Yet in God's dealings with them there has been no inconsistency, and no injustice.*

συνμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν
2 πνεύματι ἁγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ
3 ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. ηὐχόμην γὰρ
ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ
τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ
4 σάρκα· οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία
καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ

4. ἡ διαθήκη.

1. ἐν Χριστῷ] the opposite of χωρὶς Χριστοῦ (Eph. ii. 12): *in Christ*, and therefore under the influence of Him who is the Truth. See note on viii. 1. Thus ἐν πνεύματι ἁγίῳ below.

συνμαρτυρ. τῆς συνειδ.] see notes on ii. 15. viii. 16.

2. ἀδιάλειπτος] 2 Tim. 1. 3. Cf. Rom. i. 9, &c.

3. ηὐχόμην] literally, *I was going to wish* or *pray: I should have done so, had it been possible: I could have wished.*

ἀνάθεμα] a *devoted* thing (as ἀνάθημα is a *dedicated* thing): always in a bad sense: see 1 Cor. xii. 3: λέγει Ἀνάθεμα Ἰησοῦς. xvi. 22: εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα. Gal. i. 8, 9: ἀνάθεμα ἔστω. With ἀπὸ τοῦ Χριστοῦ, it is, *a thing* (or *person*) *severed from Christ* as a κάθαρμα or *purgamentum* for others. *Strictly* taken, perhaps no Christian could wish this, for *any* object: but the impossibility of the wish prevents its being strictly taken. It is precisely the prayer of Moses in Exod. xxxii. 32: LXX. καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας· and the *answer* to that prayer (*v.* 33) corrects any mistake as to its meaning: εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτοὺς ἐκ τῆς βίβλου μου. The sense here is, *I would gladly* (*if it were possible*) *forfeit my own happiness as a Christian, to save my nation.*

4. οἵτινες] *how great have been their privileges! and now how thrown away!*

υἱοθεσία] see Ex. iv. 22: LXX. τάδε λέγει Κύριος· Υἱὸς πρωτότοκός μου Ἰσραήλ. Deut. xxxii. 6: LXX. οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε καὶ ἐποίησέ σε καὶ ἔπλασέ σε; Jer. xxxi. 9: LXX. ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὶμ πρωτότοκός μού ἐστιν.

ἡ δόξα] *the Shechinah:* as

ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ 5 ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

Exod. xvi. 10: LXX. καὶ ἡ δόξα Κυρίου ὤφθη ἐν νεφέλῃ. xxiv. 16. xl. 34. 1 Reg. viii. 11: LXX. ὅτι ἔπλησε δόξα Κυρίου τὸν οἶκον. &c. &c.

αἱ διαθῆκαι] the plural as in Eph. ii. 12: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Either with reference to the *two tables* of the Law (αἱ πλάκες τῆς διαθήκης, Heb. ix. 4); or rather expressing the *various items* (so to speak) of the Patriarchal Dispensation, of which the Jews were the lineal heirs: Act. iii. 25: ὑμεῖς ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν κ.τ.λ. The word διαθήκη means *a disposition, arrangement, assignment* (of property, &c.), whether by deed or (specially) by will. Thus *Dispensation* is perhaps the word which best expresses its general meaning. Cf. the use of the verb διατίθεσθαι· as Luc. xxii. 29: κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν. The notion of *covenant*, or compact between two stipulating parties, is of rarer (if not more doubtful) use in Scripture.

ἡ νομοθεσία] either *the law of Moses* itself; or, *the act of giving that law;* the solemn and magnificent spectacle which attended its promulgation on Sinai. Act. vii. 53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

ἡ λατρεία] *the ceremonial system* of the Mosaic law. Heb. ix. 1: εἶχεν μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας. ibid. 6: εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες.

αἱ ἐπαγγελίαι] *the various promises* made to Abraham and his descendants, from Gen. xii. 2, 3, downwards. Cf. xv. 8: τὰς ἐπαγγελίας τῶν πατέρων. Gal. iii. 16: τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. ibid. 21. Heb. vi. 12. vii. 6: καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. xi. 13, 17: τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. ibid. 33: ἐπέτυχον ἐπαγγελιῶν.

5. ὁ ὢν ἐπὶ...ἀμήν] applied to *God* in Eph. iv. 6 (ὁ ἐπὶ πάντων· ἐπί as in Matt. xxv. 21, 23. Act. viii. 27) and in Rom. i. 25. 2 Cor. xi. 31 (ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας): *here* (except by a harsh, evasive, and most needless interpretation), as evidently, to *Christ.* See John i. 1, &c. x. 30. xx. 28. Col. i. 16—19. &c. &c.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.
οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·
7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα,
ἀλλ' Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·
8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα
τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
9 λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος
οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι
10 καὶ ἔσται τῇ Σάρρᾳ υἱός. οὐ μόνον δέ, ἀλλὰ

6. οὐχ οἷον δὲ ὅτι] *but the case is not such as that the word of God has failed. Though the bulk of that nation which possessed all these privileges is now outcast for its unbelief, there has been no failure of God's promise. For from the first God showed that it was His purpose to make distinctions amongst the descendants of Abraham.*

ἐκπέπτωκεν] 1 Cor. xiii. 8: ἡ ἀγάπη οὐδέποτε ἐκπίπτει.

οἱ ἐξ Ἰσραήλ] *the offspring of Jacob.*

οὗτοι Ἰσραήλ] *i.e.*, the *true* Israel: see Gal. vi. 16: τὸν Ἰσραὴλ τοῦ Θεοῦ.

7. οὐδ' ὅτι] *even of the two sons of Abraham himself one* (Ishmael) *was excluded;* excluded in spite of the earnest remonstrance of Abraham himself: see Gen. xvii. 18: LXX. εἶπε δὲ Ἀβραὰμ πρὸς τὸν Θεόν, Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου. Gen. xxi. 10—12: LXX. εἶπε τῷ Ἀβραάμ, Ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς...σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Ἀβραάμ...εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω ἐναντίον σου περὶ τοῦ παιδίου...ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.

8. οὐ τὰ τέκνα] *natural descent was not enough to constitute an heir of God's special blessings: that is a matter of special promise, and consequently of Divine will and choice.*

9. ἐπαγγελίας γάρ] not, *for this is the word of promise,* but, *for this saying, "At this season in the next year I will visit thee, and Sarah shall have a son," is a matter of promise; is the language of promise; i.e., implies a supernatural interposition, not a natural event.* Gen. xviii. 10, 14: LXX. εἶπε δέ, Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας...καὶ ἔσται τῇ Σάρρᾳ υἱός.

10—12. οὐ μόνον δέ κ.τ.λ.]

καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ 11
πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ 12
μείζων δουλεύσει τῷ ἐλάσσονι· καθὼς γέ- 13
γραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; 14

another instance of Divine selection amongst the descendants of Abraham. *Of the two children of one father* (ἐξ ἑνὸς κ. ἑ.), *and before those children were yet born, or could influence such choice by their conduct, one is preferred, and the other subjected.* Nothing is here said of the *final destiny* of either brother: that was shaped by the spirit and conduct of each: what is spoken of here is the position of the one, and not of the other, as the depository of the promise to Abraham.

10. ἀλλὰ καὶ Ῥεβέκκα] The sentence is interrupted by *v.* 11, and resumed in *v.* 12 in an altered form, ἐρρέθη αὐτῇ κ.τ.λ.

11. μήπω] a Hellenistic use of μή with the participle, in the sense of *although not:* for other post-classical applications of the subjective negative μή, see note on iv. 19.

ἡ κατ' ἐκλ. πρόθεσις] *The choice-wise purpose; the purpose which is according to (which follows the rule of) selection.* For ἐκλογή see note on viii. 33: ἐκλεκτῶν. For πρόθεσις, on viii. 28.

οὐκ ἐξ ἔργων] *a purpose, not springing from the observation or the foresight of human conduct, but having its origin solely in the will of Him who summons whom He will to every position and office* (Heb. v. 4: οὐχ ἑαυτῷ τις λαμβάνει τ. τ. ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ· and see note on i. 1).

12. ἐρρέθη] Gen. xxv. 23: LXX.

13. καθώς] Mal. i. 2, 3: LXX. a reference to which passage will sufficiently show that the subject is not the *spiritual* acceptance or rejection of the two brothers: τὸν δὲ Ἠσαῦ ἐμίσησα, καὶ ἔταξα τὰ ὅρια αὐτοῦ εἰς ἀφανισμόν κ.τ.λ.

14. τί οὖν] *and is there any injustice in this exercise of choice in the bestowal of blessings? the*

15 μὴ γένοιτο. τῷ Μωυσεῖ γὰρ λέγει Ἐλεήσω ὃν
ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.
16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος,
17 ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γὰρ ἡ γραφὴ
τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,
καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ
18 τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει

suspicion is blasphemy: for, whatever may be man's judgment upon it, there can be no question that this is God's method of procedure, avowed from the beginning: τῷ Μωυσεῖ γὰρ λέγει κ.τ.λ.

μὴ ἀδικία] Ps. xci. 15: LXX. ὅτι εὐθὴς Κύριος ὁ Θεός μου, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

15. λέγει] Ex. xxxiii. 19: LXX.

16. ἄρα οὖν] *so then the bestowal of God's blessings depends not upon human will or human effort, but upon the mercy of God only.*

οὐ τοῦ θέλοντος] John i. 12, 13: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι...οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. The genitive τοῦ θέλοντος depends upon τὸ πρᾶγμά ἐστιν (or the like) understood.

τρέχοντος] see (for the origin of the metaphor) 1 Cor. ix. 24, 26: οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε... ἐγὼ τοίνυν οὕτως τρέχω κ.τ.λ. In Phil. ii. 16, ἔδραμον is placed in parallelism with ἐκοπίασα (which is the sense of τρέχοντος here): οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. Cf. Gal. ii. 2. v. 7. Heb. xii. 1.

17. λέγει γάρ] *and I fear not to assert the sovereignty of God in judgment as well as mercy; for what saith the Scripture?*

εἰς αὐτὸ τοῦτο] Ex. ix. 16: LXX. καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως κ.τ.λ.

18. ἄρα οὖν] the argument which began with the question of the assignment of *privileges*, of special religious advantages and blessings, has run on into that of individual acceptance and rejection: and here too human merit and claim can only be excluded by a bold and broad statement of the sovereignty of God: ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει σκληρύνει. Such is ever the

σκληρύνει. Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται; 19
τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὦ 20
ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος
τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι,
Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ 21
κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος

19. *om.* οὖν *alt.* 20. *om.* μενοῦνγε.

method of Scripture; to state each of two apparently conflicting principles (*e.g.*, God's grace and man's responsibility) singly and separately, and leave conscience rather than intellect to reconcile and adjust them.

σκληρύνει] in reference to the often repeated expression, ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραώ... ἐσκλήρυνε δὲ Κύριος τὴν καρδίαν Φαραώ ... (Ex. ix. 12. &c. LXX.); where that result is ascribed to a *judicial* process, which is elsewhere spoken of as the act of the *sinner;* ἐβάρυνε Φαραὼ τὴν καρδίαν αὐτοῦ· &c. It is by the operation of a law of man's nature as God created it, that *he who will not turn, at last cannot* (see i. 28): and God, who established that law of man's nature, is said in Scripture to *do* that which *occurs under it* or *results from it.* ὃν θέλει σκληρύνει thus becomes equivalent to, *He has framed at His pleasure the moral constitution of man, according to which the rebellious sinner is at last obdurate.* For σκληρύνειν see Act. xix. 9. Heb. iii. 8, 13, 15. iv. 7.

19. ἐρεῖς μοι οὖν] the obvious cavil; as in iii. 5: μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν;

20. μενοῦνγε] such cavillers are not to be argued with: it is enough to remind them of the distance between man and God, and leave them to learn humility before they enter upon such questionings. For μενοῦνγε (a Hellenistic application of the classical μὲν οὖν) see Luc. xi. 28: μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ. Rom. x. 18: μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

ἀνταποκρινόμενος] Luc. xiv. 6: ἀνταποκριθῆναι.

μὴ ἐρεῖ] *such sovereignty is inherent in the commonest artificer: how much more in the Creator!* Es. xlv. 9: LXX. μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ, Τί ποιεῖς ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας; μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό;

21. ὁ κεραμεύς] Es. lxiv. 8: LXX. πατὴρ ἡμῶν σύ, ἡμεῖς δὲ

ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
22 εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ
γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώ-
23 λειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης

23. *om.* καὶ.

πηλός, ἔργα τῶν χειρῶν σου πάντες. Jer. xviii. 6: LXX. εἰ καθὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς οἶκος Ἰσραήλ; ἰδού, ὡς ὁ πηλὸς τοῦ κεραμέως, ὑμεῖς ἐστὲ ἐν χερσί μου.

φυράματος] xi. 16. 1 Cor. v. 6, 7. Gal. v. 9.

ὃ μὲν εἰς τιμήν] 2 Tim. ii. 20: ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν. Apoc. ii. 27: ὡς τὰ σκεύη τὰ κεραμικά.

22. εἰ δὲ θέλων] *and what if* (*i. e., who shall complain*, or, *what injustice is there, if*) *God, willing, &c.*

ἤνεγκεν ἐν π. μ.] a necessary and beautiful modification of the comparison: God does not "*form* for destruction" these "vessels of wrath;" that is their own work; rather, He "endures" them, and that "with much long-suffering:" His sovereignty is shown, not in causing but in punishing (and still more in deferring the punishment of) evil.

σκεύη ὀργῆς] *vessels* (which are the *objects*) *of wrath:* thus σκεύη ἐλέους, *v.* 23: σκεῦος ἐκλογῆς (an *instrument* which is the object *of selection, a chosen instrument*), Acts ix. 15.

κατηρτισμένα] Heb. xi. 3: κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

23. καὶ ἵνα] the clause begins as if ἵνα—αὐτοῦ were to be parallel to θέλων—αὐτοῦ in *v.* 22, in which case ἐπὶ and ἃ should have been omitted, and προητοίμασεν made a principal verb, corresponding to ἤνεγκεν above: as it is, the construction is broken, and the sense is as if οὕτως ἔπραξεν (or the like) were inserted for ἵνα γνωρίσῃ κ.τ.λ. to depend upon.

ἵνα γνωρίσῃ] an exact parallel to Eph. ii. 7: ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

τὸν πλοῦτον τῆς δόξης] so Eph. iii. 16 (κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ): *the fulness of His own perfections;* with especial reference here (and in 2 Pet. i. 3) to His *goodness and mercy*, as

αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου- 24
δαίων ἀλλὰ καὶ ἐξ ἐθνῶν; ὡς καὶ ἐν τῷ Ὡσηὲ 25
λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου
καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. καὶ 26
ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ
λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
ζῶντος. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, 27
Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμ-

in iv. 20 (see note) to His *power and truth.*

ἐπί] *upon*, as the *scene* of manifestation.

ἃ προητοίμασεν] *which He prepared beforehand for glory;* persons whom He first *made fit for that "manifested perfection"* (that ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, viii. 19) which He designs for His servants hereafter: so δόξα is used in ii. 7, 10. iii. 23. Col. iii. 4. &c.: and for the sense compare Col. i. 12: τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.

24. ἐκάλεσεν] see note on viii. 30. Thus we have here, in the ἐκάλεσεν, προητοίμασεν, and ἵνα γνωρίσῃ κ.τ.λ., the ἐκάλεσεν, ἐδικαίωσεν, and ἐδόξασεν of chap. viii.

οὐ μόνον ἐξ] *and these* σκεύη ἐλέους *are indiscriminately taken from Jews and Gentiles; according to the Scriptures; which predict on the one hand, the extension of the name of God's true people to those who had not before borne it, and, on the other, the eventual salvation of a remnant only of the natural Israel.*

25. καλέσω] Hos. ii. 23: LXX. καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου, Λαός μου εἶ σύ. Cf. 1 Pet. ii. 10: οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

26. καὶ ἔσται] Hos. i. 10: LXX. καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, κληθήσονται καὶ αὐτοὶ υἱοὶ Θεοῦ ζῶντος.

27. ὑπέρ] as, *e. g.*, in 2 Cor. viii. 23: εἴτε ὑπὲρ Τίτου κ.τ.λ.

ἐὰν ᾖ] Es. x. 22: LXX. καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλῃ. For the first words of the quotation, cf. Hos. i. 10:

μος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθή-
28 σεται. λόγον γὰρ συντελῶν καὶ συντέμ-
29 νων ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην

LXX. καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης.

τὸ ὑπόλειμμα] *it is the remnant (only, not the mass, of Israel) which shall be saved.*

28. λόγον γάρ] *for a reckoning, finishing and abridging it (i.e., a reckoning conclusive and concise), will the Lord make upon the earth.* The clause is added to give emphasis to the foregoing words. The full passage of the LXX. is given in note above.

λόγον] *a reckoning;* as in Matt. xxv. 19: ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

συντελῶν] Mar. xiii. 4: ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

συντέμνων] thus συντόμως (*concisely*) in Act. xxiv. 4.

29. καὶ καθώς] *and it is even as, &c.*

Εἰ μή] Es. i. 9: LXX.

Σαβαώθ] Jac. v. 4: εἰς τὰ ὦτα Κυρίου Σαβαώθ. Cf. 1 Reg. xxii. 19: LXX. εἶδον Θεὸν Ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἱστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ. Ps. ciii. 21. &c.

σπέρμα] "a very small remnant," as the *germ of future increase.*

30. τί οὖν ἐροῦμεν] *what then shall we state as the result of these facts and principles?* So vi. 1. vii. 7. &c.

ὅτι ἔθνη] *that Gentiles, who were not in pursuit of righteousness, overtook it.* For ἔθνη, see note on ii. 14. For διώκειν (*to strive after, seek to attain*), xii. 13: τὴν φιλοξενίαν διώκοντες. xiv. 19: τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. xiv. 1: διώκετε τὴν ἀγάπην. 1 Thess. v. 15: τὸ ἀγαθὸν διώκετε. 1 Tim. vi. 11: ταῦτα φεῦγε, δίωκε δὲ δικαιοσύνην κ.τ.λ. 2 Tim. ii. 22. Heb. xii. 1. 1 Pet. iii. 11. (Ps. xxxiv. 14: LXX.): ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. Cf.

δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δὲ διώκων νόμον 31
δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. διὰ τί; ὅτι 32
οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν
τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγρα- 33
πται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμ-
ματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων
ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ X. 1

Phil. iii. 14: κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον. For καταλαμβάνειν, 1 Cor. ix. 24: οὕτως τρέχετε ἵνα καταλάβητε. And for the combination of διώκειν with καταλαμβάνειν, Phil. iii. 12: διώκω δὲ εἰ καὶ καταλάβω ἐφ' ᾧ κ.τ.λ.

31. νόμον δικαιοσύνης] *a rule* (or *system*) *of* (*i.e., for gaining*) *righteousness.*

εἰς νόμον] *sc.* δικαιοσύνης.

ἔφθασεν] from the sense of *anticipating* (τινά, as 1 Thess. iv. 15: οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας) comes that of *reaching by anticipation of others, reaching unmolested, reaching;* with εἰς (here, and Phil. iii. 16: πλὴν εἰς ὃ ἐφθάσαμεν), with ἐπί (Matt. xii. 28: ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 1 Thess. ii. 16: ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργή), or with ἄχρι (2 Cor. x. 14: ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν κ.τ.λ.)

32. ὅτι οὐκ] *because, doing so* (*i.e.*, διώκοντες νόμον δικαιοσύνης) *not out of* (*on a principle of*) *faith, but as if out of* (*i.e., as if righteousness were to be obtained by*) *acts of* (*done in obedience to*) *a law, they stumbled at the great stumblingstone.*

ἐξ ἔργων νόμου] see note on iii. 20. Cf. Gal. ii. 16. iii. 2, 5, 10. &c.

33. καθὼς γέγραπται] a combination of two passages: Es. xxviii. 16: LXX. ἰδού, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ. Es. viii. 14: LXX. κἂν ἐπ' αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι κ.τ.λ. In 1 Pet. ii. 6, 7, the same two passages are referred to, but kept distinct.

προσκόμματος ... σκανδάλου] see note on xiv. 13.

X. 1. εὐδοκία] see note on εὐδοκεῖν, xv. 26. εὐδοκία is, the *being well pleased, good pleasure, satisfaction;* Matt. xi. 26: ὅτι

ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτη-
2 ρίαν. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ
3 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· ἀγνοοῦντες
γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ
4 ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς
5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωυσῆς

οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Luc. ii. 14: ἐν ἀνθρώποις εὐδοκία. x. 21. Eph. i. 5: κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. ibid. 9: κατὰ τὴν εὐδοκίαν αὐτοῦ. Phil. ii. 13: ὑπὲρ τῆς εὐδοκίας (*pro voluntate suâ*). 2 Thess. i. 11: καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης. Hence, *desire*, here: *goodwill*, Phil. i. 15: τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

ὑπὲρ αὐτῶν] *sc.* ἐστίν· *is for their salvation.*

2. μαρτυρῶ γάρ] *and they deserve that I should pray for them; for, &c.*

ζῆλον Θεοῦ] like ὁ ζῆλος τοῦ οἴκου σου quoted in Joh. ii. 17.

ζ. Θ. ἔχουσιν] see Act. xxvi. 7: τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον.

3. τὴν τοῦ Θεοῦ δικαιοσύνην] *God's way for man to be righteous:* see note on i. 17.

στῆσαι] iii. 31; ἀλλὰ νόμον ἱστάνομεν. xiv. 4: δυνατὸς γὰρ ὁ κύριος στῆσαι αὐτόν.

ὑπετάγησαν] Heb. xii. 9: οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; Jac. iv. 7: ὑποτάγητε οὖν τῷ Θεῷ.

4. τέλος] the *end; i.e.*, not only the *termination*, but the *designed termination*, the *object*, that to which νόμος (in every sense) points, and in which it is fulfilled: οὐκ ἦλθον καταλῦσαι [τὸν νόμον] ἀλλὰ πληρῶσαι, Matt. v. 17. So τέλος in 1 Tim. i. 5: τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη κ.τ.λ. So (perhaps) Jac. v. 11: καὶ τὸ τέλος Κυρίου ἴδετε. 1 Pet. i. 9: κομιζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν.

5. Μωυσῆς γάρ] *for, while the language of the Law is, "Do this, and thou shalt live," the language of the Gospel, on the contrary, is, "If thou shalt confess," &c.*

Μ. γ. γράφει] Lev. xviii. 5: LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου, καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ. ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ 6 εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν, Χριστὸν καταγαγεῖν· ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; 7

5. γρ. τὴν δικ. τ. ἐκ τοῦ ν. ὅτι ὁ. π. αὐτὰ ἄνθ. ζ. ἐν αὐτοῖς.

δικαιοσύνην ὁ ποιήσας] 1 Joh. ii. 29: πᾶς ὁ ποιῶν τὴν δικαιοσύνην. iii. 7, 10. Apoc. xxii. 11: ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι.

ζήσεται ἐν] *shall find life* (*eternal happiness*) *in it* without seeking it further or elsewhere.

6. ἡ δὲ ἐκ πίστεως] *but the Gospel may adopt, and with far greater significance, language originally applied by Moses to the simplicity and accessibility of his own Law: Say not in thine heart, Who shall ascend for me into heaven? [as though to bring down a Saviour from above:] or, Who shall descend for me into the abyss? (as though to bring back from the grave a Saviour whose work is incomplete:)* in other words, *Be not perplexed about the difficulty and vastness of the work of salvation, as if some great thing must be done to effect or to complete it: on the contrary, the word is nigh thee, &c.* The passage in the LXX. stands thus (Deut. xxx. 11—14): ὅτι ἡ ἐντολὴ αὕτη ἣν ἐγὼ ἐντέλλομαί σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπό σού ἐστιν. οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστί, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτὴν ποιήσομεν; οὐδὲ πέραν τῆς θαλάσσης ἐστί, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστὴν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; ἐγγύς σού ἐστι τὸ ῥῆμα σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσί σου, ποιεῖν αὐτό.

Χριστὸν καταγαγεῖν] *i.e.*, for our salvation; as καταβαίνειν in Joh. iii. 13: ὁ ἐκ τοῦ οὐρανοῦ καταβάς. vi. 33—58. &c.

7. ἄβυσσον] used here for *Hades:* elsewhere, for the place of torment; as Luc. viii. 31: καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Apoc. ix. 1: ὁ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. ibid. *v.* 11: ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ...Ἀπολλύων. xi. 7. xvii. 8. xx. 1, 2: καὶ ἐκράτησεν τὸν δρά-

8 τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ

9. ὁμ. τὸ ῥῆμα ἐν τ. στ. σ. ὅτι Κύριος Ἰησοῦς.

κοντα...ὃς ἐστιν διάβολος καὶ ὁ Σατανᾶς...καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον.

Χριστὸν...ἀναγαγεῖν] as if His resurrection had still to be effected, and with it ἡ δικαίωσις ἡμῶν (iv. 25).

8. ἀλλὰ τί λέγει] as if the form of expression above had been, οὐχ οὕτως λέγει, Τίς ἀναβήσεται κ.τ.λ.

ἐν τῷ στόματι] *in thy mouth and in thy heart; i.e.*, ready for utterance, and easy of comprehension: καρδία, the *understanding*, as in ii. 15: γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (see note). Eph. i. 18: πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, &c.

τῆς πίστεως] *of the faith, i.e., the Gospel:* see note on iii. 30: ἐκ πίστεως...διὰ τῆς πίστεως.

9. ὅτι ἐάν] applying the words στόματι and καρδίᾳ (from the passage quoted) to the Christian doctrine; the two conditions (faith and confession) being inverted to suit the order of the two words in the quotation.

ἐὰν ὁμολογήσῃς] perhaps with special reference to the confession of faith in *Baptism;* that συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν in Baptism, which is said σώζειν, 1 Pet. iii. 21: cf. Act. xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. And thus this verse in its two parts will exactly harmonize with Mar. xvi. 16: ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

κύριον Ἰησοῦν] *Jesus as the Lord.* Phil. ii. 11: καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρός. The two opposite forms of confession and repudiation are combined in 1 Cor. xii. 3: οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ. See marginal reading here.

ὅτι ὁ Θεός] faith in the resurrection *implies* faith in the incarnation, life, death, &c. of Christ. Cf. 1 Pet. i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ

Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ 10
γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ ἡ γραφή, 11
Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή-
σεται. οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ 12
Ἕλληνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν
εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Πᾶς 13
γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου
σωθήσεται. πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ 14
ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκου-
σαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;
πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς 15

νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

10. καρδίᾳ γὰρ] in the passage in Deut. xxx. καρδία was used rather for *understanding* (see note on *v.* 8) : in the *application* of the passage it is used for *heart.*

πιστεύεται...ὁμολογεῖται] *passive impersonal.*

11. λέγει γάρ] *no unwarranted statement; for, &c.*

Πᾶς ὁ] Es. xxviii. 16: LXX. καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ.

12. οὐ γάρ] *observe the word,* "every one *who believeth;*" *for there is no distinction of Jew and Gentile:* see iii. 22.

ὁ γὰρ αὐτός] *for the same Person is Lord of all:* see iii. 29: ἢ Ἰουδαίων ὁ Θεὸς μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἴπερ εἷς ὁ Θεός, ὃς δικαιώσει κ.τ.λ.

τοὺς ἐπικαλουμένους] *who invoke Him, call Him to their aid, and that habitually:* see Act. vii. 59. ix. 14, 21. xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22 : μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. 1 Pet. i. 17 : καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κ.τ.λ.

13. ὄνομα] see note on i. 5.

14. πῶς οὖν] *this general* promise (πᾶς γὰρ ὃς ἄν κ.τ.λ.) *implies a general* proclamation *and a general* commission, *not one confined to a particular nation.*

15. κηρύξουσιν] sc. οἱ κηρύσσοντες.

καθὼς γέγραπται] the words quoted (especially the word εὐαγγελιζομένων) imply not only a

γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.

16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν
17 τῇ ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ
18 ἀκοὴ διὰ ῥήματος Χριστοῦ. ἀλλὰ λέγω, μὴ

17. ῥ. Θεοῦ. *v. om.* Χριστοῦ.

proclamation (κηρύξουσιν), but a *commission* to proclaim (ἀποστα-λῶσιν).

ὡς ὡραῖοι] Es. lii. 7: LXX. ἐγώ εἰμι αὐτὸς ὁ λαλῶν, πάρειμι ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά.

ὡραῖοι] Matt. xxiii. 27. Act. iii. 2, 10.

16. ἀλλ' οὐ] *to all is the Gospel sent, but not all obey it: this was the complaint even in Isaiah's time;* τίς ἐπίστευσεν; *i.e., where can we find one who receives the message?* The aorist (ἐπίστευσεν) expresses the reflection of the Prophet on his ministry *as one act:* he returns into his Master's presence, and says, *Lord, when I went forth in Thy name, who believed?*

λέγει] Es. liii. 1: LXX.

τῇ ἀκοῇ ἡμῶν] *the hearing from us; i.e., that which he hears from us:* as ἀκοὴν εἰρήνης in last quotation.

17. ἄρα ἡ πίστις] *and this expression implies, first* (as above stated, *v.* 14), *that believing is the result of hearing; and, secondly, that hearing is by means of a definite word of command.* The latter inference is perhaps drawn from the *appeal;* "*Lord,* who believed?" implying that God commissioned the messenger.

ἡ π.] faith *universally.*

ἡ δὲ ἀκοή] *and that hearing:* the article marks the reference to ἀκοῆς above.

ῥήματος] *a word spoken,* a definite and separate utterance, whether command, promise, &c. differing thus from λόγος. See *e.g.*, Matt. iv. 4: ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. Luc. v. 5: ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Heb. xi. 3: πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

18. ἀλλὰ λέγω] *but, as a matter of fact, has not the hearing of the Gospel (whether believed or not) been already vouchsafed to all nations indiscriminately? did they not hear?*

οὐκ ἤκουσαν; μενοῦνγε Εἰς πᾶσαν τὴν γῆν
ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ
πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος 19
Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ'
οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ
ὑμᾶς. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέ- 20

20. εὑρ. ἐν τ.

μενοῦνγε] *nay, so general has that hearing already been, that to it may be applied the words in which the Psalmist describes the universality of the testimony of the works of nature to the glory of God:* see note on i. 8.

μενοῦνγε] see note on ix. 20.

Εἰς πᾶσαν] Ps. xix. 4: LXX.

ἐξῆλθεν] 1 Thess. i. 8: ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν.

φθόγγος] 1 Cor. xiv. 7: ἐὰν διαστολὴν τοῖς φθόγγοις μὴ διδῷ.

αὐτῶν] refers to οἱ οὐρανοί, &c. in the preceding verses of the Psalm.

πέρατα] Matt. xii. 42: ἦλθεν ἐκ τῶν περάτων τῆς γῆς. Luc. xi. 31.

τῆς οἰκ.] Matt. xxiv. 14: ἐν ὅλῃ τῇ οἰκουμένῃ. Luc. ii. 1: πᾶσαν τὴν οἰκουμένην. iv. 5. xxi. 26. Act. xi. 28. &c. &c.

19. ἀλλὰ λέγω] *but I ask again, Was not Israel made aware of God's purpose thus to throw open their privileges in due time to the whole world?*

πρῶτος Μωυσῆς] *Moses is the first to say: i. e., so early as in the days of Moses they were distinctly warned of this purpose.*

ἐγὼ παραζ.] Deut. xxxii. 21: LXX. αὐτοὶ παρεζήλωσάν με ἐπ' οὐ Θεῷ...κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

παραζηλώσω] xi. 11, 14. 1 Cor. x. 22.

ἐπ' οὐκ ἔθνει] 1 Pet. ii. 10: οἱ ποτὲ οὐ λαός.

ἔθνει ἀσυνέτῳ] like ἀνοήτοις (as a parallel expression to βαρβάροις) in i. 14; all other nations being to the *Jews* in *religious* knowledge, as all other nations were to the *Greeks* in *human* culture.

παροργιῶ] Eph. vi. 4.

20. ἀποτολμᾷ] the preposition (as in ἀπέχειν, Matt. vi. 2, &c. ἀποθλίβειν Luc. viii. 45, ἀπολαμβάνειν Luc. xvi. 25, ἀπεκδέχεσθαι Rom. viii. 19, &c. ἀποστυγεῖν Rom. xii. 9, ἀπόχρησις Col. ii. 22, ἀποτελεῖν Jac.

θην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγε-
21 νόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. πρὸς δὲ
τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέ-
τασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-
θοῦντα καὶ ἀντιλέγοντα.

XI. 1 Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν
αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης
εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν.
2 οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν
προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλείᾳ τί λέγει ἡ

20. ἐγεν. ἐν τ.

i. 15. &c. &c.) strengthens the simple word: *is very bold, hazards a very bold expression.* And ἀποτολμᾷ καὶ λέγει thus becomes equivalent to the classical expression ἀποτολμᾷ λέγειν.

εὑρέθην] Es. lxv. 1: LXX. ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν.

21. πρὸς δὲ τόν] *whereas with regard to Israel He saith.*

ὅλην τήν] Es. lxv. 2: LXX. ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

XI. 1. λέγω οὖν] *the language above used might seem to imply the rejection, not only of Israel as a nation, but of all Israelites: is this intended? God forbid: for by so saying I should exclude myself also.*

καὶ γὰρ ἐγώ] 2 Cor. xi. 22: Ἑβραῖοί εἰσιν; κἀγώ· Ἰσραηλῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ. Phil. iii. 5: ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων.

2. οὐκ ἀπώσατο] 1 Sam. xii. 22: LXX. ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα κ.τ.λ. Ps. xciv. 14: LXX. ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ, καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει.

ἀπώσατο] Act. vii. 27, 39. xiii. 46. 1 Tim. i. 19.

ὃν προέγνω] see note on viii. 29.

ἢ οὐκ οἴδατε] *the case is now just as it was in the time of Elijah; an apparently universal defection, but in reality a considerable faithful remnant, even among the Jews.*

ἐν Ἠλείᾳ] *in the case of Elijah.*

γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ; Κύριε, τοὺς προφήτας σου ἀπέ-3 κτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχήν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρη-4 ματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους

ἐντυγχάνει] *sc.* ἐκεῖνος· see note on viii. 26.

3. Κύριε] 1 Reg. xix. 10: LXX. τὰ θυσιαστήριά σου κατέσκαψαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν.

4. ὁ χρηματισμός] *the Divine admonition:* χρηματίζειν is, *to transact business* (sometimes *absolutely*, sometimes with *accus. of the business transacted;* for a special application of this sense of the word, see note on vii. 3): hence, *to have dealings with* (originally perhaps with τινί or πρός τινα, but later with simple *accus. of the person dealt with*); and especially applied to *the communications of God with men* in the form of *admonition* or *direction.* Heb. xii. 25: εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα. Thus χρηματίζειν τινά, *to deal with* in the way of Divine admonition; *to convey a Divine admonition to;* and χρηματίζεσθαι (*pass.*) *to be admonished* by Divine suggestion. Matt. ii. 12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην. ibid. 22: χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Luc. ii. 26: καὶ ἦν αὐτῷ κεχρηματισμένον [*al.* κεχρηματισμένος δὲ ἦν] ὑπὸ τοῦ πνεύματος τοῦ ἁγίου· *it had been transacted with him* (*i.e., a Divine communication had been made to him*) *by the Holy Spirit.* Act. x. 22: Κορνήλιος ἑκατοντάρχης...ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ. Heb. viii. 5: καθὼς κεχρημάτισται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. xi. 7: πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων.

κατέλιπον] 1 Reg. xix. 18: LXX. καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ.

ἔκαμψαν γόνυ] see note on xiv. 11.

τῇ Βάαλ] the gender as in 2 Reg. xxi. 3. Jer. ii. 8. vii. 9. xi. 13, 17. xii. 16. xix. 5. xxiii. 13, 27. xxxii. 29, 35. Hos. ii. 8. xiii. 1. Zeph. i. 4: LXX.

ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ'
ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι, οὐκέτι
ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέ-
τυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν. οἱ δὲ λοιποὶ
ἐπωρώθησαν, καθὼς γέγραπται, Ἔδωκεν αὐτοῖς

6. γιν. χάρις. εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστιν ἔργον.

5. κατ' ἐκλογὴν χάριτος] *according to a selection of favour: i. e., on the principle of a selection made by gratuitous favour.* See notes on viii. 29 and ix. 18.

6. εἰ δὲ χάριτι] *human salvation must be ascribed either to man or to God: it cannot be a mixed result of two different, incommensurable, and incongruous agencies.*

ἐπεὶ ἡ χάρις] *for otherwise (i. e., if it be by works also) favour is no longer favour.*

ἡ χάρις] the generic article; χάρις *universally;* as in ἡ πίστις x. 17. &c.

7. ὃ ἐπιζητεῖ] see ix. 31: διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.

ἡ δὲ ἐκλογή] *the select portion* of Israel; *i. q.* λεῖμμα κατ' ἐκλογὴν χάριτος, *v.* 5.

ἐπωρώθησαν] πωροῦν occurs also in Mar. vi. 52: ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη. viii. 17: πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; Joh. xii. 40: ἐπώρωσεν αὐτῶν τὴν καρδίαν. 2 Cor. iii. 14: ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. We find πώρωσις in *v.* 25: πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Mar. iii. 5: συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν. Eph. iv. 18: διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. There is sometimes a confusion between πωροῦν (properly *to petrify, to harden into stone,* from πῶρος) and πηροῦν (*to maim, to blind,* from πηρός). Compare Job xvii. 7: LXX. πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου.

8. καθὼς γέγραπται] a combined quotation from two passages: (1) Es. xxix. 10: LXX. ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν κ.τ.λ. (2) Deut. xxix. 4: LXX. καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκούειν, ἕως τῆς ἡμέρας ταύτης.

ἔδωκεν αὐτοῖς] God is said

ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει, 9 Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10 ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ

to *do* that which is *the result of the laws of man's moral and spiritual being as constituted by Him:* see note on ix. 18.

κατανύξεως] given by the LXX. in this passage as the rendering of a word expressing "*deep* (or *dead*) *sleep*:" see Gen. ii. 21. xv. 12. 1 Sam. xxvi. 12. It might almost seem to be put for κατανυστάξεως, towards the formation of which we have the simple noun νύσταξις and the compound verb κατανυστάζειν. Yet the form itself can be derived only from κατανύσσειν (Act. ii. 37: ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν), and must express (1) *compunction*, (2) that *bewilderment*, or *stupefaction* which is the result of *conscience awakened too late*. Compare Ps. lix. 3: LXX. ἔδειξας τῷ λαῷ σου σκληρά, ἐπότισας ἡμᾶς οἶνον κατανύξεως.

τοῦ μὴ βλέπειν] literally, *for the purpose of their not seeing:* equivalent to μήποτε ἴδωσι in Es. vi. 10: LXX. καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς κ.τ.λ. For the genitive τοῦ, and for the sense, cf. Ez. xii. 2: LXX. οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν, καὶ οὐ βλέπουσι, καὶ ὦτα ἔχουσι τοῦ ἀκούειν, καὶ οὐκ ἀκούουσι.

9. καὶ Δαυεὶδ λέγει] Ps. lxix. 22, 23: LXX. γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον· σκοτισθήτωσαν κ.τ.λ.

γενηθήτω] a description of the last state of a hardened man, when his very blessings are cursed (Mal. ii. 2) and "that which should have been for his welfare becomes a snare."

παγίδα ... θήραν ... σκάνδαλον] the general notion is *temptation*, as that of ἀνταπόδομα is *retribution*, the *repayment in kind* of a long abuse of blessings.

παγίδα] Luc. xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

σκάνδαλον] see note on xiv. 13.

ἀνταπόδομα] Luc. xiv. 12. ἀνταπόδοσις Col. iii. 24. ἀνταποδιδόναι xii. 19. Luc. xiv. 14. Heb. x. 30.

τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον

10. σύνκαμψον] as with the decrepitude of premature age (compare Luc. xiii. 11: καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές): the exact opposite of τὰ παραλελυμένα γόνατα ἀνορθώσατε in Heb. xii. 12.

11. μὴ ἔπταισαν] *did they thus stumble in order that they may fall? was it the design of God, in suffering them thus to "be offended in" Christ* (Matt. xi. 6) *and to be rejected in consequence, that they should be utterly and finally lost? far otherwise: rather has their transgression made room, as it were, for the salvation of the Gentiles, that they in turn may be roused to emulation and so to the resumption of their forfeited standing.*

ἔπταισαν] 2 Pet. i. 10: ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

πέσωσιν] Heb. iv. 11: ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

παραπτώματι] παραπίπτειν (Heb. vi. 6, παραπεσόντας) is *to fall aside, out of the way*: παράπτωμα is *a fall* of that nature, and so a *transgression* (v. 15—20. &c.)

παραζηλῶσαι] x. 19: ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει. 1 Cor. x. 22.

αὐτούς] *i.e., the Jews.*

12. πλοῦτος κόσμου] *i.e., a source of great blessing to the world at large; by occasioning the admission of all nations into the birthright of Israel.* For πλοῦτος in this sense, cf. πλουτίζειν in 1 Cor. i. 5: ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. 2 Cor. vi. 10: πολλοὺς δὲ πλουτίζοντες. ix. 11: ἐν παντὶ πλουτιζόμενοι.

κόσμου...ἐθνῶν] Matt. xxvi. 13: ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ. Mar. xiv. 9. xvi. 15: πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Luc. xii. 30: ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν.

τὸ ἥττημα αὐτῶν] *their defeat, discomfiture, disparagement, reduction to a condition of infe-*

τὸ πλήρωμα αὐτῶν. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. 13
ἐφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν
διακονίαν μου δοξάζω, εἴ πως παραζηλώσω μου 14
τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ ἡ 15

13. ὑ. γὰρ λ. om. μὲν οὖν.

riority: ἥττημα 1 Cor. vi. 7: ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστίν, ὅτι κ.τ.λ. Thus ἡττᾶσθαι in 2 Cor. xii. 13: τί γάρ ἐστιν ὃ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ κ.τ.λ. 2 Pet. ii. 19, 20.

τὸ πλήρωμα αὐτῶν] *their fulfilment, completion, consummation;* see *v.* 25. For this sense of πλήρωμα see, *e. g.*, Gal. iv. 4: τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: τοῦ πληρώματος τῶν καιρῶν. iii. 19: ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. Col. ii. 10: καί ἐστε ἐν αὐτῷ πεπληρωμένοι. For another sense of πλήρωμα (*that by which anything is filled*, the *contents* of a thing) see note on xiii. 10.

13. ἐφ' ὅσον μέν] *inasmuch then as I am an apostle of Gentiles, I magnify my ministry* in that capacity: claim for it all honour, and amplify it to the utmost by unwearied labours; *but I do not disguise from you that I have an ulterior motive in all this—namely, the hope that I may possibly, through you, rouse my own countrymen* (τὴν σάρκα μου) *to emulation, and save some of them.*

ἐφ' ὅσον] *inasmuch as:* Matt. xxv. 40, 45; ἐφ' ὅσον ἐποιήσατε ...ἐφ' ὅσον οὐκ ἐποιήσατε. In 2 Pet. i. 13, ἐφ' ὅσον is *as long as.*

μέν] suggests a suppressed clause to answer it; τοῦτο δὲ ποιῶ, or the like, before εἴ πως, as expressed in the above paraphrase.

ἐθνῶν ἀπόστολος] see Act. xxii. 21: ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. Gal. ii. 7—9. 1 Tim. ii. 7. 2 Tim. i. 11: εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. For the genitive see ἀποστολὴν τῆς περιτομῆς in Gal. ii. 8.

τὴν διακονίαν] Act. xx. 24: ὡς τελειῶσαι...τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 2 Cor. iv. 1: ἔχοντες τὴν διακονίαν ταύτην. v. 18, &c. &c.

δοξάζω] 2 Thess. iii. 1: ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται. See paraphrase above.

14. π. μου τὴν σάρκα] ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.

15. εἰ γάρ] *a glorious object —for, if the rejection of Israel has proved the occasion of re-*

ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ
16 πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ
ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα
ἁγία, καὶ οἱ κλάδοι.
17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ

conciling the world to God, may we not expect from the future reception of Israel a state of universal blessedness only to be described as life out of death?

ἀποβολή] Act. xxvii. 22: ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται· *there shall be no loss of life.* ἀποβάλλειν Mar. x. 50. Heb. x. 35. ἀπόβλητος 1 Tim. iv. 4.

καταλλαγή] see note on v. 10: κατηλλάγημεν.

πρόσλημψις] the substantive occurs only here: but προσλαμβάνεσθαι (*to receive to oneself*) is found in many applications: in the sense of πρόσλημψις here, it occurs, *e. g.*, in xiv. 3: ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. xv. 7: καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.

ζωὴ ἐκ νεκρῶν] see Luc. xv. 24, 32: οὗτος ὁ υἱός μου...ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

16. εἰ δὲ ἡ] explained by *v.* 28: ἀγαπητοὶ διὰ τοὺς πατέρας· (compare Deut. iv. 37. vii. 6. x. 15, &c.) the patriarchs of the nation were chosen as the objects of God's special favour, and the recipients of His promises: that choice communicates a sanctity to the whole race of their descendants.

ἀπαρχή...φύραμα] Num. xv. 19, 21: LXX. καὶ ἔσται ὅταν ἔσθητε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελεῖτε ἀφαίρεμα ἀφόρισμα Κυρίῳ, ἀπαρχὴν φυράματος ὑμῶν ...ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε Κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. There may be an allusion also to the law of the "meat-offering" in Lev. ii. 2, 3: LXX. If so, ἀπαρχή is the "handful" taken out by the priest (δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα) to be burnt upon the altar: the φύραμα is the remainder of the offering (τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν Κυρίου). Here ἡ ἀπαρχή, like ἡ ῥίζα, represents the ancestors of Israel; τὸ φύραμα, like οἱ κλάδοι, the whole nation descended from them.

ἁγία] expresses here a sort of *derived* sanctity, as in 1 Cor. vii. 14: ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.

17. κλάδων...ἐλαίας] Jer. xi.

δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ
συνκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς
ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ 18
δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
ἀλλὰ ἡ ῥίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν κλά- 19
δοι ἵνα ἐγὼ ἐνκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ 20

17. *om.* καὶ *alt.* 19. Ἐξ. οἱ κλ.

16: LXX. ἐλαίαν ὡραίαν εὔσκιον τῷ εἴδει ἐκάλεσε Κύριος τὸ ὄνομά σου...ἀνήφθη πῦρ ἐπ' αὐτήν, μεγάλη ἡ θλῖψις ἐπὶ σέ, ἠχρειώθησαν οἱ κλάδοι αὐτῆς. For similar comparisons, see Ps. lxxx. 8, &c.: LXX. ἄμπελον ἐξ Αἰγύπτου μετῆρας...κατεφύτευσας τὰς ῥίζας αὐτῆς κ.τ.λ. Es. v. 7: ὁ γὰρ ἀμπελὼν Κυρίου σαβαώθ, οἶκος τοῦ Ἰσραήλ, καὶ ἄνθρωπος τοῦ Ἰούδα νεόφυτον ἠγαπημένον. Hos. xiv. 7, 8: πορεύσονται οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατάκαρπος...καὶ ἐξανθήσει ὡς ἄμπελος κ.τ.λ. Luc. xiii. 6: συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ κ.τ.λ.

σὺ δέ] the Gentile Christian.

συνκοινωνός] 1 Cor. ix. 23. Phil. i. 7.

τῆς πιότητος τ. ἐ.] Jud. ix. 9: LXX. καὶ εἶπεν αὐτοῖς ἡ ἐλαία, Μὴ ἀπολείψασα τὴν πιότητά μου κ.τ.λ.

18. κατακαυχῶ] Jer. xxvii. 11: LXX. ὅτι ηὐφραίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου. Jac. ii. 13. iii. 14.

εἰ δέ] *and if thou art inclined to triumph over the fallen branches, remember, it is not that thou bearest the root, &c.:* the ancestors of Israel are the root, thou art but a branch, dependent for thy safety upon being supported by that root; in other words, upon being admitted into that Church of God which was founded in Abraham.

19. ἐρεῖς οὖν] the last refuge of the Gentile boaster: *at least it was for my sake, to admit me, that the Jews were rejected.*

20. καλῶς] the context gives the word something of the limiting and correcting force of our "*well*," though not the strong *ironical* sense of καλῶς in Mar. vii. 9.

τῇ ἀπιστίᾳ] *by reason of their unbelief:* the dative as in Gal. vi. 12.

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ
21 ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ
22 φείσεται. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
Θεοῦ. ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ
δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνῃς τῇ χρησ-
23 τότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκεῖνοι δέ, ἐὰν
μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται·
δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐνκεντρίσαι

20. ὑψηλὰ φρόνει. 21. μή πως οὐδὲ σ.

τῇ πίστει] *by reason of thy faith:* thus τῇ γὰρ πίστει ἑστήκατε, 2 Cor. i. 24.

ἕστηκας] the opposite of πίπτειν. 1 Cor. x. 12: ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ. See note on v. 2.

ὑψηλοφρόνει] 1 Tim. vi. 17: παράγγελλε μὴ ὑψηλοφρονεῖν. Ps. cxxxi. 1, 2: LXX. οὐχ ὑψώθη ἡ καρδία μου...εἰ μὴ ἐταπεινοφρόνουν ἀλλὰ ὕψωσα τὴν ψυχήν μου. Compare xii. 16: μὴ τὰ ὑψηλὰ φρονοῦντες.

21. οὐδὲ σοῦ] if the reading be μή πως οὐδὲ σοῦ φείσεται, it is, *take heed lest He shall not spare thee either:* the *future* being used to express greater *certainty.*

22. ἀποτομίαν] *severity:* ἀποτόμως occurs 2 Cor. xiii. 10. Tit. i. 13.

ἐπὶ μ. τ. π. ἀποτομία] *sc.* ἦν.

χρηστότης Θεοῦ] ii. 4. Eph. ii. 7. Tit. iii. 4: ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ. In ii. 4, we have also τὸ χρηστὸν τοῦ Θεοῦ. Compare Luc. vi. 35. 1 Pet. ii. 3.

ἐπιμείνῃς τῇ] so *v.* 23. Compare vi. 1: ἐπιμένωμεν τῇ ἁμαρτίᾳ. Col. i. 23: ἐπιμένετε τῇ πίστει. 1 Tim. iv. 16: ἐπίμενε αὐτοῖς.

ἐπεί] *for otherwise.* For this elliptical use of ἐπεί (*since if so,* or, *since if otherwise,* according to the context), see, *e.g.*, *v.* 6. iii. 6. 1 Cor. v. 10. vii. 14: ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν. xv. 29: ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Heb. ix. 26. x. 2.

ἐκκοπήσῃ] Matt. iii. 10. v. 30. vii. 19. xviii. 8. Luc. iii. 9. xiii. 7, 9. 2 Cor. xi. 12.

23. δυνατὸς γ. ἐ. ὁ Θεός] iv. 21. xiv. 4. 2 Cor. ix. 8. 2 Tim. i. 12. Heb. xi. 19.

αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης 24
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ 25

24. *οἱ κατὰ φύσιν*] so *τῶν κατὰ φύσιν κλάδων, v.* 21.

25. *οὐ γ. θέλω ὑ. ἀ.*] the same phrase occurs in i. 13. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13: in which last passage (as here) it introduces a special revelation. The equivalent phrase, *θέλω γὰρ* (or *δὲ*) *ὑμᾶς εἰδέναι*, occurs in 1 Cor. xi. 3. Col. ii. 1.

μυστήριον] *a secret;* but, as the context generally implies, a secret already (or capable of being) *told* (*e.g.*, Apoc. xvii. 7: *ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικός*): applied (1) to the Gospel itself; as Mar. iv. 11: *ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ.* Rom. xvi. 25: *μυστηρίου ... φανερωθέντος.* 1 Cor. ii. 1: *καταγγέλλων τὸ μυστήριον τοῦ Θεοῦ.* ibid. 7: *λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ ...ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεός.* Eph. i. 9: *γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ.* vi. 19: *ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.* Col. i. 26: *τὸ μυστήριον τὸ ἀποκεκρυμμένον...νυνὶ δὲ ἐφανερώθη.* ibid. 27: *γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τοῦτου.* ii. 2: *εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ.* iv. 3: *λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ.* 1 Tim. iii. 9: *ἔχοντας τὸ μυστήριον τῆς πίστεως.* iii. 16: *μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον.* Apoc. x. 7: *καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν κ.τ.λ.* (2) to the various parts and truths of the Gospel; Matt. xiii. 11: *ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν.* Luc. viii. 10. 1 Cor. iv. 1: *οἰκονόμους μυστηρίων Θεοῦ.* xiii. 2: *ἐὰν... εἰδῶ τὰ μυστήρια πάντα.* (3) in particular, to (α) the admission of the Gentiles; Eph. iii. 3, &c.: *ἐγνωρίσθη μοι τὸ μυστήριον...ὡς νῦν ἀπεκαλύφθη...εἶναι τὰ ἔθνη συγκληρονόμα...καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου κ.τ.λ.* (β) the connection between Christ and His Church; Eph. v. 32: *τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.* (γ) the change (without death) of the living at the time of the resurrection; 1 Cor. xv. 57: *ἰδού, μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα κ.τ.λ.* (δ) as here, the future conversion of Israel: (ε) the predicted embodiment and revelation of evil, in 2 Thess.

μυστήριον τοῦτο, ἵνα μὴ ἦτε ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν
26 ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει

25. ἦ. ἐν ἑ.

ii. 7: τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας...καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος κ.τ.λ. (s') certain symbols in the Apocalypse; as i. 7: τὸ μυστήριον (explained in the words which follow) τῶν ἑπτὰ ἀστέρων. xvii. 5, 7: ὄνομα γεγραμμένον Μυστήριον...Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον κ.τ.λ.

ἵνα μὴ ἦτε] *to prevent self-conceit:* ἑαυτοῖς (with or without παρά or ἐν) means *in the judgment of yourselves, in your own conceit.* In xii. 16, we have φρόνιμοι παρ' ἑαυτοῖς. Prov. iii. 7: LXX. μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ. xxviii. 11: LXX. Es. v. 21: LXX. οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες.

πώρωσις] see note on *v.* 7: ἐπωρώθησαν.

ἀπὸ μέρους] *partially;* with many exceptions already.

τὸ πλήρωμα] *the full complement, the total sum, the whole body.* See note on *v.* 12.

εἰσέλθῃ] *has come in;* without expressing *into what:* the notion is that of safety, of admission into a place of shelter and comfort: sometimes with εἰς τὴν βασιλείαν τοῦ Θεοῦ, εἰς τὴν ζωήν, εἰς τὴν χαρὰν τοῦ Κυρίου, εἰς τὴν κατάπαυσιν, &c. sometimes, as here, absolutely; *e.g.*, Luc. xiii. 24: ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

26. καὶ οὕτως] *and thus,* under these circumstances, when this is so, *then shall, &c.*

πᾶς Ἰσραήλ] *the whole Jewish nation:* the context seems to require this sense.

καθὼς γέγραπται] two passages are here combined: Es. lix. 20, 21: LXX. καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· τὸ πνεῦμα τὸ ἐμόν κ.τ.λ. and xxvii. 9: LXX. διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ κ.τ.λ. Cf. Jer. xxxi. 33, 34.

ὁ ῥυόμενος] 1 Thess. i. 10: Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

ἀποστρέψει] *shall remove un-*

ἀσεβείας ἀπὸ Ἰακώβ. καὶ αὕτη αὐτοῖς ἡ 27
παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
ἁμαρτίας αὐτῶν. κατὰ μὲν τὸ εὐαγγέλιον 28
ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ
διὰ τοὺς πατέρας. ἀμεταμέλητα γὰρ τὰ χα- 29
ρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. ὥσπερ γὰρ 30
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεή-
θητε τῇ τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι νῦν 31

godlinesses from Jacob: put conversely in Act. iii. 26: ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

27. αὕτη] *this which follows:* but the quotation is not continued.

διαθήκη] see note on ix. 4.

28. κατά] *as regards; viewed with reference to.*

ἐχθροί] v. 10. Eph. ii. 16. Col. i. 21. &c. See note on v. 1: ἐκ πίστεως εἰρήνην.

δι' ὑμᾶς] *for your sake;* to make room, as it were, for you Gentiles: see note on *v.* 11; compare Act. xiii. 46. xxviii. 28. &c.

τὴν ἐκλογήν] *the original selection* of the race of Abraham; explained by διὰ τοὺς πατέρας· see note on *v.* 16: compare Deut. iv. 37: LXX. διὰ τὸ ἀγαπῆσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς. vii. 7, 8. x. 15. &c.

29. ἀμεταμέλητα] *incapable of being regretted, revoked, or changed:* used also in 2 Cor. vii. 10: μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον. For the sense, see, *e.g.*, Num. xxiii. 19: LXX. οὐχ ὡς ἄνθρωπος ὁ Θεός...λαλήσει, καὶ οὐχὶ ἐμμενεῖ; 1 Sam. xv. 29: LXX. οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστι τοῦ μετανοῆσαι αὐτός. Ps. cx. 4: LXX. ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται. Mal. iii. 6: LXX. διότι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν, καὶ οὐκ ἠλλοίωμαι.

30. ἠλεήθητε] 1 Cor. vii. 25: ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 2 Cor. iv. 1: καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν. 1 Tim. i. 13, 16. 1 Pet. ii. 10: οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

τῇ τούτων] *by the instrumentality of their disobedience,* opening the way to the admission of the Gentiles, as explained above, *v.* 11, &c.

ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεη-
32 θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας
33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὦ βάθος
πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίασ-

31. αὐ. νῦν ἐλ.

31. τῷ ὑμετέρῳ ἐλέει] to be taken with ἵνα, &c.: *that by the instrumentality of the mercy shown to you* (rousing them to emulation, *v.* 11) *they themselves also may receive mercy*: for τῷ ὑμετέρῳ ἐλέει (mercy shown, not *by*, but *to*, *you*) compare τὴν ὑμετέραν καύχησιν, 1 Cor. xv. 31. &c.

32. συνέκλεισεν γάρ] *the arrangement of God has been this; that the whole world in its two great divisions* (the Jewish and the Gentile) *should severally be involved in the condemnation of unbelief and disobedience, that so all alike might become in due time objects of mercy*—of which the very definition is, kindness to the *undeserving*. In Gal. iii. 22 (a closely parallel passage) συνέκλεισεν, with ἡ γραφή, means, "*declared* to be concluded:" here, with ὁ Θεός, it is more; it ascribes the result to *God's will*; to His purpose to preclude the possibility of boasting; and has the effect of ἐν τῇ σοφίᾳ τοῦ Θεοῦ in 1 Cor. i. 21.

33. ὦ βάθος] a reflection applicable to the whole of the foregoing doctrine; but suggested primarily by *v.* 32, which describes not only the gradual and intricate processes by which the purposes of God are accomplished, but also how evil itself is overmastered and made eventually subservient to good.

πλούτου κ. σ. κ. γ.] exactly as in Col. ii. 3: οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως. In both passages γνῶσις is the *faculty* of knowing, *intelligence*.

ἀνεξερεύνητα] ἐξερευνᾶν occurs in 1 Pet. i. 10: περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται...ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρόν κ.τ.λ.

κρίματα] *decisions, determinations*. Ps. xxxvi. 6: LXX. τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή.

ἀνεξιχνίαστοι] *incapable of being traced or tracked out*: Eph. iii. 8: τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. Job. ix. 10: LXX. ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα. xi. 7: LXX. ἢ ἴχνος Κυρίου εὑρήσεις, ἢ εἰς τὰ ἔσχατα ἀφίκου ἃ ἐποίησεν ὁ παντοκράτωρ; Ps.

τοι αἱ ὁδοὶ αὐτοῦ. τίς γὰρ ἔγνω νοῦν Κυ- 34
ρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ἢ 35
τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐ-
τῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν 36
τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ- XII. 1

lxxvii. 19: LXX. τὰ ἴχνη σου οὐ γνωσθήσονται.

αἱ ὁδοὶ αὐτοῦ] *His proceedings; methods of acting.* Es. lv. 8: LXX. οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδ' ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει Κύριος. Apoc. xv. 3: δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

34. τίς γάρ] Es. xl. 13: LXX. τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν; 1 Cor. ii. 16: τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν;

35. ἢ τίς] *or who can claim to have been beforehand in giving to Him, so that a recompence shall be due to him in return?* Job. xxxv. 7: LXX. τί δώσεις αὐτῷ; ἢ τί ἐκ χειρός σου λήψεται;

36. ἐξ...διά...εἰς] *God is the origin, the agent, and the end of all things:* compare 1 Cor. viii. 6: ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Compare Col. i. 16, 17.

ἡ δόξα] *His glory;* that acknowledgment and ascription of His characteristics — of His incommunicable perfections — *which is His due.*

εἰς τοὺς αἰῶνας] *unto the ages: for ever: i.q.* εἰς τοὺς αἰῶνας τῶν αἰώνων, Phil. iv. 20. 1 Tim. i. 17. &c. and εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. iii. 21.

XII. 1—XV. 13. Practical inferences from the statement of Christian redemption: first, the principle; self-dedication to God: then details; humility, fidelity and diligence, patience, cheerfulness, charity, obedience to authority, consideration of the difficulties and scruples of others, &c.

διά] for this use of διά (for which πρός would be the classical equivalent) see xv. 30: παρακαλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαί μοι κ.τ.λ. 1 Cor. i. 10: παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε κ.τ.λ. 2 Cor. x. 1: παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ. 2 Thess. iii. 12: παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα...ἐσθίωσιν.

τιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ, 2 τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συνσχημα-

2. συνσχηματίζεσθαι.

οἰκτιρμῶν] 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

παραστῆσαι] see note on vi. 13 : παριστάνετε.

σώματα] the service of *the living body* implies that of the soul also: and the choice of the word indicates the importance attached in the Gospel to the body, and precludes the notion of a merely imaginative or sentimental religion, as distinguished from one of self-denying and vigorous obedience. It is (as we might expect) in the Epistles to the Corinthians that this point is most strongly insisted upon: *e.g.*, 1 Cor. vi. 15: τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν. ibid. 19, 20: τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν...δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν. vii. 34: ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι. 2 Cor. v. 10: ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

θυσίαν] a sacrifice, not of *expiation* (in which sense it is applied only to Christ; as Eph. v. 2. Heb. ix. 26. x. 12. &c.), but of *thankfulness:* so used with reference to *almsgiving* in Phil. iv. 18. Heb. xiii. 16; to *thanksgiving* in Heb. xiii. 15; and to a Christian life *generally*, here, and 1 Pet. ii. 5: καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ.

ζῶσαν] opposed to the dead victims offered under the Law.

εὐάρεστον] xiv. 18: εὐάρεστος τῷ Θεῷ. 2 Cor. v. 9: εὐάρεστοι αὐτῷ. Eph. v. 10: εὐάρεστον τῷ Κυρίῳ. Phil. iv. 18: θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. Col. iii. 20: εὐάρεστον ἐν Κυρίῳ. Tit. ii. 9: ἐν πᾶσιν εὐαρέστους. Heb. xii. 28: λατρεύωμεν εὐαρέστως τῷ Θεῷ. xiii. 21: τὸ εὐάρεστον ἐνώπιον αὐτοῦ. The verb εὐαρεστεῖν occurs in Heb. xi. 5, 6: μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι. xiii. 16: τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

τὴν λογικήν] accusative in apposition with the sentence, not with τὰ σώματα: see viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου κ.τ.λ. *which self-dedication is your reasonable service.*

λογικήν] *rational, reasonable, consistent with reason;* like κατὰ λόγον in Act. xviii. 14, and the opposite of ἄλογον in Act. xxv. 27. The word occurs also in 1 Pet. ii. 2: τὸ λογικὸν ἄδο-

τίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς

2. μεταμορφοῦσθαι.

λον γάλα ἐπιποθήσατε· where it appears to be used in opposition to φυσικόν, as an epithet qualifying the metaphor: *nutriment, not external and natural, but mental, rational, spiritual.*

λατρείαν] see notes on i. 9 and ix. 4. *Your sacrificial worship* (the proper sense of λατρεία) *is, not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.*

2. συνσχηματίζεσθε] *wear the same* σχῆμα (*shape* or *figure*) *with, fashion yourselves in accordance with;* thus 1 Pet. i. 14: μὴ συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. Compare 1 Cor. vii. 31: τὸ σχῆμα τοῦ κόσμου τούτου.

τῷ αἰῶνι τούτῳ] *i. q.* τὸν νῦν αἰῶνα, 2 Tim. iv. 10; τὸν αἰῶνα τοῦ κόσμου τούτου, Eph. ii. 2; τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, Gal i. 4. &c.: *the present age, period, or state of things,* opposed to that which is to be introduced by the second coming of Christ; the latter being ὁ αἰὼν ὁ μέλλων (Matt. xii. 32), ὁ αἰὼν ὁ ἐρχόμενος (Mar. x. 30), ὁ αἰὼν ἐκεῖνος (Luc. xx. 35), ἡ οἰκουμένη ἡ μέλλουσα (Heb. ii. 5), &c. The direction therefore is, *Be not like the men of this world; live not as those to whom the present life is all; but be transformed by the renewal of your mind.*

μεταμορφοῦσθε] *be changed in form, transformed.* The word is used of the Transfiguration, Matt. xvii. 2 and Mar. ix. 2: καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. See 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν· *are undergoing a gradual transformation, &c.* Elsewhere μετασχηματίζεσθαι is used: 1 Cor. iv. 6. 2 Cor. xi. 13, 14, 15. Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. For the distinction between μορφή and σχῆμα see Phil. ii. 6, 7: ἐν μορφῇ Θεοῦ ὑπάρχων...μορφὴν δούλου λαβών ...σχήματι εὑρεθεὶς ὡς ἄνθρωπος· where μορφή is coupled both with Θεοῦ and δούλου, σχῆμα (*shape* or *figure*) only with ἀνθρώπου.

ἀνακαινώσει] Tit. iii. 5: ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου.

τοῦ νοός] Eph. iv. 23: ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς

τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεσ-
3 τον καὶ τέλειον. λέγω γὰρ διὰ τῆς χάριτος
τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ
ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν
εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν
4 μέτρον πίστεως. καθάπερ γὰρ ἐν ἑνὶ σώματι

ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον κ.τ.λ. The understanding, no less than the heart, requires God's teaching. Luc. xxiv. 45: τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. 1 Cor. ii. 14: ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν κυρίου;...ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

δοκιμάζειν] see notes on i. 28 and ii. 18. *That ye may discern, habitually and progressively, and discern with admiring approval, what is the will of God concerning you;* what it is that He would have you to be and to do; *that will which is both good in itself, acceptable to Him, and suitable to that perfection of the Christian character,* of the grown man in Christ, *to which you are called.*

3. λέγω γάρ] *you need this exhortation—for, &c.*

διὰ τῆς χάριτος] *in virtue of the Divine favour shown to me,* especially in my appointment to be an Apostle of Christ: thus i. 5: δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν, εἰς ὑπακοὴν πίστεως κ. τ. λ. xv. 15: διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ κ. τ. λ. διά expresses that which he uses as the instrument of his admonition; *by the authority of my office.*

ὑπερφρονεῖν] 1 Cor. iv. 6: ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται [φρονεῖν], ἵνα μή κ. τ. λ.

εἰς τὸ σωφρονεῖν] *so as to be soberminded; i. e., moderately, reasonably, humbly:* the opposite of ὑπερφρονεῖν.

ἑκάστῳ ὡς] a transposition like that in 1 Cor. iii. 5: καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. vii. 17: εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτως περιπατείτω.

ἐμέρισεν μέτρον] Eph. iv. 7: ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. For the combination of μερίζειν and μέτρον, compare 2 Cor. x. 13: κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου.

4. καθάπερ γάρ] *there is such*

πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν 5
αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἓν σῶμά
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.
ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δο- 6
θεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν

a variety in God's spiritual gifts; for, &c. 1 Cor. xii. 12: καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός. Eph. iv. 16. &c.

5. οἱ πολλοί] *collectively, we form one body: individually, we are related to each other as the members of one body.*

τὸ δὲ καθ' εἷς] *i. q.* εἷς δὲ ἕκαστος. Mar. xiv. 19: ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ; Joh. viii. 9: ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων. Apoc. xxi. 21: ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου.

6. χαρίσματα] i. 11. 1 Cor. i. 7. xii. 4, 9, 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

διάφορα] Heb. ix. 10.

προφητείαν] one of the spiritual gifts of the early Church, of which we learn from the First Epistle to the Corinthians (1) that it was the most desirable of all those gifts, because, unlike the gift of tongues, it conveyed οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν· xiv. 1—5; (2) that it was εἰς σημεῖον οὐ τοῖς ἀπίστοις (like αἱ γλῶσσαι) ἀλλὰ τοῖς πιστεύουσιν· *v.* 22; (3) that it was the means of disclosing to a hearer τὰ κρυπτὰ τῆς καρδίας αὐτοῦ, and thus of bringing him to worship God, *vv.* 24, 25; (4) that it was exercised under direct and special revelation (ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ κ.τ.λ.), *v.* 30; but (5) that it was capable of control by the possessor for the avoidance of confusion and disorder, *vv.* 31, 32. It was a gift therefore (according to the proper meaning of the term προφήτης) not of *prediction*, but of *inspired preaching*; of *forthtelling*, not of *foretelling*; *prædicandi*, not *prædicendi*. Compare Act. xiii. 1: ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι. xv. 32: Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς. xix. 6: καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. 1 Cor. xi. 4: πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων. 1 Cor. xii. 28: καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους,

7 ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδι-

δεύτερον προφήτας, τρίτον διδασκάλους κ.τ.λ. Eph. iv. 11: καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. 1 Thess. v. 20: προφητείας μὴ ἐξουθενεῖτε.

κ. τ. ἀναλογίαν τῆς π.] *sc.* προφητεύωμεν. On the principle that πνεύματα προφητῶν προφήταις ὑποτάσσεται (1 Cor. xiv. 32), *let us exercise the gift of prophecy with due regard to the proportion of the faith; let our instructions be so shaped, timed, and ordered, as that each part and side of the truth have its turn in our hands; let us rightly divide the word of truth* (2 Tim. ii. 15 below); *let us have no favourite doctrines, to the neglect of others, but let the whole counsel of God, not a few fragments of it, be our study and our subject.* It is from the disregard of this rule that all error and all heresy has sprung. Compare Act. xx. 26, 27: καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. The rule itself is exactly expressed in 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Neither ἀναλογία (*conformity to a* λόγος *or reckoning*), nor the phrase ἀνὰ λόγον, occurs elsewhere in the New Testament. For ἡ πίστις, *the faith* or *Gospel*, see note on iii. 30.

7. διακονίαν] especially applied to *ministration to the poor*; as in Act. vi. 1: ἐν τῇ διακονίᾳ τῇ καθημερινῇ. xii. 25: πληρώσαντες τὴν διακονίαν. Rom. xv. 31: ἡ διακονία μου ἡ εἰς Ἰερουσαλήμ. 2 Cor. viii. 4: τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. ix. 1, 12, 13, &c. Here perhaps with especial reference to the *office* so denominated: see Act. vi. 3—6. Phil. i. 1: σὺν ἐπισκόποις καὶ διακόνοις. 1 Tim. iii. 8: διακόνους ὡσαύτως σεμνούς κ.τ.λ. ibid. 10: εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες. ibid. 13: οἱ γὰρ καλῶς διακονήσαντες κ.τ.λ.

ἐν τῇ δ.] *sc.* ωμεν· *let us exist in*, be absorbed and engrossed by, *our ministry:* thus 1 Tim. iv. 15: ἐν τούτοις ἴσθι.

ὁ διδάσκων] 1 Cor. xii. 28: τρίτον διδασκάλους. Eph. iv. 11: ποιμένας καὶ διδασκάλους. 1 Tim. v. 17: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

ἐν τῇ δ.] *sc.* ἔστω.

8. παρακλήσει] *encouraging exhortation; cheering on* to Christian action. Act. iv. 36: ὁ ἐπικληθεὶς Βαρνάβας...ὅ ἐστιν

δούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ 9
πονηρόν, κολλώμενοι τῷ ἀγαθῷ· τῇ φιλαδελ- 10
φίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλή-
λους προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ 11

μεθερμηνευόμενον υἱὸς παρακλήσεως. 1 Tim. iv. 13: πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

μεταδιδούς] Luc. iii. 11: μεταδότω τῷ μὴ ἔχοντι. Eph. iv. 28: ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

ἐν ἁπλότητι] *sc.* μεταδιδότω· the word ἁπλότης, from *singleness of purpose, sincerity*, (as in 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22) becomes, in reference to almsgiving, *unselfishness* or *liberality:* 2 Cor. viii. 2: ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν. ix. 11: πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα. ibid. 13: καὶ ἁπλότητι τῆς κοινωνίας κ.τ.λ.

ὁ προϊστάμενος] *he who has any office of rule or authority over others:* applied (1) to presbyters, 1 Thess. v. 12: καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ. 1 Tim. v. 17: οἱ καλῶς προεστῶτες πρεσβύτεροι. (2) to masters of families, 1 Tim. iii. 4, 5, 12: τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

ἱλαρότητι] 2 Cor. ix. 7: ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

9, &c. ἡ ἀγάπη] the broken constructions which follow resemble 1 Pet. ii. 18, &c. iii. 1, &c.

ἀνυπόκριτος] *unhypocritical:* 2 Cor. vi. 6: ἐν ἀγάπῃ ἀνυποκρίτῳ. 1 Tim. i. 5: πίστεως ἀνυποκρίτου. 2 Tim. i. 5. Jac. iii. 17: σοφία...ἀδιάκριτος ἀνυπόκριτος. 1 Pet. i. 22: φιλαδελφίαν ἀνυπόκριτον.

ἀποστυγοῦντες — ἀγαθῷ] 1 Thess. v. 21, 22: τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

κολλώμενοι] Matt. xix. 5. Luc. x. 11. xv. 15. Act. v. 13. viii. 29. ix. 26. x. 28. xvii. 34. 1 Cor. vi. 16, 17. Apoc. xviii. 5.

10. τῇ φ....τῇ τ.] *in point of, in the matter of, &c.*

προηγούμενοι] *regarding by preference; esteeming each other as superior to yourselves:* explained by Phil. ii. 3: τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. See 1 Thess. v. 13: καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν· *to esteem them very highly, &c.*

12 πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ
ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
13 προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν
ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.
14 εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
15 καταρᾶσθε. χαίρειν μετὰ χαιρόντων, κλαίειν
16 μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλήλους φρο-

11. ὀκνηροί] Matt. xxv. 26: πονηρὲ δοῦλε καὶ ὀκνηρέ.

τῷ πνεύματι ζέοντες] Act. xviii. 25: καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν κ. τ. λ.

12. τῇ θλίψει] *in the matter of (under) affliction, patient:* ὑπομένειν used absolutely, as often: *e. g.*, 2 Tim. ii. 12: εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. Jac. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.

προσκαρτεροῦντες] *adhering stedfastly to, persevering in:* Act. i. 14: προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. ii. 42: προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων...καὶ ταῖς προσευχαῖς. vi. 4: ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. Col. iv. 2: τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν αὐτῇ.

13. ταῖς χρείαις] the plural as in Act. xx. 34: ὅτι ταῖς χρείαις μου...ὑπηρέτησαν αἱ χεῖρες αὗται. Tit. iii. 14: εἰς τὰς ἀναγκαίας χρείας.

τῶν ἁγίων] see note on i. 7.

κοινωνοῦντες] κοινωνεῖν τινί is (1) *to partake in;* as xv. 27: τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. v. 22: μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13: κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν. 2 Joh. 11: κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. In Heb. ii. 14, the dative is replaced by the genitive in the same sense: τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός. (2) *to impart to;* as here: also Gal. vi. 6: κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. Phil. iv. 15: οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως κ. τ. λ.

φιλοξενίαν] Heb. xiii. 2: τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε.

διώκοντες] see note on ix. 30.

14. εὐλογεῖτε — καταρᾶσθε] Matt. v. 44: προσεύχεσθαι ὑπὲρ τῶν διωκόντων ὑμᾶς. Luc. vi. 28: εὐλογεῖτε τοὺς καταρωμένους ὑμῖν. 1 Pet. iii. 9: τοὐναντίον δὲ εὐλογοῦντες.

καταρᾶσθε] Jac. iii. 9: καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους.

16. τὸ αὐτὸ εἰς] xv. 5: δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις

νοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀπο- 17
διδόντες· προνοούμενοι καλὰ ἐνώπιον πάν-
των ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ 18
πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκ- 19
δικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ·

17. ἐν. τῶν ἀνθρ.

κ. τ. λ. 2 Cor. xiii. 11. Phil. ii. 2: ἵνα τὸ αὐτὸ φρονῆτε...τὸ ἓν φρονοῦντες. iv. 2.

τὰ ὑψηλὰ φρ.] see note on xi. 20: ὑψηλοφρόνει.

συναπαγόμενοι] συναπάγεσθαί τινι is *to be carried away along with another;* as by obeying the motion of a crowd, &c. Hence, *to let oneself be thus carried away with; to fall in with the motion and impulse of; to accommodate oneself or condescend to.* Gal. ii. 13: ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. iii. 17: τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες. Here τοῖς ταπεινοῖς probably denotes things, not persons; as ὑποκρίσει and πλάνῃ in the two passages quoted, and τὰ ὑψηλά in this verse.

φρόνιμοι παρ' ἑαυτοῖς] Prov. iii. 7: LXX. See note on xi. 25.

17. προνοούμενοι καλά] more fully expressed in 2 Cor. viii. 21: προνοούμενοι καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων (as a reason for desiring to have others associated with him in the charge of a pecuniary collection): *not satisfied with abstinence from evil, with maintaining a clear conscience in the sight of God, but anxious also to avoid the very appearance or suspicion of evil, lest we should disparage the Christian character in the eyes of others.* Prov. iii. 4: LXX. καὶ προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.

18. εἰ δυνατόν] *if it be possible, live peaceably with all men; at all events let there be peace on* your *side* (τὸ ἐξ ὑμῶν), *if not on the other.*

εἰρηνεύοντες] Mar. ix. 50. 2 Cor. xiii. 11. 1 Thess. v. 13.

19. ἐκδικοῦντες] Luc. xviii. 3, 5. 2 Cor. x. 6. Apoc. vi. 10. xix. 2.

ἀγαπητοί] occurs similarly in 2 Cor. vii. 1. xii. 19. Phil. iv. 1. With μου, in 1 Cor. x. 14. Phil. ii. 12. With ἀδελφοί μου,

γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
20 δώσω, λέγει Κύριος. ἐὰν πεινᾷ ὁ ἐχθρός
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐ-

20. ἀλλὰ ἐάν.

in 1 Cor. xv. 58. Phil. iv. 1 (καὶ ἐπιπόθητοι added). In St Peter's, St John's, and St Jude's Epistles ἀγαπητοί (or ἀγαπητέ) is the common address. St James uses it three times with ἀδελφοί μου, but the latter (or ἀδελφοί) more commonly without ἀγαπητοί. St Paul usually employs ἀδελφοί alone; not unfrequently ἀδελφοί μου.

δότε τόπον] *give place to, make room for.* Luc. xiv. 9: καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον. Eph. iv. 27: μηδὲ δίδοτε τόπον τῷ διαβόλῳ· *do not, by cherishing anger, afford an opening to the tempter.*

τῇ ὀργῇ] *i. e.*, of your adversary or oppressor. *Let his anger have free space; let it work freely, and spend itself; do not thwart, do not punish it:* like, "Be angry when you will, *it shall have scope.*" The work of vengeance is not yours, but God's. Compare Matt. v. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ κ. τ. λ.

γέγραπται γάρ] Deut. xxxii. 35: LXX. ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. Heb. x. 30: οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

20. ἐὰν πεινᾷ] Prov. xxv. 21, 22: LXX. ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν. τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά.

ψώμιζε] ψωμίζειν (from ψωμός, *a morsel*) τινά τι is the full (Hellenistic) construction: Num. xi. 18: LXX. τίς ἡμᾶς ψωμιεῖ κρέα; Es. lviii. 14: LXX. καὶ ψωμιεῖ σε τὴν κληρονομίαν Ἰακὼβ τοῦ πατρός σου. Here the accusative of the *thing* is omitted, as that of the *person* in 1 Cor. xiii. 3: καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου· *though I feed the poor with all my substance.*

πότιζε] ποτίζειν with a double accusative occurs in Matt. x. 42: καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ κ. τ. λ. Mar. ix. 41: ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος κ. τ. λ. 1 Cor. iii. 2: γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα. With an accusative of the person only, as here, in Matt. xxv. 35: ἐδίψησα καὶ ἐποτίσατέ με. ibid. 37, 42. xxvii. 48: πλήσας τε ὄξους...ἐπότιζεν αὐτόν. Mar. xv. 36. Luc. xiii. 15: οὐ λύει τὸν βοῦν αὐτοῦ...καὶ ἀπαγαγὼν ποτίζει; Apoc. xiv. 8: ἣ ἐκ τοῦ οἴνου

τόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ 21
νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑπο- XIII. 1
τασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ, αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ 2
Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες

1. ἀπὸ Θ. ὑ. τοῦ Θ. τετ.

...πεπότικεν πάντα τὰ ἔθνη. In 1 Cor. iii. 6, 7, 8, no case is expressed.

ἄνθρακας πυρός] *let this be your revenge; to repay evil with good. Make your oppressor sorry and ashamed, not by requiting his evil, but by showing him unexpected and undeserved kindness.*

σωρεύσεις] σωρεύειν occurs also in 2 Tim. iii. 6: γυναικάρια σεσωρευμένα ἁμαρτίαις.

21. μὴ νικῶ] *let not another's ill doing conquer your Christian constancy, by inducing you to imitate it; but rather let your persevering kindness overbear and subdue his malice.*

XIII. 1. πᾶσα ψυχή] *every person.* Act. ii. 41: ψυχαὶ ὡσεὶ τρισχίλιαι. ibid. 43: ἐγίνετο δὲ πάσῃ ψυχῇ φόβος. iii. 23: πᾶσα ψυχὴ...ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. vii. 14: ἐν ψυχαῖς ἑβδομήκοντα πέντε. xxvii. 37: ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ. 1 Pet. iii. 20: ὀλίγοι, τοῦτ' ἐστὶν ὀκτὼ ψυχαί. Apoc. xvi. 3: καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν.

ἐξουσίαις] *authorities:* used thus for human magistrates in Luc. xii. 11: ὅταν δὲ φέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Tit. iii. 1: ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι. In Eph. iii. 10. vi. 12. Col. i. 16. ii. 15. 1 Pet. iii. 22, ἐξουσίαι denotes rather *angelic* powers, whether good or evil.

ὑπερεχούσαις] 1 Pet. ii. 13: ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν κ. τ. λ.

2. διαταγῇ] Act. vii. 53: ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων (explained by Gal. iii.

3 ἑαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἄρχοντες
οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.
θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγα-
4 θὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ
γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ
τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαι-
ραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς
5 ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ ἀνάγκη
ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ
6 καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ
φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰς

5. ἀνάγκῃ ὑποτάσσεσθε.

19: ὁ νόμος...διαταγεὶς δι' ἀγγέλων). διάταγμα Heb. xi. 23.

ἀνθέστηκεν] ix. 19: τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

κρίμα] both *human*, and that of God's displeasure.

3. φόβος] *a terror to*: as 1 Pet. iii. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε· *fear not their intimidation.*

4. σοί] *to thee*, the well-doer.

5. διὰ τὴν ὀργήν] *on account of that wrath*, to avoid it.

διὰ τὴν συνείδησιν] *on account of conscience*, to keep it καθαράν (1 Tim. iii. 9) and ἀπρόσκοπον (Act. xxiv. 16). For συνείδησις, see note on ii. 15. For διά, in its two applications here, see note on iv. 25: διὰ τὰ...διὰ τήν.

λειτουργοί] for λειτουργός and its kindred forms, as applied to (1) men, in relation (α) to God and Christ, see xv. 16: λειτουργὸν Χριστοῦ Ἰησοῦ. Luc. i. 23: αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Act. xiii. 2: λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ. Heb. ix. 21: τὰ σκεύη τῆς λειτουργίας. x. 11: πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν. (β) to one another; xv. 27: ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 2 Cor. ix. 12: ἡ διακονία τῆς λειτουργίας ταύτης. Phil. ii. 17: λειτουργίᾳ τῆς πίστεως ὑμῶν. ibid. 25: λειτουργὸν τῆς χρείας μου. ibid. 30: τῆς πρός με λειτουργίας. (2) Angels; Heb. i. 7 (Ps. civ. 4: LXX.): ὁ ποιῶν...τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. ibid. 14: οὐχὶ πάντες εἰσὶν λειτουργικα

αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπόδοτε πᾶσιν 7
τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον, τῷ τὸ
τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ
τὴν τιμὴν τὴν τιμήν. μηδενὶ μηδὲν ὀφείλετε, 8
εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν
ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύ- 9
σεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπι-
θυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ
τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις
τὸν πλησίον σου ὡς σεαυτόν. ἡ ἀγάπη τῷ 10

9. *om.* ἐν τῷ *alt.*

πνεύματα κ.τ.λ. (3) Christ Himself; Heb. viii. 2: τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς. ibid. 6: διαφορωτέρας τέτυχεν λειτουργίας.

εἰς αὐτὸ τοῦτο] *constantly engaged upon this one object;* viz. God's work: for προσκαρτερεῖν (commonly used with a dative) see note on xii. 12.

7. τῷ τὸν φόρον] *sc.* ὀφείλοντι λαβεῖν.

φόρον ... τέλος] the former (*tribute to a foreign power*) occurs in Luke xx. 22: ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; xxiii. 2: καὶ κωλύοντα φόρους Καίσαρι διδόναι. For τέλος (including tolls, customs, duties, &c.) see Matt. xvii. 25: οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον;

8. μηδενί] *let your only unpaid debt be love; that debt which can never be fully discharged, but the discharge of which (so far as it is possible) contains in itself the discharge of every other; for he who loves his neighbour has already, in substance, satisfied his whole relation towards him.*

τὸν ἕτερον] *the other member* of the relation (whatsoever it be) in which he stands towards any one: *i.q.* τὸν πλησίον in *v.* 9. See note on ii. 1: τὸν ἕτερον.

9. Οὐ μ.] Ex. xx. 13—17: LXX.

καὶ εἴ τις ἑτέρα] *and any other commandment that there may be.*

ἀνακεφαλαιοῦται] Eph. i. 10: ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

Ἀγαπήσεις] Lev. xix. 18: LXX. Matt. xxii. 39. Mar. xii. 31. Luc. x. 27. Gal. v. 14. Jac. ii. 8.

πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν
11 νόμου ἡ ἀγάπη. καὶ τοῦτο, εἰδότες τὸν καιρόν,
ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ
ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

11. ἤδη ἡμᾶς *v.* *om.* ὑμᾶς.

10. οὐκ ἐργάζεται] *refrains from doing, refuses to do.*

πλήρωμα] used here in its first and most exact sense, that of *contents; the thing by which another thing is filled: love is that by which* νόμος (whether the law of Moses, which is naturally foremost in the Apostle's mind, or any other moral law) *is filled up, and which is all that it contains:* just as the crew of a vessel is called its πλήρωμα, or as, in Mar. viii. 20, the κλάσματα are called the πληρώματα of the baskets. We thus avoid the confusion of πλήρωμα with πλήρωσις. See note on xi. 12: τὸ πλήρωμα αὐτῶν.

11. καὶ τοῦτο] *and this moreover (let us do) as knowing the season, &c.* For the phrase καὶ τοῦτο, and its equivalent καὶ ταῦτα, as introducing a further and stronger consideration, see 1 Cor. vi. 6: ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. ibid. 8: ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Eph. ii. 8: τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον. Phil. i. 28: ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. Heb. xi. 12: διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου.

καιρόν] *season, occasion, opportunity:* differing from *time* in the two points of (1) limited duration, and (2) a definite object.

ὥρα ἡμᾶς ... ἐγερθῆναι] like ἦλθεν ἡ ὥρα θερίσαι in Apoc. xiv. 15: a modification of the construction of ὥρα with a genitive, as in Apoc. xiv. 7: ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· or (as elsewhere) with ἵνα, as Joh. xii. 23: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32.

ἡμῶν] belongs to ἐγγύτερον.

ἡ σωτηρία] called, in viii. 19, ἡ ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ· in viii. 23, ἡ ἀπολύτρωσις τοῦ σώματος· in Eph. i. 14, ἀπολύτρωσις τῆς περιποιήσεως· in Acts iii. 19, 21, καιροὶ ἀναψύξεως and χρόνοι ἀποκαταστάσεως, &c. Already ἐσώθημεν, but only τῇ ἐλπίδι· viii. 24.

ἐπιστεύσαμεν] refers to a single past act; *we became believers.* So, *e.g.*, Joh. iv. 41, 53. Act. iv. 4. xiii. 12. &c.

ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώ- 12
μεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ
τὰ ὅπλα τοῦ φωτός. ὡς ἐν ἡμέρᾳ εὐσχημόνως 13
περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ἀλλὰ 14

12. ἡ νὺξ...ἤγγικεν] Our Lord says, Joh. ix. 4, ἡμέρα ἐστίν· ἔρχεται νύξ· speaking of life as our time of work: St Paul inverts the figure, when he speaks, not of work, but of safety and happiness. Then, this life is (by comparison) night, and the future life day.

προέκοψεν] προκόπτειν is originally, *to cut forward, to forward by cutting* (as by felling trees, &c. before an advancing army), *to forward:* but in the New Testament always, and in classical Greek most commonly, it is used intransitively, *to advance* or *make progress:* Luc. ii. 52: καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ κ.τ.λ. Gal. i. 14: καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς. 2 Tim. ii. 16: ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας. iii. 9: ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον. ibid. 13: πονηροὶ δὲ ἄνθρωποι...προκόψουσιν ἐπὶ τὸ χεῖρον. See note on ἐνεκοπτόμην, xv. 22.

ἡ ἡμέρα] 1 Cor. iii. 13: ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. 1 Thess. v. 4: οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ. Heb. x. 25: καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

ἤγγικεν] Jac. v. 8: ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. 1 Pet. iv. 7: πάντων δὲ τὸ τέλος ἤγγικεν.

ἀποθώμεθα] Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. Jac. i. 21. 1 Pet. ii. 1.

τὰ ἔργα τοῦ σκότους] Eph. v. 11: τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους. See also *vv.* 3—14.

τὰ ὅπλα τοῦ φωτός] Eph. vi. 11—17: ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ κ.τ.λ. 1 Thess. v. 8: ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας.

13. εὐσχημόνως] 1 Cor. xiv. 40. 1 Thess. iv. 12: ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω.

περιπατήσωμεν] see note on vi. 4: περιπατήσωμεν.

κώμοις καὶ μέθαις] in Gal. v. 21, amongst τὰ ἔργα τῆς σαρκός, occur together μέθαι, κῶμοι, as also ἔρις, ζῆλος, and, as an equivalent for κοίταις καὶ ἀσελγείαις here, ἀκαθαρσία, ἀσέλγεια.

ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV. 1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά-
2 νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ὃς μὲν

14. ἐπιθυμίαν.

14. ἐνδύσασθε] in the *exercise* of union with Him, as already in the *possession* of that union. Gal. iii. 27: ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Compare Eph. iv. 24. Col. iii. 10.

εἰς ἐπιθυμίας] *i.e.*, εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ (*sc.* τοῦ σώματος), vi. 12.

XIV. 1. τῇ πίστει] *in point of (in the matter of) his faith; i.e.*, here, his Christian *confidence;* his apprehension of the extent of Christian liberty in matters of conduct.

προσλαμβάνεσθε] *take to yourselves* as an associate and partner: thus, *e.g.*, xv. 7: προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς. Act. xviii. 26: προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδόν. Philem. 17: εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

μὴ εἰς] *not for decisions of doubts; i.e.*, not with a view to judging his scruples, but rather to tolerating them. The word διάκρισις occurs in 1 Cor. xii. 10: διακρίσεις πνευμάτων· Heb. v. 14: διάκρισιν καλοῦ τε καὶ κακοῦ· in each case in the sense of *discernment* or *decision between* things of opposite natures. διαλογισμοί are *reasonings;* whether in the form of *doubts*, as in Luc. xxiv. 38: τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; or of *disputes*, as in Phil. ii. 14: χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. ii. 8: χωρὶς ὀργῆς καὶ διαλογισμῶν. If διάκρισις could be taken in the sense not of διακρίνειν (*to decide*) but of διακρίνεσθαι (*to dispute*, Act. xi. 2. Jud. 9; or *to doubt*, Matt. xxi. 21. Act. x. 20), the interpretation of the words here might be, *not for disputatious doubtings*, or, *not for doubting disputations*, but for peaceable and charitable sympathy.

2. ὃς μὲν...ὁ δέ] Matt. xiii. 4, 5: ἃ μὲν ἔπεσεν...ἄλλα δέ κ.τ.λ. Mar. iv. 4, 5: ὃ μὲν ἔπεσεν... καὶ ἄλλο κ.τ.λ. Luc. viii. 5, 6: ὃ μὲν ἔπεσεν...καὶ ἕτερον κ.τ.λ. 1 Cor. xi. 21: καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. xii. 8, 9: ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ...ἑτέρῳ δὲ...ἄλλῳ δέ κ.τ.λ.

πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα
ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθε- 3
νείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρι-
νέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. σὺ 4
τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τ�ῳ ἰδίῳ
κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ

πιστεύει φ. π.] *has confidence to eat anything;* is satisfied in his conscience as to the essential indifference of all kinds of food. The two questions which would arise in scrupulous minds in the early days of the Church, were (1) as to the duty of observing distinctions of clean and unclean food, as laid down in the Jewish ceremonial law; (2) as to the lawfulness of eating meat which might have been offered in sacrifice to an idol; upon which see 1 Cor. viii. throughout.

λάχανα ἐσθίει] as the only certain method of avoiding the above risk of pollution from idols.

3. ἐξουθενείτω] *despise* as absurdly scrupulous. For ἐξουθενεῖν and its equivalent ἐξουδενεῖν, see Mar. ix. 12. Luc. xviii. 9. xxiii. 11. Act. iv. 11. 1 Cor. i. 28. vi. 4. xvi. 11. 2 Cor. x. 10. Gal. iv. 14. 1 Thess. v. 20.

κρινέτω] *condemn* as presumptuously indifferent. See note on ii. 27: κρινεῖ.

ὁ Θεὸς γάρ] *God*, in either case, if the conscience be clear and the life in other respects Christian, *accepts: why should man be more severe?*

4. τῷ ἰδίῳ κυρίῳ] *it is in relation to his own master that he either stands or falls*, is either right or wrong. For the contrast in στήκει ἢ πίπτει compare 1 Cor. x. 12: ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.

σταθήσεται δέ] *I said, "stands* or falls," *as though the result of God's judgment were doubtful in the case supposed: but I say more; he shall not fall; he shall be pronounced to have preserved his integrity, if this be the only point at issue.*

σταθήσεται] *he shall be kept standing:* Matt. xii. 25, 26: πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Mar. iii. 24. Luc. xi. 18. Apoc. vi. 17: ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

δυνατεῖ γάρ] the power of Christ to uphold His servants is not affected by these differences of opinion on ceremonial points. For δυνατεῖν see 2 Cor. xiii. 3: ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· the only passage in which it occurs without variety of reading.

5 γὰρ ὁ κύριος στῆσαι αὐτόν. ὃς μὲν κρίνει ἡμέραν παρ᾽ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· 6 ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ 7 Θεῷ. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς

5. ὃς μ. γάρ.

5. ὃς μέν] another illustration: the observance of the ceremonial Law in its prescription of holy days and seasons. See Gal. iv. 10: ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. Col. ii. 16: μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων.

παρ᾽ ἡμέραν] *in comparison with*, and so *beyond, more than.* xii. 3: ὑπερφρονεῖν παρ᾽ ὃ δεῖ φρονεῖν. Luc. xiii. 2: ἁμαρτωλοὶ παρὰ πάντας. ibid. 4: ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους. Heb. i. 9: ἔχρισέν σε ὁ Θεὸς...ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. In other passages a comparative precedes παρά· as πλέον, κρεῖττον, διαφορώτερον, ἠλαττωμένον, &c.

πᾶσαν ἡμέραν] *sc.* ἴσην· implied in the contrast with clause above.

ἕκαστος] *though essentially indifferent, these matters require that a Christian judgment be exercised upon them by the individual.*

πληροφορείσθω] see note on iv. 21: πληροφορηθείς.

6. ὁ φρονῶν] *all these things must be viewed in their religious bearing, in their aspect towards Christ* (κυρίῳ φρονεῖ, ἐσθίει, &c.): *then we shall be safe in either decision regarding them.*

φρονῶν] φρονεῖν means (1) *to have certain sentiments, a certain mind;* the accusative which follows it *defines* those sentiments; φρονεῖν τὰ τοῦ Θεοῦ, τὰ τῆς σαρκός, &c. (2) it passes into the use φρονεῖν ὑπέρ τινος (Phil. iv. 10)· *to have sentiments respecting, to care for:* and (3), as here, it resumes the accusative, but in a sense similar to the ὑπέρ τινος· *to have sentiments with respect to, to mind or regard.*

κυρίῳ οὐκ ἐσθίει] *to the Lord* (*i.e., with distinct reference to Christ*) *he refrains from eating, and none the less gives thanks to God.*

7, 8. οὐδεὶς γὰρ...ἀποθνήσκο-

ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ 8
ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀπο-
θνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκω-
μεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ Χριστὸς 9
ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων
κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ 10
καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες
γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ. γέ- 11
γραπται γάρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ

8. ἐάν τε ἀποθνήσκομεν *bis.*

μεν] *this reference of everything, not to himself, but to another; this relation to another, even Christ; is the characteristic of a Christian both in his life and in his death.*

8. ἐάν τε οὖν ζῶμεν] *and the necessary inference from this reference and relation to another, is, that we belong to that other: death itself does not break the tie: in life and in death we are His.*

9. εἰς τοῦτο γάρ] *a result which was the direct object of the death and resurrection of Christ, and which consequently He will not now frustrate.*

κυριεύσῃ] vi. 9, 14. vii. 1. Luc. xxii. 25. 2 Cor. i. 24. 1 Tim. vi. 15.

10. σὺ δὲ τί] *this relation to Christ is inconsistent with any similar relation to man: we cannot belong, we cannot be accountable in the highest sense, to more than one person.*

σὺ δέ] *i. e.*, ὁ μὴ ἐσθίων, ὁ φρονῶν τὴν ἡμέραν, &c. the man not yet emancipated in conscience from the ceremonial yoke.

ἢ καὶ σύ] *i. e.*, ὁ ἐσθίων, ὁ μὴ φρονῶν, &c. the more enlightened Christian.

παραστησόμεθα] *we shall present ourselves before;* παρά used as in phrases παρὰ τοῖς δικασταῖς, δικαιοῦσθαι παρὰ τῷ Θεῷ Gal. iii. 11, παρ' ἑαυτοῖς Rom. xii. 16, &c. In 2 Cor. v. 10, παραστησόμεθα τῷ βήματι τοῦ Θεοῦ is expressed by φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ. See note on vi. 13: παριστάνετε.

11. γέγραπται γάρ] Es. xlv. 23, 24: LXX. κατ' ἐμαυτοῦ ὀμνύω...ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὀμεῖται πᾶσα γλῶσσα τὸν Θεόν.

Ζῶ ἐγώ...ὅτι] *I live, because, &c., i. e., my life depends upon the fact stated;* or, *I stake my*

κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξο-
12 μολογήσεται τῷ Θεῷ. ἄρα ἕκαστος ἡμῶν
περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ.
13 Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο
κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ

11. ἐξ. π. γλ. 12. ἄ. οὖν ἕ. λ. δώσει. om. τῷ Θεῷ.

existence upon the truth of what I say: perfectly expressed in English by "*As I live,* every knee shall bend, &c." For similar forms of asseveration, see 2 Cor. i. 18: πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐστιν ναὶ καὶ οὔ. xi. 10: ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται κ.τ.λ. For a corresponding *negative* form see Heb. iii. 11 (Ps. xcv. 11: LXX.): ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· *i.e.*, οὐ ζῶ (οὐ πιστός εἰμι, οὐκ ἔστιν ἀλήθεια ἐν ἐμοί, &c.) εἰ εἰσελεύσονται κ.τ.λ.

ἐμοὶ κάμψει πᾶν γόνυ] in token of submission and adoration. κάμπτειν (in this connection) is used intransitively here and in Phil. ii. 10: ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ· transitively, in xi. 4: οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. Eph. iii. 14: τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα κ.τ.λ.

ἐξομολογήσεται] *shall tell out its acknowledgments;* whether in the form of *confession,* as in Matt. iii. 6. Mar. i. 5. Act. xix. 18. Jac. v. 16; or of *praise,* as in xv. 9. Matt. xi. 25. Luc. x. 21. Verse 12 makes the former the predominant sense here, as in Phil. ii. 11 the same word is used (in allusion to the same passage of Isaiah xlv.) rather in the other sense: ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός.

12. λόγον ἀποδώσει] Matt. xiv. 36: ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Act. xix. 40: δοῦναι λόγον τῆς συστροφῆς ταύτης. Heb. xiii. 17: ὡς λόγον ἀποδώσοντες. 1 Pet. iv. 5: οἳ ἀποδώσουσιν λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. The converse of αἰτεῖν λόγον in 1 Pet. iii. 15.

13. ἀλλὰ τοῦτο] *but, if you must be judges, let this be your judgment—not to place a stumblingblock in your brother's way.*

πρόσκομμα] *a stumblingblock:* ix. 32, 33: 1 Pet. ii. 7: in quotations from Es. viii. 14: LXX. Also 1 Cor. viii. 9: μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. The form προσκοπή occurs in 2 Cor. vi. 3: μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν. For προσκόπτειν see *v.* 21. ix. 32. Joh. xi.

ἀδελφῷ ἢ σκάνδαλον. σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται· οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ. ὅσα γὰρ προεγράφη εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ προσλαμβάνεσθε ἀλλήλους καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται· διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν κύριε καὶ τῷ ὀνόματί σου ψαλῶ. καὶ πάλιν λέγει· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν· αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. καὶ πάλιν Ἡσαΐας λέγει· ἔσται ἡ ῥίζα τοῦ Ἰεσσαί καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου. πέπεισμαι δὲ καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ἀδελφοί μου, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης πεπληρωμένοι πάσης γνώσεως δυνάμενοι καὶ ἀλλήλους νουθετεῖν. τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν. οὐ τολμήσω γάρ τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ καθὼς γέγραπται· οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν. διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν ἐλπίζω διελθὼν θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις. εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ. εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν· οἶδα δὲ ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν.

Φοίβην δὲ συνίστημι ὑμῖν τὴν ἀδελφὴν ἡμῶν οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ. ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγονεν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας καὶ ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων· ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. ἐφ' ὑμῖν οὖν χαίρω· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

9, 10. 1 Pet. ii. 8. The origin of the metaphor is expressed in Matt. iv. 6. Luc. iv. 11 (Ps. xci. 12: LXX.): *μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.*

σκάνδαλον] for the classical *σκανδάληθρον*, a *trap-spring*, a *trap* or *snare:* frequent (like the verb *σκανδαλίζειν*) in the New Testament, in the sense of a thing or person acting as an impediment to right or temptation to wrong: *e.g.*, ix. 33. xi. 9. xvi. 17. Matt. xiii. 41: *πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.* xvi. 23: *σκάνδαλον εἶ μου.* xviii. 7: *οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.* Luc. xvii. 1. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 7. 1 Joh. ii. 10. Apoc. ii. 14.

14. *ἐν κυρίῳ*] like *ἐν Χριστῷ*, ix. 1: the opposite of *extraneously to, independently of,* Christ: it means, as one *included in* Him, and *exercising* that union in the particular judgment formed and expressed.

κοινόν] *open to all*, as *ἅγιος* is *set apart for God:* hence *unholy, defiled:* Mar. vii. 2: *κοιναῖς χερσίν.* Act. x. 14: *κοινὸν καὶ ἀκάθαρτον.* ibid. 28. xi. 8. Heb. x. 29: *τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη.* Apoc. xxi. 27: *οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος.* Thus the verb *κοινοῦν, to defile;* Matt. xv. 11. Mar. vii. 15, &c. Act. xxi. 28. Heb. ix. 13.

οὐδὲν κ. δι' αὐτοῦ] explained and limited by Mar. vii. 15: *οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι.* In matters of ceremonial observance, defilement is not *essential* (*δι' αὐτοῦ*) but *relative* (*ἐκείνῳ*).

εἰ μή] *but;* almost *i.q. ἀλλά·* Luc. iv. 26, 27: *καὶ πρὸς οὐδεμίαν αὐτῶν* (*i.e., τῶν ἐν τῷ Ἰσραὴλ χηρῶν*) *ἐπέμφθη Ἠλίας, εἰ μὴ* (*but on the contrary*) *εἰς Σάρεφθα τῆς Σιδωνίας...καὶ οὐδεὶς αὐτῶν* (*i.e., τῶν ἐν τῷ Ἰσραὴλ λεπρῶν*) *ἐκαθαρίσθη, εἰ μὴ* (*but on the contrary*) Ναιμὰν ὁ Σύρος. Gal. i. 7: *ὃ οὐκ ἐστιν ἄλλο* (*not worthy of the name of another Gospel*): *εἰ μή* (*but*) *τινές εἰσιν οἱ ταράσσοντες ὑμᾶς κ.τ.λ.* ii. 26: *οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ* (*but on the contrary*) *διὰ πίστεως Ἰησοῦ Χριστοῦ.*

15. *εἰ γάρ*] *and, if you observe it to be so in any particular instance, it is your duty to abstain, though you may not share the scruple; for, if you,*

διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον 16 ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασ- 17 φημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ

for the sake of your own gratification, hurt or distress another, you violate the law of charity.

διὰ βρῶμα] *owing to food; for the sake of a thing so contemptible as a morsel of meat:* such is the force of the absence of article and pronoun: it has almost the effect of ἀντὶ μιᾶς βρώσεως in Heb. xii. 16.

λυπεῖται] *is distressed, hurt, wounded:* but the clause which follows, μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε κ.τ.λ., gives to λυπεῖται a somewhat more serious aspect, as though "hurt" in the sense of "grieved" might pass on into "hurt" in the sense of "injured;" injured, *i.e.*, by being induced, before the conscience is satisfied, to follow the example.

ἀπόλλυε] an awful warning as to the effect of wounding the conscience even in small matters. 1 Cor. viii. 10, 11: οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

16. μὴ βλασφημείσθω] *let not that which is in itself a good thing,* viz. an enlightened conscience, a perception of the breadth of Christian freedom, *be exposed to reproach and censure, by being obtruded upon the notice of others who may not be ripe for it.* 1 Cor. x. 29: ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

βλασφημείσθω] 1 Cor. x. 30: εἰ γὰρ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; *if by God's favour to me (in enlightening my conscience) I am able to partake without scruple of any kind of food, why am I to expose myself to blame and reproach in my use of that for which I give thanks? there is a sort of jar and discord between my thanksgiving and the bystander's reproaches, which I ought by all means to avoid.* For βλασφημεῖσθαι see ii. 24. iii. 8. 1 Tim. vi. 1. Tit. ii. 5. 2 Pet. ii. 2.

ὑμῶν τὸ ἀγαθόν] equivalent to ἡ ἐξουσία ὑμῶν in the passage quoted above from 1 Cor. viii. 9, to ἡ σὴ γνῶσις in 1 Cor. viii. 11, and to ἡ ἐλευθερία μου in 1 Cor. x. 30.

17. οὐ γάρ] *it is not in bodily matters, such as the removal of ceremonial restrictions upon the use of food, that the essence of the Gospel consists, but in spiritual qualities communi-*

βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ 18
εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκο- 19
δομῆς τῆς εἰς ἀλλήλους. μὴ ἕνεκεν βρώματος 20
κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμ-

18. *om.* τῷ *pr.* 19. διώκομεν.

cated through the personal possession of the Divine Spirit.

18. ἐν τούτῳ] *herein; i.e.,* in this way; in the pursuit and exercise of these spiritual qualities.

δόκιμος τοῖς ἀνθρώποις] by the gentleness and heavenliness of his character. For δόκιμος compare xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Jac. i. 12. See note on v. 4: δοκιμήν.

19. οἰκοδομῆς τῆς εἰς ἀλλήλους] *mutual improvement:* from the frequent application of the term "house" or "temple" to Christians collectively (as 1 Cor. iii. 17) and individually (as 1 Cor. vi. 19), the figure of "building" is naturally used to express their progressive improvement and advancement in the Christian life: *e.g.*, Eph. ii. 22: ἐν ᾧ (*sc.* τῷ Χριστῷ) καὶ ὑμεῖς (*you as well as other Christians*) συνοικοδομεῖσθε (*are in process of building up together*) εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

20. κατάλυε] perhaps suggested by the word οἰκοδομή above: καταλύειν is the exact opposite of οἰκοδομεῖν· *e.g.*, Gal. ii. 18: εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ· and see 1 Cor. iii. 9: Θεοῦ γάρ ἐσμεν συνεργοί (as here τὸ ἔργον τοῦ Θεοῦ)... Θεοῦ οἰκοδομή ἐστε.

τὸ ἔργον τ. Θ.] explained by Phil. i. 6: ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει κ.τ.λ. *To wound the weak conscience in the manner spoken of, will be to thwart and eventually to destroy the good work which God had begun in that soul.*

πάντα μὲν καθαρά] limited as above: see note on *v.* 14.

ἀλλὰ κακόν] *but woe to the man whose disregard of ceremonial rules puts a snare in another's way.*

διὰ προσκόμματος] like δι' ὑπομονῆς Rom. viii. 25. Heb. xii. 1. &c. *In the state or manner*

21 ματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ
πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκό-
22 πτει. σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε
ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν
23 ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος ἐὰν φάγῃ
κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ
οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

XV. 1 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-

22. π. ἔχεις· κ.

of, so as to involve, an impediment or snare to another: "who eateth *with offence.*" For διά see note on ii. 27.

21. καλὸν τὸ μή] *it is well to forego anything, the most innocent enjoyments, the very necessaries, of life, if the use of them can by possibility wound the conscience or injure the soul of another.* 1 Cor. viii. 13: εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

22. σὺ πίστιν] *your faith is strong; you have none of these weak scruples: enjoy then the blessing which God has thus given you: but enjoy it* κατὰ σεαυτόν, *not obtruding it upon others; and enjoy it* ἐνώπιον τοῦ Θεοῦ, *as one who must give account.*

μακάριος ὃ μή] *and happy is he who has no misgivings, no self-accusing and self-condemning thoughts, in the matter of that which he approves, of that which he professes to think lawful and to do without scruple: happy he whose practice, in the discarding of observances, does not outrun his convictions.* For κρίνειν in the sense (given it by the context) of *condemning*, compare, *e.g.*, Joh. vii. 51. Act. xiii. 27. See note on ii. 27: κρινεῖ. For δοκιμάζειν see notes on i. 28. ii. 18.

23. ὁ δὲ διακρινόμενος] *he who doubts:* see note on iv. 20: διεκρίθη.

κατακέκριται] *is already (by the very act) condemned:* like ἤδη κέκριται, Joh. iii. 18. See note on vii. 2: κατήργηται.

ἐκ πίστεως] *of faith; i. e.*, with the full conviction that he is doing right.

XV. 1. οἱ δυνατοί...τῶν ἀδυνάτων] *persons of strong and weak faith;* enlightened or unenlightened as to the extent of

ματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω 2
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ Χρι- 3
στὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγρα-
πται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ
ἐπέπεσαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη, εἰς 4
τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
τὴν ἐλπίδα ἔχωμεν. ὁ δὲ Θεὸς τῆς ὑπομονῆς 5

4. *om.* διά *alt.*

our Christian freedom. For applications of these words severally to *persons*, as here, see, *e.g.*, 2 Cor. xii. 10: ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. xiii. 9: χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν ὑμεῖς δὲ δυνατοὶ ἦτε. Act. xiv. 8: καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο.

βαστάζειν] Matt. viii. 17: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. Gal. vi. 2: ἀλλήλων τὰ βάρη βαστάζετε.

2. τῷ πλησίον ἀρεσκέτω] 1 Cor. x. 33: καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν ἵνα σωθῶσιν. In any *other* sense than this (εἰς τὸ ἀγαθόν... πρὸς οἰκοδομήν...ἵνα σωθῶσιν) he *disclaims* and *forbids* pleasing men; Gal. i. 10: εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην. Eph. vi. 6: μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι. 1 Thess. ii. 4: οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ.

3. ἀλλὰ καθώς] *but on the contrary, so entirely forgot Himself that He bore the very reproaches which were designed for another, even God.*

καθὼς γέγραπται] Ps. lxix. 9: LXX. ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.

4. γάρ] *I thus apply the above words from the Old Testament—because, &c.*

ἵνα...ἔχωμεν] *that we may have our hope through (that our hope may be maintained by) that patience and comfort which the Scriptures teach and supply.*

5. Θεὸς...παρακλήσεως] 2 Cor. i. 3: ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως.

καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν
6 ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυ-
μαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ
7 πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ
προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χρι-
στὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.
8 λέγω γὰρ Χριστὸν διάκονον γενέσθαι περιτομῆς
ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς
9 ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ
ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται,

τὸ αὐτὸ φρονεῖν] see note on xii. 16.

κατά] *according to* (the teaching, example, and spirit of) *Christ Jesus.*

6. ὁμοθυμαδόν] a word frequent in the Acts; and found there *only*, in the New Testament, with this exception.

δοξάζητε] see note on i. 21: οὐχ ὡς Θεὸν ἐδόξασαν.

τὸν Θεὸν καί] Eph. i. 17: ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7. εἰς δόξαν τοῦ Θεοῦ] *to manifest God's character;* especially as a God of *truth* (ὑπὲρ ἀληθείας Θεοῦ, *v.* 8): see note on iv. 20.

8. λέγω γάρ] *I mean* (*my statement is*) *that Christ has taken upon Himself the twofold office, of a minister both to Jews and Gentiles, in fulfilment of express promises to the former, and of express prophecies with regard to the latter, and thus* (*in either case*) *to display the character of God as a God of truth.*

διάκονον περιτομῆς] like πατέρα περιτομῆς in iv. 12: see note on iii. 30.

τὰς ἐπαγγελίας] see note on ix. 4: αἱ ἐπαγγελίαι.

τῶν πατέρων] *belonging to* (*i.e., given to*) *the ancestors* of the nation. Gal. iii. 16: τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. The genitive as, *e.g.*, in Gal. iii. 14: ἡ εὐλογία τοῦ Ἀβραάμ· and explained by Heb. vii. 6: τὸν ἔχοντα τὰς ἐπαγγελίας.

9. τὰ δὲ ἔθνη] *and so that the Gentiles should, &c.* an incomplete construction, appended to διάκονον γενέσθαι περιτομῆς, and expressing the second half of the work of Christ.

καθὼς γέγραπται] a combination of passages of the Old Tes-

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ. καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν, Αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύ-

11. κ. π. λέγει.

tament in which τὰ ἔθνη are spoken of as partakers of God's blessings in common with ὁ λαὸς αὐτοῦ.

γέγραπται] Ps. xviii. 49 (2 Sam. xxii. 50): LXX. διὰ τοῦτο ...ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀ. σ. ψ.

ὀνόματι] see note on i. 5.

10. καὶ πάλιν λ.] Deut. xxxii. 43: LXX.

11. καὶ πάλιν] Ps. cxvii. 1: LXX. αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

12. καὶ πάλιν Ἡ. λ.] Es. xi. 10: LXX. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα κ. τ. λ.

ἡ ῥίζα τοῦ Ἰεσσαί] Apoc. v. 5: ἡ ῥίζα Δαυίδ. xxii. 16: ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ. ῥίζα appears to be used for the *produce* of the root; compare Es. xi. 1 with 10: LXX. ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται ...καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαί κ.τ.λ.

14. καὶ αὐτὸς ἐγώ] *even I myself*, though I thus write as if you *needed* these gifts.

καὶ αὐτοί] *even yourselves* prior to the utterance of these prayers for you.

ἀγαθωσύνης] Gal. v. 22. Eph. v. 9. 2 Thess. i. 11.

νης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ
15 ἀλλήλους νουθετεῖν. τολμηροτέρως δὲ ἔγραψα
ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ
16 τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ
εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γέ-
νηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
17 ἡγιασμένη ἐν πνεύματι ἁγίῳ. ἔχω οὖν τὴν καύ-
18 χησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. οὐ

15. τολμηρότερον.

15. τολμηροτέρως δέ] *and this conviction* (of your large endowment with the grace of God) *has emboldened me in some degree* (ἀπὸ μέρους, as *v.* 24) *to write to you as I have done, by way of reminding you of truths already known to you, in virtue of* (διά) *my special office as the Apostle of the Gentiles.*

ὡς ἐπαναμιμνήσκων] see 2 Pet. i. 12: διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

τὴν χάριν] i. 5: ἐλάβομεν χάριν καὶ ἀποστολήν. See note on xii. 3.

16. λειτουργόν] see note on xiii. 6.

ἱερουργοῦντα] properly, *performing sacred rites;* τὸ εὐαγγέλιον here (by a very common application of the cognate accusative) defines the *nature* of those rites; *offering the constant sacrifice of a life spent in proclaiming the Gospel:* and the whole becomes equivalent to the phrase in i. 9: ᾧ λατρεύω (see note) ἐν τῷ εὐαγγελίῳ κ. τ. λ.

ἡ προσφορά] above, the proclamation of the Gospel was the sacrifice: now, the *fruit* of that proclamation, the Gentile body converted and saved, is made the προσφορά.

ἡγιασμένη ἐν πνεύματι ἁγίῳ] the offering is *consecrated*, not by the human agent, but by the Holy Spirit: thus ἐν ἁγιασμῷ πνεύματος, 2 Thess. ii. 13. 1 Pet. i. 2.

17. τὴν καύχησιν] *my exultation then is* (*not in myself, but*) *in Christ Jesus in all that regards* (*my work for*) *God:* the change made if τήν be omitted is obvious.

18. οὐ γάρ] *for I will not*

γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατηργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνά- 19
μει πνεύματος, ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ· οὕτως δὲ φιλοτιμού- 20
μενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,

18. τολμῶ. 19. πν. ἁγίου. 20. φιλοτιμοῦμαι.

deign (or, *presume;* for either sense is admissible) *to speak of anything done by other Apostles, but only of Christ's works wrought by me personally.* The stress is on ἐμοῦ.

εἰς ὑπακοὴν ἐθνῶν] see note on i. 5: εἰς ὑπακοήν κ.τ.λ.

λόγῳ καὶ ἔργῳ] belongs to κατηργάσατο· λόγῳ would include the various particulars enumerated in 1 Cor. xiv. 6: ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ibid. 18: εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον γλώσσῃ λαλῶ κ.τ.λ.

19. σημείων καὶ τεράτων] both applied to the Christian miracles; τέρατα with especial reference to their supernatural character, and σημεῖα to their object as signals of Christ.

μέχρι τοῦ Ἰλλυρικοῦ] mentioned as the extreme point which he had reached *in the direction of Rome;* and that, it may be supposed, in the course of the journey briefly described in Act. xx. 1, 2: ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα κ. τ. λ.

πεπληρωκέναι] Col. i. 25: πληρῶσαι τὸν λόγον τοῦ Θεοῦ· *to complete, execute to the full, i. e., publish fully.*

20. φιλοτιμούμενον] agreeing with με above: *and* (that I have done so, viz. πεπληρωκέναι τὸ εὐαγγέλιον) *being ambitious to proclaim the Gospel in this way* (οὕτως), *namely, not where Christ was named, &c.* οὕτως is explained by οὐχ ὅπου κ.τ.λ. φιλοτιμεῖσθαι, as the expression of a Christian ambition, occurs also 2 Cor. v. 9: διὸ καὶ φιλοτιμούμεθα...εὐάρεστοι αὐτῷ εἶναι. 1 Thess. iv. 11: καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια κ.τ.λ.

θεμέλιον] applied to the *first*

21 ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη
περὶ αὐτοῦ ὄψονται, καὶ οἳ οὐκ ἀκηκό-
ασιν συνήσουσιν.
22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν
23 πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν
24 πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὡς ἂν πορεύωμαι

21. γ. Ὄψονται οἷς οὐκ ἀ. π. αὐ. κ. 22. ἐν. πολλάκις τοῦ ἐλ.

teaching of the Gospel in any place. 1 Cor. iii. 10: ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ.

καθὼς γέγραπται] Es. lii. 15: LXX.

22. διό] *i. e.*, owing to my zeal in preaching the Gospel elsewhere.

ἐνεκοπτόμην] Gal. v. 7: τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 1 Thess. ii. 18: ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. As προκόπτειν (see note on xiii. 12) is (1) *to cut forward*, (2) *to forward by cutting*, (3) *to advance* generally; so ἐγκόπτω is (1) *to cut in*, (2) *to enclose* or *intercept by cutting*, (3) *to impede*: the former perhaps a figure from pioneers clearing the way for an army by cutting down trees &c. before it; the latter from an enemy impeding the progress of an army by cutting trenches &c. in its way.

τὰ πολλά] *so often; in those many respects which I have told you of*: see i. 13.

23. μηκέτι τ. ἔχων] *since I have no longer, &c.* see note on ii. 14: μὴ ἔχοντες. iv. 19: καὶ μή.

τόπον] *room, i. e.*, an opening (like θύρα in 1 Cor. xvi. 9. 2 Cor. ii. 12. Apoc. iii. 8) for successful labour. Act. xxv. 16: τόπον τε ἀπολογίας λάβοι. Heb. xii. 17: μετανοίας γὰρ τόπον οὐχ εὗρεν.

κλίμασιν] 2 Cor. xi. 10: ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. Gal. i. 21: ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

ἀπὸ ἱκανῶν ἐτῶν] *for many years back*: ἐξ ἱκανοῦ, Luke xxiii. 8.

24. ὡς ἄν] *whenever*. 1 Cor. xi. 34: τὰ δὲ λοιπὰ ὡς αν ἔλθω διατάξομαι. Phil. ii. 23: τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς. The sentence is interrupted by the words ἐλπίζω γάρ κ. τ. λ., and not resumed. The sense is as if ἐλεύσομαι πρὸς ὑμᾶς were added after Σπανίαν.

εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς 25
ἁγίοις. εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα 26
κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν

24. ὑφ'.

διαπορευόμενος] explained by ἀπελεύσομαι δι' ὑμῶν in *v.* 28.

ἐὰν ὑμῶν] *when first I have been in some degree satisfied with your company:* compare i. 11, 12.

25. πορεύομαι εἰς Ἰερουσαλήμ] see Act. xx. 3: μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν. ibid. 16: ἔσπευδεν γάρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἰεροσόλυμα. xxi. 15: μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἰεροσόλυμα.

διακονῶν τοῖς ἁγίοις] Act. xxiv. 17: ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ θυσίας. For ἅγιος see note on i. 7.

26. εὐδόκησαν] a post-classical verb, (1) *to think it well, to think fit, to be pleased, to desire,* with infinitive, as here, and Luc. xii. 32: εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. i. 21: εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. 2 Cor. v. 8: εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κ.τ.λ. Gal. i. 15: ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με...ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Col. i. 19. 1 Thess. ii. 8. iii. 1. (2) *to be well pleased with, to take delight in,* with ἐν, or εἰς, or a simple accusative; as Matt. iii. 17: ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. xii. 18: ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου. xvii. 5. Mar. i. 11. Luc. iii. 22. 1 Cor. x. 5: ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός. 2 Cor. xii. 10: διὸ εὐδοκῶ ἐν ἀσθενείαις. 2 Thess. ii. 12. Heb. x. 6: ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ηὐδόκησας. ibid. 8, 38. 2 Pet. i. 17: εἰς ὃν ἐγὼ εὐδόκησα. See note on x. 1: εὐδοκία.

Μακεδονία καὶ Ἀχαΐα] compare 1 Cor. xvi. 1, 3, 4. 2 Cor. viii. 1, 4. ix. 1, 2.

κοινωνίαν] κοινωνία, like κοινωνεῖν (see note on xii. 13: κοινωνοῦντες), has the two senses of (1) *participation* or *communion;* either absolutely, or with τινός or εἴς τι of the thing in which, and πρός τινα or μετά τινος of the person (or thing personified)

27 ἁγίων τῶν ἐν Ἰερουσαλήμ. εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ 28 ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπα-

28. *om.* αὐτοῖς.

with whom, that participation exists: see Act. ii. 42: προσκαρτεροῦντες...τῇ κοινωνίᾳ. 1 Cor. i. 9: εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ. x. 16: κοινωνία ἐστὶν τοῦ αἵματος ...κοινωνία ἐστὶν τοῦ σώματος τοῦ Χριστοῦ. 2 Cor. vi. 14: τίς κοινωνία φωτὶ πρὸς σκότος; viii. 4: τὴν κοινωνίαν τῆς διακονίας. xiii. 13: ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Gal. ii. 9: δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας. Phil. i. 5: ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον. ii. 1: εἴ τις κοινωνία πνεύματος. iii. 10: τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ. Philem. 6: ἡ κοινωνία τῆς πίστεώς σου. 1 Joh. i. 3: ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρός. ibid. 6: ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ. ibid. 7: κοινωνίαν ἔχομεν μετ' ἀλλήλων. (2) *imparting* or *communication;* as here, κοινωνίαν ποιήσασθαι εἰς τοὺς πτ. 2 Cor. ix. 13: δοξάζοντες τὸν Θεὸν ἐπὶ τῇ... ἁπλότητα τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. Heb. xiii. 16: τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.

27. εὐδόκησαν γάρ] *they thought fit, I say:* strictly, *I assert it, for they did think fit.*

ὀφειλέται] see i. 14.

εἰ γὰρ τοῖς] see 1 Cor. ix. 11: εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσωμεν;

τοῖς πνευματικοῖς αὐτῶν] *those spiritual blessings which once were theirs (the Jews') only.* See xi. 17. &c.

ἐκοινώνησαν] *shared in:* (1) τινί, here, and 1 Tim. v. 22. 1 Pet. iv. 13. 2 Joh. 11. (2) τινός, Heb. ii. 14. See note on xii. 13: κοινωνοῦντες.

λειτουργῆσαι] see note on xiii. 6: λειτουργοί.

28. σφαγισάμενος] *having secured* (as by the affixing of a seal to an instrument or possession). See note on iv. 11: σφραγῖδα.

καρπόν] properly *harvest,* and so *receipt, benefit, &c.* See Phil. iv. 17: οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

νίαν. οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πλη- 29
ρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. παρα- 30
καλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συνα-
γωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ
πρὸς τὸν Θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων 31
ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ἰερου-
σαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα 32
ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος Θεοῦ
καὶ συναναπαύσωμαι ὑμῖν. ὁ δὲ Θεὸς τῆς εἰρή- 33
νης μετὰ πάντων ὑμῶν· ἀμήν.

30. ὑ., ἀδελφοί, δ. 31. ἡ δωροφορία μ. ἡ ἐν Ἰ.
32. ἔλθω π. ὑ. δ. θ. κυρίου Ἰησοῦ. ὁ δὲ Θ.

ἀπελεύσομαι] *I will depart thence, i.e.*, from Jerusalem.

δι' ὑμῶν] 2 Cor. i. 16: καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν.

29. ἐν πληρώματι εὐλογίας] *amidst fulness of blessing; charged with all the comfort which the approving love of Christ can convey.* πλήρωμα as in xi. 25. εὐλογία is *the pronouncing good of*, and with Θεοῦ or Χριστοῦ is *that authoritative benediction which fulfils itself*: see Eph. i. 3: εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ.

30. διά] expressing the *instrument* of exhortation; that consideration which will avail in giving effect to the charge. See note on xii. 1: διά.

τῆς ἀγάπης τοῦ πνεύματος] *that love which the Holy Spirit inspires:* the genitive as in *v.* 4: τῶν γραφῶν.

συναγωνίσασθαί μοι] *to join your efforts with mine.* See Col. ii. 1, 2: ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν...ἵνα παρακληθῶσιν αἱ καρδίαι κ.τ.λ. iv. 12: πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε κ.τ.λ.

31. ῥυσθῶ] Luc. i. 74: ἐκ χειρὸς ἐχθρῶν ῥυσθέντας. 2 Thess. iii. 2: καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων. 2 Tim. iv. 17: καὶ ἐρρύσθην ἐκ στόματος λέοντος.

XVI. 1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν
ἡμῶν, οὖσαν καὶ διάκονον τῆς ἐκκλησίας τῆς
2 ἐν Κεγχρεαῖς, ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ
ἀξίως τῶν ἁγίων καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν
ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὐτὴ προστά-
τις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συν-
4 εργούς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς
ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς
οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
5 ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν

1. *om.* δέ. *om.* καί.

XVI. 1. συνίστημι] see note on iii. 5: συνίστησιν.

διάκονον] not necessarily implying an *office*, but the devotion of a Christian woman to the service of the poor and sick.

Κεγχρεαῖς] Act. xviii. 18: κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλήν· εἶχεν γὰρ εὐχήν. The mention of Cenchreæ is one indication of the date of this Epistle; viz. during St Paul's second visit to Greece, Act. xx. 2, 3.

2. παραστῆτε] 2 Tim. iv. 17: ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με.

3. Πρίσκαν καὶ Ἀκύλαν] (1) at Corinth, from Rome, Act. xviii. 2 (Πρίσκιλλαν): (2) at Ephesus, Act. xviii. 18, 19, 26. 1 Cor. xvi. 19: (3) at Rome, as here: (4) at Ephesus (probably), 2 Tim. iv. 19.

4. τράχηλον ὑπέθηκαν] *hazarded life;* possibly in the tumult at Ephesus, Act. xix., of which he speaks with equal emphasis in 2 Cor. i. 8, &c.: τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν...ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς κ.τ.λ. Perhaps also 1 Cor. xv. 32: εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ.

5. τὴν κατ' οἶκον] 1 Cor. xvi. 19: Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Col. iv. 15: Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Philem. 1, 2: Φιλήμονι τῷ ἀγαπητῷ...καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ.

ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαριάν, ἥτις πολλὰ ἐκο- 6
πίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ 7
Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. ἀσπά- 8
σασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν 9
Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά-
σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπά- 10
σασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε 11
Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς
ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ἀσπά- 12

8. Ἀμπλιᾶτον. *om.* μου. 9. ἐν κυρίῳ.

ἀπαρχὴ τῆς Ἀσίας] so Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας, 1 Cor. xvi. 15.

τῆς Ἀσίας] for this limited sense of Asia compare, *e.g.*, Act. ii. 9: Πόντον καὶ τὴν Ἀσίαν. vi. 9: τῶν ἀπὸ Κιλικίας καὶ Ἀσίας. xvi. 6: διελθόντες δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι κ.τ.λ. 1 Pet. i. 1: ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας. Apoc. i. 4, 11.: ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ...εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειραν καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

7. συγγενεῖς μου] as *vv.* 11, 21: probably, *my countrymen;* Jews like myself.

συναιχμαλώτους μου] if taken literally, seems to refer to some imprisonment not mentioned in the Acts: ἐν φυλακαῖς περισσοτέρως, 2 Cor. xi. 23.

γέγοναν] Alexandrine form of γεγόνασιν.

11. Ναρκίσσου] possibly the freedman of Claudius.

σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας
ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
13 ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε
Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα
14 αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ-
γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν
15 αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ
Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ
Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπά-
ζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς
τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν
διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλί-
18 νατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ
ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας

17. ἐκκλίνετε. 18. *om.* καὶ εὐλογίας.

13. Ῥοῦφον] the same proper name occurs in Mar. xv. 21.

τὴν...καὶ ἐμοῦ] *who has been also as a mother to me.*

16. ἐν φιλήματι ἁγίῳ] 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

17. διχοστασίας] Gal. v. 20: ἐριθεῖαι, διχοστασίαι, αἱρέσεις.

ἐκκλίνατε] 1 Pet. iii. 11 (Ps. xxxiv. 14: LXX.): ἐκκλινάτω δὲ ἀπὸ κακοῦ.

18. τῇ ἑαυτῶν κοιλίᾳ] *their own appetite:* an allusion to the interested motives, love of gain, &c. of the false teachers. Phil. iii. 19: ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. 1 Tim. vi. 5: νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Tit. i. 11: διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν· εἶπέν τις ἐξ αὐτῶν...γαστέρες ἀργαί.

χρηστολογίας καὶ εὐλογίας]

ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ 19
ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν
χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν,
ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς εἰρήνης 20
συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μεθ' ὑμῶν.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, 21
καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγ-

20. συντρίψει.

the distinction is that between *plausibility* and *flattery*.

ἀκάκων] *guileless*: Heb. vii. 26: ὅσιος, ἄκακος, ἀμίαντος.

19. ἡ γάρ] *I am led to write thus by the universal report of your Christian obedience; which, while it causes me joy, makes me also anxious that it should not be abused by designing men to your injury.*

εἰς πάντας ἀφίκετο] see note on i. 8: ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

σοφοὺς...ἀκεραίους δέ] Matt. x. 16: γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 1 Cor. xiv. 20: μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. Phil. ii. 15: ἄμεμπτοι καὶ ἀκέραιοι.

20. συντρίψει] a term selected probably with special regard to Gen. iii. 15.

τὸν Σατανᾶν] the name (meaning *enemy*) occurs on three occasions in the Old Testament (in each case rendered in the LXX. by διάβολος); 1 Chron. xxi. 1. Job. i. 6, &c. ii. 1, &c. Zech. iii. 1, &c.: frequently in the New, beginning with Matt. iv. 10.

21. Τιμόθεος] was sent on into Macedonia and Greece from Ephesus (Act. xix. 22; compare 1 Cor. iv. 17. xvi. 10); rejoined St Paul in Macedonia (2 Cor. i. 1); was with him in Greece (as here); and accompanied him on his return to Asia (Act. xx. 4).

Λούκιος] the name occurs also in Act. xiii. 1, with the addition ὁ Κυρηναῖος· but identity cannot be inferred from a

22 γενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
23 γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεται
ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

name so common. Λούκιος is not to be confounded here with Λουκᾶς· for St Luke does not appear (from the use of the first person in the narrative) to have been with St Paul in any part of the interval between his departure from Philippi in Act. xvi. 40, and his departure from Philippi in Act. xx. 6. For anything that appears to the contrary, St Luke may have been stationary at Philippi during the whole of that period, comprising (near its close) the date of this Epistle. It would be an arbitrary supposition (though not absolutely contradicted by the language of Act. xx.) that St Luke had joined St Paul in Greece, and accompanied him thence into Macedonia when he changed his point of departure for Asia (Act. xx. 3). Nor is there any closer connection in Greek between Λούκιος and Λουκᾶς, than in Latin between Lucius and Lucanus.

Ἰάσων] of Thessalonica: Act. xvii. 5—9.

Σωσίπατρος] called Σώπατρος Πύρρου Βεροιαῖος, Act. xx. 4, where he is said to have accompanied St Paul into Asia, immediately after this visit to Greece.

22. ὁ γράψας] as the *amanuensis*. For St Paul's usual method of authenticating his Epistles, see 2 Thess. iii. 17: ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 1 Cor. xvi. 21. Col. iv. 18. For a departure from his practice of employing an amanuensis, see Gal. vi. 11: ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

23. Γάϊος] see 1 Cor. i. 14, where he is said to be a Corinthian: we read also of Gaius a Macedonian (Act. xix. 29), and of Gaius of Derbe (Act. xx. 4), not to mention the Gaius to whom the 3rd Epistle of St John is addressed. The name (which is the Latin Caius) is, like Lucius in *v.* 21, too common either to prove an identity or to create a difficulty. Gaius of Derbe accompanied St Paul into Asia (Act. xx. 4) after this sojourn in Greece; but it is nevertheless most natural to understand the Corinthian Gaius to be here meant.

ξένος... ὅλης τῆς ἐκκλησίας] probably the Christian congregation at Corinth met at his house for worship: see references in notes on *v.* 5.

ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ 25
εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
σεσιγημένου, φανερωθέντος δὲ νῦν διά τε γρα- 26
φῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου

24. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν· ἀμήν.

Ἔραστος] like Timotheus, had been sent on from Ephesus into Macedonia, Act. xix. 22: at a much later period he is said on one occasion to have "remained in Corinth" (2 Tim. iv. 20).

ὁ οἰκονόμος τῆς πόλεως] *the treasurer of the city:* the city is not named, but Corinth may be probably inferred.

25. στηρίξαι] applied (1) to *human* agency, (α) another's, Luc. xxii. 32. Rom. i. 11. 1 Thess. iii. 2: (β) one's own, Jac. v. 8. Apoc. iii. 2: (2) to *Divine* agency, as here and 1 Thess. iii. 13. 2 Thess. ii. 17. iii. 3. 1 Pet. v. 10. &c.

κατὰ ἀποκάλυψιν] *in accordance with the unveiling of a secret hidden in silence through eternal times, &c.* κατὰ ἀποκάλυψιν seems to be in apposition with κατὰ τὸ εὐαγγέλιον κ.τ.λ. above.

χρόνοις αἰωνίοις] *i.e., throughout the whole period from the beginning of time* (dative of duration, as ἱκανῷ χρόνῳ Act. viii. 11. &c.): thus πρὸ χρόνων αἰωνίων (*before the commencement of time*) 2 Tim. i. 9. Tit. i. 2.

σεσιγημένου, φανερωθέντος δὲ νῦν] the same contrast in Eph. iii. 5. Col. i. 26. 2 Tim. i. 9, 10. Tit. i. 2, 3. 1 Pet. i. 20.

26. διά τε γραφῶν προφητικῶν] *and by means (by the aid of the corroborative testimony) of prophetic writings; i.e.,* of the writings of the ancient prophets. iii. 21: δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Compare 2 Pet. i. 19: ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον (*we have here a confirmation of the prophetic word*): showing the *mutual* confirmation of the Gospel and the prophetic writings.

Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
27 γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ
Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

27. *om.* ᾧ. *al.* τῶν αἰώνων.

εἰς πάντα τὰ ἔθνη] depends probably upon εἰς ὑπακοὴν πίστεως, not upon γνωρισθέντος· *for obedience of faith unto* (*i.e., reaching, extending to*) *all nations.* See i. 5; where for εἰς πάντα τὰ ἔθνη we have ἐν πᾶσιν τοῖς ἔθνεσιν. Compare xv. 18.

27. ᾧ] involves a breach in the construction: *to Him, I say.*

εἰς τοὺς αἰῶνας] see note on xi. 36.

INDEX OF WORDS

EXPLAINED OR ILLUSTRATED IN THE NOTES.

The numerals refer to the pages.

Ἀββᾶ 68.
ἄβυσσος 89.
ἀγαθός 41.
ἀγαθωσύνη 133.
ἀγάπη 40.
ἀγαπητός 115.
ἁγιάζειν 134.
ἅγιος 2. 100.
ἀδικία 6.
ἀδόκιμος 8.
ἀδύνατος 131.
αἷμα 27.
αἰχμαλωτίζειν 62.
αἰών 107. 109.
αἰώνιος 145.
ἄκακος 143.
ἀκέραιος 143.
ἀκοή 92.
ἀκροβυστία 16. 29.
ἀλήθεια 7. 10. 19.
ἀλλάσσειν 7.
ἁμαρτία 21. 44. 53. 65.
ἀμεταμέλητος 105.
ἀνάθεμα 78.
ἀνακαίνωσις 109.
ἀνακεφαλαιοῦσθαι 119.
ἀναλογία 112.
ἀνεξερεύνητος 106.
ἀνεξιχνίαστος 106.
ἀνθιστάναι 118.
ἄνθραξ 117.
ἄνθρωπος 50.
ἀνόητος 4.
ἀνόμως 11.
ἀνοχή 27.
ἀνταπόδομα 97.
ἀνταποκρίνεσθαι 83.
ἀνυπόκριτος 113.
ἀπαρχή 71. 100. 141.
ἀπεκδέχεσθαι 70.
ἁπλότης 113.
ἀπό 6.
ἀποβολή 100.
ἀποδιδόναι 11.
ἀποθνήσκειν 47.
ἀποκαλύπτειν 69.
ἀποκάλυψις 70. 145.
ἀποκαραδοκία 69.
ἀποκτείνειν 60.
ἀπολύτρωσις 26. 71.
ἀποστρέφειν 104.
ἀποτιθέναι 121.
ἀποτολμᾶν 93.
ἀποτομία 102.

ἀπωθεῖν 94.
ἀρέσκειν 131.
ἀρχή 77.
ἀσέβεια 6.
ἀσθενεῖν 64.
ἀσθενής 41.
Ἀσία 141.
ἀσύνετος 93.
ἀφιέναι 31.
ἀφορίζειν 1.
ἀφορμή 59.

Βάαλ 95.
βάθος 77.
βαστάζειν 131.
βλασφημεῖν 128.

γινώσκειν 61.
γράμμα 16. 17. 58.
γραφή 145.

διά 16. 29. 38. 57. 67. 107. 110. 118. 129. 139.
διαθήκη 79.
διακονία 99. 112.
διάκονος 140.
διακρίνεσθαι 36. 130.
διάκρισις 122.
διαλογισμός 122.
διαταγή 117.
διαφέρειν 14.
διάφορος 111.
διδάσκειν 112.
διέρχεσθαι 43.
δίκαιος 41.
δικαιοσύνη 5. 25. 88.
δικαιοῦν 9. 26. 28. 50. 74. 76.
δικαίωμα 9. 16. 45.
δικαίωσις 46.
διχοστασία 142.
διώκειν 86.
δοκιμάζειν 8. 14. 110.
δοκιμή 40.
δόκιμος 129.
δόξα 7. 26. 37. 48. 69. 70. 78. 84. 132.
δοξάζειν 6. 75. 99.
δουλεία 68.
δύναμις 5. 6.
δυνατεῖν 123.
δυνατός 130.
δωρεάν 26.

ἐγγίζειν 121.
ἐγκαλεῖν 75.
ἐγκόπτειν 136.
ἔθνος 13.
εἰκών 74.
εἰ μή 127.
εἰρηνεύειν 115.
εἰρήνη 39.
εἰς 54. 69. 107.
εἰσέρχεσθαι 104.
ἐκ, ἐξ 28. 29. 34. 45. 87. 107.
ἑκατονταετής 36.
ἐκδικεῖν 115.
ἐκκλίνειν 142.
ἐκκόπτειν 102.
ἐκλεκτός 75.
ἐκλογή 81. 96. 105.
ἐκπίπτειν 80.
ἐκχέειν 40.
ἐλεεῖν 105.
ἔλεος 106.
ἐλευθεροῦν 53. 64.
ἐλλογεῖν 44.
ἐλπίς 71.
ἐν 10. 14. 47. 57. 58. 63. 66. 68. 78. 89. 94.
ἔνδειξις 27.
ἐνδύειν 122.
ἐνδυναμοῦν 37.
ἐνεργεῖν 57.
ἐνιστάναι 77.
ἐνοικεῖν 67.
ἐντυγχάνειν 76. 95.

ἐν ᾧ 64.
ἐξαπατᾶν 60.
ἐξέρχεσθαι 93.
ἐξομολογεῖσθαι 126.
ἐξουθενεῖν 123.
ἐξουσία 117.
ἐπαγγελία 79. 80. 132.
ἐπαγγέλλεσθαι 37.
ἐπαναπαύεσθαι 14.
ἐπεί 19. 102.
ἐπί 36. 79.
ἐπικαλεῖν 91.
ἐπικαλύπτειν 31.
ἐπιμένειν 102.
ἐπιφέρειν 19.
ἔργον 13. 23. 87.
ἐρευνᾶν 72.
ἐριθεία 11.
ἕτερος 10.
ἔτι 40.
εὐάρεστος 108.
εὐδοκεῖν 137.
εὐδοκία 87.
εὐλογεῖν 114.
εὐλογία 139. 142.
εὑρίσκειν 30.
εὐσχημόνως 121.
ἐφάπαξ 51.
ἐφ' ὅσον 99.
ἐφ' ᾧ 43.
ἔχθρα 66.
ἐχθρός 42. 105.

ζῆλος 88.
ζωή 42. 46. 49. 59.

ἡμέρα 121. 124.
ἧττημα 98.

θάνατος 43. 57.
θανατοῦν 56. 76.
θέλειν 82.
θεμέλιον 135.
θλῖψις 76.
θυσία 108.

ἱεροσυλεῖν 15.
ἱερουργεῖν 134.
ἱκανός 136.
ἱλαρότης 113.
ἱλαστήριον 27.
Ἰουδαῖος 14.
Ἰσραήλ 80. 104.
ἱστάναι 39. 88. 102. 123.

καθ' εἷς 111.
καινότης 49. 58.
καιρός 41. 69. 120.
καὶ τοῦτο 120.
κακία 9.
κακοήθεια 9.
καλεῖν 74. 85.
καλῶς 101.
κάμπτειν 126.
καρδία 13. 91.
καρπός 54. 138.
καρποφορεῖν 56.
κατά 1. 65. 73. 105.
καταισχύνειν 40.
κατακαυχᾶσθαι 101.
κατάκριμα 45. 63.
κατακρίνειν 65.
καταλαμβάνειν 86.
καταλλαγή 42. 100.
καταλλάσσειν 42.
καταλύειν 129.
κατανοεῖν 36.
κατάνυξις 97.
καταρᾶσθαι 114.
καταργεῖν 18. 34. 55. 57.
καταρτίζειν 84.
κατέχειν 6. 58.
κατηχεῖν 15.
καυχᾶσθαι 39.
Κεγχρεαί 140.
κενοῦν 34.

κεραμεύς 83.
κλητός 1. 2. 73.
κλίμα 136.
κοιλία 142.
κοινός 127.
κοινωνεῖν 114. 138.
κοινωνία 137.
κολλᾶσθαι 113.
κόσμος 98.
κρίμα 45. 106. 118.
κρίνειν 16. 19. 123.
κρυπτός 14. 17.
κτίσις 6. 70.
κτίσμα 8.
κυριεύειν 125.
κῶμος 121.

λαλεῖν 23.
λατρεία 79. 109.
λατρεύειν 3.
λειτουργεῖν 138.
λειτουργός 118.
λόγια 18.
λογίζεσθαι 30.
λογικός 108.
λογισμός 13.
λόγος 86. 126.
λυπεῖν 128.

μακαρισμός 31.
ματαιότης 70.
ματαιοῦν 6.
μάχαιρα 76.
μέθη 121.
μέλλειν 44.
μενοῦνγε 83.
μερίζειν 110.
μεταδιδόναι 113.
μεταλλάσσειν 7.
μεταμορφοῦσθαι 109.
μέτρον 110.
μή 13. 36. 82.
μηκέτι 136.
μόρφωσις 15.
μυστήριον 103.
μωραίνειν 7.

νεκρός 59.
νεκροῦν 36.
νέκρωσις 36.
νομοθεσία 79.
νόμος 12. 15. 23. 24. 29. 34. 44. 46. 55. 62. 63. 87.
νοῦς 109.
νύξ 121.

ὁδηγός 15.
ὁδός 107.
οἰκοδομή 129.
οἰκονόμος 145.
οἰκουμένη 93.
οἰκτιρμός 108.
ὀκνηρός 114.
ὁμοθυμαδόν 132.
ὁμοίωμα 64.
ὁμολογεῖν 91.
ὄνομα 2.
ὅπλα 121.
ὀργή 19. 42. 116.
ὃς μέν 122.
ὀφειλέτης 4. 67.
ὀψώνια 55.

παγίς 97.
πάθημα 57.
παιδευτής 15.
παλαιότης 58.
οὐ πάντως 21.
παρά 35. 124.
παραδιδόναι 7. 38.
παραζηλοῦν 93. 98.
παράκλησις 112. 131.
παράπτωμα 98.
παρεισέρχεσθαι 47.
παριστάναι, παριστάνειν 51. 125. 140.

παροργίζειν 93.
πατήρ 33. 35. 132.
πέρας 93.
περὶ ἁμαρτίας 65.
περιπατεῖν 49. 65.
περιτομή 16. 17. 29.
πιότης 101.
πιπράσκειν 61.
πίπτειν 98.
πιστεύειν 120. 123.
πίστις 25. 29. 90. 130.
πληροῦν 135.
πληροφορεῖν 37.
πλήρωμα 99. 104. 120. 139.
πλοῦτος 84. 98. 106.
πνεῦμα 1. 17. 66. 68.
πνευματικός 60.
οἱ πολλοί 45. 111.
ποτίζειν 116.
πρᾶξις 68.
προαιτιᾶσθαι 21.
προγινώσκειν 74.
προετοιμάζειν 85.
προέχειν 21.
προηγεῖσθαι 113.
πρόθεσις 74. 81.
προϊστάναι 113.
προκόπτειν 121.
προνοεῖσθαι 115.
προορίζειν 74.
πρός 39. 69. 94.
προσαγωγή 39.
προσκαρτερεῖν 114.
πρόσκομμα 126.
προσλαμβάνεσθαι 122.
πρόσλημψις 100.
προσφορά 134.
προσωπολημψία 11.
προτιθέναι 27.
προφητεία 111.
πταίειν 98.
πωροῦν 96.

ῥῆμα 92.
ῥίζα 133.
ῥύεσθαι 104. 139.

Σαβαώθ 86.
σαρκικός 61.
σάρκινος 61.
σάρξ 54. 57. 61. 64. 65. 99.
Σατανᾶς 143.
σέβασμα 7.
σημεῖον 32. 135.
σκάνδαλον 127.
σκεῦος 84.
σκληρύνειν 83.
σκοτίζειν 7.
σκότος 121.
σπέρμα 86.
στεναγμός 72.
στενάζειν 71.
στενοχωρία 76.
στηρίζειν 145.
στοιχεῖν 33.
συγγενής 141.
σύμμορφος 74.
σύμφυτος 49.
συναγωνίζεσθαι 139.
συναντιλαμβάνεσθαι 72.
συναπάγεσθαι 115.
συνείδησις 13.
συνεργεῖν 73.
συνζῆν 51.
συνήδεσθαι 62.
συνθάπτειν 48.
συνιστάναι 19. 41. 140.
συνκάμπτειν 98.
συνκλείειν 106.
συνκοινωνός 101.
συνμαρτυρεῖν 13. 68.
συνπάσχειν 69.
συντελεῖν 86.
συντέμνειν 86.
συντρίβειν 143.

συνωδίνειν 70.
συσχηματίζεσθαι 109.
σφραγίζεσθαι 138.
σφραγίς 32.
σώζειν 71.
σῶμα 50. 66. 108.
σωρεύειν 117.
σωτηρία 120.
σωφρονεῖν 110.

τέλος 54. 88. 119.
τέρας 135.
τόπος 116. 136.
τράχηλος 140.
τρέχειν 82.
τύπος 44. 53.

υἱοθεσία 68. 71. 78.
ὑπακοή 46. 53.
ὑπέρ 85.
ὑπερεντυγχάνειν 72.
ὑπερέχειν 117.
ὑπερνικᾶν 77.
ὑπερφρονεῖν 110.
ὑπό 21. 52. 61.
ὑπόλειμμα 86.
ὑποτάσσειν 88.
ὑστερεῖν 26.
ὑψηλοφρονεῖν 102.
ὕψωμα 77.

φανερός 16.
φθάνειν 87.
φθόγγος 93.
φίλημα 142.
φιλοξενία 114.
φιλοτιμεῖσθαι 135.
φόβος 118.
φόρος 119.
φρονεῖν 65. 124.
φρόνημα 66. 72.
φρόνιμος 104. 115.
φύραμα 84. 100.
φύσις 13. 16.

χαρίζεσθαι 75.
χάρις 2. 3. 39. 96. 110. 134.
χάρισμα 4. 111.
χρεία 114.
χρηματίζειν 56.
χρηματισμός 95.
χρηστολογία 142.
χρηστότης 102.

ψεῦδος 7.
ψεῦσμα 20.
ψυχή 117.
ψωμίζειν 116.

ὥρα 120.
ὡραῖος 92.
ὡς ἄν 136.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AT THE UNIVERSITY PRESS.

New Works and New Editions

PUBLISHED BY

MACMILLAN AND CO.

CAMBRIDGE,

AND 23, HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

COMPLETION OF THE THIRD VOLUME.

MACMILLAN'S MAGAZINE.

EDITED BY DAVID MASSON.

PRICE ONE SHILLING MONTHLY.

Volumes I. to III. are now published, price *7s. 6d.* each, handsomely bound in cloth.

RAVENSHOE;

OR, THE ADVENTURES OF A YOUNG ENGLISH GENTLEMAN.

Is now in course of publication in this Magazine.

VACATION TOURISTS,

AND NOTES OF TRAVEL IN 1860.

EDITED BY FRANCIS GALTON, M.A. F.R.S.

8vo. cloth, price 14s. with Maps and Illustrations,

Contents:—1. *Naples and Garibaldi*, by W. G. CLARK, M.A. F.R.G.S. 2. *Croatia and Hungary*, by G. SPOTTISWOODE. 3. *Slavonic Races*, by R. D. 4. *Sutherlandshire*, by G. H. K. 5. *Peru*, by C. C. BOWEN. 6. *Graian Alps and Mount Iseran*, by J. J. COWELL. 7. *Allelein-Horn*, by LESLIE STEPHEN, M.A. 8. *Mont Cervin* (*Matterhorn*), by F. V. HAWKINS, M.A. 9. *Lauwinen Thor*, by J. TYNDALL, F.R.S. 10. *Iceland*, by J. W. CLARK, M.A. 11. *Norway*, by H. F. TOZER, M.A. 12. *North Spain* and the *Eclipse*, by the EDITOR. 13. *Syrian Travel* and *Syrian Tribes*, by the Hon. RODEN NOEL, M.A.

"It was a happy thought to collect into a volume the notes of a number of travellers made in the course of last year. Here are thirteen gentlemen who have been all over the world, in all sorts of places, for all sorts of purposes, and who give us the result of their experiences in thirteen most amusing essays admirably edited by Mr. Galton."—*Times*, April 4, 1861.

27.4.61.
5,000 Demy.

BOOKS FOR THE YOUNG.

PRICE FIVE SHILLINGS EACH.

TOM BROWN'S SCHOOL-DAYS. By AN OLD BOY. With a new Preface. Twenty-sixth Thousand. Fcap. 8vo. 5*s*.

"Those manly, honest-thoughts, expressed in plain words, will, we trust, long find an echo in thousands of English hearts."—*Quarterly Review.*

OUR YEAR. A Child's Book in Prose and Rhyme. By the Author of "John Halifax." With numerous Illustrations by CLARENCE DOBELL. Royal 16mo. cloth, gilt leaves, 5*s*.

"Just the book we could wish to see in the hands of every child."—*English Churchman.*

PROFESSOR KINGSLEY'S HEROES, OR GREEK FAIRY TALES FOR MY CHILDREN. New Edition, with Illustrations. Royal 16mo. cloth, gilt leaves, 5*s*.

"A welcome and delightful volume, for the stories are prose poems both as to matter and manner."—*Eclectic Review.*

RUTH AND HER FRIENDS. A Story for Girls. With Frontispiece. Third Edition. Royal 16mo. cloth, gilt leaves, 5*s*.

"A book which girls will read with avidity, and cannot fail to profit by."—*Literary Churchman.*

DAYS OF OLD: Stories from Old English History. By the Author of "Ruth and Her Friends." With Frontispiece. Royal 16mo. cloth, gilt leaves, 5*s*.

"A delightful little book, full of interest and instruction . . . . fine feeling, dramatic weight, and descriptive power in the stories."—*Literary Gazette.*

AGNES HOPETOUN'S SCHOOLS AND HOLIDAYS. By MRS. OLIPHANT (Author of "Margaret Maitland"). With Frontispiece. Royal 16mo. cloth, gilt leaves, 5*s*.

"— Described with exquisite reality . . . teaching the young pure and good lessons."—*John Bull.*

LITTLE ESTELLA, AND OTHER FAIRY TALES. By MAY BEVERLEY. With Frontispiece. Royal 16mo. cloth, gilt leaves, 5*s*.

"Very pretty, pure in conception, and simply, gracefully related . . . genuine story telling."—*Daily News.*

DAVID, KING OF ISRAEL. A History for the Young. By JOSIAH WRIGHT, Head Master of Sutton Coldfield Grammar School. With Illustrations. Royal 16mo. cloth, gilt leaves, 5*s*.

"An excellent book . . . well conceived, and well worked out."—*Literary Churchman.*

MY FIRST JOURNAL: A Book for Children. By GEORGIANA M. CRAIK, Author of "Lost and Won." With Frontispiece. Royal 16mo. cloth, gilt leaves, 4*s*. 6*d*.

"True to Nature and to a fine kind of nature . . . the style is simple and graceful . . . a work of Art, clever and healthy toned."—*Globe.*

POPULAR NOVELS.

ELSIE VENNER; A ROMANCE OF DESTINY. By O. W. HOLMES, Author of "The Autocrat of the Breakfast Table." Fcap. 8vo. cloth, price 6*s.*

"A remarkable work, bright with intelligence, humour, and warmth of heart.'—*Globe.*

THE MOOR COTTAGE: A TALE OF HOME LIFE. By MAY BEVERLEY, Author of "Little Estella, and other Fairy Tales for the Young." Crown 8vo. cloth, price 10*s.* 6*d.*

"This charming tale is told with such excellent art, that it reads like an episode from real life."—*Atlas.*

A SIX SHILLING EDITION OF

PROFESSOR KINGSLEY'S WESTWARD HO! Crown 8vo. cloth.

"Almost the best Historical Novel, to our mind, of the day."—*Fraser's Magazine.*

A SIX SHILLING EDITION OF

PROFESSOR KINGSLEY'S TWO YEARS AGO. Crown 8vo. cloth.

"Genial, large-hearted, humorous, with a quick eye, and a keen relish alike for what is beautiful in nature, and for what is genuine, strong, and earnest in man."—*The Guardian.*

A SIX SHILLING EDITION OF

MR. HENRY KINGSLEY'S RECOLLECTIONS OF GEOFFRY HAMLYN. Crown 8vo. cloth.

"Mr. Henry Kingsley is no ordinary writer. He has both the eye and the heart of a poet; and like a true poet he knows how to reach the hearts of others."—*Freeman.*

ARTIST AND CRAFTSMAN.
Crown 8vo. cloth, price 10*s.* 6*d.*

"Its power, is unquestionable, its felicity of expression great, its plot fresh, and its characters very natural . . . Wherever read, it will be enthusiastically admired and cherished."—*Morning Herald.*

A LADY IN HER OWN RIGHT. By WESTLAND MARSTON.
Crown 8vo. cloth, price 10*s.* 6*d.*

"Since 'The Mill on the Floss' was noticed, we have read no work of fiction which we can so heartily recommend to our readers as 'A Lady in her own right:' the plot, incidents, and characters are all good: the style is simple and graceful: it abounds in thoughts judiciously introduced and well expressed, and throughout a kind, liberal, and gentle spirit."—*Church of England Monthly Review.*

YES AND NO; OR, GLIMPSES OF THE GREAT CONFLICT. Three Vols. crown 8vo. cloth, price 1*l.* 11*s.* 6*d.*

"Original in conception . . . . Of the merits of the book as a piece of writing, it is almost impossible to speak too highly—so unaffectedly sincere, so clear and impressive, so graceful and so strong is it."—*Nonconformist.*

BRITISH NOVELISTS AND THEIR STYLES; being a Critical Sketch of the History of British Prose Fiction. By DAVID MASSON, M.A. Crown 8vo. cloth, 7*s.* 6*d.*

ROME IN 1860.

By Edward Dicey.

Crown 8vo. cloth, price 6*s.* 6*d.*

"*The writing of the whole book is terse, direct, and, because of sound judgment in selection of details, and the total absence of waste writing, very graphic. Written in plain unaffected English, intent everywhere upon its subject.*"—Examiner, March 23, 1861.

"*So striking and apparently so faithful a portrait. It is the Rome of* real *life he has depicted.*"—Spectator, March 23, 1861.

THE ITALIAN WAR OF 1848-9,

And the Last Italian Poet. By the late Henry Lushington, Chief Secretary to the Government of Malta. With a Biographical Preface by G. Stovin Venables.

Crown 8vo. cloth, 6*s.* 6*d.*

"*As the writer warms with his subject, he reaches a very uncommon and characteristic degree of excellence. The narrative becomes lively and graphic, and the language is full of eloquence. Perhaps the most difficult of all literary tasks —the task of giving historical unity, dignity, and interest, to events so recent as to be still encumbered with all the details with which newspapers invest them—has never been more successfully discharged. . . . Mr. Lushington, in a very short compass, shows the true nature and sequence of the event, and gives to the whole story of the struggle and defeat of Italy a degree of unity and dramatic interest which not one newspaper reader in ten thousand ever supposed it to possess.*"—Saturday Review.

SCOURING OF THE WHITE HORSE.

By the Author of "Tom Brown's School Days."

With numerous Illustrations by Richard Doyle. Eighth Thousand. Imp. 16mo. printed on toned paper, gilt leaves. 8*s.* 6*d.*

The execution is excellent. . . . Like Tom Brown's School Days, the White Horse gives the reader a feeling of gratitude and personal esteem towards the author. The author could not have a better style, nor a better temper, nor a more excellent artist than Mr. Doyle to adorn his book."—Saturday Review.

EDITED BY W. G. CLARK, M.A.

Public Orator in the University of Cambridge.

George Brimley's Essays. With Portrait.

Second Edition. Fcap. 8vo. cloth. 5*s.*

"*One of the most delightful and precious volumes of criticism that has appeared in these days. . . . To every cultivated reader they will disclose the wonderful clearness of perception, the delicacy of feeling, the pure taste, and the remarkably firm and decisive judgment which are the characteristics of all Mr. Brimley's writings on subjects that really penetrated and fully possessed his nature.*"—Nonconformist.

Cambridge Scrap-Book. Containing in a Pictorial Form a Report on the Manners, Customs, Humours, and Pastimes of the University of Cambridge. Containing nearly 300 Illustrations. Second Edition. Crown 4to. half-bound, 7*s.* 6*d.*

Volunteer's Scrap-Book. A Series of Humorous Sketches Illustrative of the Volunteer Movement. By the Author of the "CAMBRIDGE SCRAP-BOOK." Fancy boards, half-bound, 7*s.* 6*d.*

NEW VOLUME BY DR. TEMPLE.

Sermons preached in Rugby School Chapel in 1858, 1859, 1860. By the Rev. FREDERICK TEMPLE, D.D. Chaplain in Ordinary to Her Majesty, Head-Master of Rugby School, Chaplain to the Right Hon. the Earl of Denbigh. 8vo. price 10*s.* 6*d.*

BY ALEXANDER SMITH,

Author of a "Life Drama, and other Poems."

City Poems. Fcap. 8vo. cloth, 5*s.*

"*He has attained at times to a quiet continuity of thought, and sustained strength of coherent utterance . . . he gives us many passages that sound the deeps of feeling, and leave us satisfied with their sweetness.*"—NORTH BRITISH REVIEW.

A Life Drama and other Poems. Fcap. 8vo. cloth, 2*s.* 6*d.*

BY JOHN MALCOLM LUDLOW,

Barrister-at-Law.

British India, its Races, and its History, down to the Mutinies of 1857. 2 vols. fcap. 8vo. cloth, 9*s.*

"*The best historical Indian manual existing, one that ought to be in the hands of every man who writes, speaks, or votes on the Indian question.*"—EXAMINER.

"*The best elementary work on the History of India.*"—HOMEWARD MAIL.

WORKS BEARING ON THEOLOGICAL DIFFICULTIES.

FOR STUDENTS AND GENERAL READERS.

BY THE REV. T. R. BIRKS,

Author of "The Life of the Rev. E. Bickersteth."

Difficulties of Belief, in connexion with Creation and the Fall. Crown 8vo. cloth, 4*s.* 6*d.*

BY THE REV. F. D. MAURICE.

Incumbent of St. Peter's, Marylebone.

Theological Essays. Second Edition. Crown 8vo. cloth, 10*s.* 6*d.*

BY THE REV. HENRY CALDERWOOD.

Of Greyfriars' Church, Glasgow.

Philosophy of the Infinite:
A Treatise on Man's Knowledge of the Infinite Being, in Answer to Sir Wm. Hamilton and Mr. Mansel.
Second Edition, greatly enlarged. 8vo. cloth, 14*s.*

BY THE REV. H. C. GROVES, M.A.

Perpetual Curate of Mullavilly, Diocese of Armagh.

A Commentary on the First Book of Moses, called Genesis. For the Use of Students and Readers of the English Version of the Bible. Crown 8vo. cloth, 9*s.*

BY THE REV. B. F. WESTCOTT,

Late Fellow of Trinity College, Cambridge.

Characteristics of the Gospel Miracles. Sermons preached before the University of Cambridge. With Notes.
Crown 8vo. cloth, 4*s.* 6*d.*

BY THE REV. J. LLEWELYN DAVIES,

Rector of Christ Church, St. Marylebone.

The Work of Christ; or, the World reconciled to God.
With a Preface on the Atonement Controversy. Fcap. 8vo. cloth, 6*s.*

BY THE REV. J. M. CAMPBELL,

Author of "Christ the Bread of Life."

The Nature of the Atonement, and its Relation to Remission of Sins and Eternal Life. 8vo. cloth, 10*s.* 6*d.*

BY THE REV. R. TUDOR,

Curate of Helston, Cornwall.

The Decalogue viewed as the Christian's Law:
With Special Reference to the Questions and Wants of the Times.
Crown 8vo. cloth, 10*s.* 6*d.*

The Platonic Dialogues, for English Readers. By W. WHEWELL, D.D. F.R.S. Master of Trinity College, Cambridge.

Volume III. containing the REPUBLIC. [*In the Press.*

Volume I. Second Edition, containing the ANTI-SOPHIST DIALOGUES. 7*s.* 6*d.*

Volume II. containing the SOCRATIC DIALOGUES. 6*s.* 6*d.*

"*In the present instance we have most appropriately one of the deepest thinkers of the present day making the Platonic Dialogues as intelligible in an English garb, to the English reader, as they are in the original to himself and the comparatively few scholars. . . . The Dialogues are rendered additionally intelligible, and, indeed, interesting to the English reader, by copious explanatory passages thrown in parenthetically here and there, and sufficiently distinguished from the translated portions by being unaccompanied by the marks of quotation which distinguish the translation throughout. In addition to this, the translation itself merits high praise; while by no means the least valuable portions of the volume are the 'Remarks' at the conclusion of each Dialogue.*"—GENTLEMAN'S MAGAZINE.

THE REPUBLIC OF PLATO.

A New Translation into English. With an Analysis and Notes. By J. LL. DAVIES, M.A., and D. J. VAUGHAN, M.A., Fellows of Trinity College, Cambridge. SECOND EDITION. 8vo. cloth, 10*s.* 6*d.*

"*So eloquent and correct a version will, we trust, induce many to become students of the Republic. . . The whole book is scholarlike and able.*"—GUARDIAN.

"*Free, nervous, idiomatic English, such as will fascinate the reader.*"—NONCONFORMIST.

Memoir of George Wilson, M.D. F.R.S.E. Regius Professor of Technology in the University of Edinburgh. By his Sister, JESSIE AITKIN WILSON. With Portrait, 8vo. cloth, 14*s.*

The Five Gateways of Knowledge. A Popular Work on the Five Senses. By GEORGE WILSON, M.D.

In fcap. 8vo. cloth, with gilt leaves, 2*s.* 6*d.*

PEOPLE'S EDITION, in ornamental stiff covers, 1*s.*

"*Dr. Wilson unites poetic with scientific faculty, and this union gives a charm to all he writes. In the little volume before us he has described the Five Senses in language so popular that a child may comprehend the meaning, so suggestive that philosophers will read it with pleasure.*"—LEADER.

The Progress of the Telegraph. By GEORGE WILSON, M.D. Fcap. 8vo. 1*s.*

"*Most interesting and instructive . . . at once scientific and popular, religious and technical; a worthy companion to the 'Gateways of Knowledge.'*"—LITERARY CHURCHMAN.

MEMOIR OF THE REV. GEORGE WAGNER,

Late of St. Stephen's, Brighton.

By J. N. SIMPKINSON, M.A., Rector of Brington, Northampton. Second Edition. Crown 8vo. cloth, 9*s*.

"*A deeply interesting picture of the life of one of a class of men who are indeed the salt of this land.*"—MORNING HERALD.

BY FRANCIS MORSE, M.A.

Incumbent of St. John's, Ladywood, Birmingham.

Working for God. And other Practical Sermons. Second Edition. Fcap. 8vo. 5*s*.

"*For soundness of doctrine, lucidity of style, and above all for their practical teaching, these sermons will commend themselves.*"—JOHN BULL.

"*There is much earnest, practical teaching in this volume.*"—ENGLISH CHURCHMAN.

BY THE REV. D. J. VAUGHAN, M.A.,

Vicar of St. Martin's, Leicester, late Fellow of Trinity College, Cambridge.

I. Sermons Preached in St. John's Church, Leicester, during the years 1855 and 1856. Crown 8vo. cloth, 5*s*. 6*d*.

2. Three Sermons on the Atonement. With a Preface. Fcap. 8vo. 1*s*. 6*d*.

3. Sermons on the Resurrection. With a Preface. Fcap. 8vo. cloth, 3*s*.

BY THE REV. J. F. THRUPP, M.A.

Late Fellow of Trinity College, Cambridge.

Introduction to the Study and Use of the Psalms. Two Vols. 8vo. 21*s*.

"*What Mr. Thrupp has attempted he has for the most part done well. The plan, considering that the author appeals to the great body of English readers, is admirable. The result is a volume as interestingly readable as it is critically valuable. We commend these volumes with peculiar satisfaction and confidence to the earnest attention of all students of sacred Scripture.*"—FREEMAN.

Lectures to Ladies on Practical Subjects.

Third Edition. Crown 8vo. *7s. 6d.*

By F. D. MAURICE, PROFESSOR KINGSLEY, J. LL. DAVIES, ARCHDEACON ALLEN, DEAN TRENCH, PROFESSOR BREWER, DR. GEORGE JOHNSON, DR. SIEVEKING, DR. CHAMBERS, F. J. STEPHEN, ESQ. and TOM TAYLOR, ESQ.

CONTENTS:—Plan of Female Colleges—The College and the Hospital—The Country Parish—Overwork and Anxiety—Dispensaries—District Visiting—Influence of Occupation on Health—Law as it affects the Poor—Everyday Work of Ladies—Teaching by Words—Sanitary Law—Workhouse Visiting.

"*We scarcely know a volume containing more sterling good sense, or a finer expression of modern intelligence on social subjects.*"—CHAMBERS' JOURNAL.

BY JOHN PHILLIPS, M.A. L.L.D. F.R.S.

Professor of Geology in the University of Oxford.

Life on the Earth: its Origin and Succession.

"*A convenient summary of what is already known and generally credited by our principal Geologists.*"—ATHENÆUM.

"*A careful and condensed summary of the present unquestionably result of scientific research, from one who has great clearness, and soundness of intellect, and the richest and completest knowledge.*"—NONCONFORMIST.

BY C. A. SWAINSON, M.A.

Principal of the Theological College, and Prebendary of Chichester.

1. The Authority of the New Testament; the Conviction of Righteousness, and other Lectures delivered before the University of Cambridge. 8vo. cloth, 12*s.*

"*These remarkable Lectures deal with most engrossing subjects in an honest and vigorous spirit. The religious topics which are now uppermost in the mind of the thoughtful classes among us, and which are fundamental to the Christian, are here grappled with, we gladly acknowledge, in a courageous, straightforward way. The reader is led to think healthily and calmly. . . . Our readers will do well to obtain the book and read it all, there is so much in it of abiding value.*"—LITERARY CHURCHMAN.

2. The Creeds of the Church. In their Relations to the Word of God and the Conscience of the Christian. 8vo. cloth, 9*s.*

3. A Handbook to Butler's Analogy. With a few Notes. 1*s.* 6*d.*

THE WORKS OF

WILLIAM ARCHER BUTLER, M.A.,

Late Professor of Moral Philosophy in the University of Dublin.

FIVE VOLUMES 8vo. *UNIFORMLY PRINTED AND BOUND.*

"*A man of glowing genius and diversified accomplishments, whose remains fill these five brilliant volumes.*"—EDINBURGH REVIEW.

SOLD SEPARATELY AS FOLLOWS.

1. Sermons, Doctrinal and Practical. FIRST SERIES Edited by the Very Rev. THOS. WOODWARD, M.A., Dean of Down With a Memoir and Portrait. Fifth Edition. 8vo. cloth, 12*s*

"*Present a richer combination of the qualities for Sermons of the first class than any we have met with in any living writer.*"—BRITISH QUARTERLY REVIEW.

2. Sermons, Doctrinal and Practical. SECOND SERIES. Edited by J. A. JEREMIE, D.D., Regius Professor of Divinity in the University of Cambridge. Third Edition. 8vo. cloth, 10*s*. 6*d*.

"*They are marked by the same originality and vigour of expression, the same richness of imagery and illustration, the same large views and catholic spirit, and the same depth and fervour of devotional feeling, which so remarkably distinguished the preceding Series, and which rendered it a most valuable accession to our theological literature.*"—From DR. JEREMIE'S PREFACE.

3. Letters on Romanism, in Reply to DR. NEWMAN'S Essay on Development. Edited by the Very Rev. THOMAS WOODWARD, M.A., Dean of Down. SECOND EDITION. Revised by the Ven. ARCHDEACON HARDWICK. 8vo. cloth, 10*s*. 6*d*.

"*Deserve to be considered the most remarkable proofs of the Author's indomitable energy and power of concentration.*"—EDINBURGH REVIEW.

4. Lectures on the History of Ancient Philosophy. Edited from the Author's MSS., with Notes, by WILLIAM HEPWORTH THOMPSON, M.A., Regius Professor of Greek in the University of Cambridge. 2 vols. 8vo., £1 5*s*.

"*Of the dialectic and physics of Plato they are the only exposition at once full, accurate, and popular, with which I am acquainted: being far more accurate than the French, and incomparably more popular than the German treatises on these departments of the Platonic philosophy.*"—From PROF. THOMPSON'S PREFACE.

THE WORKS OF

JULIUS CHARLES HARE, M.A.,

Sometime Archdeacon of Lewes, Rector of Herstmonceux, Chaplain in Ordinary to the Queen, and formerly Fellow and Tutor of Trinity College, Cambridge.

NINE VOLS. 8vo. UNIFORMLY PRINTED AND BOUND.

1. Charges to the Clergy of the Archdeaconry of Lewes. During 1840 to 1854, with Notes on the Principal Events affecting the Church during that period. And an Introduction, explanatory of his position in the Church, with reference to the Parties which divide it.
   3 vols. 8vo. cloth, £1 11*s*. 6*d*.

2. Miscellaneous Pamphlets on some of the Leading Questions agitated in the Church during the years 1845 to 1851.
   8vo. cloth, 12*s*.

3. Vindication of Luther against his recent English Assailants. Second Edition. 8vo. cloth, 7*s*.

4. The Mission of the Comforter. With Notes. Second Edition. 8vo. cloth, 12*s*.

5. The Victory of Faith. Second Edition. 8vo. cloth, 5*s*.

6. Parish Sermons. Second Series. 8vo. cloth, 12*s*.

7. Sermons preacht on Particular Occasions. 8vo. 12*s*.

The two following books are included among the collected Charges, but are published separately for purchasers of the rest.

Charges to the Clergy of the Archdeaconry of Lewes. Delivered in the years 1843, 1845, 1846. Never before published. With an Introduction, explanatory of his position in the Church, with reference to the Parties that divide it. 8vo. cloth, *s*. 6*d*.

The Contest with Rome. A Charge, delivered in 1851. With Notes, especially in answer to Dr. Newman on the Position of Catholics in England. Second Edition. 8vo. cloth, 10*s*. 6*d*.

THE WORKS OF

CHARLES KINGSLEY, M.A.

Chaplain in Ordinary to the Queen, Rector of Eversley, and Regius Professor of Modern History in the University of Cambridge.

1. **The Limits of Exact Science as Applied to History.** An Inaugural Lecture, delivered before the University of Cambridge. Crown 8vo. 2*s*.

2. **Two Years Ago.** Third Edition. Crown 8vo. cloth, 6*s*.

"Genial, large hearted, humorous, with a quick eye and a keen relish alike for what is beautiful in nature and for what is genuine, strong, and earnest in man."—GUARDIAN.

3. **"Westward Ho!" or the Voyages and Adventures of Sir Amyas Leigh, Knight, of Burrough, in the County of Devon, in the reign of Her most Glorious Majesty Queen Elizabeth.** New Edition. Crown 8vo. cloth, 6*s*.

"Almost the best historical novel to our mind of the day."—FRAZER'S MAGAZINE.

4. **The Heroes: Greek Fairy Tales for my Children.** New and Cheaper Edition, with Eight Illustrations. Royal 16mo. beautifully printed on toned paper, gilt edges, 5*s*.

"We doubt not they will be read by many a youth with an enchained interest almost as strong as the links which bound Andromeda to her rock."—BRITISH QUARTERLY.

5. **Glaucus; or, the Wonders of the Shore.** A Companion for the Sea-side. Containing Coloured Illustrations of the Objects mentioned in the Work. Fourth Edition. Beautifully printed and bound in cloth, gilt leaves. 7*s*. 6*d*.

"Its pages sparkle with life, they open up a thousand sources of unanticipated pleasure, and combine amusement with instruction in a very happy and unwonted degree."—ECLECTIC REVIEW.

6. **Phaethon; or, Loose Thoughts for Loose Thinkers.** Third Edition. Crown 8vo. boards, 2*s*.

7. **Alexandria and Her Schools.** Four Lectures delivered at the Philosophical Institution, Edinburgh. With a Preface. Crown 8vo. cloth, 5*s*.

WORKS

BY C. J. VAUGHAN, D.D.

Chaplain in Ordinary to the Queen, Vicar of Doncaster, and Chancellor of York Cathedral.

1. **Notes for Lectures on Confirmation.** With Suitable Prayers. Third Edition. Fcap. 8vo. limp cloth, red leaves, 1*s.* 6*d.*

2. **St. Paul's Epistle to the Romans.** The Greek Text with English Notes. 8vo. cloth, 7*s.* 6*d.*

3. **Memorials of Harrow Sundays.** A Selection of Sermons preached in the School Chapel. With a View of the Interior of the Chapel. Third Edition. To which is added Two additional Sermons. Crown 8vo. cloth, red leaves, 10*s.* 6*d.*

*** Purchasers of the FIRST and SECOND EDITIONS may obtain copies of the additional Sermons from their respective Booksellers, price 6*d.*

4. **Epiphany, Lent, and Easter.** A Selection of Expository Sermons. Second Edition. To which is added several new Sermons. Crown 8vo. cloth, red leaves. 10*s.* 6*d.*

*** Purchasers of the First Edition may obtain copies of the *Additional Sermons* from their respective Booksellers, price 3*s.*

5. **Revision of the Liturgy.** Five Discourses. With an Introduction. I. Absolution. II. Regeneration. III. The Athanasian Creed. IV. Burial Service. V. Holy Orders.
Second Edition. Cr. 8vo. cloth, red leaves (1860), 117 pp. 4*s.* 6*d.*

6. **Rays of Sunlight for Dark Days.** A Book of Select Readings for the Suffering. With a Preface by C. J. Vaughan, D.D. Royal 16mo. Elegantly printed with red lines, and handsomely bound, red edges, 4*s.* 6*d.*

BY CORNWALL SIMEON.

Stray Notes on Fishing and Natural History. With Illustrations. *7s. 6d.*

"*If this remarkably agreeable work does not rival in popularity the celebrated 'White's Selborne,' it will not be because it does not deserve it . . . the mind is almost satiated with a repletion of strange facts and good things.*"—FIELD, July 28, 1860.

BY THE RIGHT REV. G. E. LYNCH COTTON, D.D.,

Lord Bishop of Calcutta and Metropolitan of India.

Sermons and Addresses delivered in Marlborough College, during Six Years.

Crown 8vo. cloth, price 10*s.* 6*d.*

"*We can heartily recommend this volume as a most suitable present for a youth, or for family reading; wherever there are young persons, the teaching of these discourses will be admirable.*"—LITERARY CHURCHMAN.

Sermons: Chiefly connected with Public Events in 1854.

Fcap. 8vo. cloth, 3*s.*

"*A volume of which we can speak with high admiration.*"

CHRISTIAN REMEMBRANCER.

Charge delivered to the Clergy of Calcutta at his Primary Visitation in September, 1859. 8vo. *2s. 6d.*

THE ORE-SEEKER.

A Tale of the Hartz Mountains. By A. S. M. Illustrated by L. C. H. Printed on toned paper, with elaborate full-page Illustrations and Initial Letters, and bound in elegant cloth with gilt leaves, 15*s.*

This work is most elaborately illustrated, and is published as a Christmas present. The OBSERVER of Nov. 18, 1860, says of it:—

"*One of the most beautiful of the illustrated volumes published in the present season, and one pre-eminently fitted for a Christmas present. . . . Love and truth beautify the story, and render it delightful to all persons. . . . The illustrations are many of the finest specimens extant.*"

BY THE VENBLE. ARCHDEACON HARDWICK.

1. **Christ and other Masters': A Historical Inquiry into** some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World.

Religions of China, America, and Oceanica. In one volume.

Religions of Egypt and Medo-Persia. In one volume.

8vo. cloth, 7*s.* 6*d.* each.

"*Never was so difficult and complicated a subject as the history of Pagan religion handled so ably, and at the same time rendered so lucid and attractive.*" —COLONIAL CHURCH CHRONICLE.

2. **History of the Christian Church during the Middle Ages** With Maps. Crown 8vo. cloth, 10*s.* 6*d.*

3. **History of the Christian Church during the Reformation.** Crown 8vo. cloth, 10*s.* 6*d.*

4. **Sermons Preached to Town Congregations.**

Crown 8vo. cloth, 6*s.* 6*d.*

BY THE VERY REV. R. C. TRENCH, D.D.,

Dean of Westminster.

1. **Synonyms of the New Testament.**

Fourth Edition. Fcap. 8vo. cloth, 5*s.*

2. **Hulsean Lectures for 1845—46.**

CONTENTS. 1.—The Fitness of Holy Scripture for unfolding the Spiritual Life of Man. 2.—Christ the Desire of all Nations; or the Unconscious Prophecies of Heathendom.

Fourth Edition. Fcap. 8vo. cloth, 5*s.*

3. **Sermons Preached before the University of Cambridge.** Fcap. 8vo. cloth, 2*s.* 6*d.*

BY DAVID MASSON, M.A.,

Professor of English Literature in University College, London.

1. Life of John Milton, narrated in connexion with the Political, Ecclesiastical, and Literary History of his Time. VOL. I. 8vo. With Portraits. 18*s*.

"*Mr. Masson's Life of Milton has many sterling merits . . . his industry is immense; his zeal unflagging; his special knowledge of Milton's life and times extraordinary . . . . with a zeal and industry which we cannot sufficiently commend, he has not only availed himself of the biographical stores collected by his predecessors, but imparted to them an aspect of novelty by his skilful re-arrangement.*"—EDINBURGH REVIEW. *April*, 1860.

2. British Novelists and their Styles: Being a Critical Sketch of the History of British Prose Fiction. Crown 8vo. cloth, 7*s*. 6*d*.

"*A work eminently calculated to win popularity, both by the soundness of its doctrine and the skill of its art.*"—THE PRESS.

3. Essays, Biographical and Critical: chiefly on English Poets. 8vo. cloth, 12*s*. 6*d*.

CONTENTS.

I. Shakespeare and Goethe.—II. Milton's Youth.—III. The Three Devils: Luther's, Milton's, and Goethe's.—IV. Dryden, and the Literature of the Restoration.—V. Dean Swift.—VI. Chatterton: a Story of the Year 1770.—VII. Wordsworth.—VIII. Scottish Influence on British Literature.—IX. Theories of Poetry.—X. Prose and Verse: De Quincey.

"*Distinguished by a remarkable power of analysis, a clear statement of the actual facts on which speculation is based, and an appropriate beauty of language. These Essays should be popular with serious men.*"—THE ATHENÆUM.

THE ILIAD OF HOMER.

TRANSLATED INTO ENGLISH VERSE.

By I. C. WRIGHT, M.A., Translator of "Dante," late Fellow of Magdalen College, Oxford. Books I.—XII. Crown 8vo. cloth, 10*s*. 6*d*.; or in 2 separate Parts, 5*s*. each.

"*We know of no edition of the 'sovran poet' from which an English reader can derive on the whole so complete an impression of the immortal Epos.*"—DAILY NEWS.

THE WORKS OF THE REV.

FREDERICK DENISON MAURICE, M.A.,

Incumbent of St. Peter's, Vere Street, St. Marylebone.

Lectures on the Apocalypse, or Book of the Revelation of St. John the Divine. Crown 8vo. cloth, 10*s.* 6*d.*

What is Revelation? With Letters on Mr. Mansel's Bampton Lectures. 10*s.* 6*d.*

Sequel to the Inquiry, "What is Revelation?" With Letters on Mr. Mansel's Strictures. 6*s.*

Exposition of the Holy Scriptures:

(1.) The Patriarchs and Lawgivers. 6*s.*
(2.) The Prophets and Kings. 10*s.* 6*d.*
(3.) The Gospel of St. John. 10*s.* 6*d.*
(4.) The Epistles of St. John. 7*s.* 6*d*

Exposition of the Ordinary Services of the Prayer Book: 5*s.* 6*d.*

Ecclesiastical History. 10*s.* 6*d.*

The Doctrine of Sacrifice. 7*s.* 6*d.*

Theological Essays. Second Edition. 10*s.* 6*d.*

The Religions of the World. Third Edition. 5*s.*

Learning and Working. 5*s.*

The Indian Crisis. Five Sermons. 2*s.* 6*d.*

The Sabbath, and other Sermons. 2*s.* 6*d.*

Law on the Fable of the Bees. 4*s.* 6*d.*

The Worship of the Church. A Witness for the Redemption of the World. 1*s.*

The Name Protestant, and the English Bishopric at Jerusalem. Second Edition. 3*s.*

The Duty of a Protestant in the Oxford Election. 1847. 1*s.*

The Case of Queen's College, London. 1*s.* 6*d.*

Death and Life. In Memoriam C.B.M. 1*s.*

Administrative Reform. 3*d.*

MANUALS FOR THEOLOGICAL STUDENTS,

UNIFORMLY PRINTED AND BOUND.

This Series of Theological Manuals has been published with the aim of supplying books concise, comprehensive, and accurate, convenient for the Student and yet interesting to the general reader.

I.

Introduction to the Study of the Gospels.

By BROOKE FOSS WESTCOTT, M.A. formerly Fellow of Trinity College, Cambridge.

Crown 8vo. cloth, 10*s.* 6*d.*

"*The worth of Mr. Westcott's volume for the spiritual interpretation of the Gospels is greater than we can readily express even by the most grateful and approving words. It presents with an unparalleled completeness—the characteristic of the book everywhere being this completeness—wholeness of view, comprehensiveness of representation, the fruits of sacred learning.*"—NONCONFORMIST.

II.

A General View of the History of the Canon of the New Testament during the FIRST FOUR CENTURIES.

By BROOKE FOSS WESTCOTT, M.A.

Crown 8vo. cloth, 12*s.* 6*d.*

"*The Author is one of those who are teaching us that it is possible to rifle the storehouses of German theology, without bearing away the taint of their atmosphere: and to recognise the value of their accumulated treasures, and even track the vagaries of their theoretic ingenuity, without abandoning in the pursuit the clear sight and sound feeling of English common sense . . . . It is by far the best and most complete book of the kind; and we should be glad to see it well placed on the lists of our examining chaplains.*"—GUARDIAN.

"*Learned, dispassionate, discriminating, worthy of his subject, and the present state of Christian Literature in relation to it.*"—BRITISH QUARTERLY.

"*To the student in Theology it will prove an admirable Text-Book: and to all others who have any curiosity on the subject it will be satisfactory as one of the most useful and instructive pieces of history which the records of the Church supply.*"—LONDON QUARTERLY.

THEOLOGICAL MANUALS—continued.

III.

History of the Christian Church, during the Middle Ages and the Reformation (A.D. 590–1600).

By the Venerable CHARLES HARDWICK, Archdeacon of Ely.

2 vols. crown 8vo. 10*s.* 6*d.* each.

Vol. I. History of the Church to the Excommunication of Luther With Four Maps.

Vol. II. History of the Reformation.

Each Volume may be had separately.

"*Full in references and authority, systematic and formal in division, with enough of life in the style to counteract the dryness inseparable from its brevity, and exhibiting the results rather than the principles of investigation.* MR. HARDWICK *is to be congratulated on the successful achievement of a difficult task.*" —CHRISTIAN REMEMBRANCER.

"*He has bestowed patient and extensive reading on the collection of his materials; he has selected them with judgment; and he presents them in an equable and compact style.*"—SPECTATOR.

"*To a good method and good materials* MR. HARDWICK *adds that great virtue, a perfectly transparent style. We did not expect to find great literary qualities in such a manual, but we* have *found them; we should be satisfied in this respect with conciseness and intelligibility; but while this book has both, it is also elegant, highly finished, and highly interesting.*"—NONCONFORMIST.

IV.

History of the Book of Common Prayer,

together with a Rationale of the several Offices. By FRANCIS PROCTER, M.A., Vicar of Witton, Norfolk, formerly Fellow of St. Catharine's College, Cambridge. Fourth Edition, revised and enlarged. Crown 8vo. cloth, 10*s.* 6*d.*

"MR. PROCTER'S 'History of the Book of Common Prayer' *is by far the best commentary extant . . . . . Not only do the present illustrations embrace the whole range of original sources indicated by* MR. PALMER, *but* MR. PROCTER *compares the present Book of Common Prayer with the Scotch and American forms; and he frequently sets out in full the Sarum Offices. As a manual of extensive information, historical and ritual, imbued with sound Church principles, we are entirely satisfied with* MR. PROCTER'S *important volume.*"

CHRISTIAN REMEMBRANCER.

"*It is indeed a complete and fairly-written history of the Liturgy; and from the dispassionate way in which disputed points are touched on, will prove to many troubled consciences what ought to be known to them, viz.:—that they may, without fear of compromising the principles of evangelical truth, give their assent and consent to the contents of the Book of Common Prayer.* MR. PROCTER *has done a great service to the Church by this admirable digest.*"

CHURCH OF ENGLAND QUARTERLY.

MACMILLAN AND CO.'S

Class Books for Colleges and Schools.

I. ARITHMETIC AND ALGEBRA.

Arithmetic. For the use of Schools. By BARNARD SMITH, M.A. New Edition (1861). 348 pp. Answers to all the Questions. Crown 8vo. *4s. 6d.*

Key to the above. Second Edition, thoroughly Revised (1860). 382 pp. Crown 8vo. *8s. 6d.*

Arithmetic and Algebra in their Principles and Applications. With numerous Examples, systematically arranged. By BARNARD SMITH, M.A. Seventh Edition (1860), 696 pp. Crown 8vo. *10s. 6d.*

Exercises in Arithmetic. By BARNARD SMITH, M.A. Part I. 48 pp. (1860). Crown 8vo. *1s.* Part II. 56 pp. (1860). Crown 8vo. *1s.* Answers, *6d.* The Two Parts bound together *2s.*; or with Answers, *2s. 6d.*

Arithmetic in Theory and Practice. For Advanced Pupils. By J. BROOK SMITH, M.A. Part First. 164 pp. (1860). Crown 8vo. *3s. 6d.*

A Short Manual of Arithmetic. By C. W. UNDERWOOD, M.A. 96 pp. (1860). Fcp. 8vo. *2s. 6d.*

Algebra. For the use of Colleges and Schools. By I. TODHUNTER, M.A. Second Edition. Crown 8vo. 516 pp. (1860). *7s. 6d.*

II. TRIGONOMETRY.

Introduction to Plane Trigonometry. For the use of Schools. By J. C. SNOWBALL, M.A. Second Edition (1847). 8vo. *5s.*

Plane Trigonometry. For Schools and Colleges. By I. TODHUNTER, M.A. Second Edition, 279 pp. (1860). Crown 8vo. *5s.*

Spherical Trigonometry. For Colleges and Schools. By I. TODHUNTER, M.A. 112 pp. (1859). Crown 8vo. *4s. 6d.*

Plane Trigonometry. With a numerous Collection of Examples. By R. D. BEASLEY, M.A. 106 pp. (1858). Crown 8vo. *3s. 6d.*

Plane and Spherical Trigonometry. With the Construction and Use of Tables of Logarithms. By J. C. SNOWBALL, M.A. Ninth Edition, 240 pp. (1857). Crown 8vo. *7s. 6d.*

III. MECHANICS AND HYDROSTATICS.

Elementary Treatise on Mechanics. With a Collection of Examples. By S. PARKINSON, B.D. Second Edition, 345 pp. (1860). Cr. 8vo. *9s. 6d.*

Elementary Course of Mechanics and Hydrostatics. By J. C SNOWBALL, M.A. Fourth Edition. 110 pp. (1851). Crown 8vo. *5s.*

MECHANICS AND HYDROSTATICS—*continued.*

Elementary Hydrostatics. With numerous Examples and Solutions. By J. B. PHEAR, M.A. Second Edition. 156 pp. (1857). Crown 8vo. 5*s.* 6*d.*

Analytical Statics. With numerous Examples. By I. TODHUNTER, M.A. Second Edition. 330 pp. (1858). Crown 8vo. 10*s.* 6*d.*

Dynamics of a Particle. With numerous Examples. By P. G. TAIT, M.A. and W. J. STEELE, M.A. 304 pp. (1856). Crown 8vo. 10*s.* 6*d.*

A Treatise on Dynamics. By W. P. WILSON, M.A. 176 pp. (1850). 8vo. 9*s.* 6*d.*

Dynamics of a System of Rigid Bodies. With numerous Examples. By E. J. ROUTH, M.A. 336 pp. (1860). Crown 8vo. 10*s.* 6*d.*

IV. ASTRONOMY AND OPTICS.

Plane Astronomy. Including Explanations of Celestial Phenomena and Instruments. By A. R. GRANT, M.A. 128 pp. (1860). 8vo. 6*s.*

Elementary Treatise on the Lunar Theory. By H. GODFRAY, M.A. Second Edition. 119 pp. (1859). Crown 8vo. 5*s.* 6*d.*

A Treatise on Optics. By S. PARKINSON, B.D. 304 pp. (1859). Crown 8vo. 10*s.* 6*d.*

V. GEOMETRY AND CONIC SECTIONS.

Geometrical Treatise on Conic Sections. With a Collection of Examples. By W. H. DREW, M.A. 121 pp. (1857). 4*s.* 6*d.*

Plane Co-ordinate Geometry as applied to the Straight Line and the Conic Sections. By I. TODHUNTER, M.A. Second Edition. 316 pp. (1858). Crown 8vo. 10*s.* 6*d.*

Elementary Treatise on Conic Sections and Algebraic Geometry. By G. H. PUCKLE, M.A. Second Edition. 264 pp. (1856). Crown 8vo. 7*s.* 6*d.*

Examples of Analytical Geometry of Three Dimensions. With the Results. Collected by I. TODHUNTER, M.A. 76 pp. (1858). Crown 8vo. 4*s.*

VI. DIFFERENTIAL AND INTEGRAL CALCULUS.

The Differential Calculus. With numerous Examples. By I. TODHUNTER, M.A. Third Edition. 404 pp. (1860). Crown 8vo. 10*s.* 6*d.*

The Integral Calculus, and its Applications. With numerous Examples. By I. TODHUNTER, M.A. 268 pp. (1857). Crown 8vo. 10*s.* 6*d.*

A Treatise on Differential Equations. By GEORGE BOOLE, D.C.L. 486 pp. (1859). Crown 8vo. 14*s.*

A Treatise on the Calculus of Finite Differences. By GEORGE BOOLE, D.C.L. 248 pp. (1840). Crown 8vo. 10*s.* 6*d.*

VII. APPLIED SCIENCE.

On the Algebraical and Numerical Theory of Errors of Observations, and the Combination of Observations. By the Astronomer Royal, G. B. AIRY, M.A. 103 pp. (1861). 6*s*. 6*d*.

The Construction of Wrought Iron Bridges, embracing the Practical Application of the Principles of Mechanics to Wrought Iron Girder Work. By J. H. LATHAM, M.A. C.E. *With numerous plates.* 282 pp. (1858). 15*s*.

Mathematical Tracts, On the LUNAR AND PLANETARY THEORIES, THE FIGURE OF THE EARTH, Precession and Nutation, the Calculus of Variations, and the Undulatory Theory of Optics. By the Astronomer Royal, G. B. AIRY, M.A. Fourth Edition. 400 pp. (1858). 15*s*.

A Collection of Mathematical Problems and Examples. With Answers. By H. A. MORGAN, M.A. 190 pp. (1858). Crown 8vo. 6*s*. 6*d*.

Senate-House Mathematical Problems. With Solutions—

1848-51. By FERRERS and JACKSON. 8vo. 15*s*. 6*d*.
1848-51. (Riders.) By JAMESON. 8vo. 7*s*. 6*d*.
1854. By WALTON and MACKENZIE. 8vo. 10*s*. 6*d*.
1857. By CAMPION and WALTON. 8vo. 8*s*. 6*d*.
1860. By ROUTH and WATSON. Crown 8vo. 7*s*. 6*d*.

VIII. LATIN.

Help to Latin Grammar; or, the Form and Use of Words in Latin. With Progressive Exercises. By JOSIAH WRIGHT. M.A. 175 pp. (1855). Crown 8vo. 4*s*. 6*d*.

The Seven Kings of Rome. A First Latin Reading Book. By JOSIAH WRIGHT, M.A. Second Edition. 138 pp. (1857). Fcap. 8vo. 3*s*.

Vocabulary and Exercises on "The Seven Kings." By JOSIAH WRIGHT, M.A. 94 pp. (1857). Fcap. 8vo. 2*s*. 6*d*.

A First Latin Construing Book. By E. THRING, M.A. 104 pp. (1855). Fcap. 8vo. 2*s*. 6*d*.

Rules for the Quantity of Syllables in Latin. 10 pp. (1858). Crown 8vo. 1*s*.

Theory of Conditional Sentences in Latin and Greek. By R. HORTON SMITH, M.A. 30 pp. (1859). 8vo. 2*s*. 6*d*.

Sallust.—Catilina and Jugurtha. With English Notes. For Schools. By CHARLES MERIVALE, B.D. Second Edition, 172 pp. (1858). Fcap. 8vo. 4*s*. 6*d*.

Catilina and Jugurtha may be had separately, price 2*s*. 6*d*. each.

Juvenal. For Schools. With English Notes and an Index. By J. E. MAYOR, M.A. 464 pp. (1853). Crown 8vo. 10*s*. 6*d*.

Cicero's Second Philippic. With English Notes. By JOHN E. B. MAYOR. 168 pp. (1861). 5.

IX. GREEK.

Hellenica; a First Greek Reading Book. Being a History of Greece, taken from Diodorus and Thucydides. By JOSIAH WRIGHT, M.A. Second Edition. 150 pp. (1857). Fcap. 8vo. 3*s*. 6*d*.

GREEK—*continued.*

Demosthenes on the Crown. With English Notes. By B. Drake, M.A. Second Edition, to which is prefixed Æschines against Ctesiphon. With English Notes. (1860). Fcap. 8vo 5*s.*

Demosthenes on the Crown. Translated by J. P. Norris, M.A. (1850). Crown 8vo. 3*s.*

Thucydides. Book VI. With English Notes and an Index. By P. Frost, Jun. M.A. 110 pp. (1854). 8vo. 7*s.* 6*d.*

Æschylus. The Eumenides. With English Notes and Translation. By B. Drake, M.A. 144 pp. (1853). 8vo. 7*s.* 6*d.*

St. Paul's Epistle to the Romans: With Notes. By Charles John Vaughan, D.D. 157 pp. (1859). 8vo. 7*s.* 6*d.*

X. ENGLISH GRAMMAR.

The Child's English Grammar. By E. Thring, M.A. Demy 18mo. New Edition. (1857). 1*s.*

Elements of Grammar taught in English. By E. Thring, M.A. Third Edition. 136 pp. (1860). Demy 18mo. 2*s.*

Materials for a Grammar of the Modern English Language. By G. H. Parminter, M.A. 220 pp. (1856). Fcap. 8vo. 3*s.* 6*d.*

XI. RELIGIOUS.

History of the Christian Church during the Middle Ages. By Archdeacon Hardwick. 482 pp. (1853). With Maps. Crown 8vo. cloth. 10*s.* 6*d.*

History of the Christian Church during the Reformation. By Archdeacon Hardwick. 459 pp. (1850). Crown 8vo. cloth. 10*s.* 6*d.*

History of the Book of Common Prayer. By Francis Procter, M.A. 464 pp. (1860). Fourth Edition. Crown 8vo. cloth. 10*s.* 6*d.*

History of the Canon of the New Testament during the First Four Centuries. By Brook Foss Westcott, M.A. 594 pp. (1855). Crown 8vo. cloth. 12*s.* 6*d.*

Introduction to the Study of the Gospels. By Brooke Foss Westcott, M.A. (1860). Crown 8vo. cloth. 10*s.* 6*d.*

The Church Catechism Illustrated and Explained. By Arthur Ramsay, M.A. 204 pp. (1854). 18mo. cloth. 3*s.* 6*d.*

Notes for Lectures on Confirmation: With Suitable Prayers. By C. J. Vaughan, D.D. Third Edition. 70 pp. (1859). Fcap. 8vo. 1*s.* 6*d.*

Hand-Book to Butler's Analogy. By C. A. Swainson, M.A. 55 pp. (1856). Crown 8vo. 1*s.* 6*d.*

History of the Christian Church during the First Three Centuries, and the Reformation in England. By William Simpson, M.A. 307 pp. (1857). Fcap. 8vo. cloth. 5*s.*

Analysis of Paley's Evidences of Christianity. By Charles H. Crosse, M.A. 115 pp. (1855). 18mo. 3*s* 6*d.*

FORTHCOMING BOOKS.

Life and Correspondence of M. de Tocqueville.

By G. De Beaumont. Translated from the Original with the Author's sanction. Two vols. 8vo.

Memoir of the Rev. John Clay, late Chaplain of Preston Gaol.

With Selections from his Writings and Correspondence, and a Sketch of the Progress of Prison Discipline in England. Edited by his Son. 8vo. with Portrait.

Private Law among the Romans, from the Pandects.

By John George Phillimore. [*In the Press.*

Life of Edward Forbes, the Naturalist.

By George Wilson, M.D., late Professor of Technology in the University of Edinburgh, and Archibald Geikie, F.G.S. of the Geological Survey.

Pictures of Old England.

By Dr. Pauli. Translated from the Original by E. C. Otte.

The Golden Treasury:

A Collection of the Best Songs and Lyrical Poems in the English Language. Selected and arranged, with Notes, by F. T. Palgrave, Fellow of Exeter College, Oxford. Dedicated by permission to Alfred Tennyson. [*In the Press.*

An Elementary Treatise on Quaternions.

With numerous Examples. By P. G. Tait, M.A. Professor of Natural Philosophy in the University of Edinburgh.

First Book of Algebra for Schools.

By the Rev. J. C. Ellis, M.A. and P. M. Clark, M.A. of Sidney Sussex College, Cambridge. [*Preparing.*

A Treatise on Trilinear Co-ordinates.

By N. M. Ferrers, M.A. Fellow and Mathematical Lecturer of Gonville and Caius College.

The Broken Troth.

A Tale of Tuscany, from the Italian. By Philip Ireton. Two Vols. Fcap. 8vo. [*Immediately.*

The Platonic Dialogues, for English Readers.

By W. Whewell, D.D. F.R.S. Master of Trinity College, Cambridge. Volume III. containing the Republic. [*In the Press.*

Foot-Notes from the Page of Nature; or, First Forms of Vegetation.

By the Rev. H. Macmillan, F.R.S.E. [*In the Press.*

Life of William Blake, the Artist.

With numerous Illustrations from his Works. By Alexander Gilchrist. [*Preparing.*

R. CLAY, SON, AND TAYLOR, PRINTERS,
BREAD STREET HILL.