ST PAUL'S EPISTLE TO THE
EPHESIANS:
WITH A CRITICAL AND GRAMMATICAL
COMMENTARY,
AND A REVISED TRANSLATION,

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THE FOURTH EDITION, CORRECTED.

LONDON:
LONGMANS, GREEN, READER, & DYER.
1868
ADVERTISEMENT TO THE FOURTH EDITION.

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

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

Bristol,
November, 1867.
THE second edition of the present Epistle is in all respects similar to the second edition of the Epistle to the Galatians which appeared a few months since, and is brought up, I sincerely hope, fully to the same standard.

It is perhaps right to say that little has been substantially altered, and that the reader of the first edition will scarcely find more than half a dozen passages where the opinions formerly maintained are either retracted or modified; still the additions are great, and the number of notes that have been recast or rewritten by no means inconsiderable. By this means space has been obtained for the introduction of new matter; weaker arguments in contested passages have been made to give place to what might seem to put in a clearer light the stronger argument; logical and grammatical observations have been more grouped, and the links of thought that connect clause with clause or sentence with sentence more studiously exhibited. In this last respect the additions will be found great, and will I trust, by the blessing of God, be of no little use to the reader in properly pursuing the train of sublime thought that runs through this transcendent Epistle. This alas! is the point most commonly neglected in our ordinary study of Scripture: we trust to general impressions and carry away general ideas, but the exact sequence of thought in the mind of the inspired writer is what I fear is only too frequently overlooked. It is useless to disguise that this close analysis of the sacred text is very
difficult; that it requires a calm judgment and a disciplined mind, no less than a loving and teachable heart; that it is not a power we can acquire in a week or in a month: yet if Scripture be, what I for one believe it to be, the writing of men inspired by the third Person of the adorable Trinity, then we may well think that no labour in this direction can be too severe, no exercise of thought too close or persistent. Let it also be not forgotten that no intelligent reader can now fairly say that he is without proper assistance, that the well is deep and he has nothing to draw with.

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

\(^1\) I may here remark that the Greek Grammar of Dr Donaldson, noticed in the Preface to the Galatians, has now reached a second and enlarged edition, and is so complete in all its parts, and so felicitous in its combination of logic with grammar, as to form a most important contribution to the accurate study of the Greek language. [1859]
have thought such acquirements decidedly out of his reach, partly for the sake of augmenting the kind and considerate company of students who have given these Commentaries a hearing, and have borne patiently with the constant notice and repetition of grammatical details. I venture thus to dwell upon this topic—a topic in part alluded to in the preface to the first edition—as four years of hard study since that was written, and, what is more valuable for testing opinions, one year of responsible teaching, have convinced me that a really accurate knowledge of the language of the Greek Testament may be acquired far more easily than might at first have been imagined; and have further confirmed me in the belief that it is by these accurate investigations of the language of the Inspired Volume, that we are enabled really to penetrate into its deeper mysteries, and thence to learn to appreciate the more convincing certainty of our highest hopes, and the more assured reality of our truest consolations.

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

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

Footnote: 1 I may take this opportunity of noticing, for the benefit of those who may be disposed to study this interesting and not very difficult language, that I have derived much useful assistance from the Brevis Linguae Armeniacæ Grammatica (Berl. 1841) of J. H. Petermann. It is furnished with a good chrestomathy and a useful glossary, and has the great advantage of being perspicuous and brief.
reiterate the opinion which I have formerly expressed, that at any rate in the citations from the Ancient Versions Tischendorf is not always to be depended on. His own preface, though marked by great assumption of tone, will indeed itself confirm this; as he has by his own admissions depended nearly entirely on Leusden and Schaaf for the Peshito-Syriac; on the incorrect edition of Wilkins for the Coptic Version of the Epistles, to the complete neglect of the more recent edition of Bötticher; on a collator for Platt’s Ethiopic; and for the Armenian on the edition of Dr Scholz whose general inaccuracies he has unsparingly denounced. The subjective criticisms mixed up in the notes cannot be called either very useful or very satisfactory, and will serve to show how hard it is to find in one and the same person the patient and laborious palæographer and the sound and sagacious critic. Still we owe much to Dr Tischendorf, and it is probable shall have to owe much more; his unwearied labours command our highest respect, and may only the more make us regret that they are not set off by a greater Christian courtesy in his general tone, and by more forbearance towards those who feel it their duty to differ from him.

The last addition to the present edition which it is here necessary to specify is perhaps the most important, systematic reference to the sermons and treatises of our best English Divines. This, it will be remembered, appeared to some extent in the first edition, and has always formed a feature of these Commentaries; still I am now enabled to give to the reader the results of a wider reading, and to entertain the hope that he will find but few really valuable illustrations from our best Divines overlooked in the present volume. All I have done however is only in the way of reference. I much regret that neither space, nor the general character of the Commentary, enable me to make long quotations: still I will repeat what I have said elsewhere, that as the references have been made with great care and consideration, I venture to think that the reader who will take the trouble of consulting the writers in the places
referred to will find himself abundantly rewarded for his labour. I have already received many kind recognitions of the service which this class of references has rendered to students in Theology; and I now continue them with renewed interest, feeling day by day more assured that in these latter times it is to our own great Divines of the sixteenth and seventeenth centuries that we must go for our Theology; and that it is from them alone that we can provide ourselves with preservatives against the unsound, vaunting, and humanitarian theosophy, that is such a melancholy and yet such a popular characteristic of our own times.

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

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

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

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

CAMBRIDGE,

August, 1859.
The following pages form the second part of a Commentary on St Paul's Epistles, founded on the same principles and constructed on the same plan as that on the Epistle to the Galatians.

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

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

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

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

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

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

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

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

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

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

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

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

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

Cambridge,
June, 1855.
INTRODUCTION.

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

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

The belief that the Epistle was addressed to the Christians of the important city of Ephesus is not open to very serious doubt. The critical arguments (see note on ch. i. 1), and the nearly unanimous consent of the early Church (Iren. Haer. v. 2. 3; Clem. Alex. Strom. iv. 8, Vol. i. p. 592, ed. Potter; Orig. Cels. iii. 20, Vol. i. p. 458, ed. Bened.) are generally in favour of such a destination. Still as the critical arguments have to some extent been modified by the evidence of the Codex Sinaiticus, and as the omission of greetings and personal notices in an Epistle sent from the founder of the Church of Ephesus (Acts xix. 1 sq., comp. xviii. 19) to converts with whom he had dwelt nearly three years (Acts xx. 31) is certainly striking and noticeable, we may now the more confidently adopt the opinion of Usher (Annal. ann. 4068) and of several recent expositors, that this Epistle, if addressed primarily to the Christians at Ephesus,
was still designed for circulation in all the churches near to or dependent on that city, and was thus left studiously general in form, and free from distinctive notices. Individual greetings and other messages of affection might well have been entrusted to a bearer who was specially commissioned to inform the receivers of the Epistle upon all points connected with the personal state of the Apostle (ch. vi. 21).

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

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

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

Apostolic address and salutation.

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

1. ἀπόστολος Χ. Ἰ.] 'an Apostle of Christ Jesus': gen. not of ablation (the source from which his commission proceeded; comp. Stier in loc.), but simply of possession, in reference to the Master whose servant and minister he was; see Acts xxvii. 23, ὁ εὐθύς; Rom. i. 15, δοῦλος Ἰ. Χ.: and comp. notes on Col. i. 1. The distinction between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. Synth. § 16, 17); still Harless seems quite correct in saying that the idea of authorisation does not depend simply on the gen., but on the modal clauses, as καὶ ἐπιστάγων, 1 Tim. i. 1, which are commonly attached: comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggests language of unusual precision. The order Χρ. Ἰ. rests on BDE; al. (Lachm., Tisch.): Rec. gives Ἰ. Χ. with AFGKLN; all mss.; al. διά θελήματος Θεοῦ] 'by the will of God'; modal clause appended to the preceding words, not so much to enhance his apostolic authority (comp. Alf.), as in that thankful remembrance of God's power and grace which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15. These and the preceding words occur in the same order and connexion in 2 Cor. i. 1, Col. i. 1, 2 Tim. i. 1; comp. 1 Cor. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, designedly adopted the same or different modes of salutation, still it is not in all cases easy to trace from external considerations the reasons for the choice; comp. notes on Col. i. 1. Rückert, who has slightly touched on the subject (on Gal. i. 1), refers the Apostle's present specification of his authority, διὰ θέλημα Θ. to the encyclical character of the Epistle. As this character, though probable (see crit. note), is merely hypothetical, it will be safer, and perhaps more natural, to adopt the more general explanation above alluded to; see Meyer on 1 Cor. i. 1. 

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

1. [ἐν Ἐφέσῳ] In consequence of the omission of these words in the newly discovered Ν we are now perhaps at length justified in placing them in brackets. The facts of the case are as follows: I. As far as our present collations can be depended upon, all the MSS., mss., and Vv. are unanimous in favour of the insertion; except B, where the words are supplied on the margin by a second hand (Tisch.), where the words are added by the fourth hand (Tischendorf’s C), and 67, where they appear in the text, but with diacritical marks indicative of suspicion. II. Basil, whom we have reasons for believing to have been careful as a critic (see Georg. Synecoll. Chron. p. 203, ed. Paris, 1651), certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀρχαίων, Eunom. ii. 19. Bp Middleton supposes Basil only to appeal to the ancient Manuscripts as containing τοῖς ἐστίν ἐν Ἐφ., not simply τοῖς ἐν Ἐφ.: comp. Wiggers, Stud. u. Krit. for 1841, p. 423; this opinion however has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, Einleit. p. 2, note. III. Tertullian (Marc. v. 11, 17) possibly was not aware of their existence; it is uncritical to say more. His words ‘veritas Ecclesie’ do not necessarily imply an absence of diplomatic evidence, nor can ‘interpolare’ (comp. Marc. iv. 1, v. 21) be pressed. IV. Origen (Caten. Vol. ii. p. 101) appears to have accepted the omission, as he comments on the peculiarity of the expression τοῖς ἄγιοι τοῖς ὁσίων, see Tisch. (ed. 7). The internal evidence, such as absence of greetings and personal notices, is of more importance. Still both combined do not as yet seem quite sufficient entirely to overthrow the preponderance of external authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to the Ephesians (Iren. Hœr. v. 2, 3; Clem. Al. Strom. iv. 8; Tertull. l. c.; Origen, Cols. iii. p. 458, ed. Ben.). We therefore now place the words in brackets, but retain them in the text, feeling it still possible that their omission in B and Ν may be due to an early exercise of criticism founded on supposed internal evidence, traces of which are found in Theodoret, Prof. in Eph.: comp. Wieseler, Chronol. p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, Einleit. § 1; Wieseler, Chronol. p. 431 sq.; and Davidson, Introd. Vol. ii. p. 328 sq. Of the many hypotheses, that of Harless (Einleit. p. 57)—that the Ep. was designed not only for the Ephesians, but for the Churches dependent on Ephesus, or the Christians who had already been converted there—is perhaps the most plausible.

generally show which of these ideas predominates. In salutations like the present ἄγιοι appears to be used in its most comprehensive sense, as involving the idea of a visible (hence the local predicate), and also (as the complimentary clause καὶ πιστῶς ἐν Χρ.) suggests) that of a spiritual and holy community: see Col. i. 2, and esp. 1 Cor. i. 2, where defining clauses involving these different ideas are grouped round άγιοι ἄγιοι: comp. Thorndike, Review, i. 33, Vol. i. p. 656 (A.-C. L.), and Davenant on Col. i. 2. πιστῶς ἐν Χρ. 'Πιστὰς] ‘faithful, sc. believing in Christ Jesus.’ Πιστῶς stands here not in its general and classical sense, ‘qui fidem praestat’ (Grot., Alf.), but in its particular and theological sense, ‘qui fi-
1. 2, 3.

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

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

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

2. χάρις ὑμῖν καὶ εἰρήνης] ‘Grace to you and peace,’ scil. εἰρήνη, not ἔσται (Meyer, Holzhi), which, though not untenable (Bernhard Kynt, Synt. xi. 5, p. 392; comp. 2 Chron. ix. 8), is far less suitable and even less usual than the optative; see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2; and comp. 2 John 3, where however ἔσται gives the wish the character of a definite expectation. The suggestion of Stier that χάρις and εἰρήνη refer respectively to the ἁγιον and πιστοί does not seem tenable, as the formula is so common without any such antecedents (Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, al); still they must not be diluted into mere equivalents of the ordinary forms of salutation (Fritz. Rom. i. 7, Vol. i. p. 23). Χάρις expresses God’s love toward man; εἰρήνη the state of peace and blessedness which results from it; εἰρήνη, γὰρ πρὸς τὸν Θεὸν ὁ ἐν εὐαγγελικῷ διασπασμένῳ πολιτείᾳ, Theod. on Rom. i. 8; see notes on Gal. i. 3. It may be observed that as this form is regularly maintained in all St Paul’s Epp. to Churches (Phil. is no exception, being addressed also τῇ κατ’ ὀκτὼν ἐκκλησίᾳ), while in 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4 (Rec., Lachm.), the more personal term ἁγιος is added, the latter might seem the form addressed to individuals, the former to communities; comp. too Rev. i. 4, 2 John 3, but consider Jude 2, Gal. vi. 16, and observe that in Titus i. c. χάρις καὶ εἰρήνη is the reading best supported. St James alone adopts the usual formula χάρις· in 3 John 1, 2, the salutation passes into a prayer. καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου, κ.τ.λ.: so expressly Syr., Arm., both of which repeat the preposition. The Socinian interpretation, καὶ (πατρὸς) Κυρίου, is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.
3. *Eulogytos* 'Blessed,' scil. ευγένες (2 Chron. ix. 8), or εὐθυ (Job i. 21, Psalm cxiiii. 2): the verb is however commonly omitted in this and similar forms of doxology; comp. 2 Cor. i. 3. In this solemn ascription of praise εὐλογηθῶς (εὐλογεῖται καὶ θαυμάζεσθαι εὖς, Theod.-Mops.), as its position shows, has the principal emphasis, the rule of Fritz. (Rom. ix. 5, Vol. ii. 274) being appy. reasonable, viz. that εὐλογηθῶς or εὐλογημένος will occupy the first or some succeeding place in the sentence, according as the emphasis rests on the predicate (as it commonly does) or on the substantive; comp. 1 Kings x. 9, 2 Chron. l. c. Job l. c. and esp. Psalm l. c. which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alf. on Rom. ix. 5). It has been remarked by Steiger on 1 Pet. i. 3 (comp. Harless), that in the N. T. εὐλογηθῶς is only applied to God, εὐλογημένος to man: it may be added that in the LXX the latter is occasionally applied to God, the former but seldom to man, appy. only in Gen. xxvi. 29 (Alex.), Deut. vii. 14, 1 Sam. xv. 13, xxv. 33. For a good analysis of the present paragraph, in which the relations of the Church to the three persons of the blessed Trinity are distinctly unfolded, see Alford in loc. ο Θεὸς καὶ πατὴρ κ. τ. λ. 'God and the Father of our Lord Jesus Christ.'

It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends (a) on both (Theoph.), or (b) only on the latter (Syr., Ἀθι., Theod.-Mops., 1, Theodoret) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand, the position of the article before Θεὸς rather than πατὴρ (Osh.) does not invalidate the latter interpretation (comp. Winer, Gr. § 19. 3, p. 115 note), nor the omission of τε before καὶ (Harless) the former; the usual 'preparative' force of τε (Hartung, Partik. Vol. i. p. 98; Klotz, Devar. Vol. ii. p. 720) being here obviously out of place. To the former interpretation, Θεὸς μὲν ὥς σαρκωθέντος, πατὴρ δὲ ὥς Θεὸν λόγου, there can be no doctrinal objections (see ver. 17, John xx. 17, and comp. Osh. on Matth. xxi. 31, 32), but from the considerations suggested on Gal. i. 4, as well as from the fact that except in ver. 17 St Paul has not elsewhere so designated the Father, the latter construction seems decidedly preferable. On the most suitable translation, see notes on Gal. i. 4 (Transl.).

ο εὐλογηθῶς ἡμᾶς] 'who blessed us;' antanaclasis; aliter nobis benedixit Deus, aliter nos benedicimus Ili,' Bengel. The aorist participle (where the aoristic force is always least obscure; Bernhardy, Synt. x. 9, p. 383) refers to the counsels of the Father as graciously completed in the Redemption, and is thus neither used (a) for a pres. (Holzh.), an untenable position, except in a sense and under limitations (Scheuerl. Syntax, § 32. 2, p. 337) which would here be doctrinally unsuitable; nor (b) as marking 'a customary or repeated act' (Eadie), a meaning which the aorist appears never to bear in the N. T.; see Winer, Gr. § 40. 5. i, p. 248. The reference of ἡμᾶς can scarcely be doubtful: it cannot refer to St Paul (Koppe),—for comp. κάγω, ver. 15—but, as the inclusive nature of the context (ver. 4, 11, 12) distinctively implies, must be extended to Christians generally. No fixed rules
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εὐλογία πνευματικὴ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

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

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

ἐν Χριστῷ] Not for διὰ Χριστοῦ (Chrys., Hamm.), but, as in ver. 1, 'in Christ;' 'in quo uno spirituali et sanctificati beneficio donamur,' Beza. Thus εὐλογήσας contains the predication of time (Donalds. Gr. § 574 sq.), ἐν π. εἰλ. πνευμ. the predication of manner, more exactly defined by the local predication ἐν τοῖς ἐπουράνιοις, while ἐν Ἑχ. is that mystical predication which, as Stier well observes, 'is the very soul of this
Epistle,' and involves all other conceptions in itself. For a good example of this species of analysis of clauses and sentences, see Donalds. Crat. § 304. Steph. (not Rec.) omits ἐπεστάλα. 4. καθὼς 'even as,' 'sicut,' Vulg., Clarom., Copt., al.; explanation and expansion of the preceding εἰλογί­σας κ.τ.λ., the particle καθὼς, which in most cases has a purely modal, appearing here to have also a slightly explanatory or even causal force ('inasmuch as'), and to mark not only the accordance, but the necessary connexion of the εἰλογία with the εἰλογία: see Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian; see Lobeck, Phryn. p. 426, and notes on Gal. iii. 6.

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

ἐν αὐτῷ] Not for δι' αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), nor for εἰς αὐτὸν (comp. ἕνα), nor yet with an instrumental force (Arm.), but, as Olsb. correctly and profoundly explains it, 'in Him;' in Christ, as the head and representative of spiritual, as Adam was the representative of natural humanity; comp. 1 Cor. xv. 22.

πρὸ καταβολῆς κόσμου] This expression, used three times in the N. T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰωνῶν (2 Tim. i. 9) of God with respect to Christians, from His temporal εἰλογία of the Jews; see Neander, Planting, Vol. i. p. 512 (Bohn).

ἐναὶ ἡμᾶς κ.τ.λ. 'that we should be holy and
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ἀγάπη προφητείας ἡμᾶς εἰς νικηθῆναι διὰ Ιησοῦ Χριστοῦ 5

blameless;' object contemplated by God in His gracious έκλογή, the infin. being that of intention; scil. εἰς τούτω ὁ αἴγος χάνει καὶ ἀμώμος, Chrys.: comp. 2 Cor. xi. 2, Col. i. 22, and see Winer, Gr. § 44, 1, p. 284, Donalds. Gr. § 607. a, p. 598.

ἀγίου καὶ ἀμώμους] 'holy and blameless;' positive and negative aspects of true Christian life. The meaning of ἀμώμος (δέμευτος, καθαρός, ἄφεκτος, Hesych.) is slightly doubtful; it may be (a) 'inculpatus,' ὁ ἀσεβικὴν ἐπών ἔσων (Chrys.), in accordance with its derivation (μωμος, μεμφωμαι); or (b) 'immaculatus' (Vulg., Clarom., Arm.; comp. Syr., Goth.), with possible reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Mace. iv. 42, ἅρπαις ἀμώμους, and see Tittm. Synom. p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμώμου καὶ ἀσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion direct or indirect (comp. ch. v. 27), it seems best to retain (a) the simple etymological meaning; see Col. i. 22, ἄγίου καὶ ἀμώμους καὶ ἀνεγκλήτους, and comp. Wiad. x. 15, λαόν δότω καὶ αἵρεσιν ἀμεμπτον. It is more doubtful whether these epithets point to a moral condition, i.e. to the righteousness of sanctification (Chrys., Hamm.), or to the imputed righteousness of Christ (Olsch., Mey.). The former reference seems most consonant both with St Paul's general teaching (1 Thess. iv. 7), and the obvious inferences that may be drawn from other passages in the N.T., 1 Pet. i. 16, Rev. xxii. 11; see Stier in loc., and on the distinction between sanctifying and justifying righteousness, the excellent remarks of Hooker, Serm. ii. 6, Vol. iii. p. 611.

κατανύστατον αὑτοῦ] 'before Him;' 'id est vere, sincere,' Beza; ἀγιωσύνη τετελεσθῆ ὁ τοῦ θεοῦ ὄρθρους ὃς, Chrys. The form αὑτοῦ is here to be preferred, as the reference to the subject is obviously remote and unemphatic; comp. Bremi, Jahrh. der Philol. ix. p. 171 (Winer). The distinction however between the proper use of these two forms cannot be rigorously defined; see Buttm. Mid. Excurs. x. p. 140, and Tisch. Prolegom. p. LVIII.

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

5. προφητείας ἡμᾶς] 'having fore-ordained us;' i.e. not 'predestinans,' Beng., but 'quum prredestinasset,' Syr.-Phil., the participle being most naturally regarded as temporal, not modal, and its action as prior to, not syn-
chronous with (as in ver. 9) that of διήκεισθαι: comp. Rom. viii. 29, 30, and see Bernhardy, Synt. III. 9, p. 383, Donalds. Gr. § 574 sq. With regard to the prep. it would certainly seem that πρὸ does not refer to others (Baumg.), nor apply to existence before time (Eadie), but simply to the realization of the event: the decree existed before the object of it came into outward manifestation; comp. προηλπικότας in ver. 12, and see Olsh. on Rom. ix. 1. The distinction between καθό and προηλπικός is thus drawn by Scherzer (cited by Wolf); 'differunt tantum ratione ordinativa et objectiva,' the καθό of the former referring to the mass from whom the selection was made, the πρὸ of the latter to the pre-existence and priority of the decree. On προηλπικός, etc. see Petavius, Theol. Dogm. IX. 1, Vol. I. p. 565 sq., and Laurence, Bampton Lect. VIII. p. 169 sq.


εἰς αὐτόν 'unto Him,' comp. Col. i. 20, ἀποκαλλάξας τὰ πάντα εἰς αὐτὸν. As the exact meaning of these words is slightly obscure, it will be best to premise the following statements. (a) Εἰς νοθό... εἰς αὐτόν must be regarded as a single compound clause expressive of the manner and nature of the προηλπικός, δι' ἵστρον, and εἰς αὐτόν. being separate sub-clauses further defining the prominent idea εἰς νοθεσίαν. (b) Διότι (not ἄντων) is not to be referred to Christ (De W.), but, with the Greek expositors, to God. (c) Εἰς αὐτόν is not merely equivalent to ἐν αὐτῷ (Beza), or ἔν, scil. ἔν μεν (Holzh.); nor is the favourite transl. of Meyer, 'in reference to Him' (comp. Rück.), though grammatically tenable (Winer, Gr. § 49. a, p. 354), by any means sufficient. In these deeper theological passages the prep. seems to bear its primary (εἰς=ἐν, Donalds. Crat. § 170) and most comprehensive sense of 'to and into' (see Rost u. Palm, Lex. s.v.); the idea of approach (ἐν τὸς εἰς αὐτὸν ἀνάγωνα, Theoph.) being also blended with and heightened by that of inward union; comp. notes on Gal. iii. 27.

We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us unto, and unite us to God.' Stier compares what he terms the bold expression in 2 Pet. i. 4. κατὰ τὴν εὐδοκίαν, κ.τ.λ. 'according to the good pleasure of His will,' 'secundum placitum (propositum, Vulg.) voluntatis sua,' Clarom.; the prep. κατὰ as usual marking 'rule, measure, accordance to,' Winer, Gr. § 49. d, p. 357. The exact meaning of εὐδοκία is here doubtful. The Greek expositors (not Chrys.) refer it to the benevolentia (ἡ ἐκ' εὐργεσία βοήθεια, Ecum.), the Vulg., Syr., Goth. ('lei-kainai') al. to the voluntas liberrima of God. The latter meaning rarely if ever (not even in Ecclus. i. 27, xxxii. 5) occurs in the LXX; in the N.T. however, though there are decided instances of the former meaning, e.g. Luke ii. 14 (not 'lactitia,' Fitzr.), Phil. i. 15 (δι' εἰδ. opp. to διὰ φῶνον), still there is no reason to doubt (Harl.) that the latter occurs in Matth. xi. 26 (θελήσει καὶ ἰδείσει, Theoph.), Luke x. 21, and probably Phil. ii. 13.
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6. eis ἐπαίνον δόξης τῆς χάριτος αὐτοῦ, ἐν ἑ ἐχαρίτωσεν 6

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

6. εἰς ἐπαίνον κ.τ.λ.] ‘for the praise of the glory of His grace,’ ‘in [or rather ad, Clarom.; see Madvig, Opusc. Acad. p. 167 sq.; comp. Hand, Tract. Vol. III. p. 317] laudum glorie gratie suae,’ Vulg.; ‘in ἡ τῆς χάριτος αὐτοῦ δόξα δειχθη, Chrys.: divine purpose of the προορισμός, εἰς here denoting the ‘finis primarius’ (Phil. i. 11), not ‘consequens aliquid’ (Grot.), as in 1 Pet. i. 7. It is scarcely necessary to say that neither is εἰςαινος δόξης for ἐπαίνος ἑδονός (Grot.), nor δόξα τῆς χάριτος for ἑδονός χάρις (Beza); both of them weak and, especially here, wholly inadmissible solutions. As Chrys. appears rightly to have felt, δόξης is a pure subst., and serves to specify that peculiar quality or attribute of the χαρίς which forms the subject of praise; comp. Winer, Gr. § 34. 3, obs. p. 211. Thus then of the three genitives, the first is that ‘of the object,’ or more strictly speaking, ‘of the point of view’ (Scheuerl. Syst. § 18, p. 129), while the last two are united (Winer, Gr. § 30. 3. 1, p. 172), and form a common possessive genitive. Owing to the defining gen., the article is not indispensable; see Winer, Gr. § 19. 2. b, p. 113, and compare Madvig, Syst. § 10. 2. ἐν ἑ] ‘in quod,’ Vulg., Clarom., not ‘e quid,’ Beza, or ‘qua,’ Arm. (instrum. case); the antecedent here much more naturally marking the state in which, than the means by which God showed us His favour. ἐχαρίτωσεν ἡμῖν.] ‘He imparted His grace to us,’ ‘gratificavit,’ Vulg., Clarom., ‘largitus est,’ Aeth. The exact meaning of χαρίσω is doubtful. From the analogy of verbs in ὁμοιοίω, whether in reference to what is material (e.g. χαρίσω, &c.) or what is immaterial (e.g. ἀναστήσω, &c., see Harless), χαρίσω must mean ‘χάρις aliquem afficiendo.’ As however χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings: (a) ἐπεράτωσε ἐποίησε, Chrys., ‘gratis sibi acceptos effecit,’ Beza; comp. a somewhat similar use in Ecclus. xviii. 17, Psalm xviii. 26 (Symm.), and see Suicer, Theaur. s. v. Vol. II. p. 1504; or (b) gratia ampleius est,
7 ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν φίλων τὴν ἀπολύτρωσιν
dia τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων,


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

7. ἐν φίλῳ] 'in whom;' further illustration and expansion of the preceding ἐχάριτρωσαν. Here again ἐν is neither instrumental (Arm.), nor identical in meaning with διά (Vatabl.). Fritzsche indeed (Opusc. p. 184) addsuces this passage as an instance of this identity, and regards διά τοῦ αἵματος αὐτοῦ as a sort of epexegeisis of ἐν φίλῳ. 'per quem, i.e. quod sanguinem effudit;' but such an explanation falls greatly short of the true meaning. As usual, ἐν has here its primary and fullest theological meaning: it implies more than union with (Rück., Eadie); it points to Christ as the living sphere of redemption, while διὰ κ.τ.λ. refers to the outward means of it; comp. Rom. iii. 24. As Olsh. profoundly observes: 'we have not redemption in His work without His person, but in His person with which His work forms a living unity;' see Winer, Gr. § 48, a, p. 347 note. ἐχομην ὑμᾶς] 'we are having;' present, and not without emphasis; 'we are ever needing, and are ever having it,' Eadie. τὴν ἀπολύτρωσιν] 'the (not our, Conyb.) redemption;' noil. the long promised, and now known and realized redemption. The use of this word is thus briefly but perspicuously elucidated by Usteri in loc.: 'Who is ransomed? Man, from the punishment he deserved. What is the λόγιος (Matth. xx. 28, Mark x. 45, 1 Tim. ii. 6)? The blood of Christ. To whom is it paid? To God. Who pays it? Christ in the first place; though strictly God who sent Him; so, God through Christ;' Lehrb. ii. 1. 1, p. 107; see collection of texts, Waterl. Doctrine of Euch. iv. 3, Vol. iv. p. 513. We must not however too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymically, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death: comp. Middleton, Greek Art. v. 1, p. 90 (ed. Rose).

διὰ τοῦ αἵματος αὐτοῦ] 'through His blood;' closer definition of the ἐν φίλῳ, by a notice of the 'causa mediana,' the blood of Christ, that without which there could have been no ἀφεσις: comp. Heb. ix. 22, and see the sound remarks of Alf. and Wordsw. in h. l. τὴν ἀφεσιν τῶν παραπτ.] 'the forgiveness of our transgressions;' in apposition to the preceding ἀπολύτρωσιν, and a specification of its essential character. The distinction between ἀφεσις (condonatio) and πάρεσις (patermissio, Rom. iii. 25) is noticed by Trench, Synon. § 33; more briefly but most acutely by Fritz. Rom. Vol. i. p. 199. Too much stress need not be laid on the distinction between παραπτώματα and ἀμαρτίας, for compare Col. i. 14. Still the former so naturally point to sins on the side of
commission, sinful acts, the latter to sins as the result of a state, sinful conditions, that it seems best (with Beza) to preserve the distinction in translation; comp. notes on ch. ii. 1, where the distinction is more fully discussed.

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

to πλοῦτος τῆς χάριτος αὐτοῦ, 'the riches of His grace;' certainly not per Hebraismum for 'abundant bonitas' (Grot.), but with the usual meaning of the possessive gen., the riches which appertain to, are the property of His χάρις. On the form τὸ πλοῦτος, here rightly retained by Tisch., see Winer, Gr. § 8. 2, p. 61. It occurs again in Eph. iii. 8, 16 (strongly supported), Eph. ii. 7, Phil. iv. 19, Col. i. 27, ii. 2 (well), 2 Cor. viii. 2 (doubtfully); comp. Tisch. Prolegom. p. lv. Rec. has τὸν πλοῦτον.

8. ὃς ἐπερήσσευσεν] 'which he made to abound;' 'uberrimam gomohidad' [abundanter concessit], Goth., 'abundare fecit;' Aeth. Though περισσεῦω is used intransitively by St Paul no less than twenty two times, yet as it is certainly transitive in 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12 (comp. Athen. Deipn. ii. 16 [42], περιττεῖες τὰς ὀφές), and as there is no satisfactory instance in the N.T. of attraction in the case of a verb joined with a dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and in Tit. iv. 6, ἔσ [Lachm. ed. min.] is only supported by A in opp. to CDFGKLN), it seems better to adopt the latter meaning with Theod. (ἡμᾶς περικλῄσει) and the Vv. above cited, than the intras. with Syr., Vulg., Arm., and appy. Chrys. in loc. On the apparent violations of the law of attraction in the N.T., see Winer, Gr. § 24. 1, p. 148.

ἐν πάσῃ σοφίᾳ καὶ φρονήσει] 'in all wisdom and intelligence;' sphere and element in which the ἑπερίσσευσιν is evinced and realized. As there is some difficulty in (1) the meaning, (2) reference, and (3) connexion of these words, it will be best to consider these points separately. (1) Πάρα σοφία can only mean 'all wisdom,' i.e. 'every kind of,' all possible wisdom,' not 'summa sapientia' (Rosenm., Eadie); τὰς, as Harless correctly observes, always denoting extension rather than intention, and thus often giving a concrete application to abstract nouns; comp. Col. iv. 12, and see Winer, Gr. § 18. 4, p. 101. The exx. adduced by Eadie (Matth. xxviii. 18, Acts v. 15 [23], 1 Tim. i. 25) do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous (Homb.; comp. Plato, Symp. p. 202 α), but may be thus distinguished: σοφία (cognate with σφήνη, sapio) denotes 'wisdom' in its general sense, κωστί ἀπάντων μάθησιων, Suid. (see 4 Macc. i. 16); φρόνησις is rather 'intelligentia,' 'a right application of the <σφήν> (ρ/ 0UV€Al/0a, ΚαWs (r/ OUV€Al/0a, tr<po<Tr<v, Aritos.), in a word, an attribute or result of σοφία (ν δὲ σοφία ἀμφι τίκτει φρόνησιν, Prov. x. 23), thus serving here (like ἀποξάνυμεν ver. 17, σύνεσις Col. i. 9) to define and limit the reference of the more general and comprehensive word. That σοφία is theoretical, φρόνησις practical (Krebs; comp. Aristot. Ethic. vi. 5. 7, and Cicero, Off. ii. 2), is too bald a distinction: for σοφία in its Christian application necessarily wears a practical aspect, and may in this respect be as much contrasted with γνῶσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις (Col. i. 9);
μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ τοῦ, ἵνα προθετεο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος αὐτοῦ,

see notes to Transl., Trench, Synon. Part II. § 25, and comp. Beek, Seelent. ii. 19, p. 61. (2) The reference is to man, not God (Alf.), for though φρονέω might be applied to God (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and εὐσφ. καὶ φρον. might, symmetrically with ἐν διάπερι ver. 4, denote the principle in which God was pleased to act, yet (a) πάση seems incompatible with such a reference; (b) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine χάρις; (c) the analogy of Col. i. 9, urged by Olsh., forcibly suggests the reference to man. (3) The connexion (left undecided by Lachm., Tisch.) must then be that of the text. If the arguments a, b, c, be not considered valid, ἐν πάσῃ σοφίᾳ καὶ φρον., esp. of the latter words, and appy. denoting an act coincident, and terminating synchronously with the finite verb: see Bernhardy, Synt. x. 9, p. 383, Donalds. Gr. § 576; and esp. Herm. Viger, No. 224, Stallbaum, Plato, Phædo, p. 62 D. The 'ut notum faceret' of Vulg. (comp. Clarom., Goth.) is due to the reading γνωφίας found in FG; 76; Hil., and some Latin Ff. τοῦ μυστήριον κ.τ.λ.] 'the mystery of His will;' not 'Hebraeo loquendi genere' for consilium arcanum, Grot., but 'the mystery pertaining to it;' τοῦ θελήμα ταιν τοῦ πληρώματος αὐτοῦ, being neither a gen. of opposition (τοῦ ἀποκρημνοῦντος αὐτοῦ θελήμα καὶ δόγμαν τοῦ πάντο μυστήριον αὐτοῦ καλὼν, Theod.-Mops.), nor a gen. subjecti ('as it has its origin in,' Eadie), but simply a gen. objecti ('concerning His will,' Meyer) marking that to which the mystery was referred, and on which it turned: see Krüger, Sprachl. § 47. 7. 1. and Scheuerl. Synt. § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a μυστήριον considered with reference to the depths of the divine will: see Theod.-Mops. cited above, and comp. Olsh. in loc. κατὰ τῇ εὐδοκ. αὐτ. 'according to His good pleasure;' specification of the γνωφίας as having taken place in strict dependence both in time and manner on the will of God; comp. ver. 5. To refer this to what follows ('to wit, His intention according to His good pleasure to gather,' Eadie) seems obviously incorrect, involved, and out of harmony with ver. 5: as κατὰ κ.τ.λ. formed a modal clause to προθετεο there, so it naturally qualifies γνωφίας here. 

προθετεο 'purposed,' 'proposuit,' Vulg., not 'prestituerat,' Beza. The verb προθετεο only occurs in the N. T. in two other passages, viz. Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, 'set forth'); the force of the prep. in both cases being local rather than temporal (Elaner, Obs. Vol. ii. p. 20), and analogous to the use of the prep. in προαρείσθαι (2 Cor. ix. 7) and προερείσθαι (Acts iii. 20). It may indeed be doubted whether any instance can be found of προθετεο in a purely temporal sense: Polyb. Hist. viii. 13.
I. 10.

τος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ

1, is not in point.

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

io. εἰς οἰκονομάν] 'for, with a view to, the dispensation;' εἰς being not for ἐν (Vulg., Auth.), or temporal, 'usque ad,' Erasm. (a more justifiable translation), but simply indicative of the purpose, intention, of the πρόθεσις: comp. Winer, Gr. § 49 a, p. 354. The meaning of οἰκονομάν has been much debated. It occurs nine times in the N. T.; (a) in the simple sense of stewardship, Luke xvi. 2 sq., a meaning which Wieseler (Chron. p. 448) maintains even in this place; (b) in reference to the apostolic office, to the οἶκος θεοῦ, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4; (c) in reference to the Divine government of the world, disposition, dispensation, here, and ch. iii. 2, 9; see exx. in Rost u. Palm, Lec. s. v. Vol. ii. p. 417, and esp. Schweigh. Lex. Polyb. s. v. The special meanings, 'dispensatio gratiae,' 'redemptionis mysterium,' scil. Christi εὐανθρώπης (Sulzer, Theaur. s. v.; comp. Valesius, Euseb. Hist. i. 1, Petav. de Incarn. ii. 1, Vol. iv. p. 110), which were probably deduced from the whole clause, cannot be admitted as explanations of the simple word. The article is not required, as the governing substantive is sufficiently defined by the gen. which follows; see Winer, Gr. § 19. 2, b, p. 113 sq.

τοῦ πληρώματος τῶν καιρῶν] 'of the fulness of the seasons;' scil. that moment which completes, and as it were fills up the ordained καιρός (time estimated in reference to the epochs in the Divine government) of the Gospel dispensation: compare the somewhat similar expression, πληρώματι θεματί, Dan. x. 3 (Theod.), Ezek. v. 2, where however the completion is estimated relatively to the act rather than to the exact moment that made the remaining temporal void full; see notes on Gal. iv. 4. The genitival relation of these words to οἰκονομάν is very obscure. It would certainly seem that τοῦ πληρώματι, κ.τ.λ. cannot be (a) a gen. of the object (Theod.-Mops.), for, as Meyer justly observes, the πληρώματι may be said ὑπήν (Gal. 1. c.), but not οἰκονομίεσθαι: nor again (b) can it be an explanatory gen. or gen. of identity (Harless; comp. Scheuerl. Synt. § 12. 1, p. 82), for an essentially temporal conception can scarcely be used in explanation of an ethical notion: it may however be plausibly considered as (c) a gen. of the characterizing quality (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application; comp. Jude 6, κρῖσις μεγάλης θεμάτων, and see exx. in Winer, Gr. § 30. 2, p. 168 sq., and in Hartung, Casus, p. 27. The difficult expression οἰκον. τοῦ πληρ. κ.τ.λ. will thus seem to imply not merely 'the full-timed dispensation' (Eadie), but more exactly 'the dispensation that was characterized by, that was to be set forth in, the fulness of time' ('propria plenitudini temp.,')
χριστῷ, τὰ ἐν τοῖς οὐφανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν

10. ἐν τοῖς οὐφανοῖς] Tisch. is perhaps right in maintaining this reading with AFGK; appy. majority of mss.; Copt.; Chrys., Theodoret (1), Theophyl., al. (Rec., Griesch., Schulz, Harless, De W.); against ἐπὶ τοῖς οὐφανοῖς even with BDELM; about 40 mss.; Goth.; Theodoret (1), Dam., (Ec., al. (Lachm., Rück., Meyer, A(f)); for, conceding that it may be grammatically correct (comp. exx. Rost u. Palm, Lex. εἰς, π. I. p. 1035), we must still say that the internal objections, that ἐπὶ is never joined in the N. T. with οὐφανοῖς or οὐφανοῖς, and that ἐν οὐφανῳ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis, are of very great weight: see Harless in loc.

Calov.); and must be referred not only to the period of the coming of Christ (ed. 1; Ust. Lehbr. π. I. p. 83; comp. πλήρωσις τῶν καιρῶν ὡς παρουσία αὐτοῦ Ἰησ. Chrys.), but appy., as the more extended ref. of the context seems to suggest, the whole duration of the Gospel dispensation (Allf.); see Stier in loc. (p. 96), and contrast Gal. iv. 4, where, as the context shows, the reference is more restricted. The use and meaning of the term is noticed by Hall, Bumpt. Lect. for 1797. ἀνακεφαλαιώσονθαι] ‘to sum up again together,’ ‘restaurare,’ Clarom., ‘summam collocigere,’ Beza; not dependent on προσθέσα, but an explanatory infinitive, defining the nature and purpose of the προσθέσα: comp. 1 Thess. iv. 4, and see notes on Col. i. 22. The article is not necessary: see Winer, Gr. § 44. 2. obs. p. 286; notes on 1 Thess. iii. 3; and comp. Madvig, Syntax, § 144. The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιώσεως (συντομος συναγαγεων, Hesych.) means ‘summam collocigere,’ Thucyd. iii. 67, vii. 91, viii. 53; ἀνακεφαλαιώσονθαι ‘summam (sibi) re-collegere;’ comp. συγκεφαλαιώσονθαι (‘in brevem summam contrahere’), Polyb. Hist. iii. 3. 1. I. 66. 11, loc.; see Schweigh. Lex. Polyb., and Raphael in loc. But viewed in connexion with the context, it gives rise to two important questions: (r) Is there any allusion to Christ as the κεφαλή (Chrys.)? In a writer so profound as St Paul this is far from impossible. The derivation of the word however (κεφαλαίον not κεφαλή), St Paul’s use of it in its common meaning in Rom. xiii. 9, and most of all the context, which points to a union ‘ἐν Χριστῷ,’ not ‘ὑπὸ Χριστοῦ’ (Beng.), to His atonement rather than His sovereignty (Col. ii. 10), render it improbable. (2) What is the force of ἀνακεφαλαιώσονθαι? From Rom. l. c. (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer in loc.) it must not here be lightly passed over. What then is this force? Obviously not simple repetition; nor again (from reasons above) summation upwards, in reference to Christ as the Head (ἐνδέσμων ἀνωθεν ἐπικείμενον, Chrys.), but re-union re-collection, a ‘partium diversarum conjunctio,’ in reference to a state of previous and primal unity: so far then, but so far only, a ‘restoration’ (Syr., Vulg.) to that state; comp. Beng. in loc., the editor’s Destiny of the Creature, p. 162, and see an excellent discussion on the word in Andrewes, Serm. xvi. Vol. i. p. 265, 270 (A.-C. L.). The force of the middle voice must also appy. not be overlooked.
I. II.

avτώ, ἐν ὧν καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθε- 11

τά πάντα may imply ‘all intelligent beings’ (comp. notes on Gal. iii. 22), but, on account of the clauses which follow, is best taken in its widest sense, ‘all things and beings,’ Meyer; comp. Andrewes, Serm. xvi. Vol. i. p. 260.

τά ἐν τοῖς οὐρανοῖς κτ.τλ.] ‘the things in heaven and the things upon earth;’ widest expression of universality designed to show the extent of the preceding τά πάντα (Andr.); comp. Col. i. 20, and see notes in loc. Without entering into the profound questions which have been connected with these words, it may be said that as on the one hand all limiting interpretations—e.g. Jews and Gentiles (Schoettg.), ἄγγελοις καὶ ἄνθρωποις (Chrys.), the world of spirits and the race of men (Meyer),—are opposed to the generalizing neuter (Winer, Gr. § 27. 5, p. 160) and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius) for whom our Lord Himself said τὰ πῦρ τὰ αἰνών (Matth. xxv. 41) was prepared must be pronounced fundamentally impossible: comp. Bramhall, Castigations, &c. Disc. ii. Vol. iv. p. 354 (A.-C.L.), Hofmann, Schriftb. Vol. i. p. 192, and the editor’s Destiny of the Creature, p. 91 sq. The reading εἰς τ. οὐρ. (Lachm., Alfr.) is strongly supported. Rec. reads τὰ τῆ ἐν with N²; al. ἐν αὐτῷ] ‘in Hūm;’ not added merely ‘explicationis causa’ (Herm. Viger, 123, b. 5), but as re-asseverating with great solemnity and emphasis (see Jelf, Gr. § 658) the only blessed sphere in which this ἀνακεφ. can be regarded as operative, and apart from which, and without which, its energies cannot be conceived as acting: see Destiny of the Creature, p. 89. It forms also an easy transition to the following relative.

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

12 θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἐπαίνον δόξης

p. 233), with an implied accus., scil. 'in hæreditatem adiacit numus,' Grot. 2, Harl., Meyer ('were enfeoffed,' Eadie), with allusion to Josh. xiv. 1 sq., and reference to the κληρος τῶν δήμων, Col. i. 12. (d) Pass., in a special sense; 'eramus facti hæreditas (Dominii),' Beng., Hamm. [mis-cited by De W.], i.e. λαός ἐγκλήρος, Deut. iv. 20, see ch. ix. 29, xxxii. 9. Between (c) and (d) it is somewhat hard to decide. While both present some difficulties, (c) in point of structure, (d) in the special character of its meaning, both harmonize well with the context, the former in its allusion to κληρονομια, ver. 14, the latter with reference to περιστέρεσι, ib. As however (c) is doubtful in point of usage, and as the force of καὶ is well maintained by (d) in the gentle contrast it suggests between the general ἐκλογη and the more specially gracious κληρονομις, this latter interp. is certainly to be preferred; 'we were not only chosen out, but chosen out as a λαὸς ἐγκλήρος': οὕτω ἔξελέξατο ἡμᾶς ἀνωτέρω, ἐνταῦθα φησιν ἐκληρώθημεν, Chrys. The reading ἐκλήθημεν, though found in ADEFG; Clarom., Sang., Boern., al. (Lachm.), seems almost certainly a sort of gloss for the more difficult and appy. ill-understood ἐκληρώθημεν. τὴν βουλὴν τοῦ θεοῦ, αὐτοῦ] 'the counsel of His will,' 'consilium voluntatis suae,' Vulg., Clarom.; assertion of the unconditioned and sovereign will of God appropriately introduced after ἐκληρώθημεν: ὥστε οὐκ ἐπείδη Ἰουσαῦον οὐ προσέχον, διὰ τοῦτο τὰ δὴν ἐκάλεσεν, οὐδὲ ἀναγκασθείς, Chrys. The expression βουλὴ θελήματος is not either pleonastic, or expressive of 'consilium liberrimum' (Beng.), but solemnly represents the Almighty Will as displaying itself in action; θελήμα designating the will generally, βουλή the more special expression of it. The distinction of Buttmann (Lexil. s. v. § 35, comp. Tittm. Synon. p. 174 sq.) that 'βουλή μας is confined to the inclination, ἐθέλω to that kind of wish in which there lies a purpose or design,' does not seem generally applicable to the N. T. (see Matth. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek: see Pape, Lex. s. v. βουλήμας, Vol. I. p. 383; Donalds. Crat. § 463. For further illustrations see notes on 1 Tim. v. 14.

12. εἰς τὸ ἔξαρα κ.τ.λ.] 'that we should be to the praise of His glory,' final cause of the κληρονομις on the part of God mentioned in the preceding verse, εἰς τὸ κ.τ.λ. depending on ἐκληρη, and τοῦτο προσηλυτεύσας forming an opposition to ἡμᾶς. To refer this clause to περιστέρεσι, and to connect εἶναι with προσηλυτεύσας (Harl.), is highly involved and artificial; see Meyer in loc. The reference of the pronoun is somewhat doubtful. Up to the present verse ἡμᾶς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning however assigned to ἐκληρη, that of προσηλυτησας, and most of all the opposition καὶ ὑμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to Jewish Christians, ὑμεῖς to Gentile Christians. Chrys. has not expressed this, but the citation above (on ἐκληρη) would seem to imply distinctly that he felt it. It may be observed that the insertion of the
I. 12, 13.

αὐτοῦ, τῶν προηλπικότας ἐν τῷ Χριστῷ ἐν ὑμῖν καὶ ὑμεῖς, 13

art. τῆς before δόξης, with Α.; many mss.; Chrys., al. (Rec.), is opposed to all other uncial MSS. and rejected by all recent editors. τοὺς προηλπικότας.] 'see, I say, who have before hoped;' ἤστα τοῦ νεαροῦ νεανίδος [ὅπιο ἀντί σπέραντες], Goth.; the article with the part. standing in distinct' and emphatic apposition with ἰμαῖς, and defining more fully their spiritual attitude; comp. Winer, Gr. § 20. r. c., p. 121, but observe that the tranal. 'quippe qui speravimus' (Winer, Mey., al.) is inexact, as this would imply a part. without, not as here with the article; on these distinctions of predication, see esp. Donalds. Crat. § 304 sq., Gr. § 492 sq. The prep. πρὸ has received many different explanations, several of which (e.g. πρὼ η ἐκτητή σὺ μέλλων αἰών, Theoph.; 'qui priores speravimus,' Beza; 'already, prior to the time of writing,' Eadie) appear to have resulted rather from preconceived opinions of the reference of ἰμαῖς, than from a simple investigation of the word. As προηλπίκω in ver. 5 implies an ἐξουσία before the object of it appeared, so προηλπίκω seems to imply an exercise of ἐξουσία before the object of it, i.e. Christ, appeared. The perf. part., as usual, indicates that the action which is described as past still continues, see exx. in Winer, Gr. § 40. 4. a, p. 244. ἐν Χριστῷ denotes the object in whom the hope was placed; comp. 1 Cor. xv. 19, and see notes on 1 Tim. iv. 10, Reuss, Théol. Chrét. iv. 22, Vol. ii. p. 222. The preceding reference of the fore-hope in the Messiah to the Jews (comp. Acts xxviii. 20) is in no way incompatible with the use of ἐν Χριστῷ rather than of ἐν Χριστίων (Holzh., Eadie): to have hoped in Christ was a higher characteristic than to have directed hope towards Christ, and designated them as more worthy exponents of the praise of God's glory; comp. Stier in loc. p. 112, 114. 13. ἐν ὑμίν καὶ ὑμεῖς κ.τ.λ.] The construction of this verse is somewhat doubtful. A finite verb is commonly supplied, either from έκληρώθημεν, ver. 11, or προηλπικότας. If from the former (Harless), the έκληρωμένη would now be limited to the Gentile Christians, though it formerly referred to both them and Jewish Christians: the regression too would seem unduly great. If from the latter, προηλπικάτε (not πάντες Βεζα, Auth.) must be supplied, which would imply what was contrary to the fact. Others (Mey., Alf., al.) supply the verb subst., 'in whom ye are,' but thus introduce a statement singularly frigid and out of harmony with the linked and ever-rising character of the context. It can scarcely then be doubted that we have here a form of the 'oratio suspensa' (Beng.), according to which the second ἐν ὑμῖν does not refer to a fresh subject (Mey.), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. Kai ὑμεῖς ἰμαῖς, AKL and Ν' primo; mss., but with no probability] directs the attention to the contrast between the pronouns; ἄκοιλοστιτες κ.τ.λ. suggests a further reference to those who had hoped on less convincing evidence. Kai ὑμεῖς thus must be expanded into something more vital before it could be so blessed. Kai πιστ., is thus intercalated with all the ascensive force of καί (οὐ γὰρ μόνον ἴκολοστιτες ἀλλὰ καὶ ἐπιστεύοστε, Theod.), and thus, far from becoming
superfluous (Mey.), is truly a necessary and vital member of the sentence. So appy. Syr., Copt., Goth., Æth., which, though suppressing the kal, and converting the participles into finite verbs, retain substantially the correct structure. ἦν ὃ may be joined with παντεύσαντες (Mark i. 15) as well as ἑσφραγ. (Schoef.), but as παντεύεται ἦν τοῦ is not used by St Paul, and as ἦν ὃ in ver. 11 is joined with the finite verb (not the part.), it seems best to preserve the same construction in this somewhat parallel verse; see Rück., and Harl. in loc. τοῦ λόγου τῆς διὰ ἡ λόγος τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ὃ καὶ παντεύσαντες ἑσφραγίσθητε τῷ

Matt. iv. 23, ix. 35, xxiv. 14, Mark i. 14; Θεοῦ, Rom. i. 1, xv. 16, al.; τοῦ ὑλοῦ αὐτοῦ, Rom. i. 9; Χριστοῦ, Rom. xv. 19, Gal. i. 7, al.; τῆς χάριτος τοῦ Θεοῦ, Acts xx. 24; τῆς δόξης τοῦ Χρ. 2 Cor. iv. 4; τῆς δόξης τοῦ μακαρίου Θεοῦ, 1 Tim. i. 11; τῆς εἰρήνης, Eph. vi. 15. παντεύσαντες is not present (Eadie) and contemporaneous with ἑσφραγ. (Harl.), but antecedent; comp. Acts xix. 2, and see Usteri, Lehbr. II. 2. 2, p. 267: the ordinary sequence, as Meyer observes, is (a) Hearing; (b) Faith, which of course implies preventing grace; (c) Baptism; (d) Communication of the Holy Spirit: compare together esp. Acts ii. 38, a, c, d; viii. 6, 12, 17, a, b, c, d; xix. 5, 6, c, d; Acts x. 44, d, c, and perhaps ix. 17, are exceptional cases. On the divine order or method mercifully used by God in our salvation see the brief but weighty remarks of Hammond, Pract. Catech. i. 4, p. 83 (A.-C. L.). ἑσφραγίσθητε] 'were sealed;' ἐν τῇ ἡρμή, τοῖς λαλούσι, Theod.-Mops.: see Suicer, Thes. s. v. Vol. II. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit (Harl.), but such a reference would hardly be in harmony with the context. ἑσφραγίσθητε] 'the word of the truth;' comp. notes on 1 Thess. i. 6: not the gen. of apposition (Harless), but the gen. substantive; see Scheuerl. Synt. § 12. 1, p. 82, Hartung, Casue, p. 21. The truth did not only form the subject (Mey.), but was the very substance and essence. The remark of Chrys. is thus perfectly in point, τῆς ἀληθείας, οὐκέτι τοῦ τοῦτου, οὐδέ τοῦ τῆς εἰκόνος. See notes on Col. i. 5. τὸ εὐαγγ. κ.τ.λ.] 'the Gospel of your salvation;' not a gen. of apposition, nor exactly, as above, a gen. of the substance, but rather a gen. of the (spiritual) contents or subject-matter (Bernhardy, Synt. III. 44, p. 161, Scheuerl. Synt. § 17. 1, p. 126), scil. 'the Gospel (τὸ κήρυγμα, Chrys.) which turns upon, which reveals salvation;' thus forming one of that large class of genitives of remoter reference (see exx. in Winer, Gr. § 39. 2. β, p. 169 sq.), and belonging appy. to the general category of the genitive of relation; see Donalds. Gr. § 453, p. 475 sq. For the substantives with which εὐαγγέλιον is associated see esp. Reuss, Théol. Chrét. iv. 8. Vol. ii. p. 81. A list may be of use: τὸ εὐαγγ. τῆς βασιλείας,
I. 14.

Πνεύματι τῆς ἐπαγγελίας τῷ ἄνγλῳ, ὥς ἐστιν ἄρραβῶν 14 τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποίησεως, εἰς ἐπανον τῆς δόξης αὐτοῦ.

[qui promissus erat] Syr., 'quem promissit,' Ευθ. The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen. as the case of ablation (Donalds. Gr. § 451; the 'whence-case,' Hartung, Casus, p. 12) requires but little modification. To ἵνα θεοῦ ἐπήγγελμα, Chrys., or as Theoph. 1, still more literally, ὥς ἐπήγγελμα. So in effect Syr. The active sense, ἰνα θεοῦ ἐπήγγελμα (Theoph. 2) is grammatically doubtful, as there is no such verbal basis in ἵνα ἑταίρας, compare Scheuerl. Synt. § 17. 1, p. 126; and is exegetically unnecessary, as the idea of ἑταίρας lies in ἐσφαγματισθείς. See Suicer, Thesaur. Vol. II. p. 1767, and comp. notes on Gal. iii. 14.

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

14. ὡς] As the noun in the explanatory clause (ὡς...בהיר) gains a prominence by being not only an elucidation or amplification (ch. i. 23), but a definition and specification of that in the antecedent, the relative agrees with it in gender: see esp. Winer, Gr. § 24. 3; p. 150, Madvig; Synt. § 98. b, 'Os need not therefore be referred to Christ, nor indeed to the personal nature of the Holy Spirit (John xiv. 16), as τῷ θεῷ in its most distinct personal sense is invariably used with the neuter relative; compare the collection of exx. in Bruder, Concord. s. v. διπ. ii. p. 619. The reading ὡς, adopted by Lachm. [with ABFGK; 15 mss.; Athan. (2), al.], may be a grammatical gloss. ἄρραβων] 'earnest,' Auth., Arm.: a word used in the N. T. only here and 2 Cor. i. 22, v. 5; comp. ἄρραβι Gen. xxxviii. 17 sq.; 'arrhabo,' Plaut. Most. iii. i. 3, and Rud. Proel. 45. It is a term probably of Phenician origin (Gesen. Lex. s. v.), and denotes (1) a portion of the purchase money, an earnest of future payment, πρόδομα, Ἰεσσα. ἦ τι πάνω πάνω τῶν ἴσημένων διαμετρίαν προκαταβολῆ, Elym. M.: (2) πίγνου, Vulg., Clarom., 'vadi,' Goth.; see esp. Kypke, Obs. Obs. II. p. 239. The word has here its primary meaning: the gifts and ὑποσεια, of which the Spirit assures us now, are the earnest, the ἀπαρχή (Basil) of the κληρονομία (ἐν τῇ βασιλείᾳ του Χρ. καὶ Θεοῦ, ch. v. 5) hereafter; see Rom. viii. 23, and comp. Reuss, Theol. Chrét. iv. 22, Vol. ii. p. 248. Christ is termed somewhat similarly the ἄρραβος ἰνα θεοῦ ἐπήγγελμα, Polyc. Phil. cap. 8; τῆς ἀναστάσεως ἡμῶν, Constit. Apost. v. 6: see Suicer, Thesaur. s. v. Vol. i. p. 517. εἰς ἀπολύτρωσιν τῆς περιποίησεως] 'for the redemption of the purchased possession,' ἐν ρήματι τῶν ὀρῶν qui vivunt, ac. servabant Syr., 'in redemptionem adquisitionis,' Vulg.; first of the two final clauses, expressive

C 2
I ever give thanks, and pray that you may be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the Resurrection and supreme exaltation of Christ. of the divine purpose involved in the ἐσφραγισθη εὐαγγελίων κ.τ.λ.; see below (2). The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολύσις εἰς τέλος, comp. Chrys., Theophyl. 1), conjunction (ἀπολύσις καὶ πέρπιθς, comp. Holz.), or virtual interchange (πέρπιθς τῇ ἄπολυσιν Βέζα; Steph. Theobur. s.v. πέρπιθς), we will notice (1) the probable meaning of the words, (2) the probable connexion of the clause with the sentence.

(1) ἀπολύσις, a word always (e. g. ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολύσις, Chrys.) from sufferings and sins, from Satan and from death: see Usteri, Lehrb. II. i. 1, p. 106, Neand. Planting, Vol. i. p. 456, and comp. Reuss, Théol. Chrét. iv. 17, Vol. ii. p. 183 sq., who however is appy. unduly restrictive. πέρπιθς or πέρπιθς is much more obscure; while its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation (Beng.), the genitalic relation with ἀπολύσις renders this in the present case wholly untenable. The same may be said of the concrete passive explanation 'hæređitas acquisita' (Calov.), even if that explanation be lexically demonstrable. The most ancient interpretation (Syr.), according to which ἡ πέρπιθς ὁ περιποιηθήνης, scil. Λαός εἰς πέρπιθς. 1 Pet. ii. 9 (comp. Isaiah xiii. 21, and esp. Mal. iii. 17), and is a Christian application of the τηθήνη; τῆς ἀπόκρισις (LXX) of the Old Testament, is on the whole the most satisfactory. The objection that πέρπιθς is never absolutely so used is of weight, and is not to be diluted by a forced reference to αὐτοῦ (Mey.); still, while the exx. adduced show such a meaning to be possible, the context, and esp. the genitalic relation, render it in a high degree probable. The discussions of the other interpretations by Harless, and the comments of Stier (p. 129) on ἀπολύσις, will repay perusal. (2) Connexion: εἰς may be joined with διὸ έστω κ.τ.λ. (Tisch., Rück.) in a temporal sense, 'until' (Auth.), but much more probably belongs to ἐσφραγισθη. Εἰς ἀπολύσις is thus a clause co-ordinate with εἰς έστων κ.τ.λ., the former expressing the final clause in reference to man, the latter in more especial and ultimate reference to God.

15. Διὰ τοῦτο καγώ, ἢκούσας τὴν καθ' (On this account I also; ref. to the preceding verses as a reason for thanks to God for the spiritual state of the Ephesians, with a prayer (ver. 17) for their further enlightenment. The exact reference of these words is doubtful. Harless (after Chrys.) refers διὰ τοῦτο to the whole paragraph; as however the Ephesians are first specially addressed in ver. 13 (κατ' ὑμᾶς), it seems best, with Theoph., to connect διὰ τοῦτο only with ver. 13, 14 'on account of thus having heard, believed, and having been sealed in Christ.' Καγώ ('I also, I too,' not 'I indeed,' Eadie) is thus faintly corresponsive with κατ' ὑμᾶς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers.
I. 15, 16.

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

\[ \text{ἀκουόμενος} \text{ 'having heard.' All historical arguments (ἀν μὴ δέχαται θεαματισμού αὐτῶν,—noticed, but rejected by Theodoret) derived on the one hand from pressing the meaning of the verb (De W.), or on the other from the improbable (see Winer, Gr. § 40. 5. b. 1, p. 248, comp. notes on Gal. v. 24) frequentative force of the tense (Eadie), must be pronounced extremely precarious. St Paul certainly uses ἀκούομενος in Col. i. 4 with reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring ἀκούομενος to the progress the Ephesians had made in the four or five years since he had last seen them: see Wieseler, Chronol., p. 445, Wiggers, Stud. u. Krit. 1841, p. 431 sq.} \]

\[ \text{τὴν καθ' ὑμᾶς πίστιν} \text{ this is commonly regarded as a mere periphasis for τὴν ὑμετέραν π., or rather τὴν π., ὑμῶν, the possessive ὑμετέρος (comp. ἦμετ.) being used sparingly (only 4 times) in St Paul's Epp. It must be admitted that later writers appear to use κατὰ with acc. as equivalent to possess. pronoun or gen. (see Bernhardt, Synt. v. 20. b. p. 241, Winer, Gr. § 22. 7. obs. p. 139), still, as St Paul uses ἡ πίστις, ὑμῶν at least 16 times, and ἡ καθ' ὑμ. π. only once, there would seem to be a distinction; the latter (κατὰ distributive) probably denoting the faith of the community viewed objectively, 'the faith which is among you,' the former the subjective faith of individuals: see Harless and Stier in loc., and comp. John viii. 17, τῷ ὑμῶν τῷ ὑμετέρῳ (addressed to Pharisees), with Acts xviii. 15, νομὸς τοῦ καθ' ὑμᾶς (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that ἡ καθ' ὑμ. π. denotes more distinctively characteristic possession than the former.} \]

\[ \text{ἐν τῷ Κυρίῳ Ἰησοῦ} \text{ 'in the Lord Jesus;' definition of the holy sphere and object of the πίστις, the omission of the article giving a more complete unity to the conception, as it were 'Christ-centered faith,' 'fides erga Deum in Domino Jesu,' Beng.; see notes on Gal. iii. 26. It is instructive to compare with this the subsequent clause, τῇ ἀγάπῃ τῇ κ.τ.λ., where the second article [but Lachm. omits τῇ ἀγ. with ABW; 17; al.] seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (οὐ τοῖς ἐν παρευρέσεσθαι φυσικῶν, Chrys.) which is its true Christian characteristic; see Fritz. Rom. iii. 25, Vol. i. p. 195. As a general rule it may be observed, that when the defining prepositional clause is so incorporated with (e.g. ch. ii. 11), appended to (Col. iv. 7), or, as here, structurally assimilated (πίστις or πιστεύω ἐν, comp. ch. iii. 13, Rom. vi. 4) with the subst. it defines as to form only a single conception, the article is correctly omitted; see Harless in loc., and Winer, Gr. § 20. 2, p. 123.} \]

\[ \text{ἐς πάντας τοὺς ἀγιοὺς} \text{ 'towards all the Saints;' objects towards whom the love was directed; 'omnes character Christianismi,'} \]
22 ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

υμῶν, μνείαν υμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου,
17 ἵνα τὸ Θεὸς τοῦ Κυρίου ἤμων Ὁσσοῦ Χριστοῦ, ὁ πατὴρ

16. μνείαν υμῶν ποιούμενος] So Tisch. with D3EK(FG, Boern.), transpose υμῶν and πατοῦμεν. great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (Rec., Griesb., De W. e sil., Alf., Wordsw.). The omission of υμῶν is strongly supported by external evidence, viz. ABD3N (not C, Eadie; this is one of its lacunae); about 10 mss.; Clarom., Goth., Hill. (Rück., Lachm., Mey., approved by Mill, Prolegom. p. 144?), but is perhaps slightly less probable; esp. as an omission of υμῶν owing to the preceding υμῶν is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where AB3 similarly omit υμῶν) is appy. an instructive parallel.

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

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

ὑπὲρ υμ.] on the use of ὑπὲρ (Rom. i. 8, &c.) and πετι (1 Cor. i. 4, &c.) in this formula, see notes on ch. vi. 19 and on Gal. i. 4.

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

ἐπὶ τῶν προσ. μοι] 'in my prayers,' 'in orationibus meis,' Vulg., Clarom., Goth.; ἐπὶ here being not simply and crudely temporal, 'at the time of my prayers' (Eadie), but retaining also that shade of local reference of which even the more distinctly temporal examples are not wholly divested: see Bernhardy, Synt. v. 23. a, p. 246, and especially notes on 1 Thess. i. 2. The prep. thus serves to express the concurrent circumstances and relations, in which and under which an event took place; see Winer, Gr. § 47. g, p. 335.

17. ὡς κ.τ.λ.] 'that the God &c.;' subject of the prayer blended with the purpose of making it. The exact meaning of this particle both here and in similar passages requires a brief notice. The uses of ὡς in the N.T. appear to be three: (1) Final, indicative of the end, purpose, or object of the action,—the primary and principal meaning, and never to be given up except on the most distinct counter-arguments: (2) Sub-final,—occasional force, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it; see esp. Winer, Gr. § 44. 8, p. 299, and notes on Phil. i. 9: (3) Eventual, or indicative of result,—appy. in a few cases, and due perhaps more to what is called 'Hebrew teleology' (i.e. the reverential aspect under which the Jews regarded Prophecy and its fulfilment) than grammatical depravation; compare Winer, Gr. § 53. 6, p. 406 sq. After
maturely weighing the evidence adduced by Winer and others, few perhaps will hesitate to characterize Fritzsche’s and Meyer’s strenuous denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical. In the present case, independent of the parallelism afforded by numerous similar passages (ch. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. ἰδία after the pres. (hoped for, dependent realization, Klotz, Devar. Vol. II. p. 622, Bernhardy, Synt. xi. 11, p. 407) inclines us distinctly to this sub-final or secondary telic use; comp. Winer, § 41. i. obs. p. 260. On the late and incorrect form ὅψι for ὅψι, see Lobeck, Phryn. p. 345, and Sturz, de Dial. Maced. p. 52. ὁ Θεός τοῦ Κυρίου.] ‘the God of our Lord;’ see John xx. 17, Matthew xxvii. 46. ‘Deus ejus est quia ex eo natus in Deum est,’ Hilar. de Trin. iv. 35, p. 96. The somewhat contorted explanations of this and the following clause cited by Suicer (Thes. Vol. I. p. 944) may be dispensed with if this only be observed, that the ‘word God was never looked upon as a word of office or dominion, but of nature and substance,’ Waterland, Sec. Def., Qu. II. Vol. ii. p. 399. The admirably perspicuous distinctions of the same author, in Answer to Pref. Vol. ii. p. 415, deserve perusal. ὁ πατὴρ τῆς ὅψι] ‘the Father of glory,’ comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Hebrew ix. 5; gen. of the characteristic quality: see Scheuerl. Synt. § 16, 3, p. 115, Winer, Gr. § 34. 2. b, p. 211. It is singular that a mere adjectival resolution (Rückert), or a poetical and less usual meaning of πατὴρ (sc. ‘auctor,’ Job xxxviii. 28, probably James i. 17, and perhaps Hebrew xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W., and Mey.) should so generally have been adopted instead of this simple and grammatical explanation. The use of πατὴρ was probably suggested by the foregoing mention of our Lord, while the qualifying gen. ὅψι serves appropriately to carry on the reference to the eternal glory of God which pervades the whole of the first paragraph. The reference then of ὅψι to the glorified humanity (Stier), or to the divine nature of Christ (Athan., Greg.-Naz., see Suicer, Theaur. Vol. I. p. 944), is by no means necessary. Πνεῦμα σοφίας κ.τ.λ.] ‘the Spirit of wisdom and revelation;’ the characterizing genitives denoting the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts; compare 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. i, and on the omission of the article with Πνεῦμα, notes on Gal. v. 5. The favourite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, διακόνα the objective medium, are not necessary, nor even, as the order (state before means, not vice versa) suggests, logically satisfactory; σοφία is simply the general gift of illumination, διακόνα the more special gift of insight into the divine mysteries; see further remarks in notes on 2 Tim. i. 7. ἐν ἐπιγνώσει αὐτοῦ] ‘in the full knowledge of Him,’ ‘in agnizione [or rather cognitio] ejus,’ Vulg., Clarom.; ἐν not being for εἰς (Grot., Wolf), or διά (Beza), but, as usual,
marking the sphere or element in which the action takes place; the knowledge of God (not Christ, Calv., who is not referred to before ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; comp. 2 Pet. i. 2, and see esp. Winer, Gr. § 48. a, p. 345. *Ev ἐπιγυν. thus belongs to the whole preceding clause, not specially to ἀροκαλ., still less to what follows (Chrys., Lachm., al.), both of which connexions would interfere with the parallelism of ver. 15 and 16; πρεσβύ k.t.l. corresponding to πεφωτ. k.t.l., and ἐν ἐπιγυν. to εἰς τὸ εἰδεναι.

The ἐπὶ in ἐπιγυν. may be either additive (Eadie), in ref. to the increments of knowledge continually received, or more probably, simply intensive, scil. 'cognitio accurata et certa,' Bretsch., erkenntniss; comp. 1 Cor. xiii. 12, see Rost u. Palm, Lex. s. v. ἐπὶ, iv. c. 5, and Delitzsch, on Heb. x. 26.

18. πεφωτισμένους τοῖς ὀφθαλμοῖς κ.τ.λ.] 'having the eyes of your heart enlightened.' Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμοῖς, Peile, Eadie; (b) Accusatival clause after δήν, ἐκ being omitted to give the clause an emphatically oppositional aspect; see Harless and Stier: (c) Lax construction of part. ἐν πεφωτ. referring to ὑμῶν, and τοὺς ὀφθαλμοῖς being accus. of limiting reference; Winer, Gr. § 32. 5. 6, p. 205, Madvig, Synt. § 31; comp. Hartung, Causa, p. 62. Of these (a) is grammatically doubtful, for though such accusatives undoubtedly do exist, esp. in later writers (see Wannowski's elaborate treatise de Construct. Abs. iv. 5, p. 146 sq.), still they far more generally admit of an explanation from the context; see Winer, § 32. 7, p. 206, comp. Bernh. Synt. iii. 30, p. 133. Again (b) is somewhat doubtful grammatically, on account of the article (see Beng.), and certainly exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to it; see Meyer in loc. In (c) the connexion of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e.g. Acts xv. 22; Winer, Gr. § 63. 1. 1, p. 500), nor without distinct parallel in classical Greek: see exx. in Wannowski, iv. 6, p. 169 sq., Jolf, Gr. § 711. This then seems the most probable constr.: πεφωτ. k.t.l. serves to define the result of the gift of the Spirit (comp. Phil. iii. 21 [not Rec.]; 1 Thess. iii. 13; Winer, Gr. § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδεναι) which expresses the purpose of the illumination, not unnaturally lapses into the accusative.

τοὺς ὀφθ. τῆς καρδίας ὑμ. 'the eyes of your heart,' a somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχή) of which the καρδία is the imaginary seat; comp. Acta Thom. § 28, τοὺς τῆς ψυχῆς ὀφθαλμοῖς, and see esp. Beck, Seelenl. iii. 24. 3, p. 94 sq., and notes on 1 Tim. i. 5. On the use and meaning of φωτίζων here, 'to illuminate with the brightness of inner light,' see esp. Harl. in loc., and contrast Eph. iii. 9, where, as the context shows, the illumination in somewhat less inward and vital; comp. Beck, Seelenl. ii. 13. 2, p. 37. The reading of Rec., ὀφθ. τῆς διανόας ὑμ. has only the support of some cursive mss.; Theod., Ecum.,
I. 19.

κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἄγλοις, καὶ τῇ τῶν ὑπερβάλλων 19

The prefixed καὶ is omitted by Lachm. with ABDFGN1; 59; Clarom., Sangerm., Amiat., Goth., al., but perhaps rightly retained by Tisch., Mey., al., with D3EKL4; nearly all mss.; Copt., Syr. (both), Vulg., al.; Orig. cat., Chrys., Theod.; as the καὶ in the third member (ver. 19) might have so easily suggested an omission in the second.

ἐν τοῖς ἄγλοις] 'among the saints;' a semilocal clause appended to τίς (ἐστιν) ὁ πλοῦτος κ.τ.λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πάντως τῆς δόξ. τῆς κληρ. is peculiarly found, felt, and realized: comp. Col. i. 27, and see Meyer, Η. l. Harless connects ἐν τοῖς ἄγλοις with κληρον. αὐτοῦ, an interpretation exegetically tenable (see Stier in loc. p. 161 sq.), but, on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek, as the somewhat sweeping language of Αünc. in loc. would lead us to conclude.

For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ.τ.λ. Job xliii. 15, &c., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anathemous; see notes on ver. 15. If however ἐν τοῖς ἄγ. be immediately connected with the unexpressed ἐστιν, the omission of the article will be less sensibly felt (comp. Winer, Gr. § 19. 2. b, p. 114), and the harmony in the three clauses fully preserved: the first, ἔλπις κ.τ.λ. being stated generally; the second, πλοῦτος κ.τ.λ. more nearly specialized by ἐν τοῖς ἄγ., the sphere in which it is found; the third, τῷ ὑπερβάλλῳ κ.τ.λ. by εἰς ἡμᾶς, the...
living objects towards whom it is and will be exercised.

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

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

τοῦ κράτους τῆς ἰσχύος αὐτοῦ] 'the strength of His might;' 'robur potentiae;' ΑΕθ., scil. the strength which appertains to, is evinced by ἦς ἰσχὺς: neither a Hebraism (Holzh.), nor a
In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St Paul, *ἐγείρας αὐτὸν* ‘when He raised Him,’ Auth. or perhaps better ‘in that He raised Him,’ Arm.; contemporaneous act with *ἐνέργησεν*, see notes on *γνωρίσας*, ver. 9. 

καὶ *ἐκάθισεν* ‘and He set Him;’ change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see exx. in Winer, *Gr.* § 03. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty *ἐνέργεια* of God (Father, Son, and Spirit: Pearson, on the Creed, Art. v. Vol. I. p. 302), displayed in the Resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, Script. Var. *Argum.* Art. ii.; let these words of Bp. Pearson’s however never be forgotten, ‘He shall reign for ever and ever, not only to the modified eternity of His mediatorship, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity,’ Art. vi. Vol. i. p. 335. *Ἐκάθισεν* is found in DEFGKL; most mss.; Clarom., Boern., Goth., Copt., Syr.; Chrys., Theod. (Rec., Tisch.). But *καθάσας* (Lachm.) has the strong support of *ἈΒ*; about 14 mss.; Aug., Vulg.; Eus., Cyrr., *ἀνέβη* is added by *ἈΝ*; 4 mss.; Eus., Procop. *ἐν τοῖς ἐπουρανίοις* ‘in the heavenly places;’ [in coelo] Syr., Goth., Æth.; see notes on ver. 3. It is scarcely possible to doubt that these
words have here a local reference. The distinctly local expressions, ἐκτίθεσιν, εἰς δεξιὰ,—the Scripture doctrine of Christ’s literal and local ascent (Mark xvi. 19, al.),—His regal session in heaven in His glorified and resplendent Body (Acts vii. 56, ἑστῶτα ἐκ δεξιῶν, al., see Phil. iii. 20, 21),—His future literal and local judiciary descent (Acts i. 11, διὸ τρόπων ἐκδεσάειτε αὐτὸν περιῆμεν),—all tend to invalidate the vague and idealistic ‘status celestis’ urged by Harless in loc. The choice of the more general expression, ἐν τοῖς ἑκτίθ., ‘in the heavenly regions’ (comp. ch. iv. 10), rather than the more specific ἐν τοῖς οὐρανοῖς was perhaps suggested by the nature of the details in ver. 21. The reading οὐρανοῖς [Lachm. (non marg.) with B; al.] has weak external support, and seems an almost self-evident gloss.

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

**kai παντὸς ὄνοματος ὄνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τοῦτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, καὶ πάντα 22**

or less apparent. To this, in the majority, an *ethical* idea is united, so that ὁ αἶων οὗτος, as Olsh. has observed, is 'the temporary and terrestrial order of things in which sin predominates' (comp. Gesen. Lez. s.v. Δικαίωμα, Θείον, the holy state of things founded by Christ, is the exact contrast; see his Comment. on Matth. xii. 31, 32, and Neander, Planting, Vol. I. p. 500, 501 (Bohn). In a few passages like the present a *semi-local* meaning seems also superadded, causing αἴων to approach in meaning to κόσμος, though it still may be always distinguished from it by the temporal and (commonly) ethical notions which ever form its background; see notes on ch. ii. 2.

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

ὑπετάξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἐδωκεν
23 κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ὡτις ἐστὶν τὸ

subjugation of foes, as in 1 Cor. xv. 27 (Hamm., Stier), than to the limitless nature of Christ's sovereignty, which the words ὑπὸ τοὺς κ.τ.λ. (ὦ σχάτη ὑποστάσῃ, Chrys.) still more heighten and enhance. On this and the next verse see a sound sermon by Beveridge, in which the three points, Christ's headship over all things, His headship to the Church, and His relation to it as His body, are well discussed; Serm. xxxi. Vol. ii. p. 124 sq. (A.-C. L.).

ἐδωκεν is not synonymous with ἐδόθη, ἐδόκησε, ἔστησεν (Wolf, Holzh., and even Harl.), either here or ch. iv. 12, but (as the dat. ἐκκλησία and the emphatic position of αὐτῶν seem to suggest) retains its primary and proper sense. The meaning then seems to be, 'Though He was so exalted and so glorified, yet even Him did God, out of His boundless mercy and beneficence, give to the Church to be its head.'

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

23. ὡτις 'which indeed;' not exactly 'ut quae,' Meyer, but 'quae quidem,' the force of the indef. relative being here rather explanatory than causal, and serving to elucidate the use and meaning of κεφαλῆ by the introduction of the corresponding term σῶμα. On the uses of ὄστις, see notes on Gal. iv. 24. τὸ σῶμα αὐτοῦ]

'His body;' not in any merely figurative sense, but really and truly; the Church is the veritable body of Christ mystical (ch. iv. 12, 16, esp. v. 30), no mere institution subject to Him as to a κεφαλῆ used in any ethical sense, but united to Him as to a κεφαλῆ used in its simple and literal sense; ὦ γὰρ μὴ ἀκούσας κεφαλῆς ἀρχὴν τινα καὶ ἐξωτικῶν νομισμάτων, σωματικῶς φησίν
I. 23.

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

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

τὸ πλήρωμα κ.τ.λ.] 'the fulness, &c.' apod. to the preceding τὸ σῶμα αὐτοῦ, designed still more to expand the full meaning of the preceding identification of the Church with the Lord's body, the general truth conveyed being τὸ πλήρωμα τοῦ Χριστοῦ ἡ ἐκκλησία, Chrys. The special meaning and reference of these mysterious words has been greatly contested. This however seems clear (esp. after the long and careful note of Fritz. Rom. xi. 12, Vol. ii. p. 469), that πλήρωμα is here used passively, and that of its two passive meanings, (a) id quo impletur est, and (b) id quo res implectur (see notes on Gal. iv. 4), the former, sc. τὸ πλήρωμα, though less common (comp. Lucian, Ver. Hist. ii. 37, δόσι πληρωμάτων, 'manned ships'), is here alone applicable. The Church then is τὸ πληρωμένον, not however in the sense 'plenum Christi agmen,' 'hominum a Christo impletorum cæterva,' as Fritz. paraphrases; but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as serving to specify that with which the filling takes place (see ch. v. 18), and πᾶσιν being used with an equal latitude to τὰ πάντα (ver. 22) as implying not only 'all blessings' (Eadie), but 'all things' unrestrictedly; for by Christ was the whole Universe made, and all things therein: see Col. i. 16, and comp. in ref. generally to the terms of the expression, Philo, Sacrif. Cain, § 18, Vol. i. p. 175 (ed. Mang.), πεπληρωμένος πάντα διὰ πάντων. It has been doubted whether πληροδοθαί is (a) passive, as Vulg., Clarom., Chrys., al.; or (b) middle, as Syr., Copt., Goth., Arm., whether in a purely active sense (Xen. Hell. vi. 2. 14, 35, see exx. in Rost u. Palm, Lex. s. v. Vol. ii. p. 956), or perhaps, as this unique use of the middle in the N.T. suggests, in a specially reciprocal sense 'sibi implere.' Of these the latter alone seems admissible, as the idea of Christ receiving completion in his members (Est., comp. Harl.) implies restrictions little accordant with the inclusive τὰ πάντα. The meaning then of the whole would seem to be, that the Church is the veritable mystical Body of Christ, yea. the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities, of which they are composed. And this, as both the parallelism of τὸ σῶμα αὐτοῦ and τὸ πλήρ. κ.τ.λ. and the absence of any hint of a change of person seem distinctly to suggest, must be referred, not to God (Theod., Alf.), but to Christ; see esp. ch. iv. 10. On the doctrine of the omnipresence of Christ, an eternal
II. Καὶ ὑμᾶς ὑποστήνυ μετὰ τοῦ παρα
dead in sin. He hath

quickened, raised, and even enthroned with and in Christ, to show all ages
the riches of His grace and love. Your salvation is by grace not works.

truth of vital importance (Bull, Def. Fid. Nic. § 4. 3. i sq., Waterland,
Sermons, vii. 3. Vol. ii. p. 164), to which this verse seems to allude, see
notes on ch. iv. 10, Jackson, Creed,
Book xi. 3. 10 sq., and the calm and
conciliatory observations of Martens-

sen, Dogmatik, § 177 sq. Well and
clearly has it been said by Andrewes,
'Christ is both in Heaven and earth:
as He is called the Head of His Church,
He is in Heaven, but in respect
of His body which is called Christ
He is on earth,' Serm. XII. Vol. v.
p. 497. The omission of τι (Rec.) is opposed to all the MSS.
and to the majority of mss., and
adopted by none of the best recent
editors.

CHAPTER II. 1. Καὶ ὑμᾶς 'And
you also,' 'you too;' special address
and application of the foregoing to the
case of the readers; καὶ neither (a)
simply connecting the verse with what
precedes, sc. καὶ ἐπέταξε...καὶ ἔθνεν
...καὶ ὑμᾶς κ.τ.λ. (Lachm.), as ver. 23
is plainly a conclusion of the foregoing
clause; nor (b) serving to introduce a
special exemplification of the general
act of grace in ver. 23 (Peile), as the
force of the correlation between νεκροῖς
and σωματικῆν is thus seriously
impaired; but rather (c) applying what
has been said to the ὑμᾶς, to which
word it gives emphasis and promi-
nence. The Ephesians are reminded
how they also had experienced in their
moral death the energy of the same
quickening power which raised Christ
from physical death (ch. i. 20), the
ascensive force of καὶ being just percept-
able in the implied parallelism between
the νεκροῖς ὑποστήνυ in the case of
the Ephesians (see next note), and
the νεκροῖς σωματικῆν on the part
i. p. 636. The connexion
has also its difficulties. According
to the most simple view, ver. 1, after
having its structure interrupted by the
two relativa sentences, ver. 2, 3, is
renewed in ver. 4 (not ver. 5, Schott)
by means of δὲ resumptive (Herm.
Viger, No. 544), and there further
elucidated by the interpolated nominative Θεός, expanded in application
by the more comprehensive ὑμᾶς, and
concluded in ver. 5; see Theoph. in
loc. ὑποστήνυ νεκροῖς 1) 'being
dead,' sc. spiritually; νεκροῖς οὐχ
ἡ σωματικὴ ἢ ἐκ τοῦ Ἀδὰμ ἐφα-
μένη, ἀλλὰ ἡ σωματικὴ ἢ ἐξ ᾧμῶν
σωματικῆν, Theophyl.; compare
Bramhall, Castig. III. 2, Vol. IV.
233 (A.-C. L.). The proleptic refer-
ence to physical death, scil. 'certo
morituri' (Mey.), seems irreconcil-
able with the context. The πνεύματος
ὡν ἐν ἐλέει, which seems to specify
God's mercy in extending the exercise
of His resurrectionary power, would
thus lose much of its appropriateness,
and the particle καὶ (ver. 5) its proper
ascensive force. On this and the
two following verses, see a good prac-
tical sermon by Usher, Serm. iv. Vol.
xiii. p. 45 (ed. Elringt.).
τοῖς παραπτώμασιν κ.τ.λ.] 'by the
trespasses and sins which ye had com-
mittet,' 'delictis et peccatis vestris,'
Vulg., Goth.; not 'in delictis,' &c.
Arm.; the dat. being appy. that of the
causa instrumentalis; see Hartung,
Casus, p. 79, Winer, Gr. § 31. 7, p. 194.
In the closely parallel passage Col. ii.
13, νεκροῖς δίτας ἐν τοῖς παραπτώμα-
σιν, the same general sentiment is ex-
pressed under slightly different rela-
tions: here sin is conceived as that
II. 1, 2.

πτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιε- 2

πατῆσατε κατὰ τὸν αἰώνα τοῦ κόσμου τούτου, κατὰ τὸν

which kills (Olsh.), there it is described as the element or state in which the *νεκρωσις* shows and reveals itself; comp. notes in loc. It is doubtful whether the distinction drawn by Tittmann (*Synon.* p. 45) between *παραπτ.* sins rashly (‘a nolente facere injuria’), and ἁμαρτίαι, sins desighnedly committed, can be fully substantiated; both equally referring to ‘peccata actualia,’ whether in thought, word, or deed, and differing more in the images (‘missing,’ ‘stumbling’) under which they are presented to our conceptions, than in the degree of intention ascribed to the perpetrator; see Fritz. *Rom.* v. 15, Vol. i. p. 374, comp. Müller, *Doctri. of Sin,* i. i. 2, Vol. i. p. 91 (Clark). Perhaps we may say generally, that *παραπτώματα,* as its derivation suggests, is the more limited term, viz. particular and special acts of sin; ἁμαρτίαι [ά μέσος, μελπο, Buttm. Lex. No. 15, note] the more inclusive and abstract, embracing all forms, phases, and movements of sin, whether entertained in thought or consummated in act; see Trench, *Synon.* Part ii. § 16, and comp. notes on Col. ii. 13. *ὑμῶν* Omitted by Rec. but only on the authority of KL; most mas.; Chrys., Dam., Theoph., Εcum. The reading of A is εαυτῶν.

2. *ἐν ἀλλι* ‘in which;’ not so much with ref. to the prevailing direction (De Wette), as the sphere in which they habitually moved. It does not however seem necessary to press the meaning of *περιπτών* (‘sphere in which they trod,’ Eadie), this being one of those words in the N. T. which are used with so strong a Hebraistic colouring (see the list, Winer, *Gr.* § 3, p. 31), that in several passages it denotes little more than ‘vivere;’ see Fritz. *Rom.* xiii. 12, Vol. iii. p. 141, Suicer, *Thesaur. s. v.* Vol. ii. p. 679. *κατὰ τὸν αἰώνα κ.τ.λ.* ‘according to the course of this world,’ Auth., *κατὰ τὸν παντόκρατον* [mundanitatem mundi hujus] Syr.; the ethical meaning of *αἰών* here appy. predominating; see on ch. i. 21. In such cases as the present the meaning seems to approach that of ‘tendency, spirit, of the age’ (Olsh.), yet still not without distinct trace of the regular temporal notion, which, even in those passages where *αἰών* seems to imply little more than our ‘world’ (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) course, development, and progress (‘ubi atas mala malam excitat’), that is tacitly associated with the term; see Beng. in loc., and comp. Reuss, *Th. Chr. Ch. * iv. 20, Vol. ii. p. 228. Any Gnostic reference (Baur, *Paulus,* p. 433), as St Paul’s frequent use of the word satisfactorily proves, is completely out of the question. *κατὰ τὸν ἀρχοντα κ.τ.λ.* ‘according to the prince of the power or empire of the air,’ soi. the devil; climax to the foregoing member, the contrast being *κατὰ Θεόν,* ch. iv. 24. Without entering into the various interpretations these difficult words have received, we will here only notice briefly, (1) the simple meaning of the words; (2) their grammatical connexion; (3) their probable explanation. (1) The two cardinal words are *ἐξουσία* and *ἀρχ.* The former, like many words in -α (Barnhardt, *Synth.* 1. 2, p. 47), seems to be used, not exactly for *ἐξουσία,*
Ilpo~ as an abstract implying the concrete possessors of the εξουσia (comp. Dionys. Hal. viii. 44), but as a collective designation of their empire and sovereignty; see esp. Lobeck, Phryn. p. 469. Αérk is used thrice by St Paul besides this place, thrice in the rest of the N. T.; (a) 'the air' simply and generally, Acts xxii. 23, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 17; (β) as 'the air,' probably with strict physical reference, Rev. xvi. 17; (γ) as 'the air or sky,' appy. tacitly correlative to γὰρ (the seat of the παντελε-

πομανον, 1 Thees. iv. 17. We seem then bound to reject all partial interpretations, e.g. αἰκός (Heinsius, Küttn. ap. Peile), πνεύμα (Hofm. Schriftb. Vol. i. p. 403), and to leave the context to define the specific meaning and application of the word.

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

τοῦ πνεύματος] 'the spirit;' seil. the evil principle of action, more specially defined by the succeeding words. The explanation of this gen. is not easy, as exegesis appears to suggest one construction, grammar another. The most convenient assumption, an anomaly of case (gen. for accus. in apposition to τοῦ ἄρχόντα, Theoph.; compare Eadie, Alf.), is very doubtful meaning, owing to the difference of termination, but to the evil principle which animated the empire, and emanated from Satan the ruler of it. There is confessedly an exegetical difficulty in the expression τοῦ ἄρχοντα τοῦ...τοῦ πνεύματος: this however may be removed, either by supplying a similar but
more appropriate substantive out of τοῦ ἀρχ., or (what is in effect the same) by observing that τοῦ πνεύματος has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in τοῦ πν. to the Πνεῦμα τὸ ἐκ τοῦ Θεοῦ; comp. 1 Cor. ii. 12. καὶ is commonly referred to the period since the redemption, the time of increased Satanic energy and of hottest strife (De W.); comp. Rev. xii. 12. This however is more than the words seem intended to convey. As πορεία, ver. 2, is again repeated in ver. 3, we find the natural antithesis καὶ...πορεία: the Apostle specifying the present active existence in one class, the children of disobedience, of the same spirit which formerly wrought not only in his readers but in all; sim. Hammond, and Harless in loc.

τοῖς υἱοῖς τῆς ἁμαρτίας) "the sons of disobedience;" a Hebraistic circumlocation nearly equivalent to οἱ καὶ ἁμαρτίας (comp. Fritz. Rom. ii. 8, Vol. i. p. 105), and serving to mark, more vividly than the adjectival construction, the essential and innate disobedience of the subjects, a disobedience to which they belong as children to a parent: comp. ch. v. 6, Col. iii. 6, 1 Thess. v. 5 (notes), 2 Thess. ii. 3; and see Winer, Gr. § 34. 3. b, note 2, p. 213, and Gurlitt, Stud. u. Krit. 1829, p. 728. "Ἀμαρτία, as in Col. iii. 6 (see critical note in loc.), is neither 'diffidentia' (Vulg., Clarom., 'unglaubeinais,' Goth.; comp. Ἀθίθ.,) nor ἁμαρτή (Chrys.), but 'disobedience'

3. [Inobedience] Syr., Arm.), whether to the message of the Gospel or the mandates of the conscience;—sin in fact in its most, enhanced form, the violation of the dependence of the creature on the Creator: see Müller, Doctr. of Sin, i. 1. 2, Vol. i. p. 91 (Clark).
company, the viot της ἐπειδής: comp. Alf. in loc. τὰ πάντα ἑξαμηνα τῆς σάρκος τὸ 'the (various) desires of the flesh.' The plural is not elsewhere found in the N. T. (Acts xiii. 22 is a quotation), though not unusual in the LXX; Psalm cxii. 2, 2 Chron. ix. 12, Isaiah xli. 28, lvii. 13, al. It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of ἐπειδής. On the true meaning of σάρκα, 'the life and movement of man in the things of the world of sense;' see Müller, Doctr. of Sin, II. 2, Vol. 1. p. 352 sq., and esp. notes on Gal. v. 16. 

τῶν διάνοιαν 'of the thoughts,' scil. 'of the evil thoughts' (comp. διαλογισμὸν πονηρόν, Matth. xv. 19); the ethical meaning however not being due to the plural ('die schwankenden wechselnden Meinungen,' Harl.), but, as Mey. justly observes, to the context; comp. τὰ διανοήματα, Luke xi. 17. It is added, not to strengthen the meaning of σάρκα (Holzh.), but to include both sources whence our evil desires emanate, the worldly sensual tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other: so Theod. in loc., except that he too much limits the meaning of σάρκα. On the meaning of διάνοια, as usually marking the motions of the thoughts and will on the side of their outward manifestations, see Beck, Seeleld. II. 19, p. 58.

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

(1) We begin with (a) τέκνα, which is not simply identical with the Hebraistic viot in ver. 2, but, as Bengel felt, is obviously more significant and suggestive; see Steiger on 1 Pet. i. 14. The word arouses the attention; 'we were τέκνα,'—that bespeaks a near and close relation;—but of what? Of God! No,—'of wrath,'—its actual and definite objects: see Stier in loc. p. 256, and comp. Hoftm. Schriften. Vol. i. p. 497. (b) Ὄργη has its proper meaning, and denotes, not τιμωρία or κόλασις itself (Suicer, Thesaur. s.v. Vol. ii. p. 505), but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice; comp. Rom. i. 18. (c) The meaning of φύτευμα has been much contested. The general distinction of Waterland (Second Defence, Qu. xxiv. Vol. ii. p. 723) seems perfectly satisfactory, that φύτευμα in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, and accidental; or, as Harl. more briefly expresses it, 'das Gewordene im Gegensatz zum Gemachten:' comp. Thurndtke, Covenant of Grace, II. 10, Vol. iii. p. 170 (A. C. L.). The more exact meaning must be determined by the context: comp. Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where φύτευμα means respectively, (a) transmitted inborn nature; (b) inhe-
II. 4, 5.

πλούσιος ὁν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἢν ἤγάπησεν ἡμᾶς καὶ ὑπάρχει ἡμᾶς νεκρῶς τοῖς παρα- 5
rent nature; (7) essential nature. The connexion must here guide us. (2) Connexion. Φάσει is to be joined with τεκνα, not ὑγιῆς (Holz., Hofm. Schriftb. Vol. i. p. 497), and defines the aspect under which the predicate shows itself (see Madvig, Synt. § 40); the unusual order [with BKN: ADE FGL reverse it but apply, by way of emendation] appearing to have arisen from a limitation of a judgment which St Paul was about to express unlimitedly: the Jews were the covenant people of God; Jews and Gentiles (ἡμέρι) could not then equally and unrestrictedly be called τεκνα ὑγιῆς: see Müller, Doctr. of Sin, iv. 2. Vol. ii. p. 306. (3) The doctrinal reference turns on the meaning of ἔλεος, This the limiting connexion seems to show must imply what is innate; for if it implied 'habitual or developed character' (e.g. Αelian, Var. Hist. ix. 1, φάσει φιλάδφηρος: see exx. in Wetst., and comp. Fritz. Rom. Vol. i. p. 110), there would be little need of the limitation, and little meaning in the assumed contrast to 'filii adoptione,' Estius ap. Poli Syn. This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ ὁ λοιπόν (ἡθον), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said that the emphatic position of φάσει renders it doubtful whether there is any special contrast to χάρις, or any direct assertion of the doctrine of Original Sin; but that the clause contains an indirect, and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless in loc. may be consulted with profit.

4. ὁ δὲ Θεός] 'but God.' Resumption of ver. 1 after the two relative sentences, ἐν ἐλέει ver. 2, and ἐν ὑγίει ver. 3; δὲ being correctly used rather than ὡς, as the resumption also involves a contrast to the preceding verse. The declaration of the ἔλεος of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὑγιής. On the use of δὲ after a parenthesis, see Klotz, Devar. Vol. ii. p. 377, Hartung, Partik. 86, 3. 2, Vol. i. p. 173: the use of 'autem' in Latin is exactly similar, see esp. Hand, Turett. s. v. § 9, Vol. i. p. 569; Beza's correction of the 'autem' of the Vulg. to 'sed' is therefore not necessary.

πλούσιος ὁν κ.τ.λ.] 'being rich in mercy;' scarcely 'ut qui dives sit,' Beza (comp. Madvig, Lat. Gramm. § 366. 2), as the participial clause does not here so much assign the reason as characterize (in the form of a secondary predicate of time, 'being as θεός') comp. Donalds. Gr. § 442. a) the general principle under which the divine compassion was exhibited. The more particular motive (De W.) is stated in the succeeding clause. The expression πλούσιος ἐν (ὁφι διπλός ἔλεημον, Chrys.) occurs in James ii. 5, and points to the object or sphere in which the richness is apparent; comp. 1 Cor. i. 5. On the distinction between ἔλεος and ὀἰκτημόν, the former being more generic, the latter more specific and stronger, see Fritz. Rom. ix. 15, Vol. ii. p. 315. ἤν ἤγάπησεν ἡμᾶς] 'wherewith He loved us;' cognate accus., serving to add force and emphasis to the meaning of the verb; see exx. in Winer, Gr.
πτόμασιν συνεξώστροφον εἰς τῷ Χριστῷ—χάριτι ἐστε
6 σεσωσµένοι—καὶ συνήγαγεν, καὶ συνεκάθισεν ἐν τοῖς

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

5. καὶ ὁντας ἡμῶς κεκρ. ‘even while we were dead;’ καὶ not being otiose (comp. Syr., Ἀθ.), nor the simple copula (Mey.), nor a mere repetition of καὶ from ver. 1, but qualifying ὁντας (Syr.-Phil.), and suggesting more forcibly than in ver. 1 (where it qualifies ἡμᾶς) the might of the quickening power of God which extended even to a state of moral death. Καὶ κεκροῖς κ.τ.λ. would certainly seem a more natural order (Fritz. Rom. Vol. II. p. 45; comp. Chrys. τοις κεκροῖς... τοῦτος ξυσωπ.), but as St Paul seems to wish to make their state of death, its permanence and its endurance, more felt than the mere fact of it, the ascensive particle is joined with the participle rather than with the predicate; see Klotz, Devor. Vol. II. p. 638.

συνεξώστροφον τῷ Χρ. ‘He together quickened with Christ,’ not ‘in Christ,’ Copt., Arm., Vulg., perhaps following the reading συνεξ.; εἰ τῷ Χρ., B; 17, al.; but ‘with Christ,’ εἰ καὶ ἔντρωσθεν, Chrys. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage, Col. ii. 13, seem to show that συνεξ.; has reference to spiritual life, the life of grace. It is thus not necessary to consider the realization as future (Theod.), nor even with Theoph. (ἡμᾶς δωδέκατοι νῦν, μετ' ἥλιον δὲ καὶ ἐνεργείᾳ) to limit the present degree of it: the aorist has its proper and characteristic force;

what God wrought in Christ He wrought ‘ipsa facto’ in all who are united with Him. Meyer aptly cites Fritz. Rom. Vol. II. p. 206, ‘ponitur aoristus de re, quae quamvis futura sit, tamen pro peracta recto sensu sunt... cum aliæ re jam facta continentur.’ It is then just that probable reading συνεξ.; may include also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6), but that its primary reference is to an actually existent and spiritual state, it seems very difficult to deny.

χάριτι ἐστε σεσωσµένοι ‘by grace ye have been (and are) saved;’ see notes on ver. 8. This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present and actual fellowship with Christ in the quickening, yea and even in the resurrectionary and glorifying power of God; see esp. Origen (Cram. Caten.), and comp. Bp. Hall, Christ Mystical, ch. v. 1, ad init.

6. συνήγαγεν... συνεκάθισεν] ‘He raised us with Him, He enthroned us with Him.’ The simple meaning of these verbs, and esp. of the latter, seems to confine the reference to what is future and objective. Still, as συνεξώστροφον, though primarily spiritual and present, may have a physical and future reference,—so here conversely, a present spiritual resurrection and enthronement may also be alluded to: as Andrewes truly says, ‘even now we sit there in Him, and shall sit with Him in the end;’ Serm. vii. Vol. I. p. 115 (A. C. L.). This may be referred (a) to the close nature of our union with Christ, so
that His Resurrection and exaltation may be said to be actually ours in Him (κεφαλὴ γὰρ ἥμων ὁ σωζόντων, ἀπαχῇ ἥμων ὁ συμβασιλεύων, Theol.); or more simply, (b) to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 20, Rev. i. 6), but strictly speaking future and contingent: compare esp. Rom. viii. 30, where the aorists are used with equal significance and effect.

εν τοῖς ἐπουρανίοις] 'in the heavenly places;' see notes on ch. i. 3, 20. Bengel has noticed how appropriately St Paul omits the specific εν δεξιᾷ of ch. i. 20; 'non dicit in dextrā; Christo sua manet excellentia:' comp. Est. in loc. Εν Χρ. Τησοῦ must not be connected simply with εν τοῖς ἐπουρ. (Peile, Edie), but with συνήγερεν and συνκάθαρεν εν τοῖς ἐπουρ.: comp. ch. i. 3.

At first sight the clause might seem superfluous, but, when more attentively considered, it will be found to define the deep mystical nature of the union: God ἐγερεν, ἐκάθαρεν, ἠμᾶς, not only σὺν Χρ., but εν Χρ.: not only with Christ by virtue of our fellowship, but in Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Hooker, Serm. iii. Vol. iii. p. 762 (ed. Keble), Ehrard, Dogmatik, § 445, Vol. ii. p. 323, Martensen, Dogmatik, § 176, obs.

7. [Ενα ἐνδεξηγαγα] 'in order that He might show forth;' divine purpose of the gracious acts specified in ver. 5, 6. The middle voice ἐνδεξηγαγα is not used (either here or in Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24) with any reference to a 'sample or specimen of what belonged to Him' (Rück., Edie), but either simply implies 'for Himself, i.e. for His glory' (comp. Jelf, Gr. § 363. i), 'let be seen' (Peile); or, still more probably, is used with only that general subjective reference, 'show forth his, &c.' (the 'dynamic' middle of Krüger, Sprachl. § 52. 8. 5; see Kuster de Verb. Med. § 58, and exx. in Rost u. Palm, Lex. s. v.), which, owing to the following αὐτοῦ, can hardly be retained in translation. The word occurs eleven times in the N.T. (only in St Paul's Epp. and Heb.), always in the middle voice. In fact, as δεξιεύω is but rarely used in the middle voice, though in a few formulæ (see Ast, Lex. Plat. s. v.) it involves a middle sense; so ἐνδεξηγαγα, which is not common in the act. except in legal forms, may in the middle involve little more than an active meaning; comp. Donalds. Gr. § 434, p. 447. ἐν τοῖς αἰῶνι τοῖς ἑπερχ.] 'in the ages which are coming.' These words have been unduly limited. Any special references to the then present and immediately coming age ('per omne vestrum tempus,' Mor.), or to the still future kingdom of Christ, the αἰῶν ὁ μέλλων, ch. i. 21 (Harl., Olsh.), seem precluded respectively by the use of the plural and the appended pres. part. ἑπερχομα. The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' tempora inde ab apostolici illis ad finem mundi secutura,' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St Paul believed the Advent of the
Lord to be close at hand; see notes on 1 Thess. iv. 15. τὸ ὑπερβάλλον πλοῦτος] ‘the exceeding riches;’ an especially and studiedly strong expression designed to mark the ‘satis superque’ of God’s grace in our redemption by Christ; comp. ch. iii. 20, 1 Tim. i. 14, and see Andrewes, Serm. 1. Vol. ii. p. 197 (A. C. L.).

The neuter form is adopted with AB D1 FGκ2 (N1 omits the verse); 17 67*; Orig. (1), Lachm., Tisch.: Rec. has τὸν ὑπερβάλλοντα πλοῦτον.

ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χρ. Ἱσθ. ‘in goodness towards us in Christ Jesus;’ a single compound modal clause appended to εἰς ἔξ. ἐν χρ. ἐφ’ ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes on ch. i. 16), and defining accurately the manner in which God displays ‘the riches of His grace,’ while ἐν Χ. ‘in,’ not ‘through Christ Jesus,’ Auth.; see Winer, Gr. § 48. a, p. 347, note 3) specifies. as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this ‘notanda repetitio nominis Christi’ (contrast the melancholy want of appreciation of this in De W.), and the reiteration of that eternal truth which pervades this divine epistle, — ‘nur in Christo Jesu das alles, und anders nicht,’ Stier, p. 273; see notes on ch. i. 3.

On the meaning of χρηστότης see notes on Gal. v. 22.

8. τῇ γὰρ χάριν] ‘For by grace;’ confirmatory explanation of the truth and justice of the expression τὸ ὑπερβ. κ.τ.λ. by a recurrence to the statement made parenthetically in ver. 5. The article is thus not added merely because χάρις ‘expresses an idea which is familiar, distinctive, and monadic in its nature’ (Eadie), but because there is a retrospective reference to χάρις in ver. 5, where the noun, being used adverbially, is properly anarthrous: see Middleton, Greek Art. v. 2, p. 96 (ed. Rose). It may be observed that the emphasis rests on τῇ χάρις, the further member διὰ πίστεως being added to define the weighty εστε σεσωσμένοι. χάρις is the objective, operating, and instrumental cause of salvation; πίστεως the subjective medium by which it is received, the causa apprehendens, or to use the language of Hooker, ‘the hand which putteth on Christ to justification,’ Serm. 11. 32; comp. Waterland, Justif. Vol. VI. p. 22, and a good sermon by Sherlock, Vol. i. p. 323 sq. (ed. Oxf.).

έστε σεσωσμένοι] ‘ye have been (and are) saved.’ It is highly improper to attempt to dilute either the normal meaning of the verb (‘salvum facio,’ ‘ad eternam vitam perduco,’ see Suicer, Theaur. s. v.) or the proper force of the tense. The perfect indicates ‘actionem plane præteritam, quia aut nunc ipsum seu modo finita est aut per effectus suos durat’ (Poppo, Progr. de emend. Matth. Gramm. p. 6); and in short serves to connect the past and the present, while the aorist leaves such a connexion wholly unnoticed; see esp. Schmalfeld, Synt. § 56, and comp. Scheuerl. Synt. § 32.
II. 8, 9, 10.

ἐξ ὡμόν, Θεοῦ τὸ δώρον ὡς ἐξ ἑργῶν, ἵνα μὴ τίς καί τις κατατάσσεται αὐτῷ γὰρ ἐσμὲν ποίημα, κτισθέντες ἐν Χριστῷ

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

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

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

Θεοῦ τὸ δώρον 'of God is the gift;' scil. Θεοῦ δώρον τὸ δωρον εὖρι: the gen. Θεοῦ, emphatic on account of the antithesis to ὡμόν, being thus the predicate; τὸ δώρον ('the peculiar gift in question,' τὸ σεσωμ. εἶναι διὰ τῆς πίστεως) the subject of the clause: see Rückert in loc. Harl., Lachm., and De W. enclose these words in a parenthesis, but certainly without reason: the slight want of connexion seems designed to add force and emphasis.

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9. οὐκ ἐξ ἑργῶν] 'not of works;' more exact explanation of the preceding οὐκ ἐξ ὡμόν, and thus standing more naturally in connexion with καὶ τοῦτο than with τὸ δώρον [ἐστὶ] (Mey.). The sense however in either case is the same. The grammatical meaning of ἐξ ἑργῶν is investigated in the notes on Gal. ii. 16; its doctrinal applications are noticed by Neander, Planting, Vol. i. p. 419 (Bohn). ἵνα μὴ τίς καταβάσται] 'that no man should boast;' purpose of God, involved in and included in the 'lex suprema' alluded to in the foregoing οὐκ ἐξ ὡμόν, comp. Rom. iii. 27. The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith (comp. Mackn.), still less was it merely the result (Peile), but was a purpose (ἵνα εὐγνώμονας περὶ τὴν χάριν ποιήσῃ, Chrys.) that was necessarily inseparable from His gracious plan of man's salvation. On the force and use of
Ἰησοῦ ἐπὶ ἔργοις ἁγαθοῖς, οίς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

να, see notes on ch. i. 17.

10. αὐτὸν γὰρ κτ.λ.] 'for we are His handiwork,' 'ipsius enim sumus factura,' Vulg.; proof of the foregoing sentences καὶ τοῦτο...δῷρον and οὐκ ἐξ ἔργων, the emphatic αὐτὸν pointing to the positive statement that the gift of salvation comes from God, and the assertion of our being His spiritual πάντημα to the negative statement that salvation is not ἐξ ὑμῶν, or as further explained, οὐκ ἐξ ἔργων. If we are God's πάντημα, our salvation, our all, must be due to Him (comp. Bramhall, Castig. Vol. iv. 232, A. C. L.): if we are a spiritual πάντημα (ἡν ἀναγέννησα ἐναέδα αὐτητεσα, Chrys.), spiritually formed and designed for good works, our salvation can never be ἐξ ἔργων (whether of the natural, moral, or ritual law) which preceded that ἀνάκτοις: see Neander, Planting, Vol. i. p. 476 note (ed. Bohn). κτισθέντες ἐν Χρ. Ἰησοῦ] 'created in Christ Jesus,' defining clause, explaining the true application and meaning of the preceding πάντημα: compare ver. 15, and the expression κατά κτισίς, 2 Cor. v. 17, Gal. vi. 15, with notes in loc. That the reference of πάντημα is not to the physical, and that of κτισθέντες to the spiritual creation ('quantum ad substantiam fecti, quantum ad gratiam condidit,' Tertull. Marc. v. 17), but that both refer to the spiritual ἀνάκτοις, not only appears from the context, but is asserted by the best ancient (οὐ κατὰ τὴν πρώτην λέγει δημιουργίαν, ἀλλὰ κατὰ τὴν δεύτεραν, Theod., comp. (Ecum.), and accepted by the best modern commentators; still it does not seem improbable that the more general and inclusive word πάντημα was designed to suggest the analogy (Harl.) between the physical creation and the spiritual re-creation of man. For a sound sermon on this text see Beveridge, Serm. iv. Vol. ii. p. 417 sq. (A. C. L.). ἐπὶ ἔργοις ἁγαθοῖς] 'for good works,' i. e. 'to do good works;' ἐπὶ denoting the object or purpose for which they were created: see Winer, Gr. § 48. c, p. 351, notes on Gal. v. 13, 1 Thess. iv. 7, and exx. in Raphel, Annot. Vol. ii. p. 546. On the doctrinal and practical aspects of the clause, see Beveridge, Serm. iv. Vol. ii. p. 418.

οἷς προτοήτηρ. ὁ Θεὸς] 'which God afore prepared,' [ab initio paravit] Syr., 'prius paravit,' Copt., Ἕθ., 'preparebat,' Vulg., Clarom. The construction, meaning, and doctrinal significance of these words, have been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after προτοήτηρ. (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), oἷς cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply for by the usual attraction: see Winer, Gr. § 24. 1, p. 147, and § 22. 4. obs. p. 135. So Vulg., Syr., Copt., al., and the majority of commentators. (2) Προτοήτηρ. is not neuter (Beng., Stier): the simple verb is so used, Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent in regard to things with προσφέρειν in regard to persons, Harl., a paraphrastic translation rightly condemned by Fritz. Rom. ix. 23, Vol. ii. p. 339, 'aliud est enim parare ἔρωταμάς [to make ἔρωμα, ἔρα, see Rost u. Palm, Lex. s. v. ἔρωμα], aliud definitre ὑπερήν.' Lastly, neither here
Remember that you were once aliens, but have now been brought nigh.

not in Rom. i.e. must the force of ποδ be neglected: compare Philo, de Opif. § 25, Vol. i. p. 18 (ed. Mang.), ὡς ἀκεισάρτω...ἐάν ἐν κόσμῳ πάντα προστομᾶσαι, rightly translated by Fritz., 'ante paravit quam conderet.'

Thus then we adhere to the simplest meaning of the words, using the latter part of the clause to explain any ambiguity of expression in the former: 'God, before we were created in Christ, made ready for us, pre-arranged, prepared, a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent that we should walk in it, and not leave it; this sphere, this road, was ἐγγα ἀγαθᾶ: comp. Beveridge, Serm. l.c. p. 428.

On the important doctrinal statement fairly deducible from this text,—'bona opera sequuntur hominem justificatum non precedunt in homine justificando,' see Jackson, Creed, xi. 30. 6.

II. Διὸ 'Wherefore,' since God has vouchsafed such blessings to you and to all of us; not in exclusive reference to ver. 10, ὅτι ἐκτίσθημεν ἐν ἐγγα ἀγαθοῖς, Chrys., nor alone to ver. 4-10 (Mey.), but, as the use of ὑμᾶς (comp. ver. 1) suggests, to the whole, or rather to the declaratory portion of the foregoing paragraph, ver. 1-7; ver. 8-10 being an argumentative and explanatory addition.

On St Paul's use of διο, comp. notes on Gal. iv. 31. The construction, which is not perfectly clear, is commonly explained by the introduction of ὅτε before τὰ ἔθνη (Fuld.), or ὅτε before (Syr.) or after (Goth.) ἐν σαρκὶ.

This is not necessary: the position of ποτε [ποτε ὑμᾶς ABD¹EN¹; Clarom., Sangerm., Aug., Vulg., al. (Lachm., Tisch.): not ὑμᾶς ποτε (Rec.)] seems to suggest that τὰ ἔθνη κ.τ.λ. is simply in apposition to ὑμᾶς. 'Οτι καὶ ποτὲ are then respectively resumed by ὅτι and τὰ καρπὸ ἐκέινῳ in ver. 12; see Meyer in loc.

τὰ ἔθνη ἐν σαρκὶ 'Gentiles in the flesh.' On the correct insertion of the article before ἔθνη (to denote class, category), see Middl. Gr. Art. iii. 2. 2, p. 40 (Rose); and on its equally correct omission before ἐν (τὰ ἔθν. ἐν σ. forming only one idea), see Winer, Gr. § 20. 2, p. 123, notes on ch. i. 15, and Fritz. Rom. iii. 25, Vol. i. p. 195. 'Ἐν σαρκὶ is not in reference to their natural descent' (Hamm.), nor to their corrupted state (οὐκ ἐν πνεύματι, Theprh., 'unregenerate Gentiles,' Peile; comp. Syr.), but, as the use of the word below distinctly suggests, to the corporal mark; 'preputium profani hominis indicium erat,' Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

ὁ λεγόμενος ἄκροβυστία κατ.λ.) 'who are called contemptuously the Uncircumcision by the so-called Circumcision.' Both ἄκροβ. and περιτ. are used as the distinctive names or titles of the two classes, Gentiles and Jews. On the omission of the article before ἄκροβυστ. (a verb 'vocandi' having preceded), see Middl. Gr. Art. iii. 2. 2, p. 43 (Rose); and on the derivation of the word (an Alexandrian corruption of ἄκροβυστία), Fritz. Rom. ii. 26, Vol. i. p. 136. ἐν σαρκὶ χειροτονήτου 'wrought by hand in the flesh,' 'et est opus manuum in carne,' Syr.; a tertiary predication (see Donalds. Gr. § 489 sq., and observe the idiomatically exact transl. of Syr.), added by the Apostle reflectively rather than descriptively: 'the cir-
cumcision,—yes, hand-wrought in the flesh; only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart; only καταστομή, not περιστομῆ:— comp. Rom. ii. 28, 29, Phil. iii. 3, Col. ii. 11. Thus then, as Calvin rightly felt, the Apostle expresses no contempt for the outward rite, which he himself calls a σφραγίς τῆς δικαιοσύνης, Rom. iv. 11, but only (as the present words suggest) at the assumption of such a title (observe τῆς λέγουσας, not τῶν λέγουσας) by a people who had no conception of its true and deep significance. The Gentiles were called, and really were the ἀναξιόπηροι: the Jews were called the ἱερεῖς, but were not truly so.

12. δὲ νῦν ἐκείνῳ 'that ye were;' resumption of the δὲ in ver. ii, and continuation of the suspended sentence; see notes on ver. ii. τῷ καὶ ἐκείνῳ 'at that time;' 'in your heathen state.' The prep. ἐν of Rec. [om. Lachm., Tisch., with ABD1 FGN; mss.; Clarom., Sang., Aug., al.; Chrys.], though occasionally omitted (2 Cor. vi. 2 quotation, Gal. vi. 9), is commonly, and more correctly, inserted in like forms: comp. Rom. iii. 26, xi. 5, 2 Cor. viii. 13, 2 Thess. ii. 6; and see Wannowski, Constr. Abs. iii. 1, p. 88, Madvig, Synt. § 39, and comp. ib. Lat. Gr. § 276. On the dat. without ἐν, see notes on 1 Tim. ii. 6.

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

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


πῆς πολιτείας τοῦ Ἰσραήλ καὶ ἕνοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἀθεοὶ ἐν τῷ κόσμῳ.

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

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

ἔνοι τῶν διαθηκῶν) 'strangers from the covenants;' second and more specializing part of the first explanatory clause. The gen. after ἕνοι is not due to any quasi-participial power (Eadie), but belongs to the category of the inverted possessive gen. (Bernhardy, Synt. III. 49, p. 171), or perhaps rather to the gen. of 'the point of view' ('extraneos quod ad pactorum promissiones attinet,' Beza); see Scheuerl. Synt. § 18. 3. a, p. 135. The use of the plural διαθήκαι must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elsn., Wolf), nor again unnecessarily extended to God's various covenant-promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the patriarchs: see esp. Wisd. xviii. 22, ὥρκοις πατέρων καὶ διαθήκαις: 2 Macc. viii. 15, ταῖς πρὸς τοὺς πατέρας αὐτῶν διαθήκαις: comp. Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 8, xvii. 8; Chrys., Theoph.) was the subject and substratum of all, ἐλπίδα μὴ ἔχοντες] 'not having hope,' Auth., 'spem non habentes,' Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, scil. ὥστε μὴ ἔχειν ἐλπίδα, 'so that you had no (covenanted) hope,' 'spem promissioni respondentem' (Beng., comp. Harl.)—for (a) the absence of the article shows that ἐλπίδα cannot here be in any way limited, but is simply 'hope' in its most general meaning; and (b) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by ἔχοντες, ver. 11, 'having (as you must have felt) no hope'; comp. Winer, Gr. § 55. 5, p. 428, Herm. Viger, No. 267, and the good collection of exx. in Gayler, Partic. Neg. ch. ix. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 Thess.
13 νῦν δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν
14 ἐγγὺς ἐγένηθη ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐτὸς γὰρ

—in One who was no longer their future hope, but their present salvation. The personal reference is appropriately continued by ἐν τῷ αἵματι,—not merely αὐτοῦ, but τοῦ Χρ., He who poured out His blood, Jesus of Nazareth, was truly Christ.

ἐγγὺς ἐγένηθη ἐν τῷ αἵματι τοῦ Χριστοῦ: they were without church and without promise, without hope, and were in the profane wicked world (ἐν τῷ κόσμῳ being in contrast to τῷ λαῷ τοῦ Ἰσρ., and like it ethical in its reference),—without God. Ἀθεὸς may be taken either with active, neuter, or passive reference, i.e. either denying (see exx. Suicer, Thes. s. v.), ignorant of (Gal. iv. 8; 'nescibatis Deum,' Ἀθ. ; ἐφημοὶ τῆς θεογνωσίας, Theod.; comp. Clem. Alex. Prot. p. 14), or forsaken by God (Soph. Ἀδ. Rex, 661, ἀθεὸς ἄφιλος): the last meaning seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. On the religious aspects of heathenism, see the good note of Harless in loc.

13. νῦν δὲ[1] 'But now;' in antithesis to τῷ καιρῷ ἑκείνῳ, ver. 12. ἐν Χρ. Ἰησοῦ[2] 'in Christ Jesus;' prominent and emphatic; standing in immediate connexion with νῦν (not ἐγενήθη, Mey.), which it both qualifies and characterizes, and forming a contrast to χωρὶς Χρ., ver. 12. The addition of Ἰησοῦ, far from being an argument against such a contrast (Mey.), is in fact almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then they were χωρὶς Χρ., separate from and without part in the Messiah; now they were not only ἐν Χρ. but ἐν Χριστῷ Ἰησοῦ, in a personal Saviour,
II. 13, 14, 15. 47

ἐστιν ἡ ἐφήνῃ ἡμῶν, ὁ ποιήσας τὰ ἄμφοτερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν, ἐν τῇ σαρκί 15

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

ἡ ἐφήνῃ ἡμῶν] 'our Peace.' Though the context, and defining participle ὁ ποιήσας, seem very distinctly to prove that ἐφήνῃ is here used in some degree 'per metonymiam' (comp. 1 Cor. i. 20, Col. i. 27), and so in a sense but little differing from ἐφρουσώς (Usteri, Lehrb. II. 2, p. 253), the abstract subst. still has and admits of a fuller and more general application. Not only was Christ our 'Pacifier,' but our 'Pax,' the true ἔλπις ἤπτ (Isaiah ix. 6), the very essence as well as the cause of it; comp. Osh. in loc. Thus considered, ἐφήνῃ seems to have here its widest meaning; not only peace between Jew and Gentile, but also between both and God. In ver. 15 the context limits it to the former reference; in ver. 17 it reverts to its present and more inclusive reference.

τῷ ἄμφοτερα] 'both,' Jews and Gentiles; explained by τῶν δύο and τῶν ἄμφοτέρων, ver. 15, 16. We have here no ellipsis of γένη, ἔθνη κ.τ.λ., but only the abstract and generalizing neuter; see exx. in Winer, Gr. § 27. 5, p. 160. καὶ] 'and;' sc. 'namely;' the particle having here its explanatory force: see Fritz. Rom. ix. 23, Vol. II. p. 339, Winer, Gr. § 53. 3. obs. p. 388, and notes on Phil. iv. 11.

τῷ μεσότοιχον τοῦ φραγμοῦ] 'the middle wall of the fence or partition,' scil. between Jew and Gentile. The genitival relation has been differently explained. There is of course no real (Pisc.) or virtual (Beza) interchange of words for τῶν φρ. τοῦ μεσοτ., nor does τοῦ φραγμοῦ appear to be here either (a) a gen. of the characterizing quality, scil. τὸ διαφάνεια, τὸ διατείχητον (Chrys. 1, Harl.; comp. Clem. Alex. Strom. vi. 13, p. 793, τὸ μεσότοιχον τὸ διατείχων), or (b) a gen. of identity, 'the middle-wall which was or formed the φραγμός' (Mey.)—but either (c) a gen. of origin, τὸ ἀπὸ φραγμοῦ (Chrys. 2), or still more simply (d) a common possessive gen., 'the wall which pertained to, belonged to the fence,'—a use of the case which is far from uncommon in the N.T., and admits of some latitude of application; comp. Donalds. Gr. § 454. 4a, p. 481 sq.

The exact reference of the φραγμῶς (ἡ Buxtorf, Lex. s.v. p. 1447) is also somewhat difficult to fix, as both ἐφήνῃ and ἔχθρα (ver. 15), and indeed the whole tenor of the passage, seem to imply something more than the relations of Jews and Gentiles to each other, and must include the relations of both to God; comp. Alf. in loc. If this be so, the φραγμῶς would seem to mean the Law generally (Zonaras, Lex. p. 1822), not merely the ceremonial law (Neander, Planting, Vol. 1. p. 49, ed. Bohn), nor the 'discrimen preputii' (Beng.), but the whole Mosaic Law, esp. in its aspects as a system of separation; comp. Chrys. in loc., who appositely cites Isaiah v. 2. Whether there is any direct reference to the ἐφαρμόλογον δρυφάκτων λαθῶν (Joseph. Antiq. x.v. 11. 5) between the courts of the Jews and Gentiles (Hamm.) is perhaps doubtful; see Meyer. We may well admit however, as indeed the specific and so to say localizing φραγμῶς seems to suggest, an allusion both to this and to the veil which was rent. (Matth. xxvii. 51)
at our Lord's Crucifixion; the former illustrating the separation between Jew and Gentile, the latter between both and God. As has been well remarked, the temple was as it were a material embodiment of the law, and in its very outward structure was a symbol of spiritual distinctions; see Stier in loc. p. 322, 323.

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

ἐν τῇ σαρκὶ αὐτοῦ] 'in His crucified flesh;' comp. Col. i. 22, ἐν τῇ σώματι τῆς σαρκός αὐτοῦ διὰ τοῦ διανάτου. These words cannot be connected with τὴν ἐκθέμαν (Arm., Chrys., Cocc.), as in such a case the article could not be dispensed with even in the dialect of the N. T., but must be joined as a specification of the manner, or perhaps rather of the instrument,—either (a) with καταργήσας, to which this clause is emphatically prefixed (De W., Mey.), or perhaps more naturally (b) with λόγος (Syr., Αἰθ., Theod., Theoph., Οἰκομ.), to which it subjoins an equally emphatic specification. Stier (comp. Chrys.) extends the reference of σάρξ to Christ's incarnate state and the whole tenor of His earthly life ('Fleisches-lebens'); comp. Schulz, Abendm. p. 95 sq. This is doubtful: the context appears to refer alone to His death; comp. ver. 13, ἐν τῷ αἵματι; ver. 16, διὰ τοῦ σταυροῦ. On the distinction between the σάρξ and the σῶμα (the σάρξ δεδομένα) of Christ, comp. Lücke on John vi. 51, Vol. ii. p. 149 sq.

τὸν νόμον τοῦ ἐντ. ἐν δόγμαι 'the law of ordinances expressed in decrees,' scil. 'the law of decratory ordinances;' comp. Col. ii. 14. The Greek commentators join ἐν δόγμα with καταργ., referring δόγματα (scil. τὴν πίστιν, Chrys.; τὴν εἰσαγωγικὴν διδασκαλίαν, Theod.) to Christian doctrines: this meaning of δόγμα however is untenable in the N. T. Hareless (comp. Syr.) retains the same construction, but regards ἐν δόγμα as defining the sphere in which the action of Christ's death was manifested, 'on the side of, in the matter of decrees.'
This is plausible, and much to be preferred to Fritzsche's explanation, 'nova praecipua stabiliendo' (Dissert. ad 2 Cor. p. 168); still the article (τῶν δύο) seems indispensable, for, as Winer observes (Gr. p. 250, ed. 5), both the law and the side or aspect under which it is viewed are fairly definite. We retain therefore the ordinary explanation, according to which ἑν δύο is closely united with τῶν ἑσταλτῶν, and therefore correctly anarthrous; see Winer, Gr. § 20. 2, p. 123, and notes on ch. i. 15. The gen. ἑσταλτ. thus serves to express the contents (Bernhardy, Synt. III. 45, p. 163), ἑν δύο, the definite mandatory form ('legem imperiosam,' Erasm.) in which the ἑσταλταί were expressed; see Tholuck, Beiträge, p. 93 sq., and esp. Winer, Gr. § 31. 10. obs. 1, p. 196, ed. 6, but more fully in ed. 5, p. 250.

Τά τούς δύο κ.τ.λ. 'that He might make the two in Himself into one new man,' purpose of the abrogation; peace between Jew and Gentile by making them (οἱ εἰσὶ μεταβάλλοντες, ἑν δεῖξῃ τὸ ἐνεργεῖ τοῦ γενομένου, Chrys.) in Himself, in His person (not δι' ἑαυτοῦ, Chrys.), into, not merely one man, but one new man; ἑν ἀνήρ-γεικὸς θαυμαστός, ἀυτὸς τοῦτο πρῶτον γενόμενος, Chrys. Meier's assertion that καίνος has here no moral significance is obviously untenable: comp. ch. iv. 24, and notes in loc. The reading is slightly doubtful. Lachmann adopts αὐτῷ with ABFN; 10 mss.; Procop. a more difficult reading, and quite as strongly attested as ἑαυτῷ [DEGKLN4; mss. (Rec.)], but not improbably due to the frequent confusion between the oblique cases of αὐτῷ and those of the reflexive pronoun.  

'making peace,' scil. between Jews and Gentiles, and between both and God, πρὸς τῶν Θεοῦ καὶ πρὸς ἀλλήλους, Chrys.; contrast τῇ ἐχθρίᾳ, ver. 15. It may be observed that the aorist is not used (as in ver. 16), but the present: the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creation,' but simply as extending over and contemporaneous with the whole process of it: comp. Scheuerl. Synt. § 31. 2. a. p. 310.

16. καὶ ἀποκαταλαβάξη τοῦς ἀμφι.] "and might reconcile us both," parallel purpose to the foregoing, and stated second in order, though really from the nature of the case the first; the divine procedure being, as De W. observes, stated regressively, ἑν κτίσῃ... [.createTextNode("[ Taverna ἀποκαταστάσεως. The double compound ἀποκαταστάσεως is used only here and Col. i. 20, 21. In both cases ἀπό does not simply strengthen (e.g. ἀποθαυμάζεται, ἀπεργάζεται, Meyer, Eadie), but hints at a restoration to a primal unity, 're luxerit in unum gregem,' Calv.; comp. ver. 13, and Winer, de Verb. Comp. iv. p. 7, 8. Chrys. gives rather a different and perhaps doubtful turn, δεικνύως δι' ἑαυτοῦ ἢ ἀνθρωπίνη φύσις εὐκαταλαλλάσσετο ἢ, οἷον ἐπὶ τῶν ἁγίων καὶ πρὸ τοῦ νόμου. The profound dogmatical considerations connected with καταλαλαγή (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with ib. 20) are treated perspicuously by Usteri, Lehre II. i. i, p. 102 sqq.: see also Jackson, Creed, Book x. 49. 3, Pearson, ibid. Vol. i. p. 430 sq. (Burton).

Ἐν ἑνὶ σώματι] 'in one corporate body,' scil. in the Church. The reference to the human σῶμα τοῦ Ἱ. (Chrys.) is plausible, but on nearer examination not tenable.  

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Had this been intended, the order (comp. the position of εν τῷ σαρκὶ αὐτοῦ) would surely have been different, if only to prevent this very connexion of τοῖς ἀμφότ. and εν εἰπ. σώμα, which their present juxtaposition so obviously suggests. Moreover the query of B.-Crus. why Christ's human body should be here designated άλλων has not been satisfactorily answered, even by Stier: the application of it to the mystical body is intelligible and appropriate, comp. ch. iv. 4.

εφ. does not thus become equivalent to εἰς, but preserves its proper meaning: they were κτισθέντας εἰσ ἐνα ἀνθρ., thus κτισθέντας Christ reconciles them both εν εἰπ. σώμ. (scil. δώσις, Olsh.) to God: see Winer, Gr. § 50. 5, p. 370. ἀποκτείνας 'having slain,' i.e. 'after He had slain;' temporal participle, standing in contrast with σιωπ., ver. 15. The use of the particular word has evidently been suggested by διὰ τοῦ σταυροῦ: not λόγος, not ἀνέλον, but ἀποκτείνας, 'quia crux mortem adiért,' Grot.; and thus in the words, though not the application of Chrys., ἄστη μηκέτι αὐτὴν ἀναστήναι. The ἐξήρα here specified is not merely and exclusively the enmity between Jew and Gentile, but also, as in ver. 15, and here even still more distinctly and primarily, the enmity between both and God; μάλλον πρὸς τὸν Θεόν, τὸ γὰρ ἐξήρε τοῦτο δηλοῖ, Chrys., comp. Alf. in loc. εν αὐτῷ] 'in it,' scil. 'upon it,' Hamm., not 'in corpore suo,' Bengel; see Col. ii. 15 and notes in loc. In FG; Vulg. ('in semet ipso'), Syr.-Phil., and several Latin Ff., we find εν ἑαυτῷ,—a reading probably owing its origin and support to the reference of εν εἰπ.
18. ότι δὲ αὐτοῦ] 'seeing that through Him,' not merely explanatory, 'to wit that we have' (B.-Crus.), nor yet strongly causal, 'because we have' (Beng.), but with somewhat more of a demonstrative or confirmatory force, 'as it is a fact that we have;' comp. 2 Cor. i. 5, and see notes on 2 Thess. iii. 7. The 'probatio,' as Calvin observes, is 'ab effectu;' the principal moment of thought however does not rest on \(\alpha\)\(υ\)\(δ\)\(\iota\)\(\nu\)\(ο\)\(ν\), on the reality of the possession (Harl.), or on any appeal to inward experience ('for—is it not so?' Stier); but, as the order suggests, on \(\delta\)\(i\)\(\iota\)\(\iota\) \(\alpha\)\(υ\)\(τ\)\(ω\)\(ν\)' on the matter of fact that it was 'through Him, and none but Him' that we have this \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\) (Chrys. on ver. 21; see i Pet. iii. 18, \(\nu\)\(α\)\(μ\)\(ά\)\(τ\)\(η\) \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\) \(\tau\)\(η\)\(ς\) \(\Theta\)\(ε\)\(ς\)). There may possibly be here (less probably however in Rom. v. 2) an allusion to the \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\)s (‘admissionalis,’ Lampridius, Sever. 4) at Oriental courts, Tholuck, Rom. l. c., and Usteri, Lehrb. ii. 1. 1, p. 101; at any rate the supposition does not merit the contempt with which it has been treated by Rückert. The uses of \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\) are well illustrated by Wakefield, in Steph. Theis. s. v. Vol. ii. p. 86 (ed. Valpy), and by Bos, Obs. Misc. 35. p. 149 sq.

\(\epsilon\)\(ν\) \(\iota\)\(λ\)\(ν\) \(\Pi\)\(ν\)\(ε\)\(μ\)\(α\)\(τ\)\(ι\)\(ν\] 'in one Spirit, common to Jew and Gentile;' not for \(\epsilon\)\(ν\) \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\) (Chrys.; comp. \(\epsilon\)\(κ\)\(ρ\)\(μ\)\(ι\)\(ς\), Calv., al.), but as usual, 'united in' (Olah.); comp. i Cor. xii. 13. The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common \(\pi\)\(ρ\)\(σ\)\(σ\)\(α\)\(γ\)\(ω\)\(γ\)\(η\) to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. \(\epsilon\)\(ν\), \(\epsilon\)\(κ\), \(\pi\)\(ρ\)\(δ\)\(ς\), is especially noticeable and distinct.

19. \(\epsilon\)\(ν\) \(\epsilon\)\(ν\) 'Accordingly then,' 'so then;' 'rebus ita comparatis igitur:' conclusion and consequence from the declarations of ver. 14—18, with a further expansion of the ideas of ver. 13. On the use of \(\epsilon\)\(ν\) \(\epsilon\)\(ν\), see notes on Gal. vi. 10, and comp. Rom. v. 18, vii. 3, 25, viii. 12, ix. 16, 18: in all these cases the weaker ratiocinative force of \(\epsilon\)\(ν\) is supported by the collective \(\epsilon\)\(ν\). This union of the two particles is not found in classical Greek, except in the case of the inter-
rogative form ἀρα: see Herm. Vigier, No. 292. ξίνοι καὶ πάρ-
οικοι 'strangers and sojourners;' 'pe-
regrini atque incolae,' Cio. Offic. I 34.
125. The two expressions seem to con-
stitute a full antithesis to συνπολίται, and to include all who, whether by
national and territorial demarcation,
or by the absence of civic privileges,
were not citizens. Πάροικοι then is
11) simply the same as the classical
μέτοικος (a form which does not occur
in the N. T., and only once, Jer. xx.
3, in the LXX), and was probably
its Alexandrian equivalent. It is
used frequently in the LXX, in 11
passages as a translation of ν. and in
10 of δύο: 'accolas fuisse dicit gen-
tiles quatenus multi ex illis mora-
bantur inter Judæos, ...non tamen
Isidem legibus aut moribus aut reli-
gione utentes,' Estius. Harless (after
Beng.) regards τρικάς as in antithesis to
οἰκείοι, τοῦ τοῦ Θεοῦ, the former
relating to domestic, the latter to civic
privileges: this is plausible—see Lev.
xxii. 10 sq., Ecclus. xxix. 26 sq.—but
owing to the frequent use of πάροικος
simply for μέτοικος, not completely
 demonstrable. An allusion to pros-
elytes (Whitby) is certainly contrary
to the context: see ver. 11 sq. Rec.
omits ἐστὲ (2) with DΣKL.
συνπολίται, though partially vindic-
tated by Raphelius, Annot. Vol. II.
p. 472, belongs principally to later
Greek, e. g. Ελλας, Var. Hist. iii. 44,
Joseph. Antiq. xix. 2. 2, but also
Eur. Heracl. 826; see Lobech, Phryn.
p. 172. The tendency to compound
forms without an adequate increase of
meaning is a characteristic of 'fatis-
cens Grecian;' comp. Thierych, de
Pental. II. 1, p. 83. With regard to the
orthography we may observe that
the form συνπολ. is adopted by Tisch.
with ABCDEFGN, and must be re-
tained, as it is supported by so clear
a preponderance of uncial authority;
see Tisch. Prologm. p. xlvii.
τῶν ἄγιων] 'the saints;' not inclusive-
ly the holy 'of all times and lands' (Eadie), for the mention of the πολι-
telia τοῦ Ἰσρ., ver. 12, is distinct and
specific; nor exclusively the Jews as
a nation (Hamm.), or the saints of the
Old Testament (Chrys.), for this the
nature of the argument seems to pre-
clude; but the members of that spiritu-
tial community in which Jew and
Gentile Christians were now united
and incorporated, and to which the
external theocracy formed a typical
and preparatory institution. The ex-
pression is further heightened and de-
 fined by οἰκείοι τοῦ Θεοῦ. On this use
of οἰκείοι, see notes on Gal. vi. 10, and
for a good sermon on this text, Beve-
ridge, Serm. XLVIII. Vol. II. p. 381 sq.
20. ἐπουκοδομηθέντες] 'built up,'
'supercedificatis,' Vulg.; the preposition
being not otiose, but correctly mark-
ing the super-position, superstructure;
comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7.
The accus. is not used with ἐτι here
(as in 1 Cor. iii. 12) because the idea
of rest predominates over that of mo-
tion or direction. That the dat. rather
than the gen. of rest is here used, can
hardly be said to be 'purely acciden-
tial' (Meyer), as the former denotes
absolute and less separable, the latter
partial and more separable super-posi-
tion: see esp. Donalds. Gr. § 483. a,
Krüger, Sprachl. II. § 68. 41. 1. Though
this distinction must not be over-
pressed in the N.T. (see Luke iv. 29),
or even in classical writers (see exx.
in Rost u. Palm, Lex. s. v. ἐτι, II. Vol.
1. p. 1035), it still appears to have
been correctly observed by St Paul.
II. 20, 21.

The reading ἐπὶ τῷ θεμέλιῳ τῶν ἀποστόλων καὶ προφητῶν, ὃντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, εἰς ὑπὸ πᾶσα οἰκοδομή

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

tῶν ἀποστόλων καὶ προφητῶν] 'of the Apostles and Prophets.'

Two questions of some interest present themselves, (1) the nature of the gen., (2) the meaning of προφητῶν. With regard to (1) it may be said, that though the gen. of apposition (θεμέλιος αὐτὸς ἄγωντα καὶ οἱ προφ., Chrys., comp. Theoph., Ἐκκουμ.) is tenable on grammatical grounds (comp. Winer, Gr. § 59·5, p. 470), and supported by the best ancient commentators, all exegetical considerations seem opposed to it. The Apostles were not themselves the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them; see 1 Cor. iii. 10. The gen. will therefore more probably be a gen. subjecti, not however in a possessive sense (Calv. 2, Cocce., Alf.), as this seems tacitly to mix up the θεμέλιος and the ἀκρογων. (comp. Jackson, Creed, xi. 5. 2), but simply as a gen. of the agent or originating cause (Scheuerl. Synt. § 17, 1, p. 125; see notes on i Thess. i. 6): what the Apostles and Prophets preached formed the θεμέλιος, comp. Rom. xv. 20, Heb. vi. 1. Thus all seems consistent, and in accordance with the analogy of other passages: the doctrine of the Apostles, i.e. Christ preached, is the θεμέλιος; Christ personal (αὐτ. Ἰησοῦ Χρ.) the ἀκρογωνιαῖος; Christ mystical the πλῆρωμα: comp. ch. i. 23.

(2) That the Prophets of the New (Grot., al.) and not of the Old Testament (Chrys., Theod.) are now alluded to seems here rendered highly probable, by the order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theod.),—by the analogous passages, ch. iii. 5, iv. 11,—by the known Prophetic gifts in the early Church, 1 Cor. xii. 10, al.,—and still more by the apparent nature of the gen. subjecti; see above. No great stress can be laid on the absence of the article: this only shows that the Apostles and Prophets were regarded as one class (Winer, Gr. § 19. 4. d, p. 106), not that they were identical (Harl.): Sharp's rule cannot be regularly applied to plurals; see Middleton, Art. III. 4. 2, p. 65 (ed. Rose). This prominence of 'Prophets' has been urged by Baur (Paulus, p. 438) as a proof of the later and Montanist origin of this Ep.: surely δεύτερον προφήτας, 1 Cor. xii. 28, is an indisputable proof that such a distinct order existed in the time of St Paul. On the nature of their office, see notes on ch. iv. 11. ἀκρογωνιαῖον] 'chief corner stone;' ἀκρογων. scil. Λέόν; 'summus angularis lapis is dicitur qui in extremo angulo fundamenti positus duos parietes ex diverso venientes conjungit et continet,' Estius: comp. Psalm cxviii. 22, Jer. li. (xxviii.) 26, Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as
the θεμέλιον: the image is slightly changed, but the idea is the same,—

Christ is in one sense the substratum and in another the binding-stone of the building; οὐδὲς ὁ ἄγρ. καὶ τοῦς τοίχους συνέχει καὶ τοῦς θεμέλιους, Chrys.; see Suicer, Thesaur. s.v. and Vol. ii. p. 242. On the doctrinal meaning and application of this attribute of Christ, see the excellent discussion of Jackson, Creed, xi. 5, Vol. x. p. 88.

ἀντών Ἡσ. Χρ.] 'Jesus Christ Himself,' no human teachers; the pronoun being obviously referred not to θεμέλιον ('angularius,') Beng., or to ἄγρων. (as possibly Vulg., 'ipse summo angulari lapide Chr. Jesu'), but to Christ: so rightly Auth., Syr., Clarom., and appy. Goth.; Copt., Æth., Arm. omit. The art. before Ἡσ. Χρ., the absence of which is pressed by Beng., may not only be dispensed with (see Luke xx. 42), but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ' (see Fritz. Matt. iii. 4, p. 117), and would imply a previous mention of Christ; whereas Christ is here mentioned for the first time in the clause, and in emphatic contrast with those who laid the foundations; see Stier in loc., p. 394.

21. τὸν Ἰ. 'in whom;' further and more specific explanation of the preceding clause; the pronoun referring, not to ἄγρωνιαλω (Ecum.), but to Ἡσ. Χρ.; ὁ τὸ πᾶν συνεχέον ἐκείν ὁ Χριστός, Chrys.

πᾶσα οἰκοδομή] 'all the building.' συνιστ [totum edificium] Syr., "omne illud sed," Copt., Arm. (with the distinctive n), Syr.-Phil. There is here some difficulty owing to the omission of the article; the strictly grammatical translation of πᾶσα οἰκοδ. (scil. 'every building') being wholly irreconcilable with the context, which clearly implies a reference to one single building. Nor can it be readily explained away; for πᾶσα οἰκ. can never mean 'every part of the building' (Chrys.), nor can οἰκ. per se be regarded as implying 'a church' (Mey.). We seem therefore compelled either to adopt the reading of Rec. πᾶσα ἡ οἰκ. [with ACN²; many mss.; Chrys. (text), Theoph.: but opp. to BDEFGKL; majority of mss.; Clem., al.] or, with more probability, to class οἰκοδομή in the present case with those numerous nouns (see the list in Winer, Gr. § 19) which, from referring to what is well known and defined (e.g. πᾶσα γῆ, Thucyd. ii. 43, see Poppo in loc. p. 233), can, like proper names, dispense with the art.: comp. πᾶσα ἐπιστολή, Ignat. Eph. § 12, Pearson, Vind. Ignat. ii. 10. 1, and Winer, Gr. § 18. 4, p. 101. It must be admitted that there appears no other equally distinct instance in the N.T. (Matt. ii. 3, Luke iv. 13, Acts ii. 36, vii. 22, cited by Eadie, are not in point, as being either exx. of proper names or abstract subst.), nor appy. even in the Greek Pentateuch (most of the exx. of Thiersch, Pentat. iii. 2, p. 121, admit of other explanations); still in the present case this partial laxity of usage can scarcely be denied. The late and non-Attic form οἰκοδομή (Lobeck, Phryn. p. 421, 487), used both for οἰκοδομήνα and οἰκοδόμησις (Rost u. Palm, Lex. s.v.), is here perhaps used in preference to οἰκ. as less distinctly implying the notion of a completed building; see Harl. in loc.

συναρμολογομένη] 'fitly framed together,' Auth., 'compaginata,' Jerome (not Vulg.); present part.; the process
II. 22.

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καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

was still going on. The rare verb συναρμολογ. (= συναρμόδευ) is only found here and iv. 16. Wetst. cites Anthol. III. 32. 4, ἑμολύγησε τάφων. αὐξανεῖ 'groweth,' the present marking not only the actual progress, but the normal, perpetual, unconditioned, nature of the organic increase; see Scheuerl. Synt. § 32. 4, p. 339, 340. This increase must undoubtedly be understood as extensive (opp. to Harl.) as well as intensive, and as referring to the enlargement and development of the Church, as well as to its purity or holiness; comp. Thiersch, Apostol. Church, p. 52 sq. (Transl.). The pres. αὐξανεῖ (more common in poetry) is only found once in the LXX (γὰρ αὐξάνων, Isaiah lix. 11), and in the N. T. only here and Col. ii. 19.

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

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

ἐν Πνεύματι] 'in the Spirit;' tertiary predication ('and it is in the Spirit') exactly similar and parallel to ἐν Κυρίῳ, ver. 21. Two other translations have been proposed: (a) 'through the Spirit,' Auth., Theoph., Meyer; (b) 'in a spiritual manner,' opp. to ἐν σαρκί: i.e. the κατοικία is πνευματική, not χιτωπολιστήν, see Acts vii. 48 (Olsb.). Of these (a) violates the apparent parallelism with ἐν Κυρίῳ, and presupposes, in order to account for the position of ἐν Πνεύματι, an emphasis in it which does not seem to exist; while
III. Τούτου χάριν ἐγώ Παῦλος ὁ δεσμὸς τοῦ Χριστοῦ Ἰησοῦ υπὲρ ὑμῶν

of the Gentiles, and gave me grace to preach it, that men and Angels might learn God's manifold wisdom. Faint not then at my troubles.

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

Chapter III. 1. Τούτου χάριν

'For this reason,' 'hujus rei gratiâ,' Vulg., Clarom.; sc. 'because ye are so called and so built together in Christ.' The exact meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (a) That of Syr. and Chrys. (followed by Tynd., Cran., Gen.), according to which εἵμαι is supplied after ὁ δεσμός, τοῦ Χρ. Ἰησ., ὁ δεσμός being the predicate, 'I am the prisoner of Chr. Jesus,' the prisoner κατ' ἐξουσία ('multa enim erat istius captivitatis celebritas,' Beza); τούτου χάριν then being 'for the sake of this edification of yours,' ch. ii. 22. (b) That of Theodoret, al., according to which ὁ δεσμός is in apposition, and the construction resumed in ver. 14; τούτου χάριν then implying 'on this account,' 'because ye are so built together' (De W.), or more probably, as above, with a wider ref. to the whole foregoing subject; ἀκριβῶς ἐπιστάμενος καὶ τίνες ἢτε καὶ πῶς ἐκλήθητε καὶ ἐπὶ πᾶν ἐκλήθητε, δέομαι καὶ κεκεκτών τῶν τῶν διὸν Θεὸν βεβαιῶσαι ὡς τῇ πίσει, Theod. The interpretation 'per brachylogiam,' according to which δέομαι εἵμαι is to be supplied (Wiggers, Stud. u. Krit. p. 841, p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favour of (a). This former interpr. deserves consideration, but on account of the virtual tautology in τούτω κατ' ἐξουσία, and ἐπὶ πᾶν ὑμῶν, the analogy of ch. iv. 1, and still more the improbability that St Paul would style himself ὁ δεσμός when, as he well knew, others were suffering like himself (1 Cor. iv. 9 sq.), the latter is to be preferred; see Winer, Gr. § 62. 4, p. 499. The recent explanation of Wieseler, which makes ὁ δεσμός to be in apposition, but dispenses with all assumption of a parenthesis or of an abbreviated structure, is not very satisfactory or intelligible; see Chron. Synops. p. 446. τοῦ Χρ. Ἰησου] 'of Christ Jesus;' scil. 'whom Christ and His cause have made a prisoner,' Olsh.; gen. of the author or originating cause of the captivity: comp. Phil. 13, δεσμοὶ τού εὐαγγελίου, and see Winer, Gr. § 30. 2. β, obs. p. 170, Hartung, Casus, p. 17, and notes on 1 Thees. i. 6.
III. 1, 2, 3.

τῶν ἑθῶν—εἶγεν ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος 2 τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν, καθὼς προέγραψα εἰς ὑμᾶς. τῶν ἑθῶν γειτονίαν ἡ ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα

εἰς ὑμᾶς τῶν ἑθῶν] 'in behalf of you Gentiles;' introducing the subject of the Apostle's calling as an Apostle of the Gentiles, which is resumed ver. 8.

2. εἶγεν] 'if indeed,' 'as I may suppose,' 'on the assumption that;' gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten. Εἶγεν is properly 'si quidem,' and if resolved, 'tum certe si' (see Klotz, Dever. Vol. ii. p. 308); it does not in itself imply the rectitude of the assumption made ('si usurpatur de re quae jure sumpta creditur,' Herm. Viger, No. 310), but derives that shade of meaning from the context; see notes on Gal. iii. 4. In the present case there could be no real doubt; 'neque enim ignorare quod hie dicitur poterant Ephesii quibus Paulus ipse evangelium plus quam biennio prredicaverat,' Estius; comp. ch. iv. 21, 2 Cor. v. 3, Col. i. 23. No argument then can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, Prolegom. p. 9; De Wette), nor can the hypothetical form be urged as implying that the Apostle was personally unknown to his readers.

τὴν οἰκονομίαν κ. τ. λ.] 'the dispensation of the grace of God which was given to me, &c.' In this passage two errors must be avoided; first, τῆς δοθείσης must not be taken virtually or expressly 'per hypallagen' for τῆς δοθείσαν, comp. Col. i. 25: secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not 'the apostolic office' (Wieseler, Synopsis, p. 448), but, as in ch. i. 10 (see notes), 'disposition,' 'dispensation;' τῆς χάριτος being the gen.—not subjecti, (Ecum., who reads ἐγνώρισε, as in Rec.), but as the pass. ἐγνωρίσθη seems rather to suggest, — objecti, or still better the gen. of 'the point of view,' which serves to complete the conception, sc. 'the dispensation in respect of the grace of God, &c.,'—see Scheuerl. Synt. § 18, p. 129, comp. Winer, Gr. § 30. 2, b, p. 170. This is further explained by τὴν κατὰ ἀποκάλυψιν ψω, Chrys. There is thus no need to depart from the strict meaning of χάρις: it is not 'manus Apostolicam' (Estius), but the assisting and qualifying grace of God for the performance of it.

ἐλα ὑμᾶς is well translated 'to youward,' Auth. from Tynd.: it is not 'in vobis,' Vulg., or even 'for you' (dat. commodi), but with the proper force of ἐλι (ethical direction), 'toward you,' 'to work in you:' comp. ch. i. 19, and Winer, Gr. § 49. a, p. 354.

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

τὸ μυστήριον] 'the mystery,' not of redemption generally, nor of St Paul's special call, but, in accordance with the context, of that which is the evi-
4 εν ὀλίγῳ, πρὸς δὲ δύνασθε ἀναγινώσκοντες νοηταὶ τὴν

dent subject of the passage,—the admission of the Gentiles to fellowship and
heirship with Christ in common with the Jews; μυατὴρνον γὰρ ἐστὶ τὸ
tὰ ἐκκ. ἐξαγωγής εἰς μείζονα τῶν Ἰου­
dαίων εὐγένειαν ἀναγαγεῖν, Chrys.; see
Usteri, Lehnb. p. 252. On the use
and meaning of the word μυατὴρνον
see notes on ch. v. 32. The read­
ing ἐγγώρασε [Rec. with D4EKL; many
mss.; Ἀθι. (both); Dam., Theoph.,
al.] is distinctly inferior to the text
[ABCD4FGM; many mss.; Syr.(both),
Vulg., Clarom., Goth., Copt., al.] in
external authority, and seems to have
been an intended emendation of struc­
ture. πρὸςγραφα.’’have afore
written,’’ Hamm.; a translation here
preferable to the aoristic ‘wrote afore’
(Auth.), as serving better to define
that the reference does not relate to
any earlier (Chrys., but not Theod.,
Theoph.), but simply to the present
Epistle; comp. ch. i. 9 sq., ii. 13 sq.
The clause seems introduced to con­
firm the readers, the ref. being, as
ver. 4 clearly shows, neither to καὶ
ἀποκάλ. nor to μυατὴρ, but to ἐγγο­
ράσθη μοι τὸ μυατ. It was the fact
of this knowledge having been imparted,
not the manner in which he attained
it, or the precise nature of it, that the
Apostle desires to specify and reite­
rate. To enclose this clause and ver.
4 in a parenthesis (Wetst., Grisch.) is
thus obviously unsatisfactory. εν
ὀλίγῳ! [Διδυσκο[ in paucis] Syr.,
‘in brevi,’’ Vulg., διὰ βραχέως, Chrys.;
see Kypke, Obs. Vol. ii. p. 203. The
meaning ‘a short time before, ‘just
now’ (comp. Theod.) is distinctly un­
tenable; this would be πρὸς ὀλίγῳ:
εν ὀλίγῳ in a temporal sense can only
mean, as Mey. and Harl. correctly
observe, ‘in a short space of time.’

see Acts xxvi. 28, where however, as
in the present case, the meaning
‘briefly,’ ‘with a compendious form
of argument’ (not ‘lightly,’ Alf.; see
Meyer in loc.), is appy. more tenable.
Stier alludes to the common epistolary
expression ‘a few lines.’

4. πρὸς δὲ ‘in accordance with which,’’
‘agreeably to which,’’ scil. the προ ­
γραμμένον, not εν ὀλίγῳ (Kypke): from
what the Apostle had written in this
Epistle his insight into the mystery
of Christ was to be inferred by his
readers; ‘ex ungue leonem,’’ Beng.
The remark of Harl., that πρὸς (with
acc.) in its ethical use denotes the
relation of conformity to, seems correct
and comprehensive. Whether this be
in reference to cause and effect (‘owing
to,’’ Herod. iv. 161, comp. Matth.
xix. 8; see exx. in Rost u. Palm,
Lex. s.v. b. aa, Vol. ii. p. 1157); de­
sign and execution (‘in order to,’’ 1
Cor. xii. 7, al.); simple comparison
(Rom. viii. 18; Herod. iii. 34, πρὸς
τὸν παρῆα, cited by Bernhardy, Synt.
v. 31, p. 205); or, as here, rule and
measure (see notes on Gal. ii. 14),
must be determined by the context.
If we add to these the indication of
simple mental direction (‘in regard to,’’
‘in reference to,’’ Heb. i. 7, see Winer,
Gr. §§ 49. h, p. 360, comp. notes on
ch. iv. 12), the ethical uses of πρὸς
with acc. will be sufficiently deline­
atcd. For a good and comprehensive
list of exx. see Rost u. Palm, Lex.

δύνασθε ἀναγινώσκοντες νοηταὶ τὴν
III. 4, 5.

σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, οὗ ἐτέρας 5 γενεάς οὐκ ἐγνωρίσθη τοῖς ζωῖσ τῶν ἀνθρώπων, ὡς νῦν

hardly, Synt. x. 9, p. 383), but the distinct manifestations of it, the single act being regarded as, so to say, the commencement of a continuity: see esp. Schmalfeld, Synt. § 173. 4, Donalds. Gr. § 427. d. The student must be careful in pressing the aor. in this mood, as so much depends on the context, and the mode in which the action is contemplated by the writer: see Bernhardy, Synt. l.c., Krüger, Sprachl. 53. 6. 9; and observe that διόνυσιν and similar verbs, τέλει, διευκράσειμ, θέλω, are often idiomatically followed by the aor. rather than the present; see Winer, Gr. § 44. 7, p. 298, and the note of Matzner in his ed. of Antiph. p. 153 sq.

ἡ Ττ διόνυσιν μου κ.τ.λ.] 'my insight, my understanding, in the mystery of Christ.' The article is not needed before the prep., as σύνεσις ἐν τῷ μυστ. forms a single composite idea; comp. 3 Esdr. i. 33, τῇ συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου (Harl.), and see notes on ch. i. 15. The formula συνέσαι ἐν (or εἰς) occurs several times in the LXX, 2 Chron. xxxiv. 12, Nehem. xiii. 7, al., and thus justifies the omission of the article with the derivative subst.; see Winer, § 20. 2, p. 123. The distinction between συνέσαι ('to understand,' 'verstehn') and ποιεῖν ('to perceive,' 'merken') is noticed by Tittmann, Synon. p. 191. τοῦ Χριστοῦ is commonly taken as a gen. object, 'the mystery relating to Christ,' sc. of which His reconciliation and union of the Jews and Gentiles in Himself formed the subject: comp. Theoph. in loc. By comparing however the somewhat difficult passage Col. i. 27, τοῦ μυστηρίου...δό ων Χριστὸς ἐν ζωῖς, it would certainly seem that it is rather a species of gen. materiar, or of identity: 'Christus selbst ist das Concretum des göttlichen Geheimnisses,' Meyer; comp. Stier in loc. and see exx. in Scheuerlein, Synt. § 12. 1, p. 82, 83.

5. δ] 'which,' scil. which μυστηρίου τοῦ Χρ. ver. 4; there being no parenthesis (see above), but that single linked connexion by means of relatives which is so characteristic of this Epistle. ἐτέρας γενεάς] 'in other generations, ages,' 'anparain aldim,' Goth.; dative of time; see Winer, Gr. § 31. 9, p. 195, comp. notes on ch. ii. 12. Meyer, maintaining the usual meaning of γενεά, explains the dat. as a simple dat. commodi, and τοῖς ζωῖσ as a further explanation. This is unnecessary precision, as in Col. i. 26, ἀνὸ τῶν αἰώνων καὶ ἀνὸ τῶν γενεῶν, the less usual meaning 'age' can scarcely be denied: see Acts xiv. 16, and probably Luke i. 50. In the LXX, γενεά is the usual translation of ἡν, which certainly (see Gesen. Lex. s. v.) admits both meanings. In one instance, Isaiah xxiv. 22, even γενεά is so translated. The insertion of ἐν before ἐτέρας (Rec.) rests only on the authority of a few mss.; Copt., and Syr.-Phil. τοῖς ζωῖσ τῶν ἀνθρ. [‘to the sons of men;’ ‘iatissima appellatio, causam exprimens ignorantia, ortum naturalem;’ so Beng., who however proceeds less felicitously to refer the expression to the ancient Prophets. This is neither fairly demonstrable from the use of ἀνθρ., (Ezek. vii. 2, al.), nor by any means consonant with the present passage, where no comparison is instituted between the Prophets of the Old and of the New Test., but between the times,—the then and the now. The expression τοῖς ἀνθρ. seems chosen.
to make the contrast with the ἄγιος ἄνδρας, αὐτῶν καὶ προφ., the Θεοῦ ἀνθρωποί (2 Pet. i. 21, Deut. xxxiii. 1), more fully felt.

ὁσ] Observe the comparison which the particle introduces and suggests: ἐγνώρισθη μὲν τοῖς πάλαι προφήταις, ἀλλὰ ὅσι ὅσιν γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἄλλα τοῖς περὶ τῶν πραγμάτων προφήτων λόγους, Theod.

to ὅσιος ἀποστόλους αὐτοῦ] 'to His holy Apostles.' The epithet ἄγιος has been very unreasonably urged by De Wette as a mark of the post-apostolic date of the epistle. It is obviously used to support and strengthen the antithesis to the ἀνθρωποί.

The Apostles were ἄγιοι in their office as God's chosen messengers, ἄγιοι in their personal character as the inspired preachers of Christ; comp. Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (Lachm.), where the Prophets are so designated. The meaning of προφήται is here the same as in ch. ii. 20, the 'N.T. Prophets;' see notes on ch. iv. 11. In Πνεύματα] 'by the Spirit;' Auth., Arm. (instrumental case); the Holy Agent by whom the ἀποκάλυψις was given, ἐν having here more of its instrumental force: εἰ μὴ γὰρ τὸ Πνεῦμα ἐδίδαξε τῶν Πέτρων οὐκ ἐν τῶν ἑθικῶν Κορίνθιον μετὰ τῶν σῶν αὐτῶν παρεδέχατο, Theoph.; comp. Chrys., who certainly appears erroneously cited (by De W., Eadie) as joining ἐν Πν. with προφ., 'Prophets in the Spirit,' so. ẹποδεύσουσιν. This latter construction, though fairly admissible (comp. Winer, Gr. § 20. 4, p. 126), is open to the decisive exegetical objection that it is an 'idem per idem:' if Prophets were not divinely inspired, 'Prophets in the Spirit,' the name would be misapplied. On the omission of the art. see ch. ii. 22. The traces of Montanism which Baur (Paulus, p. 440) finds in these words are so purely imaginary as not to deserve serious notice or confutation.

6. ἐναι τὰ θεν] 'to wit that the Gentiles are,' 'gentes esse,' Vulg., Clarom., Goth.; not 'should be,' Auth., Eadie; the objective infin. here expressing not the design but the subject and purport of the mystery: τούτων οἰκεῖον τὸ ἐναι τὰ θέαν συνεκλεισμόν τῷ Ἰσραήλ τῆς ἑπαγγελίας, καὶ συμμέτοχα, Theoph.; comp. Donalds. Gr. § 584.

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

Τισκ. (ed. 7) now adopts the forms
καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, οὐ ἐγενήθησαν διάκονος κατὰ τὴν δωρεὰν τῆς 7 χάριτος τοῦ Θεοῦ τῆς δοθείσης μου κατὰ τὴν ἐνέργειαν

7. τῆς δοθείσης] So Lachm. with ABCD¹FGKN; 10 mss.; Clarom., Vulg., Copt. The reading is so strongly supported that it cannot but be adopted, though it may have arisen from a conformation to ver. 2. τῆς δοθείσης is found in D²EKl; most mss.; Syr. (both), Goth., al.; Chrys., Theod., al. (Rec., Tisch.).

συνκληρ. and σύνωσμ. [AB¹DEFGN], and συμμετ. [AB¹CD¹FGKN], appy. on right principles; see his Prolegom. p. XLVII. τῆς ἐπαγγελίας] 'the promise of salvation,' not merely of the Holy Spirit (Eadie); for though the promise of the Spirit was one of the prominent gifts of the New Covenant (Gal. iii. 14), it would here be not only too restricted, but even scarcely consonant with the foregoing συνκληρώμα. The addition of αὐτῶν after τῆς ἐπαγγ. (Rec.) is supported by D²D³EFGKl; many mss.; Vulg. (not all codd.), Goth., Syr.-Phil.; Theod., al., but is not found in ABCD¹N; mss.; Clarom., Sang., Amiat., Copt., Syr.; and thus is rightly rejected by the best recent editors.

ἐν Χρ. Ἰησ. and διὰ τοῦ εὐαγγ. both refer to the three foregoing epithets. The former points to the objective ground of the salvation, Him in whom it centred, the latter to the medium by which it was to be subjectively applied (Mey.): τῷ περιφθέραι καὶ πρὸς αὐτῶν, καὶ τῷ πιστεύσαι· οὐ γὰρ ἄπλως, ἀλλὰ διὰ τοῦ εὐαγγελίου, Chrys. On the distinction between ἐν and διὰ in the same sentence, see Winer, Gr. § 48. a. p. 347 note, and comp. ch. i. 7.

The reading of Rec. ἐν τῷ Χρ. [DEF GKL; most mss.; Clarom., Sang., Boern.; Orig. (3), al.] is rejected by most recent editors in favour of ἐν Χρ. Ἰησ. which is found in ABCN; some mss.; Aug., Vulg., Goth., Copt., al.

7. ἐγενήθησαν] 'I became;' this less usual form is rightly adopted by Lachm., Tisch., al., on the authority of AB¹D¹FGN, against CD¹EKl which read ἐγενήθησα (Rec.). The passive form however implies no corresponding difference of meaning (Rück., Eadie): γίγνομαι in the Doric dialect was a deponent pass., ἐγενήθησα was thus used in it for ἐγενήθησα, and from thence occasionally crept into the language of later writers: see Buttmann, Irreg. Verbs, s. v. ἔγερ-, Lobeck, Phryn. p. 108, 109, and comp. notes on Col. iv. 11. διάκονος] 'a minister,' so Col. i. 23, 2 Cor. iii. 6. Meyer rightly impugns the distinction of Harless, that διάκ. points more to activity in relation to the service, ὑπηρέτης to activity in relation to the master. This certainly cannot be substantiated by the exx. in the N.T.; see 2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where διάκ. is simply used in reference to the master, and Luke i. 2, where ὑπηρέτης refers to the service. On the derivation of διάκ. (διάκ.), see Butt. Lexil. s. v. διάκονος, § 40. 3: for its more remote affinities [ΑΚ- ΑΓΚ- 'bend'], Benfey, Wurzellex. Vol. ii. p. 22.

τὴν δωρ. τῆς χάριτος] 'the gift of the grace;' gen. of identity, that of which the gift, i.e. the Apostolic office, the office of preaching to the Gentiles, consisted; comp. Plato, Leg. viii. p. 844 D, δωρεᾶς δωρεάς χάριτος, and see Scheuerl. Synt. § 12. 1, p. 82, Winer, Gr. § 59. 8, p. 470.
δοθένης μοι, 'which was given to me,' not a mere reiteration of the preceding δωρέων, but associated closely with the following words which define the manner of the δώρον. 

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

8. ἐμοὶ τῷ ἐλαχιστότερῳ 'unto me who am less than the least,' Auth.; a most felicitous translation. No addition was required to the former period; the great Apostle however so truly, so earnestly, felt his own weakness and nothingness (ἐλι σεβάσματι ἐμω, 2 Cor. xii. 11), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, not only the remembrance of his former persecutions of the church (1 Cor. xv. 9, 10), but of his own sinful nature (1 Tim. i. 15, ἐμφίν, not ἐφίν), and unworthiness for so high an office. Calvin and Harl. here expound with far more vitality than Est., who refers this ταπεινωφορούσῃ ὑπερβολήν (Chrys.) solely to the memory of his former persecutions. It is perfectly incredible how in such passages as these, which reveal the truest depths of Christian experience, Baur (Paulus, p. 447) can only see contradictions and arguments against the Apostolic origin of the Epistle. On the form ἀλαχιστότερῳ see Winer, Gr. § 11. 2, p. 65, and the exx. collected by Wetst. in loc., out of which however remove Thucyd. iv. 118, as the true reading is κάλλιον. Rec. reads τὸν ἀγ. with a few ms. in tois ἐθν. εὐαγγελ. 'to preach among the Gentiles,' explanatory and partly appositional clause, the emphatic εἰς τοῖς ἐθνεῖς marking the Apostle's distinctive sphere of action, and the inf. defining the preceding ἡ χάρις αὕτη: see Krüger,Sprachh. § 57. 10. 6, Schmalfeld, Synt. § 192, Winer, Gr. § 44. 1, p. 284. To make this clause dependent on δωρέων in ver. 7, and to regard ἐμοὶ ἀὑτῇ as parenthetical (Harl.), seems a very improbable connexion, and is required neither by grammar nor by the tenor of the passage. 

Lachm. omits εἰς with ΑΒCD; 3 mss.; Copt.; (Adj.) but the authority for retaining it [DEFG KL; nearly all mss.; Syr. (both), Clarom., Vulg., Goth., al.; Chrys., Theod., al.] is deserving of consideration. 

to...πλοῦτος τοῦ Χρ. 'riches of Christ,' i.e. the exhaustless blessings of salvation; compare Rom. xi. 33. It is ἀνεξίχνιαστον (LXX, Job v. 9, ix. 10, Heb. 7:25) both in its nature, extent, and application. 

9. καὶ φωτισάναι πάντας] 'and to illuminate all, make all see;' 

[et in lucem proferam omni homini] Syr.; expansion of the foregoing clause as to the process (the Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten), though appy. not as to the persons, as owing to its unemphatic position the πάντας can scarcely be thought more inclusive than the foregoing τὰ ἔθνη: see Meyer. The significant verb φωτισάναι must not
III. 8, 9, 10.

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

be explained away as if it were synonymous with δοδέκα (De W.): this derivative meaning is found in the LXX, see Judges xiii. 8 (Alex.), 2 Kings xii. 2, xvii. 27, 28, but not in the N.T., where the reference is always to light, either physical (Luke xi. 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.); comp. Reuss, Théol. Chrét. iv. 15, Vol. ii. p. 156 note. Christ is properly δ Φωτίω (John i. 9); His Apostles illuminate 'participationes ac ministerio,' Estius. On the use of the word in ref. to baptism, see Suicer, Thesaur. Vol. ii. p. 149. Tisch. (ed. 7) omits καὶ apparently by mistake.

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

The reading κοινωνία (Rec.) has only the support of cursive mss., and is a mere explanatory gloss. διὸ τῶν αἰώνων 'from the ages,' sill. 'since the ages of the world began;' comp. ἡ ἔθνων Gen. vi. 4: terminus a quo of the concealment. The counsel itself was formed πρὸ τῶν αἰώνων, 1 Cor. ii. 7; the concealment of it dated ἀπὸ τῶν αἰώνων, from the commencement of the ages when intelligent beings from whom it could be concealed were called into existence; comp. Rom. xvi. 25, μυστηρίου χρόνου αἰώνιος σε-σηγμένου. τῷ τὰ πάντα κτίσαντι] 'who created all things,' 'qui omnia creavit,' Vulg., Clarom.; certainly not 'quippe qui omnia creavit,' Meyer,—a translation which would require the absence of the article; comp. notes on ch. i. 12, and see esp. Donalds. Cret. § 306. The exact reason for this particular designation being here appended to τῷ Θεῷ has been somewhat differently estimated. The most simple explanation would seem to be that it is added to enhance the idea of God's omnipotence; the emphatic position of τὰ πάντα ('nulla re prorsus excepta,' Est.) being designed to give to the idea its widest extent and application;—'who created all things,' and so with His undoubted prerogative of sovereign and creative power ordained the very μυστήριος itself. A reference to God's omniscience would more suitably have justified the concealment, the reference to His omnipotence more convincingly vindicates the εὐδοκία according to which it was included in and formed part of His primal counsels. It is not necessary to limit τὰ πάντα, but the tense seems to show that it refers rather to the physical (οὐδὲν γὰρ χωρὶς αὐτοῦ πεποιηκε, Chrys.), than to the spiritual creation (Calv.). This latter view was perhaps suggested by the longer reading κτίος διὰ θεοῦ Χρ. [Rec. with D'EKL; most ms.; Syr.-Phil. with asterisk; Chrys., Theod., al.], which however is rightly rejected by most recent editors with ABCDFGN; a few ms.; Syr., Vulg., Goth., al.; Basil, Cyr., and many Ff.
10. ἐνα γνωμωθῇ νῦν] 'in order that there might be made known now,' divine object and purpose of the general dispensation described in the two foregoing verses; not of either of the facts specified in the two participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.), could be properly said to have had as its purpose and design the present (νῦν opp. to ἀπὸ τῶν αἰώνων) exhibition of God's wisdom to Angels. The Apostle (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labour through all its stages: the ὁλαχιστότερος has grace given him ἐναγγελιασθαί κ.τ.λ., nay more, φωνάζαι πάντας κ.τ.λ., and that too that heaven might see and acknowledge the ἀρχάγγελος σοφίας Θεοῦ; see Neander, Planting, Vol. i. p. 518 (Bohn). ταῦτα ἀρχαῖα κ.τ.λ.] 'to the principalities and to the powers in the heavenly regions;' to the good Angels and intelligences; a ref. to both classes (Hofm. Schriften. Vol. i. p. 315) being excluded, not so much by ἐν τοῖς ἑσυχ. (Alf., for comp. ch. vi. 12), as by the general tenor of the passage; evil Angels more naturally recognise the power, good Angels the wisdom of God. On the term ἀρχαῖα κατ ἔξως, each with the art. to add weight to the enumeration, see notes on ch. i. 21, and on τοῖς ἑσυχ. notes on ch. i. 3, 20. διὰ τῆς ἐκκλησίας] 'through the Church,' scil., 'by means of the Church;' διὰ τῆς περὶ τῆς ἐκκλησίας οἰκονομίας, Theod. The Church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp. Calvin in loc., 'ecclesia...quasi speculum sit in quo contemptur Angeli mirificam Dei sapientiam;' διὰ ἡμίς ἐμάθομεν τὸτε κάκειν αὐτὶ ἡμῶν, Chrys. That the holy Angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible; comp. 1 Pet. i. 12, εἰς ἐπι­θυμοῦσιν ἄγγελοι παρακολουθεῖ, and see Petavius, Theol. Dogm. Vol. iii. p. 44 sq., Suicer, Theaev. Vol. i. p. 46. πολυτοικίλος] 'manifold,' 'multiform,' Vulg., Clarom.; see Orph. Hymn. vi. 11, lxx. 4. This characteristic of God's wisdom is to be traced, not in the παρθένος, by which issues were brought about by unlooked-for means (διὰ τῶν ἐνατίων τὰ ἐνατία καταρθώθη, διὰ διάκων ζωῆς, δι' αὔθεντας δόμινας, δι' αὐτίας δόξα, Greg.-Nyss. ap. Theoph.), but in the πολυ­τεχνόν (Theoph.), the variety of the divine counsels, which nevertheless all mysteriously co-operated toward a single end,—the call of the Gentiles, and salvation of mankind by faith in Jesus Christ. The use of πολυτοικία, in reference to Gnosticism (Irenæus, Hær. i. 4. 1, ed. Mass.) does not give the slightest reason for supposing (Baur, Paulus, p. 429) that the use of the word here arose from any such allusions.

11. κατὰ πρόθ. τῶν αἰώνων] 'according to the purpose of the ages;' modal clause dependent on ἐνα γνωμωθῇ νῦν, specifying the accordance of the revelation of the divine wisdom with God's eternal purpose; νῦν μὲν φησὶ γέγονεν, οὐ νῦν δὲ ὄριστο αὐς ἰδὼν προτετίθησαι, Chrys. The gen. τῶν αἰώνων is somewhat obscure: it can scarcely be (a) a gen. objecti ('the foreordering of the ages,' Whitby, comp.
III. II, 12.

'Iσνω τῷ Κυρίῳ ἡμῶν, ἐν ὧν ἔχουμεν τὴν παρησίαν καὶ τὴν προσαγωγὴν ἐν πεποίησε διὰ τῆς πίστεως αὐτοῦ.

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

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

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

12. ἐν ὧν ἔχουμεν] ‘in whom (founded in whom) we have,’ appeal to, and proof drawn from their Christian experience, the relative ὧν having here a slightly demonstrative and explanatory force (ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἀπαντ., ἐν ὧν ἔχομεν φυγαί κ. τ. λ. Chrys., comp. Theod.), and being nearly equivalent to ἐν αὐτῷ γὰρ; see Jelf, Gr. § 834. 2, Bernhardy, Synt. vi. 12, p. 293, and note on ὃς on Col. i. 27. τὴν παρησίαν] ‘our boldness;’ ‘fiduciam,’ Vulg., Clarom.; not here ‘libertatem oris,’ whether in ref. to prayer (Beng.), or to preaching the Gospel (Vatabl.); for, as in many instances (Lev. xxvi. 13 μετα παρ. ἀναρ. ἀναρ. 1 Macc. iv. 18, Heb. iii. 6, 1 John ii. 28, al.), the primitive meaning has here merged into that of ‘cheerful boldness’ (θάρρος, Zonar. Lex. p. 1508; ‘Freudigkeit,’ Luth.); that ‘freedom of spirit’ (‘freihals,’ Goth.) which becomes those who are conscious of the redeeming love of Christ; ἁγιάζεις γὰρ ἡμᾶς διὰ τοῦ Ιησοῦ αὐτοῦ προσήγαγεν διακονίας, Οἰκουμ.; see notes on 1 Tim. iii. 13. τὴν προσαγωγὴν] ‘our admission;’ ὀδ. ὦς αἰχμαλωτοί,
13 διό αὐτοῖμα μὴ ἐννακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, ἦτις ἐστὶν δόξα ὑμῶν.

Deo commendemus, Calv. Πεπόλεμησις (2 Kings xviii. 19) is only used in the N. T. by St Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2, Phil. iii. 4), and is a word of later Greek: see Eustath. on Odys. iii. p. 114. 41, Lobeck, Phryn. p. 294 sq. τής πιστεως αὐτοῦ] 'faith on Him;' gen. objecti, virtually equivalent to πιστ. εἰς αὐτὸν: see Rom. iii. 22, Gal. ii. 16, and comp. notes in loc. It is doubtful whether the deeper meaning which Stier (comp. Matth.) finds in the words, sc. 'faith of which Christ is not only the object, but the ground,' can here be fully substantiated. On the whole verse, see three posthumous sermons of South, Serm. xxix. sq. Vol. iv. p. 413 sq. (Tegg).

13. διό 'On which account,' 'wherefore,' sc. since my charge is so important and our spiritual privileges so great; διότι μέγα τὸ μνημεῖον τῆς κλήσεως ἡμῶν, καὶ μεγάλα ἐνεπετρεπθην ἐγώ, Theoph. The reference of this partio le has been very differently explained. Estius and Meyer with some plausibility connect it simply with the preceding verse; 'cum igitur ad tantam dignitatem vocatus sitis, ejusque consequentia fiduciam habeatis per Christum; rogo vos, &c.' Est. As however ver. 8-11 contain the principal thought to which ver. 12 is only subordinate and supplementary, the former alluding to the nature and dignity of the Apostle's commission, the latter to its effects and results, in which both he and his converts (ἐχομεν) share, the particle will much more naturally refer to the whole paragraph. The union of the Apostle's own interests and those of his converts in the following words then becomes natural and appropriate. The
On this account (I say) I pray to God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fulness.

use of δό by St Paul is too varied to enable us safely to adduce any grammatical considerations: see notes on Gal. iv. 31. αὐτοὶμαυ ἐνκακεῖν ἢ 'I entreat you not to lose heart;' ὑμᾶς (Ἑθ.) not τὸν Θεόν (Theod.) being supplied after the verb; comp. 2 Cor. v. 20, Heb. xiii. 19 (2 Cor. vi. 1, x. 2, cited by De W., are less appropriate), where a similar supplement is required. Such constructions as 'I pray (God) that ye lose not heart,' or 'that I lose not heart' (Syr.), are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover such a prayer as that in the latter interpretation would here fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice (Col. i. 24), and in his very weakness to find ground for boasting; comp. 2 Cor. xi. 30, xii. 5. On ἐνκακεῖν [ABDIC: ἔγ. B3] not ἐκκακεῖν (Rec.), see notes on Gal. vi. 9.

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

ὁτίς ὡστὶν δόξα ὑμῶν] 'inasmuch as it is your glory;' reason ὡμετέρα γὰρ δόξας κ. τ.λ. (Theod.), or rather explanation, why they were not to be faint-hearted; the indef. relative being here explanatory (comp. ch. i. 23, notes on Gal. iv. 24, and Hartung, Casuw, p. 286), and referring to διλύσειν on the common principle of attraction by which the relative assumes the gender of the predicate; see Winer, Gr. § 24. 3, p. 150, Madvig, Synt. § 98. The way in which St Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by Chrys., ὅτι οὕτωs αὐτοὶς ἡγάπησαν ὁ Θεός, ὡστε καὶ τὸν υἱὸν υπὲρ αὐτῶν δώματι καὶ τοὺς δύο λουκακοῦς ἐνα γὰρ οὕτως τύχωσα τοιούτων ἄγαθῶν [see ver. 6] Πάυλος ἐδεμενείτο. The personal reason, 'quod doctorem habetis qui nullis calamitatibus frangitur,' Calixt. (compare Theod.), in which case ἦτας must refer to μὴ ἐνκακεῖν, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (καρπεῖα, Theod.) of the sufferer.

14. Τοῦτον χάριν] 'On this account,' sc. 'because ye are so called and so built together in Christ,' resumption of ver. 1 (ταῦτα πάντα ἐν μέσῳ τεθεικών ἀναλαμβάνων τὸν περὶ προσευχής λόγον, Theod.); τοῦτον χάριν referring to the train of thought at the end of ch. ii., and to the ideas parallel to it in the digression; in brief, ἐπειδὴ οὕτως ἡγάπησας παρὰ Θεοῦ, ἄκευμ. κάμπτως τὰ γόνατά μου κ.τ.λ.] 'I bend my knees in prayer;' expression indicative of the earnestness and fervency of his prayer; τὴν μετὰ κατανύζειν δέχον ἐσήμανε, Theoph., comp. Chrys. Κάμπτεως γόνως (usually κ. ἐκί γόνω in the LXX) is joined with the dat. in its
15 πρὸς τὸν Πατέρα, εἴς οὕτω πατρία ἐν οὐρανοῖς καὶ
16 ἐπὶ γῆς Ὀνομάζεται, ἵνα δόθη ὕπατι κατὰ τὸ πλοῦτος

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

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

The interpolation of the words τοῦ Κυρίου ἤμων Ἡ. X. after πατέρα, though undoubtedly ancient, and well supported [DEFGKLN; narrowly all mss.; Syr. (both), Vulg., Goth., al.; Chrys., Theod., al. (Rec.)], is rightly rejected in favour of the text [ABCNK; 2 mss.; Demid., Copt., Æth. (both), al.; Orig., Cyr., al.] by nearly all modern editors except De Wette and Eadie.

15. ἐπὶ οὗ 'from whom,' 'after whom;' ἐκ pointing to the origin or source whence the name was derived; see notes on Gal. ii. 16, and comp. Xen. Mem. iv. 5. 12, ἐφ θῇ ἐκ τοῦ διαλέγεσθαι ὄνομασθαι ἐκ τοῦ συνεδρίας κοινῆς βουλευθαι; Hom. Il. x. 68, πατροίβεν ἐκ γενεῖς ὄνομαζον. Less direct origination is expressed by ἀπό, comp. ὄνομαζότως, ἀπόθετο, Herod. vi. 130.

πάτα (πατρία) 'every race, family,' not 'the whole family,' Auth.; see Middleton in loc., p. 361 (ed. Rose). The use of the particular term πατρία is evidently suggested by the preceding πατέρα; its exact meaning however, and still more its present reference, are both very debatable. With regard to the first it may be said that πατρία does not imply (a) 'paternitas,' Vulg., Syr., al. (κυρίως πατήρ, καὶ διηθῶς πατήρ ὁ Θεός, Theod.; comp. Tholuck, Bergm. p. 394),—a translation defensible neither in point of etymology or exegesis, but is either used in (b) the more limited sense of 'familia' (metiot, Copt.; comp. Arm.), or more probably (c) that of the more inclusive γενεα, (Heb. הָעַבָּרִים), less commonly γῆς γῆς, comp. Gesen. Lex. s. v. גֵּרָה, 10); see Herod. i. 200, ἐξελθάντων [πατριαί τρεῖς, and compare Acts iii. 25 with Gen. xii. 3, where πατρία and φυλή are interchanged. If then, as seems most correct, we adopt this more inclusive meaning, the reference must be to those larger classes and communities into which, as we may also infer from other passages (comp. ch. i. 21 notes, Col. i. 16 notes), the celestial hosts appear to be divided, and to the races and tribes of men ('quiaque regionum,' Æth.), every one of which owes the very title of πατρία by which it is defined to the great Πατήρ of all the πατριαί both of angels and men: this title οὗτος ἡμῶν ἀνήλθαν άνω, διὸν ἀνωθεν ἡλεύθερος εἰς ημᾶς, Severian ap. Cramer, Caten. in loc.; see Schoettg. Hor. Hebr. Vol. i. p. 1238, and Suicer, Thesaur. s. v. Vol. ii. p. 637.

ὀνομάζεται is thus taken in its simple etymological sense, 'is named, bears the name of,' scil. of πατρία, 'dicitur,' Copt., al. 'nāmājada,' Goth.; see Meyer in loc. All special interpo-
III. 15, 16, 17

τῆς δόξης αὐτοῦ δυνάμει κραταίωθήναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἐστω ἀνθρωπὸν, κατοικήσαί τὸν 17

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

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

κατὰ τὸ πλοῦτος κ. τ. λ.] ‘according to the riches of His glory,’ according to the abundance and plenitude of His own perfections; see notes on ch. i. 7.

Rec. reads τὸν πλοῦτον with ΔΚΛ; mas. δυνάμει] ‘with power,’ ‘with infused strength,’ ‘ut virtute seu fortitudine ab eo accepta corroborumini,’ Estius. This dative has been differently explained; it cannot be (a) the dat. of ‘reference to,’ or more correctly speaking, of ‘ethical locality’ (see notes on Gal. i. 22, and exx. in Krüger, Sprachl. § 48. 15. e. g. ἄρσιμα δυνάοι εἶναι, &c.), for it was not one particular faculty (power, as opp. to knowledge, &c.) but the whole ‘inner man,’ which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. Nor again (b) does it appear to be used adverbially (dat. of manner, Jelf, Gr. § 603. 2), for this interpr., though more plausible (see Rück.) is open to the objection of directing the thought to the strengthener rather than to the subject in whom strength is to be infused; see Meyer in loc. It is thus more correctly regarded as (c) the simple instrumental dat. (Arm.) defining the element or influence of which the Spirit is the ‘causa medians,’ comp. ἐν δυνάμει, Col. i. 11. εἰς τὸν ἐστω ἀνθρωπὸν] ‘into the inner man,’ direction and destination of the prayed for gift of infused strength; the clause being obviously connected with κραταίωθη. (Vulg. Goth.,—app.) not with κατοικήσαι (Syr., Copt., Ἀθη., and Gr. Ff.); and εἰς not being for ἐν (Beza), nor even in its more lax sense ‘in regard of’ (Mey.; comp. Winer, Gr. § 49. a, p. 354), but in its more literal and expressive sense of ‘to and into,’ the ‘inner man’ is the recipient of it (ὁ χωρὶς, Schol. ap. Cram. Caten.), the subject into whom the δύναμις is infused; comp. notes on Gal. iii. 27. The expression ὁ ἐστω ἀνθρ. (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than ὁ κρατὸς τῆς καρδίας ἀνθρώπου (1 Pet. iii. 4), and stands in antithesis to ὁ ἐξω ἀνθρώπου (2 Cor. iv. 16); the former being practically equivalent to the νοῦς or higher nature of man (Rom. vii. 23), the latter to the σάρξ or the μέλη; see Beck, Selenl. III. 21. 3, p. 68. It is within this ἐστω ἀνθρώπου that the powers of regeneration are exercised (Harless, Christl. Ethik, § 22. a), and it is from their operation in this province that the whole man (‘secundum interna spec­tatus,’ Beng.) becomes a νοῦς ἀνθρώ­που (as opp. to a former state), or a καυνὸς ἀνθρώπου (as opp. to a former corrupt state, ch. iv. 24), and is either ὁ κατὰ Θεὸν κτισθεὶς (ch. iv. 24), or ὁ ἀνακαινούμενος ἐστὶν ἐπιγραμμὸς κατ’ εἰκόνα τοῦ κτισμάτος αὐτῶν (Col. iii. 10), according to the point of view under which regeneration is regarded; see Harless, Ethik, § 24. c. The distinction between this and the partially synonymous terms πνεῦμα and νοῦς may perhaps be thus roughly stated: πνεῦμα is simply the highest of the three parts of which man is com-
posed (see notes on 1 Thess. v. 23); 

vo\'és the πνεύμα regarded more in its moral and intellectual aspects, 'quatenus intelligit, cogitati, et vult' (see notes on Phil. iv. 7); ο ε\'νων δυν. the πνεύμα, or rather the whole immaterial portion, considered in its theological aspects, and as the seat of the inworking powers of grace: comp. 

Oeh. on Rom. vii. 22, Opusc. Theol. p. 143 sq. Beck, Seelent. ii. 13, p. 25; and on the threefold nature of man generally, Destiny of the Creature, Serm. v. p. 103 sq. (ed. 3). The attempt to connect St Paul's inspired definitions with the terminology of earlier (ο ε\'νων δυν. Plato, Republ. ix. p. 589 A) or of later Platonism (ο ε\'νων άνθ. Plot. Ennead. i. 1. 10), as in Fritz. Rom. Vol. ii. p. 63, will be found on examination to be untenable. The dissimilarities are marked, the supposed parallelisms illusory.

17. κατοικήσαν τον Χρ. 'that Christ may dwell...in your hearts;' issue and result (δετε κατοικήσα, Orig.), not purpose (Eadie), of the inward strengthening; the present clause not being parallel to δεν κεφάλαιο τοις καρδίαις; άκουε αυτοῦ λέγωντος τον Χριστόν 'Ελευσό-μεθα ε\'γ\'ι καὶ ο παθηρ καὶ μο\'νη πα\' α\'τω ποθάμενε. εν τα\'ς καρδίας άμων] 'in your hearts;' 'partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis esse si in lingu\'a versetur aut in cerebro volupti,' Calv. On the meaning of καρδία (properly the imaginary seat of the ψυχή, and thence the seat and centre of the moral life viewed on the side of the affections), see Delitzsch, Bibl. Psychol. iv. 11, p. 203 sq., and notes on Phil. iv. 7.

18. εν α\'γά\'τη κ. τ. λ. ] 'ye having been rooted and grounded in love;' state consequent on the indwelling of Christ, viz. one of fixedness and foundation in love, the participle reverting irregularly to the nominative for the sake of making the transition to the following clause more easy and natural: δοκει μ\'αι σαφ\'\'ου τα ε\'γ\'ι σ\' εν σολαγ-κιον ε\'ρ\'ηθαι, όπ\' προς την φρά\'σιν προ\'ς γα\'ρ το δ\'ι\'η υ\'μ\'\νι α\'κλο\'νουν \'νι ε\'πεν \'ε\'ρ\'ρω\'μενοι κα\' τε\'θε\'μελω-μένοι...ο δε \'θε\'ων \'α\'ποκαταστ\'ησ\'αι τα κα\'τα τον τ\'\'ον χο\'ριν σολακ\'ιας, σκέ\'πα ει μ\'-\'η β\'ι\'ασ\'αι α\'ν\'τω την \'φρ\'α\'\'σιν \'α\'ποκαταστ\'α\'\'σ\', Orig. Cat. The assumed transposition of ινα (ινα \'ερ. κα\' τε\'θ. ε\'γ\'ισεν, Auth., Winer, Mey.; —but adopted by none of the ancient Vv. except Goth.), which Origen thus
properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz. (Rom. xi. 31. Vol. ii. p. 541), viz. Acts xix. 4, John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7; as in all of them (except Thess. l.c. which is not analogous) the premised words are not as here connected with the subject, but form the objective factor of the sentence. The only argument of any real weight against the proposed interpr. is not so much syntactic (for see the numerous exx. of similar irregularities in Winer, Gr. § 63. 2, p. 505, Krüger, Sprachl. § 66. 9. 4) as exegetical, it being urged that the perf. part. which points to a completed state is inconsistent with a prayer which seems to refer to a state of progress, and to require the present part. (see Mey.). The answer however seems satisfactory,—that the clause does express the state which must ensue upon the indwelling of Christ, before what is expressed in the next clause (γινεσθαι) can in any way be realized, and that therefore the perf. part. is correctly used. The Apostle prays that they may be strengthened, that the result of it may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principle of Christian love. We now notice the separate words. ἐν ἀγάπῃ 'in love,'—not either of Christ (comp. Chrys. ἀγάπην αὐτοῦ), or of God (Wolf), either of which references would certainly have required some defining gen., but the Christian principle of love,—love δ ἐστιν σωτηρίου τῆς τελειώτητος, Col. iii. 14. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic propor-
19 μήκος καὶ βάθος καὶ ὄψως, γνῶναι τε τὴν ὑπερβαλ-

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

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

λουσαν τὴς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθήτε εἰς πάν τὸ πλήρωμα τοῦ Ἰσω.

(ed. 5).

τὴν ὑπερβάλλ. τῆς γνώσεως αὐ.] 'the knowledge-surpassing love;' the gen. γνώσεως being due to the notion of comparison involved in ὑπερβάλλειν: comp. Ἀσκ. Ἑρμ. 923, βροντὶς ὑπερβάλλοντα κτίσων: Arist. Pol. iii. 9; and see Jelf, Gr. § 504, Bernhardy, Syntax. iii. 48. b, p. 169. The words can scarcely be twisted into meaning 'the exceeding love of God in bestowing on us the knowledge of Christ' (Dobree, Advers. Vol. i. p. 573), nor can the participle ὑπερβάλλει be explained in an infinitival sense, 'to know that the love of Christ is [this is too restricted] ἐν αὐτῷ ἔργον τὸ ἔργον τοῦ Χρ. [this is too restricted] ἡ ἐναγάπη τοῦ Χρ., διότι ἐνέργεια γνώσεως εἰ τὸν Χρ. σχολέει ἐνόκουλτα, comp. Theoph. Γρ. χρῆσαι is thus contrasted with γνῶσις; the former being that knowledge which arises from the depths of religious experience (τὸ γνῶσιν ἀπὶ τοῦ ἀπολαύσας λέγει, Θεοδ.-Μπς.), the knowledge that is ever allied with love, Phil. i. 9; the latter abstract knowledge, not merely ἄνθρωπος (Chrys.), and most certainly not ψευδώνυμος (Holsh.), but knowledge without reference to religious consciousness or Christian love; comp. i Cor. viii. 1 sq., xiii. 8.

ἀγάπην τοῦ Χρ.] 'love of Christ towards us,' gen. subjecti; not 'love toward Christ,' gen. objecti, as appy. in 1 John ii. 5, 15. ἵνα πληρωθήτε κ.τ.λ.] 'that ye may be filled to all the fulness of God;' object and purpose of ἐξαρχεῖται καταλαβεῖσθαι, soil. ὡστε πλήρωσαι πάσης ὄμοιας ἀπὸ πλήρης ἐατίν ὅ Θεός, Chrys. (ed. Savl.). There is some little difficulty in these words, arising from the ambiguity of the meaning of πλήρωμα. If we adhere (e) to the more strict meaning, 'id quo res impletur' (see Fritz. Rom. Vol. ii. p. 469 sq., notes on Gal. iv. 4), the words must imply 'that ye may be so filled as God is filled' (Olsh.), τοῦ Θεοῦ being the possessive gen., and τὸ πλήρ. referring, not to the essence, still less to the δύνα (Harl.), but to the spiritual perfections of God. Owing to the somewhat obvious objection that such a fulness could never be completely realized in this present state of human imperfection (i Cor. xiii. 9 sq.), De W. and Meyer adopt (b) the secondary meaning of πλήρωμα, scil. πληθυσμὸς, πληθος (see Fritz. Rom. Vol. ii. p. 471), the translation being either, 'ut pleni fiat usque eo ut omnes Dei opes animis recipiatis' (Fritz. ib.), or 'ut omnibus Dei donis abundetis' (Est.), according as ἐατίν is regarded more as a possessive gen., or as a gen. of the originating cause (notes on 1 Thess. i. 6). Both these latter interpretations are however so frigid, and so little in harmony with the climactic character of the passage (διὰ γὰρ καταλαβεῖσθαι διὰ τοῦ Πν. . . . κατακλήσας τὸν Χρ. . . . ἕνα πλήρωθι, εἰς πάν τὸ πλήρ. τοῦ Θεοῦ), and with the apparently well considered use of εἰς (not ἐν instrumental, or an ablative dat.), that we do not hesitate to adopt (e), and urge, with Olsh., that where Christ the living Son of God dwells, there surely πάν τὸ πλήρ. τοῦ
20. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιήσαι

Doxology.

ὑπερεκπερισσοῦ δὲν αἰτοῦμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τῆς ἐνεργουμένης ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ

21. ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ] So ABCN; 73. 80. 213; Vulg., Copt., Arm.; Dam. (Laconhm.), and perhaps rightly. In ed. i and 2 the more familiar reading ἐν τῇ ἐκκλησίᾳ ἐν Χρ. Ἰησ. was retained, though only with D2, E. Ἐπ. ἐν τῇ ἐκκλ. δείκτη; great majority of mss.; Syr. (both), Goth., al.; Chrys., Theod., Dam. (text), Theoph., OEcum.; Vig. (Rec., Tisch.); it being easy to account satisfactorily for the variations (see note in ed. i and 2).

Though the text is thus not wholly free from suspicion, this is still one of those cases in which the testimony of N is a sufficient addition to lead us cautiously to withdraw a former opinion.

Θεῷ is already; comp. Col. ii. 9.

ἐς πάντα τὸ πλήρην] 'to all the fulness;' 'in omnem plentitudinem,' Vulg., Claram.; ἐς not implying 'accordance to' (Eadie), but with its usual and proper force, denoting the end (here quantitatively considered) or limit of the πλήρωσις: see Kost u. Palm, Lex. s.v. ἐς, iii., Vol. i. p. 803, and comp. Bernhardy, Synt. v. i. b, p. 218.

20. Τῷ δὲ δυναμένῳ] 'Now to Him that is able;' concluding doxology, not without some antithesis (δὲ) between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verses.

ὑπὲρ πάντα ποιήσαι] 'to do (effect, complete) beyond all things;' 'peri­phrasis Dei Patria emphatica,' Vorst. That ὑπὲρ cannot here be taken adver­bialy seems almost self-evident; the order would then be needlessly arti­ficial and the sentence tautological: comp. Winer, Gr. § 50. 7, note 2, p. 376.

ὑπερεκπερισσοῦ δὲν κ.τ.λ.] 'superabundantly beyond what we ask or think;' second member ex­planatory of the preceding, δὲν not re­ferring to πάντα, but forming with αἰτοῦμαι and νοοῦμαι a fresh and more specific subject: ἐὰν δὲ δόῃ ὑπερβολάς: τὸ ὑπὲρ πάντα ποιήσαι τὰ εἰρήμενα, καὶ ὑπερεκπερισσοῦ ποιήσαι ἄ ποιεῖ ἐν γὰρ καὶ πλεονα ποιούντα τῶν αἰτηθέντων κεφαλαία μὴ πλανοῖτο μήτε δαβιδάκτοι ἔκαστον ποιήσαι, Ὑεκκ. The cumulative compound ὑπερεκπερίσσει occurs in 1 Thess. iii. 10 (comp. notes), v. 13 (Rec.), and belongs to a class of com­pounds (those with ὑπέρ) for which the Apostle seems to have had a somewhat marked predilection; comp. ὑπερμικᾶς, Rom. viii. 37; ὑπερεκπερισσεῖς, Rom. v. 20, 2 Cor. vii. 4; ὑπερλειν, ib. xi. 5; ὑπερφυω, Phil. ii. 9; ὑπερπαντίων, 2 Thess. i. 3; ὑπερπλεονάσω, 1 Tim. i. 14: see Fritz. Rom. v. 20, Vol. i. p. 321. It is noticeable that ὑπέρ occurs nearly thrice as many times in St Paul's Epp. and the Ep. to the Heb. as in the rest of the N.T.; and that of the 28 words compounded with ὑπέρ, 22 are found in these Epp., and 20 of them there alone. The gen. δὲν is governed by ὑπερεκπερίσσει as γνώσεως ὑπερβιλλούμεν, ver. 19; comp. Bernh. Synt. iii. 34, p. 139 sqq. ἀιτοῦμεθά ἢ νοοῦμεν] 'we ask or think;' not only the requests we actually prefer, but all that it might enter into the mind to conceive; 'cogitationi latius patet quam preces,' Beng.: comp. Phil. iv. 7. τῆν ἐνεργ. ἐν ἡμῖν] 'which worketh in us, sc. in our souls,' 'quae operatur in nobis,' Vulg., Claram.; ἐνεργ. being here not passive (Hamm.; Bull, Exan. ii. 3) but middle (Syr., Goth., Æth., Arm.), as in Gal. v. 6, where see
III. 20, 21.

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

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

21. αὐτῷ 'to Him;' rhetorical repetition of the pronoun;—not however in accordance with ‘Hebrew usage’ (Eadie), but in agreement with the simple principles of emphasis; see Bernhardy, Synt. VI. r. c, p. 290.

ἡ δόξα 'the glory that is due to Him, and redounds to Him from such gracious dealings towards us;' see notes on Gal. i. 5.

ἐν Χρ. Ἰ. 'in the Church and in Christ Jesus;' the first number denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. With the reading now adopted this seems the clear distinction; but it may be added that even if the καὶ be omitted (see crit. note) the explanation will most probably be the same: ἐν Χρ. Ἰ. 'in the Church and in Christ Jesus;' the Church which is in Christ Jesus, the former being rather extensive, and conveying the idea of πάντες αἰῶνες, the latter being rather intensive, ‘seculum seculum, quod omnia secula in se continet’ (Drus.), and more strictly in accordance with the Hebrew superlative. This is ingenious, but apparently of doubtful application, as in actual practice the difference between the two expressions is hardly appreciable. Baur (Paulus, p. 433) finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.
Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.
IV. I, 2.

ἐκλήθητε, μετά πάσης ταπεινοφροσύνης καὶ πραΰτητι-ας, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἁγάπῃ,

accus. ἃν: comp. Winer, Gr. § 24. 1, p. 148. De W. indeed denies the existence of such a phrase as κλήσις καλή, but see Arrian, Epict. p. 112 (Raphael), κατασχέσεως τήν κλήσιν ἃν κέκληκεν.

2. μετά πάσης ταπ.] ‘with all meekness,’ dispositions with which their moral walk was to be associated, comp. Col. iii. 12; μετά (‘cum,’ Vulg., Goth.,—not ‘in,’ Copt.) being used with ref. to the mental powers and dispositions with which an action is as it were accompanied; comp. Luke i. 39, 2 Cor. vii. 15, and see Winer, Gr. § 47. h, p. 337. ἰδίων denotes rather coherence (Krüger, Sprachl. § 68. 13. 1), not uncommonly with some collateral idea of assistance; comp. 1 Cor. v. 4.

On the use of πάσης, comp. notes on ch. i. 8; and on the meaning of the late word ταπεινοφροσύνη, ‘the esteeming of ourselves small because we are so,’ ‘the thinking truly, and because truly therefore lowly, of ourselves,’ see Neander, Planting, Vol. i. p. 483, Trench, Synon. § 42, and Suicer, Theaur. s.v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the ταπεινοφροσύνη a consciousness of greatness (ταπ. ἦτεν οὖν μεγάλα τις ἐαυτῷ συνεῖδος μηδὲν μέγα περὶ αὐτοῦ φαντάζεται); this however, as Trench observes, is alien to the true sense and spirit of the word.

πραΰτητος] ‘meekness,’ in respect of God, and in the face of men; see Trench, Synon. § 42, Tholuck, Berggr. (Matth. v. 5), p. 82 sq., and notes on Gal. v. 23. The less definite meaning of ‘gentleness’ is appy. maintained by some of the Vv. (Vulg. ‘mansuetudine,’ Goth., ‘qairein’ [comp. Lat. cicur], Arm., al.), and also by the Greek commentators (ἐσο ταπεινὸς δρομὸς δὲ καὶ πράσος, ἄστι γάρ ταπεινός μὲν ἐστιν, δόξα δὲ καὶ διψάων, Chrys.; comp. Theoph. on Gal. v. 3); the deeper and more Scriptural sense however is distinctly to be preferred. A good general definition will be found in Stobæus, Floril. i. 1 (18). The reading πραΰτητος, though only supported by BCK; mss., is appy. to be preferred to πραΰτητος (Rec., Lacitm., with AD EFGL; majority of mss.), as the best attested form in the dialect of the New Test.; Tisch. Prolegom. p. l. μετὰ μακροθυμίας] ‘with long-suffering,’ separate clause more fully elucidated by the following words, ἀνεχόμενοι κ.τ.λ. Two other constructions have been proposed; (a) the connexion of μετὰ μακρ. with ἄνεχ. (Est., Harl.) so as to form a single clause; (b) the union of all the clauses in one single sentence. The objections to (a) are, (1) that ἄνεχ. is the natural expansion of μετὰ μακροθυμίας; (2) that undue emphasis must thus, owing to the position, be ascribed to μετὰ μακροθυμίας; (3) that the parallelism of the participial clauses would be needlessly violated: to (b) that the passage of the general (ἀγίος ἐρωτ.) into the special (ἄνεχομεν κ.τ.λ.) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses; comp. Mey, in loc.

The fine word μακροθυμία (‘long-suffering,’ ‘forbearance,’ ‘usbeisal,’ Goth.) implies the reverse of ἀνεχόμενοι κ.τ.λ., and is well defined by Fritz. (Rom. ii. 4, Vol. i. p. 98) as ‘clementia, quâ ina temperans delictum non statim vindices, sed ei qui pecuniam promittit locum reliquis.’ The gloss of Chrys. on 1 Cor. xiii. 4, μακροθυμίας διὰ τοῦτο λέγεται, έπειδή μακράν τιν
καὶ μεγάλην ἔχειν ψυχήν (Clarom., 'magnanimitate?'), is too inclusive and general, that of Beza, 'irre cohibitione,' too limited and special. On the sentiment generally, comp. James i. 19.

ἀνέγκυρον κ. τ. λ.) 'forbearing one another in love;' manifestation and exhibition of the παρακολουθεῖ: comp. Col. iii. 13. The relapse of the participle from its proper case into the nom. is here so perfectly intelligible and natural, that any supplement of εἰναι ο-υαρ-ο" (Heins., al.) must be regarded as wholly unnecessary; see notes on ch. iii. 18, and Elsner, Obs. Vol. ii. p. 211 sq. εν δάνῃ is referred by Lachm. and Olsh. to σπουδάζειν.

Such a punctuation, though supported by Origen (Oaten.), seems wholly inadmissible, as it disturbs the symmetry of the two participial clauses, and throws a false emphasis on καί.

3. σπουδαζ. τηρεῖν] 'using diligence to keep;' participial member parallel to the foregoing, specifying the inward feelings (Mey.) by which the εἰναι, is to be characterized, and the inward efforts by which it is to be promoted; οὖν ἀπόνοια λοχόνων εἰσφέρεσθαι, Theoph. For two good discussions of this verse, though from somewhat different points of view, see Laud, Serm. vi. Vol. i. p. 155 sq. (A. C. L.), and Baxter, Works, Vol. xvi. p. 379 (ed. Orme).

τῆν ἐνότητα τοῦ Πνεύμα] 'the unity of the Spirit,' scil. 'wrought by the Spirit;' (τῆν ἐνότ. ἐν τῷ Πνεύμα ἐδωκαν ἡμῖν, Theoph.; comp. Chrys., (Ecum.), τοῦ Πν. being the gen. of the originating cause (Scheuerl. Syst. § 17. 1, p. 125), not the possessive gen. (as appy. Orig. Caten.), or both united (as Stier, see Vol. ii. p. 18), neither of which seems here so pertinent: see notes on 1 Thess. i. 6, and on Col. i. 23. That the ref. is to the personal Holy Spirit seems so clear, that we may wonder how such able commentators as Calvin and Estius could regard τοῦ Πν. as the human spirit, and acquiesce in an interp. so frigid as 'animorum concordia,' 'animorum inter vos conjunctio.' De Wette,—whose own interp. 'die Einheit des kirchlichen Gemeingefüges' (comp. Theod.-Mops., Πνεύμα, τὸ ἄγαγενήθην σώμα) is very far from satisfactory,—urges ἑνότης πιστεύω, ver. 13 (comp. Origen), but the two passages are by no means so closely analogous as to suggest any modification of the simple personal meaning here assigned to Πνεύμα; see Laud, Serm. vi. Vol. i. p. 162 (A. C. L.) εν τῷ συνδόμου τῆς εἰναίης] 'in the bond of peace;' element or principle in which the unity is maintained, viz. 'peace;' τῆς εἰναίης not being the gen. objecti ('that which binds together, maintains, peace,' Rückert; 'vinculum quo pax retinetur;' Beng.; scil. αὐτός, Col. iii. 14), but the gen. of identity or opposition; see Scheuerl. Synt. § 12. 1, p. 82, Winer, Gr. § 59. 8, p. 470. The former interpretation is plausible, and appy. as ancient as the time of Origen (τῆς αὐτός συνεδράνης κατὰ τὸ Πνεύμα ένομένου, ap. Cram. Caten. p. 165), but derives very doubtful support from Col. l.c., where αὐτός is specified, and was perhaps only due to the assumption that εν was here instrumental (= διὰ, (Ecum.), and that συνδόμος τῆς εἰναίης was a periphrasis for the agent (αὐτός) supposed to be referred to. 'Εν however correctly denotes the sphere, the element, in which the ἑνότης is to be kept and manifested (see Winer, Gr. § 48. a, p. 345), thus preserving its parallelism with εν in ver. 2, and conveying a
very simple and perspicuous meaning: the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the 'irrupta copula' of peace. The etymological identity of σύνδεσμος and εἰρηνή must not be pressed (Reiners, ap. Wolf), as the derivation of εἰρηνή from ἑπίον 'necto' is less probable than from ἑπίον 'dico'; see Benfey, Wurzellex. Vol. II. p. 7, Rost u. Palm, Lex. s. v. Vol. I. p. 799.

4. [ἐν σώμα] 'There is one body,' declaration asserting the unity which pervades the Christian dispensation, designed to illustrate and enhance the foregoing exhortation; the simple verb ἔστι, not γίνεσθαι or ἔστε (ὁπερ ἔστε, Camer.), being appy. the correct supplement; see Winer, Gr. § 64. 2, p. 516. The connexion of thought between ver. 3 and 4 is somewhat doubtful. That the verse is not directly hortatory, and connected with (Lachm.), dependent on ('ut sitis,' Syr.; Est. 2), or in apposition to ('existentes,' Est. 1) what precedes, seems clear from the parallelism with ver. 5 and 6: still less does it introduce a reason for the previous statement by an ellipse of ἐν (Eadie), all such ellipses being wholly indemonstrable; 'nulla in re magis pejusque errari quam in ellipsi particularum solet,' Herm. Viger, Append. II. p. 701 (ed. Valpy). It seems then only to contain a simple assertion, the very unconnectedness of which adds weight and impressiveness, and seems designed to convey an echo of the former warning; 'remember, there is one body, &c.;' comp. Hofm. Schriftb. Vol. II. p. 108.

In the explanation of the sentiment the Greek commentators somewhat vacillate; we can however scarcely doubt that the σώμα implies the whole community of Christians, the mystical body of Christ (ch. ii. 16, Rom. xii. 5, Col. i. 24, al.), and that the Πνεύμα is the Holy Spirit which dwells in the Church (Eadie), and by which the σώμα is moved and vivified (1 Cor. xii. 13): comp. Jackson, Creed, XIII. 3, 4. Usteri, Lehrb. II. 2, 1. p. 249, and Wordsw. in loc. On this text, see the discourse by Barrow, Works, Vol. VII. p. 626 sqq. (ed. Oxf.).

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

καὶ ἐκλήθητε ἐν μιᾷ ὑπερ.] 'ye were also called in one hope,' 'vocati estis in unâ spe,' Vulg., Clarom., Arm.; καὶ marking the accordance of the calling with the previously-stated unity ('unitas spiritus ex unitate spei noscitur,' Cocc.), and ἐν being neither equiv. to ἐν (Chrys.) or εἰς (Rück.), nor even instrumental, but simply specifying the moral element in which as it were the κλη̑ρις took place; comp. Winer, Gr. § 50. 5, p. 370. Meyer adopts the instrumental sense; as however there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which καλεῖν is joined with ἐν (1 Cor. vii. 15, 1 Thess. iv. 7) admit of a similar explanation, it seems most correct to adhere to the strict, and so to say theological meaning of this important preposition: we were called ἐνευθείᾳ (Gal. v. 13), and ἐν ἡμῖν ἀλώνων (1 Tim. vi. 12), but ἐν εἰρηνή (1 Cor. vii. 15), ἐν ἀγαπη (1 Thess. iv. 7), and ἐν ἑξῆς; comp. Reuss, Théol. Chrét. IV. 15, p. 146.
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5. eis Kύριος] 'one Lord,' sc. Christ; placed prominently forward as the Head of His one body the Church, and the one divine object toward whom faith is directed and into whom all Christians are baptized; comp. Rom. vi. 8, Gal. iii. 27; and for a good sermon on this text, Barrow, Serm. xxii. Vol. v. p. 261 sq.

6. eis Θεός καί πατήρ] 'one God and Father;' climactic reference to the eternal Father (observe the distinct mention of the three Persons of the blessed Trinity, ver. 4, 5, 6) in whom unity finds its highest exemplification; "etiamai baptizamur in nomen Patris, Filii, et Spiritus Sancti, et Filium unum Dominum nominamus, tamen non credimus nisi in unum Deum," Coc. On this solemn designation, see notes on Gal. i. 4.; and for a discussion of the title 'Father,' see Pearson, Creed, Art. i. Vol. i. p. 35 sq. (ed. Burt.), Barrow, Creed, Sarm. x. Vol. iv. p. 493 sq.

7. ὁ όπι πάντων] 'who is over all;' ὁ κύριος καί ἐπάνω πάντων, Chrys.; the relation expressed seems that of simple sovereignty, not only spiritual (Calv.), but general and universal (διοσκορέαν ὑπακούεις, Theod.); comp. Rom. ix. 5. and see Winer, Gr. § 50. 6, p. 372,—where the associated reference to 'protection' (ed. 5) is now
Further, Christ gives His grace in measure to each, as the Scripture testifies.

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

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

7. 'Ενι δὲ ἐκάστῳ ἡμῶν] 'But to each one of us,' 'to each one individually:' further inculcation of this unity in what might at first sight have G
8 το μετρον της δωρεας του Χριστου. διδε λεγει 'Ανα-

seemed to militate against it; δε neither being transitional (comp. Eadie), nor encountering any objection (Grot., comp. Theoph.), but merely suggesting the contrast between the individual and the παντες previously mentioned in ver. 6. In the general distribution of gifts, implied in the ὅ Θεος εν πασιν, no single individual is overlooked (1 Cor. xii. 11, διαιρον μη δεκατηω) each has his peculiar gift, each can and ought to contribute his share to preserving 'the unity of the Spirit;' so in effect Chrys., who in the main has rightly felt and explained the connexion, τα παντων κεφαλαιωστερα, φησιν, κονα παντων εστι, το βαπτισμα...ει δε τι το δεινα πληση ξηρει τω χαριτματι, μη διαγει. See also Theod.-Mops. in loc. ἐδοθη ἡ χαρις] 'the grace was given,' sc. by our Lord after His ascension; χαρις however not being simply equivalent to χαρισμα (= 'gift of Grace,' Peile), but, as De W. rightly observes, retaining some shade of a transitive force, and denoting the energizing grace which manifests itself in the peculiar gift: comp. Rom. xii. 6.

The omission of the art. (Lachm. with BD1FLG; 5 mss.; Dam.) may be due to an error in transcription, caused by the preceding η, by which it became absorbed. It is retained by Tisch. (with ACD3 EKN; great majority of mss.; Chrys., Theod., al.), and most recent editors. κατα το μετρον κ.π.λ.] 'according to the measure of the gift of Christ,' scil. 'in proportion to the amount of the gift which Christ gives,' καθως την εαυτου δωρεας εκατησε ημων ὁ δειπνης εκεμετρησε Χριστος, Theod.-Mops.; δωρεας being thus a simple possessive gen. (the measure which the gift has, which belongs to and defines the gift), and Χριστος the gen. of ablation (Donalds. Gr. § 451), or more specifically of the agent, the giver (compare δωρεας χαριτων, Plato, Leg. viii. 844 D, and see notes on 1 Thess. i. 6); not of the receiver (Oeder ap. Wolf),—an idea which is in no sort of harmony with the context εδωκεν δοματα in ver. 8; see 2 Cor. ix. 15. Stier very infelicitously in point of grammar endeavours to unite both.

8. διδε λεγει] 'On which account He saith;' on account of this bestowal of the gift of Christ, and that in differing measures;—διε συν, φησιν, ἡ χαρις δωρεα εστιν του Χρ. καλ αοτος μετρησας εδωκεν, έκουν, φησιν, του Δαιδ. Ξεκιμ. The difficulties of this verse, both in regard to the connexion, the source, and the form of the citation, are very great, and must be separately, though briefly noticed. (1) Connexion. There is clearly no parenthesis; ver. 8 is to be closely connected with verse 7, and regarded as a scriptural confirmation of its assertions. These assertions involve two separate moments of thought, (a) the primary, that each individual has his peculiar and appropriate gifts, further elucidated and exemplified in ver. 11; (b) the secondary, that these gifts are conferred by Christ. The intrinsic rather than the contextual importance of (b) induces the Apostle to pause and add a special confirmation from Scripture. The cardinal words are thus so obviously εδωκεν, δωρεα, and εδωκεν δοματα, that it is singular that so good a commentator as Olsh. could have supposed the stress of the citation to lie on τοις άνθ. (2) The source of the citation is not any Christian hymn (Storr, Opusc. iii. p. 309), but Psalm lxxviii.—a Psalm of which the style, age, purport, and allusions, have been most differently estimated and explained (for details
8. ἐδώκεν] The reading here is somewhat doubtful. *Tisch.* (ed. 7) prefixes καὶ with BC D KLM; nearly all mss.; Goth., Syr. (both), al.; Orig., Chrys., Theod., al. (Rev., Alf.): Lachm. on the contrary omits καὶ, with AC D EFGK; mss.; Vulg., Clarom., Copt.; Iren. (interpr.), Tertull., al. (*Tisch.* ed. 2); and appy. rightly, as an insertion for the sake of keeping up the connexion seems more probable than a conformation to the LXX, where the καὶ is omitted.

see Reuss on Ps. lxviii.), but which may with high probability be deemed a hymn of victory in honour of the Lord God of battles (Hengst. opp. to J. Olsh.), of high originality (Hitzig opp. to Ewald), and composed by David on the taking of Rabbah (Hengst. opp. to Reuss, J. Olsh.). We have therefore no reason whatever to entertain any doubt of its inspired and Prophetic character; comp. Phillips, *Psalms*, Vol. ii. p. 79. (3) The form of citation is the real difficulty: the words of the Psalm are ἔδωκεν δόματα ἐν ἀνθρώπῳ, in LXX, ἐδαβὲς δόματα ἐν ἄνθρωπῳ [*peis*, Alex., Comp., Ald.]. The difference in St Paul’s citation is palpable, and, we are bound in candour to say, is hardly diminished by any of the proposed reconciliations; for even assuming that ἔδωκεν = ‘danda sumsit,’ ‘he took only to give’ (comp. Gen. xv. 9, xviii. 5, xxvii. 13, and see Surenhus. Bisl. Catall. p. 585), still the nature of the gifts, which in one case were reluctant (see Hengst.), in the other spontaneous, appears essentially different.

We admit then frankly and freely the verbal difference, but remembering that the Apostle wrote under the Inspiration of the Holy Ghost, we recognise here neither imperfect memory, precipitation (Rück.), arbitrary change (Calv.; comp. Theod.-Mops.), accommodation (Morus), nor Rabbinical interpretation (Mey.), but simply the fact that the Psalm, and esp. ver. 18, had a Messianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired Apostle, by a slight change of language, and substitution of ἐδωκεν for the more dubious ἔδωκεν, succinctly, suggestively, and authoritatively unfolds: compare notes on Gal. iii. 16. We now proceed to the grammatical details.

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

ἀναβας εἰς ὑψος] ‘Having ascended on high;’ not ‘ascendens,’ Vulg., Clarom., but ‘quum ascendisset,’ Beza;—the reference being obviously to Christ’s ascent into heaven (Barrow, Creed, Vol. vi. p. 358, Pearson, Creed, Art. vi. Vol. i. p. 323, ed. Burt.), and the aor. part. here being temporal, and, according to its more common use, denoting an action preceding (never in the N.T. subsequent to, see Winer, Gr. § 45. 6. b, p. 316) that of the finite verb: see Bernhardy, Synt. x. 9, p. 383, Krüger, Sprachl. § 56. 10. 1. Our Lord, it may be urged, gave the Holy Spirit before his Ascension (John xx. 22); but this was only an ‘arrha Pen-
tecostes,' Beng., a limited (Alford) and preparatory gift of the Holy Spirit; see Lücke in loc. On this text as cited from Psalm lxviii. see a good sermon by Andrewes, Serm. vii. Vol. iii. p. 221 (A.-C. L.).

'He led captivity captive,' Vulg., Clarom.; the abstract a'clock, being used for the concrete a'clocks (comp. Numb. xxxi. 12, 2 Chron. xxviii. 11, 13, and see exc. Jelf, Gr. § 353), and serving by its connexion with the cognate verb to enhance and slightly intensify it; comp. Winer, Gr. § 32, 2, p. 201, and see the copious list of exc. in Lobeck, Paralip. p. 498 sq. Who composed this a'clocksia is a point much discussed. That the captives were not (a) Satan's prisoners (a'clocks and the inhabitants of land, which (though not so in the Psalm) seems to refer to a different class to the captives. Nor (b) can they be the souls of the righteous in Hades (Eustius; comp. Evang. Nierod. § 24, in Thilo, Codex Apocryph. p. 747), as, setting aside other reasons ('captivos non duci in libertatem, sed hostes in captivitatem,' Calov.), the above interpr. of the part. a'clocks seems seriously opposed to such a view. If however (c) we regard 'the captivity' as captive and subjugated enemies (Meyer, De W.), the enemies of Christ,—Satan, Sin, and Death,—we preserve the analogy of the comparison (comp. Alford), and gain a full and forcible meaning: so rightly Chrys., a'clocks of the earth, which with regard to Death is mainly future, (1 Cor. xv. 26) of the dross of the body and the body of the earth and the body of death. Comp. Ecumen. 2, Theoph.

'dókev dématav] 'He gave gifts,' sc. spiritual gifts; comp. δόθη ἡ χάρις, ver. 7, and as a special and particular illustration, Acts ii. 33.

9. το δὲ ἀνέβη 'Now that He ascended,' scil. 'now the predication of His ascent,' not 'the word ἀνέβη,' as a'clocks, not a'clock, precedes; δὲ here marking a slight explanatory transition; Hartung, Partik. δέ, 2, 3, Vol. i. p. 165. To evince still more clearly the truth and correctness of the Messianic application of the words just cited, St Paul urges the antithesis implied by a'clocks, viz. a'clocks, a predication only applicable to Christ; comp. Hofm. Schriftb. Vol. ii. p. 344, where this and the preceding verses are fully investigated.

τε ἐστιν ὡς ἀληθινὸς [κτ.λ.] 'what is it, what doth it imply (Matth. ix. 13, John xvi. 17; comp. notes on Gal. iii. 19), except that He not only ascended but also descended!' the tacit assumption, as Meyer observes, being clearly this, that He who is the subject of the citation is One whose seat was heaven,—no man, but a giver of gifts to men; especially comp. John iii. 13. The insertion of πώκον after a'clocks [Rec. with BC3KLN; most mss.; Aug., Vulg., Goth., Syr. (both); Theod., al.] seems clearly to have arisen from an explanatory gloss; and that of μέρη after a-clock, though very strongly supported [Rec., Lachm., with ABCD3KLN; nearly all mss.; Vulg., al.], to be still fairly attributable to the same origin.

eis τὰ κατώτερα τῆς γῆς 'unto the lower parts of the earth,' 'in loca quae subter terram,' Copt., 'subter terram,'
IV. 9, 10.

ἐστιν καὶ ὁ ἀναβάσας ὑπέρανω πάντων τῶν οὐρανῶν, ἵνα

Aeth. This celebrated passage has received several different interpretations, two only of which however deserve serious consideration, and between which it is extremely difficult to decide: (a) the ancient explanation, according to which τά κατώτερα τῆς γῆς τά καταχώμα, and imply 'Hades' (τὸν δὲ κατάβη; εἰς τῶν ἠδών, τοῦτον γὰρ κατώτερα μέρη τῆς γῆς λέγει κατὰ τὴν κοινὴν ὑπόνοιαν, Theoph.), the gen. not being dependent on the comparative (Rück.,—still less compatible with his insertion of μέρη), but being the regular possessive gen.: (b) the more modern interpretation, adopted by the majority of recent commentators, according to which τῆς γῆς is regarded as the gen. of apposition (see esp. Winer, Gr. § 59. 8, p. 470), and the expression as equivalent to εἰς τὴν κατώτεραν γῆν. Both sides claim the comparative κατώτερα,—the ἀναβάσας ὑπέρανω pressed by Olsh. is at least equally indeterminate with the Greek,—the one as suggesting a comparison with the earth, 'a lower depth than the earth,' the other as suggested by the comparison with the heaven (Acts ii. 19, John viii. 23,—but in this latter passage κατωτέρα reaches lower than the earth; Stier, Reden Jesu, Vol. iv. p. 447 sq.) comp. Hofm. Schriftb. Vol. ii. p. 345. These arguments must be nearly set off against one another, as the positive would have been most natural in the latter case, the superlative perhaps in the former. As however the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely than was suitable to the present context, and as the use of the term ἀναβάσας would have marred the antithesis (γῆ opp. to οὐρανός), it does not seem improbable that the more vague comparative was expressly chosen, and

that thus its use is more in favour of (a) than (b). When to this we add the full antithesis that seems to lie in ὑπέρανω πάντων τῶν οὐρανῶν ('sUBLIMIora sælorum' opp. to 'inferiora terrarum,' Tertull.), surely more than a mere expansion of εἰς ὑδάς (Winer, Mey.), and also observe the sort of exegetical necessity which ἵνα πληρώσῃ τὰ πάντα (ver. 10) seems to impose on us of giving the fullest amplitude to every expression, we still more incline to (a); and with Irenæus (Haer. v. 31, comp. iv. 22, ed. Mass.), Tertullian (de Anima, c. 55), and the principal ancient writers (see Pearson, Creed, Art. v. Vol. i. p. 269, and ref. on Vol. ii. p. 195, ed. Burt.), recognise in these words an illusion, not to Christ's death and burial (Chrys., Theod.), but definitely to His descent into hell: so also Olsh., Stier, Alf., Wordsw., and Baur (Paulus, p. 431); but it is to be feared that the judgment of the last writer is not unbiassed, as he urges the reference as a proof of the gnostic origin of the Epistle.

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

10. ὁ καταβάσας 'He that descended;' emphatic, as its position shows: the absence of any connecting or illative particle gives a greater force and vigour to the conclusion. It may be observed that ἀναβάσας is not 'the same,' Auth.,—as no instance of an omission of the article occurs in the N.T., though it is occasionally dropped in the earlier (Herm. Opusc. Vol. i. p. 332), and frequently in Byzantine
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Kal He appointed divers ministering orders,
till we all come unto the unity of faith, and in truth and love
grow up into Christ, the head of the living body—the Church.

authors,—but is simply the emphatic 'He;' ou γάρ ἄλλος κατελήλθε καὶ ἄλλος ἀνελήλυθεν, Theod.; see Winer, Gr. § 22. 4. obs. p. 135.

τάντων τῶν οὐρανῶν] 'all the heavens,' ‘celos omnes penetravit ascendendo, usque ad summum celum,’ Est.; νή-λότερος τῶν οὐρανῶν, Heb. vii. 26, comp. ib. iv. 14. There is no necessity whatever to connect this expression with the 'seven heavens' of the Jews (comp. Wetst. on 2 Cor. xii. 2, Hofm. Schriftd. Vol. ii. 1, p. 387): the words, both here and in Heb. ii. cc., have only a simple and general meaning, and are well paraphrased by Bp. Pearson,—'whateuer heaven is higher than all the rest which are called heavens, into that place did He ascend' (Cred. Art. vi. Vol. i. p. 320, ed. Burton).

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

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

ii. Καὶ αὐτῶν] ‘And He, ‘jah silba,’ Goth.; ἐφαρμικῶν δὲ εἴπε τὸ αὐτῶν, Theoph. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a regression to it; while at the same time the αὐτῶν is naturally and emphatically linked on to the αὐτῶν in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connexion or the natural sequence of
IV. 12.

thought, constitutes one of the high excellences, but at the same time one of the chief difficulties, in the style of the great Apostle. [δωκεν] 'gave,' 'dedit,' Vulg., Clarom., al.; not merely Hebraistic ( polled, Olsh.), and equivalent to ἐθέτο (Acts xx. 28, 1 Cor. xii. 28), 'dedit Ecclesiae id est posuit in Eccl.' (Est.), but in the ordinary and regular meaning of the word, and in harmony with ἔθεσεν, ver. 7, δώματα, ver. 8; comp. notes on ch. i. 22.

διοκτόνους

'Apostles,—in the highest and most special sense ; comp. notes on Gal. i. 1. The chief characteristics of an Apostle were an immediate call from Christ (comp. Gal. i. 1), a destination for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a special power of working Miracles (2 Cor. xii. 12); see Eadie in loc., who has grouped together the essential elements of the Apostolate with proof texts.

προφήτας

'Prophets,—not only in the more special sense (as Agabus, Acts xi. 28), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδάσκαλοι: ὅ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται, ὁ δὲ διδάσκαον ἐστίν ὃποι καὶ ἐξ οἰκείων διαλέγεται, Chrys. on 1 Cor. xii. 28: see Thordike, Relig. Assemblies, ch. v. i sq. Vol. i. p. 182 sq. (A.-C. L.), and comp. notes on ch. ii. 20.


ποιμ.νας καὶ διδασκάλους] 'Pastors and Teachers.' It has been doubted whether these words denote different classes, or are different names of the same class. The absence of the disjunctive ὅς δὲ (arbitrarily inserted in Syr., but altered in Syr.-Phil.) seems clearly to show that both ποιμ. and διδάσκ. had some common distinctions, —probably that of being stationary rather than missionary, οἱ καθήμενοι καὶ περὶ ἑαυτῶν ἵχνηλημένοι, Chrys.,—which plainly separated them from each of the preceding classes. Thus far they might be said to form one class; but it is very doubtful whether the individuals who composed it bore either or both names indiscriminately. The ποιμ.νεῖς (a term probably including ἐπίσκοποι and πρεσβύτεροι, Fritz. Fritschr. Opusc. p. 43 sq.) might be and perhaps always were διδάσκαλοι (comp. 1 Tim. iii. 2, Tit. i. 9, Martyr. Polyc. § 16, see Thordike, Relig. Assemblies iv. 40, Vol. i. p. 170), but it does not follow that the converse was true. The χάρισμα of κυβέρνησις is so distinct from that of διδάσκαλα, that it seems necessary to recognise in the διδάσκ. a body of men (scarcely a distinct class) who had the gift of διδαξῆ, but who were not invested with any administrative powers and authority; see esp. Hooker, Eccl. Pol. v. 78. 8, and comp. Neander, Planting, Vol. i. p. 149 (Bohn).

12. πρὸς τὸν καταρτισμὸν κ.τ.λ.]
13 εἰς οἰκοδομήν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταν-

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

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

ἔργον διακονίας] 'the work of the ministry;' scil. 'the duties and functions of διακονοι in the Church.' As the meaning of both these words has been unduly strained, we may remark briefly that ἔργον is not pleo-
nastic (see Winer, Gr. § 65. 7, p. 541), or in the special sense of 'building' (comp. 1 Cor. iii. 13), but has the simple meaning of 'business,' 'function' (1 Tim. iii. 1)—not 'res perfecta,' but 'res gerenda,' in exact parallelism with the use of οἰκοδομή.

Again, διακωνία is not 'service' generally, but, as its prevailing usage in the N. T. (Rom. xi. 13, 2 Cor. iv. 1, al.) and especially the present context suggest, 'spiritual service of an official nature;' see Meyer in loc., Hofm. Schrifth. Vol. II. 2, p. 109. The absence of both articles has been pressed (Eadie, Peile), but appy. unduly: διακωνία may possibly have been left studiedly anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.);

εὔγνωσθαι however seems clearly definite in meaning though by the principle of correlation (Middleton, Art. III. 3, 6) it is necessarily anarthrous in form. οἰκοδ. τού σώματος 'building up of the body,' parallel to, but at the same time more nearly defining the nature of the εὔγνωσθαι. The article is not required (as with κατανεμεῖν), as it was not any absolute definite process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory: as τὸ σῶμα τοῦ Χρ. has a distinct metaphorical sense, so has οἰκοδομή. On the nature of Christian οἰκοδομή, see Nitzsch, Theologie, § 39, Vol. I. p. 205.

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

οἱ πάντες] 'we all,' 'the whole of us,' scil. all Christians, implied in the τῶν ἄγνωστων, ver. 12. It is difficult to agree with Ellendt (Lex. Soph. s. v. πᾶς, III. i, Vol. II. p. 519) in the assertion that in the plural the addition or omission of the article, 'cum sensus fert,' makes no difference. The distinction is not always obvious (see Middleton, Art. VII. 1), but may generally be deduced from the fundamental laws of the article.
the unity of faith; that oneness of faith (Peile, see Wordsw.) which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed; ἐς ἅν δεικτάμεν πάντες μιᾶν [rather τὴν μιὰν] πιστῶν ἔχοντες τὸ σὸν γὰρ ἐστὶν ἐνότητα πίστεως διαὶ πάντες ἐν ἰμένε, διαὶ πάντες ὁμάδω τὸν σύνδεσμον ἐπιγενόσκομεν, Chrys.

καὶ τῆς ἐπίγνωσεως κ.τ.λ.] 'and of the true knowledge of the Son of God;' further development,—not only faith in the Son, but saving knowledge of Him; the gen. τοῦ ὑιοῦ τοῦ Θεοῦ being the gen. objecti (Winer, Gr. § 30. obs. p. 168), and belonging to both substantive.

The καὶ is thus not 'exegeticum positum' (Calv.), but simply copulative; the former interpr., though grammatically admissible (see on Gal. vi. 16), would here be contextually untenable, as πίστις and ἐπίγνωσις (see notes on ch. i. 17) obviously convey different ideas (Mey.), and are terms by no means mutually explanatory; 'cognitio perfectius quiddam fide noton,' Beng.

Such sentences as the present may serve to make us careful in obtruding τὸ hastily on every passage the meaning of πίστις Ἐν μοῦ Χρ. alluded to on ch. iii. 12, and noticed in notes on Gal. ii. 16.

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

ἐλας μέτρων κ.τ.λ.] 'to the measure of the stature of Christ's fullness,' i.e. 'of the fullness which Christ has,' τοῦ Χρ. being the gen. subjecti; see esp. notes on ch. iii. 19, and on the accumulation of genitives Winer, Gr. § 30. 3. obs. 1, p. 172; comp. 2 Cor. iv. 4. It is doubtful whether ἠλικία is to be referred (a) to age (John ix. 21, so clearly Matth. vi. 27), or (b) to stature (Luke xix. 3), both being explanations here equally admissible; see Bos, Exercit. p. 183. In the former case τοῦ πληρ. τ. Χρ. will be the qualifying, or rather characterizing gen. (Scheuerl. Synt. § 16. 3, p. 115, and notes on ch. i. 10), and will more nearly define τῆς ἦλειας,—'the age when the fulness of Christ is received;' in the latter the gen. is purely possessive. The antithesis (τῆλειος...νησίον) seems in favour of (a); still,—as both words are metaphorical,—as μέτρων is appropriately used in reference to 'stature' (see esp. Lucian, Imag. 6, cited by Wetst.; even in Hom. Od. xviii. 216, ἢβης μέτρ. is associated with the idea of size), and still more, as the separate words πληρωμα, αὐξήσεις, &c. no less than the context ver. 16, all suggest ideas of matured growth in respect of magnitude,—the latter interpr. (b) seems most probable and satisfactory; so Syr., Goth. ('vah-staust'), Copt. (maiat), appy. Eth., and our own Auth. Version. It has been considered a question whether
the Apostle is here referring solely to present (Chrys.), or to future life (Theod.). The mention of πίστις, and the tenor of ver. 14, 15, incline us to the former view: still it is probable (see Olsh.) that no special distinction was intended. St Paul regards the Church as one: he declares its issue and destination as εἰς τὸν κύβεια τῶν ἀνθρώ-

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

For a sound sermon on this text in reference to the case of 'Deceivers and Deceived,' see Waterl. Serm. xxix. Vol. v. p. 717 sq. | μηκέτι] 'no longer;' τὸ μηκέτι δείκνυσι πάλαι τοῦτο παθήναι, Chrys. This is not however said in reference to the Ephesians only, but as the context (πάρεις, ver. 13) suggests, in ref. to Christians generally. Eadie somewhat singularly stops to comment on the use of 'μηκέτι not οὐκέτι!' surely to η διὰ in its present sense 'particula μὴ consen-

tanea est,' Gayler, Partik. Neg. p. 168. κλυδωνίζομενοι] 'tossed about like waves' ('usvágidaí,' Goth., comp. Syr., Arm.),—not 'by the waves.' Stier, assuming the latter to be the true meaning of the pass. ('metaphor from a ship lying at hull,' Bramh. Catching Lees. ch. 3. Vol. iv. p. 592), adopts the middle (comp. 'fluctuantes,' Vulg.) to avoid the then incongruous κλυ. άνέμω. The exx. however added by Wetst. and Krebs (κλυδωνίζονται ἐκ τοῦ πόδου, Aristom. Ἑπιστ. i. 27; ταρασσόμενοι καὶ κλυδωνί-

ζομενοσ, Joseph. Antiq. ix. 11. 3) confirm the passive use and the former meaning; comp. James i. 6. διδασκάλια] 'wind of doctrine.' The article does not show 'the prominence which teaching possessed in the Church' (Eadie), but specifies διδασκάλια in the abstract, every kind and degree of it: see Middleton, Art. v. 1, p. 89 sq. (ed. Rose). On the probable distinction between διδασκάλια and διδαχή, see notes on 2 Tim. iv. 2. ἐν τῇ κύβεια κ. τ. Ἁ. | 'in the sléight of men,'—of men, not the faith and knowledge of the Son of God, ver. 13. 'Ἐν may be plausibly considered instrumental (Arm., Mey.); as however this would seem pleonastic after the instrumental, or what Krüger(Sprachl. § 48. 151 sq.) more inclusively terms the dynamic dat. ἀνέμω (see Heb. xiii. 9), and would mar the seeming parallelism with ἐν ἀγάπῃ (ver. 15), the prep. appears rather to denote the element, the evil atmosphere as it were in which the varying currents of doctrine exist and exert their force; so Vulg., Clarom., Copt., Ἀθ.-Pol., and perhaps Goth., but see De Gabel. in loc. The term κύβεια (ἠνδὲ Heb.) properly denotes
'playing with dice' (Plato, Phaedr. 274 D, πεττείας καὶ κυβελιῶν; see Xen. Mem. i. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid.; comp. κυβελιῶν, Arrian, Epict. ii. 19, iii. 21, cited by Wetst.): ἂν οὖν τῶν κυβελιῶν τὸ τόδε κάθεινε μεταφέρειν τῶν ψήφων καὶ πανουργίας τούτο ποιεῖν, Theod.; see Suicer, Thesaur. s. v. Vol. ii. p. 181, Schoettg. Hor. Heb. Vol. i. p. 775. ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀληθεύοντες, διακρίνοντες την ἀληθείαν ἀπὸ τῆς μεθοδείας. Thus then μεθοδεία is 'a deliberate planning or system' (Pele; τὴν μηθοδείαν ἐκάλεσεν, Theod.), the further idea of 'fraud' (τέχνη ἡ δόλος, Suid., ἐπιβουλή, Zonar.) being here expressed in πλάνης: see Suicer, Thesaur. s. v. Vol. ii. p. 329. The reading is doubtful: Tisch. (ed. 7) adopts the form μεθοδίαιν with B D 1 FGKLN, and several mss., but appy. without sufficient reason; as changes in orthography which may be accounted for by itacism or some mode of erroneous transcription must always be received with caution: comp. Winer, Gr. § 4. 4, p. 47. πλάνης has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading' (De W., comp. Syr. ὀνήσιμος ut seducant, nor even necessarily that of 'delusion' (Harl.), but its simple, classical, and regular meaning, 'error,' —'errors,' Vulg., 'airzeins,' Goth. The gen. is obviously not the gen. objecti (Rück.), but subjecti,—it is the πλάνη which μεθοδεία, and thus stands in grammatical parallelism with the preceding gen. τῶν ἀληθευόντων. The use of the article must not be overlooked: it serves almost to personify πλάνη, not however as metonymically for 'Satan' (Bong.), but as 'Error in its most abstract nature, and thus renders the contrast to ἡ ἀληθεία, implied in ἀληθεύοντες, more forcible and significant.

15. ἀληθεύοντες δὲ ἀληθεύοντες δὲ 'but holding the truth, walking truthfully;' participial member attached to αἰσθήμων, and with it grammatically dependent on ἤν (ver. 14),—the whole clause, as the use of δὲ (after a negative sentence) seems distinctly to suggest (comp. Hartung, Partik. δὲ, 2. 11, Vol. i. p. 171), standing in simple and direct op-
position to the whole preceding verse (esp. to the concluding πλάνης, De W.),
without however any reference to the preceding negation, which would rather have required διὰλα: see esp. Klotz, Devar. Vol. II. p. 3, 361, Donalds. Gratyl. § 201. The meaning of 

διαθέου is somewhat doubtful. On the one hand, such translations as 'veritati operam dare' (Calv.) and even 'Wahrheit festhalten' (Rück.) are lexically untenable (see Rost u. Palm, Lex. s. v. διαθ. Vol. I. p. 97); on the other, the common meaning 'veritatem dicere' (Gal. iv. 16) seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, 'walking in truth' (Ols.), or (to preserve an antithesis in transl. between πλάνης and διαθ.) 'holding the truth,' Schoef. (Hints, p. 100),—which interpr., if 'holding' be not unduly pressed, is almost justified by Plato, Theat. 202 B, διαθέου τῶν ψυχῆν ['verum sentire,' Ast] περὶ αὐτό. So in effect, but somewhat too strongly, Vulg., Clarom., Goth., 'veritatem facientes,' and sim. Copt.

ἐν ἀγάπῃ] The connexion of these words has been much discussed. Are they to be joined—(a) with the participle (Syr., Æth., Theop., Ecum.), or—(b) with the finite verb? (Theod., who however omits διαθ., and appy. Chrys., τῇ ἀγάπῃ συνδεσμον). It must fairly be conceded that the order, the parallelism of structure with that of ver. 14, and still more the vital association between love and the truest form of truth (see Stier in loc.), are arguments of some weight in favour of (a); still the absence of any clear antithesis between ἐν ἀγ. and either of the preposit. clauses in ver. 14 forms a negative argument, and the concluding words of ver. 16 (whether ἐν ἀγ. be

joined immediately with αὐξησει τοιτα, Mey., or with οἰκοδομήν) supply a positive argument in favour of (b) of such force, that this latter connexion must be pronounced the more probable, and certainly the one most in harmony with the context; comp. ch. i. 4. The order may have arisen from a desire to keep αὐτόν as near as possible to its relative.

ἐις αὐτόν] 'into Him,' Auth. Ver.; ἐις not implying merely 'in reference to' (Mey.),—a frigid and unsatisfactory interpretation of which that expositor is too fond (comp. notes on Gal. iii. 27), nor 'for' (Eadie), nor even simply 'unto,' 'to the standard of' (Conyb.; comp. ἐς ἀνδράς τοῖς, ver. 13), but retaining its fuller and deeper theological sense 'into,' so that αὐξ. with ἐις conveys both ideas, 'unto and into.' The growth of Christians bears relation to Christ both as its centre and standard: while the limits of that growth are defined by 'the stature of the fulness of Christ,' in Ἰησ. its centre is also, and must be; comp. some profound remarks in Ebrard, Dogmatik, § 445 sq. τὰ πάντα] 'in all the parts in which we grow' (Mey.), 'in all the elements of our growth;' the article being thus most simply explained by the context. It now need scarcely be said that no 'supplement of κατὰ' (Eadie, Stier) is required; τὰ πάντα is the regular accus. of what is termed the quantitative object (Hartung, Casus, p. 46), and serves to characterize the extent of the action; see Madvig, Gr. § 27, Krüger, Sprachl. § 46. 5. 4. ὃς ἐστὶν κ.τ.λ. 'who is the Head, even Christ. There is here neither transposition (Grot., comp. Syr.), nor carelessness of construct, for ἐς αὐτόν τῶν Χρ. (Pisc.). Instead of the ordinary form of simple, or what is termed parenthesis
apposition (see exx. Krüger, Sprachl. § 57. 9), the Apostle, not improbably for the sake of making εἰς οὗ in ver. 16 perfectly perspicuous (De W.), adopts the relational sentence, with the structure of which the apposition is assimilated; see exx. Winer, Gr. § 48. 4, p. 424 (ed. 5), and Stambil. Plat. Apol. § 41. 3. The reading is somewhat doubtful: Rec. has δ before Χρ. with DEF GKL4; most mss.; Chrys., Theod. (De W., Mey.),—but the authority is inferior to that for its omission, viz. ABCN3; 3 mss.; Did., Bas., Cyr., al. (Lachm., Tisch., A. 3). Internal arguments cannot safely be urged, as the preponderance of instances of real omission (53) over those of insertion (31) is not decisive; see the table drawn up by Rose in his ed. of Middleton, Gr. Art. Append. ii. p. 490 sq., and Gersdorf, Beiträge, iii. p. 272 sq. Under any circumstances the position of the word at the end of the verse gives it both force and emphasis.

16. εἰς οὗ 'from whom,' Auth., 'ex quo,' Syr., Vulg., Clarom.,—not 'in quo,' Æth. (both); εἰς οὗ as the instructive parallel Col. ii. 19 clearly suggests, being joined with αὐξήσων τοιεῖται, and εἰς, with its proper and primary force of origin, source, denoting the origin, the 'fons augmentations,' Beng.; see notes on Gal. ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the apparent physiological truth, that the energy of vital power varies with the distance from the head: see Schubert, Gesch. der Stelle, § 42, p. 270 (ed. 1). συναρμολογούμενον] 'being fitly framed together;' pres. part., the action still going on: see notes on ch. ii. 21. συνβι-

βαλόμενον] 'compacted,' ἈΔΩΚΩ [στελλιγατομ] Syr., 'con nexum,' Vulg., Clarom., 'gagahafh,' Goth.,—or more literally and with more special reference to derivation [BA-, βαίνω], 'put together;' comp. Col. ii. 19, and in a figurative sense, Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συνβ. has been differently stated. According to Bengel, the first denotes the harmony, the second the solidity and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz. that συνβ. refers to the aggregation, συναρμ. to the inter-adaptation of the component parts. The external authority for the form συνβ. [AB(?CD)FGN] is appy. sufficient to warrant the adoption of this less usual form; see Tisch. Prolegom. p. xlvii. διὰ πάσης ἀφής] 'by means of every joint,' 'per omnem juncturam,' Vulg., Clarom., and sim. all the ancient Vv. Meyer still retains the interpr. of Chrys., Theod., ἀφή = αἰσθήματι, and connects the clause with αὐξ.: τοιεῖται: but the parallel passage, Col. ii. 19, τῶν ἀφών καὶ συνδεέμενον (observe esp. the omission of the 2nd article, Winer, § 19. 4, p. 116) leaves it scarcely doubtful that the meaning usually assigned (comp. Athen. iii. 202 Ε, Plut. Anton. 27) is correct, and that the clause is to be connected with the participles.

τῆς ἐπιχορηγίας] 'of the spiritual supply,' the article implying the specific ἐπιχορ., which Christ supplies, τῆς χορηγίας τῶν χαράματος, Chrys.: on the meaning of the word comp. notes on Gal. iii. 5. The gen. is not the gen. of apposition (Rück., Harl.), nor a
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epichorhýsías kat' ènérgeian en métrw énôs ékástou méroun
thn aúxhsin toutō sômatos poieitai eis oikodómen éan toutou
en ágáthn.

there hebraistic gen. of quality, 'joint
of ministry' = 'ministering joint' (Peile,
Green, Gramm. N. T. p. 264; comp.
Winer, Gr. § 34. 3, b, p. 211), but a
kind of gen. definitivus, by which the
predominant use, purpose, or destination
of the áph is specified and character-
ized; see Heb. ix. 21, σκέφτη τῆς
λειτουργίας, and comp. the exx. cited
by Winer, Gr. § 30. 2, β, p. 170. The
suggestion of Dobree (Advers. Vol. i.
p. 573), partly adopted by Scholef.,
that èpìx. may be 'materia suppli-
tata,' is not very satisfactory or tena-
ble; see Phil. i. 19. Kat' ènérgeian k.t.l.]
'according to energy in the measure
of (sc. commensurate with)
each individual part,' τῷ μὲν
dynaménw pléon déxasthai pléon, τῷ δὲ
élæstw élastov, Chrys. These words
may be connected either (a) with
epichorhýsías—the omission of the art.
is no objection (Rück.), as γáía. kat'
ènérwy. may form one idea (Winer, Gr.
§ 20. 2, p. 123)—or (b) with the parti-
ciples or yet again (c) with the finite
verb. As the expressions of the clause
far more appropriately describe the
nature of the growth than either the
mode of compaction or the degree of
the supply, the latter construction is
to be preferred. Kat' ènérwy. is then
a modal predication, appended to
poieitai, defining the nature of the aúx-
hýs. This growth is neither abnormal
nor proportionless, but is regulated by
a vital power which is proportioned to
the nature and extent of the separate
parts. Dobree (Advers. Vol. i. p. 573)
strongly condemns this translation,
but, as it would seem, without suffi-
cient reason. His own translation,
which connects kat' ènérwy. with énôs
èk. mép. and isolates en métrw, impairs
the force of the deep and consolatory
truths which the ordinary connexion
suggests. For a good practical appli-
cation see Eadie in loc. The
reading καύλων is fairly supported [AC;
Vulg., Copt., Syr., al.; Cyr., Chrys.,
al.], but is rightly rejected by most
recent editors as a gloss on mérous
suggested by the preceding σῶμα
and the succeeding σῶμαtois.

Περισσότερα δὲ τοῦ σώματος ποιεῖται] 'pro-
motes, carries on, the growth of the
body,'—σῶμαtois being probably added
for the sake of perspicuity, and so
practically taking the place of the re-
ciprocal pronoun; comp. Winer, Gr.
p. 27. Stier, perhaps not incorrectly,
finds in the repetition of the noun an
enunciation of a spiritual truth, echoed
by éanvoun,—that the body makes in-
crease of the body, and so is a living
organism;—that its growth is not due
to aggregations from without, but to
vital forces from within; compare
Harless. The middle poieitai is
perhaps not to be insisted on as
confirming this (as Alf.), this form
appy. being not so much reflexive
(Wordsw.) as intensive and indicative
of the energy with which the process
is carried on; see Krüger, Sprachl.
§ 52. 7, r, comp. Donalds, Gr. 432.

εἰς οἰκοδομήν éanvoun én
dın.] 'for building up of itself in love;

υκρατεῖται, end and object of the
aúxhys poieitai, love is the element in
which the edification takes place. Meyer
connects èn ágáthn with aúxhys poiei-
17. **Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὡμᾶς περιπατεῖν καθὼς καὶ**

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

...
18. εὐκοσιμένου] So Rec.; but the form is by no means certain, as the more classical εὐκοσιμένου is found in ABK; Ath. (Lachm., Tisch. ed. 7).

enn mataisopnri k.t.l.] 'in the vanity of their mind.' sphere of their moral walk; compare Rom. i. 21, εὐκοσιμήσαν en τῷ διαλογισμῷ αὐτῶν. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἄρχονθεν, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιός do not necessarily involve any such reference; compare Fritz. Rom. i. 21, Vol. i. p. 65. The reference seems rather to that general depravation of the νοῦς (the higher moral and intellectual element), which was the universal characteristic of heathenism; see Usteri, Lehre. i. 3, p. 35 sq., and notes on 1 Tim. vi. 5, 2 Tim. iii. 8.

18. ἐσκοτισμένοι... ὄντες] 'being darkened.' participial clause defining their state, and accounting for the preceding assertion (Donalds. Gr. § 616); ἐσκοτ. (opp. to περιφοσιμόνων, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 Thess. v. 4) referring to their state of moral darkness, and ὄντες (rightly referred by Tisch. and Lachm. to ἐσκοτ., not to ἄνθρωπον. [Eadie].—a punctuation which mars the emphatic parallelism of the initial perf. participles) marking, somewhat pleonastically after the perf. part., its permanent and enduring state; comp. Winer, Gr. § 45. 5, p. 311. The apparently conjugate nature of the clauses (comp. ὄντες... ὄποια) has led Olsh. and others to couple together ἐσκοτ. κ. τ. λ. and διὰ τὴν ἀγν. as relating to the intellect, ἀνθρώπ. κ. τ. λ. and διὰ τὴν πάθος as relating to the feelings. This however, though at first sight plausible, will not be found logically satisfactory. Their being ἐσκοτ. κ. τ. λ. could scarcely be said to be the consequence of their ἄγνωσα ('ignorance' simply, Acts iii. 17, xvii. 30, and appy. 1 Pet. i. 14), but rather vice versa; whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πάθος. Hence the punctuation of the text. τῇ διανοίᾳ] 'in their understanding,' 'in their higher intellectual nature,' διέξοδος λογικής, Orig., comp. Beck, Sceinl. ii. 19, p. 58; see ch. ii. 3, and Joseph. Antiq. ix. 4. 3, τὴν διάνοιαν ἐπεσκοτισμένους. The dat. ('of reference') denotes the particular sphere to which the 'darkness' is limited; see notes on Gal. i. 22, Winer, Gr. § 31. 6, p. 193. The distinction between this dat. and the acc., as in Joseph. l.c., is not very easy to define, as such an accus. has clearly some of the limiting character which we properly assign to the dat.; see Hartung, Casus, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind; see Krüger, Sprachl. § 46. 4. i. ἀπελλοτριωμένοι] 'being alienated from,' ἀλλότριοι καθεστώτες, Theod.-Mops.; see notes on ch. ii. 12. τῆς [ὡς τοῦ Θεοῦ] 'the life of God.' This is one of the many cases (see Winer, Gr. § 30. 1. obs. p. 168) where the nature of the gen., whether objecti or subjecti, must be determined solely from exegetical considerations. As ὡς appears never to denote 'course of life' (e. g. τὴν ἐν ἀρπήγῳ ὡς, Theod.) in the N. T., but the 'principle of life' as opp. to θάνατος (comp. Trench, Synon. § 27), τοῦ Θεοῦ will more natu-
rally be the gen. subj. or auctoritas, 'the life which God gives;' comp. δικαιοσύνη του Θεο, Rom. i. 17, with ἡ ἡ θ. δικ. Phil. iii. 9. It is however probable that we must advance a step farther, and regard the gen. as possessive. This unique expression will then denote not merely the παλαιγγενεσία, but in the widest doctrinal application, 'the life of God' in the soul of man; comp. Olsh. and Stier in loc., and see esp. the good treatise on ζωή in Olsh. Opusc. p. 185 sq. τὴν ζωήν ὑδαταῖς ὑπογεγραμμέναις seems intended to point out the indwelling, deep-seated, nature of the ζωήν, and to form a sort of parallelism to τῆς καρδίας αὐτῶν. Meyer (compare Peile) conceiving that the words indicate the subordination of διὰ τὴν πάρος, to διὰ τὴν ἄγνωσιν removes the comma after ἀπηλπηκότες. This is certainly awkward: St Paul's more than occasional use of co-ordinate clauses (e.g. Gal. iv. 4) leads us to regard both members as dependent on ἀπηλπηκότες. (Orig.), and structurally independent of each other; though, as the context seems to suggest, the latter may be considered slightly explanatory of the former, and (like ἀπηλπηκότες) expressive of a state naturally consequent: see esp. Orig. Caten. p. 175. πάρωσιν, πάρωσιν] 'callousness,' 'hardness,'—not 'caesitatem,' Syr. (both), Vulg., Clarom., Æth. (both), Arm. (πάρωσιν), ἡ τούφλωσις, Suid., but 'obduracy, me.' Copt. (thêm,—which however includes both significations), 'daub.' Goth.,—ἡ ἕκατη ἀκαλλοφησία, Theod. The word πάρωσις is not derived from πάρος 'caucus' ('vox, ut videtur, a grammaticis ficta,' Fritz. Rom. xi. 7, Vol. ii. p. 452), and certainly not from πάρος (διαφράττειν), as appy. Chrys., but from πάρος 'tuffstone,' and thence from the similarity of appearance, a 'morbid swelling' (Aristot. Hist. An. III. 19), the 'callus' at the extremity of fractured bones (Med. Writers). The adj. πάρος, in the sense of ταλαιπωρος (Hesych.), is cognate with πηρός, and derived from ΠΛΩ, πάσχω: comp. Phavor. Eclog. 150. b, p. 396 (ed. Dind.).

19. ἀπηλπηκότες] 'men who,'—explanatory force of ὑποτεινοῖσι; see notes on Gal. ii. 4, iv. 24. ἀπηλπηκότες] 'being past feeling,' Auth.—an admirable translation. The use of the semi-technical term πάρωσις suggests this appropriate continuation of the metaphor. There is then no reference to mere 'desperatio' (comp. Polyb. Hist. ix. 40. 9, ἄπαγγελτες ταῖς ἐλ−πίσι, and exx. in Raphael, Anmot. Vol. ii. p. 479), as Syr., Vulg., Goth,—but possibly with the reading of DEFG, al., ἀπηλπηκότες,—nor even to that feelingless state which is the result of it (Cicero, Epist. Fam. ii. 16. 1, 'desperatione obduruisse ad dolorem novum,' aptly cited by Beng.); but as the context shows, to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience; τὸ δὲ ἀπηλπηκότες ὀσπερ τῶν ἀπὸ παθουσὶν μέρη πολλάκις τοῦ σώματος νεκρωμένων, οἵ ἄγνωσιν ὀδύν, ἐκεῖθεν ἐγγίνεται, Theod.-Mops. The gloss of Theoph. κατεργασμένοις (comp. Chrys.), adopted by Hamm. on Rom. i. 29, but appy. retracted here, is untenable, as it needlessly interrupts the continuity of the metaphor. ἀντούσι] 'themselves,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others
that there is no opposition here with Rom. i. 26, παρέδωκεν ἀνδρὸς ὅ θεός. The progress of sin is represented under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free will plunges himself into sin; the deeper demersion in it is the judicial act (no mere ἕναγωγής, Chrys.) of God; comp. Wordsw. in loc. 

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

εἰς ἔργασιαν 'to working;' conscious object of the fearful self-abandonment: ἔργασις ψυχής, έθεντο το πράγμα: ... ὅρς τὸς ἀνθρώποις ἀποτελεί συγγρώμης, Chrys. 

πάσης 'of every kind,' whether natural or unnatural; μοιχεία, πορνεία, πατρεστία, Chrys. 

As St Paul most commonly places τοῦς before, and not, as here, after the abstract anarthrous subst., it seems proper to express in transl. the full force of πάσης: comp. notes on ch. i. 8. ἐν πλεονεξίᾳ 'in (not with) covetousness;' ἐν marking the condition, the prevailing state or frame of mind in which they wrought the ἁκαθ. 

The word πλεονεξία ('amor habendi,' Fritz., 'bonum alienum ad so redigit,' Beng. on Rom. i. 29) is here explained by Chrys. and appy. some Greek Ff. (see Suicer, Theaur. Vol. ii. p. 750, but comp. p. 748), followed by Hammond (in a valuable note on Rom. i. 29), and by Trench, Synon. § 24, as αὐτερπα, 'immoderate, inordinate desire.' In support of this extended meaning the recital of πλεονεξία with sins of the flesh, 1 Cor. v. 11, Eph. v. 3, Col. iii. 5, is popularly urged by Trench and others, but appy., as a critical examination of the passages will show, without full conclusiveness. 

For example, in 1 Cor. v. 10, τοῖς πόροις τῇ τοῖς πλεονεκτάσας καὶ ἀρπαζόν (Lachm., Tisch.), the use of the disjunctive τῇ between πόροι, and πλεον. opp. to the conjunctive καὶ between πλεον. and ἀρπ., and esp. the omission of the art. before ἀρπ. (Winer, Gr. § 19. 4. d. p. 116), tend to prove the very reverse. Again in Eph. v. 3, πορνεία is joined with ἀκαθαρσία by καλ, while πλεονεξία is disjoined from them by τῇ; see notes. Lastly in Col. iii. 5, the preceding anarthrous unconnected nouns, πορν., ἀκαθ., παθ., have no very close union with καλ τῇ πλεονεξίαις κ. τ. λ., from which too they are separated by ἐπίθυμιαν κακὴν; see notes in loc. 

While therefore we may admit the deep significance of the spiritual fact that this sin is mentioned in connexion with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for obliterating the idea of covetousness and self-seeking which seems bound up in the word; see esp. Müller, Doctr. of Sin, i. 1. 3. 2, Vol. i. p. 169 (Clark). 

20. ὑμεῖς δὲ 'But you,' emphatic, with distinct and marked contrast to these unconverted and feelingless heathen. 

οὐχ οὕτως ἐμάθετε τῶν Χρ. 'did not thus learn Christ,' —but on principles very different; the οὕτως obviously implying much more than is expressed ('litotes'); τὰ τοῦ διδάσκου Χριστοῦ παντάσως ἐννοεῖτα, Theo. This use of μᾶθη, with an accus. personae is somewhat difficult to explain, and is probably unique. 

Raphel (Annot. Vol. ii. p. 480) cites Xen. Hell. ii. 1. 1, but the example is illusory. The common interpr. Χριστός = 'doctrina Christi' (Grot., Turner) is frigid and inadmissible, and the use of ἐμάθετε in the sense of 'learnt to know,' scil. 'who He is and
what He desires’ (Rück.), has not appr. any lexical authority. We can only then regard Χρ. as the object which is learnt (or heard, ver. 21), the content of the preaching, so that the hearer as it were ‘takes up into himself and appropriates the person of Christ Himself’ (Olsh.): compare the similar but not identical expression, παραλαμβάνειν τὸν Χριστὸν Ἡσ., Col. ii. 6; see notes in loc.

21. εἶγεν ‘if indeed,’ ‘tum certe si,’ not ‘since,’ Eadie; see notes on ch. iii. 2, Hartung, Partik. Vol. i. p. 407 sq. The explanation of Chrys. ὅθ άμφισβάλλοντας ἑστὶ, ἄλλα καὶ σφόδρα διαβεβαιωμένου, is improved on by ὙΣυμ., οὐσι εἶπεν, άμφισβάλλω γὰρ εἶ τις τὸν Χρ. ἀκούσας καὶ διαδέχεις ἐν αὐτῷ τοιαύτα πράττει.

αὐτῶν ἡμοῦσατε] ‘ye heard Him;’ αὐτῶν being put forward with emphasis;—‘if indeed it was Him, His divine voice and divine Self, that you really heard.’ Alf. pertinently compares John x. 27, but observe that the αὐτῶν is here used in the same sort of inclusive way as τὸν Χριστὸν, ver. 20. No argument can fairly be deduced from this that St Paul had not himself instructed the readers (De W.); see on ch. iii. 2. εἶναυτῷ] ‘in Him;’ not ‘by Him,’ Auth., Arm., or ‘illus nomine,’ Beng., but, as usual, ‘in union with Him;’ see Winer, Gr. § 48. 2, p. 345. Meyer calls attention to the precision of the language, αὐτῶν ἡμοῦσατε pointing to the first reception, ἐν αὐτῷ ἑδιάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἔμαθετε τὸν Χριστὸν.

καθὼς ἐστὶν ἀλήθιον κ. τ. λ.] ‘as, or according as, is truth in Jesus.’ The meaning and connexion of this clause are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars,—the meaning of καθὼς (Rück.), the position of ἐστὶν (Olsh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth.), the designation of Christ by His historical rather than official name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle, having mentioned the teaching the Ephesians had received (ἐδιδάχθη) notices first (not parenthetically, Beza) the form and manner, and then the substance of it. Καθὼς κ. τ. λ. is thus a predication of manner attached to ἐδώ, and implies, not ‘as truth is in Jesus’ (Olsh.), which departs from the order and involves a modification of the simple meaning of ἀληθι., nor (as it might have been expressed) ‘as is truth,’ abstractedly,—but, ‘as is truth—in Jesus,’ embodied, as it were, in a personal Saviour, and in the preaching of His cross. The substance of what they were taught is then specified, not without a faint imperative force, by the infin. with ἱστ., the pronoun being added either on account of the introduction of the new subject Ἐν Ἰησ. (Winer, Gr. § 44. 3, p. 288), or more probably to mark their contrast, not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προσέρχον ἀναστορυφήν. Meyer, following ὙΣυμ. 2, connects the inf. with ἐστὶν ἀλήθιον, a construction not grammatically untenable (Jelf, Gr. § 669,
comp. Madvig, Synt. § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards ἀνατρόφος as a resumption of μηκ. περιπτ., ver. 17, but yet is obliged to admit a kind of connexion with ἐδώκ. κ. ῥ. λ.

22. ἀποθέσας ὑμᾶς] 'that ye put off;' objective sentence (Donalds. Gr. § 584) dependent on ἐδώκ., and specifying the purport and substance of the teaching; see Winer, Gr. § 48. a. obs. p. 349, and comp. Orig. Caten. The metaphor is obviously 'a vestibus sumpta,' Beza (Rom. xiii. 12, Col. iii. 8), and stands in contrast to ἐκδοσ. ver. 24; see Usteri, Lehrb. II. 1. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable, as the aor. is here only used in accordance with the common law of succession of tenses (Madvig, Synt. § 171, sq.), and perhaps with reference (observe ἐκδοσαρθα in ver. 24, as compared with ἀνατολοθα) to the speedy and single nature of the act; but comp. notes on ch. iii. 4, and on 1 Thess. v. 27.

Equally untenable is the suggestion that the inf. is equivalent to the imper. (Luther, Wolf); not however because ὑμᾶς is attached to it (Eadie, for see Winer, Gr. § 44. 3. b, p. 288) but because this usage is only found (excluding Epic Greek) in Laws, Oracles, ἐκ. or in clauses marked by special warmth or earnestness; comp. Bernhardy, Synt. ix. 3, p. 358. But few certain instances, e.g. Phil. iii. 16 (see notes), are found in the language of the N.T. κατὰ τὴν προτ. ἀνατρόφ.] 'as concerns your former conversation,' 'quoad pristinam vivendi, concupiscendi, et secundum consuetudinem,' Corn. a Lap.; specification of that with regard to which the ἀποθέσαι τὸν παλ. ἀνθρ. was especially carried out; κατὰ here not having its more usual sense of measure, but, as the context seems to require, the less definite one of reference to; comp. Rom. ix. 5, and see Rost u. Palm, Lex. s. v. Vol. i. p. 1599. The construction τὸν παλ. ἀνθρ. κατὰ κ. ῥ. λ. (Jerome, Æcumen.) is opposed to the order, and to all principles of perspicuity,—not however positively to the 'laws of language,' Eadie, for comp. Winer, Gr. § 20. 2, p. 123,—and is distinctly untenable. The expressive word ἀνατροφῆ is confined (in its present sense) to the N.T. (Gal. i. 13, 1 Tim. iv. 12, al.), to the Apocrypha (Tob. iv. 14, 2 Macc. v. 8), and to later Greek (Polyb. Hist. IV. 82, Arrian, Epict. i. 9); compare Suicer, Thes. Vol. i. p. 322. τὸν παλαιὸν ἀνθρωπόν] 'the old man,' i.e. our former unconverted self: personification of our whole sinful condition before regeneration (Rom. vi. 6, Col. iii. 9), opposed to the καυνός or νέος ἀνθρωπός (ver. 24, Col. iii. 10) and the καυνὴ κτίσις (Gal. vi. 15), or, if regarded in another point of view (comp. Chrys.), to the ἐσώ ἄνθρ., ch. iii. 16, Rom. vii. 22: see Harless, Ethik, § 22, p. 97, and comp. Suicer, Thesaur. Vol. i. p. 352. τὸν φθειρομένον] 'which waxeth corrupt,' ἐκ φθειρηταί, Orig. Caten.; further definition and specification of the progressive condition of the παλαιὸς ἄνθρ.,—not however with any causal force, as this would be expressed either by a relative clause (see on 1 Tim. ii. 4), or a part. without the article. The tense of the part. (pres., —not imperf., Beng.) must here be noticed and pressed, as marking that inner process of corruption and moral disintegration which is not only the
characteristic (Auth.) but the steadily progressive condition of the ταλ. ἀνθρ. ; contrast κτισθήστα ver. 24. Meyer refers φθορ. to 'eternal destruction' (comp. Hows.), regarding the pres. as involving a future meaning. This is tenable (see Bernhardy, Synt. x. 2, p. 371), but seems inferior to the foregoing, as drawing off attention from the true present nature of the progressive φθορά: comp. Gal. vi. 8, and see notes in loc.

κατά has here no direct reference to instrumentality (sc. = διά, Εὐκυμ., υπό, Theoph., comp. Syr.), but, as the partial antithesis κατά Θεόν (ver. 24) suggests, its usual meaning of 'accordance to;' in which indeed a faint reference to the occasion or circumstances connected with or arising from the accordance may sometimes be traced; see notes on Phil. ii. 3, and on Tit. iii. 5. Κατά τάς ἐνεδ. is however here simply 'in accordance with the lusts,' 'secundum desideria,' Vulg., μεταξύ.

[secundum concupiscence tias] Syr.-Phil., i.e. just as the nature and existence of such lusts imply and necessitate: comp. Winer, Gr. § 49. d, p. 358. τῆς ἀπάτης] 'of Deceit;' gen. subjecti, ἡ ἀπάτη being taken so abstractedly (Middleton, Gr. Art. v. 1, 2) as to be nearly personified (Mey.). The paraphrase ἐνθυμάσαι ἀπατηθῇ (Beza, Auth.) is very unsatisfactory, and mars the obvious antithesis to τῆς ἐληθειας ver. 24.

23. ἀναβούλθαι δὲ 'and that ye be renewed;' contrasted statement, on the positive side ('δὲ αὐτῷ ρείναι αἰμα ἀδικία, ut tamen ubivis quaedam oppositio declaretur,' Klitz., Devar. Vol. ii. p. 362), of the substance of what they had been taught, which had been previously specified on its negative side in ver. 22. It has been doubted whether ἀναβούλθαι is pass. or middle. The act. is certainly rare (Thom. M. p. 52, ed. Bern.; comp. Psalm xxix. 2, Aq.); still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀναβολὴ σεαυτῷ, Antonin. iv. 3), and is practically so purely active in meaning, that no other form than the passive (opp. to Stier) can possibly harmonize with the context; comp. ἀνακαυσθῶτα, 2 Cor. iv. 16, Col. iii. 10, and see Hofm. Schrifib. Vol. ii. 2, p. 269. The meaning of ἀναδ., restoration to a former, not necessarily a primal state, is noticed by Winer (de Verb. c. Prep. iii. p. 10); and the distinction between ἀνακαυσθῶτα (‘recentare,’—more subjective, and perhaps with prevailing ref. to renovation) and ἀνακαυσθῶτα (‘renovare,’—more objective, and perhaps with prevailing ref. to regeneration) by Tittmann, Synon. p. 60; comp. Trench, Synon. § 18, and see notes on Col. iii. 10. τῷ Πνεύματι τοῦ νοὸς ὑμ.] 'by the Spirit of your mind.' In this unique and somewhat ambiguous expression, the gen. νοὸς may be explained either as—(a) appositive, 'spiritus que mens vocatur,' August. de Trin. xiv. xvi.; so appy. Taylor, Duct. Dub. i. i. 7, comp. id., on Repent. ii. 2. 12:—(b) partitive, 'the governing spirit of the mind,' De W., Eadie, τὴν ὁμοιότητα τοῦ νοὸς πνευματικήν, Theod.;—or (c) possessive, 'The Divine Spirit united with the human πνεῦμα (comp. Hooker, Eccl. Pol. i. 7. 1), with which the νοὸς as subject is endowed, and of which it is the receptaculum; τῷ Πν. τῷ ἐν τῷ ψ., Chrys. Of these (a) is manifestly, as Bp. Bull
designates it, ‘a flat and dull interpretation;’ (b) even if not metaphysically or psychologically doubtful, is exegetically unsatisfactory; while on the contrary (c), now adopted by Mey., has a full scriptural significance: τῷ Πν. is the Holy Spirit, which by its union with the human πνεῦμα becomes the agent of ἀνακαίνωσις τοῦ υἱός, Rom. xii. 2, and the υἱός is the seat of His working,—where μετατίθησις (ver. 17) once was, but now κατατίθησις. The dat. is thus not, as in (a) and (b), a mere dat. of reference (ver. 17), but a dat. instrumenti,—scil. διὰ τοῦ Πν. ἐστὶν ἀνακαίνωσις ἑκουμ., διὰ ἀνανεωθ. ημᾶς, Orig. Caten.; see Tit. iii. 5, and comp. Collect for Christmas Day. This interpr. is ably defended by Bull, Disc. v. p. 477 (Engl. Works, Oxf. 1844); see also Waterl. Regen. Vol. v. p. 434, Usteri, Lehrb. 11. I. 3, p. 227, and Fritz. Nov. Opusc. Acad. p. 224. The only modification, or rather explanation, which it has seemed necessary to add to the view in ed. 1, is that τῷ Πν. (as above stated) is not the Holy Spirit regarded exclusively and per se, but as in a gracious union with the human spirit. With this slight rectification, the third interpr. seems to have a very strong claim on our attention: contra Wordsw. in loc.; comp. also Delitzsch, Bibl. Psychol. iv. 5, p. 144.

24. καὶ ἐνθέσαθαι 'and that ye put on:' further and more distinct statement on the positive side corresponding to the ἀποθέσαθαι on the negative; the change of tense to aor. being appy. intentional; see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, Liberty of Proph. § 18. ad 31. It is very improbable that there is here any allusion to baptism; the ‘putting on the new man’ refers to the renovation of the heart afterwards; comp. Waterl. Regen. Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, Theasaur. s.v. Vol. i. p. 1113. τοῦ καινοῦ ἄνθρακτός: 'the new man.' It is scarcely necessary to observe that the καιν. ἄνθρ. is not Christ (Zanch. ap. Pol. Syn.), but is in direct contrast to τῶν παλ. ἄνθρ., and denotes ‘the holy form of human life which results from redemption,’ Müller, Doctr. of Sin, iv. 3. ad fin., Vol. ii. p. 397 (Clark): comp. Col. iii. 10, where νέος ἄνθρ. stands in contrast to a former state (Wordsw. aptly compares Matth. ix. 17, Mark ii. 22, Luke v. 38), as καινός here to one needing renewal; see notes in loc., Trench, Synon. Part ii. § 10, and Harl. Theik, § 22, p. 97. The patristic interpretations are given in Suicer, Theasaur. Vol. i. p. 352.

τοῦ κατὰ Θ. κτισθῆναι 'which after God hath been created,'—not ‘is created,’ Auth., but ‘qui...creatus est,’ Vulg., Clarom., sim. Copt., with the proper force of the aor. in ref. to the past creation in Christ: the new man is, as it were, a holy garb or personality, not created in the case of each individual believer, but created once for all (‘initio rei Christianae,’ Beng.), and then individually assumed. The key to this important passage is undoubtedly the striking parallel Col. iii. 10, τὸν νέον τὸν ἀνακαινοῦμενον εἰς ἐπήνεφον κατ’ εἰκόνα τοῦ κτίσατος αὐτῶν: from which it would almost seem certain (1) that κτισθέντα in our present passage contains an allusion to Gen. i. 27, and suggests a spiritual connexion between the first creation of man in Adam and the second new creation in Christ; and
Speak the truth, do not cherish anger, or practise theft: utter no corrupt speech; be not bitter.

The justice of this deduction is doubted by Müller (Doctr. of Sin, IV. 3, Vol. II. p. 392), but without sufficient reason; see esp. the admirable treatise of Bp. Bull, State of Man, &c. p. 445 sq. (English Works, Ox. 1844), and Delitzsch, Bibl. Psychol. ii. 2, p. 51. On the nature and process of this revival of the image of God, see Jackson, Creed, Book vii. 35. 1. 

The previous mention of ἄληθεια seems to have suggested the first exhortation. On the use of ὁ in the N.T., see notes on Gal. iv. 31. 

25. Διὸ ἀποθέμενοι τῷ ψεῦδος λαλεῖτε ἄληθειαν ἑκαστὸς μετὰ τού πλησίον αὐ-

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

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

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

25. Διὸ 'Wherefore,' in reference to the truths expressed in the verses immediately preceding: εἰπὼν τῶν παλαίων ἀνθρωπων καθαλκῶς, λοιπῶν αὐτῶν καὶ ὑπογραφές κατὰ μέρος, Chrys. The previous mention of ἄληθεια seems to have suggested the first exhortation. On the use of διὸ in the N.T., see notes on Gal. iv. 31. 

ἀποθέμενοι τῷ ψεῦδος] 'having put off (aor. with ref. to the priority of the act; comp. notes on ver. 8) lying;' or rather falsehood, in a fully abstract sense (John viii. 44)—not merely τὸ ψεῦδος, scil. τὸ λαλεῖν ψευδῆ; falsehood in every form is a chief characteristic of the παλαίων ἀνθρωπος, and, as Müller well shows, comes naturally from that selfishness which is the essence of all sin; see Doctr. of Sin, Vol. i. pass. The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zechar. viii. 16, λαλεῖτε ἄληθειαν ἑκαστὸς πρὸς [is the change to μετὰ intentional, as better denoting 'inter-communion,' etc.1] τῶν πλησίων αὐτοῦ. For a short sermon
IV. 25, 26.

τοῦ, ὅτι ἐσμὲν ἄλληλαν μέλη. Ὁργίζεσθε καὶ μὴ 26 ἀμαρτάνετε. ὃ ἡλιος μὴ ἐπιδεύτω ἐπὶ τῷ παροργισμῷ


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

26. Ὁργίζεσθε καὶ μὴ ἀμαρτάνετε] 'Be angry, and sin not:' a direct citation from Psalm iv. 5 LXX. The original words are ὑποταγεῖτε κ. τ. λ., which, though appy. more correctly translated 'tremble and do,' (Gesen., Ewald, J. Olsh., opp. to Hengst. and Hitzig), are adduced by St Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different explanations, though nearly all become ultimately coincident. (1) The usual interp. 'si contingat vos irasci' ('though ye be angry,' Butler, Serm. viii.; still maintained by Zyros, Stud. u. Krit. 1841, p. 687 sq.) is founded on the union of two imperatives in Hebrew (Gen. xiii. 18, Prov. xx. 13, Gesen. Gr. § 127. 2), and in fact any cultivated language, to denote condition and result. This however is here inapplicable, for the solution would thus be not ὁργίζεσθε μὴ ἀμαρτ., but ἐὰν ὁργίζεσθε οὐχ ἀμαρτ-τίσετε [not -σεθε in N.T.], which cannot be intended. (2) Winer (Gr. § 43. 2, p. 279) more plausibly conceives the first imper. to be permissive, the second jussive: comp. the version of Symm. ὁργ. ἄλλα μὴ ἀμαρτ. It is true indeed that a permissive imper. is found occasionally in the N.T. (1 Cor. vii. 15, perhaps Matth. xxvi. 45), still the close union by καὶ of two imperatives of similar tense, but with a dissimilar imperative force, is, as Meyer has observed, logically unsatisfactory. (3) The following interp. seems the most simple: both imperatives are jussive; as however the second imper. is used with μὴ, its jussive force is thereby enhanced, while the affirmative command is by juxta-position so much obscured, as to be in effect little more than a participial member, though its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context appy. suggests (see Chrys.), which a good man not only may, but ought to feel (see Suicer, Thesaur. Vol. ii. p. 504), and which is very different from the ὁργῇ forbidden in ver. 31: compare Trench, Synon. § 37, and on the subject of resentment generally, Butler, Serm. viii., and the good note of Wordsw. in loc.

ὁ ἡλιος κ. τ. λ.] 'let not the sun go down on your irritation.' The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, εἴποτε προαχθένεις λαϊδο­βίας ὅπ' ὀργῇς, πρῶς ἢ τὸν ἡλιον δύναι τὰς δεξιὰς ἐμβαλλτες ἄλληλοι καὶ ἀσπασάμενοι διελέωσο, Plutarch, de Am. Frat. 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, ὁμως ἢ νυξ πλεον ἀνακαίνη τῷ πυρ διὰ τῶν ἐν­νυνῶν, Theoph. (see Suicer, Thes. s. v. ἡλιος, III. 2), but to the fact that the day ended with the sunlight; 'quaro si quem irascentem nos occuparet, is iram retinebat in proximum diem,' Estius.
irritation,' 'exasperation,' and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found in 1 Kings xv. 30, 2 Kings xix. 3 (where it is joined with θλῖψις and ἔλεγμον), ib. xxiii. 26, Nehem. ix. 18, 26, and Jerem. xxi. 5 (Alex.) with ὑμῶς and ὀργή. The παράΐσις is not merely intensive (Mey.), nor even indicative of a deflection from a right rule (Wordsw.), but probably points to the irritating circumstance or object which provoked the ὀργή; comp. παρακατώ, and Rost u. Palm, Lex. s. v. IV. i, Vol. ii. p. 670.

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

27. μηδὲν 'nor yet;' 'also...not;' μηδὲ here serving to connect a new clause with the preceding (Jelf, Gr. § 776), on the principle that δὲ in negative sentences has often practically much of the conjunctive force which καὶ has in affirmative sentences; see Wex, Antig. Vol. ii. p. 157. It must surely however be very incorrect to say that the clauses ‘are closely connected, and that μηδὲ indicates this sequence’ (Eadie); there is a connexion between the clauses, and μηδὲ has practically a conjunctive force (per enumerationem), but it is always of such a nature as δὲ would lead us to expect, ‘sequentia adjungit prioribus, non apte connexa, sed potius fortuito concursu accedentia,’ Klotz, Devar. Vol. ii. p. 707; see esp. Franke, de Part. Neg. Part ii. 2, p. 6. On the most appropriate translation of μη... μηδὲ, see notes on 1 Thess. ii. 3 (Transl.). The reading μὴτε [Rec. with a few mss.; Chrys. (1), Theod.] is clearly to be rejected (opp. to Matth.), not only on critical, but even on grammatical grounds; as the position of μὴ in the previous clause shows that it cannot be regarded as equivalent to μὴτε, which supposition, or the strictest union of the clauses (Franke, § 25, p. 27), can alone justify the abnormal sequence: see Winer, Gr. § 55. 6, p. 433, Klotz, Devar. Vol. ii. p. 709. διὸτε τῶνον 'give room,' 'ne detis viam' (frnot), JEth.; scil. ‘give no room or opportunity to the Evil One to be active and operative;' comp. Rom. xii. 19, and see exx. of this use of τῶνον διὸνεα in Wetsl. Rom. l. c., and Loesner, Obs. p. 263. διὸτε διαβολή [calumniatori] Syr. name derived from the fearful nature and, so to say, office of the Evil One; the usage however of the N.T. writers is by no means uniform. St John (in Gosp. and Epp.) only once uses the former; St Mark never the latter; St Paul more frequently the former, the latter being only found in this and the Pastoral Epp. (and once in Heb.). The former is not found in the Catholic Epistles. The subject deserves fuller investigation. On the nature of this Evil Spirit generally, see the
IV. 27, 28.

The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (a) That in the text with ADE FGN 1 ; 37. al. 6; Vulg., Clarom., Goth., Copt., Sahid., JEth., Arm.; Bas., Naz., al.; Hier., al. (Lachm., Tisch. ed. 1, Rück., Wordsw.). (b) τὸ ἁγαθόν, ταῖς ἱδίαις χερεῖν. (c) ταῖς χερεῖς τὸ ἁγαθόν. (d) τὸ ἁγαθόν with L; great majority of mss.; Slav.; Chrys., Dam., Theoph., OGRAPH. (Rec., Grimm., Scholz, Tisch. ed. 2 and 7, Alf.). Harless and Olshausen (see Mill, Prolegom. p. 158) favour a 5th and shorter reading ταῖς χερεῖν, after Tertull. de Resur. 45, urging the probability of ἱδίας being interpolated from 1 Cor. iv. 12, and τὸ ἁγαθόν from Gal. vi. 10. It will be seen however that Gal. vi. 10 contains no such allusion to manual labour as might have suggested a reference to it; and if ἱδίας (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. As it seems then more likely that ἱδίας was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12, we retain (a) as not improbable on internal grounds, and as supported by a preponderance of external evidence.

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

28. 'Ο κλέπτων] 'He who steals, the stealer;' not imperf. 'qui furatur;' Vulg., Clarom., nor for δ κλέπτως, but a participial substantive; see Winer, Gr. § 45. 7, p. 316, and notes on Gal. i. 23. All attempts to dilute the proper force of this word are wholly untenable; δ κλέπτων (not δ κλέπτης on the one hand, nor δ κλέ·

ψας on the other) points to 'the thievish character' ('qui furatur,' Copt.), whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism: see the curious and valuable work of Pfanner, Theol. Gentilis, xi. 25, p. 336. For a sermon on this text, see Sherlock, Serm.
29 ἔχοντι. Ἡδ' λόγος σαπρός ἐκ τοῦ στόματος ὕμων μὴ ἐκπροβεβεθῶ, ἀλλὰ εἰ τις ἁγαθὸς πρὸς οἰκοδομὴν τῆς

τοῦ ἁγαθοῦ] 'that which is good,' 'that which belongs to the category of what is good and honest,' τὸν δικαίου πορισμοῖν, Schol. ap. Cram. Caten.: 'τὸ ἁγάθος. antitheton ad furatum prius manu piceatil, male commissum,' Beng. There may perhaps be also involved in τοῦ ἁγᾶθος the notion of what is beneficial instead of detrimental to others; comp. notes on Gal. vi. 10, 1 Thees. v. 15.

[να κ.λ.α.] 'in order that he may have,'—not merely 'what is enough for his own wants,' but 'to impart to him that needeth;' the true specific object of all Christian labour (Olsh.); comp. Schöttig. Hor. Hebr. Vol. i. p. 778.

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

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

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

The reading πιστεώς, found in D1 E1FG; Vulg. (not Amiat.) and other Latin Vv., Goth.; Bas., Naz., al. (partially approved of by Griesb.), is certainly to be rejected, both as
inferior in external authority to χρείας, and as an almost self-evident correction.

*δὸ χάριν* 'it may impart a blessing.' The ambiguous term χάρις has been explained (a) as χάρις Θεοῦ, Οἰκ. (who however does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts), 'omnia salutis adminicula,' Calv.; (b) as little more than δυνάμια, sell. ὡν ψάρις δεκτὸς τοῖς ἄκουοις, Theod., 'ut invenietis gratiam,' Auth.; (c) as retaining its simple and regular meaning in connexion with διὰ δόσης, 'favour, benefit' (Harl., Olsh., Mey.). Of these (c) is much the most probable (see Exod. iii. 21, Psalm lxxxiv. 12, and perhaps James iv. 6, 1 Pet. v. 5): still, as χάρις has so notably changed its meaning in the N. T., it seems un-critical, even in this phrase, to deny the reference of χάρις to a spiritual 'benefit;' see Stier in loc. The most exact trans. then here is 'blessing' ('minister grace,' Auth., is ambiguous), as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

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

*ἐν δὲ ἐσφραγισθητε* 'in whom ye were sealed;'—not 'quo,' Goth., Arm. (comp. 'per quem,' Beza), but 'in quo,' Vulg., Clarom., 'in whom, as the holy sphere and element of the sealing.' This clause seems intended to enhance still more the warning by an appeal to the blessings they had received from the Holy Spirit; εἰς καὶ ἡ ἐπομονή τῆς ἐσφραγίας, ἵνα μαθῶμεν γένηται ἡ καταγγελία, Chrys. It does not then seem that there is here any reminiscence of Isaiah lxiii. 10, παράξενον τὸ Πν. τὸ ἅγιον αὐτοῦ (cited by Harl.), which would have given the warning a different tone. For the explanation of these words, see notes on ch. i. 13; and for the doctrinal applications, Hammond in loc., and Petav. de *Trin. VIII. 5. 3, Vol. II. p. 823 sq.


*εἰς ἕμετραν ἀπολυτρώσεως* 'for the day of redemption,' for the day on which the redemption will be fully realized: see exx. of this use of the gen. in definitions of time in Winer, *Gr. § 30. 2, p. 169. On the meaning of ἀπολυτρώσεως, see notes on
31 Πάσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ 
βλασφημία ἀρϑήτω ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ: γί
νεσθε δὲ εἰς ἄλλην ὑμῶν χρηστοῦ, εὐσπλαγχνοι, χαριζομένοι ἐαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

ch. i. 14, and on 'final perseverance,' of which Eadie here finds an affirmation (comp. Cocce. in loc.), see Tho-

31. Πάσα πικρία 'All bitterness,' i.e. 'every form of it' (see notes on ch. i. 8), and that not merely as shown in expressions, 'sermo mordax,' but, as the context suggests, in feeling and disposition (see Acts viii. 23, Heb. xii. 15), πικρία marking the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύνυμος ἐστι καὶ ὀδήποτε ἁπατής τὴν ψυχήν, οὐκ οἴνον ὅν καὶ σκοτάρτων, Chrys. The contrast is not merely γλυκίτης (comp. Orig. Cat.), but χρυσότης. See Wetst. on Rom. iii. 14, and for an able sermon on this text (the obligations and advantages of good-will), Whichcote, Serm. lxxxii. Vol. iv. p. 198 sq.

θυμὸς καὶ ὀργή] 'wrath and anger;' the emanations from, and products of the πικρία. —ρίζα θυμοῦ καὶ ὀργῆς πικρία, Chrys. With regard to the distinction between these two words, it may be observed that θυμὸς is properly the agitation and commotion to which πικρία gives rise (ἡ ἐναρχήμαν ἐπὶ των γενέσθαι ὀργῆ, Orig. Cat.; comp. Diog. Laer. vii. 63. 114), ὀργή the more settled habit of the mind (ἡ ἐτολεὶ καὶ ἐνεργητικῇ πρὸς τὴν τιμορίαν τοῦ ἠλικητείναν νουμισμένου, Orig. ib.); see Tittm. Synon. p. 132, Trench, Synon. § 37, and notes on Gal. v. 20.

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

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

32. γίνεσθε δὲ] 'but become ye;' contrasted exhortation: not 'be ye,' Auth., Alf., but 'vairjaiduh' [fiatis] Goth.,—there were evil elements among them that were yet to be taken away; see ch. v. 1. Lachm. omits δὲ with B; 4 mss.; Clem., Dam., al.; but this omission as well as the variation ὑμῖν [DFG; 2 mss.; Clarom., Sang., Boern.] seems due to a corrector who did not perceive the antithesis between the commands in the two verses. Χρηστοί, εὐσπλαγχνοι 'kind, tender-hearted.' On the former of these words ('sweet in disposition'), comp. notes on Gal. v. 22, and Tittm. Synon. p. 140.
Strive then to imitate God, and like Christ to walk in love.

The latter ἐπιλαγχχος occurs Orat. Manass. 6, 1 Pet. iii. 8, and designates the exhibition of that merciful feeling of which the σαλάγχεα were the imaginary seat; comp. Col. iii. 12, and notes in loc.: for additional exx., see Polyc. Phil. 5, 6, Clem. Rom. Cor. I. 54, Test. Duod. Patr. p. 537.

The substantive εὐπλαγχχία is found in classical Greek, in the sense of 'good heart,' 'courage' (comp. Eurip. Rhesus, 192), and also in the primary and medical sense (comp. Hippocr. § 89, ed. Foes.), but the adjective appears to be rare.

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

καθὼς καλ ὁ Θεός 'even as God,' 'as God also;' καθὼς (as in ch. i. 4) having a slightly argumentative force, while καλ introduces a tacit comparison; see Klotz, Devar. Vol. ii. p. 635 sq., and notes on Phil. iv. 12. The two combined do not then simply compare, but argue from an example (Harl.), — τὸν Θεόν πάραγει εἰς ἐπάνωγμα, Theoph.; comp. ch. v. 2, 25, 29. ἐν Χριστῷ 'in Christ;' not 'for Christ's sake,' Auth., nor 'per Christum,' Calv., but 'in Him,' i.e. in giving him to be a propitiation for our sins, μετὰ τοῦ κυρίου τοῦ οὐδὲν αὐτοῦ καλ τῆς σφαγῆς αὐτοῦ, Theoph.; comp. 2 Cor. v. 19. ἐχαρ. ὑμῖν] The context seems clearly to show that the meaning of χαρίζο-

μενοι (and hence of ἐχαρίσατο) is not 'donantes,' Vulg., Clarom., 'largientes, libenter dantes,' Erasm. (comp. Orig. i. ap. Cat.), but 'condonantes,' Copt., Syr., Goth., συγγυμνουκεῖν, Chrys.: they were not only to be χρηστοί and εὐπλαγχχοι, but also merciful and forgiving, following the example of Him who 'πρεβυτεί σε βενιγνω, misericordem,—condonantem,' Beng.

The reading is doubtful: Lachm. (text) reads ἡμᾶς with Bl DEKL; 25 mss.; Amiat., Syr. (both), al.; Orig. (Cat.), Chrys. (Comm.), Theod., al.,—but scarcely on sufficient authority, as the pronoun of the first person might have been probably suggested by the ἡμᾶς in ch. v. 2; see crit. note in loc.

Chapter V. 1. Γίνεσθε οὖν κ.τ.λ.] 'Become then followers (imitators) of God;' resumption of the γίνεσθε in ch. iv. 32, the οὖν deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connexion of these verses, referring οὖν to the whole foregoing subject, the new man in Christ. In this latter case, οὖν would have more of what has been called its reflexive force ('lectorem revocat ad id ipsum quod nunc agitur,' Klotz, Devar. Vol. ii. p. 717); that it is here however rather collective ('ad ea quae antea revera posita sunt lectorem revocat,' Klotz, ib.) seems much more probable; comp. Hartung, Partik. οὖν, 3. 5, Vol. ii. p. 22.

ἀγαπητοί] 'beloved;' not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' The reason is given by Οἰκομ., who however does not appear to have felt the full force of the word; τοῖς γὰρ τοιοῦτοις (i.e. ἀγαπητοῖς) έξ ἀδάκυξις τυχε ἡ μισης. The ἀδάκυξις consisted in the fact of God having loved
2 ἀγαπητέ, καὶ περιπατεῖτε ἐν ἁγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὑστίνην εὐωδίας.

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

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

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

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

καθὼς καὶ ὁ Χρ. κ.τ.λ.] 'even as Christ also loved,'—not 'has loved,' the pure aoristic sense is more appropriate and more in accordance with the historic aor. which follows.

καὶ παρέδωκεν ἑαυτὸν] 'and gave up Himself;' specification of that wherein ('non tantum ut Deus sed etiam ut homo,' Est.) this love was pre-eminently shown, καὶ having a slight explanatory force; see Gal. ii. 20, and comp. notes on Phil. iv. 12. The supplementary idea to παρέδωκεν must surely be εἰς θάνατον (Harl.), as in every case where παρέδωκεν is used by St Paul in ref. to Christ, εἰς θάν. or some similar idea seems naturally included in the verb: see esp. Rom. iv. 25, where παρέδωκεν is followed by ἁγάπη, and comp. Rom. viii. 31, Gal. ii. 20, Eph. v. 25. For a sound and clear sermon on this text (Christ's sacrifice of Himself), see Waterl. Serm. xxxi. Vol. v. p. 737 sq.

ὑπὲρ ἡμῶν] 'for us,'—and also, as the context indisputably shows, 'in our stead:' on the meaning of ὑπὲρ in this connexion, see Usteri, Lehrb. ii. i. 1, p. 115 sq., and notes on Gal. iii. 13, comp. i. 4.

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

Ye were once in heathen darkness, but now are light: reprove the works of darkness, awake and arise.

the notion of the verb, see Madvig, Synt. § 24. 

τῷ Θεῷ is commonly explained either (a) as the ordinary transmissive dative, sc. παρέδωκεν τῷ Θεῷ (Mey.; so appy. J. Johns. Vol. I. p. 161), or (b) as a dat. of limitation to εἰς ὑμᾶς, answering to the Heb. וָנָיָּהוּ לְחָיָּהוּ סֵפְר (Stier). As however the meaning of παρέδωκεν (see above) and the distance of the dat. (De W. compares Rom. xii. 1, but there τῷ Θεῷ is not joined with the verb) do not harmonize with the former, and the prominent position of τῷ Θεῷ is difficult to be explained on the latter hypothesis, it seems more simple to regard τῷ Θεῷ as an ethical dative or dat. commodi appended to the two substantives; so Beng. and appy., by their studied adherence to the order of the original, all the ancient Vv.; see Schuerl. Synt. § 23. 1, p. 186. 

eἰς ὑμᾶς. εἰσόδιας] 'for, sc. to become, a savour of sweet smell;' sc. a θυσία εὐπρόσδεκτος, Chrys.; see Phil. iv. 18, Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the Racov. Catech. (§ 8) have correctly explained the constr., but have erroneously asserted that these words ('quæ de pacificis creberrimæ, de expiatoriis autem vix usuriam usurpantur,'—but see Deelyng, Obs. Vol. I. p. 315, No. 65) do not represent Christ's death as an expiatory sacrifice; comp. even Ust. Lehrb. II. i. 1, p. 113. To this, without needlessly pressing ἡπέρ, we may simply say with Waterland, that the contrary 'is as plain from the N.T. as words can make it,' and that St Paul's perpetual teaching is that Christ's death was 'a true and proper expiatory sacrifice for the sins of mankind;' see proof texts, Vol. ir. p. 513, and esp. Jackson, Creed, Book IX. 55; Vol. ix. p. 589 sqq. (Oxf. 1844). The nature of the gen. εἰσόδια is rightly explained by Wordsw. as that of the characterizing quality; see notes on Phil. iv. 18, and comp. Winer, Gr. § 34. 3. b, note, p. 212.

3. Πορνεία δὲ καὶ ἀκαταραγία πᾶσα. 'But fornication;' gentle transition to another portion of the exhortation, with a resumption of the negative and prohibitive form of address (ch. iv. 31): the δὲ being mainly μεταβατικόν (see on Gal. i. 11), though perhaps not without some slight indication of contrast to what has preceded. On the Apostle's constant and emphatic condemnation of the deadly sin of πορνεία, as one of the things which the old Pagan world deemed ἀδιάφορα, comp. Mey. on Acts xv. 20. 

πᾶσα] 'of every kind;' on the use of πᾶς with abstract nouns compare notes on ch. i. 8. Rec. has πᾶσαν. ἀκαθ. with DEFGKL; mss.; Vulg., al. 

Πορνεία] 'or fornication;' the ἦ is not explanatory (Heins. Exercit. p. 467), but has its full and proper disjunctive force, serving to distinguish πορνεία from more special sins of the flesh; see notes on ch. iv. 19. 

μηδὲ ὀνομάζονται] 'let it not be even named,'—not 'ut facta' (Beng. 1), a meaning which ὀνομάζει will scarcely justify; but 'let it not be even mentioned by name' (Beng. 2), cf γὰρ λόγοι τῶν πραγμάτων εἰκὼν ἀδικ., Chrys.; see ver. 12, and comp. Psalm xvi. 4. Meyer cites Dio Chrys. 360 b, στάσιν δὲ οὖσαν ὀνομάζειν ἔξω τοιοῦ παρ' ὑμῖν. 

καθὼς πρέπει: ἄγιος] 'as becometh
4. πρέπει ἁγίοις, καὶ αἰσχρότης καὶ μωρολογία ἢ ἐυτραπελία.

saints,—se. thus to avoid all mention even by name of these sins; ἵκανος τὸ μισαρᾶν τῶν εἰρήματος ὑπέδειξε, καὶ αὐτάς αὐτῶν προσηγορίας τῇ μνήμῃ ἐξοφιλά σελεῦσαι, Theod.

The context obviously limits its reference to ἁκαθ. and sins of the flesh; αἰσχρότης δὲ τίς εὐσίν καθ ἑκατὸς εἰδὸς ἀκολοῦσας, Orig. Cat. Lachm. reads ἢ αἰσχρό.

μωρολ. with AD1EFG; 4 mss.; Clarom., Vulg., Sahid.; Bas., al. (Mey.), but in opp. to the good authority of the text [BD1EKLM2; nearly all mss.; Syr., Copt., Eth. (both), al.; Clem., Chrys., al.], and to the internal probability of a conformation to the following ἢ. Ν1 reads καὶ αἰσχρ. ἢ μωρολ.

μωρολογία] 'foolish talking,' stultiloquium, Vulg., Clarom. Wordsw. in loc. (sermones stultitiae] Syr.; a ἄπαξ λεγόμ. in the N.T., of which the exact meaning must be defined by the context. Of the two definitions of Origen, the first, ἡ ἀσκουμένη ὑπὸ τῶν μωρολόγων καὶ γελοστοποιών, is too lax; the second, τὸ μωρόν εἶναι ἐν τοῖς δογματιζόμενοις, too restrictive. The terms with which it stands in connexion may at first sight appear to preclude any idea of positive profanity (comp. Calv.); however Trench is probably right in here superadding to the ordinary meaning of idle, aimless, and foolish talk, a reference to that sin and vanity of spirit which the talk of fools is certain to bewray; see Synon. § 34, and Wordsw. in loc. ἐυτραπελία] 'jesting,' 'wittiness;' a second ἄπαξ λεγόμ.: ἔνθα γέλως άκαρος ἐκεῖ ἢ εὐτραπελία, Chrys. The word, as its derivation suggests, properly means versatility, whether in motion, manners, or talk (Dissen, Find. Phytk. i. 93); from which a more unfavourable signification, 'polished jesting' (ἐυτράπελος, ὁ δυνάμενος σκωψαι ἐμελέως, Aristot. Moral. i. 31), 'use of witty equivoque' ('ingenio nititur,' Beng.), is easily and naturally derived: see Trench, Synon. § 34, and the famous sermon on Wit by Barrow from this text, Serm. xiv. Vol. i. p. 383 sq. The disjunctive ἢ (surely not 'conjunctive,' Bp. Taylor, Serm. xxiii. Golden Grove) marks it as a different vice to μωρόλ., and thus appy. as not only a sin of the tongue (Trench), but as including the evil 'urbanitas' (in manners or words) of the witty godless man of the world. The practical application may be found in Taylor, l.c. and esp. in the latter part of Chrys. Hom. xvii. τὰ οὐκ ἄνθηκοντα] 'things which are not convenient;' in apposition to the last two words, to both of which ἂνχαρ., as denoting oral expression yet implying inward feeling, forms a clear contrast. It is instructive to compare Rom. i. 28, τὰ μὴ καθήκοντα : there the subjective denial seems appropriately introduced ('facere quae, si quae, essent indecora,' Winer, Gr. § 59. 4, p. 564, ed. 5): here is a plain objective fact that such things οὐκ ἄνθηκεν. The reading ἢ οὐκ ἄνθηκεν is found in ABKN; 3 mss.; Clem., al. (Lachm.), and has very strong claims to attention. In a case of this kind the Vv. cannot be put in evidence. On the use of οὐ and μὴ with participles, see Gayler, Partic. Neg. p. 287, but observe the caution suggested in notes on
Thess. ii. 15, iii. 1. eἰχάριστα [giving of thanks:] see Trench, Synon. Part ii. § 1. The meaning of this word adopted by Hammond, several of the older, and some later expositors, ‘edifying discourse,’ ‘devoutness,’ cannot be justified by St Paul’s use either of the verb or the subst.; comp. Petav. Dissert. Eccl. ii. 10. 4, 5, and on the true force of the ethical connexion, see Harl. Ethik, § 32. a. On the duty generally, so frequently inculcated by St Paul, see notes and ref. on Phil. iv. 6, and on Col. iii. 15. The verb here omitted ‘per brachylogiam’ (Jelf, Gr. § 895) is differently supplied; perhaps γυνῶσθω ἐν ὑμῖν is the supplement most natural, ἄνηκε (Beng.) that least so.

5. τοῦτο γὰρ ἵστε γυνῶσκε. ‘For this ye know, being aware, or as ye are aware,’ confirmation of the preceding prohibitions by an appeal to their own knowledge of the judgment against those who practise them. It is not critically exact to connect this with the Hebraistic (but comp. also Jelf, Gr. § 705. 3) mode of expression, γυνῶσκε γυνῶσθη, Gen. xv. 13, ‘thou shalt know full well,’ &c. (Stier), as ἵστε and γυνῶσκε are not portions of the same verb. The part. must be joined more immediately with ἵστε, and seems used with a slightly causal force which serves to elucidate and justify the appeal; see Winer, Gr. § 45. 8, p. 318. Whether ἵστε be taken as imperative or indicative must be left to individual judgment. The former interp. is adopted by Vulg., Clarom., Arm. (comp.,—but with a different reading, Syr., Æth.), and by some Pf., e.g. appy. Clem. Alex. (Paedag. iii. 4), but seems scarcely so impressive as the latter (Copt.), and somewhat tends to diminish the force of the now isolated and emphatic imperative in ver. 5; comp. Alf. in loc. The reading ἵστε γιν. (Rec.) is supported by D² EKL; mss.; Syr. (both), al.; Theod., Dam., but is altogether inferior to ἵστε in external authority [ABD¹FGN; 30 mss.; Vulg., Clarom., Copt., al.; Clem., al.], and is rightly rejected by nearly all recent editors. πᾶς... ὑμῖν On this Hebraistic mode of expression, see notes on ch. iv. 29. ὢς ἵστε refers immediately to πλεονέκτης, not to the three preceding substantives; comp. Col. iii. 5, τὴν πλεονεξίαν ἦτε ἵστε εἰδωλολατρεία. Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Math. vi. 24) instead of God; comp. Theod. To this therefore, rather than to the other sins, which are veritable but more subtle forms of the same sin, the Apostles give the above specific designation. The passages adduced by Wetst. and Schoettg. illustrate the form of expression, but nothing more. The reading δ is found in BN; 3. 67**, al.; Cyr. (Lachm., Alf.), and, followed by εἰδωλολατρεία, in FG; Vulg.: as the less obvious reading it deserves notice. οὐκ ἔχει κληρ. ‘hath no inheritance,’ a weighty present, involving an indirect reference to the eternal and enduring principles by which God governs the world,—not so much ‘has no inheritance, and shall have none’ (Eadie), as ‘has...and can have none,’ comp. ver. 6, and Col.
III. 6, δι' αὐτὸν ἔρχεται ἡ ὁργή τοῦ Θεοῦ: see Winer, Gr. § 40. 2, p. 237. 

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

6. μηδές ὑμᾶς κ.τ.λ.] 'Let no one deceive you with vain words, i.e. sophistries.' emphatic warning (without any particle) against all who sought to deceive them as to the real nature of the sins condemned. It does not seem necessary to limit the regular meaning of κενός ('empty,' ὀδόμακρος ἐπι τῶν ἐργῶν δεικνύμενοι, Chrys.,—hence 'a veritate alieni,' Kypke, Obs. Vol. ii. p. 299), and to refer the κενόλ λόγος specially to heathen philosophers (Grot.), to Judaizers (Neand. Planting, Vol. i. p. 184, note, Bohn), or to Christian Antinomians (Ohlh.). The Apostle generally condemns all apologists for vice, whoever they might be. These would of course be most commonly found among the heathen, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, Influence of Heathenism, Part IV. 2.

διά ταῦτα γὰρ] 'for on account of these sins.' confirmation of the preceding warning; it is on account of these things (obs. the emphasis on διά ταῦτα) that God's wrath and vengeance is directed against the perpetrators. The reference of ταῦτα is clearly to the sins above mentioned (τοῦτων ἀκαστῶν ἔθων, Theod.); comp. Col. iii. 6, δι' αὐτὸν, and Gal. v. 21, δ ἐποδέχοντα ὑμᾶς, in reference to a foregoing list of vices. The pronoun has been referred to the δ ἐπὶ ταῦτα τοῦ Θεοῦ (Theoph. 2), or to the δ ἐπὶ ταῦτα and the foregoing vices. The first interpr. is not grammatically untenable, as the plural ταῦτα may be idiomatically used to denote a single object in its different manifestations (see Bernhardy, Synt. vi. 8. d, p. 282, Winer, Gr. § 23. 5, p. 146), but, equally with the second, is open to the contextual objection that ver. 7 seems a general warning against Gentile sins, to which consequently the present verse will be more naturally referred.

ἡ ὁργή τοῦ Θεοῦ] 'the wrath of God;' certainly not to be restricted to this
life, 'ordinaria Dei judicia,' Calv.,
but, as the solemn present (comp. ἔχειν,
ver. 5) indicates, to be extended also,
and perhaps more especially, to the
judgments ἐν τῇ βασ. τοῦ Χρ. καὶ Ὑσοῦ.  
τοὺς νιὸς τῆς ἀπειθείας. μὴ οὖν γίνεσθε 7
συνμέτοχοι αὐτῶν.

7. μὴ οὖν γίνεσθε] 'Do not then
become;' οὖν having its full collective
force (see on ver. 1), and referring to
the previous statement that the wrath
of God certainly does come on all
such. The γίνεσθε ('nolite fieri,' Cla­
rom.; 'nolite effici,' Vulg.,—perhaps
somewhat too strongly) is not to be
explained away: the Apostle does not
warn them only against
(Alf.),
but against being (Goth.) partakers with
them, against allowing themselves to lapse into any
of their prevailing sins and depravities. συνμέτοχοι
αὐτῶν] 'partakers with
them;' not in their punishment
(Holzh.), nor their punishment and
sins (Stier), but, as the context, esp.
ver. 11, obviously suggests, their sins;
'nolite similia facere,' Estius. On
συνμέτοχοι, see notes on ch. iii. 6, and
on the orthography συν- (which has
here the authority of AB1D[FGN]),
comp. Tisch. Prolegom. p. XLVII.

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

The assertion of Rück. that in this
and several other passages in St
Paul's Epp. (e.g. Rom. v. 13, vi. 17,
1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8)
μὲν ought to be inserted is sufficiently
refuted by Harless. The rule is
simple,—if the first clause is intended
to stand in connexion with and pre­
pare the reader for the opposition in
the second, μὲν is inserted; if not,
not: see the excellent remarks of
Fritz. Rom. x. 19, Vol. ii. p. 473, and
notes on Gal. ii. 15.

σκότος] 'darkness;' not merely living
or abiding in it (comp. Rom. ii. 19,
1 Thess. v. 4), but themselves actual
and veritable darkness; for examples
of this vigorous and appropriate use
of the abstract term, see Jelf, Gr.
§ 353. 1.

φῶς ἐν Κυρίῳ] 'light in the Lord;' not διὰ τῆς θείας
χάριτος, Theoph., but 'in fellowship
with the Lord;' 'extra Christum
Satan omnia occupat,' Calv. The
continued and corresponding use of
the abstr. for concr. (see above) suit­
ably prepares for the energetic exhor­
tation (without οὖν) which follows.
They were φῶς, not only in themselves
(περισσότερον), but to others (comp.
Matth. v. 14), and were to pursue
their moral walk in accordance with
such a state of privilege. On the use
of the terms φῶς and σκότος, see
Usteri, Lehrb. ii. 1. 3, p. 229.
walk as children of light," as those who stand in nearest and truest connexion with it; see notes on ch. ii. 3. The absence of the article can hardly be pressed (Alf.), as it appears due only to that common principle of correlation, by which, if the governing noun is without the article, the governed will be equally so; see Middleton, Art. iii. 3. 7, p. 49 (ed. Rose). On the meaning of περιπατεῖν, which however must not always be too strongly pressed, see notes on Phil. iii. 18, and on 1 Thess. iv. 12.

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

The assertion that ἐν is here the 'Beth essentia' (compare Gesen. § 151. 3. a) is distinctly untenable; see Winier, Gr. § 29. 3. obs. p. 166.

πάση ἀγαθωσύνη] 'all goodness,' i.e. all forms and instances of it; see notes on ch. i. 8. On the meaning of ἀγαθ. see notes on Gal. v. 22. The special appositions which Chrys. finds in these three nouns, πρὸς τοὺς ὄργανο-μένους, πρὸς τοὺς πλευροκότους, πρὸς τὴν ψυχὴν ἡδονῆς, are too limited. As Meyer correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true; the ἀντι-στοιχα are κακία, ἀδικία, ψεύδος: comp. Harl. in loc., and for a Sermon on this text, see Tillotson, Serm. cxlviii.

Vol. ii. p. 311 [Lond. 1717].

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

11. μὴ συνκοινονεῖτε] 'have no fellowship with,' Auth.—a good
V. 9—12.

ποις τοῦ σκότους, μάλλον δὲ καὶ ελέγχετε· τὰ γὰρ 12 κρυφῆ γινόμενα ὑπ᾽ αὐτῶν αἰσχρῶν ἐστιν καὶ λέγειν·

and accurate translation; compare [commercium habentes] Syr., 'gadailans,' Goth. The version of Eadie and De W., 'take no part in,' is questionable if not erroneous, as this would imply a genitive; comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, in Phil. iv. 14, or Rev. xviii. 4, for departing from the exact translation. The form συγκαίνω. is found in ABDFGLN; and on such evidence is appy. rightly adopted by Tisch. ed. 7; see Prolegom. p. XLVIT. τοῖς ἔργοις τοῖς δικαρπ.] 'the unfruitful works;' comp. Gal. v. 19, 22, where there is a similar opposition between ἔργα and καρπῶς. The comment of Jerome (cited by Harl.) is very good, 'vitia in semet ipsa finuntur et pereunt, virtutes frugibus pullulant et redundant,' see notes on Gal. v. 22. μάλλον δὲ καὶ cannot be correctly considered as a single formula, 'yea much more,' Eadie: μᾶλλον δὲ is corrective (see notes on Gal. iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, 'not only μὴ συγκ. but rather even ἐλέγχετε,' 'non satis abstinere est,' Beng.; comp. Fritz. Rom. viii. 34, Vol. ii. p. 216. ἐλέγχετε] 'reprove them,' 'redarguite,' Vulg., Clarom.,—not by the passive virtual reproof of your holy lives and conversation (Peile), but, as St Paul's use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15) and still more the context suggest,—by active and oral reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard; see Olsh. in loc. 12. τὰ γὰρ κ.τ.λ.] 'For the things, &c.;' confirmatory reason for the command in the preceding clause. The connexion of this verse with the preceding has been differently explained. If the correct meaning of ἐλέγχω. (see above) be retained, there seems but little difficulty; γὰρ then gives the reason for the καὶ ἐλέγχετε, 'reproof is indeed necessary, for some of their sins, their secret vices for instance, are such that it is a shame even to speak of them, much less connive at or join in them.' Harl. refers γὰρ more to μὴ συγκ., 'do not commit these sins, for they are too bad even to mention.' This however assumes a perfect identity between τὰ ἔργα, τοῦ σκ. and τὰ κρυφῆ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μᾶλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence. τὰ...κρυφῆ κ.τ.λ. 1 'the things which are done in secret by them,' sc. by the νεῖν ἀπεθέτας, ver. 6. There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, Obs. Vol. ii. p. 223). The use of κρυφῆ (which obviously has here a simple, and not an ethical meaning like κρύς) and its emphatic position, seem alike to show that τὰ κρυφῆ γιν. are sins, not simply identical with τὰ ἔργα τοῦ σκότους, ver. 11 (Harl.), but a specific class of the genus. These 'deeds done in secret' then were all those 'peccata occulta' which presented the worst features of the genus, and which, from their na-
ture and infamy, shunned the light of
day and of judgment.

\textit{kai légev\textsuperscript{[13]}} 'even to speak of,' 'only to
mention.' This is an instance of what
may be termed the descissive force of
\textit{kai}: see exx. in Hartung, \textit{Partik. kai},
2, 9, Vol. I. p. 136; comp. Klotz,
\textit{Devar.} Vol. II. p. 364, and notes on
\textit{Gal.} iii. 4. Elsner compares, not in
appropriately, Isocr. \textit{Demon.} p. 5, \textit{α}
\textit{ποιεῖν ἀληφρόν, ταῦτα νόμισε μηδὲ λέγει
εἶναι καλὸν.}

13. \textit{tā dē πάντα} 'but all of
them,' 'they all,' [illa omnia] Syr.-Phl.;
continuation of the reason for the command \textit{μᾶλλον
dē kai ἔλεγχε.}—with antithetical
reference to the \textit{κρυφὴ γνώμενα, dē retaining
its proper force in the opposition
it suggests to any inference that might
have been deduced from ver. 12; 'it
is true these deeds are done in secret,
but all of them, &c.;' see Klotz, \textit{Devar.}
Vol. II. p. 363, 365. \textit{Tā pánta} is not
'all things' taken generally (Rück.,
Alf.), but, as the antithesis between
\textit{κρυφὴ} and \textit{φανερός} (comp. Mark iv. 22)
clearly suggests, 'all the \textit{κρυφὴ γνωμή,}
'hand dubie quin ea quae occulte
funt,' Jer.; so rightly De W. and
Meyer \textit{in loc.}
\textit{ἔλεγχόμενα} 'when they are reproved.'
\textit{dum redargu-
untur} Syr.-Phl.; predication of man-
ner or perhaps rather of \textit{time}
apended to \textit{tā pánta.} The absence of
the art. before \textit{ἔλεγχε.} distinctly pre-
cludes the translation 'que argu-
aurantur' (Vulg., Clarom., Anth.,—comp.
Copt.), and shows that the partisiple
is not an epithet but a secondary pre-
dicate; see Scholef. \textit{Hints.} p. 103.

\textit{υπὸ τοῦ φωτὸς κ.τ.λ.} 'are made mani-
fest by the light, for, &c.' It is somewhat
difficult to decide whether these words
are to be connected with the part.
(Syr., Copt.), or with the finite verb
(\textit{.Eth., Syr.-Phil.,—app.).} a con-
nexion with both (Scholef., comp.
Stier) is an evasion, but not an expla-
nation of the difficulties. The follow-
ing positions will perhaps serve to
narrow the discussion. (a) 'Ἐλεγχό-
μενα, both in tense as well as meaning
(contr. Hamm., Peile), must stand in
closest reference to \textit{ἔλεγχε}: it may
still be said however that the second-
ary meaning of the word (comp. Clem.
Alex. \textit{Protrept.} II. p. 19, \textit{ἔλεγχει τὸν
Ταχυόν τὸ φῶς} may have suggested
the metaphorical language which fol-
lows. (b) \textit{Φῶς} (φῶς, \textit{φανερός}) and
\textit{φανερῶς} are closely allied terms; the
one so obviously explains, elucidates,
and implies the other, that the con-
nexion of the two in the same clause
seems in a high degree natural and
probable. (c) \textit{Φῶς} must have the
same meaning in both clauses; if
simply \textit{metaphorical} in the latter
clause, then also simply \textit{metaphorical}
(not \textit{ethical,} as in \textit{τέκνα φωτὸς}) in the
former. (d) The voice of \textit{φανερῶς}
must be the same in both clauses, and
is certainly \textit{passive}; the verb occurs
49 times in the N. T., and never in
a middle sense; see Winer, \textit{Gr.} § 38.
6, p. 230. These

premises being applied, it seems clear
that if we adopt the first-mentioned con-
nexion \textit{ἔλεγχε.} \textit{υπὸ τοῦ φωτὸς
(Chrys., al.), conditions (a) and (c)
cannot be fully satisfied; for either
\textit{ἔλεγχε.} must be taken as nearly syn-
onymous with \textit{φανερός} (De W.), or
\textit{φῶς} must have an ethical reference
('lux verbi,' Croc.) in the former
clause which it can scarcely bear in
the latter; and further, \textit{ἔλεγχόμενα} will
thus have a specification attached to
it, which is not in harmony with ver. 12, where the act alone is enjoined without any special concomitant mention of the agent. It would thus seem to be almost certain that τό· τού διὸ· לֶגֶיֶה· 'Εγειρέ 14 o καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι· o Χριστός.

Πάν γὰρ τὸ φανεροῦμεν φῶς ἐστίν. διὸ λέγει· 'Εγειρέ 14 o καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι· o Χριστός.

by a lapse of memory; De W. as an application from a passage in the O.T., which he had so constantly used as at last to mistake for the original text. Alli alia. It seems much more reverent, as well as much more satisfactory, to say that St Paul, speaking under the Inspiration of the Holy Spirit, is expressing in a condensed and summary form the spiritual meaning of the passage. The Prophet's immediate words supply in substance the first part of the quotation, Νοὸν ἀφίς περὶ τὸν ἐν εὐρέῳ ἡμῶν; while καὶ ἐπιφ. κ.τ.λ. is the spiritual application of the remainder of the verse, viz. ἐν ἑαυτῷ ἀπόκτην ἐλπίς ἂν ἤμεν, and of the general tenor of the prophecy: see esp. Is. ix. 19, and comp. Surenhus. B.B.l. Kαράλλ. p. 588. Any attempt to explain λέγει impersonally ('one may say,' Bornem. Schol. in Luc. p. xlviii.) is not only opposed to St Paul's constant use of λέγει, but is grammatically unsupported: φησὶ (comp. Lat. 'inquit') is so used, especially in later writers, but no instances have been adduced of a similar use of άκριβέω; comp. Bernhardy, Synt. xii. 4, p. 419.

'Εγειρέ 'Awake,' 'Uρά! This expression is now generally correctly explained: it is not an instance of an 'act. pro medio' (Porson, Eurip. Orest. 288), or of an ellipsis of σευρότω, but simply a 'formula excitandi'; consult the excellent note of Fritz. Mark ii. 9, p. 55. The reading of the Rec. ἐγειρέω, found only in some cursive mss., is undoubtedly a correction, and is rejected by all the best editors.

This shortened form occurs Acts xii. 7, and may be compared with κατάβα, Mark xv. 30, κατάβα. Rev. iv. 1; see Winer, Gr. § 14. 1, p. 73.
Walk strictly; avoid excess, but be filled with the Spirit; sing psalms outwardly with your lips, and make melody with thankfulness in your hearts within.

καὶ ἐπιφανείᾳ κ. τ. λ. 'and Christ shall shine upon thee,'—obviously not in the derivative sense, 'Christus tibi propitius erit' (Bretsch.), but simply 'illucesset tanquam sol' (Beng.), 'per gratiam te illuminabit' (Est.): ὅταν οὖν ἔγερθη τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφανείᾳ αὐτῷ ὁ Χριστός, τούτων ἐπιλάμψει ἄσπερ καὶ ὁ ἤλιος τοῖς ἔποιοι ἐγερθείη, Theoph.

15. Βλέπετε οὖν τοὺς ἄκριβῶς περιπατ-
ταὶ τείτε, μὴ ὡς ἁσοφοὶ ἀλλ' ὡς σοφοὶ, ἐξα-
καὶ ἐπιφανείᾳ κ. τ. λ. 'and Christ shall shine upon thee,'—obviously not in the derivative sense, 'Christus tibi propitius erit' (Bretsch.), but simply 'illucesset tanquam sol' (Beng.), 'per gratiam te illuminabit' (Est.): ὅταν οὖν ἔγερθη τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφανείᾳ αὐτῷ ὁ Χριστός, τούτων ἐπιλάμψει ἄσπερ καὶ ὁ ἤλιος τοῖς ἔποιοι ἐγερθείη, Theoph.

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

τῶν ἄκριβῶς περιπατατεῖ] 'how ye walk exactly, or with strictness,' scil. 'quomodo illud efficaciss ut provide vivatis' (τῶν το ἄκριβως ἐγράφατο), Fritz. Fritz. Opusc. p. 208, 209, note, where this passage is carefully investigated; see also Winer, Gr. § 41. 4. c. obs. p. 208, who has long since given up the assumption that the text is an abbreviated expression for βλέπετε οὖν τῶν περιπατατεῖ, δελ δὲ γιὰς ἄκριβεος περιπαταεῖ, though cited by Meyer (ed. 2, 1853) as retaining it. Thus then the indic. is not used for the subj. (Grot.), which (if an admissible structure) would be 'quomodo provide vivere possitis;' nor for the future, which would be 'quomodo provide vitam sitis acturi;' but simply calls attention to that in which τὸ ἄκρι-

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

τὸν καιρὸν ‘the opportunity;’ not ‘hoc tempus, scil. tempus breve quod restat huic revo,’ Bretsch. (ὁ καιρὸς ὁ παρὼν, Sever., comp. Stier), but, as rightly explained by Cornel. a Lap., ‘occasionem et opportunitatem seculi mercandi.’ On the use of καιρός (‘tempus, seu punctum temporis opportunum’) and its distinction from αὐλῶν, χρόνων, and ὅρα, see Tittm. Synon. p. 39 sq., comp. Trench, Synon. Part ii. § 7. ἑπορεάλει ‘evil,’ in a moral sense (Gal. i. 4), not ‘difficultatum et asperitatis plena,’ Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bid to walk ἄκριβῶς, and to seize every opportunity, because ‘the days’ (of their life, ΝΩΒΙΩΦΩ ΧΙΟΥ, or of the period in which they lived) were marked by so much moral evil and iniquity; ἕτει οὖν ὁ καιρὸς δουλεῖ τοίς πονηροῖς, ἔξαγορασαντε ἄτον, ὅστε καταχρῆσαι αὐτῷ πρὸς εὐσεβείαν, Sever. ap. Cram. Caten. 17. θὰ τοῦτον ‘For this cause,’ commonly referred to the clause immediately preceding, ἕπειδὴ ἡ πονηρία ἄνθεί, (Ecum., Theoph. (so De W., Olsli.), but far more probably (see Mey.) to ver. 15, 16,—‘for this cause, sc. because ye ought to walk with such exactness,’ εἰ γάρ ἔστε ἀφρόνες ἄκρι­βως οὗ περιπατήσατε, Schol. ap. Cram. Caten. ἀφρόνες ‘unwise,’ senseless; ἀφρων est qui mente non recte utitur,’ Tittm. Synon. p. 143,—where the distinctions between this word, νησίος, ἄνθειος, and ἄσκετος are investigated; but see notes on Gal. iii. 1.

συνάντητες ‘understanding;’ ‘plus est συναντεῖ quum γνώσειν, ut apparat ex hoc loco cum Luc. xii. 47; γνώσεις est nosser, συναντεῖτε et impressiones,’ Grot. (Pol. Syn.). The reading is doubtful. Lachm. reads οὐνίετε with ΑΒΝ; 6 mss.; Chrys. (ms.) but though the external evi-
18 θέλημα τοῦ Κυρίου. καὶ μὴ μεθύσκεσθε οἶνῳ, εν δὲ
19 ἐστὶν ἁστιὰ, ἀλλὰ πληροῦσθε εν Πνεύματι, λαλοῦν-
tes ἐαυτοῖς ψαλμοῖς καὶ ήμοῖς καὶ φῶς πνευματικάς,
dence is strong:—that for the partic-
ciple σαίνετες being D_EKL (aviores-
tes, D_FG; Aif.); nearly all mss.; Clarom., Vulg., Goth., Syr.-Phil., al., and many Ff.—there remains the high
probability that the imper. is due to a
conformation to ver. 18.

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

19. ἐν δὲ] 'therein,' Auth.; referring not
simply to οἶνος (Schoettg.), but to
μεθύσκεσθαι οἶνῳ, scil. 'in inebria-
tione,' Beza; so rightly Orig. 1, ap.
Cram. Cat. ἀσωτίαν 'dissolu-
teness,' Hamm., 'luxuria,' Vulg.,
Clarom.; not inappropriately Goth.,
'ustuirei' [unyokedness]; τούς ἄκρα-
τεῖς καὶ εἰς ἀκολασίαν διὰ τοῦ ἄσω-
tος καλοῦμεν, Arist. Ethic. Nic. iv. 1;
comp. Cic. de Fin. ii. 8. Ἀσωτός
(σῶτος) appears to have two meanings,
the rarer 'qui servari non potest,' a
meaning which Clem. Alex. (Peadag.
ii. 2, p. 184, ed. Pott.) applies to this
place, τὸ ἁσωτὸν τῆς μεθύσης διὰ τῆς
ἀσωτίας ἀνεξάρτητος,—and the more
common 'qui servare nequit;' see
Trench, Synon. § 16. The latter mean-
ning passes naturally into that of 'dis-
soluteness,' the only sense in which ἁσωτία and ἀσωτία are used in the
N.T., e.g. Luke xv. 13, Tit. i. 6, 1 Pet.
iv. 4: the substantive is found in Prov.
xxviii. 7 (Trench), to which add 2
Macc. vi. 4, where it is joined with
κῶμοι: see also Tittm. Synon. p. 152.

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

19. λαλοῦντες ἐαυτοῖς] 'speaking
to one another:'—not 'to yourselves,'
Auth.; ἐαυτοῖς being used for ἄλλας,
as in ch. iv. 32; comp. Col. iii. 16, and
see Jelf, Gr. § 654. 2. Scholefield
(Hints, p. 103), and before him Bull
(Prim. Trad. i. 12), compare the well
known quotation, 'carmen Christo
quasi Deo dicere secum invicem,' Pliny,
Epist. x. 97. Whether the reference
is here to social meetings (comp. Clem.
Alex. Peadag. ii. 4, p. 194, Pott.), or
expressly to religious service (Olsb.),
or, as is more probable, to both, can
hardly be determined from the con-
text.

ψαλμοῖς κ.τ.λ.] 'with
psalms and hymns and spiritual songs.'
The distinctions between these words
have been somewhat differently esti-
V. 18, 19, 20.

资产评估和言语 fixture 于天 神权，

εὐχαριστοῦντες πάντως ὑπὲρ πάντων ἐν ὑμοίματι τοῦ 20

mated. Olsh. and Stier would confine ψαλμοῦ to the Psalms of the Old Test., ἔμοι to any Christian song of praise: this does not seem borne out by 1 Cor. xiv. 26 (see Alf.), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Origen (Cat.) still more arbitrarily defines the ψαλμοῦ as περὶ τῶν πρακτῶν, the φθὴν as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημοφιλήματων. In a passage so general as the present, no such rigorous distinctions are called for: ψαλμὸς most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμὸς ἐμμελής ἐστιν εὐλογία καὶ σῶφρων, Clem. Alex. Peiraeus. π. 4, p. 194): ἔμοι a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20, comp. Acts xvi. 25, Heb. ii. 12); φθὴν a definition generally of the genus to which all such compositions belonged (φθὴν πνευματικὴν ὁ Αἴτωστολος ἐφήκε τῶν ψαλμῶν, Clem. Alex. l. c.): so Trench, ἔμοιον. Part π. § 28. To this last the epithet πνευματικὴ is added,—sc. not merely 'of religious import,' Olsh. ('sancta,' Εθ.), 'having to do with spiritual things,' Trench, but in accordance with the last clause of ver. 18, 'such as the Holy Spirit inspired and gave utterance to;' ψαλμοῦς γὰρ Πνεύματος πληροῦται ἄγου, Chrys. Much curious information will be found in the article 'HymnI a Christianis decantandi,' in Deyling, Obs. No. 44, Vol. iii. p. 430 sq.: for authorities, see Fabricius, Bibliogr. Antiq. xi. 13, and for specimens of ancient εὐμοῦ, ib. Bibli. Graeca, Book v. i. 24. Lachm. inserts ἐν in brackets before ψαλμοῦς on the authority of B; 5 mss.; Clarom., Sangerm., Vulg., Goth., al.; Chrys. On nearly the same testimony, viz. B; Clarom., Sangerm.; Ambrestr. ed., he (so Alf.) similarly encloses the scarcely doubtful πνευματικὰ. ἔμοι καὶ ψαλ­λοντες κτλ. ʻsinging and making melody in your heart;ʼ participial clause, co-ordinate with (Mey.) not subordinate to (so as to specify the moral quality of the psalmody, μετὰ αὐνές, Chrys.) the foregoing λαλοῦντες κτλ. Harl. very clearly shows that ἐν τῇ καρδίᾳ even without ἔμοι could not indicate any antithesis between the heart and lips, much less any qualitative definition,—ʻwithout lip-serviceʼ (comp. Theod., Eadie), or ʻheartily,ʼ like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Ecum.), but that simply another kind of psalmody is mentioned, that of the inward heart; ʻcanentes intus in animis et cordibus vestris,ʼ Bulling. (cited by Harl.). The reading ἐν ταις καρδίαις, though well supported [Lachm. with ADEFGN4; 47; Clarom., Vulg., Syr., Goth., Copt., Syr.-Phil. in marg.; Bas., Chrys. (2), al.], is still properly rejected by Tisch., as an emendation of ἐν τῇ καρδίᾳ [BN1 (both omit ἐν) KL; nearly all mss.; Syr.-Phil.; Chrys., Theod., al.] derived from Col. iii. 16.

20. εὐχαριστ. πάντῃ.] giving thanks always; ʻthird and more comprehensive participial member, specifying the great Christian accomplishment of this and of all their acts (see notes on ver. 4, Phil. iv. 6, and Col. iv. 2), and preparing the way for the further duty expressed in ver. 21. It would thus appear that the imperative πληρ. ἐν Πν. has four participial clauses appended, two of which specify more particular, and the third a more pervading mani-
21 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.
22 Αἱ γυναῖκες, τοῖς ἱδίοις ἀνδράσιν Wives be subject to your husbands as Christ loved His Church. Marriage is a type of the mystical union of Christ and the Church.

Husbands love your wives as Christ loved His Church. Marriage is a type of the mystical union of Christ and the Church.

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

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

21. ὑποτάσσομενοι ἀλλήλα] 'submitting yourselves to one another;' not for the finite verb (Flatt.; see contra Hermann, Viger, No. 227, Winer, Gr. § 45, 6, p. 314), but a fourth participial clause appended to πληροῦσθαι. The first three name three duties, more or less special, in regard to God, the last a comprehensive moral duty in regard to man, which seems to have been suggested by the remembrance of the humble and loving spirit which is the moving principle of εἰςχείρια. In the following paragraph, and under a somewhat similar form (ὑπακοὴ) in vi. 1 sq. and vi. 5 sq., this general duty is inculcated in particular instances: ἐπείδη κοινὴ τὴν περὶ τῆς ὑποταγῆς κομμοθεσιν προσήγαγε κατ' εἶδος λοιπὸν παρατεὶ ἐκατάλληλα, Theod. On the distinction between ὑποταγασσοῦν (sponte) and πείθομαι (oeactus), see Titm. Synon. Part ii. p. 3. It must be admitted that there is some difficulty in the connexion between this and the foregoing participial member.
We can however hardly refer the clause to the remote μη μεθίσει, ('don't bluster, but be subject,' Eadie, Alf.), but may reasonably retain the connexion indicated above, the exact connecting link being perhaps the ἵπτερ πάντων; 'thanking God for all things (joys—yes sorrows, submitting yourselves to Him, yea), submitting your selves one to another,' comp. Chrys., ἵνα πάντων κρατῶμεν τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα τὴν πρὸς ἀλήθειαν ἀγαπήν διασέχωμεν.

In the fear of Christ,' the prevailing feeling and sentiment in which ὅσχαγῆ is to be exhibited; 'ex [in] timore Christi; quia scilicet Christum reveremur, eumque timemus offensere,' Corn. a Lap. The reading ἐν φρόσῳ Χρ. is only supported by some mss.; Glenn, Theod.; and is rightly rejected by all modern editors.

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

ᾲς τῷ Κυρίῳ] 'as to the Lord;' clearly not 'as to the lord and master,' which perspicuity would require to be τοῖς κυρίοις, but—to Christ; 'vir Christi imago,' Grot., καλὸν τῷ γυναικὶ Χριστῷ αἰδιώται διὰ τοῦ ἁνδρός, Greg. Naz. The meaning of ὁς is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (Klotz, Devar. Vol. ii. p. 737), the meaning would seem to be 'yield that obedience to your husbands which you yield to Christ;' comp. Beng. As however the immediate context and still more the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, ὁς will seem far more naturally to refer (as in ch. vi. 5, 6, comp. Col. iii. 23) to the aspect under which the obedience is to be regarded ('quasi Christo ipsim et, cujus locum et personam viri representantis,' Corn. a Lap.), than to describe the nature of it (Eadie), or the manner (De Wette) in which it is to be tendered; see notes on Col. iii. 23. Still,
less probable is a reference merely to the similarity between the duties of the wife to the husband and the Church to Christ (Koppe, comp. Eadie), as this interp. would clearly require ως η ἐκκλησία ὑποτάσσεται

in the two latter cases a single comparison only is enunciated between the word qualified by καὶ and some other, whether expressed or understood; see Klotz, Devar. Vol. II. p. 635, and comp. Winer, Gr. § 53-5, p. 390, who however on this construction is not wholly satisfactory.

23. ἀνήρ] 'a husband.' The omission of the article (which Rec. inserts with a few mss.) does not affect the meaning of the proposition, but only modifies the form in which it is expressed: ὁ ἀνήρ would be 'the husband,' i.e. 'every husband' (see notes on Gal. iii. 20); ἄνηρ is 'a husband,' i.e. any one of the class; comp. Winer, Gr. § 19. 1, p. 110: καὶ, on the contrary, has properly the article as marking the definite relation it bears to the ἄνηρ ('his wife'), on which the general proposition is based.

24. ἀλλά] 'Nevertheless.' The explanation of this particle is here by no means easy. According to the usual interp. ἀνὴρ κ.τ.λ. (ver. 23) forms an apposition to the preceding words, the pronoun ἄνηρ (comp. Bernhardy, Synt. VI. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλά, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; 'But as the Church, &c.' see Winer, Gr. § 53. 10. 1. a, p. 400. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλά,—'aliud jam esse de quo sumus dicturi' (Klotz, Devar. Vol. II. p. 2): δὲ or οὖν would have been appropriate;
V. 24, 25, 26. 1:29

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν πνεύμα. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καθὼς 25 καὶ ὁ Χριστὸς ἧγαπησεν τὴν ἐκκλησίαν καὶ ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἀγαπήσῃ καθαρίσῃς 26
dllā is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, Partikl. αὔλα, 2. 7, Vol. II. p. 40), but surely, after a digression of only four words, this is inconceivable. Exdtle supposes an ellipsis, ‘be not disobedient, &c.’ an assumption here still more untenable; as in all such uses of αὔλα, and in all those which he has adduced (some of which, e. g. Rom. vi. 5, 2 Cor. vii. 11, are not correctly explained), the ellipsis is simple and almost self-evident; compare Klotz, Devar. Vol. I. p. 7. Amid this variety of interpretation, that of Calv., Beng., Meyer, and recently Alf., alone seems simple and satisfactory. Ἀπὸ τοῦ κ. τ. λ. is to be considered as forming an independent clause; it introduces a particular peculiar to Christ, and therefore in the conclusion is followed, not by οὖν or δὲ, but by the fully adversative αὔλα: ‘He is the saviour of the body (man certainly is not that), nevertheless, as the Church is subject unto Christ, so, &c.’ The various attempts to explain the σωτηρία in reference to the other members of the comparison, the husband and wife (comp. Bulling., Boza, Hofm. Schriftbl. Vol. II. 2, p. 115), are all forced and untenable. The reading ὅπερ [Rec. with D3EKL; most mss.; Theol., Dam.] for ὧν is rightly rejected by most recent editors. οὕτως καὶ κ. τ. λ. ‘so let wives also be subject to their husbands in everything,’—sc. σωτηρία ὑπεξαρκεῖ, supplied from the preceding member. The Rec. inserts ἣς before ἀνδρασίν with AD3 E3KL; many mss., Vv. and Ff.,—but in opp. to preponderant authority [BD'E'FGN; Clarom., Sangerm., al.], and to the internal objection that the word was an interpolation taken from ver. 22.

25. Οἱ ἄνδρες κ. τ. λ. ‘Husbands, love your wives;’ statement of the reciprocal duties of the husband; άκοντα καὶ πῶς ἐν πάντας ἀναγκάζεις ἀγαπᾶν αὐτήν, ἀλλ’ ὡς ὡς δειοστουκός προσφέρεσθαν. αὐξάνα γὰρ αὐτὴν πολὺ μέτρῳ; ὧ καὶ ὁ Χρ. τὴν ἐκκλησίαν προσέχει αὐτῇ, ὡς καὶ ὁ Χρ. ἐκεῖνην καὶ δὲν τι παθεῖν, καὶ ἀποθανεῖν δὲ αὐτήν, μη παραπτάσῃ, θεοφ. On this and the two following verses, see a good sermon by Donne, Serm. LXXXV. Vol. IV. p. 63sq. (ed. Alf.). After γυναῖκας Rec. inserts άνατῶν with DEKL; most mss.; al. FG read τὰς γυναῖκας ὑμῶν. It is rightly omitted by Lachm. and Tisch., with ABN; mss.; Vulg. (not all codd.); Clem.-Alex., Orig., as being probably an explanatory insertion. καθὼς καὶ κ. τ. λ. ‘even as Christ also loved the Church and gave Himself for it;’ nearly a repetition of the latter part of ver. 2, where see the notes on the different details.

26. ἵνα αὐτὴν ἀγ. ‘in order that He might sanctify it;’ immediate, not (as De W.) remote purpose of the παραδίδοναι,—sanctification of the Church attendant on the remission of sins in baptism; see Pearson, Creed, Vol. I. p. 435 (Burt.), Taylor, Bapt. ix. 17, Waterland, Eucharist, ix. 3, Vol. IV. p. 645. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and
natural meaning of the verb; ἁγιάζω, here neither implies simple consecration (Eadie) on the one hand, nor expiation, absolution (Mattb.), on the other, but the communication and infusion of holiness and moral purity; see Pearson, Creed, Vol. I. p. 404, comp. Suicer, Thesaur. s.v. π. a, Vol. I. p. 54. 

καθαρίσας [having purified it;'] temporal participle, here more naturally denoting an act antecedent to ἁγιάζω (Olah, Mey.) than one contemporaneous with it, as appy. Syr., Vulg., al, and, as it would seem, the Authorized Version. Eadie is far too hasty in imputing 'error' to Harl. for maintaining the latter: it is clearly tenable on grammatical (see Bernhardy, Syntax. x. 9, p. 383, and notes on ch. i. 9), but less probable on dogmatical grounds: comp. 1 Cor. vi. 11, ἀλλὰ ἁπλούσασθε, ἀλλὰ ἁγιάσθητε. 

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

autòs ēautò ἐνδοξον τὴν ἐκκλησίαν, μη ἔχουσαν σπίλον ἡ ῥυτίδα ἡ τι τῶν τοιούτων, ἀλλ’ ἵνα ἦ ἡ ἀγία καὶ ἁμω-

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

27. [παραστήσω] 'in order that He might present.' Further and more ultimate purpose of εὐαγγ. παρέδωκεν ὑπὲρ αὐτῆς (ver. 25), the full accomplishment of which must certainly be referred to δ ἀλὼν δ μέλλων (August., Est.), not to δ ἀλὼν ὄντος (Chrys., Beng., Harl.), see Pearson, Creed, Vol. i. p. 406 (ed. Burt.). Schoettg. appositely cites the Rabbinical interpr. of Cant. i. 5, καθαρτὸς ἡ στολή, in which the swarthiness is referred to the Synagogue ἡ λείψανος [in hoc seculo], the comeliness to the ἡ στολή ἡ λείψανος [in seculo futuro]; see Petersen, von der Kirche, iii. 240. The verb παραστήσω is here used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom,—not of an offering (Harl.; Rom. xii. 1), which would here be a reference wholly inappropriate.

autòs ἐνδοξον ‘Himself to Himself;’ not ‘for Himself,’ i.e. for His joy and glory (Oish.), but, with local reference, ‘to Himself.’ Christ permits neither attendants nor handmaids to present the Bride: He alone presents, He receives. The reading παραστ. αὐτῆς ἐνδοξον [Rec. with ΔΕΚ; most mss.; Syr. (both); Chrys., Theod.] is rightly rejected on conclusive evidence [ΑΒΔΕFGLN; 15 mss.; Clarom., Vulg., Goth., al.; Greek and Lat. Ff.] by most modern editors.

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

μη ἔχουσαν σπίλον ‘not having a spot.’ The word σπίλος (μασυμίδ, ρύτως, Suid.) is a δις λεγόμ. in the N.T. (2 Pet. ii. 13), and belongs to later Greek, the earlier expression being κηλίς, see Lobeck, Phryn. p. 28. Lachm., Tisch., Bruder (Concord.), Meyer and others still retain the accentuation σπίλος. As the iota is short (comp. δςπίλος, Antiph. ap. Anthol. Vol. vi. 235) the accentuation in the text seems most correct; comp. Arcad. Accent. vi. p. 52 (ed. Barker). ἐνδοξον ‘a wrinkle;’ ἐνδοχ., ἡ σωκλωσµενή σώρη, Ἐλγοµ. Μ.; derived from PTW, ἐφος, see Benfey, Wurzellex. Vol. ii. p. 317. Ruga and ‘wrinkle’ are probably cognate forms; see ib. p. 314, and comp. Differbach, Lex. Vol. i. p. 236. ἀλλ’ [να ἦ] ‘but in order
that it might be;’ change of construction, as if ταυτα μη εχθρον had preceded: similar exx. of ‘oratio variata’ are cited by Winer, Gr. § 63. ll. 1, p. 509. On the true meaning of ἀγαπᾶν as applied to the Church, see Pearson, Creed, Art. IX. Vol. 1. p. 403 (Burt.), Jackson, Creed, xii. 4, 3; and on οὖν see notes on ch. i. 4. The context might here seem to favour the translation ‘omni maculâ carens’ (comp. Cant. iv. 7), but it seems more correct to say that the first part of the verse presents the conception of purity, &c. in metaphorical language, the second in words of simply ethical meaning.

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

ὁ ἀγαπῶν κ.τ.λ.] ‘He that loveth his own wife loveth himself;’ explanation of the preceding ὡς τὰ ἐαυτῶν σώματα. The Apostle’s argument rests on the axiom that a man’s wife is a part of his very self. Husbands are to love them as being their own bodies: thus their love to them is in fact self-love; it is not καὶ ὀφειλησθε, but καὶ φιλουσιν.
V. 28, 29, 30.

γυναικεία εαυτόν ἀγαπᾷ: οὐδείς γὰρ ποτε τὴν εαυτὸν 29 σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν· ὅτι μέλη ἐσμέν τοῦ 30

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

τὴν εαυτὸν σάρκα] 'His own flesh.' This word appears undoubtedly to have been chosen in preference to σῶμα, on account of the allusion to Gen. ii. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 21. ἀλλὰ ἐκτρέφει] 'but nourisheth;' ministers to its outward growth and development.' The prep. does not appear intensive ('valde nutrit,' Beng.), but marks the evolution and development produced by the τρέφειν: comp. Xen. Econ. xvii. io, ἐκτρέφειν τὴν γῆν τὸ σπέρμα εἰς καρπόν.

καὶ θάλπει] 'and cherisheth;' 'lovet,' Vulg., Clarom.,—more derivatively, μαν ὡς ψαρία Syr., sim. Æth.-Plat., 'solicite conservat;' Meyer maintains the literal meaning, 'warmth' (comp. Goth. 'varmeif'), citing Beng., 'id spectat amicitum, ut nutrit victum.' This seems however here an interpr. far too definite and realistic: θάλπει certainly primarily and properly implies 'to warm,' but still may, as its very etymological affinities (θῆλη, θῶι) suggest, bear the secondary meaning 'to cherish,' the fostering warmth of the breast (comp. Theocr. Idyll. xiv. 38) being the connecting idea; see 1 Thess. ii. 7, ὦς ὡς τροφὸς θάλπη τὰ εαυτὸς τέκνα.

καθὼς καὶ κ.τ.λ.] 'even as Christ the Church,' scil. ἐκτρέφει καὶ θάλπει, with general reference to the tender love of Christ towards His Church. Any special applications ('nurit eam verbo et Spiritu, vestit virtutibus,' Grot.) seem doubtful and precarious. The reading of Rec. Κύριος (for Χριστός) rests only on D3KL; majority of mss.; Dam., Æcum., and is rightly rejected by nearly all modern editors.

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

30. ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] Tisch. (ed. 2) and Lachm. omit these words, with ABN; 17. 67; Copt., Ἑθ. (both); Method. (!), Ambrst. (Mill, Prolegom. p. 69). The external authorities for their insertion are DEFGKLN4; nearly all mss., and Vv.; Iren., Chrys., Theod., Dam., al.; Hier., al. (Rec., Scholz, Hart., Mey., De W. (!), Alf., Words.,— to which now may be added Tisch., ed. 7). The preponderance of external authority (owing to the divided nature of the testimony of N) perhaps may still not be decisive; and paradigmatic considerations (see Pref. to Galat. p. xxiv. ed. 4) also suggest the probability of an accidental omission, from the transcriptor's eye having fallen on the third αὐτοῦ instead of the first; and lastly, internal considerations seem to suggest that the words, if inserted from the LXX, would have been cited more exactly, while the omission might easily have arisen from the appy. material conception presented by the clause. On these grounds the longer reading is still retained.

ἐκ τῆς σαρκὸς κ.τ.λ.] 'being of His flesh and of His bones;' more exact specification of the foregoing words, ἐκ with its primary and proper force pointing to the origin to which we owe our spiritual being; comp. notes on Gal. ii. 16. The true and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of deductions and applications for the simple and grammatical interpretation. We must thus set aside all primary reference to the Sacraments (Theod.), to the Holy Communion (Olsch.), to Baptism (comp. Chrys.), and certainly to the Crucifixion ('per corporis ejus et sanguinis pretium redempti,' Vatalbl. ap. Poli Syn.). A reference to the ἐνδάπεδος (Iren. Hær. v. 2) is plausible, but untenable; for Christ, thus considered, is of our flesh, not we of His, John i. 14; and even if this be explained away ('quia in haco naturali ipse caput est,' Est., comp. Stier), the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's Church. The most simple and natural view then (comp. Chrys., Beng., Mey.) seems to be this, that the words are cited in substance from Gen. ii. 23, to convey this profound truth,—that our real spiritual being and existence is as truly, as certainly, and as actually (not ἐστιν, Theod.-Mops., but ἐστὶν ἐκ αὐτοῦ, Chrys.) 'a true native extract from His own body' (Hooker), as was the physical derivation of Eve from Adam; see esp. the forcible language of Hooker, Eccl. Pol. v. 56. 7, and comp. Bp. Hall, Christ Mystical, ch. III. § 2, 3, and the good note of Wordsw. in loc. This is the general truth, which of course admits a forcible secondary application to the Sacraments (comp. Kahnis, Abendm. p. 143 sq.): we may truly say with Waterland, 'the true and firm basis for the economy of man's salvation is this, that in the Sacraments we are made and continued members of Christ's body, of His flesh and of His bones.' Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is personally united with His divine nature, which is essentially united with God the Father, the head
Thus then in a certain sense, we may with Hofmann (Weiss. u. Erf. Vol. i. p. 71) recognize in this the first Prophecy in Scripture; 'primus vates Adam,' Jer. katαλείπειι κ. τ. λ.] 'shall a man leave father and mother.' Mey. presses the tense somewhat unnecessarily, as referring to something yet to come. Even if in the original passage it designate something positively future, there is no reason why in this application and free citation it may not state not only what will, but whatever shall and ought to happen: on this ethical force of the future, see Winer, Gr. § 40. 6, p. 250, Thiersch, de Pent. III. 11, p. 158 sq.

The longer reading of Rec. του πατ. αυτου και την μητηρα is fairly supported [AD3EKLN4 (omitting av.)N4: most mss.; Syr., Copt., al.; Orig., al.], but is rightly rejected by Lachm., Tisch., Mey., al., as a conformation to the LXX; see especially the critical comment of Origen, cited by Tisch. in loc.

The shorter reading of Rec. του πατ. αυτου και την μητηρα is fairly supported [AD3EKLN4; most mss.; Orig., Chrys., Theod., al.], but is rightly rejected by Lachm., Tisch., Mey., al., as a conformation to the LXX; see especially the critical comment of Origen (see Tisch. in loc.), the accus. with προς and προς, and their interchange in many passages, see Winer, Gr. § 31. 5, p. 190. The reading is doubtful; Lachm. for προς την γυναικα maintains τη γυναικι with AD3EPGN4 (om. αυτοι); 3 mss.; Meth., Epiph. (comp. 1 Cor. vi. 15); but owing to the good evidence for the text [BD3EKLN4; nearly all mss.; Orig., Chrys., Theod., al.] and the distinct notice by Origen (see Tisch. in loc.), the accus. with προς (Rec., Tisch., Mey., al.) is the more probable reading.
32.  **τὸ μυστήριον**  κ.τ.λ.  'This mystery is great, sc. deep.' explanatory comment on the preceding verse. But what mystery? The answer is not easy, as four antecedents are possible, (a) the text immediately preceding;  **τὸ εἰσημένον, τὸ γεγραμμένον,** Stier, Meyer, comp. Chrys., Theodorus.  (b) The whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and His Church.  (c) The spiritual purport, 'non matrimonium humanum sed ipsa conjunctio Christi et ecclesiae,' Beng.  (d) The simple purport and immediate subject of the text, 'arctissima illa conjunctio viri et mulieris,' Est. Of these (a), though not otherwise untenable, involves a meaning of **μυστήριον** which cannot be substantiated by St Paul's use of the word;  **μυστ.** being only used by the Apostle to imply either something not cognizable by (ch. i. 9, iii. 4, and appy. vi. 19), or not fully comprehensible by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schrötig. Hor. Hebr. Vol. i. p. 783), 'a passage containing an allegorical import:' see Tholuck, Rom. xi. 25, and comp. Lobeck, Agraoph. Vol. i. p. 85, 89. Of the rest (b) and (c) are less plausible, as in both cases—more especially in the latter—the remark  **ἐγὼ δὲ λέγω**  κ. τ. λ. would seem superfluous and the force of the pronoun obscure. On the whole then (d) seems best to harmonize with the context. Thus then ver. 29 states the exact similarity (**καθός**) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a probable application also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and His Church. It is needless to observe that the words cannot possibly be urged in favour of the sacramental nature of marriage (Concil. Trid. xxiv. init.), but it may fairly be said that the very fact of the comparison (see Olsh.) does place marriage on a far holier and higher basis than modern theories are disposed to admit: see Harl. in loc., and for two good sermons on this text, Ep. Taylor, Serm. xvii. xviii. Vol. i. p. 705 sq. (Lond. 1836).

**ἐγὼ δὲ λέγω**  'but I am speaking;' antithetical comment on the foregoing;  **ἐγὼ** having no special reference to his own celibacy (comp. Stier), but, as De W. admits, marking, and that with emphasis, the subjective character of the application and comparison (Winer, Gr. § 22. 6, p. 138), while the slightly oppositional  **δὲ** contrasts it with any other interpretation that might have been adduced (Mey.): 'the mystery of this closeness of the conjugal relation is great, but I am myself speaking of it in its still deeper application, in reference to Christ and the Church;'  **μέγα δὲ μυστήριον, τέως μέντοι εἰς Χριστὸν ἀκλαμβάνεται,**  **παρ' ἐμοὶ τοῦτο, φησιν,**  **ὡς προφητικῶς περὶ αὐτοῦ λεξθέν,** Theoph. On the general use of  **λέγω**  **δὲ,** formula 'explanandi atque pressit: eloquenti ea quae antea obscurius crant dicta,' see Raphel on 1 Cor. i. 12, and notes on Gal. iv. 1.  **ἐς Χρ.**  'in reference to;' not 'of,' Conyb., still less 'in Christo,' Vulg., but 'in Christum,' Beza (comp. Ἁθ., Syr.-Phil.), the preposition correctly marking the ethical direction of the speaker's words; comp. Acts ii. 25, and see
Children, obey and honour your parents according to God's commandment: fathers, provoke not your children, but educate them holily.

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

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

35. τοῖς γονεῦσιν „Nevertheless,” i.e. not to press the mystical bearings of the subject any further; the particle not being resumptive (Beng., Olsh.), but in accordance with its primary meaning, comparative, and thence contrasting and slightly adversative; see esp. Klotz, Devar. Vol. II. p. 725, Donalds. Gr. § 548. 33, and also notes on Phil. i. 18. Ye also severally; ye also—as well as Christ towards His Church. The plural thus specified by the distributive of καθ' ἑαυτὰ, 'vos singuli' (comp. 1 Cor. xiv. 27, 31, and see Winer, Gr. § 49. d. b, p. 357), passes easily and naturally into the singular in the concluding member of the sentence. On the striking equivalence of καθά to ἐκκλησία in nearly all its meanings (here evinced in the distributive use), see esp. Donalds. Crayvl. § 183 sqv. ὡς ἑαυτῷ 'as himself,' scil. 'as being one with himself,' see notes on ver. 28. η δὲ γυνῆς κτ.λ. 'and the wife I bid that she fear her husband;' emphatic specification, with slight contrast, of the duties of the wife; η γυνῆ being a simple and emphatic nominative absolute (Mey.; contra Eadie,—but erroneously), though not of a kind so definitely unsyntactical as Acts vii. 40 and exx. cited by Winer (Gr. § 28. 3, p. 207, ed. 5; see p. 509, ed. 6), and most probably dependent, not on an imper., but on some verb of command which can easily be supplied from the context; see Meyer on 2 Cor. viii. 7, Frits. Diss. in 2 Cor. p. 126, Winer, Gr. § 44. 4, p. 365, ed. 5. Alford supplies 'I order,' or 'let her see,' referring to his note on 2 Cor. i. e., where 1 Cor. xvi. 10 is cited as illustrative: this is not fully in point, as the subject of the imperative and the subjunctive is not the same: more pertinent is Soph. Ed. Col. 156, where, as Ellendt correctly observes, ἡ διὰ τὸ δείκνυσιν habet loquentia consilium; hæc tibi dico ne, &c., Lex. Soph. Vol. I. p. 840.

CHAPTER VI. i. ὑπακούετε τοῖς γονεῦσιν VI.

Children, obey and honour your parents in the Lord; in Kupiow (Christ—not God, as Chrys., Theod.; compare ch. iv. 7, v. 21) as usual denoting the sphere to which the action is to be limited (not for καθά Κόρα, Chrys.), and obviously belonging, not to τοῖς γονεῦσιν, nor to τοῖς γυναῖκας and to ὑπακούετε. (comp. Orig. Cat.), but simply to the latter,—serving thus to define and characterize the nature and possibly the limits of the obedience; ἐν οἷς ἐν μὴ προσκυνήσῃ [Kupiow], Chrys. On the more exact nature of these limits (here however perhaps not very definitely hinted at; comp. Alf.), see Taylor, Duct. Dub. III. 5, Rule 1 and 4 sq. The reading is doubtful, as in Kupiow is omitted by Lachm. on strong authority [BD]; Clarom., Sang., Ang., Boern., Clem., al.]. The exter-
nal authorities however for its insertion [AD D EKL; nearly all mss. and Vv.; Chrys. (expressly), Theod.] are of great weight, and the internal arguments are in its favour, as it would have been inserted after δίκαιον if it had come from Col. iii. 20; see Meyer, p. 238.

τοῦτο γὰρ ἔστιν δίκαιον. 'for this is right,' not merely πράξεων, nor merely κατὰ τὸν θεοῦ νόμου (Theod.), but 'in accordance with nature' (τέκνα,...γονεῖν), and, as the next verse shows, the law of God: καὶ φῶει δίκαιον, καὶ ἐν τῷ νόμῳ προστάσεως, Theoph.; comp. Col. iii. 20. On the position of children in the early Church, and the relation such texts bear to infant baptism, see Stier, Reden Jes. Vol. VI. p. 924 sq.

2. τίμα κ. τ. λ. 'Honour thy father and thy mother;' specification of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. Had δίκαιον referred only to this command, some causal particle would more naturally have been appended. As it stands however, the solemn recitation of the commandment blends the voice of God with that of nature. ἦτες] 'the which;' the pronoun not having here a strongly causal, but rather an explanatory force; see notes on Gal. ii. 4, iv. 24. πρώτη ἐν ἐπαγγελίᾳ 'the first in regard of promise,' scil. 'as a command of promise;' comp. Syr. [primum quod promittitur]: not exactly 'with promise,' Beza, Alfr., al., as the prep. here seems naturally used not so much to state the accompaniment as to specify the exact point in which the predication of πρώτη was to be understood; so rightly Chrys. (οὐ τῇ τάξει ['in regard of order,' notes on Gal. i. 23] εἶπεν αὐτήν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ), and expressly Winer, Gr. § 48. a. obs. p. 349. Meyer cites Diodor. Sic. xiii. 27, ἐν δὲ ἐπαγγελίᾳ καὶ πώλῃ πρῶτος. Some little difficulty has been found in the use of πρώτη, owing to the second commandment seeming to involve a kind of promise; see Orig. Cat. If this be considered as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth commandment would then be the only one which has a promise: nor would the assumption that it is 'first' on the second table (not such a recent division as Meyer after Erasm. seems to think, see Philo, de Special. Legg. Vol. ii. p. 300, ed. Mang.) relieve the difficulty, as the same objection would still remain. We may perhaps best explain the statement of priority by referring it, not to all other foregoing commands (Harl.), but to all the other Mosaic commands (Mey.) of which the decalogue forms naturally the chief and prominent portion; simply then 'the first command we meet with which involves a promise.'

It may be observed that the article is not needed with πρώτος, ordinals being from their nature sufficiently definite; comp. Acts xvi. 12, and see Middleton, Greek Art. vi. 3, p. 100.

3. ἵνα εὖ σοι κ. τ. λ. 'in order that it may be well with thee;' a slightly varied citation from the LXX, Exod. xx. 12, Deut. v. 16, ἵνα εὖ σοι γένηται καὶ ίμα μακροχρόνιος γένη ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod.] ἦς Κύριος ὁ Θεός.
VI. 2, 3, 4.

εἰς τὴν γῆν. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ 4
tέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοο-
θεσίᾳ Κυρίου.

The omission of the latter words can scarcely have arisen
from the Apostle's belief that his Gentile hearers and readers were so
familiar with the rest of the quotation,
that it would be unnecessary to cite it
(see Mey.); for thus τῆς γῆς must be
translated 'the land' (of Canaan,—
simply and historically, Mey.) and the
promise denuded of all its significance
to Christian children. It is far more
probable (see Eadie) that the omission
was intended to generalize the com-
mand, and that, not merely 'toti
genti' (Beng.), nor in typical ref. to
heaven (Hamm., Olsh., see Barrow,
Decal. Vol. vi. 524), but simply and
plainly to individuals, subject of course
to the conditions which always belong
to such temporal promises; see Leigh-
ton, Expos. of Command. p. 487
(Edin. 1845).

καὶ εἰς γῆν μακρ.

'and that thou be long-lived;' 'et sis
longævus,' Vulg. The future is com-
monly explained as a lapse into the
'oratio directa' (comp. Winer, Gr.
§ 41. b. i, p. 258), but is more probably
to be regarded as dependent on ἵνα (so
Vulg., Ἐθν., Armm., all of which use
the subjunct.),—a construction which
though not found in Attic Greek (see
Klotz, Devar. Vol. ii. p. 630) certainly
does occur in the N. T. (comp. 1 Cor.
ix. 18, Rev. xxii. 14, and see Winer,
L. c.), harmonizes perfectly with the
classical use of ἐργαζόμενος (see the nume-
rous exx. cited by Gayler, Partic. Neg.
p. 209, sq.), and is here eminently
simple and natural; comp. Mey. in
loc. Whether however we can here
recognise a 'logical climax' (Mey.),
is doubtful: the future undoubtedly
does often express the more lasting
and certain result (compare Rev. L. c.,
where the single act is expressed by
the aor. subj., the lasting act by the
future); still, as the present formula
occurs in substance in Deut. xxii. 7
(Alex.), and might have thence become
a known form of expression, it seems
better not to press the future further
than as representing the temporal evo-
lution of the ἐν γενεσίαν.

4. Καὶ οἱ πατέρες] 'And ye fathers;' corresponding
address to the parents
in the persons of those who bore
the domestic rule, the πατέρες : comp.
Meyer in loc. Bengel remarks on the
presence of the καὶ here and ver. 9,
and its absence in ch. v. 25; 'facilius
parentes et heri abutuntur potentate
suā quam mariti.' This distinction is
perhaps over-pressed: καὶ here and
ver. 9 introduces a marked and quick
appeal (see Hartung, Partik. καὶ, 5. 7,
Vol. i. 149), and also marks that the
obligation was not all on one side, but
that the superior also had duties which
he owed to the inferior. The duty is
then expressed negatively and posi-
tively.

μὴ παροργίζετε

'provok not to wrath;' see Col. iii. 21,
μὴ ἐρεβίζετε τὰ τέκνα (Rec., Tisch.);
negative side of exhortation (οὐκ ἐπεν
ἀγαπάτε αὐτά, τοῦτο γὰρ καὶ ἀκότων
ἡ φώνα ἑνωταῖ, Chrys.), not with
reference to any stronger acts such as
disinheriting, &c. (Chrys.), but, as
Alf. rightly suggests, all the vexa-
tious circumstances which may occur
in ordinary intercourse; θεραπεύειν καὶ
μὴ λυπεῖν ἔκληνεν, Theod.

ἐκτρέφετε] 'bring up, educate;' in an
ethical sense, καλὸς ἐκτρέφει πατὴ
δίκαιος, Prov. xxiii. 24; frequently so
in Plato; comp. Polyb. Hist. i. 65. 7,
ἐν παιδείας καὶ νόμοις ἐκτεθραμμένων
(Winer). In ch. v. 29 the reference
is simply physical, but the force of the compound is the same in both passages; see notes in loc.

\[\text{έν παιδείᾳ καὶ νουθεσίᾳ} \] 'in the discipline and admonition;' 'in disciplina et correctione,' Vulg.; not instrumental, but as usual 'in the sphere and influence of;' see Winer, Gr. § 48 a, p. 346 note. These two words are not related to one another as the general (παιδί) to the special (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; so Trench, Synon. § 32, and before him Grot., 'παιδί hic significare videtur institutionem per paenam; νοθ. autem est ea institutio qua fit verbis.' This Christian meaning of παιδέια and παιδεία, 'per molestias erudition' (August.), seems occasionally faintly hinted at in earlier writers; comp. Xen. Mem. i. 3. 5, and Polyb. Hist. ii. 9. 6, where the adverb ἀδελαβὼς marks that the παιδεία was a word that needed limitation. On the latter form νουθεσία instead of νουθέτερα, see Moeirs, Lex. p. 248 (ed. Koch), Lobeck, Phryn. p. 512, 520.

\[\text{Κυρίου} \] 'Of the Lord;' subjecti,—belonging to the general category of the possessive genitive, and specifying the Lord Christ as Him by whom the νουθεσία and παιδεία were, so to say, prescribed, and by whose Spirit they must be regulated; so Harl., Olsh., Mey. The gen. objecti 'about the Lord' ('monitis ex verbo Dei petitis,' Beza), though apparently adopted by all the Greek commentators (comp. Theod. τὰ θεία παιδείων), seems far less satisfactory. Meyer reads τοῦ Κυρίου, but, as it would seem, by accident: there is no trace of such a reading in any of the critical editions.

5. \[\text{τοῖς κυρίοις κατὰ σάρκα} \] 'your masters according to the flesh;' \[\text{κατὰ σάρκα} \] here, as in Col. iii. 22 (where it precedes κυρ.); serving to define and qualify κυρίοις, 'your bodily, earthly masters:' comp. notes on ch. i. 19, ii. 11. Both here and Col. i. 6 (where the mention of δ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, τῷ κατὰ πνεῦμα καὶ κατὰ σάρκα Κυρ. Whether anything consolatory (κατὰ σάρκα ἐστὶν ἡ διστοσκεία, πρόσκαρος καὶ βραχεία, Chrys.) or alleviating ('mancere illius nihilominus intactam libertatem spiritualem,' Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously deductions which must have been, and which the Apostle might possibly have intended to be made. On the stricter but here neglected distinction between κύριος and διστοσκεία, see Trench, Synon. § 28. Lachm. places κατὰ σάρκα before κυρίοις with ABN; 10 ms.; Clem., Chrys. (r), Dam., al.,—but such a position is rejected by Tisch. and most recent editors, as a probable conformation to Col. iii. 22.

\[\text{μετὰ φόβου καὶ τρόμου} \] 'with fear and trembling.' By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the 'durior servorum conditio' (Wolf, Beng., comp. Chrys.), but only to the 'anxious sollicitudo' they ought to feel about the faithful performance of their duties; comp. Hamm. on Phil. ii. 12, where however the idea of ταξιωματικής...
VI. 5, 6.

ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ μὴ κατ' ἐκ 


by St Paul, being only found here 


and Col. iii. 22: the adj. ὀφθαλμο-


dουλεῖαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι 


Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

φροσύνη (Hamm.) is not so prominent 


as that of distrust of their own powers, 


anxiety that they could not do enough: 


see notes in loc.

ἐν ἀπλότητι τῆς καρδίας] 'in single-


ness of heart,' 'in simplicitate cordis,' 


Vulg., Clarom., Syr.; element in 


which their anxious and solicitous 


obedience was to be shown: it was to 


be no hypocritical anxiety, but one 


arising from a sincere and single heart; 


cαλὸς εἶπεν, ἐν γὰρ μετὰ φ. καὶ τρ. 


dουλείων, οὐκ ἐξ εὐνόων δὲ, ἀλλ' ὡς ἄν 


ἐξ, Chrys. The term ἀπλότης occurs 


seven times (2 Cor. i. 12 is doubtful) 


in the N.T., always in St Paul's Epp., 


and in all marks that openness 


and sincerity of heart (not per se 'liber-


ality,' see the good note of Fritz. Rom. 


Vol. iii. p. 62) which repudiates dupli-


city in thought (2 Cor. xi. 3) or action 


(Rom. xii. 8). It is joined with 


ἀκατία (Philo, Opif. § 41, p. 38, § 55, 


p. 61), and ἀγάθωσ (Wisl. i. 1), and 


is opposed to ποικιλία (Plato, Rep. 


404 e), ποιντροπία (comp. Hipp. Min. 


365 b, where Achilles is contrasted 


with Ulysses), κακουργία, and κακο-


θεία (Theoph., Theod., in loc.); see 


Suicer, Thesaur. Vol. i. p. 436, and 


Trench, Synon. Part ii. § 6; comp. 


Tittm. Synon. p. 29, and on the script-


urial aspects of singleness of heart, 


Beck, Seelenl. iii. § 26, p. 105 sq.

6. μὴ κατ' ὀφθαλμοδουλεῖαν] 'not 


in the way of eye-service;' further spec-


ification on the negative side of the 


preceding ἐν ἀπλότ., the prep. with 


its usual force designating the rule or 


'normam agendi,' which in this case 


they were not to follow; see exx. in 


Winer, Gr. § 49. d, p. 358. The word 


ὄφθαλμος appears to have been coined 


by L. Dindorf [DEGLN], see L. Dindorf in Steph. 


ἀνθρωπάρεσκοι] 'men-pleasers;' οἶ δὲ 


θεος διεσκόπτησεν οὖτά ἀνθρωπάρεσκοι, 


Ps. liii. 6. Lobeck (Phryn. p. 621) re-


marks on the questionable forms εὖ-


πέρεσκοι, δυσάρεσκοι, but excepts ἀνθρω-


πάρεσκοι. ἀλλ' ὡς 


doúloí Xρ.] 'but as bondservants of 


Christ;' contrasted term to ἀνθρω-


πάροι: τίς γὰρ Θεοῦ δοῦλος ὃν ἀνθρω-


ποιοι ἄρεσκεν βούλεται; τίς δὲ ἀνθρω-


ποιοι ἄρεσκεν Θεοῦ δύναται εἶναι δοῦλος; 


Chrys. : comp. ver. 7, where the op-


position is more fully seen. Rückert 


removes the stop after Ἐκρ., thus re-


garding ποιοῦτες as the principal 


member in the opposition, δοῦλοι Xρ. 


only a subordinate member which 


gives the reason and foundation of it. 


This, though obviously harsh, and 


completely marring the studied an-


tithesis between ἀνθρωπάρεσκοι and 


doúloí Xριστοῦ, is reintroduced by 


Tisch. (ed. 7), but properly rejected 


by other recent editors. The article 


before Χριστοῦ [Rec. with DEK;
most mss.; Chrys., Theod.] is rightly omitted by Lachm., Tisch., al., on preponderant external authority.

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

7. μετ' εὐνοιας δουλεύοντες άς τῷ Κυρίῳ καί οὐκ ἀνθρώπων επίτροπον] έχειν συν καὶ τός σωτι καὶ μέλλον ἀρχήσων ἀντι σοῦ παρών ἄνευ γάρ εὐνοιας τί δῆσθω; κ.τ.λ. This quotation certainly seems to confirm the distinction made by Harl. (to which Mey. objects), that while έκ ψυχής seems to mark the relation of the servant to his work, μετ' εὐνοιας points to his relation to his master: so also the author of the Constit. Apost. iv. 22, εὐνοιαν εὐφέρετο πρὸς τὸν διηστότην, Vol. i. p. 302 (ed. Cotel.): see exx. in Elsm. Obs. Vol. i. p. 228. The Atticists define εὖν, as both άπό τοῦ μείζωνος πρὸς τὸν ἔλαττωα καί εἰς τεκνία, εὐμένεια as only the former, see Thom. Mag. p. 368 (ed. Jacobitz), and exx. in Wetst. in loc. The omission of άς before τῷ Κυρ. by Rec. only rests on the authority of D^3EKL; mss.; Theod., al.

8. εἰδότες] 'seeing ye know;' concluding participial member, giving the encouraging reason (φόδια θαρεῖν πέρι τῆς ἀμοιβής, Chrys.) why they were to act with this honesty and diligence. The imperative translation, 'atque scitote' (Raphel, Annot. Vol. ii. p. 491), is not grammatically tenable (comp. Winer, Gr. § 45. 6, p. 313), and mars the logical connexion of the clauses. The translation of participles, it may be observed, must always be modified by the context; see Winer, Gr. § 45. 2, p. 307, but correct there what cannot be termed otherwise than the erroneous observation that such participles admit of a translation by means of relatives: the observation so often illustrated in these commentaries—that a participle without the article can never be strictly translated as a part, with the article—appears to be of universal application; see
VI. 7, 8, 9. 143

pois, εἰδότες ὅτι δὴ ἐὰν τι ἐκαστὸς ποιήσῃ ἀγαθὸν, τοῦτο κομίσεται παρὰ Κυπρίου, εἰτε δοῦλος εἰτε ἐλεύθερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, 9

8. δὴ ἐὰν τι ἐκαστὸς ποιήσῃ] So Tisch. with KL; most mss.; Syr. (both), al.; Chrys. (3) [but twice ἄνθρ. for ἐκ.], Theod. (adds ἡμῶν) Dam., Theoph., Oecum. (Rec., Griech., Scholz, De W., Meyer). The easiest and therefore suspicious reading ἐὰν ποιήσῃ. ἐκαστὸς is found in Ν (Ν 8 δὴ); while of the inverted readings, ἐκ. ἐὰν τι ποι. is supported by B: and ἐκ. δὲ ἐὰν ποι. by good external authority, viz. AE(D FG ἄς); many mss.; Vulg., Clarom., al.; Bas., al. (Lachm., Rück., Wordsw.); still the internal arguments derived from para-diplomatic (see Pref. to Gal. p. xxiv., ed. 4) considerations are so decided that we seem authorized in retaining the reading of Tisch. The example is instructive, as it would seem the numerous variations can all be referred either to (a) correction, or (b) error in transcription, or both united. For example, (a) the tmesis seems to have suggested a correction δ τι ἐὰν, and then, on account of the juxtaposition of δτι δ τι, the further correction of AB, al. Again it is (b) not improbable that owing to homeoteleuton, δ ἐὰν τι was in some mss. accidentally omitted, and that the unintelligible reading δτι ἐκαστὸς ποιήσῃ then received various emendations: thus we may account for the insertion of δ ἐὰν τις (1. 27. 31), ἐὰν τις (62. 179), ἐὰν τι (46. 115), δ ἐὰν (23. 47), between δτι and ἐκ.; all which readings have this value, that they attest the position of ἐκαστ. adopted in the text. esp. Donalds. Gr. § 490.

δ ἐὰν τι κ.τ.λ. ἡμῶν great thing each man shall have done;’ ἐὰν concurring with the relative and being in such connexions used simply for ἄν both by writers in the N.T., LXX, and late Greek generally. In the passages collected by Viger (Idiom. viii. 6) from classical authors ἄν clearly must be written throughout; see Herm. in loc. and Winer, Gr. § 42. 6. obs. p. 277. The relative is separated from τι by a not uncommon ‘tmesis,’ instances of which are cited by Meyer, e.g. Plato, Legg. ix. 864 β, ἥν ἄν τινα καταβάδῃς [Lysias] Polyestr. p. 160, δὲ ἄν τις ὡμὰς εἰ ποιῇ,—but here some edd. read δὴν. The form κομίσης τις [Rec. with D E KLM α.; most mss.; Bas., Chrys., Theod.] is rightly rejected both on preponderant external authority, and as derived from Col. l.c. The τοῦ [Rec. with KL; mss.] is also rightly omitted before Κυπρίου.

toūto koi. para Kuprion] ‘this shall he receive back from the Lord Christ;’ ‘this,—and fully this,’ expressed more at length in Col. iii. 24, 25. The ‘appropriative’ middle κομίσῃ (see esp. Donalds. Gr. § 432 bδδ, and § 434, p. 450) refers to the receiving back again as it were of a deposit; so that in κομίσης δ ἡμῶν, Col. l.c. (comp. 2 Cor. v. 10) there is no brachylogy; see Winer, Gr. § 66. 1. b, p. 547, and compare notes in loc. The tense seems obviously to refer to the day of final retribution; ἐπείδη εἰκὸς ἐστὶν πολλοὶ τῶν δεσποτῶν μὴ ἀμείβοντας τὰς εὐνοίας τοῖς δοῦλοις, ἐκα ἀμοίβαις ἐπισκευάζει τὴν ἀμοίβαιν, Oecum. δοῦλος ἐστι δλ. ‘whether he be bond Slave or free.’ whatever be his social condition here, the future will only regard his moral state; μετὰ τὴν ἔντευξιν ἐκδημιαῖν [ἐδιδᾶν] ὁ νῦν δουλεῖς διαφοράν, Theod.

9. Καὶ οἱ κύριοι] ‘And ye masters;’
Put on the panoply of God; arm yourselves against your spiritual foes with all the defensive portions of Christian armour, and the sword of the Spirit. Pray that we may be bold.

corresponding duties of masters similarly enunciated positively and negatively (άνείνετε τὴν ἀπειλήν, see ib. v. 1. 4. It is thus not necessary to modify the meaning of ἀπτ. ('hardness of heart,' Olsh.): St Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness.

cίδος ὑμῶν κ. τ. ψ. ] 'seeing ye know that both their and your master is in heaven;' causal participial member exactly similar to that in ver. 8; see notes in lac. Ree. 'Respect of persons;' 'personarum acceptio,' Vulg., Clarom., 'v'ilja-hatj,ei,' Goth.: on the meaning of this word, Ree notes on Gal. ii. 6, and on the orthography, Tisch. Prole­g. p. XLVII.

10. Τό λοιπόν ἕνδυναμοσθε ἐν Κυρίῳ
VI. IO, II.

Kai en to kratei tois ischous autou. Enivnadosse tein II pannotlian ton Theo proso to dynasthai umas sthna

Cor. xiii. 11, Phil. iii. 1 (see notes), iv. 8, 2 Thess. iii. 1. On the distinction between to loipon and to loipon [adopted here by Lachm. with ABN]; 3 MSS.; Cyr., Dam.,—evidence of great weight], see notes on Gal. vi. 17; and between it and to melion (merely 'in posterum') the brief distinctions of Tittmann, Synon. p. 175. The insertion of ddelefoi mou before enod. [Rec. Wordsaw., with KLN (FG, al., Vulg., omit mou); most MSS.; Cyr., Copt., al.; Theod., al.] has the further support of A, which adds ddelefoi after enod,—but is rightly rejected by Lachm., Tisch., with ABN 1; 3 MSS.; Cyr., Dam.,—evidence of great weight], see notes on Gal.

The insertion of aoXqoµau before ivouv. [Ree., Wordsw., with KL~ 4 (FG, al., Vulg., omit µou); most MSS.; Syr., Copt., al.; Theod., al.] has the further support of A, which adds aoXqoµau after lvo.,—but is rightly rejected by Lachm., Tisch., AL on good external authority [BDEW; Clarom., Sang., Goth., Lth. (both), Arm.; Cyr., al.], and besides, as being alien to the style of an Epistle in which the readers are not elsewhere so addressed; see Olsh. and Alf. in loc.

Enivnamosste[ [corroboremini] Syr.,—less definitely, 'bestrong,' Auth.; not middle, 'corroborate vos,' Pisc., but (as always in the N.T.) passive; comp. Acts ix. 22, Rom. iv. 20, 2 Tim. ii. 1, Heb. xi. 34, and see Fritz. Rom. i. c. Vol. i. p. 245. The active occurs in Phil. iv. 13, 1 Tim. i. 12, 2 Tim. iv. 17, in each case in reference to Christ. The simple form dnav. [here in B; 17; Orig. Cat.] is only found in Col. i. 11, and Heb. xi. 34 [ADNI], see Lobeck, Phryn. p. 605. kal en to k.t.l. 'and in the power of His might,' not a de dia dovw, Beng., but with a preservation of the proper sense of each substantive, on which comp. notes on ch. i. 19. This appended clause (kal) serves to explain and specify the principle in which our strength was to be sought for, and in which it dwelt; comp. 2 Cor. xii. 9, 'nà episkenwpos èn' èmè h dynami tov Xristov. On the familiar en Kuriw 'in the Lord,' our only element of spiritual life, see notes on ch. iv. 1.

II. Enos. tìn pannotlian] 'Put on the whole armour, the panoply.' The emphasis rests on this latter word (Mey.), as the repetition in ver. 13 still more clearly shows, not on to Theo [Harl.]: 'significant debere nos omni ex parte instructos esse, no quid nobis desit,' Calv.; the term here plainly denoting not merely the 'armatura,' Vulg., but the 'universa armatura,' Beza, the armour in all its parts, offensive and defensive; 'omnia armorum genera, quibus totum militis corpus tegitur,' Raphel, Annot. Vol. ii. 491; see Judith xiv. 3, panoπlia, compared with ver. 2, to skeu tâ polymikâ, and comp. panteλh panoπlia, Plato, Legg. VII. 796 B. It has been doubted whether St Paul is here alluding to the armour of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same: see esp. Polyb. Hist. vi. 23, a good Art. in Kitto, Cyclop. ('Arms, Armour'), and Winer, RWB. Art. 'Waffen,' Vol. ii. p. 667. For a sermon on this text see Latimer, Serm. iii. p. 23 (Lond. 1858).

Tó Theo[ of God,' 'quod a Deo donatur,' Zanch.; gen. of the source, origin, whence the arms came (Hartung, Casus, p. 23), notes on 1 Thess. i. 6), well expressed by Theod. àpaso διανεμει τìn basileias panteλhian.

Prós to dynasthai k.t.l.] 'in order that ye may be able to stand firm against;' object and purpose contemplated in the equipment; see notes on ch. iii. 4, iv. 12. The verb sthmas, as Raphel (Annot. Vol. ii. p. 493) shows, is a
military expression, 'to stand one's ground,' opp. to φεύγω; see esp. Kypke, Obs. Vol. ii. p. 301. The second πρὸς in this connexion has thus the meaning 'adversus' (Vulg., Clarom.), with the implied notion of hostility ('contra'), which is otherwise less usual unless it is involved in the verb; see Winer, Gr. § 49. h, p. 361 note. τὰς μεθοδείας τοῦ διαβόλου 'the wiles of the Devil,' or perhaps, as more in harmony with the context, 'the stratagems' (Eadie; μεθοδείαι εἰσὶ τὰ ἀπαντήσα καὶ διὰ μὴν αὐτῆς ἔκλεις, Chrys.); the plural denoting the various concrete forms of the abstract singular; see notes on Gal. v. 20. On the form μεθοδείας, which is here very strongly supported [ADDEFGKL; many mss.], see notes on ch. iv. 14. The only reason for not accepting it is that in cases of apparent itacism caution is always required in estimating the value of external evidence. The number of those in N, in this Ep. alone, is very great.

12. οὕτω έστιν ἡμῖν ἡ πάλη] 'our struggle is not,' 'the struggle in which we are engaged.' reason for the special mention of the μεθοδείας τοῦ διαβόλου, ver. 11. It is commonly asserted that the metaphor is not here fully sustained, on the ground that πάλη (πάλλω) is properly 'lucta;' see Plato, Legg. vii. 796 Α. As however we find πάλη δορᾶς, Eur. Heracl. 160; πάλην μίσαντες λύγχρα, Lyc. Cassand. 1358, it is clear that such a usage as the present can be justified: indeed it is not unlikely that the word (ἀερ. λέγωμ. in N. T., not found in LXX) was designedly adopted to convey the idea of the personal, individualizing, nature of the encounter. The reading ἡμῖν adopted by Lachm. (text) is well supported [BD1FG; 3 mss.; Clarom., Sang., Aug., Boern., Syr., Goth., al.; Lucif., Ambrst.], but appy. is less probable than ἡμῖν [ADDEKLN; most mss.; Vulg., Capt.; Syr.-Phil., al.; Clem., Orig., al.], for which it might have been substituted as a more individualizing address.

πρὸς αἷμα καὶ σάρκα] 'against flesh and blood,' mere feeble man; o πρὸς τοὺς τυχώντας ἔχομεν φθον. οὗτος πρὸς ἀνθρώπους ἀμοιβαίος ἡμῖν καὶ ισο­δίκωμοι, Theoph.: comp. Polyænus, Strat. iii. 11, μὴ ὅσ πολεμίους συμβαλλόντες διὰ ἀνθρώπους αἷμα καὶ σάρκα ἔχουσι [the exhortation of Cha­brias to his soldiers], and see notes on Gal. i. 16, where the formula is more fully explained. ἀλλὰ There is here no ground for translating οὐ... ἀλλὰ 'non tam... quam;' comp. Glass. Philol. 1. 5. 22, Vol. i. p. 420 sqq. (ed. Dathe). The negation and affirmation are both absolute; 'non con­tra homines ['vass sunt, alius utitur,' August.]; sed contra démones,' Cornel. a Lap.; see esp. Winer, Gr. § 55. 8, p. 439, where this formula is very satisfactorily discussed, and comp. Kühner on Xenoph. Mem. i. 6. 2, and notes on i Thees. iv. 8. In those exx. where the negation cannot from the nature of the case be considered completely absolute, it will be ob­served, as Winer ably shows, that the negation has designedly a rhetorical colouring, which in a faithful and forcible translation ought always to be preserved without any toning down; see Fritz. Mark, Excurs. ii. p. 773 sqq., Klotz, Devar. ii. p. 9, 10.

πρὸς τὰς ἀρχάς] 'against the principalities;' see esp. notes on ch. i. 21, and observe that the same terms which are there used to denote the classes
and orders of good, are here similarly applied to evil angels and spirits; comp. Usteri, Lehrb. ii. 2, b, p. 335.

τοὺς κοσμοκράτορας κλ.α.] 'the world-rulers of this darkness,' those who extend their world-wide sway over the present (comp. ch. ii. 1) spiritual and moral darkness; ποιον σκότους; αἵρετής νυκτός [comp. Wetst.]; οὐδεμιός, ἀλλὰ τῆς πονηρίας, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of κοσμοκρ., as not merely 'rulers,' (magistrates,' 1Eth.), 'fairwardians,' Goth., but 'rulers over the world,' munditenentes, Tertull. (Marc. v. 18), κόσμος preserving its natural and proper force. So even in the second of the three exx. cited by Schoettg. Hor. Hebr. Vol. I. p. 790, out of Rabbinical writers ('qui vocem iis tribuit civitate sua donarunt'), which Harl. here adduces,—'Abraham persecutus est quattuor iudaeis, sc. reges,'—the word appears used designedly with a rhetorical force: ex. 3 is perfectly distinct. Further exx. from later writers are cited by Elsner, Obs. Vol. i. p. 219. The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the κόσμος, not in its mere material nature (οὐχὶ τῆς κτίσεως κρατούντες, Theoph.), but in its ethical and perhaps intellectual character and relations (ὡς κατακρατούντες τῶν τὰ κοσμικά φρονώντων, (Ecum.), the deprivation of which is expressed by τοῦ σχ. τούτου: see John xvi. 11, ὁ ἄρχων τοῦ κ. τούτου· 1 John v. 19, ὁ κ. δῆλον ἐν τῷ Πνεύμῳ [see notes on ver. 16] κεῖται· 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τούτου· comp. John xiv. 30. On the meanings of κόσμος, see Bauer, de Regno Divino, III. 2, 3 (Comment. Theol. Vol. ii. p. 134, 154), and comp. notes on Gal. iv. 3. The insertion of τοῦ αἰῶνος before τούτου [Rec. with D καὶ EKLνΝ 'sed rursus absteruit']; majority of mss.; Syr.-Phil. with an ast.; Orig., Chrys., Theod., al.] seems clearly explanatory, and is rightly rejected by nearly all modern editors.

tὰ πνευματικὰ τῆς πονηρίας] 'the spiritual hosts, communities of wickedness,' so characterized by essential πονηρία, gen. of 'the characteristic quality' (Scheuerl. Synt. § 16. 3, p. 115, Winer, Gr. § 34. 3. b, p. 211); ἔπειθη γὰρ ἐξεκατοντάες τῶν αἰγελοί πνεῦματα προεβηκές τῆς πονηρίας, Theoph., comp. (Ecum. in loc.) ὑπ' αὐτῶν not however merely τὰ πνεῦματα (Elsn. i., comp. Syr., 1Eth.), but, in accordance with the force of the collective neut. adjec. (Bern. Synt. vi. 2, p. 326; Jelf, Gr. § 436. 1. δ), denote the bands, hosts, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ λαριακά ('robber-hordes'), Polyb. Strateg. v. 14. 1 [τὰ δούλα, τὰ αἰχμαλώτα, comp. that after Bernhardy, are not fully appropriate; see Lobeck, Phryn. p. 378]; comp. τὰ δαμαβία, and see esp. Winer, Gr. § 34. 3. b. obs. 3, p. 213. The gloss of Auth. (from Tynd.) 'spiritual wickedness' is hardly defensible, for if τὰ πνευματικὰ be taken as the abstract neuter (so perhaps Copt.,—which adopts the singular πνευματικῶν) expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, Sprachl. § 43. 4. 27; comp. Stier), the meaning must be, not 'spirituales malignitates,' Beza, but 'spiritualia nequitiae,' Vulg., Clarom. (comp. Goth.), i.e. 'spiritual elements, properties, of wickedness' (see Jelf, Gr. § 436. obs. 2),—an abstract mean-
ing which obviously does not harmonize with the context; see Meyer in loc. The concrete interpretation, on the other hand, is grammatically correct, and far from unsuitable after the definite τῶν κοσμοκράτωρας.

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

13. \textit{διὰ τοῦτο} ‘On this account,’ ‘wherefore;’ since we have such powerful adversaries to contend with; \textit{ἐπειδὴ φορὶ χαλεποὶ ὁ ἔχομεν,} \textit{Æcum. αὐταλάβετε} ‘assume,’ ‘take up,’ not necessarily ‘to the field of battle,’ Conybe, but with simple local reference, as opposed to καταχώρισαι; αὐταλαμβ. τὰ δπλα κ.τ.λ. being the technical expression: see Deut. i. 41, Jer. xiv. (xxvi.) 3, Judith xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, \textit{Obs. Vol. i.} p. 302, Elsner, \textit{Obs. Vol. i.} p. 231, and Wetst. in loc. ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ ‘in the evil day—of violent temptation,’ Fell, \textit{Cocc.}: ἡμέραν πονηρὰν τὴν τῆς παράταξις ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργοῦσιν αὐτὴν διαμόλυντο τὸ δύομα τέφεικός, Theod.; Schöttgen compares ἐν ἡμέρᾳ τῇ πονηρᾷ ‘in hora mala, quando periculum nobis imminet,’ \textit{Hor. Hebtr. Vol. i.} p. 793. The use of ἡμέρα rather than αἰών (Gal. i. 4) is opposed to the interp. of Chrys., \textit{Æcum., Theoph.}, τῶν παράτασεν βλάβη φορὶ, and the foregoing earnest tone of exhortation to the idea that any consolation (scil. τὸ βραχὺ ἐδήλως, Theoph., comp. Chrys.) was implied in the use of ἡμέρα. Still more untenable is the view of Meyer, that St Paul is here specifying the day when the last great Satanic outbreak was to take place (comp. notes on Gal. i. 4); the \textit{Ἀπο-}
VI. 13, 14.

καὶ ἀπαντα κατεργασάμενοι στήναι. στήτε ὑδν περίζω-14
σάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνυσάμενοι τὸν

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

ἀπαντα κατεργασάμενοι] 'having ac­
complished, fully done, all,' not merely
in preparing for the fight (Beng.),
but, as στήναι ('to stand one'sground')
obviously suggests, in and appertain­
ing to the fight; all things that the
exigencies of the conflict required.
The special interpr. of Öcum. (comp.
Chrys.) κατεργασατ. = καταπολεμήσαντες,
i.e. 'having overcome all,' Auth. Marg.
(comp. Ezek. xxxiv. 4, 3 Esdr. iv. 4),
though adopted by Harl., is verydoubt­
ful; for in the first place, the masc.
would have seemed more natural than
the neut. ἀπαντα (Est., contr. De W.);
and secondly, though κατεργάζει;
occurs 20 times in St Paul's Epp., it is only
in one of two senses, either perficere
('not rem arduam,' Fritz.) as here,
(Rom. vii. 18, Phil. ii. 12, al., or per­
petrare ('de rebus que fiunt non ho­
neste') as Rom. i. 27, ii. 9, al.; see
Fritz. Rom. ii. 9, Vol. i. p. 107, and the
numerous exx. cited by Raphael,
Art. 'Balteus')—to have been com­
monly used to support the sword; see
plates in Montfaucon, L'Antiq. Expl.
iv. p. 14 sq., Smith, Dict. Art. 'Zona,'
and Winer, RWB. Art. 'Gürtel,'
Vol. i. p. 448. ἐν ἀληθείᾳ] 'with
truth,' as the girdle which bound all
together, and served to make the Chris­
tian soldier expedite and unencum­
bered for the fight; ἐν being instru­
mental, or perhaps rather semilocal,
with a ref. to the cincture and equip­
ment; comp. Psalm lxv. 7, περευςο­
μένος ἐν δυνατείᾳ, and see Green,
Gramm. p. 289. It has been doubted
(see Öcum. in loc.) whether by ἀληθείᾳ
is meant what is termed objective truth
(ἀλήθεια δογμάτων, Öcum. 1), i.e. 'the
orthodox profession of the Gospel'
(Hamm. on Luke xii. 35), or subjective
truth: the latter is most probable, pro­
vided it is not unduly limited to mere
truthfulness' (Chrys. 1) or sincerity
15 θώρακα τῆς δικαιοσύνης, καὶ υποδησάμενοι τοὺς πόδας ἐν 16 ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. ἐπὶ πάσιν ἀναλα-

(Calv., Olsb.). It must be taken in its widest sense ἀλήθ. ἐν τῇ Ἰουδ. ch. iv. 21, the inward practical acknowledgment of the truth as it is in Him; δόνῃ δὲ ὦ πρὸς τὸν Χρ. νομίσαι τῶν ὄντων ἀλήθειαν, Οἰκομ.; comp. Reuss, Théol. Chrét. iv. 16, Vol. ii. p. 169.

τῆς δικαιοσύνης] 'of righteousness,' gen. of apposition or identity; see Winer, Gr. § 59. 8, p. 470, comp. Scheuerl. Synt. § 12.1, p. 82; similarly in regard of sentiment, Isaiah lix. 17, καὶ ἐκκλησία δικαιοσύνην ὡς θώρακα. Wisd. v. 19, ἐκκλησία θώρακα δικαιοσύνην. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (Harl.), as πίστις is mentioned independently in ver. 16, but rather Christian moral rectitude (Mey., Olsb., Usteri, Lehbr. ii. 1. 2, p. 190; τὸν καθολικὸν καὶ ἑκάστοτε βίον, Chrys.), or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. Regen. Vol. iv. p. 434. Eadie presses the article, but without grammatical grounds; its insertion is merely due to the common principle of correlation; see Middl. Art. III. i. 7, p. 36.

15. υποδησάμενοι τοὺς πόδας] 'having shod your feet,' 'calceati pedes,' Vulg., Clarom. It does not seem necessary to refer this specially to the Roman 'caliga' (Mey.; see Joseph. Bell. Jud. vi. 1. 8), as the reference to the Roman soldier, though probable, is not certain: any strong military sandal (Heb. כַּדִּים, Isaiah ix. 4, see Gesen. Lex. s.v.) is perhaps all that is implied; comp. Lydus, Synt. Suec. iii. 2, p. 46 sq.

ἐν ἐτοιμασίᾳ] 'with the readiness,' not 'in preparationum,' Clarom., but 'in preparatione,' Vulg. (Amiat.), Copt.; εἴνει being instrumental, or semi-local, as in ver. 14. The somewhat peculiar form ἐτοιμασία, used principally in the LXX and eccl. writers, denotes properly 'preparation' in an active sense (ἐτοιμος, trophiōs, Wisd. xiii. 12; αὐτάν τε καὶ ἑτοιμος, Mart. Polyc. § 18); then 'a state of readiness,' whether outwardly considered (Joseph. Antiq. x. 1. 2, ἐπιπον τὴν ἐτοιμασίαν or inwardly estimated (Hippocr. de Dec. Habit., Vol. i. p. 74, ed. Kühn; comp. Psalm x. 17, ἐτοιμασίας καρδίας, i.e. τὸ ἐμπαράσκευα, Chrys.); and thence by a conceivable transition (esp. as τὴν admits both meanings, see Gesen. Lex. s.v.) 'something fixed, settled' (comp. Prov. iv. 18 Thed., ἐτοιμασία ἡμέρας = σταθερὰ μετημβρας, and further even 'a basis, a foundation,' Heb. יִשָּׂך (Dan. xi. 7 Thed., τῆς ἥλιας αὐτῆς τῆς ἐτοιμασίας αὐτοῦ compare Ezra ii. 68, Psalm lxxxix. 15). This last meaning however may possibly have originated from a misconception of the translator (see Holzh. and Meyer in loc.), but at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,' 'preparedness' (σεισμένη, Syr., 'manviṣa, Goth.), not however ὅπῃ ἐτοιμον εἶναι πρὸς τὸ εὐαγγελίον (Chrys.), but, as the context and metaphor suggest, 'ad militiam, impedimentis omnibus soluti,' Calv.

τῶν εὐαγγ., τῆς εἰρήνης] 'of the Gospel of peace;' scil. caused by the εὐαγγ. τῆς εἰρ.; the first gen. εὐαγγελίου being that of the source or agent (see notes on 1 Thess. i. 6, Scheuerl. Synt. § 17, p. 126), the second εἰρήνης that of the purport and contents: compare ch. i. 13, τὸ εὐαγγελίῳ τῆς σωτηρίας, where see notes, and Bernhardy, Synt.
VI. 15, 16, 17.

βόντες τὸν θυρεόν τῆς πίστεως, ἐν ὧν δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσω· καὶ τῆς 17

III. 44, p. 161. The sum and substance of the Gospel was εἰρήνη, Peace, not with one another merely, but with God (Est.), a peace that can only be enjoyed and secured if we war against His enemies: εν τῷ διαβόλῳ πολεμώμεν εἰρηνεύμεν πρὸς τὸν Θεόν, Chrys. On the words with which εὐαγγ. is joined in the N. T., see note and list on ch. 1. 13, and Reuss, Théol. Chrét. iv. 8, Vol. ii. p. 81.

16. εἰς τάσειν] 'in addition to all,' not with local ref. 'super omnibus, quaecunque industriis,' Beng. (comp. Goth. 'usur all'), nor with ethical ref. 'above all,' Auth., but simply in ref. to the last accompaniment; comp. Luke iii. 20, προεδρήκεν καὶ τοῦτο ἐκπ. πᾶσι, and see Winer, Gr. § 48. c, p. 350. Eadie cites Col. iii. 14, εἰς πᾶσι τούτοις, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τούτοις implies a reference to what has preceded, while εἰς τάσειν is general and unrestricted, and more nearly approaches a 'formula concludendi;' see Harl., and exx. collected by Wetst. on Luke xvi. 26. In both the force of εἰς is the same, 'accession,' 'superaddition;' comp. Donalds. Gr. § 483. aa. The reading εἰς τάσιν, adopted by Lachm. (text) with BN; 10 mss.; Clarom.; Vulg. (appy.); Method., Greg.-Naz.; al., deserves consideration, but may have been a correction for the ambiguous εἰς τῇ.

τὸν θυρεόν] 'the shield,' 'scutum,' Vulg., Clarom. The term θυρεός, as its derivation suggests, is properly anything 'quod vicem janius prestat' (Homer, Od. ix. 240, 313, 340), thence in later writers (see Lobecck, Phryn. p. 366) a large oblong or oval shield (old τὸ θύρα φυλαττῶν τῷ σῶμα, Theoph.), differing both in form and dimensions from the round and lighter ἀστίς (clypeus): see esp. Polyb. Hist. vi. 23. 2, comp. Lips. de Milt. Rom. iii. 2, and exx. in Kypke, Elsner, and Alberti in loc. Harless doubts whether θυρεός was intentionally used instead of ἀστίς, and cites the very similar passage Wisd. v. 20, λήψατε ἀστίδα...διπλή. It is not however improbable that in the time of St Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, Flamin. § 12. τῆς πίστεως] 'of faith;' appositional gen. similar to τῆς δικαιοσύνης, ver. 14. εἰς δὲ δυνήσεσθε] 'with which ye will be able;' scil. as protected by and under cover of which (comp. ver. 16), or, with a still more definite instrumental force (Goth., Arm.), specifying the defensive implement by which the extinction of the fire-tipped darts will be facilitated and effected; ἡ πίστις τῶν τάφων τῶν, Theoph. The future must not be unduly pressed (Mey.); it points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present;' see Bernhardy, Synt. x. 5, p. 377. τοῦ πονηροῦ] 'the Evil One;' 'nequissimi,' Vulg., Clarom.; not 'evil,' τὸ πονηρόν, but in accordance with the individualizing and personal nature of the conflict which the context so forcibly depicts, —the Devil; πῶς ἐκείνος πονηρὸς καὶ εὐχήν λέγεται, Chrys. de Diab. ii. Vol. ii. p. 309 (ed. Ben. 1834), comp. 2 Thess. iii. 3 and notes, 1 John v. 18, probably Matt. v. 37, John xvii. 15, al., and see Suicer, Thesaur. s. v. Vol. ii. p. 807, and on the conflict generally, the instructive remarks of Meyer, Hist. Diab. § 7, p. 681 sq.; comp. also
152 ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαι-


τὰ βλη...τὰ πετυρ.] 'the fire-tipt, or fiery, darts;' the addition of the epithet serving to mark the fell nature of the attack, and to warn the combatant; πετυρ. δὲ αὐτὰ κέκληκεν διεγέρων τῶν στρατιώτας, καὶ καλέων άσφαλῶς περιφράττεσθαι, Theod. Allusion is here distinctly made to the πυρφόροι δισταλ, arrows, darts, &c. tipt with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14), Greeks (Herod. viii. 52, Thucyd. ii. 75, Arrian, Alex. ii. 18), and Romans ('mal-leoli,' Cicero pro Milone, 24: 'falarice,' Livy, xx. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field; see Vegetius, de Re Milit. iv. 18, Winer, KWB. Art. 'Bogen,' Vol. i. p. 190. Any reference to 'poisoned' darts (Hamm., al.) is not in accordance with the meaning and tense of the part.

We may remark that τὰ before πετυρ. is not found in BD1FG, and is rejected by Lachm.; in which case πετυρ. will become a 'tertiary' predicate, and must be translated 'fire-tipt as they are,' see esp. Donalds. Gr. § 489 sq., and comp. Winer, Gr. § 20. 1. obs. p. 122. It seems however more probable that the art. was omitted by an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion. οὔσειαν] 'to quench.' It seems too much to say with Calv. in reference to the metaphor, 'improprie loquitur.' That the use of οὔσειαν was suggested by πετυρ. is not improbable; as however it is certain that the larger shields, which for lightness were made of wood, were covered with hides (μυχώχωρ δέρ-ματi, Polyb. Hist. vi. 23, 3; Lips. de Milit. iii. 2) and similar materials designed to prevent the full effect of the βλη πετυρ., the particular verb cannot in any way be considered here as inappropriate; comp. Arrian, Alex. ii. 18.

17. καὶ τὴν κ.τ.λ.] Meyer rightly objects to the punctuation of Lachm. and Tisch.: a comma, or perhaps rather a colon (Wordsw.), is here far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes on ch. i. 20. δέξασθε] 'receive,' as from Him who furnishes the armour (ver. 13), and whose Spirit puts in our hands the sword; 'accipite, oblatam a Domino,' Beng. The verb is omitted by D1FG; Clarom.; Cypr., Tertull., al., and converted into διέξασθαι (but perhaps an itacism) by Matth. with AD6(EK)KL; mss.; Cypr. (1),—but in neither case on sufficient external evidence.

τοῦ σωτηρίου] 'of salvation;' gen. of opposition, as in ver. 14, 16. The use of this abstract neuter, is, with the exception of this place, confined to St Luke (see Luke ii. 30, iii. 6, Acts xxviii. 28), though sufficiently common in the LXX; compare Isaiah lix. 17, περικεφ. σωτηρίου,—a passage to which its present occurrence may perhaps be referred. There is no ground for supposing that τοῦ σωρ. is masculine ('salutaris, i.e. Christi,' Beng.), either here or Acts l. c., nor can we say with Mey. that τοῦ σωτηρίου is 'any ideal possession:' in 1 Thess. v. 8 the περικεφαλαία is the ἐλπίς σωτηρίας, in the present case there is no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes, in a certain sense, even a present possession; see
notes on ch. ii. 8.

**VI. 18.** 153

**ραν τοῦ Πνεύματος,** δ έστιν βήμα Θεοῦ. διὰ πάσης 18 προσευχῆς καὶ δεήσεως προσευχόμενοι εν παντὶ καιρῷ εν Πνεῦματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες εν πάσῃ προσκαρ-

satisfactory: διὰ πάσης κ. τ. λ. simply and correctly denotes the earnest, because varied character of the prayer (see Theoph.); εν παντὶ καιρῷ the constancy of it (φθέλεχώς, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); εν Πνεύματι (see infra) the holy sphere of it. Conyb. (comp. Syr., but not אeth., Syr.-Phil.) translates the part. as a simple imperat., and makes ver. 18 the beginning of a new paragraph; this however cannot be justified; see Winer, Gr. § 45. 6, p. 313. It has been doubted whether there is here any exact distinction between προσευχή (ἡ πράξεις καὶ ἐγνωρίσας ὧν τοῦ δεός, but see 2 Cor. i. 11); comp. Orig. de Orat. § 33, Vol. XVII. p. 292 (ed. Lomm.). Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that προσευχή is a "vocabulum sacram" (see Harl) denoting 'prayer' in general, προσεύχης a "vocabulum commune" denoting a special character or form of it, 'petition,' rogatio; see Fritz. Rom. x. 1, Vol. ii. p. 374, Trench, Synon. Part ii. § 1, and notes on 1 Tim. ii. 1. εν παντὶ καιρῷ] 'in every season.' There is no necessity to restrict this to 'every fitting season,' Eadie: the mind of prayer (τὸ ὑμείν τὸ ὑφίσταντα, Theoph. on 1 Thess. v. 17) is alluded to as much as the outward act; see Alf. on Luke xviii. 1. εν Πνεύματι] 'in the Spirit:' certainly not the human spirit ('cum devoto cordis effectu,' Est.), nor as in contrast
19 τερησει καὶ δεησει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν
to ἀπαρτολογεῖν (Chrys.), but the Holy
Spirit (Jude 20), in whose blessed and
indwelling influence, and by whose
merciful aid, we are enabled to pray
(Rom. viii. 15, Gal. iv. 6), yea, and
who Himself intercedes for us (Rom.
viii. 26).

εἰς αὐτόν 'for it,'
'hereunto,' scil. τὸ προσευχῆθαι ἐν
πάντι καὶ ᾼρῳ ἐν Πνεύματι. The refer-
ence is obviously not to what follows
(Holzh.), but to what
precedes. It was
'for this' (scarcely more than
'in respect of this,' Mey.) that the Ephesians
were to be watchful; not that
all
should abide in continual prayer(Osh.,
Harl.), for the prayer for the Apostle
(ver. 19) is to be for a different spiri-
tual grace, but that they themselves
might have that grace ('ut quotidie
oretis,' Est.), and exercise it in gene-
ral, persistent, and appropriate suppli-
cations for all saints. The
addition of
ῥατο ἀπὸ τῆς προσκαρτ. κ.τ.λ.] 'watching
in all perseverance and supplication,'
'in omni instantiū et obsecratione,'
Vulg.; supplementary clause, specify-
ning a particular accompaniment to
their prayer and watchfulness in re-
gard to themselves, and a particular
phase and aspect which it was to as-
sume; 'in praying for themselves they
were uniformly to blend petitions for
all the saints,' Eadie: comp. Col. iv.
2, 'γραμματαίωτες ἐν ἀνδρῇ [προσευχή] ἐν
ἐκχαίρεισιν, where ἐν ἐκχ. denotes the
accompanying act, one of the forms
which προσευχή was to assume.
The two substantives προσκαρτ. καὶ
dεήσ., though not merely equivalent
to 'precantes sedulo' (Syr., comp.
秇.αθ.), still practically amount to a
'hendiadys.' According to the regu-
lar rule, the substantive which con-
tains the 'accidens' ought to follow
rather than precede (see Winer, de Hy-
pall. et Hendiad. p. 19), still here προ-
s. so clearly receives its explanation from
καὶ δεήσ., that the expression, though
not a strict and grammatical, is yet
a virtual, or what might be termed a
contextual ἐν διὰ δύνατον: see esp. Fritz.
notes on Col. iv. 2.

19. καὶ 'and, to add a particular
case:' on this use of καὶ in appending
a special example to a general classifi-
cation, see Winer, Gr. § 53. 3, p. 388,
notes on ch. v. 18, and on Phil. iv. 12.
ὑπὲρ ιμόν] 'for me,' 'in behalf of me.'
Eadie (after Harl.) endeavours to trace
a distinction between
ὑπὲρ here and
πελ. in ver. 18, as if the former was
more special and individualizing, the
latter more general and indefinite;
'sorgt um Alle, auch für mich,' Harl.
This in the present case, where the
two prepp. are so contiguous, is
plausible; but as a general rule little more
can be said than that ὑπέρ in its ethi-
cal sense perhaps retains some stronger
trace of its local meaning than
πελ. see notes on Gal. i. 4, on Phil. i. 7, and
comp. Krüger, Sprachl. § 68. 28. 3.
ἵνα μοι δοθῇ] 'that there may be given
to me,' particular object of the ἀγνων.
ἐν προσκαρτ., with an included refer-
ence to the subject of the prayer;
comp. notes on ch. i. 17. The δοθῇ,
as it position seems to indicate, is em-
phatic; it was a special gift of God,
and felt to be so by the Apostle, 'non
nitebatur Paulus habitu suo,' Beng. The reading of Rec. δοθεί (which rests only on the authority of a few mss.) would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; compare ch. i. 17, and see esp. Klotz, Devar. Vol. ii. p. 622; Herm. Soph. Elect. 57.


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

The expression ἀνοίγων στόμα may be briefly noticed. When not specially modified or explained by the context (compare 2 Cor. vi. 11), it does not, on the one hand, appear to have any preclusive reference to the nature or quality of the discourse (οὐκ ἀπα ἐμελέτα ἀπερ ἔλεγεν, Chrys.; 'ore semi-clauso proferuntur ambigua,' Calv.), nor, on the other, is it to be considered as merely graphic and unemphatic (Fritz. loc. cit., and on Matth. v. 2), but nearly always appears to specify the solemnity of the act and the occasion; comp. Matth. v. 2, Job iii. 1, Dan. x. 16, Acts viii. 32, and appy. xviii. 14 [it was a grave answer before a tribunal], and see Tholuck, Berggr. p. 60 sq. ἐν παρρησίᾳ γνωρίσαι] 'with boldness of speech to make known,' 'cum fiducia notum facere,' Vulg., Clarom.; specification of the result contemplated in the gift ('ut mihi contingat λόγος, inde autem nascatur ἐν ἐν παρρ. γνωρίσαι,' Fritz. ad 2 Cor. p. 100), and of the spirit by which it was to be marked. As ἐν ἀνοίγων στόμα hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching; θάρσος καὶ λόγον χορηγιάν ἵνα κατὰ τὸν θείον λόγον πληρώσω τὸν δρόμον, Theod. On the meaning of παρρησία, see notes on 1 Tim. iii. 13.


to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτῷ would certainly seem to have the same reference as ὑπ' it, there would be an inevitable tautology in ἐν αὐτῷ (seil. τὸ ἐν παρρ. κ. τ. λ.) παρρησιάωμαι. The reference must then be either simply to τὸ εὐαγγέλ. (Harl.) or more probably to τὸ μυστ. τοῦ εὐαγγελ.
I have sent Tychicus to tell you of my state and to comfort you.

The reading is somewhat doubtful. The order in the text is adopted with ADEFGK (AD1FGK15); Clarom., Vulg., al.; Theod., Lat. Ff. (Lachm.). Tisch. ed. 2 and 7 follows the order εἰδήτε καὶ ὑμεῖς, with BK; great majority of mss.; Syr. (both), Basm.; Chrys., Dam., Jer., al.

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

πρεσβεύω ἐν ἀλώσει. 'I am an ambassador in a chain,' 'in catena,' Vulg., Clarom., but [εἰδήτε ... in catenis] Syr., and similarly Copt., Goth., Arm. [γαβάνοκ, no sing.;] a noticeable and appy. designedly anti- thetical collocation, 'I am an ambassador—in chains;' 'alias legati jure gentium sancti et inviolabiles,' Wetst., comp. Theoph. It seems doubtful whether any historical allusion to a 'custodia militaris' (Beza, Grot.; on which see esp. Wieseler, Synops. p. 394, note) is actually involved in the present use of the singular; comp. Acte xxviii. 20, 2 Tim. i. 16, Joseph. Antiq. xviii. 6. 10, and see Paley, Hor. Paul. vi. 5, Wieseler, Synops. p. 420. As the singular is not conclusive, being often used, especially in the case of material objects, in a collective sense (see Krüger, Sprachl. § 44. 1, 1, Bernhardy, Synt. ii. 1, p. 58), and as the use of the word in St Paul's Epp. (here and 2 Tim. i. 16) is confined to the singular, it seems uncritical to press the allusion, though it still may be regarded as by no means improbable: ἀλώσις is used in the singular (εἰ πὴν ἀλώσιν ἐμπιπτερεων), but with the article and in a more general sense, in Polyb. Hist. xxi. 3. 3, iv. 76. 5.

παρρησ. ] 'in order that I may speak boldly;' second purpose and object of the ἀγρυπν. κ. τ. λ., ver. 18. There seems no reason to depart from the ordinary intpr.; the second ὑμεῖς κ. τ. λ. is not dependent on πρεσβ. ἐν ἀλώσει (Beng.), nor subordinate to ὑμεῖς ὁδηγή (Harl.), but co-ordinate with it (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first of the two final sentences relates to the gift of utterance and παρρ., generally, the second, to the gift of a conditioned παρρ.—scil. ὑμεῖς δὲ με λαλήσατε. ἐν αὐτῷ 'in it,' 'therein;' scil. ἐν τῷ μυστ. τοῦ εὐαγγελίου,—'occupied with it, engaged in preaching it.' 'Εἰ ὑμεῖς marks, not so much the official sphere in which (see Rom. i. 9, λατερεύοντες ..., 'εν τῷ εὐαγγελίῳ), as the substratum on which the παρρησία was to be displayed and exercised; see Krüger, Sprachl. § 68. 12, 6, and notes on Gal. i. 24. It can scarcely denote the source or ground of the παρρ., Harl.; for,—as i Thess. ii. 2, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ κ. τ. λ. (cited by Harless) clearly shows—God was the source and causal sphere of the παρρ. (see notes in loc.), the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested: see exx. in Bernhardy, Synt. v. 8. b, p. 212.

21. 'Ἰνα δὲ καὶ ὑμ. εἰδήτε] 'But in order that ye also may know;' transition by means of the δὲ μεταβατικῶν
VI. 21, 22.

τί πράσσω, πάντα υμῖν γνωρίσεις Τύχικος ο ἀγαπητὸς ἀδελφός καὶ πιστὸς διάκονος ἐν Κυρίῳ, ἐν ἐπεμψα 22

(see notes on Gal. i. 11) to the last and valedictory portion of the Epistle. In the words καὶ ψηφίς the καὶ is certainly something more than a mere ‘particle of transition’ (Eadie, Rück.). It indisputably refers to others besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, καὶ might point to the Colossians (Harl. Einleit. p. 60; Wiggers, Stud. u. Krit. 1841, p. 453; Meyer, Einleit. p. 17; Wieseler, Synops. p. 431), but as the priority of that Ep., though by no means improbably both from internal (Neander, Planting, Vol. I. p. 329 Bohn, comp. Schleierm. Stud. u. Krit. 1832, p. 500) and perhaps external considerations (see Wieseler, Synops. p. 452 sq.), is still very doubtful (see Crewdor, Einleit. § 157; Reuss, Gesch. des N. T. § 119), all that can be said is this, viz. that the use of καὶ is certainly noticeable, and not to be explained away, and that though per se it cannot safely be relied upon as an argument in favour of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by “Wiggers” above referred to, though in several points far from conclusive, deserves perusal.

τί πράσσω] ‘how I fare;’ not ‘quid [in carcere] agam’ (Wolf), but simply ‘quid agam,’ Vulg., Clarom.,—in simple explanation of τὰ καρ’ ἐμὲ: see Arrian, Epict. I. 19, τί πράσσεις φίλικαν Ἀβίλαν, Var. Hist. II. 35, ήπετο τί πράττοι [ὁ ἐπὸ δι receptions καταληφθεῖς] comp. Hor. Sat. I. 9. 4. Illustrations of τὰ καρ’ ἐμὲ, ‘res meas’ (Phil. i. 12 and notes, Col. iv. 7), are cited by Etsler, Obs. Vol. II. p. 234; see Wetet. and Kypke. Τύχικος] Not Τύχικος (Griesb., Lachm., Tisch., ed. 7), see Winer, Gr. § 6, p. 49. Tychochius was an Ἀριανός, and is mentioned Acts xx. 4, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, of Colophon, or of Neapolis in Cyprus; see Acta Sanct. April 29, Vol. III. p. 613. The order γνωρίσεις υμῖν, though found in BDEFGH; 3 mss.; Clarom., Sangerm., Aug., Boern., Goth., al.; Ambrst. (Lachm.), is perhaps rightly reversed by Tisch., Alf., Wordsw., on the evidence of AKL; nearly all mss.; Vulg. (Amiat., Demid.,—not Fulci.), Syr.-Phil., al.; Chrys., Theod., al.; as being not unlikely a conformation to Col. iv. 7. This however is one of those cases in which it seems hard to decide. πιστὸς] ‘faithful,’ ‘trusty,’ not ἐξόνωτος, scil. ὡσεὶ ψεύ­σεται ἄλλα πάντα ἀληθείας, Chrys., Beng.; for, as Mey. remarks, he was probably known to the Ephesians (comp. Acts xx. 4), though probably not to the Colossians. Διά­κονος ἐν Κυρίῳ] ‘minister in the Lord;’ Christ was the sphere of his ministrations, Christ’s Spirit animated and actuated his labours. It does not seem necessary to refer the term διάκονος to any special (‘sacra ordinatione dicatum princeps,’ Est.), or even general office (‘qui Evangelio navat operam,’ Grot.) in relation to the Gospel, but merely in reference to his services to Στ. Παύλου; see Col. iv. 7, πιστὸς διάκονος καὶ σώονος ἐν Κυρίῳ, where, as Meyer and De W. observe, the latter term is intended to heighten and dignify the former; comp. also 2 Tim. iv. 11.

29. ἐν ἐπεμψα πρὸς υμᾶς] ‘whom I have sent to you;’ not ‘I send’ (Wordsw.),—which, though not appy.
PROS EFESIOY.7.

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

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ Peace be to the brethren, and grace to all true Christians.

inconsistent with the usage of the N.T. (see Winer, Gr. § 40. 5, p. 249), does not seem accordant with the probable circumstances. Tychicus appears to have been sent with Onesimus to Colossae on a special mission (Col. iv. 8), of which the Apostle availed himself so far as to send this letter by him; this mission however the Apostle naturally regards as an act belonging to the past, and so probably uses ἔπεμψα in its ordinary sense.

 eius αὐτὸ τοῦτο] 'for this very purpose, and no other,' viz. in reference to what follows; not 'for the same purpose,' Auth.; comp. Phil. i. 6, Col. iv. 8 and notes in loc. The preposition is sometimes omitted; see Plat. Sympos. 204 Α. and Stalb. in loc.; comp. ib. Legg. iii. 686 β, Protag. 310 ε.

τὰ γυναῖκα κ.τ.λ.] 'in order that ye may know the things concerning us;' obviously similar in meaning to ἐξήγη τὰ κατ' ἑαυτήν, but perhaps with a more inclusive reference both to himself and those with him.

παρακαλέσῃ] 'comfort,' 'consoler,' Vulg. (comp. Goth. 'gaðvasstjai,' here judiciously changed from the 'exhort[n]tur' of Clarom.; see Col. iv. 8. The subject of the παράκλησις may have been 'ne offenderitis in meis vinculis' (Beng.), or 'ne animis deficiatis ob meae tribulationes' (Est.; comp. ch. iii. 13); so also Εὐκμ., Theoph.: it is better however, owing to our ignorance of the exact state of the church, to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it. On the meaning of the word, see notes on ch. i. 1, and on 1 Thess. v. 11.

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

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

ἄγαπη μετὰ πίστεως] 'love with faith,' not ἄγαπη καὶ πίστεις: the Apostle does not simply pray for the presence of each of these graces in his converts, for, as Olsh. correctly observes, he assumed πίστεις to be there already; what he prays for is their co-existence. As love (not here the divine love, Beng.) is the characteristic of a true faith, the medium by which its energy is displayed (Gal. v. 6), so here faith is represented as the perpetual concomitant of a true love. If it had been ἄγαπ. σὺν πίστει it would rather have conveyed the here scarcely realizable
conception of their coherence; compare ch. iv. 31, παρά...ἀν κακία [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, σῶν τῶν πρεσβυτέρων καὶ τῶν ἐκβάσων [not the one without the other]; see Krüger, Sprachl. § 68. 13. 1. On the connexion of love and faith, comp. Reuss, Théol. Chrét. iv. 19, Vol. ii. p. 205; and on the whole verse, a short but not very connected sermon of Augustine, Serm. clxviii. Vol. v. p. 911 (ed. Migne).

24. Ἡ χάρις] 'Grace,' κατ' εἰσχύρην, the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom ἡ χάρις ἐγένετο, John i. 17. μετὰ πάντων Κ. Τ. Λ. [with all that love the Lord J. C.], second and more comprehensive form of benediction. Meyer compares the similar maledictory form in 1 Cor. xvi. 22. ἐν ἀφθαρσίᾳ [in incorruption,] [sine corruptione] Syr., 'in incorruptione,' Vulg., Copt., 'incorruptione,' Clarom., Arm., 'in unirurein,' Goth., 'in non-interritu,' Aeth.-Platt. The meaning of the words and the connexion of the clause are both somewhat doubtful, and must be noticed separately. (1) Meaning: excluding all arbitrary interpretations of the preposition, e.g. ἐν ἀρετῷ (Chrys. 2), ήδη (Theophr.), μετὰ (Theod.), εἰς (Beza), and all doubtful explanations of ἀφθαρσία, whether temporal (sc. εἰς τὸν αἰῶνα, Matth.), brachylogical (ἐν ἐκκλησίᾳ ἐν ἀφθ., Olsh.), abstr. for concrete—really (ἐν ἀφθαρσίᾳ, Chrys. 2) or virtually ('in unvergänglichem Wesen,' Harl.),—we have three probable interpr.; (a) ethi-
significant clause not only defines what the essence of the ἁγίας is, but indicates that it ought to be perennial, immutable, incorruptible. The concluding ἀμην [Rec. with DEKL; most Vv. and Ff.] is rightly rejected by Lachm., Tisch., al. [with ABF GN; 2 mss.; Aug., Boern., Amiat.*, Tol., Basm., Æth.-Pol., and some Ff.], as a liturgical addition. See notes on Tit. iii. 15.
TRANSLATION.
NOTICE.

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

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

In the last and present edition many additions and corrections have been made, and all the citations have been verified anew. With this volume is completed the uniformly revised Translation.
PAUL, an Apostle of Christ Jesus by the will of God, I. to the saints which are [in Ephesus], and the faithful in Christ Jesus. Grace be to you, and peace, 2 from God our Father and the Lord Jesus Christ.

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

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

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

3. God and the Father] So Wicl., Cov. Test., RHEM.: the God and Father, AUTH.; God even the Father, Gen.; God the father, Tynd. and remaining Vv. Blessed us] So Wicl.: hath blessed us, AUTH. and all the other Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the redemption. The idiom of our language frequently interferes with the regular application of the rule, but it is still no less certain that the English præterite is the nearest equivalent of the Greek aor., see Latham, Engl. Lang. § 360, 361, and compare Scholef. Hints, Pref., p. xi.

It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might seem to correspond to the Gr. aor., but as the iterative force of the latter tense, even if admitted (see notes on Gal. v. 24), seems radically to differ from that of the Engl. pres. (the one expressing indefinite recurrence in the past, see Jelf, Gr. § 402. 1, the other indef. recurrence in the present), it will seem best not to venture on any such translation.

Every blessing] So Cov. Test.; all manner of...blessinges, Tynd. (blessynges, Cran., Cov.); all...blessing, Gen., Bish., RHEM.: all...blessings, AUTH. Of the Spirit] Spiritual, AUTH. and all Vv.; see notes. The heavenly regions] Heavenly places, AUTH.; celestials, RHEM.; heuenely thingis, Wicl. and remaining Vv.

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

Cov. Test., Gen., Rhein.: see note on 1 Thess. i. 5 (Transl.)
So Wicl. (chose), Rhein.: hath chosen, Auth., Cov. Test., Gen.; had chosen, Tynd. and remaining Vv.
Blameless] Without blame, Auth., Tynd., Cov., Cran., Gen., Bish.; without offence, Wicl.; unspotted, Cov. Test.; immaculate, Rhein. The slight change has been made for the sake of retaining the same translation both here and ch. v. 27. On the distinction between ἀθέτων (in quo nihil est quod reprehendas) and ἀθέτητος (in quo nihil desiderari potest), see Tittm. Synon. p. 29.

5. In love having] Auth. and all Vv. connect ‘in love’ with the preceding verse; see notes. The participle expresses probably a temporal relation, ‘after He had, &c.,’ but in so profound a subject it seems best to retain the more undefined transl. of Auth.
Foreordained] Before ordeynyde, Wicl.; ordeymed...before, Tynd., Cov., Cran.; predestinated, Auth. and remaining Vv.
For adoption] Unto the adoption of children, Auth., Bish. (into); in to the adop. of sons, Wicl., Rhein. (unto); to be heyses, Tynd., Cran.; to receive vs as children, Cov.; to be adopted, Gen.—a good translation, but scarcely sufficiently literal.
Into Hirself] To himself, Auth.; into hym, Wicl.; unto him selfe, Tynd., Cran., Gen., Bish., Rhein.; in hymselfe, Cov. Test. Whether we adopt the translation into or unto matters but little, both approximating to, but neither fully expressing the meaning of the inclusive εἰς, perhaps English idiom (‘adopt into’) is slightly in favour of the former. It seems also best in English, for the sake of perspicuity, to retain the reflexive form; into Him, though literal, perhaps may seem ambiguous.

6. Bestowed grace on us] Made vs able to his grace, Wicl.; hath gratified vs, Rhein.; hath made us accepted, Auth. and all other Vv.
7. Redemption] Here we must be content to omit (with all the Vv.) the expressive article, our idiom seeming to require some adjective, e.g. the promised red., to make the article perfectly intelligible.
Of our transgressions] Of sins, Auth. and all Vv.

8. Which He made to abound toward us] Which grace he shed on us abundantly, Tynd., and sim. Cov.: whereof he hath minystred unto vs abundantlye, Cran.: whereby he hath bene abundant toward vs, Gen.; wherein he hath abounded toward us, Auth., Bish. On this clause a friend and accurate scholar has made the observation, that as all verbs of the character of περισσευω may practically be resolved into a
abound toward us in all wisdom and discernment; having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself in regard of the dispensation of the fulness of times, to gather up again together all things in Christ, the things that are in heaven and the things that are on earth, even in Him; in whom we were also chosen as His inheritance, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; that we should be unto the praise of His glory, who have before...
13 hoped in Christ: in whom ye too, having heard the word of truth, the gospel of your salvation,—in whom I say having also believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.

14 For this cause I also, having heard of the faith which is among you in the Lord Jesus and the love which ye have unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give to

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

13. Ye too, having heard] Also ye, after that ye heard, BISH., and similarly RHEM., with a suspended member: ye also trusted after that ye heard, AUTH., sim. GEN.; also ye believed after that ye heard, Cov.; also we believed, for assoamo as we have hearde, CRAN. TYND. connects, ye also (after that ye heard...) were sealed.

14. Which] On this form of the relative, see notes on Gal. i. 2 (Transl.). For] So Cov. Test., CRAN.: until, AUTH., GEN.; into, WICL.; unto, BISH.; to, RHEM. The translation of TYND. (to redeem) is paraphrastic.
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you the Spirit of wisdom and revelation in full knowledge of Him; having the eyes of your heart enlightened, that 18 ye may know what is the hope of His calling, and what the riches of the glory of His inheritance are among the saints, and what the surpassing greatness of His power is to us-ward who believe, according to the working of the strength of His might, which He wrought in Christ, when 20 He raised Him from the dead,—and He set Him on His right hand in the heavenly regions, over above all Princ- 21 pality and Authority and Power and Dominion, yea and every name that is named, not only in this world, but also

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

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

18. Having the eyes of your heart enlightened] The eyes of your understanding being inlightened, AUTH.; and lighten the eyes of youre myndes, TYND., Cov. Test. (harte), CRAN. (understandinge, Cov.); the eyes of your myndes beyng lightened, BISH.; that y* eyes of your vnd. may be lightened, GEN.; the eies of your hart illuminated, RHEM., WICL. (inligynte).

Are among] Amonge, Cov. Test.: apon, TYND., Cov., CRAN.; in, AUTH. and remaining Vv. It may be observed that TYND., Cov., GEN., BISH., similarly insert the auxiliary verb immediately before the prop. (Cov. Test., RHEM. before the riches; CRAN. after the glorye), showing that they did not consider ἐν τοῖς δύοις as merely appended to τῆς κληρονομιας ὀφθαλμοῖς; see notes.

19. What the...power is] What is the...power, AUTH. The same order is kept by all the other Vv.

Surpassing] Ouerseymyng, WICL.; passing, RHEM.; exceeding, AUTH. and remaining Vv. To us-ward] So AUTH., TYND., CRAN., BISH.; into vs, WICL.; towards vs, Cov. (both), GEN., RHEM. The strength of His mighty power, AUTH., Cov., GEN., BISH.; the myglte of his vertue, WICL.; that his mighty power, TYND., CRAN.; the myght of hys power, Cov. Test., RHEM., AUTH. Marg.

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

21. Over above] Far above, AUTH., GEN., BISH.; above, WICL. and remaining Vv. Authority...Power] Power...might, AUTH. Yea and] And, AUTH.; see notes.
in that which is to come; and subjected all things under His feet, and gave Him as Head over all things to the Church, which indeed is His body, the fulness of Him that filleth all with all.

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

22. Subjected] Hath he subdued, Cov. Test., RHEM. (he hath); hath made...subject, GEN.; made...subject, Wicl.—the only version which omits the auxiliary verb; hath put, AUTH. and remaining Vv. Gave Him—to] Gave him to be the head over all things to, AUTH., BISH.; hath made him above all thynge, the head of, TYND., Cov., CRAN.; made hym head over all, Cov. Test.; hath appointed him over all things to be the head to, GEN.; hath made him head over all, RHEM. The emphatic position of ἀνώτατος in the original should not be left unnoticed.

23. Which indeed] Which, AUTH. and the other Vv. except Wicl. (that). If the distinction usually made between 'that' and 'which' is correct, viz. that the former is restrictive, the latter resumptive (see Brown, Gramm. of Grammars, ii. 5, p. 293, and notes on Col. iii. 1, Transl.), 'that' will often be a correct translation of ἵνα when used differentially (see notes on Gal. iv. 24), e.g. ἵνα πληρωθῇ ἡ ἐν Διόκτω κρίσις. In the present case however Wicl. is not correct, as ἵνα appears here to be used explicatively.

With all] In all, AUTH., Cov. (both), CRAN., BISH., RHEM.; in alle thingis, Wicl., TYND., GEN.

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

2. Ye once walked] In time past ye walked, AUTH., TYND., Cov., CRAN., BISH.; ye walked sometyme, Wicl.; ye walked sometyme, COV. Test.; sometime you ye, RHEM. Of the empire of] Of the power of, AUTH., Wicl., RHEM.; that ruleth in, TYND., Cov. (both), CRAN., GEN., BISH. The somewhat modern form of expression in the text seems the only one that exactly represents the view taken in
air, of the spirit that now worketh in the sons of disobedience; among whom even we all once had our conversation in 3 the lusts of our flesh, doing the desires of the flesh and of the thoughts, and we were by nature children of wrath, even as the rest:—but God, being rich in mercy, because of His great love wherewith He loved us, even while we were 5 dead by our trespasses, quickened us together with Christ—by grace have ye been saved—and raised us up with 6

the notes of the collective term ἐκουσίας. Of the spirit, AUTH., TYND., CRAN., BISH.; namely, after γ' sp., Cov.; which is, the spiret, Cov. Test.; even the sp., GEN. Sons] So WICL.: children, AUTH. and all other Vv.

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

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

5. While] When, AUTH. and all Vv. The change is only made to express more forcibly the existing state; see notes. By our trespasses] In sins, AUTH., WICL., Cov.; thorow synnes, Cov. Test. The remaining Vv. give what seems the more correct transl. of the dative; by synne, Tynd.; by synnes, CRAN., GEN., BISH., RHEM. Quickeened] So WICL., CRAN., RHEM.: hath quickened, AUTH. and remaining Vv. Have ye been] Ye are, AUTH., Cov. Test., GEN.; yee ben, WICL.; are ye, Tynd., Cov., CRAN., BISH.; you are, RHEM. On the simplest practical rule of choosing between am and have been in the translation of the Greek perf. pass., see notes on Col. i. 16 (Transl.). Are might indeed be retained on the ground that am with the part. does involve
Him, and made us sit with Him in the heavenly regions in Christ Jesus; that He might show forth in the ages that are coming the surpassing riches of His grace in kindness towards us in Christ Jesus. For by grace have ye been saved through faith; and this cometh not of you, the gift is God's; not of works, that no man should boast: for we are His workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.

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

ver. 12. The Uncirc.] Auth. omits the article. The so-
called] That which is called, Auth. (adding the), Cran., Bish., Rhem. 
Performed by hand in the flesh] So, as to order, Cov. Test., which is made
wyth hande in the fleshe: in the flesh made by hands, Auth., Wicl. (in β...
hande), Gen. (with h.), Bish.; in the fleshe, which circumcision is made by
hondes, Tynd., Cran.; after the flesh, whiche circ. is made with the hande,
Cov. The transposition in the text seems desirable, as marking that εν
σαρκι is not to be closely connected with τὴς λεγομένης περί. (the error of
Tynd., Cran., Cov., and sim. remaining Vv.), but rather to be regarded as
a separate member qualifying what has preceded, and in more immediate
connexion with χειροτονήσατο: see notes in loc.

12. Ye were at that time] So Tynd., sim. Wicl., Rhem.; ye were, I say,
at ye time, Gen.: ye at the same tyme were, Cov.; at that time ye were,

Cran., Bish., Rhem.; a whyle agoe, Tynd.; afore tyme, Cov. Are
become] Are now made, Cov. (both); are made, Auth. and remaining Vv.
The change however seems desirable, if only to obviate the supposition that
ἐγγέννησε is here used with a passive force; see notes on ch. iii. 7. The
aorist cannot be preserved in English when in association with the particle
of present time (ουτο); comp. notes on ch. iii. 5.

14. Made] So Wicl.: hath made, Auth. and all other Vv. And
broke down] Vabyndyng, Wicl.; and hath broken down, Auth., Tynd.,
Cov., Cran., Bish.; and broken downe, Cov. Test.; and hathe broken,
Gen.: dissoluing, Rhem. The middle wall of the partition] So
Rhem.: the middle wall of partition between us, Auth.; the wall that was a
stoppe betwene vs, Tynd., Cov., Cran., Bish.; the mydwall of the stoppe,
Cov. Test.; the stoppe of the particion wall, Gen.

15. To wit the enmity, &c.] Having
abolished in his flesh the enmity, even,
Auth., and similarly as to connexion
the other Vv. except Wicl., Cov. Test.,
Rhem., which, as following the Vulg.,
appy, connect εν σαρκι with την ξ.
χειραν, and εν δόγμασι with καταγρη-
cas: see notes. Made void] Abolished, Auth. Expressed in
deer.] Contained in Ordinances, Auth.
pressed in decrees; that He might create the two in Himself into one new man, so making peace, and might reconcile again both of us in one body to God by the cross, having slain the enmity thereby. And He came and preached peace to you which were afar off and peace to them that were nigh; since through Him we both in one Spirit have our admission unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, built up upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building being fitly framed together groweth unto an holy temple in the Lord; in whom you also are builded together for an habitation of God in the Spirit.
For this cause I Paul, the prisoner of Christ Jesus for you Gentiles,—if indeed ye have heard of the dispensation of the grace of God which was given me to you-ward; how that by revelation the mystery was made known to me, as I have before written in few words; in accordance with which, when ye read, ye can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it hath now been revealed to His holy Apostles and Prophets by the Spirit; to wit that the Gentiles are fellow-heirs, and of the same body, and joint-partakers of the promise in Christ Jesus.
7 through the Gospel; whereof I became a minister, according to the gift of the grace of God, which was given 8 to me according to the working of His power. To me who am less than the least of all saints was this grace given,—to preach among the Gentiles the unsearchable 9 riches of Christ, and to make all men see what is the dispensation of the mystery, which from the ages hath been 10 hid in God, who created all things; to the intent that now to the Principalities and the Powers in the heavenly regions might be made known through the Church the 11 manifold wisdom of God, according to the purpose of the 12 ages which he made in Christ Jesus our Lord; in whom we have our boldness and our admission in confidence

*Dispensation* *Fellowship* *Powers* *Through* *Purpose of the ages* *Might be made known* *be known* *be known* *Made* *Have our boldness* *our admission* *our admission*
through faith in Him. Wherefore I entreat you not to lose heart in my tribulations for you, seeing it is your glory.

For this cause I bow my knees unto the Father, from whom every race in heaven and on earth is thus named, that he would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man; so that Christ may dwell in your hearts by faith,—ye having been rooted and grounded in love,—that ye may be fully able to comprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled up to all the fulness of God.

Now to Him that is able to do beyond all things, abundantly beyond what we ask or think, according to
21 the power that worketh in us, to Him be glory in the Church and in Christ Jesus to all the generations of the age of the ages. Amen.

IV. I exhort you therefore, I the prisoner in the Lord, that ye walk worthy of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, bearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all.

7 But to each one of us the grace which he has was
given according to the measure of the gift of Christ. Wherefore He saith, When He ascended on high He led captive captive, He gave gifts to men. Now that He ascended, what doth it imply but that He also descended into the lower parts of the earth? He that descended, He it is that ascended above all the heavens, that He might fill all things. And Himself gave some to be Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; with a view to the perfecting of the saints, for the work of ministration, for the building up of the body of Christ; till we all arrive at the unity of the faith and of the full knowledge of the Son of God, unto a full-grown man, unto the measure of...
14. May no longer be] Henceforth be no more, AUTH. Borne about by] Borne aboute with, WICL.; carried about with, TYND.; carried about with, AUTH. and remaining Vv. In...in] So WICL., BISH., RHEN., TYND. by...and, AUTH., TYND.; thorow...and, Cov.; thorow...in, Cov. Test.; by...thorowe, CRAN.; by...with, GEN. Craftiness] So all Vv. except the following: cunning c., AUTH.; suttylte, WICL.; cunning, GEN. Tending, &c.] Whereby they lie in wait to deceive, AUTH., GEN.; to the deceitfulness of error, WICL.; whereby they laye a wayte for vs to deceave vs, TYND., Cov., CRAN.; to the deceitfulness of errors, Cov. Test.; to the laying wayte of deceyte, BISH.; to the circumvention of error, RHEN. It is by no means easy to devise a literal and at the same time perfectly intelligible translation of the last clause of this verse. The difficulty lies mainly in the brief and almost elliptical form of expression introduced by the prep.: of the translations that have hitherto been proposed, that in the text, or ‘furthering, promoting the system of error’ (but see notes on Phil. iv. 17, Tr. and crit.), or more simply, ‘with a view to the system, &c.’ seems the most suitable.

15. Holding the truth] Speaking the truth, AUTH.; we doinge truethe, WICL.; doing the truth, RHEN.; let vs folowe the truth...and, TYND., Cov., CRAN., GEN.; let vs execute the truth, Cov. Test.; following truth, BISH. May in love] In love, may, AUTH. 16. Being fitly framed together] Fitly joined together, AUTH. It seems desirable to retain the same translation here and in ch. ii. 21. Compacted] So AUTH. The translation of five of the Vv., net togedder (TYND., Cov. Test., CRAN., GEN., BISH.), is not unsatisfactory; compacted however has the advantage of preserving the σώματος in each verb without repetition, otherwise knit together would perhaps have been a more genuinely English translation. By means ...supply] By that which every joint supplieth, AUTH.; by eche ioynture of vnirdiservyng, WICL.; in every joint wherewith one ministreth to another, TYND., and sim. CRAN. (thorow out every, &c.); thorow out all y ioyntes. Wherby one mynistreth unto another, Cov., Cov. Test. (every ioynte whereby ...); by euery ioynte, for the furniture thereof, GEN.; by every ioynte of sub-ministration, BISH.; by al inucture of subm., RHEN. Active working] The effectual working, AUTH.; the operation, TYND., Cov. (both), CRAN., RHEN.; the effectual power, GEN., BISH. The addition of the epithet active or vital, Alp.,—if in italics (see notes on ch. iii. 7, and on 2 Thess. ii. 11), may perhaps here be rightly admitted as serving slightly to clear up the meaning.
working in the measure of each single part, promoteth the increase of the body for the building up of itself in love.

This then I say, and testify in the Lord, that ye must no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart: who as men past feeling have given themselves over to Wantonness, for the working of all manner of un-

Each single] Sim. Wicl., eche: every, AUTH. and remaining Vv.; see notes on verse 7.
Promoteth the increase] Maketh increase, AUTH., Cov. Test., BISH.; makith encresynge, Wicl.; receiueth increase, GEN.; maketh the increase, RHEM. The more modern term promoteth seems admissible as both literal and also tending to clear up the sense.
For the building up] Unto the edifying, AUTH. It seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 11; the simplest paraphrastic translation would be 'so as to build itself up in love.'
17. This then I say] This I say therefore, AUTH. and the other Vv. except Wicl., therefore this thing I seye, and RHEM. this therfore I say. The resumptive character of the address is appy. here best preserved by the more literal translation of seyn; comp. notes on 1 Tim. ii. 1.
Ye must no longer walk] Ye henceforth walke not, AUTH., TYND., CRAN., GEN., BISH.; yee walke not noe, Wicl., Cov. Test.; ye walke nomore, Cov.; now ye walke not, RHEM.
The Gentiles] The other Gentiles, AUTH. Also walk] Walk, AUTH. The kal is translated only by Wicl., Cov. Test., RHEM.
18. Being darkened in their understanding] Having the understanding darkened, AUTH., Wicl. (om. the); blynded in their van., TYND., Cov.; having their van. blynded through darkness, Cov. Test.; whyle they are blinded in their van., CRAN.; having their cogitation darkened, GEN.; darkened in cogitation, BISH.; having their van. obscured with darkness, RHEM.
Alienated] Being alienated, AUTH. On account of the absence of ὑπό in the second member, it seems best to omit the participle of the verb substantive. Because of (1)] Through, AUTH. Hardness] So GEN.: blindness, AUTH. and remaining Vv.; see Trench on Auth. Ver. ch. VII. p. 117.
19. Who as men] Who being, AUTH. It is well to preserve the peculiar force of ὄρες. Wantonness] So TYND., Cov., CRAN., GEN., BISH.: lasciviousness, AUTH.; unchastise, Wicl.; vnchastenesse, Cov. Test. (see below); impudicitie, RHEM. The article joined with it tends almost to personify it, hence the capital in the text.
For the working of] Sim. Wicl., into the wirchynge of; to the workynge of, Cov. Test.; unto the operation of, RHEM.: to work, AUTH. and remaining Vv. All manner of] So TYND., Cov., CRAN.: all, AUTH. and remaining Vv.; see notes on ver. 31.
20 cleanness in greediness. But ye did not so learn Christ; 21 if indeed ye heard Him and were taught in Him, as is 22 truth in Jesus, that ye must lay aside, as concerns your former conversation, the old man which waxeth corrupt 23 according to the lusts of Deceit, and rather become re- 24 newed by the Spirit of your mind, and put on the new man, which after God's image hath been created in righte-ousness and holiness of Truth.

Uncleanness] So all Vv. except Cov. Test., filthynesse.  
In greediness] In covetyse, WICL.; vnto avarice, RHEM.; with greediness, AUTH., BISH.; even with gr., TYND. and remaining Vv. This translation of πλεονεξία may be retained if qualified by the remarks in loc., and not understood as indicating a mere general áperpla. The true idea of πλεονεξία is 'amor habendi:' the objects to which it is directed will be defined by the context.

20. Did not so learn] Have not so learned, AUTH. and all Vv.

21. If indeed] If so be that, AUTH., Cov., CRAN., BISH.; yf netheles, WICL.; if so be, TYND., GEN.; yf so be yet that, Cov. Test.; if yet, RHEM. Heard] So WICL.: have heard, AUTH. and remaining Vv.

Were taught in Him] Have been taught by him, AUTH., GEN.; ben taughte in hym, WICL., TYND., Cov.; be instructe in hym, Cov. Test.; have bene taught in him, CRAN., BISH., RHEM. As is truth] So WICL.; even as the tr. is, TYND., Cov.; as the truth is, AUTH. and remaining Vv.

22. That ye must] That ye, AUTH. Lay aside] Laye from you, TYND.; lay downe, BISH.; lay...away, RHEM.; put off, AUTH. As concerns your] Concerning the, AUTH. Waxeth corrupt] Is corrupt, AUTH. and the other Vv. except Cov., marreth himselfe, and RHEM., is corrupted.

Lusts of Deceit] Deceitful lustes, AUTH.; desiris of errore, WICL., RHEM.; deceivable lustes, TYND., Cov., CRAN., GEN.; diseceiveable lustes of errore, Cov. Test.; lustes of errore, BISH.

23. And rather] And, AUTH. Become renewed] Be renewed, AUTH. This change is made as an attempt to express the contrast between the pres. ἀνανεώσατε and the aor. ἐκδοσάσατε. By the Spirit] So WICL. (om. the): in the spirit, AUTH. and all the other Vv.

24. And put on] So Cov. (both), GEN.; and that ye put on, AUTH. After God's image] Sim. TYND., after the ymage of God: after God, AUTH. and the other Vv. except RHEM., according to God. The order of the Greek τὸν κατὰ Θεόν κτησθ. is similarly retained by all the Vv. except Cov. (both). It may be observed that the transl. of RHEM., according to, has the advantage of preserving the antithesis κατὰ τὰς ἐπιθ. κ.τ.λ. (ver. 23), and κατὰ Θεόν, but fails in bringing out clearly the great doctrinal truth appy. implied in the latter words. Hath been] Is, AUTH. and all Vv. The transl. hath been is perhaps here slightly preferable to was, as the latter tends to throw the κτίσις further back than is actually intended; the ref. being to the new κτίσις in Christ. Holiness of Truth] So WICL., Cov. Test., BISH., and sim. RHEM. (the tr.): true holi-
Wherefore, having laid aside Falsehood, speak truth 25 each man with his neighbour; because we are members one of another. Be angry, and sin not: let not the sun 26 go down on your angered mood; nor yet give place to 27 the devil. Let the stealer steal no more: but rather let 28 him labour, working with his own hands the thing that is good, that he may have whereof to impart to him that needeth. Let no corrupt speech proceed out of your 29 mouth, but whatever is good for edification of the need, that it may minister grace to the hearers; and grieve 30 not the holy Spirit of God, in whom ye were sealed for

ness, AUTH and remaining Vv. except Cov., where it is more correctly, true righteousness and holyness.

25. Having laid aside Lying, AUTH. and all Vv. (leesyng, WICL.). Truth each man So WICL.; the truth every man, Cov. Test.; truth every one, RHEM.; every man the truth, Cov.; every man truth, AUTH. and remaining Vv. Because] So Cov. Test., RHEM.; for, AUTH., WICL., GEN.; for as moche as, TYND., Cov., CRAN., BISH.

26. Be angry] So TYND., Cov., CRAN., GEN., RHEM.; be ye angry, AUTH., Cov. Test., BISH.; be ye wrothe, WICL. Angered mood] Wrath, AUTH. and all Vv. except RHEM., anger. The change may perhaps be considered scarcely necessary, as the expression has become so familiar: still παροποιεω, "exacerbatio," 'exasperation,' cannot strictly be translated wrath.

27. Nor yet] Neither, AUTH.: see notes on 1 Thess. ii. 3 (Transl.).

28. The stealer] Him that stole, AUTH., TYND., CRAN., GEN., BISH.; he that stole, WICL., RHEM.; he that hath stollen, Cov.; he that dyd steal, Cov. Test. The AUTH. in ver. 29 supplies a precedent for this idiomatic translation of the present part. with the article. His own]

His, AUTH. and all Vv.
The thing that is good] The thing which is g., AUTH., CRAN., GEN., BISH.; that that is, gode thing, WICL.; some g. thing, TYND.; some good, Cov.; that whiche is g., Cov. Test., RHEM. The slight change to that is perhaps more critically exact; see Brown, Gram. of Gramm. II. 5, p. 293, and notes on ch. i. 23. Have whereof] So WICL., Cov. Test.; have wilence, RHEM.: have, AUTH., TYND., Cov., GEN. Impart] So AUTH. in 1 Thess. ii. 8: give, AUTH. here with all Vv. The slight change is made for the sake of preserving the idea of sharing conveyed by the compound verb.

29. Speech] So RHEM.; worde, WICL.: communication, AUTH. and remaining Vv. Whatever is] Yf any is, WICL.; yf any be, Cov. Test.; if there be any, RHEM.; that which is, AUTH. and remaining Vv. For edification of the need] To the use of edifying, AUTH., GEN.; to edefye with all, when neede ys, TYND., Cov., and CRAN., BISH., giving as oft as for when. On the difficulty of translating these words properly see Trench on Auth. Ver. ch. X. p. 178.

30. In whom] Sim. WICL., RHEM.,
31 the day of redemption. Let all bitterness and wrath and anger and clamour and railing be put away from you, with all malice; but become kind one to another, tender-hearted, forgiving one another, even as God also in Christ forgave you.

V. Become then followers of God, as beloved children;

in whiche: whereby, AUTH.; by whom, TYND., CRAN., GEN., BISH.; wherewith, Cov. (both). Were] Are, AUTH. and all Vv. For the] Unto the, AUTH. and all other Vv. except Wicl., in the; and Cov. Test., against the.

31. All bitterness] So AUTH. It is not always desirable to preserve the more literal transl. of πᾶς (all manner of), esp. when it is prefixed to more than one abstract substantive, as it tends to load the sentence without being much more expressive. When the adj. follows, as in ver. 19, the longer translation will often be found more admissible. Wrath] So AUTH., Wicl., Cov. Test.: fearlessness, TYND., Cov., CRAN., BISH.; anger, GEN., RHEM. The translation may be retained, whenever θυμὸς and ὀργή occur together, as sufficiently exact, provided that by wrath we understand rather the outbreak ('exordiamentum,' Cicero, Tusc. Disput. iv. 9), by anger the more settled and abiding habit. It is perhaps doubtful whether wrath does not imply a greater permanence than θυμὸς (see Cogan on the Passions, i. 1. 2. 3, p. 111); still as θυμὸς is several times ascribed to God as well as to man, the above seems generally the most proper and satisfactory translation.

Railing] So AUTH. in I Tim. vi. 4: evil speaking, AUTH. here.

Malice] So AUTH., Wicl., Cov. Test., RHEM.: naughtiness, BISH.; maliciousness, TYND. and remaining Vv. As κακία points rather to the evil habit of the mind, as distinguished from πονεῖα, the outcome of the same (Trench, Synon. § 11),—malice, which is defined by Crabb (Synon. s.v.) as the essence of badness lying in the heart, would appear a correct translation; see Cogan on the Passions, i. 3. 2. 1, p. 159.

32. But] So Cov. (both): and, AUTH., RHEM. Become] Be ye, AUTH. and all Vv. (om. ye, Cov. Test., RHEM.); corresponding to ἄφημα ἄφις, ver. 31. God also] So Cov. Test.: God, AUTH. In Christ] So Wicl., Cov. (both), RHEM.: for Christ's sake, AUTH. and remaining Vv. Forgive] So Wicl. (gave), TYND., GEN.: hath forgiven, AUTH. and remaining Vv. except RHEM., hath pardoned. The aorist seems more exact, as pointing to the past act of God's mercy and forgiveness displayed in Christ, i.e. in giving Him to die for the sins of the world.

CHAPTER V. I. Become then] Be ye therefore, AUTH. and the other Vv. except Wicl., therefore be ye. TYND. leaves ὅπως untranslated. The more literal transl. of γινεσθε might perhaps be here dispensed with, as necessarily involved in the action implied in μετατάσσει: as however it seems an echo and resumption of the preceding γινεσθε (ch. iv. 32), it will be most exact to retain it here too.

Followers] See note on I Thess. i. 6 (Transl.). Beloved] Moste derworth, Wicl.; moost deare, Cov.
and walk in love, even as Christ also loved us, and gave 2
Himself for us an offering and a sacrifice to God for a
savour of sweet smell.

But fornication, and all manner of uncleanness or 3
covetousness, let it not be even named among you, as be-
cometh saints; and no filthiness, and foolish talking or 4
jesting—things which are unbecoming—but rather giving
of thanks. For this ye know, being aware that no whore-
monger, nor unclean person, nor covetous man who is an
idolater, hath an inheritance in the kingdom of Christ
and God. Let no man deceive you with vain words: for 6
because of these sins cometh the wrath of God upon the
sons of disobedience. Do not then become partakers 7
with them. For ye were once darkness, but now are ye 8

Test., RheM. ; dear, Auth. and remain ing Vv.

2. Even as Christ also] As Chr. also, Auth., RheM.; as & cet, Wicl.;
lyke as Chr. also, Cov. Test.; even as Chr., Tynd. and remaining Vv.:
see notes on 1 Thess. i. 5 (Transl.).

Loved] So Wicl., Tynd.,
Cov. (both), Cran., RheM.; hath
loved, Auth., Gen., Bish.

Gave] So Wicl., Tynd., Cov. (both),
Cran.; deliuered, RheM.; hath given,
Auth., Gen., Bish.

Savour
of sweet smell] Sweet smelling savour,
Auth., Gen., Bish.; odoure of sweet-
nesse, Wicl., Cov. Test., RheM. ;

sweet saver, Tynd., Cov., Cran.

3. All manner of uncleanness] All
uncleanness, Auth.; see notes on ch.
iv. 31 (Transl.). Not be once,

Auth., Cran., Gen., Bish.; be not once,
Tynd.; not so much as be, RheM. Wicl. and Cov. (both)
leave the kal untranslated.

4. And noe...and] Neither....nor,
Auth. As 7...7 is well supported, it
seems desirable to mark in the trans-
lation the reading adopted. Or?
Nor, Auth. Jest ing] So Auth.
and all the other Vv. except Wicl.,
harlottric, and RheM., scurrilitie.

Things which are unbecoming] Which
are not convenient, Auth.; that par-
teyneth not to thing, Wicl.; which
are not comly, Tynd., Cov., Cran., Bish.;
whych thynges pertayne not to the
matter, Cov. Test.; which are things
not comelie, Gen.; being to no purpose,
RheM.

5. Ye know, being aware] Ye
know, Auth. An inheri-
tance] Any inheritance, Auth.

Of Christ and God] So Wicl.: of
Christ and of God, Auth. and all
other Vv.

6. These sins] These things, Auth.

Sons] So Wicl.: children, Auth. and
remaining Vv.

7. Do not then become] Sim. RheM.,
become not therefor: be not ye therefore,
Auth., Cov. (both), Cran., Bish.;
therefore yel yee be made, Wicl.; be
not therfore, Tynd., Gen.; the in-
sertion of ye is not in accordance with
the original.

8. Once] So Tynd., Gen.: some-
times, Auth., Bish.; sumtyme, Wicl.,
Cov. (both), Cran., RheM.
9 light in the Lord: walk as children of light—for the fruit of the light is in all goodness and righteousness and truth—proving what is well-pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove them. For the things which are done by them in secret it is a shame even to speak of. But all these things when they are reproved are made manifest by the light, for every thing that is made manifest is light. Wherefore He saith, Up thou that sleepest, and arise from the dead, and Christ shall shine on thee.

15 Take heed then how ye walk with strictness, not as fools, but as wise, buying up for yourselves the opportunity, because the days are evil. For this cause do not become unwise, but understanding what the will of the Lord


10. But rather even] So Bish.; similarly, but rather awkwardly, Gen., but even...rather: but rather, Auth. and remaining Vv. except Wicl. (forsothe more).

11. For the things, &c.] So, as to order, Wicl., RHEM.: for it is a shame even to speak of those things which are done of them in secret, Auth. and in similar order the remaining Vv.

13. All these] All, Auth. When they are] So Tynd., Cov., Cran., Gen., Bish.; that are, Auth., Wicl., Cov. Test., RHEM.


16. Buying up, &c.] Agen byinge tyme, Wicl.; and redeyme the tyme, Cov.; wynynge occasyon, Cran.; redeemynge the time, Auth. and remaining Vv.

17. For this cause] Therefore, Auth. and all the other Vv. except Wicl., RHEM., therefore. Do not become] Sim. RHEM., become not: be ye not, Auth. and the remaining
is. And be not made drunk with wine, wherein is dissoluteness, but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ, subjecting yourselves one to another in the fear of Christ.

Wives be subject to your own husbands, as to the Lord; for a husband is head of his wife, as Christ also is head of the Church; He is the saviour of the body. Nevertheless as the Church is subject to Christ, so let the wives also be to their husbands in every thing. Husbands love your wives, even as Christ also loved the Church and gave Himself for it; that He might sanctify it by the laver of the water in the word, that He might Himself present to Himself the
Church in glorious beauty, not having spot or wrinkle or any such thing, but that it should be holy and blameless.

28 Thus ought husbands to love their own wives as being their own bodies. He that loveth his own wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also doth the Church: because we are members of His body, of His flesh and of His bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is a great one; I however am speaking in reference to Christ and to the Church. Nevertheless ye also severally, let each one of you thus love his own wife as himself; and the wife, let her reverence her husband.

VI. Children obey your parents in the Lord; for this is

to make it unto himselfe, a glorious congregation, Tynd., Cov., Cran., Bish. (Church); that he myght make it..., Cov. Test., Gen. (Church).

Blameless] Without blemish, Auth.; undefoulide, Wicl., Cov. Test.; unspotted, Rheym.; without blame, Tynd. and remaining Vv.: see notes on ch. i. 4 (Transl).

28. Thus ought husbands] So ought men, Auth. Own wives...wife] Auth. omits own. As being] Even as, Cov.; as Auth. and all the other Vv.


31. Father] *His father, Auth.

32. This—one] This is a great mystery, Auth., Cov. Test.; this sacrament is great, Wicl.; this is a great secret, Tynd., Cov., Cran., Gen., Bish.; this is a great sacr., Rheym. I however am esp.] For-


33. Ye also...of you] Let every one of you in particular, Auth.; yee alle, eche man, Wicl.; do ye so that every one of you, Tynd., Cov., Cran. (om. of you); also let every one of you, Cov. Test.; euerie one of you, do ye so: let euerie one, Gen., Bish. (adding of you). The slight asyndeton in the original is perhaps best retained.

Thus love his own wife as] So love his wife even as, Auth. The wife, let her reverence] The wife, see that she reverence, Auth.; the wif drede, Wicl.; let the wyfe so that she feare, Tynd., Gen.; let the wyfe feare, Cov. (both), Rheym.; let the wyfe reverence, Cran., Bish.

Chapter VI. 2. Thy mother] So Cov. (both), Rheym.: mother, Auth.
right. Honour thy father and thy mother, the which is the first commandment in regard of promise; that it may be well with thee, and that thou mayest live long upon the earth. And ye fathers provoke not your children to wrath; but bring them up in the discipline and admonition of the Lord.

Bond-servants obey your masters according to the flesh with fear and trembling, in singleness of your heart, as to Christ; not with eye-service as men-pleasers, but as bond-servants of Christ; doing the will of God from the soul; with good will doing service, as to the Lord, and not to men: seeing ye know that whatsoever good thing each man shall do, this shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, giving up your threatening; seeing ye know that both their Master and yours is in heaven, and there is no respect of persons with Him.

4. Discipline] So Wicl., Rhem.; nurture, Auth., Tynd., Cov. (both); doctrine, Cran.; instruction, Gen., Bish.
8. Seeing ye know] Knowing, Auth., Wicl. (wityng), Cov. Test., Bish., Rhem.; knowynge thy, Cran.; and remember, Tynd.; and be sure, Cov.; and know ye, Gen. Each man] So Wicl.: a man, Cov.; every man, Cov. Test.; eu. one, Rhem.; any man, Auth. and remaining Vv. Shall do] So Wicl., Rhem.: doeth, Auth. and remaining Vv. The more exact shall have done is not sufficiently in accordance with our usual mode of expression to make it desirable in translation, except where it is obviously necessary that the relation of time should be very exactly defined. This] So Wicl.: the same, Auth., Cov. Test., Cran.; that, Tynd., Bish.; it, Cov.; that same, Gen.
9. Giving up your] Forbearing, Auth.; forgywinge, Wicl.; puttinge awaye, Tynd., Cov. (both), Cran., Gen., Bish.; remitting, Rhem. Seeing ye...is no] Knowing that your master also is in heaven, neither is there, Auth.
Finally be strengthened in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the stratagems of the devil: because our wrestling is not against flesh and blood, but it is against Principalities, against Powers, against the World-Rulers of this darkness, against the spiritual hosts of wickedness in the heavenly regions.

For this cause take up the whole armour of God, that ye may be able to withstand in the evil day, and having fully done all to stand. Stand therefore, having girt your loins about with truth, and having put on the breast-
plate of righteousness, and having shod your feet with the preparedness of the gospel of peace; in addition to all having taken up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Wicked One; and receive the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and supplication praying always in the Spirit, and watching thereunto, with all perseverance and supplication for all the saints; and in particular for me, that utterance may be given to me in the opening of my mouth, so that with boldness I may make known the mystery of the gospel, for which I am an ambassador in a chain; that therein I may speak boldly, as I ought to speak.

But that ye also may know my condition, how I fare,

15. Having shod your feet] Your feet shod, AUTH., WICL. (the f.), COV. Test., GEN.; shood, TYND.; shod upon your feet, COV.; hauynge shoes on your fete, CRAN.; hauynge your feet shodde, BISH., RHEM. With the preparedness of] With the preparation of, AUTH., GEN.; in the pr. of, BISH.; to the pr. of, RHEM.; in makyng reedy of, WICL.; with showes prepared by, TYND.; for the preparynge of, COV. Test.; that ye maye be prepared for, CRAN. COV. transposes, with the gospell of peace, that ye maye be prepared.

16. In addition to] Above, AUTH. and the other Vv. except WICL., COV. Test., RHEM., in (τε π.). Having taken up] Taking, AUTH., WICL., COV. Test., BISH., RHEM.; take to you, TYND., CRAN.; take holde of, COV.; take, GEN. Wicked One] Sim. RHEM., most wicked one; weste enemy, WICL.; most wycked, COV. Test.; wicked, AUTH. and remaining Vv. The addition of One in the text seems desirable as marking the personality of τοι των ἀνάθεων.


18. With all prayer, &c.] Praying always with all prayer, AUTH. All the saints] So RHEM.: all Saints, AUTH. and remaining Vv. except WICL., al holy.

19. And in particular] And, AUTH.: use of καί to add the special to the general; see Fritz. on Mark, p. 11, 713, and comp. notes on Phil. iv. 12. In the opening of my mouth] So COV. Test., RHEM., and WICL. (omitting the): that I may open my mouth, AUTH. and remaining Vv., all of which (so too COV. Test., RHEM.) except GEN., which leaves it open, connect τε παραπ. with what precedes; see below. So that with boldness I may make known] Boldly, to make known, AUTH.; with triste for to make knowen, WICL.; boldly, to vtte TYND., COV.; wyth boldness, to declare, COV. Test.; frely, to vtte, CRAN., BISH.; boldly to publissh, GEN.; with confidence, to make known, RHEM.


21. My condition] Sim. TYND., CRAN.
Tychicus the beloved brother and faithful minister in the Lord shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our affairs, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in incorruption.

what condition I am in: my affairs, AUTH., GEN. (mine), BISH.; what thing is ben aboute me, Wicl.; what case I am in, Cov. (both); the thinges aboute me, RHEM.; change merely to avoid the homoeoteleuton. How I fare] And how I do, AUTH. All other Vv. give what with do; but as either of these might be misunderstood and referred to what the Apostle was actually engaged in (see Wolf in loc.), it seems best, with Harl., to refer τα καροτε 'meine Lage,' τι πρόσω 'mein Befinden.'

The beloved] A beloved, AUTH.; my mosste dere, Wicl.; my deare, TYND., COV., GEN.; the moste deare, COV. Test.; the deare, CRAN.; a deare, BISH.; my dearest, RHEM.: a curious variety in rendering two simple words.

This very] This same, Wicl., RHEM.; the same, AUTH. and remaining Vv. May...may] Might...might, AUTH.: change in accordance with the law of the succession of tenses; see Latham, Engl. Lang. §616.

In incorruption] So Wicl., RHEM., and similarly AUTH. Marg., with incorruption: in sincerity, AUTH., BISH.; in puernes, TYND.; unfeignedly, COV.; sincery, COV. Test., CRAN.; to their immortalitie, GEN.

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